

前言 (Foreword)

在我们细细品尝这项研究成果以前，不妨让我们怀着兴趣来关注一下司布真（Charles H. Spurgeon）关于罗伯特·格维特（Robert Govett）所作出的一些良好的评价，因为乔伊·福斯特（Joey Faust）经常会引用到格维特的话。虽然司布真没有想要当众为“国度问责制”来进行辩护，他却感到罗伯特·格维特的教导“在未来的世代，比起现今这虚浮的世代，将会更加受到人们的赏识”。其实，我们不敢定义说，今天我们所处的世代，比起当初的英国维多利亚女王时代，就不显得那么虚浮了。然而，即使在今天的时代，圣灵正在上帝的百姓心中运行，以致于我们能够进行认真的反思，好明白一些不是很令人喜欢的圣经警示。

《管教的杖：上帝会收回吗？》的写成，绝不是为了要迎合世俗、博得公众的欢心。若是读者想要吸收书中的真理，就需要您与旧有的某些定见决裂，而这些定见可能已变成圣经解释方面的坚硬铁壳。我为此所做的祷告是，但愿认真阅读此书时，该书能帮助众多基督徒进行深入的思考，好彻底明白说，对一些基督徒的奖赏，就意味着对另外一些基督徒的奖赏之丧失。其产生的美好结果就是，有更多的人，会愿意在这个艰难的世纪中，努力活出得胜的基督徒生活。

我相信，必有这样的信徒，他们足够属灵，而愿寻求真道；他们足够敏锐，而能领悟真道‘他们也足够勇敢，而会宣扬真道。教师们却要在此被预先警告一下，为了更好地让这些真道被人们所理解，首先需要进行相当充分的基要真理之教导，才能够让基督徒们有足够的能力去理解福斯特牧师所说的意思。

我在早期的时候，曾遭遇到一个批评，是人们认为“问责制真理”的教导过程中所使用的那些经文和策略，也是被那些不相信有永生之确据的人们所采用的。为此缘故，我庆幸整本书中，尤其是在开始的那些章节里，以下的真理是首先被强调了的，那就是：称义和永生乃是单单地建基于耶稣基督的功劳当中的。

另有一个弟兄感觉说，这种教导听起来有点像是罗马天主教的炼狱说，但是福斯特牧师在书中已经为我们彻底澄清了这样的误解。

几乎每一个基督徒都多多少少地领悟到，他有一天需要面对基督的审判台，有机会去领受一些奖赏。然而，却很少有基督徒意识到，那些“草、木、禾秸”的基督徒们不仅是要丧失某些奖赏，他们甚至会丧失掉与主一同作王的千禧年的荣耀之产业。福斯特牧师引证了圣经中关乎此事的大量经文，而且此书还大量引用了上帝的很多杰出的工人的话。很多生活在十九世纪和二十世纪初叶的基要主义派的圣经教师们，都曾经做过如此的教导。

有些人因为一直被教导说，新约圣经中的全部的警示性段落，都仅仅是针对那些不信之人而言的，因着这样的缘故，他们一思想那将要临到的刑罚会是何等的严酷，他们就毫无疑问地会感到惊恐与颤栗。比如，他们一直以为说，那领了五千银子和二千银子的仆人，都是代表了基督徒的，而那位拿到了一千银子的，必定是指不信主的人，他们如此判断的根据是：他后来受到了惩罚。提到基督的审判台，人们往往联想到《哥林多后书》

第五章提到的“主的可畏”，尽管，斯科菲尔德（Scofield）曾经 [错误地、麻痹众人地] 帮助我们界定说，《希伯来书》第六章当中的“与圣灵有份者”（希腊语为：同伴，合作人）是指不信的人，因为“他们的结局是被焚烧”嘛。

很少有类似的研究，能够在接受这种圣经所命定的惩罚之教义的同时，依然还能够持守信徒拥有得救之确据这个核心教义。福斯特牧师倒是真的为我们提供了一个解决方案，该方案可能不是那么讨人喜欢或能够让人竖起耳朵来听，但的确是牢固地扎根于圣经真理之中的。

二十一世纪的基督教世界，当满怀感恩，因着上帝已经兴起一人来写下这样的教导。你可能一时之间，无法掌握或相信这里所写下的全部的道理。但是你所当行的，就是要象个真正的庇哩亚人，自己去好好查考圣经，好晓得这道是与不是。

既然你已经听到这样的真道，你站在至高的审判台前的时候，将会因着这真理而接受相关的问询（路加福音 12:47）。愿我们都能够成为在基督里的真正的得胜者，可以分享那最为纯净的喜悦，就是那将会临到我们，并且也临到我们之救主的喜乐，当他对我们说，“好，你这又良善又忠心的仆人。”

Dr. Bill Jackson 比尔·杰克森博士，“向天主教传福音的基督徒”机构的创立者和主任（Founder and Director of Christians Evangelizing Catholics）

FOREWORD

Before we get into the meat of this study, it is interesting to note that Charles H. Spurgeon had kind things to say about Robert Govett, whom Joey Faust often quotes. While not making any public defense of kingdom-accountability, he felt that Robert Govett's teaching "will be more appreciated by future generations than by this frivolous age." It is hard to define the present age as being less frivolous than Victorian England but even in these days the Holy Spirit is moving among God's people to have a serious re-think about some Bible warnings that have not been popular.

"The Rod: Will God Spare It?" was not written to win a popularity contest. Absorbing the truths written will often cause a ripping away of old ideas which have become iron-clad interpretations of scripture. It is my prayer that a serious study of this book will help many Christians to fully understand that rewards for some means loss of rewards for others, and the result will be more overcoming Christian lives in this needy century.

I trust there will be those who are spiritual enough to desire the truth, astute enough to grasp the truth and brave enough to proclaim the truth. Teachers must be warned, however, that these truths require a great deal of foundational teaching to be done so that Christians will be able to understand what Pastor Faust is saying.

One early criticism I received was that accountability teaching uses the same Scriptures and tactics as do those who do not believe in eternal security. For this reason, I am glad that throughout the book, and especially in the early chapters, the truth of justification and eternal life based only on the merit of Jesus Christ is emphasized. Another brother thought the teaching sounded like Roman Catholic Purgatory, but Pastor Faust has dealt with this problem thoroughly.

Almost every Christian has some idea of the fact that he will appear before the Judgment Seat of Christ to receive rewards. Few Christians realize that “wood, hay and stubble” Christian will not only lose a reward, they may lose the glorious inheritance of millennial reign with Christ. Pastor Faust introduces much scripture concerning this, and the book abounds in quotes from outstanding men of God. Many Fundamental Bible teachers of the nineteenth and early twentieth century taught this.

It will no doubt be that some will shudder when they think of how dreadful the punishment might be because they have been taught that all the warning passages of the New Testament apply only to unbelievers. They have, for instance, thought that the ten talent servant and the five talent servant were both Christians, but the one talent servant must be an unbeliever because of his punishment. The Judgment Seat of Christ is coupled with “the terror of the Lord” in Second Corinthians 5, even though Scofield has helped us to classify the Hebrews 6 partakers (Gr. Associates) of the Holy Ghost as unbelievers because “their end is to be burned.”

Few studies have been able to accept such a Biblically-mandated punishment and still maintain the essential doctrine of the security of the believer. Pastor Faust presents a solution, which may not be popular or ear-tickling, but is thoroughly grounded in Bible truth.

21st century Christianity should be thankful that God has raised up a man to write of these things. You may not be able to grasp or believe all that is written, immediately, but you are asked to act like true Bereans, and search the Scriptures to see if these things be so.

Having heard these truths, you will be accosted by them at the Bema Judgment Seat (Luke 12:47). May we all be true overcomers and partake of the pure joy that will come to us and to our Savior when He says, “Well done, thou good and faithful servant.”

Dr. Bill Jackson, Founder and Director of Christians Evangelizing Catholics