

Perseverance & Procrastination: Lessons from the Life of Jonathan Edwards

毅力与拖延：乔纳单·爱德华兹人生的教训

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*Monday morning feels so bad, everybody
seems to nag me.*

*Coming Tuesday I feel better, even my old
man looks good.*

*Wednesday just don't go, Thursday goes
too slow.*

I've got Friday on my mind.

*Going to have fun in the city, and be with
my girl she's so pretty.*

She looks fine, she is out of sight, to me.

*Tonight I spend my bread. Tonight I lose
my head. Tonight I've got to get to bed.*

Monday I've got Friday on my mind.

礼拜一的早晨我感觉很糟，

每个人似乎都在对我唠叨。

礼拜二稍有好转，看老爸他也精神饱满。

礼拜三不愿过，礼拜四过得更慢悠悠。

满脑子里我都是礼拜五。

咱要到城里消遣，和姑娘见面，她可真甜。

她长得不错，我不太有把握。

晚上我把钱都花掉，

晚上我脑子也不要，

晚上我还得睡个觉。

礼拜一的我想的全是礼拜五。

Those are words from the most popular Australian song of all time; *Friday on my Mind* by the 'Easybeats'.

这些歌词出自澳大利亚史上最流行的歌曲，Easybeats 乐队的「想着礼拜五」。

It captures something of the Aussie psychic; from the day I start working, I think about the day I stop working.

它捕捉了一些澳大利亚人的心理；从开始工作的那一天起，我就琢磨着停止工作的那一天。

The Bible warns us about the deadliness of laziness...Proverbs 21:25, *The sluggard's craving will be the death of him, because his hands refuse to work.*

在圣经里，箴言 21:25，警戒我们懒惰的致命性：「**懒情人的欲望害死自己，因为他的手不肯做工；**」

Few of us would self-disclose as lazy. We're busy. Up early, up late. The schedule is filled from beginning to end. We'd react to any accusation of laziness. That is until we see how often our busyness is an expression of laziness, not diligence.

我们当中很少有人会自称是懒惰的。我们是很忙，早起晚睡。日程从头到尾全是满的。任何对于懒惰的指控，我们都会作出反应，一直到我们看出忙碌是懒惰的表现，而不是勤奋。

There is a difference between busyness and fruitfulness. We can be simultaneously busy and lazy. You can be a hectic slug. Busyness does not mean I am diligent, or faithful, fruitful.

忙跟有果效是大有分别的。我们可以同时既很忙又懒惰。你完全可以是一个忙碌的懒虫。忙不代表你是勤奋的，又或者是有信心、有果效的。

It seems that some of the Thessalonians thought they could just sit back and take it easy...2
Thess 3:11, ***We hear that some among you are idle. They are not busy; they are busybodies.***

在帖撒罗尼迦教会中有些人认为他们可以游手好闲。《帖后》3:11 说道「**因为我们听说，在你们中间有人懒散，甚么工都不做，反倒专管闲事。**」

There are some in the church who are simply cruising. It's not that they can't work, but they won't work! Paul commands the Thessalonians to keep away from such people, 3:6:
当时教会里有些人什么都不做。不是他们不能工作，而是他们不愿。所以保罗在《帖后》3:6 吩咐教会远离这些人。

In the name of the Lord Jesus Christ, we command you, brothers, to keep away from every brother who is idle and does not live according to the teaching you received from us.
弟兄们，我们奉主耶稣基督的名吩咐你们，凡有弟兄懒散，不遵守我们所传授的教导，要远离他。

They are not busy, they are busybodies; using their time to poke into other people's business. They are vultures, not just feeding on their brother's food, but on their brother's lives as well. 他们并不是很忙，而是好管闲事。他们把时间花在打听别人的私事上。他们好比秃鹫，不单靠占据弟兄们的食物过活，还侵扰他们的生命。

In the end, Paul's perspective on laziness is about having a Christian perspective on life. This is not about having a strong work ethic, it is about living daily with a Kingdom of God mindset. This is a spiritual issue.

总的来说，在保罗眼里，怎么看待「懒惰」关系到怎样活出基督徒的生命。这不关乎敬业，而是关乎我们怎么样每一天都怀抱着天国心态来生活，是个属灵的问题。

That is why I think Paul goes on into 3:13 to say, ***And as for you, brothers, never tire of doing what is right.*** He is saying: get busy with what is right.

也因此保罗在 13 节继续说，「**弟兄们，你们行善不可丧志。**」（或译成行善不可灰心。）他的意思就是「**要为做正确合规矩的事而忙碌**」。

The call is not simply just to be busy. The call here is to be busy doing what is right. 这个吩咐不是要让我们仅仅去忙碌，而是要为合规矩、正确的事情而忙碌。

It is possible to be the busiest person in the world, yet be a lazy procrastinator in the kingdom of God.

你可以是世界上最繁忙的人却同时又是天国中最怠慢的拖延者。

Procrastination means I can be busy neglecting the most important work, and busy knocking out a to-do list filled with tasks of secondary importance.

「拖延」的意思是，我可以很忙碌地去忽视最重要的事情，或者是忙碌地整理一份充满次要事情的工作单。

Laziness and procrastination mean we will neglect the important **for** the urgent.

「懒惰」和「拖延」代表我们会为了迫切的事情而忽视了重要的事情。

The New Testament letter to the Hebrews is written to a bunch of Christians who were losing sight of following Jesus.

《新约》的《希伯来书》是写给一群忽视了何谓跟随耶稣的基督徒的书卷。

The most famous section the letter is 11:1-12:3. It's the section about the great examples of faith from the past.

书信的重点部份就是 11:1-12:3。这个部分列举了历史中几个信心的伟人。

The writer is hoping to inspire the Hebrews with examples of those who had gone before them as faithful disciples of God.

作者希望借上帝早前忠心的信徒的例子来激励这些希伯来人。

12:1 is the main application of the section. In fact, just one word is. The three-letter command to **RUN!** Everything else supports it, explains it or gives motivation for it. Run the race set before you!

12:1 是这个部份的主要应用。实际上可归纳为一个动词，「奔」！上下文中其它部分都支持它、解释它和并且为其提供动力。所以，奔跑那摆在你们面前的赛程！

What a command to a church that was getting old and was settling in to the world and losing its wartime mentality and starting to drift through life without focus, without vigilance, and without energy.

对于一个老化了的、随从世界的、失去了备战状态的、随波逐流的、失去警觉的、没有动力的教会，这不是一个简单的命令。

Their hands were growing weak, their knees were feeble (12:12). It was just easier to meander in the crowd of life than to run the race of faith.

他们的手已下垂，腿也发酸了(12:12)。比起奔跑信心的赛程，游手好闲显然是更为容易。

Against this mentality, the writer calls the church to endure, persevere, run, fight, be alert, be strengthened, don't drift, don't neglect, don't be sluggish, don't stroll, don't meander, don't wander aimlessly, don't take your eternal security for granted.

面对这样的心态，作者呼吁教会去坚持、忍受、奔跑、斗争、警觉、得力、不偏离、不忽视、不迟缓、不散漫、不闲逛、不要漫无目的地游手好闲。不要把永恒的保障视作理所当然！

Run as in a race with a finish line and with everything hanging on it. Fight the fight of faith on the basis of Christ's spectacular death and resurrection.

因为耶稣基督伟大的死和复活，竭力奔跑那摆在面前的赛程，以信心去打那美好的仗。

We need help here. On the most part, we are busy with secondary to-do-lists, and neglecting the importance of working hard on perseverance.

我们都需要帮助。往往我们为了次要的事情而忙碌，却忽略了练坚忍毅力的重要。

So I want to turn to someone else who would be included in the Hebrews 11 list of faithful people had the list extended into the 18th Century.

下面我们来讨论一个近代一点的人物。倘若《希伯来书》11章的人物表延伸到18世纪，这个人必定会被列入信心伟人当中。

Jonathan Edwards: a life on the run 乔纳单·爱德华兹的生命功课：奔跑的生命

Jonathan Edwards was born 5th October 1703 and died 22nd March 1758. He was a preacher, theologian, and missionary to Native Americans.

乔纳单·爱德华兹生于1703年10月5日，死于1758年3月22日。他是一名布道家、神学家，也是向印地安人宣教的传教士。

Edwards is considered now by secular and evangelical historians alike to be the greatest Protestant thinker America has ever produced.

在今天，爱德华兹同时被世俗的和福音派的历史学家公认为是美国有史以来最伟大的新教思想家。

He was a small-town pastor for 23 years in a church of 600 people, a missionary to Indians for 7 years, and the President of Princeton for a few months before he died.

他在一个600人的教堂里当了23年的小镇牧师，向印地安人宣教当了7年的传教士；在他去世前的几个月，还当了普林斯顿大学的校长。

He reared 11 faithful children, worked without the help of electricity, or word-processors or emails, or even sufficient paper to write on. He lived only until he was 54.

他养育了11信实的孩子。他在没有电力、文字处理器或电子邮件，甚至足够的纸张来写字的情况下进行写作。可他只活到54岁。

Yet this man led one of the greatest spiritual awakenings of modern times, wrote theological books that have ministered for more than 200 years and did more for the modern missionary movement than anyone of his generation.

然而这个人领导了近现代其中一次最重大的属灵觉醒。他写的神学书籍在之后的200多年一直被使用，为现代宣教做出了比他那一代人更多的贡献。

As a teenager, Edwards wrote down 70 resolutions to govern his life and help cultivate growth in grace. He went on to re-read this list at least once a week to keep his mind focused and renewed.

在青少年的时候，爱德华兹写下了「70条决心」以管理他的生活，营造在恩典中成长的环境。他至少每周一次重读这「70条决心」，从而确保思想集中且不断更新。

These resolutions sustained his vision of God and drove him to persevere and grow as a disciple of Jesus.

凭着这些决心他保持了对上帝的仰望，活得坚忍，像一个耶稣的门徒一样成长。

My prayer this morning is that we will see something here that will give us a new sense of zeal and commitment to the most important of things.

今天早上我的祈祷是，我们将在这里学到一些东西，这些东西会给我们一种新的热忱和对最重要事物做出承诺。

There are four exhortations from the life of Edwards that are designed to deal with spiritual laziness and procrastination.

纵观爱德华兹的一生，我们可以得到四个劝诫，它们是用以处理属灵的懒惰和拖延。

1. Edwards exhorts us to radical single-mindedness in our occupation with spiritual things.

1. 爱德华兹劝诫我们在属灵生活方面要从一而终

Look at two of his resolutions that he made in 1723 when he was almost 20 years old.

让我们来看看他在1723年立定的这两个志愿；那时他将近20岁。

44, *Resolved, that no other end but religion (Christianity) shall have any influence at all in any of my actions; and that no action shall be, in the least circumstance, any otherwise than the religious end will carry it.*

第四十四条：下定决心，除宗教（基督教）以外，决不容许我的行为受别的目的影响；同时，哪怕是在最普通的场合，我也不会为了与信仰无关的事而行动。

61, *Resolved, that I will not give way to that listlessness which I find unbends and relaxes my mind from being fully and fixedly set on religion, whatever excuse I may have for it.*

第六十一条：下定决心，不论我有何借口，决不无精打采，使我的心思松弛而无法全心全意地注重宗教。

I think this is an application of Paul's principle in 2 Timothy 2:4-6,

我想这是一个对保罗在《提摩太后书》2:4-6提到的的原则的实际应用。

No one serving as a soldier gets involved in civilian affairs—he wants to please his commanding officer. 5 Similarly, if anyone competes as an athlete, he does not receive the victor's crown unless he competes according to the rules. 6 The hardworking farmer should be the first to receive a share of the crops.

4 凡当兵的，不让世务缠身，好使那招他当兵的人喜悦。5 运动员在比赛的时候，不按规则就不能得冠冕。6 勤劳的农夫理当先得粮食。

What happens for many of us in the busyness and difficulty of life is we start to give way to amusements and diversions and hobbies, just to survive emotionally.

对我们当中不少人来说，在生活最繁忙和最困难的时候，我们就开始转向娱乐、消遣和嗜好；往往是为了在情感上得到一点的平衡和慰藉。

The evenings and days off are filled up with harmless, enjoyable diversions, and the whole focus changes.

下班后的晚上和休息日都充满了那些无害的、令人愉悦的消遣，而整个人的注意力都偏移了。

The radical urgency of Kingdom priorities fade. The wartime mentality shifts to a peacetime mentality. The lifestyle starts to get cushy. The all-consuming singleness of vision evaporates. 以天国为优先的迫切性逐渐消退，备战状态变为休战心态。生活方式变得轻松。那令人煞费苦心的、从一而终的异象就此蒸发了。

I mean, how many Christians do you know that are **labouring** to know God? Who are **striving** earnestly in study and prayer to enlarge their vision of God? Too few.

试想在你认识的基督徒当中有多少个真正的在竭力认识神？有谁为了增进他们对神的仰望而使劲学习和祷告？实在很少。

The first exhortation from Edwards is to be radically single-minded in our occupation of spiritual things.

爱德华兹给我们的第一个劝诫就是要在属灵生活方面要从一而终。

2. Edwards exhorts us to Labour earnestly to know the Scriptures.

2. 爱德华兹劝诫我们要认真用功去了解《圣经》

Don't get your vision of God secondhand. Don't even let Jonathan Edwards or J.I. Packer or Tim Keller or Steve Jeffrey be your primary source of knowing God.

不要从第二手的数据采集你对神的认识。更不要让爱德华兹、J·I·帕克、提摩太·凯勒、或者主任牧师作为你认识神的主要知识来源。（注：其中几位是有名的神学家和布道家。）

This was the example Edwards himself sets for us. An early biographer said that when Edwards came to his pastorate in Northampton, "he had studied theology, not chiefly in systems or commentaries, but in the Bible" (*Works*, I, xxxvii).

爱德华兹亲身为我们树立了这样的榜样。当爱德华兹来到他在北安普顿的牧区工作时，一位早期的传记作者说：「他确实学过神学，主要不是从系统神学或圣经注释，而是从《圣经》本身。」（参《爱德华兹作品集》，第一卷，三十七）

Edwards once said in a sermon¹, "Be assiduous (showing great care and perseverance) in reading the Holy Scriptures. This is the fountain whence all knowledge in divinity must be derived. Therefore let not this treasure lie by you neglected" (*Works*, II, 162).

¹"The Importance and Advantage of a thorough Knowledge of Divine Truth." 《彻底了解神圣真理的重要性和优势》

爱德华兹有一次在讲道时说：「在阅读《圣经》时要刻苦(表现为非常细致和充满毅力)。《圣经》是获得关于神的知识的必要泉源。因此，不要让这宝藏放在你身旁却被忽略了。」(参《爱德华兹作品集》，第二卷一百六十二。)

He set an amazing example in his own diligence in studying the Bible itself. He had taken a big Bible apart page by page and inserted a blank sheet of paper between each page and re-sewn it back together.

他研究《圣经》就有一个壮举，是个勤奋绝佳范例。他把一本厚厚的《圣经》一页一页的分开，然后在每页之间插入一张白纸，之后再把它重新缝合。

Then he drew a line down the centre of each blank page in order to make two columns for notes. On page after page, he wrote extensive notes and reflections.

接着，他在每个空白页的中心画了一条线，以便制作两列的笔记。他一页接一页地写了大量的笔记和反思。

I think there is reason to believe that Edwards really did follow through on his **28th resolution**. 我认为有理由相信，爱德华兹真的遵循了他的第二十八个决心：

Resolved, to study the Scriptures so steadily, constantly, and frequently, as that I may find, and plainly perceive, myself to grow in the knowledge of the same.

下定决心，持续地、不断地、时常查考《圣经》，直到我确切而清楚地感知到自己的知识上是和经文同步的。

I find this resolution to be a rebuke. How many of us have a plan for growing in our grasp of the whole terrain of Scripture?

这项决心对我来说简直是个责备。我们有多少人为了成长，曾计划去掌握整部《圣经》的脉络？

Do we labour over the Scriptures in such a way that we can plainly see that today we understand something in it that we did not understand yesterday?

我们可曾用功研读经文，直至可以清楚地指出，有哪些是我们昨天不明白的，今天已领会到了的东西？

Many of us work at reading books on theology and church life with a view to growing but have no plan and no sustained effort to move steadily and constantly forward in our understanding of the Bible.

我们当中有许多人会为了成长，去阅读神学或者教会生活相关的书籍；但涉及到学习《圣经》，我们却不作计划，也谈不上持之以恒。

Study the Bible so steadily and constantly and frequently that you can clearly perceive yourself to grow in them.

持续地、不断地、时常查考《圣经》，直到确切而清楚地感知到你知识上是和经文同步的。

Resolution #11 is one of the reasons he made such amazing progress in his theological understanding. It says, “*Resolved, when I think of any theorem in divinity to be solved, immediately to do what I can towards solving it, if circumstances do not hinder.*”

第 11 条决心是他在神学理解上取得惊人进步的原因一。「下定决心，每当我想到神学上有待解答的问题时，只要情况允许，就必立刻尽力去寻找答案。」

Edwards was not a passive reader. He read with a view to solving problems. Most of us are cursed with a bent toward passive reading.

爱德华兹不是一个被动的读者。他读书是为了解决问题。而我们大多数人则很不幸，倾向于被动式阅读。

We read the way people watch TV. We don’t ask questions as we read. We don’t ask, *Why does this sentence follow that sentence?*

我们阅读就像看电视一样，不会一边阅读一边问问题。我们不会问，为什么这个句子要跟在那个句子后面？

How does this paragraph relate to that one three pages earlier?

这段话和三页之前的那段话有什么联系？

We don’t ferret out the order of thought or ponder the meaning of terms. And if we see a problem, we are habituated to leave that for the experts.

我们不去探索行文思路、揣摩字语的含义。而且一旦碰到一些问题，我们还习惯性地把它们都让给专家去解决。

3. Edwards exhorts us to redeem the time and to do what our hand finds to do with all our might.

3. 爱德华兹劝诫我们要珍惜时间，凡我们手所当做的事就要尽力去做。

His **6th resolution** was simple and powerful: “*Resolved to live with all my might while I do live.*”

他的**第六条决心**是如此的简单却大有能力：「下定决心，趁我一息尚存，必尽力去努力生活。」

Resolution #5 was similar: “*Resolved, never to lose one moment of time, but to improve it in the most profitable way I possibly can.*”

第五条决心也是类似：「下定决心，决不浪费寸阴，必尽我所能，以极有益的方法利用时间。」

He was a great believer in doing what you could in the time you have, rather than putting things off till a more convenient time. He was disciplined in Mind and body. Edwards could spend up to 13 hours a day in his study.

他坚信这个原则：一有时间就去把事情做了，而不要把事情拖到更方便的时候。他在精神和身体上都很有纪律。爱德华兹这个人可以一天花上 13 小时去学习。

He rose early, even for those nonelectrical days. In fact, he probably was entirely serious when he wrote in his diary in 1728, *“I think Christ has recommended rising early in the morning, by his rising from the grave very early.”*

即便是在那些没有电灯的日子里,他也很早起床。话说,他在1728年的日记里写下这句话时,搞不好是彻底严肃的:「我认为基督提倡了早起,因为他就是一大清早从坟墓中复活起来的。」

I commend for your consideration whether such care to maximise time and effectiveness in devotion to the pursuit of the God in his word is what the Preacher meant when he says in Eccl 9:10,

我建议你思考一下,在以下这段《传道书》9:10的经文里,传道者他是不是在教导我们该花最多的时间、用最高的效率来追求神:

Whatever your hand finds to do, do it with all your might, for in the grave, where you are going, there is neither working nor planning nor knowledge nor wisdom.

10 凡你手所当做的事,要尽力去做;因为在你所必须去的阴间没有工作,没有谋算,没有知识,也没有智能。

4. The theological labour of Edwards exhorts us to study for the sake of heartfelt worship and for practical obedience.

4. 凭借在神学方面的努力, 爱德华兹劝诫我们去为了真诚的敬拜和实际的顺服而学习。

The sweet marriage of reason and affection, of thought and feeling, of head and heart, study and worship that took place in the life of Jonathan Edwards has been rare since his day and still is rare.

在乔纳单·爱德华兹的一生中,理性和感性、思想和感情、头脑和心灵、学习和敬拜通通都紧密关联,就像甜蜜的婚姻一样。自他的日子以来直到今天,这都是罕见的。

So the final exhortation is to recover that “logic on fire” as the Puritans called it – or fire with joy and obedience.

因此,最后一条劝诫就是恢复像清教徒所说的“逻辑的火热”...那充满喜乐、顺服的火热。

Edwards did not pursue a passion for God because it was the icing on the cake of faith. For him, faith was grounded in the sense of God which was more than what reason alone could deliver.

爱德华兹不是为了在信心上锦上添花而火热地追求上帝。对他来说,信仰扎根于对上帝的认知之上,超出了理性本身的范畴。

In other words, it is to no avail merely to believe *that* God is holy and merciful. For that belief to be of any saving value, we must have a true delight in it for what it is in itself. Otherwise, the knowledge is no different than what the devils have.

换言之，仅仅相信上帝是圣洁和仁慈的是无济于事的。要让这个信念有任何拯救的功效，我们应该对其有由衷的喜悦。否则，这个知识与魔鬼所知道的并没有什么不同。

Does this mean that all his study and thinking was in vain? Not at all. He said, “*The more you have of a rational knowledge of divine things, the more opportunity will there be, when the Spirit shall be breathed into your heart, to see the excellency of these things, and to taste the sweetness of them.*” (Works, II, 162, see p.16)

这是否意味着他所有的学习和思考都是徒劳的？一点也不是。他说：「越是对神性的事物有理性的认识，当圣灵呼入你的心时，你就会有更多的机会看见这些事物的荣美，并品尝他们的香甜。」（参《爱德华兹作品集》，第二卷，一百六十二；另见第十六页。）

The goal was not just knowing God but delighting in him, savouring him, relishing him. 学习的目标不仅是认识上帝，而也是喜悦祂、品味祂、享受祂。

For all his intellectual might, Edwards was the farthest thing from a cool, detached, neutral, disinterested academic.

尽管爱德华兹有超凡的才智，他完全不是一位冷漠、超然、没偏好、乏味的学者。

He was as intent on cultivating his **passion** for God as he was of cultivating his **knowledge** of God. He said:

他在培养对上帝的**知识**的同时，也着意培养对上帝的**热情**。他说：

Seek not to grow in knowledge chiefly for the sake of applause, and to enable you to dispute with others; but seek it for the benefit of your souls and in order to practice according to what knowledge you have. This will be the way to know more... (Works, II, 162f).

不要为了掌声或为了能与他人争论而寻求知识上的成长。要为使你的灵魂受益而寻求它，从而可以按照这些知识去实践。只有这是才能学到更多。（参《爱德华兹作品集》，第二卷，一百六十二。）

The greatest thing we can ever learn from Edwards, I think, is that God is glorified not most by being known, nor by being dutifully obeyed. He is glorified most by being enjoyed.

我认为，从爱德华兹身上我们能学到的最重要的功课是，上帝得荣耀不单单在于被人认识，也不在于被人恪守性地顺服。祂更是在被人享受之中得荣耀。

God is glorified not only by His glory's being seen but by its being rejoiced in. When those that see it delight in it, God is more glorified than if they only see it.

神得荣耀不仅是因祂的荣光被看见，更是因祂的荣光给人带来喜乐。比其仅仅是被看见，上帝的荣光会在那些看到的人喜悦这一切的情况下，给上帝带来给多的荣耀。

Worship of God is the goal of a disciplined life. Laziness and procrastination rob us of delighting in God - our greatest joy, and that for which we were created.

纪律严明的生活的目的是敬拜神。「懒惰」和「拖延」将剥夺我们对上帝的喜悦——这是我们最大的喜乐，也是我们受造的根本原因。

Developing a plan to deal with procrastination and growing in grace and knowledge

作个计划去克服拖延，并在恩惠和知识中稳步成长

The essence of my challenge for us as we step into a new year is to plan your run with Jesus for 2021. News of a terminal illness, or attending a funeral is often times when we focus on what really matters in life.

眼看着就要步入新的一年，让我给大家下个挑战。在听见有人患上绝症，或者出席葬礼的这两个时候，我们往往自动转而关注生命之中最可贵的事物。

The beginning of a new year is a close third.

第三个时候，是每一年的一开始。

We must labour to ensure the most important things stay the most important things.

我们要努力，把最重要的事情保持于在那个位置。

Be inspired. Get some plans in place to grow in the important. Don't coast. Don't meander.

Redeem the time.

愿你们今天受到激励，制定一些计划在重要的地方成长。不要随波逐流，不要游手好闲，要珍惜光阴。

One last, but very significant point. Reading from the beginning of Edward's Resolutions:

最后一点，但也是非常重要的一点：爱德华兹的《决心列表》是这样开头的：

Being sensible that I am unable to do anything without God s help, I do humbly entreat him by his grace to enable me to keep these resolutions, so far as they are agreeable to his will, for Christ s sake.

我深知没有神的扶助，凡事都不能作。所以我虚心恳求神施恩，使我们以下所立凡与祂的旨意相符的志愿，都能保守贯彻，奉基督的名。