

According to the faith of God's elect, and the knowledge of the truth. Titus 1 : 1 (R.V.)

THESE seem to have been the two guiding stars of the apostle's life--faith and knowledge. Some are afraid of the conjunction. The men of faith are afraid of science, and the men of science often despise faith. But they are not antagonistic.

FAITH. The faith that inspires all elect souls is one and the same. In some there may be more, in others less; but its attitude towards God and its phases of experience, trial, and triumph, are the same in all who believe. In addition to this, the general facts and truths on which our faith lays hold, and from which it extracts its nourishment, are the same: and it is a comfort to know that these have been passed on from age to age from the earliest days, and that we are called to believe in them, and hold them fast.

KNOWLEDGE OF THE TRUTH. We need not fear or shun knowledge, which is simply the exploring and discovery of the ways and thoughts of God. "Let knowledge grow from more to more." Only let her always concern herself with the great facts and methods of God's universe, rather than with human speculation and fancy. There is a distinction between knowledge and wisdom. The one may be only intellectual; the other is always moral. Those who pretend to know are not always wise; but the wise always know.

GODLINESS. True knowledge will make you godly, reverent, devout; filling you with the Spirit of God within, and with likeness to God without. It is only as you are godly, that you will really be wise and know things that are hidden from the wise and prudent. True knowledge leads to godliness, and godliness back to knowledge.

憑著神選民的信心與 ... 真理的知識。 多一1

信心與知識似乎已經成為使徒生命中兩顆引導的星。有些人害怕將兩者結合在一起。有信心的人害怕科學，同時研究科學的人時常輕視信心。然而信心與知識並不互相對抗。

信心。感動所有蒙揀選之人的信心都是相同的。雖然在某些人裡面多，在另一些人裡面少；但在一切信的人，信心向神的態度、信心的經歷、試煉與得勝的層面都是相同的。除此之外，我們信心所抓住的普遍事實與真理，並萃取滋養的源頭也是相同的。得知這些事是從最早時期代代傳下來，也得知我們蒙召相信並持守這些事，對於我們是一種安慰。

真理的知識。我們不需要懼怕或迴避知識，知識是對神法則和思想的探索和發現。「讓知識越來越增長。」[英國詩人Alfred Tennyson丁尼生, 1809-1892, 的詩句。] 讓知識單單關心神宇宙的偉大事實和秩序，而不是關心人的推測和幻想。知識和智慧有明顯的區別。一個是知性的，另一個是德性的。那假裝懂的人未必有智慧；而真正的智者必有知識。

敬虔。真正的知識必使你敬虔、敬畏、虔誠；讓神的靈充滿你心，你就顯出神的樣式。只有當你敬虔的時候，你才真有智慧認識那些向聰明通達人隱藏的事(太十一25)。真知識導向敬虔，敬虔使人有知識。

Who gave Himself for us, that He might redeem us from all iniquity. Titus 2: 14

After all that we have professed and learnt, how hard it is to believe that God intends just what He says! When the Holy Spirit says all, He clearly means ALL. And we are, therefore, taught that the death of Jesus was intended, not for our forgiveness and justification merely, but for our sanctification, and our deliverance from the power of all our besetting sins. The text does not promise freedom from temptation; but from all yielding to habits, dispositions, and tempers of soul which have ruthlessly tyrannized over us as Egypt over Israel.

Jesus died for thee, O child of God, that having been set free from the bondage of all iniquity thou mightest live soberly as regards the use of the world, righteously towards thy fellows, and godly towards the Almighty, and "looking for that blessed hope." The grace of God has appeared; his glory will appear. There has been an Epiphany of the one; there shall be as certainly an Epiphany of the other. Many awaited the first; more shall await the second. The one was in humiliation; the other shall be in glory: the one was as a Babe; the other shall be in the glory of the divine Man. But till then we are called to wait with garments unspotted from the world, and hearts delivered from the love and power of human sin.

Let us teach the world that God has something tangible and practicable to give--not for the next life only, but for this. We are taught by that gentle school-mistress, the Grace of God, to live--soberly, as regards our personal life; righteously, in relation to others; godly, in our attitude towards God. Wesley says, "Until you press believers to accept full salvation now, you must not look for any revival."

祂為我們捨了自己，要贖我們脫離一切罪惡。 多二14

雖然我們已經公開表明信仰並且有所學習，但要相信神定意照祂所說的去行，是何等困難！當聖靈說「一切」，祂清楚表明的是「一切」。因此我們受教導，照著神的定意，耶穌的死不單為我們得赦免被稱義，也為我們成聖，並拯救我們脫離一切不斷困擾我們之罪惡的權勢。這節經文不是應許脫離試探；而是脫離一切對習慣、性情、脾氣的讓步。這些罪惡殘酷地欺壓我們，如同埃及人壓迫以色列人一樣。

神的兒女啊！耶穌為你死了，釋放你脫離一切罪惡的捆綁，使你可以冷靜使用世物，公義待人，敬虔對待全能的神，並且「等候那有福的盼望。(13節)」神的恩典已經顯明；祂的榮耀即將顯現。神曾經一次顯現，另一次的顯現也必是確實的。有許多人等待神第一次顯現，將有更多的人等待神的第二次顯現。頭一次神以卑微的樣式出現，第二次將以榮耀的樣式出現。第一次是作為嬰孩出生，第二次將是榮耀的人子。我們蒙召等候，直到那日就要穿上沒有受世界玷污的衣服(啟十九8)，我們心脫離對罪的迷戀，脫離罪的權勢。

讓我們教導世人，神要賜人具體實用之物，不只為來生，也是為今生。神的恩典如同溫柔的女教師，教導我們生活 — 個人生活要謹守，待人要公義，對神要敬虔。衛斯理曾說：「在你敦促信徒接受全備救恩之前，你不應期待任何復興。」

The kindness and love of God our Saviour toward man appeared. Titus 3: 4

The emphasis must surely rest on appeared. Kindness and love towards man were always in the heart of God, but they were not clearly revealed. They might have been perceived in the order of nature and human life; but there are stormy winds as well as zephyrs in the one--and in the other deaths as well as births; knells of hope as well as marriage peals. But in Jesus the true heart of God towards man was manifested. It is thus in human life.

AT FIRST GOD BLESSED US ANONYMOUSLY. In Cowper's memoirs we read how Theodora, his cousin, pursued him throughout his sad life with her gifts; but they always came without indication of their source. As the poet unwrapped his new-come treasure, he would say, "Dear Anonymous has come again; God bless him." So, through years of thoughtless childhood, and afterwards in opening youth, we were the recipients of myriads of gifts contrived with the most exquisite skill to give us pleasure; but we did not trace them to their source. They were from God.

SINCE THEN HIS GRACE AND LOVING-KINDNESS HAVE APPEARED. We have had eyes to see, and hearts to understand. The Anonymous Benefactor is now recognized as our Father and Friend. We no longer praise our earthly loves for our cornfields and vineyards, but our Heavenly Spouse (Hosea 2). In the breaking of the bread we have recognized the Son of God, and we know now who it was that walked with us along the path of life, and why our hearts burned.

*Oh, to grace how great a debtor
Daily I'm constrained to be
Let that grace, Lord, like a fetter,
Bind my wandering heart to Thee.*

神我們救主的恩慈和他向人所施的慈愛顯明 ...。 多三4

重點一定在「顯明」上。神對人的恩慈和慈愛一直在祂心裡，但從前沒有清楚地顯出來。這兩者可能在大自然和人類生命的秩序中被意識到；但是一方面大自然中不只有柔和的風也有暴風，另一方面生命有出生也有死亡；有結婚的鐘聲，也有希望破滅的喪鐘。但在耶穌裡，神對人真正的心意就顯明出來。這就在人的生命裡。

起先神是不具名地祝福我們。在庫伯[註]的回憶錄中，我們讀到他的堂妹霞朵拉(Theodora)如何用她的禮物在他悲慘的一生中追隨他，這些禮物出現的時候都沒有註明來源。正如詩人打開他新到的貴重物品時，他會說：「親愛的無名氏又來了，願神祝福他。」同樣地，在經過漫不經心的童年，到開啟視野的少年時期，我們開心地收到很多用精湛技術製造的禮物，卻沒有追蹤到禮物的來源。這些禮物乃是從神而來。

從那時候起祂的恩典和慈愛就開始顯明。我們有能看的眼睛，有能明白的心。那個匿名的恩人現在被認出來是我們的天父，也是我們的朋友。我們不再歌頌世上對種穀物田地和葡萄園的愛，而是歌頌我們屬天的良人(何二章)。在擘餅時，我們認出祂是神的兒子，現在我們知道誰陪伴我們走過人生的路，以及為什麼我們的心會火熱。

我欠恩典的債何等重，
我願天天受約束！
主啊，讓這恩典像一個枷鎖，
綁住我漂泊的心來歸向你。

[註] 庫伯(William Cowper,1731-1800)英國詩人。曾與約翰牛頓(John Newton)一起創作聖詩。他一生遭遇坎坷，幼年喪母，六歲就到寄宿學校讀書，曾經數度精神失常。申命記二章的靈修短篇曾提到他。