

**Devotional from Pastor Ho**  
**April 21, 2021**

**2 Timothy 4:8**, *“Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day, and not only to me but also to all who have loved his appearing.”*

This verse is among the last words of the apostle Paul, right after he penned the well-known, “I have fought the good fight, I have finished the race, I have kept the faith” (4:7). At first blush, 4:7-8 could strike us as a prideful self-assessment of an elderly apostle boasting of his ministry achievements. But that is not the apostle Paul we have known in the Bible. These last words, on the contrary, are meant as a parting encouragement from a passing co-worker to his young counterpart.

Paul here is painting a picture for his spiritual son Timothy that at the end of the race, the Lord, who is the righteous judge, will award the crown of righteousness to him and Timothy and all who have loved his appearing. This love for the Lord’s appearing should be contrasted with the love Demas has for this present world (4:10), which implies that there will be no crown for Demas! The awarding of the crown then hinges on loving the Lord’s appearing, which is also the day of final judgment.

What then does the “crown of righteousness” refer to? On the one hand, it may mean the crown Paul shall be awarded is righteousness; on the other hand, it may also mean the crown is given to those who are righteous. The limelight, however, should be on the awarder rather than the awardee or the award, because he is the Lord, the righteous judge. Whether it is Paul who is awarded with the righteousness, or the righteous, including us, who are awarded with the crown, all are benefactors of the perfect righteousness of Christ. By grace through faith in him, we are counted righteous and bestowed his righteousness, but only after he was treated with unrighteousness by the ungodly as a criminal. Indeed, this is how he operates: the cross before the glory, defeat before victory, and humiliation before exaltation. No wonder he calls us his followers to bear our cross daily and follow him, rather than to fight for our rights. The way of the cross is not easy, but he will see to it that we reach the finish line.

**Prayer:** Lord, you have exemplified to us the way of the cross. You were willing to give up your right for the Father’s glory. Help us to learn how to bear our cross daily. For your name’s sake, Amen.

## 何牧師的靈修

2021年4月21日

提摩太後書 4 章 8 節：“從此以後，有公義的冠冕為我存留，就是按著公義審判的主到了那日要賜給我的；不但賜給我，也賜給凡愛慕他顯現的人。”

這是使徒保羅最後遺言中的一節經文，在寫下著名的“那美好的仗我已經打過了，當跑的路我已經跑盡了，所信的道我已經守住了”(4:7)之後接著的一句話中。表面看來，4:7-8 讓我們覺得這是一位老使徒在吹噓自己事工成就的自我評估。但這不是我們在聖經中所認識的使徒保羅。相反的，這些最後的遺言是一個即將離場的同工對他年輕同工的鼓勵。

保羅在這里為他的屬靈兒子提摩太畫了一幅畫，在比賽結束時，按公義審判的主將把公義的冠冕賜給他和提摩太以及凡愛慕他顯現的人。對主的顯現的愛慕應該與底馬對現今的世界的貪愛對比(4:10)。這意味著底馬不會得到冠冕！賜予冠冕取決於愛慕主的顯現，這也是最終審判的那一天。

那麼“公義的冠冕”指的是什麼呢？一方面，這可能意味著將賜給保羅的冠冕是公義；另一方面，也可能意味著冠冕將賜予那些公義的人。但是，應該引起公眾的注意是授獎者，而不是獲獎者，或獎品本身，因為他是公義的審判官。無論是被賜公義的保羅，還是被賜予冠冕的公義的人，包括我們，都是基督完美公義的受益者。靠著恩典，也因著信他，我們被稱為義，也被賜公義，但只有在祂被不義之人當作罪犯不公不義地對待之後。的確，他就是這樣運作的：十字架之後才有榮耀，失敗之後才有勝利，屈辱之後才被高舉。難怪他叫我們這些追隨者天天背起我們的十字架跟從他，而不是爭取我們的權利。十字架的道路不容易，但他會確保我們抵達終點。

禱告：主啊，你已經向我們示範了十字架的道路。你願意為父的榮耀放棄自己的權利。求你幫助我們學習如何天天背起十字架。奉你的名字，阿們。

## 何牧师的灵修

2021年4月21日

提摩太后书 4 章 8 节：“从此以后，有公义的冠冕为我存留，就是按着公义审判的主到了那日要赐给我的；不但赐给我，也赐给凡爱慕他显现的人。”

这是使徒保罗最后遗言中的一节经文，在写下著名的“那美好的仗我已经打过了，当跑的路我已经跑尽了，所信的道我已经守住了”（4:7）之后接着的一句话中。表面看来，4:7-8 让我们觉得这是一位老使徒在吹嘘自己事工成就的自我评估。但这不是我们在圣经中所认识的使徒保罗。相反的，这些最后的遗言是一个即将离场的同工对他年轻同工的鼓励。

保罗在这里为他的属灵儿子提摩太画了一幅画，在比赛结束时，按公义审判的主将把公义的冠冕赐给他和提摩太以及凡爱慕祂显现的人。对主的显现的爱慕应该与底马对现今的世界的贪爱对比（4:10）。这意味着底马不会得到冠冕！赐予冠冕取决于爱慕主的显现，这也是最终审判的那一天。

那么“公义的冠冕”指的是什么呢？一方面，这可能意味着将赐给保罗的冠冕是公义；另一方面，也可能意味着冠冕将赐予那些公义的人。但是，应该引起公众的注意是授奖者，而不是获奖者，或奖品本身，因为他是公义的审判官。无论是被赐公义的保罗，还是被赐予冠冕的公义的人，包括我们，都是基督完美公义的受益者。靠着恩典，也因着信他，我们被称为义，也被赐公义，但只有在祂被不义之人当作罪犯不公不义地对待之后。的确，他就是这样运作的：十字架之后才有荣耀，失败之后才有胜利，屈辱之后才被高举。难怪他叫我们这些追随者天天背起我们的十字架跟从他，而不是争取我们的权利。十字架的道路不容易，但他会确保我们抵达终点。

祷告：主啊，你已经向我们示范了十字架的道路。你愿意为父的荣耀放弃自己的权利。求你帮助我们学习如何天天背起十字架。奉你的名字，阿们。