

系統神學(II)

2017 年秋季課程



指導老師：王偉成牧師

-系統神學(II) 參考書目

指定閱讀書本：

- a. 《再思救贖奇恩》(請自行上網下載) 信仰之門網站：
<http://www.godoor.com/book/library/html/theology/zsjsqe/content.html>
之再思救贖奇恩一書
- b. 《系統神學》古德恩著 614 頁至 1109 頁(請自行上網下載)
《系統神學》上冊.古德恩.
<https://drive.google.com/open?id=0B9UJr-ApUluZLVV6N3V4czhEYUE>
《系統神學》下冊.古德恩.
<https://drive.google.com/open?id=0B9UJr-ApUluZX2wwQ2pnb2huR3c>

參考書：

1. 康來昌 “早期基督教教義”(華神)
2. 蕭維元 “系統神學”(浸信會)
3. 白箴士 “基督教教義”(浸信會)
4. 馬有藻 “基要信仰概論”(中信)
5. 吳主光 “福音神學”(天道)
6. 趙中輝 “基督教教義史”(改革宗)
7. 趙中輝 “基督教教義史”(改革宗)
8. 陳惠榮 “基督教教義概要”(天道)
9. 章力生 “基督論”(晨星)
10. 馬有藻 “基督教神學思想史”(天道)
11. 貢島華 “三位一體的神”(主日學)
12. 趙中輝 “基督教預定論”(改革宗)
13. Ryrie, C. Charles. Basic Theology, Illinois: victor books, 1986.
14. Erickson, J. Millard. Christian Theology, Grand Rapids: Baker Book House, 1990.
15. Berkhof, Louis. Systematic Theology, Grand Radpid: Wm. B. Eerdmans Publishing Co., 1977.
16. Enns, Paul. The Moody Handbook of Theology. Moody Press, 1989.
17. Buswell, J. Oliver. A Systematic theology of the Christian Religion, Grand Rapids: Zondervan Publishing house, 1962.
18. Hodge, Charles. Systematic Theology, volume one, Grand Rapids: Wm. B. Eerdmans Publishing Co., 1982.
19. Miley, John. Systematic theology, volume one, Peabody: Hendrickson Publishers, 1989.
20. Evans, William. The Great Doctrines of the Bible, Chicago : Moody Press, 1987.
21. Lockyer, Herbert. All the doctrines of the Bible, Grand Rapids: Zondervan Publishing House, 1964.
22. Chafer S. Lewis. Major Bible Themes, Grand Rapids: Zondervan Publishing House, 1974.
23. Jones, C. Hubert. A History of Christian Doctrine, Philadelphia: Fortress Press, 1984.

24. Henry, F. H. Carl. Revelation and the Bible, Grand Rapids: Baker Book House, 1969.
25. Warfield, B. Benjamin. The Person and Work of Christ. Philadelphia: the Presbyterian and Reformed Publishing Co., 1950.

系統神學 (II)

課程進度：

- (1) 耶穌的神性與人性/耶穌的試探
- (2) 耶穌的職份/救贖
- (3) 人的墮落/救恩次序
- (4) 揀選與聖約論
- (5) 呼召
- (6) 重生
- (7) 歸正：悔改、信
- (8) 稱義
- (9) 聖徒堅忍
- (10) 成聖
- (11) 教會論

課程要求與評分：

- | | |
|--|-----|
| 1. 出席 | 10% |
| 2. 閱讀 | 30% |
| a. 《再思救贖奇恩》(請自行上網下載)信仰之門網站
http://www.godoor.com/book/library/html/theology/zsjsqe/content.html
之再思救贖奇恩一書 | |
| b. 《系統神學》任以撒著(請自行上網下載 http://www.mbcla.org/mediapage003.htm) | |
| 3. 每周作业 | 30% |
| 4. 期末報告 | 30% |

Term Paper 題目參考

1. 神的永恆預旨 (God's eternal counsel)
2. 人論：創 1：26 神『形像』與『樣式』的研究
3. 二元人與三元人之研究
4. 亞當之約研究
5. 永恆救贖之約與揀選
6. 原罪之聖經研究
7. 原罪歸算的原理 (Representative, Substantive)
8. 原罪的三種看法
9. 馬丁路德 “ the Bondage of Will ” 之研究
10. 神使法老心剛硬的研究
11. 對天主教救恩次序(ordo salutis)之說明與研判
12. 揀選論難解經文：彼後 3：9，提後 2：4，約壹 2：2
13. 協同書 (Book of Concord) 的揀選教義研究
14. TULIP 之研究
15. 預定與自由意志
16. 有效呼召的研究
17. 重生的研究
18. 信心的研究
19. 悔改的研究
20. 稱義成嗣的研究
21. 成聖的研究
22. 一次得救永遠得救的研究

1. 什麼是「神學」？ Theos + logos (qeos + logos): 神道學

什麼是系統神學？

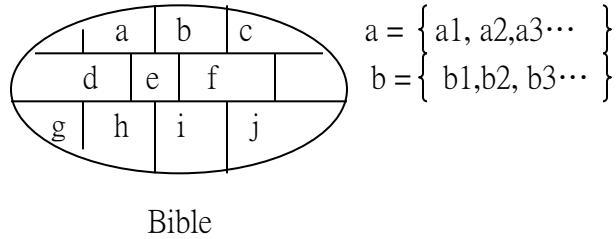
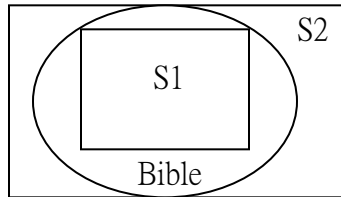
例如：歷史 → 系統學問，歷史發展，前因後因，關係，發展因素，統合關連

必需性：1.建立條理系統，信仰內容清晰。

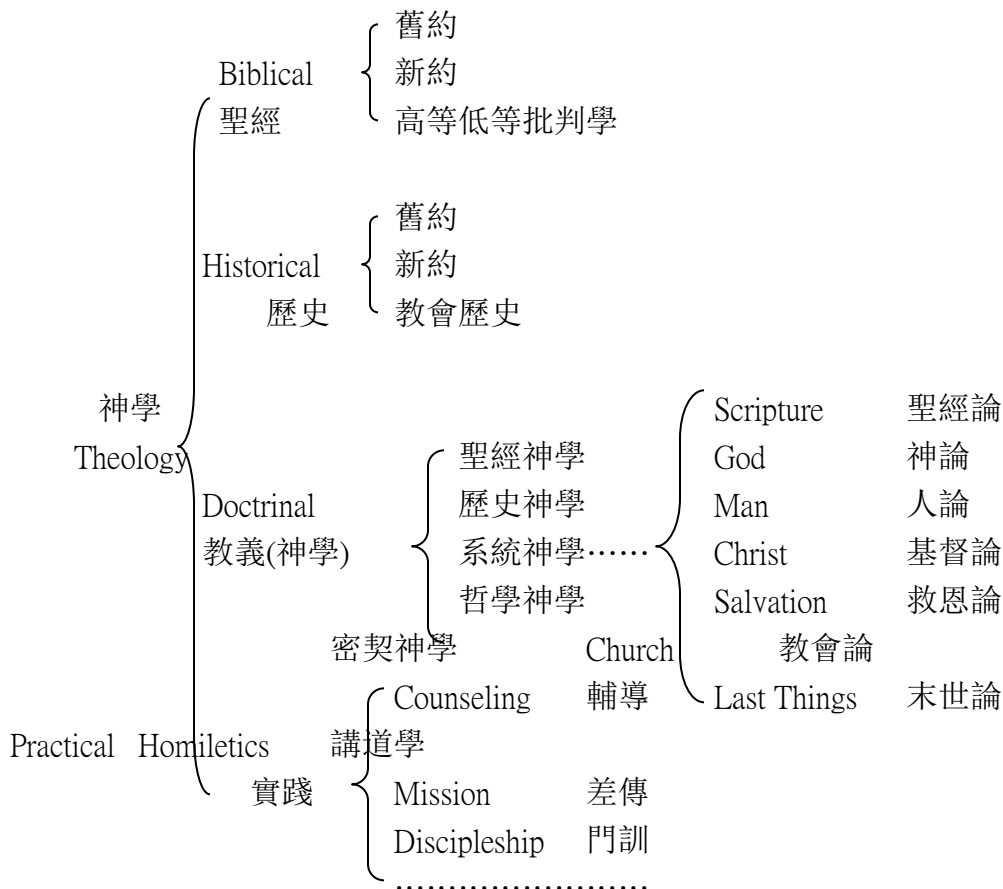
2.建立和諧系統，解決表面情況。

3.從條理關連之系統中找出一貫的原理 Underlying principle，顯明各真理間之關係，前因後果

系統神學與聖經神學



神學之範疇。



各種贖罪理論

在教會歷史中，曾有各式真真假假的贖罪理論被提倡傳揚。對之加以研究或總結，有兩個作用：預防錯誤重演，同時參考曾經出現過的錯誤，可以更精確地陳述真理。

理論	倡始者	教訓
1.撒但贖金說 Ransom to Satan	俄利根(185-254 年)	基督的死是對付撒但的贖金，滿足他對人的要求。最終，撒但是被欺騙了。聖經全然未提將贖價付給誰的問題。
2.重演說 Recapitulation	愛任紐(130-202 年)	基督在祂自己裡面概括了人生的每一階段，包括我們這些罪人的經歷。祂的順從代替了我們這些罪人的經歷。祂的順從代替了亞當的叛逆，能使我們的生命得到更新。
3.滿足說 Satisfaction	安瑟倫(1033-1109 年) Cur Deus Homo	人的罪使神該有的榮耀被奪走了。神視基督的死為額外的功德，使祂可以將這些積德算在我們身上。要支取這些功德，必須要靠信心。
4.道德影響說 Moral Influence	亞伯拉德(1079-1142 年) 還有士來馬赫、里赦爾、布什內爾	基督的死並非贖罪所必須，而是與受造物一同受苦，以表明神的愛。此受苦的愛應能喚醒罪人作出回應，並在他身上產生道德上的改變，將他從罪的權勢中釋放出來。
5.榜樣說 Example	蘇西尼(1539-1604 年)	基督之死並非使罪得贖，但啓示出靠信心與順服可以得到永生，以啓發人去效法。
6.道德政權說 Governmental	格魯希烏(1583-1645 年)及華德勞、米利	神的治理要求基督之死，藉此以顯明祂對罪的不悅。基督並未承受律法的刑罰，但神接納了祂的受苦，代替律法的刑罰。
7.戲劇說 Dramatic	奧倫(1879-1978 年)	基督死亡時，勝過了邪惡的勢力。
8.巴特論 Barthian	巴特(1886-1968 年)	基督之死的主要意義在於啓示神的愛及神恨惡罪。
9.代罪滿足說 Penal Substitution	加爾文(1509-1564 年)	無罪的基督承受了本應由人和其他受造物所應當承受的刑罰。
<p>以上觀點可分為三種基本的類別。(1) 主張基督之死與撒但有關(俄利根、奧倫)。(2)認為祂的死是偉大榜樣，能夠影響他人(亞伯拉德、蘇西尼、格魯希烏、巴特)。(3)強調神公義的刑罰及代替的觀點(安瑟倫〔但有缺憾〕、改革派。非代罰論的觀點中，也可能包含有真理。但我們必須記住，就算那些是真理，也不能成就永遠的救贖。惟有基督代死，才能滿足神公義的要求，成為那些相信的人得蒙永生的根據。</p>		

耶穌的人性與神性 (human nature & divine nature)

- 人性：
1. 是女人後裔：童女所生：創 3:15，賽 7:14 → 太 1:18，2:11，加 4:4，提前 3:16
 2. 智慧身量按自然定律漸長：路 2:40，52(physical, mental, spiritual development) 路 2:46(學習 learn)，路 4:18(閱讀 read)，約 8:6-8(寫 write)
 3. 有血肉之體，有靈魂：約 1:14(道成肉身)；來 2:14(血肉之體)；路 24:39；路 23:46(有靈魂)
 4. 有肉體的限制 (有人性的需要、軟弱，卻沒有犯罪 Sinless Infirmities of Human Nature) 太 4:2(飢餓)；約 19:28(我渴了)；約 4:6(困乏)；太 8:24(睡著了)，路 14:33(fear)
 5. 有感情意志：約 11:33-35(悲憂哭了)；約 12:27(憂愁懼怕)；路 22:44(極其傷痛)；約 2:14-17(義怒)；來 5:7(哀哭)
 6. 稱為『人子』 (Son of Man)：路 19:10；約 1:51；太 26:64

- 神性：
1. 被稱為神：約 1:1；20:28；羅 9:5；約壹 5:20
 2. 稱為『神子』：太 8:29；14:33；16:16-17；可 1:1；14:61；路 1:35；4:41，約 4:27
 3. 擁有神性權能：加 2:9；約 1:18；來 1:3；腓 2:6-8；
 - a. 創造：約 1:3；來 1:2
 - b. 托住萬有：加 1:17；來 1:3
 - c. 赦罪權柄：太 2:5-6；路 7:48，賽 43:25
 - d. 復活權柄：約 6:39-40；11:25
 - e. 審判權柄：約 5:22；提後 4:1

Hi

很高興收到你的來郵，更高興你對主真理的追求。我認為你的觀點是對的，務必堅持耶穌人性的受造，這是合乎從教父以來一致的道統，特別 JohnOwen 約翰·歐文說得最清楚：

"马利亚因着圣灵怀孕的神迹，是圣灵的创造之工。这与创造天地，从无到有的创造不同。这次的创造，用了童贞女马利亚的实质，造出基督的人体来。" 《圣灵论》第六章

反对"耶穌人性的受造"者，從約翰福音 1:14 道成了肉身(Word became flesh/ in-carnation)推論，道基督自己創加本身肉身人性，這論點明顯有洛斯底主義與泛神論的傾向(洛斯底主義:耶穌是神最末有肉身 Demiurge，是他創造物質敗壞世界。泛神論是一元神衍生物質萬有)。使徒約翰從希臘人對道 logos 的認識(哲學性)與針對洛斯底主義的錯誤，說明 logos 之永恆性(太初永存)，太初永恆與父神同在(有位格)，不是末後的發射體 emittance/Demiurge，而是父神永恆唯一的「獨」生子(1:14, 18, 3:16)，並說明這位永恆的道卻進入時間空間有肉身(人性)。道成了肉身之宣告並非指道自己衍生加上肉身，基督肉身來源的說明是在太 1:20，是從聖靈感孕，即約翰歐文所說是聖靈創造之工。而基督父神的獨生子主動降世，在馬利馬的腹中帶下神性與人性的聯合，即歐文所說：

"圣灵创造基督人性的工作与圣子穿上人性，将其人性与神性联合的工作，是有所不同的。圣子没有创造祂自己的人性，祂只把人性与神性结合起来。所以只有圣子道成肉身，圣灵并没有道成肉身了。"

《圣灵论》第六章

另外耶穌人性的被造，與他是天父所生(獨生子)，是兩件完全不同的事，你不能以父所生描寫主人性的被造，因主在永恒裡，在降世前，就是父的獨生子(約 3:16, 17:7)。然而我們若太講耶穌人性被造，容易被誤解為李常受所說的首生被造或被造的首生者(參恢復本西 1:15 註，明顯有洛斯底主義色彩)。所以最好用聖經的字句，耶穌的人性是從聖靈感孕(馬利亞就從聖靈懷了孕)，由童貞女馬利亞而生，是女人的後裔，末後的亞當，是完全的人性(參創 3:15, 加 4:4, 羅 1:3, 來 2:16, 林前 15:45)，更是完全的神性。真是大哉敬虔的奧秘，神在肉身顯現！

羊年平安

王院長

從耶穌的神性、人性看祂被試探

*耶穌的工作：耶穌出來事奉第一份工作乃是在曠野『勝過試探』

祂的試探：來 4：15-16；太 4：1-11

神學爭議：耶穌會否犯罪，能否犯罪？

分為二派：(1) 可能犯罪，只是未犯罪 (Peccability)

(2) 不可能犯罪，不會犯罪，也從未犯過罪(Impeccability)

(1) 贊成可能會犯罪：(Charles Hodge)

從試探“真實性”：耶穌可能跌倒犯罪

從主人性 (human)：可能犯罪

從體恤：若試探對主不產生影響，內心不產生掙扎，對試探無動於衷就不能真正體恤我們軟弱，作大祭司。

強調試探的“真實性” (real temptation)，若不可能受試探，不可能有任何跌倒可能，這就不是“真實的試探”

(2) 贊成不可能犯罪 (Impeccability) (站神性角度看)：

試探目的是顯明“不能犯罪”並非看是否會犯罪，正是彰顯祂是神的兒子

試煉是(Trial)熬煉如精金，真金不怕火煉

注意：聖靈引主接受試探，若跌倒，豈非是聖靈試探主，使主跌倒

William Shedd

1. Immutability 神的不變性(來 13:8)
2. Omnipotence 神無所不能：會犯罪，表示有弱點
3. Omniscience 神無所不知(約 2:25)：犯罪是因為無知
4. 私慾懷胎才生出罪(雅 1:15)，但主宣告：“世界的王在我裡面毫無所有” 約 14:30

撒但試探耶穌的內容

1. 肉體的情慾 石頭 Stone → 餅 bread：沒有真正放下祂神屬性的權柄(腓 2：6)
2. 眼目的情慾：將世上萬國的榮華都指給他看
3. 今生的驕傲 跳下：從天而降受敬拜

救贖的目的 Purpose of Atonement

贖罪帶來的果效 effect of the atonement

1. 對基督 to Christ

- a. 得榮耀：約 17:5, 弗 1:22(為首), 腓 2:9-11(萬膝跪拜)
- b. 同歸之一：弗 1:10, 弗 1:23, (頭) 弗 5:23
- c. 禮物—給予：詩 68:18, 弗 4:8
- d. 得基業、得國度：詩 2:8, 約 5:22(審判), 啟 20:6(作王)
- e. 大祭司：來 4:15-16, 來 5:8-10

2. 對信徒

- a. 罪得赦免：潔淨 約壹 1:7-9, 徒 2:38
- b. 稱義：羅 3:24
- c. 和好：羅 5:11
- d. 永生：羅 5:21, 約 3:16
- e. 聖靈：徒 2:38
- f. 禮物：弗 4:7-8
- g. 國度作王：啟 20:6, 啟 22:5, 啟 3:21
- h. 作新婦：啟 19:7-8

救贖的必須性(Necessity of Atonement)

大前提：世人都犯了罪(羅 3:23)

1. 按其公義聖潔的屬性 by His nature of holiness & righteousness

烈火 申 4:24 its burning nature

聖潔 彼前 1:16 His Holiness

詩 5:4-5 不喜悅、恨惡、憎惡

耶 24:19

公義 帖後 1:6, 公義、報應 His righteousness

詩 7:11, 羅 2:6

2. 按神的愛 His love: 約壹 4:8, 神就是愛 提前 2:4 願萬人(族)得救

結 18:23 不喜悅人滅亡

結論：張力矛盾(林前 1:23-24)

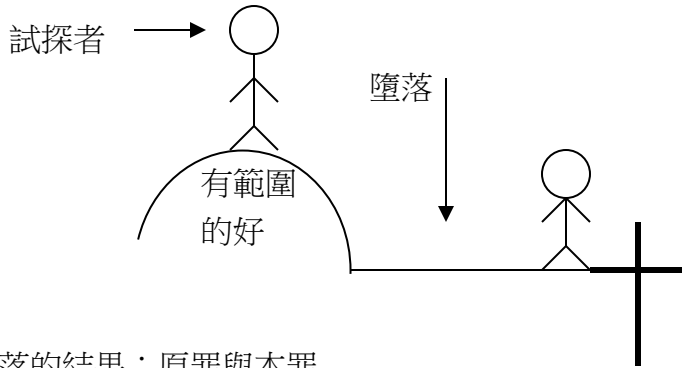
怎辦？賽 1:18 主要潔淨、除去污穢 (詩 32:1)赦免遮蓋

公義慈愛之必然結果：羅 5:8 愛之彰顯、滿足

羅 3:25-26 滿足神公義、彰顯神的公義 (彼前 2:24a)

墮落

1. 「一切所造的都甚好」(創 1：30) → 人墮落罪責問題，救贖之目的與恢復問題



2. 墮落的結果：原罪與本罪

原罪(Original Sin)：羅 5：19，林前 15：21-22，包括『罪疚』(guilt & shame)，『罪的污染』(pollution)

- i) 眾人『被定罪』：羅 5：16，18

代表論歸算 Representative Imputation (covenant & federal concept)：羅 5：14，林前 11：25

實在論歸算 Substantive Imputation：來 7：9-10 (羅 6：6)

- ii) 眾人之『罪疚』(Guilt)：創 3：7，10，詩 51：5

- iii) 對眾人『罪的污染』(pollution & corruption)：創 8：21

心地 (dia]noia understanding) 弗 4：18 → 林前 2：14，羅 3：11，路 24：45 nouj，提多 1：15，林前 14：14(悟性)

人心(heart)：耶 17：9，羅 1：21(本性，傾向，心慾)

思想(mind)：創 6：5，西 1：21(എന്നെemies in your mind)羅 1：21

天良(conscience)：提多 1：15，提前 4：2(是非之心，內在法官，辨是非，發聲音)，提前 1：19(無虧的良心)

意志(will)：羅 7：18，3：11

身體(body)：羅 7：24，1：24

靈生命(spiritual life)：弗 4：18b，2：1，詩 23：3，約 3：3-5

本罪(Active Sin)：羅 3：23，3：9-20

3. 三種看法

- i) 伯拉糾(Pelagian theory)：人性是中性，自由選擇，亞當壞榜樣
- ii) 半伯拉糾(Semi Pelagian theory)：只承認亞當『罪的污染』，不承認『罪疚』，人非全然敗壞，人與神合作，靠神幫助必能行義
- iii) 奧古斯丁(Augustinian)：原罪論，人全然敗壞(弗 2：1，羅 3：10-12，約 3：19-20，林前 2：14)

人的構成要素(Constituent elements)

a) 二元人(Dichotomy): body 體 & spirit 靈(soul)

1) basic components : physical + spiritual (רוּחַ) 氣=靈(創 2:7,太 10:28)

2) instantaneous work (創 2:7)

b) 三元人(Trichotomy) : body 體 + soul 魂(נַפֶּשׁ) + spirit 靈

1) 創 2:7 → 3 graduations

2) 帖前 5:23, 來 4:12

Comment: 1) 三元論受希臘哲學影響

Greek Philosophy



2) i. functional rather distinct substance (可 12:30)二體三用

ii. 靈與魂常是 synonym 同義字，代表人或人內在的真實的存在

body & soul (ψυχή) ↔ man (太 6:25, 10:28) (life = ψυχή)

body & spirit (πνεύμα pneuma, רוּחַ) ↔ man (傳 12:7 / 林前 5:3,5) 身體+靈

iii. giving up of soul = death(創 35:18, 徒 15:26) (נַפֶּשׁ, ψυχή)

giving up of spirit=death(詩 31:5/路 23:46/徒 7:59) (רוּחַ πνεύμα)

iv. soul: whole being, self (詩 104,146/賽 42:1/路 12:19)

v. 死者之「靈」或「魂」(彼前 3:19 (πνεύμα pneuma)/來 12:23/啟 6:9,20:4 (ψυχή))

救恩的成全與施行應用

Redemption Accomplished & Applied

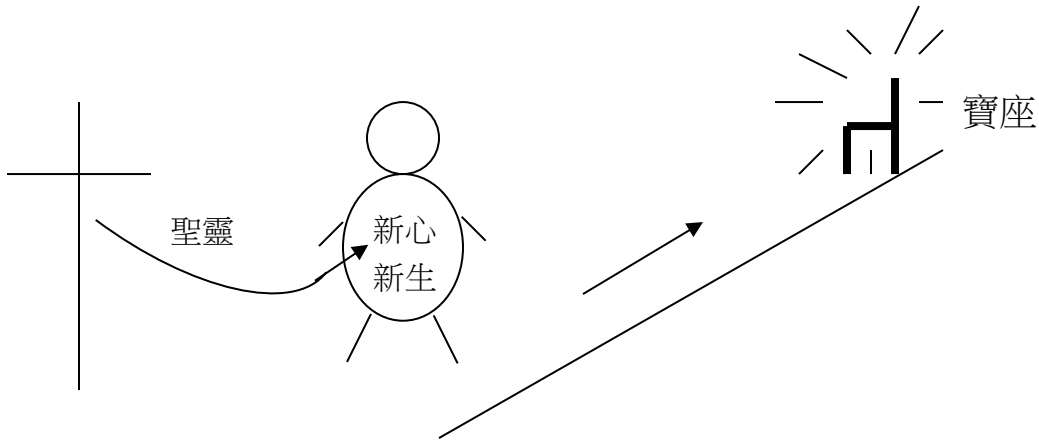
1. 『救恩』(Salvation)的認識：

本質 可 1：1，路 2：30

救恩的源頭：約 3：14-16

救恩的目的：太 1：21，約 1：29 得生得國，約 10：10，彼後 1：11，弗 1：18

救恩的客觀預備(objective provision) 與主觀支取經歷(subjective appropriation)

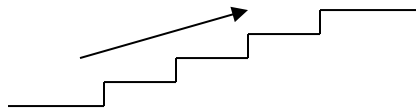


2. 『救恩』經歷的次序(ordo salutis)：神的選民身上救恩施行之步步進程

羅 8:29-30，徒 26:18，帖後 2:13；預先所定 → 召 → 信悔 → 稱義 → 為嗣 → 成聖 → 得榮耀

3. 認識救恩次序的重要性：

- i) 具體幫助慕道友與信徒『步步』進入完備的救恩，羅 10：17，8：29-30
- ii) 認識每一步之獨特性(distinctiveness)，不惑所處所遇，得救不等於成聖
- iii) 認識每一步的意義，踏實有方，豐富的步步前進。彼後 1：5-10



4. 各宗派不同的救恩次序：

- i) 天主教：七大預備(信經，認罪，求憐，愛神，恨罪，聽命，聖洗) → 信
(教義) → 受洗(重生，稱義，恩注) → 善功(good works) → 懺悔禮、抹油禮 → 得救得樂
 - ii) 亞免念派：呼召 → 信 → 悔改 → 重生 → 稱義 → 成聖 → 得救得樂
 - iii) 路德宗：『呼召 → 光照 → 悔改』 → 信 → 『稱義，為嗣 → 更新，成聖』
 - iv) 改革宗(Reformed Faith)：
揀選 → 呼召 → 重生 → 信與悔改 → 稱義 → 為嗣 → 成聖 → 堅忍 → 得榮
- * 注意：logical order, not chronological order: package idea

The Imputation of Adam's Sin (continued)

Understanding the Views					
Viewpoint	What is a person's condition in relation to God at birth?	What are the effects of Adam's sin on his posterity?	How did all sin?	What is imputed (charged to one's account)?	
Pelagianism*	He is innocent and able to obey God.	It had no effect. Adam's sin affected only himself.	All chose to sin by following Adam's example.	Only an individual's personal sins	
Arminianism*	He has a sinful nature but is still able to cooperate with the Spirit by prevenient grace.	It corrupted them physically and intellectually, but the guilt of Adam's sin was not imputed to them.	All consciously ratify Adam's deed by personal sins. Mediate cause: All sin because they possess a corrupt nature inherited from Adam.	Only an individual's personal sins	
Realism	His entire nature is polluted by sin; he is under condemnation and unable to merit saving favor with God.	It brought personal guilt, corruption, and death to all.	All participate in the sin of Adam, who is the natural head of the race.	Adam's sin, guilt, a corrupt nature, and one's own sins (Realism and Federalism differ only in the manner of imputation.)	
Federalism	His entire nature is polluted by sin; he is under condemnation and unable to merit saving favor with God.	It brought condemnation and pollution by sin to the entire nature of all.	Mediate cause: All sin because they possess a corrupt nature inherited from Adam. Immediate cause: All sin because all are constituted sinners on account of Adam's sin.	Mediate imputation: A corrupt nature and one's own sins. Immediate imputation: Adam's sin guilt, a corrupt nature, and one's own sins.	

*Pelagianism and Arminianism subscribe in differing measure to the view that people sin by following the example of Adam.

加爾文主義與阿民念主義的

改教時期神學 (Reformation Theology)

加爾文主義與阿民念主義的對照

下列資料將加爾文主義五點論與阿民念主義五點論用最明了準確的形式作了比較。選自大衛·斯迪爾 (David N. Steele) 和克提斯·湯瑪斯 (Curtis Thomas) 合著的《羅馬人書：分解綱要》(新澤西州菲利普斯堡，長老會改革出版社，1967 年版，第 144-146 頁)。

阿民念主義五點論 PEARL	加爾文主義五點論 TULIP
<p>自由意志或人的能力</p> <p>雖然人類的天性因為墮落受到嚴重的損害，人并未因此落到靈性上完全絕望的境況。神仁慈地使每一個罪人都有能力悔改和相信，但他并不對人的自由橫加干涉。每一個罪人都擁有自由意志，其永遠的歸宿就取決于他如何使用這自由意志。人的自由在于他在屬靈的事情上有能力擇善而從，他的意志并不受制于他罪惡的本性。罪人有能力或與聖靈合作，得到重生；或拒絕神的恩典，走向滅亡。失落的罪人需要聖靈的幫助，但在他相信之前無需聖靈的更新。因為信心是人的作為，是在新生之先。信心是罪人給神的禮物，是人對救恩的貢獻。</p>	<p>完全無能或全然敗壞</p> <p>因為墮落，人自己不能夠相信福音以致得救。罪人對神的事情是死的，瞎的，聾的，他的心地詭詐，全然敗壞。他的意志并不自由，而是受制于他的邪惡天性。因此，他不愿，也不能在屬靈的王國里擇善而從。因此，要把罪人帶給基督，聖靈不僅要幫助他，而且必須更新他，使他復活，賜給他新的天性。信心不是人對救恩的貢獻，卻是神救恩禮物的一部分。它是神給罪人，而不是罪人給神的禮物。</p>
<p>有條件的揀選 (Elected by foreknowledge)</p> <p>神在創世以前就揀選某一群人得救恩，是基于他預見這些人會回應他的呼召。他只揀選那些自覺相信福音的人。因此揀選是取決于人決定做什么。神所預見的信心和他由此進行的揀選不是神賜給罪人的（即不是由聖靈更新的能力所創造出來的），而是單單出自人的意志。誰相信，誰因信心蒙揀選得救恩完全在于人。神揀選那些他預知會運用自由意志選擇基督的人。因此是罪人選擇基督，而不是神選擇罪人——這才是救恩最終的原因。</p>	<p>無條件的揀選 (Unconditional election)</p> <p>神在創世以前揀選某一群人得救恩，完全是基于他自己全權的意旨。他揀選某一罪人，并非是因為預見到他會有任何順服的反應，如信心，悔改等；相反，神將信心和悔改賜給每一個他所揀選的人。這些行為是神揀選的結果，而不是議因。因此，揀選不是取決于預見到的人的任何美德或善行。神會通過聖靈的力量使他所全權揀選的人甘心樂意地接受基督。因此神對罪人的揀選，而非罪人選擇基督，才是救恩的最終原因。</p>
<p>普世救贖或普遍代贖 (Atonement for all)</p> <p>基督救贖的工作使全人類得救成為可能，但并未保證任何人都得救。雖然基督為所有人，為每一個人死，但只有那些相信他的人才得了救恩。他的死使神得以在罪人相信的基礎上饒恕他們，但這並沒有實際除去任何人的罪</p>	<p>特選的救贖或有限度的代贖 (Limited atonement)</p> <p>基督救贖的工作只為拯救選民且確實保證了他們得救恩。他的死是代替某一群特定的罪人忍受罪的懲罰。基督的救贖不單除去他選民的罪，還保證了他們獲得救恩所需要的一切，包括使他們與他聯合的信心。聖靈將信心的禮</p>

孽。只有人選擇 了接受基督的救贖，這救贖才生發果效。	物無誤地加給 那些基督為之死的人，因此確保了他們的救恩。
<p>聖靈可以被抗拒 (Resistible grace)</p> <p>凡在耳中聽到福音的人，聖靈也在這些人心中呼召。他盡其所能把每一個罪人 帶入救恩。但因人是自由的，他可以成功地抗拒聖靈的呼召。除非罪人相信，否 則聖靈無法叫罪人重生。信心（即人方面的貢獻）是先于新生，并使新生成為可 能。因此，人的自由意志限制了聖靈將基督救恩的功效加給人。聖靈只能吸引那 些讓他作工的人到基督面前。除非罪人響應，否則聖靈無法賜給生命。因此，神 的恩典不是不可抗拒的，而是可以且常為人所拒絕，所阻撓。</p>	<p>有效（不可抗拒）的恩典(Irresistible grace)</p> <p>聖靈不僅對那些聽到福音的人進行外在的呼召，而且對選民的心靈進行特別呼 召，從而使他們必然獲得救恩。內在的呼召（只對選民而發）不可能被拒絕，而 總是導致他們悔改歸正。靠著這特殊的呼召，聖靈將罪人帶給基督，這是人無法 抗拒的。他的救恩之工不受人的意志的局限。也不靠賴人的合作獲得成功。聖靈 施恩使蒙召的罪人合作，相信，悔改，甘心情愿地來到基督面前。因此，神的恩 典是不可抗拒的。對那些承受這恩典的人來說，這恩典永不會失敗，絕不會失效。</p>
<p>從恩典中墮落 (Liable to loss)</p> <p>那些相信也真正得救的人可以因沒有持守信仰而失去他們的救恩。并非所有阿 民念主義者都同意這一論點：有些相信信徒在基督里永遠安全，即是說一旦一個 罪人得到新生，就永遠不會失落。</p>	<p>信徒的保守 (Perseverance of Saints)</p> <p>所有為神揀選，被基督救贖，由聖靈賜予信心的人都永遠得救。他們的信心被 全能神的大能保守，從而堅守到永遠。</p>
<p>根據阿民念主義：</p> <p>救恩是通過神（主動提供）和人（必須回應）的聯合努力成就的，人的回應是 決定性的因素。神為每一個人預備了救恩，但只有對那些出于自由意志，選擇與 神合作及接受他所賜恩典的人，這預備才有果效。關鍵在于人的意志，人的意志 起決定性的作用。因此是人，而不是神，決定誰是救恩禮物的接受者。</p>	<p>根據加爾文主義者：</p> <p>救恩是由三一真神的權能所成就的。父神揀選一群人，神子為他們受死，聖靈 帶領他們信靠悔改，使他們心甘情愿地順從福音，從而使基督的死發生功效。整 個的過程（揀選，救贖，重生）都是神的工作，單靠神的恩典。因此是神，而不 是人，決定誰是救恩禮物的接受者。</p>

加爾文的五大點(Five points of Calvinism)

Total depravity 羅 3：10-12，弗 2：1，耶 13：23 → 約 1：13，6：44，3：3-5

Unconditional Election 約 15：16，羅 9：11，15，弗 2：8，1：4(Monergism)

Limited Atonement 太 20:28，約 17:6，9，羅 8:30(預先定下的人)，11:25(數目添滿)，啟 13:8(創世前，名於生命)

Irresistible grace 結 36：27，來 8：10-12

Peseverance of Saints 約 10：27-30，約 3：16，羅 8：37-39，14：4，腓 1：6，彼前 1：3-5

亞米念五大點：Partial depravity 徒 2：38，17：27

Elected by foreknowledge 約 3：18，腓 2：12，彼前 2：2 (synergism)

Atonement for all 約 3：16，約壹 2：2

Resistable grace 提前 5：17

Liable to lose 來 6：4-8，約 15：6

第九章 論自由意志

- 一、神把本性的自由賦予人的意志，這意志既不受強迫趨向善惡，也不受本性絕對的必然所決定的去行善或作惡。
- 二、人在無罪的狀態中，有自由與能力行善，並行神所喜悅的事，但那所有性是可變的，所以他可能從那狀態中墮落。
- 三、人由於墮落在有罪的狀態中，已經完全喪失一切行任何關乎得救的屬靈善事之意志力，所以他既是一屬血氣的人，與善完全相反，又死在罪中；就不能憑自己的能力去改變自己的心，或預備改變自己的心。
- 四、當神使罪人放心並把他遷移至恩典狀態中時，神就把他從罪惡本性的捆綁中釋放出來，並惟獨借著祂的恩典，使他有行屬靈善事的意志與能力；但因為他尚有殘餘的敗壞，所以他既不完全，也不專一立志向上，他也立志向惡。
- 五、惟獨在榮耀狀態中，人的意志才能有完全與不可改變的自由，以致向善。

1. 太 17:12／雅 1:14／申 30:19
2. 傳 7:29／創 1:26
3. 創 2:16-17／3:6
4. 羅 5:6／8:7／約 15:5
5. 羅 3:10,12
6. 弗 2:1,5／西 2:13
7. 約 6:44,65／弗 2:2-5／林前 2:14／多 3:3-5
8. 西 1:13／約 8:34,36
9. 弗 2:13／羅 6:18,22
10. 加 5:17／羅 7:15,18-19,21,23
11. 弗 4:13／西 12:23／約壹 3:2／猶 1:24

(I) 神的揀選(馬丁路德在羅馬書前言的說明)

1). 揀選的聖經根據：弗 1：4，林前 1：27，徒 15：7，13：17，約 15：16，19，路 6：13

2). 『揀選』 legomai 字義研究

ek (out) +legw] → legomai (關身語態)

→ the talking, expression for Himself

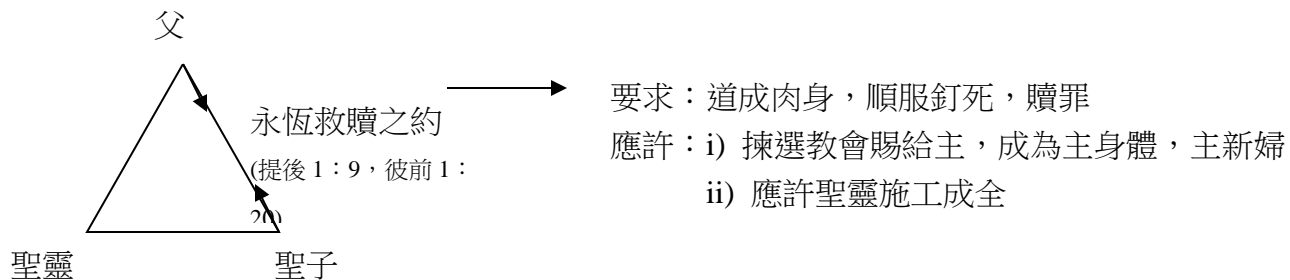
為自己，按自己意思而揀選(弗 1：5)從許多中選『出』

3). 揀選與預定(predestinate)

揀選與預定是一體兩面。永恆創世前的預定，即創世前的揀選，後在時空萬民中作祂揀選的工作，揀選旨意的顯明。

預定的經文：羅 8：29，徒 13：48，啟 13：8，

時空中揀選人的根由：是永恆救贖之約的預定，提後 1：9



4). 揀選之實例：

以色列人(申 7:6-7) 利未人，祭司 (申 18:5) 大衛王(詩 78:70)

先知(耶 1:5) 使徒(約 6:70) 保羅(徒 9:15)

信徒(約 15:16，太 22:14，羅 11:5-7，林前 1:27-28，弗 1:4)→ 帖撒羅尼迦信徒(帖前 1:4-5，帖後 2:13) 本都，加拉太……庇推尼信徒(彼前 1:2)

5). 揀選之必然性：約 1：5，3：17，羅 3：10-12，11：32，弗 2：1，5，林前 2：14，路 18：8 (沒有信德)，耶 13:23(本性，罪性不會改變，神選人，人不會選神 約 15:16，神吸引 約 6:44)

6). 揀選『範圍』定數：羅 11：25，約 17：9，啟 13：8，太 10：5-6，徒 13：48，羅 11：25-26，預定得永生的人都信了

7). 揀選的意義(Characteristics of Election)

i). 在乎『神』，不在乎『人』→ 非預知人之信心善行而揀選：弗 1:4-5(自己意旨)，提後 1:9(不按行為，按祂旨意)，羅 9:11，16(不在乎人，顯明神揀選人的旨意)，詩 139:13，16-17(未生已被揀選覆庇，一生神給美好時刻，美善優點從神來，非本身有，神預知而揀選)

ii). 堅定不移，終必成就：羅 8:28-30，11:29

iii). 無法逃避抗拒：詩 139:7,13,16，腓 2:13，賽 46:10(必成就)

iv). 永恆裏揀選：弗 1:4-5，啟 13:8，→ 永恆的愛(eternal love)

v). 是神恩典主權，不能告神『不義』(injustice)：羅 3：23，6：23(罪該死)，羅 9:14-15(恩待憐憫主權)，羅 11:5(恩典揀選)，太 20:13-15(神公義，不虧負誰)

vi)..為何要揀選？公義 // 慈愛 弗 1：6，12，14(榮耀得稱頌)，詩 89：14

LUTHER'S VIEW ON ELECTION (路得同工歸納：1577 協同書 Formula of Concord)

God's election

The eternal election of God or God's predestination to salvation does not extend over both the godly and the ungodly, but only over the children of God, who have been elect-ed and predestined to eternal life "before the foundation of the world was laid," as Paul says, "Even as he chose us in him, he destined us in love to be his sons through Jesus Christ." (Ephesians 1 : 4,5) p617

God's eternal election, however, not only foresees and foreknows the salvation of the elect, but by God's gracious will and pleasure in Christ Jesus it is also a cause which creates, effects, helps, and further our salvation and whatever pertains to it. P617

Election and assurance

The Christian should banish all other opinions by the evil foe in an attempt to rob us entirely of the glorious comfort which this salutary doctrine gives us, namely, that we know that we have been elected to eternal life out of pure grace in Christ without any merit of our own, and that no one can pluck us out of his hand. FC p496

Man's total depravity

The error of the coarse Pelagians, that by his own natural powers, without the Holy Spirit, the free will can convert itself to God, believe the Gospel. (536) For the conversion of our corrupted will, which is nothing else but a resurrection of the will from spiritual death, is solely and alone the work of God...that man's conversion is not only in part, but entirely, the operation, gift, endowment, and work of the Holy Spirit alone. 538

The right use of the doctrine

From this it is beyond all doubt that the true understanding or the right use of the teaching of God's eternal foreknowledge will in no way cause or support either impenitence or despair. So Scripture presents this doctrine in no other way than... to strengthen our faith and to assure us of our salvation (Ephesians 1:9,13,14; Joh 10:27-30; II Thess 2:13-15) Hence if we wish to think or speak correctly and profitably about eternal election or about the predestination and ordering of the children of God to eternal life, we should accustom ourselves not to speculate concerning the absolute, secret, hidden and inscrutable foreknowledge of God. 618-9

We should concern ourselves with this revealed will of God, follow it, and be diligent about it because the Holy Spirit gives grace, power, and ability through the word by which he has called ,us. We should not explore the abyss of the hidden foreknowledge of God, even as Christ answered the question, "Lord, will those who are saved be few? By saying, "Strive to enter by the narrow door." (Lk13:23-24) p621 (不猜測，不放縱，不失望，只努力進窄門，進天國)

God's general will and elective will

Therefore Christ has commanded to preach "repentance and forgiveness of sins in his name among all nations." ...It is Christ command that all in common to whom repentance is preached should also have this promise of the gospel proclaimed to them(Lk24:47, Mk16: 15). And we should not regard this call of God which takes place through the preaching of the Word as a deception, but should know certainly that God reveals his will in this way, and that in those whom he thus calls he will be efficaciously active . through the Word through which we are called is a ministry of the spirit.. .And because the Holy spirit wills to be efficacious through the Word, to strengthen us, and to give us power and ability...believe

and obey it. The elect are therefore described as follows: "My sheep hear my voice, and I know them, and they follow me; and I give them eternal life(Joh 10:27-28), and they who. are decreed "according to God's purpose" to. "the inheritance "hear the gospel, believe on Christ. P621-2

Election denies man's merit

Thus far God has revealed the mystery of foreknowledge to us in his Word. If we stay with this and hold ourselves thereto., it is indeed a useful, salutary, and comforting doctrine, for it mightily substantiates the article that we are justified and saved without our works and merit purely by grace and solely for Christ's sake. Before the creation of time. .be-fore we even existed, before we were able to. have done any good, Gad elected us to salvation "according to his purpose" by grace in Christ (Rom 9: 11; II Tim 1 :9). This also completely refutes all false opinions and erroneous doctrines about the powers of our natural will, for in his counsel Gad has determined and decreed before the world began by the power of his Holy spirit through the word he would create and effect in us everything that belongs to. our conversion.. .this doctrine will also give us the glorious comfort, in times of trial and affliction..

Election a mystery

we must, however, carefully distinguish between what God has expressly revealed in his Word and what he has not revealed. Beyond the matters which have been revealed in Christ and of which we have spoken thus far, there are many points in this mystery about which God has remained silent and which he has not revealed but has kept reserved solely to his own wisdom and knowledge. We are not to. pry into these, nor are we to. follow our own thoughts in this matter and draw our own conclusions and brood, but we are to. adhere exclusively to. the revealed Word. This admonition is eminently necessary. In our presumption we take much greater delight in concerning ourselves with matter which we cannot harmonize-- in fact, we have no. command to do so--than with those aspects of the question which God "\as revealed to us in his Word. P625

The time of His efficacious work

Without doubt God also knows and has determined for each person the time and hour of his call and conversion. But since he has not revealed this to. us, we must obey his command and operate constantly with the Word., while we leave the time and hour to. God. P625 .,

Human's sin justifies God's election

since our nature is corrupted by sin and is worthy and deserving of God's wrath and damnation. Gad owns us neither his Word, nor his Spirit, nor his grace...But Gad permits us to. behold his righteous and well deserved judgment over certain lands, nations, and people so. that; as we compare ourselves with them and find ourselves in the same condemnation, we may learn the more diligently to. recognize and praise God's pure and unmerited grace toward the "vessels of mercy." no. injustice is done to those who are punished and receive their "wages of sin." in the case of the others., however, to whom God give and preserves his Word, whereby he enlightens, converts, and keeps them, God commends his pure and unmerited grace and mercy. P626

Erasmus Luther: Discourse on Free Will translated and edited by Ernst F. Winter. New York: The Continuum Pub. Co., 1996.

ON FREE WILL

“Man has free will in respect not of what is above him, but of what is below him. This is to say, man should know in regard to his goods undone, according to his free will. Although at the same time, that same free will is overruled by the free will of God alone, just as he pleases. However, with regard to God, and in all things pertaining to salvation or damnation, man has no free will, but is a captive, servant and bonds slave, either to the will of God, or to the will of Satan.” (p. 113)

“For to will to embrace the law and the gospel, not to will sin, and to will death, belongs to the power of God alone, as Paul testifies in more places than one.” (p. 121)

“Satan and man, being fallen and abandoned by God, cannot will good, i.e., things which please God or which God wills, but are ever turned in the direction of their own desires, so that they cannot but seek out their own.” (p. 129)

What Luther Says: A Practical In-Home Anthology for the Active Christian. Compiled by Ewald M. Plass. St. Louis: Concordia Pub. House, 1991.

ON FAITH

“Do not think lightly of faith. It is a work that is of all works the most excellent and the most difficult. Through it alone you will be saved, even though you were obliged to do without all other works. For is the work of God, not of man, as Paul taught (Eph 1:19). The other works He performs with our co-operation and through us; this alone he works within us and without our co-operation (sine nobis). (p.477/Works 6:530) “Yet even God cannot believe for us: we must perform the act of faith. It is a ‘work’ which God requires of us, as Jesus says in John 6:29. Nonetheless he must give us the strength to do it.” Says Luther in his comments on this passage.

:Faith is a divine work which God requires of us: but he Himself must give us the strength to do it.” (p.478/Works 33:29)

“So faith, which is the work of the Holy Spirit, makes the mind and the thinking an entirely new man of him. Faith, then is an active, independent, and powerful thing; and if we want truly to evaluate it, we would call it an influence (passio) on us rather than an act (actio) performed by us. For it changes our souls and our views.” (p.477/Works 42:452)

The Significance of the Issue

It is not irreligious, wasteful, or superficial, but essentially healthy and necessary, for a Christian to know whether or not his will has anything to do in matters pertaining to salvation. Indeed, let me tell you, this is the hinge on which our discussion turns, the crucial issue between us; our aim is, simply, to investigate what ability "free will" has, in what respect it is the subject of divine action and how it stands related to the grace of God. If we know nothing of these things, we shall know nothing whatsoever of Christianity, and shall be in worse than the heathen! He who does not admit this should acknowledge that he is not a Christian; and he who ridicules or derides it should realize that he is the greatest enemy of Christianity. For if I am ignorant in the nature, extent and limits of what I can and must do in relationship to God, I shall be equally ignorant and uncertain of the nature, extent and limits of what God can and will do in me - though God, in fact, works everything in everyone. Now, if I am ignorant of the works and powers of God, I am ignorant of God himself; and if I do not know God, I cannot worship, praise, give thanks or serve Him, for I do not know how much I should attribute to myself and how much to Him. We need, therefore, to have in mind a clear-cut distinction between God's power and ours, and God's work and ours, if we would live a godly life.

There are two parts to Christianity

This problem [the knowledge of what we contribute to our salvation] is one half of the whole sum of Christianity, since on it both knowledge of oneself and the knowledge and glory of God quite vitally depend. That is why we cannot permit you, my dear Erasmus, to call such knowledge "irreverent," "inquisitive," and "vain." The other half of the sum of Christianity is concerned with whether God's foreknowledge is uncertain, and whether everything we do could be done any other way.

Since God's foreknowledge is not uncertain, "free-will" is non-existent

It is fundamentally necessary and healthy for Christians to acknowledge that God foreknows nothing uncertainly, but that He foresees, purposes, and does all things according to His own immutable, eternal and infallible will. This bombshell knocks "free-will" flat, and utterly shatters it; so that those who want to assert it must either deny my bombshell, or pretend not to notice it, or find some other way of dodging it. Surely it was you, my good Erasmus, who a moment ago asserted that *God is by nature just, and kindness itself?* If this is true, does it not follow that He is *immutably* just and kind? that, as His nature remains unchanged to all eternity, so do His justice and kindness? And what is said of His justice and kindness must be said also of His knowledge, His wisdom, His goodness, His will, and the other Divine attributes. But if it is religious, godly and wholesome, to affirm these things of God, as you do, what has come over you, that now you should contradict yourself by affirming that it is irreligious, idle and vain to say that God foreknows by necessity? You insist that we should learn the immutability of God's will, while forbidding us to know the immutability of His foreknowledge! Do you suppose that He does not will what He foreknows, or that He does not foreknow what He wills? If he wills what He foreknows, His will is eternal and changeless, because His nature is so. From which it follows, by resistless logic, that all we do, however it may appear to us to be done freely and optionally, is in reality done necessarily and immutably in respect of God's will. For the will of God is effective and cannot be impeded, since power belongs to God's nature; and His wisdom is such that He cannot be deceived. Since, then His will is not impeded, what is done cannot but be done where, when, how, as far as, and by whom, He foresees and wills...

Necessarily does not mean Compulsorily

I could wish, indeed, that a better term was available for our discussion than the accepted one, *necessity*, which cannot accurately be used of either man's will or God's. Its meaning is too harsh, and foreign to the subject; for it suggests some sort of compulsion, and something that is against one's will, which is no part of the view under debate. This will, whether it be God's or man's does what it does, good or bad, under no compulsion, but just as it wants or pleases, as if totally free. Yet the will of God, which rules over our mutable will, is changeless and sure - as Boetius sings, "Immovable Thyself, Thou movement giv'st to all;" and our will, principally because of its corruption, can do no good of itself. The reader's understanding, therefore, must supply what the word itself fails to convey, from his knowledge of the intended signification - the immutable will of God on the one hand, and the impotence of our corrupt will on the other. Some have called it *necessity of immutability*, but the phrase is both grammatically and theologically defective.

The importance of knowing that God necessitates all things

I would also point out, not only how true these things are (I shall discuss that more fully from Scripture on a later page), but also how godly, reverent and necessary it is to know them. For where they are not known, there can be no faith, nor any worship of God. To lack this knowledge is really to be ignorant of God - and salvation is notoriously incompatible with such ignorance. For if you hesitate to believe, or are too proud to acknowledge, that God foreknows and wills all things, not contingently, but necessarily and immutably, how can you believe, trust and rely on His promises? When He makes promises, you ought to be out of doubt that He knows, and can and will perform, what He promises; otherwise, you

will be accounting Him neither true nor faithful, which is unbelief, and the height of irreverence, and a denial of the most high God! And how can you be thus sure and certain, unless you know that certainly, infallibly, immutably and necessarily, He knows, wills and will perform what He promises? Not only should we be sure that God wills, and will execute His will, necessarily and immutably; we should glory in the fact, as Paul does in Romans 3:4 - "Let God be true, but every man a liar", and again, "Not that the word of God has failed," and in another place, "The foundation of God standeth sure, having this seal, the Lord knoweth them that are His." In Titus 1:2 he says: "Which God, that cannot lie, promised before the world began"... If, then, we are taught and believe that we ought to be ignorant of the necessary foreknowledge of God and the necessity of events, Christian faith is utterly destroyed, and the promises of God and the whole gospel fall to the ground completely; for the Christian's chief and only comfort in every adversity lies in knowing that God does not lie, but brings all things to pass immutably, and that His will cannot be resisted, altered or impeded.

A will which has no power without grace is not free

You describe the power of "free-will" as small, and wholly ineffective apart from the grace of God. Agreed? Now then, I ask you: If God's grace is wanting, if it is taken away from that small power, what can it do? It is ineffective, you say, and can do nothing good. So it will not do what God or His grace wills. Why? Because we have now taken God's grace away from it, and what the grace of God does not do is not good. Hence it follows that "free-will" without God's grace is not free at all, but is the permanent prisoner and bondsman of evil, since it cannot turn itself to good. This being so, I give you full permission to enlarge the power of "free-will" as much as you like; make it angelic, make it divine, if you can! - but when you add this doleful postscript, that it is ineffective apart from God's grace, straightway you rob it of all its power. What is *ineffective* power but (in plain language) *no* power? So to say that "free-will" exists and has power, albeit ineffective power, is, in the Sophists' phrase, a contradiction in terms. It is like saying "'free-will' is something which is not free" - as if you said that fire is cold and earth hot. Fire certainly has power to heat; but if hell-fire (even) was cold and chilling instead of burning and scorching, I would not call it "fire", let alone "hot" (unless you meant to refer to an imaginary fire, or a painted one). Note, however, that if we meant by "the power of free-will" the power which makes human beings fit subjects to be caught up by the Spirit and touched by God's grace, as creatures made for eternal life or eternal death, we should have a proper definition. And I certainly acknowledge the existence of *this* power, this fitness, or "dispositional quality" and "passive aptitude" (as the Sophists call it), which, as everyone knows, is not given to plants or animals. As the proverb says, God did not make heaven for geese! It is a settled truth, then, even on the basis of your own testimony, that we do everything of necessity, and nothing by "free-will"; for the power of "free-will" is nil, and it does no good, nor can do, without grace. It follows, therefore, that "free-will" is obviously a term applicable only to Divine Majesty; for only He can do, and does (as the Psalmist sings) "whatever he wills in heaven and earth" [Psalms 135:6]. If "free-will" is ascribed to men, it is ascribed with no more propriety than divinity itself would be - and no blasphemy could exceed that! So it befits theologians to refrain from using the term when they want to speak of human ability, and to leave it to be applied to God only. They would do well also to take the term out of men's mouths and speech, and to claim it for their God, as if it were His own holy and awful Name. If they must at all hazards assign some power to men, let them teach that it be denoted by some other term than "free-will"; especially since we know from our own observation that the mass of men are sadly deceived and misled by this phrase. The meaning which it conveys to their minds is far removed from anything that theologians believe and discuss. The term "free-will" is too grandiose and comprehensive and fulsome. People think it means what the natural force of the phrase would require, namely, a power of freely turning in any direction, yielding to none and subject to none. If they knew that this was not so, and that the term signifies only a tiny spark of power, and that utterly ineffective in itself, since it is the devil's prisoner and slave, it would be a wonder if they did not stone us as mockers and deceivers, who say one thing and mean another - indeed, who have not yet decided what we do mean! Since, therefore, we have lost the meaning and the real reference of this glorious term, or, rather, have never grasped them (as was claimed by the Pelagians, who themselves mistook the phrase) why do we cling so tenaciously to an empty word, and endanger and delude faithful people in consequence? There is no more wisdom in so doing than there is in the modern foible of kings and potentates, who retain, or lay claim to, empty titles of kingdoms and countries, and flaunt them, while all the time they are really paupers, and anything but the possessors of those kingdoms and countries. We can tolerate their antics, for they fool nobody, but just feed themselves up - unprofitably enough - on their own vainglory. But this false idea of "free-will" is a real threat to salvation, and a delusion fraught with the most perilous consequences. If we do not want to drop this term ["free-will"] altogether - which would really be the safest and most Christian thing to do - we may still in good faith teach people to use it to credit man with "free-will" in respect, not of what is above him, but of what is below him. That is to say, man should realize that in regard to his money and possessions he has a right to use them, to do or to leave undone, according to his own "free-will" - though that very "free-will" is overruled by the free-will of God alone, according to His own pleasure. However, with regard to God, and in all that bears on salvation or damnation, he has no "free-will", but is a captive, prisoner and bondsman, either to the will of God, or to the will of Satan.

God preached and not preached, and of His revealed and secret will.

As to why some are touched by the law and others not, so that some receive and others scorn the offer of grace, that is another question, which Ezekiel does not here discuss. He speaks of the published offer of God's mercy, not of the dreadful hidden will of God, Who, according to His own counsel, ordains such persons as He wills to receive and partake

of the mercy preached and offered. This will is not to be inquired into, but to be reverently adored, as by far the most awesome secret of the Divine Majesty. He has kept it to Himself and forbidden us to know it; and it is much more worthy of reverence than an infinite number of Corycian caverns! Now, God in His own nature and majesty is to be justified alone; in this regard, we have nothing to do with Him, nor does He wish us to deal with Him. We have to do with Him as clothed and displayed in His Word, by which He presents Himself to us. That is His glory and beauty, in which the Psalmist proclaims Him to be clothed [Ps. 21:5]. I say that the righteous God does not deplore the death of His people which He Himself works in them, but He deplores the death which He finds in His people and desires to remove from them. God preached works to the end that sin and death may be taken away, and we may be saved. "He sent His word and healed them" [Ps. 107:20]. But God hidden in Majesty neither deplores nor takes away death, but works life, and death, and all in all; nor has He set bounds to Himself by His Word, but has kept Himself free over all things. The Diatribe is deceived by its own ignorance in that it makes no distinction between God preached and God hidden, that is, between the Word of God and God Himself. God does many things which He does not show in His word, and He wills many things which he does not in His Word show us that He wills. Thus, He does not will the death of a sinner - that is, in His Word; but He wills it by His inscrutable will. At present, however, we must keep in view His Word and leave alone His inscrutable will; for it is by His Word, and not by His inscrutable will, that we must be guided. In any case, who can direct himself according to a will that is inscrutable and incomprehensible? It is enough simply to know that there is in God an inscrutable will; what, why, and within what limits it wills, it is wholly unlawful to inquire, or wish to know, or be concerned about, or touch upon; we may only fear and adore! So it is right to say: "If God does not desire our death, it must be laid to the charge of our own will if we perish"; this, I repeat, is right if you spoke of God preached. For He desires that all men should be saved, in that He comes to all by the word of salvation, and the fault is in the will which does not receive Him; as He says in Matt. 23:37 "How often would I have gathered thy children together, and thou wouldst not!" But why the Majesty does not remove or change this fault of will in every man (for it is not in the power of man to do it), or why He lays this fault to the charge of the will, when man cannot avoid it, it is not lawful to ask; and though you should ask much, you would never find out; as Paul says in Romans 11: "Who art thou that repliest against God?" [Romans 9:20].

The hardening of Pharaoh

... This is why Moses generally repeats after each plague: "And the heart of Pharaoh was hardened, so that he would not let the people go; as the Lord had spoken" [Exodus 7:13, 22; 8:15; 9:12]. What was the point of: "As the Lord had spoken", but that the Lord might appear true, as having foretold that Pharaoh should be hardened? Had there been in Pharaoh any power to turn, or freedom of will that might have gone either way, God could not with such certainty have foretold his hardening. But as it is, He who neither deceives nor is deceived guarantees it; which means that it is completely certain, and necessary, that Pharaoh's hardening will come to pass. And it would not be so, were not that hardening wholly beyond the strength of man, and in the power of God alone, in the manner that I spoke of above: that is, God was certain that He would not suspend the ordinary operation of omnipotence in Pharaoh, or on Pharaoh's account - indeed, He could not omit it; and He was equally certain that the will of Pharaoh, being naturally evil and perverse, could not consent to the word and work of God which opposed it; hence, while by the omnipotence of God the energy of willing was preserved to Pharaoh within, and the word and work that opposed him was set before him without, nothing could happen in Pharaoh but the offending and hardening of his heart. If God had suspended the action of His omnipotence in Pharaoh when He set before him the word of Moses which opposed him, and if the will of Pharaoh might be supposed to have acted alone by its own power, then there could perhaps have been a place for debating which way it had power to turn. But as it is, since he is impelled and made to act by his own willing, no violence is done to his will; for it is not under unwilling constraint, but by an operation of God consonant with its nature it is impelled to will naturally, according to what it is (that is, evil). Therefore, it could not but turn upon one word, and thus become hardened. Thus we see that this passage makes most forcibly against "free-will" on this account that God, who promises, cannot lie; and, if He cannot lie, then Pharaoh cannot but be hardened.

The comfort of knowing that salvation does not depend on "free-will"

I frankly confess that, for myself, even if it could be, I should not want "free-will" to be given to me, nor anything to be justify in my own hands to enable me to endeavor after salvation; not merely because in face of so many dangers, and adversities, and assaults of devils, I could not stand my ground and hold fast my "free-will" (for one devil is stronger than all men, and on these terms no man could be saved); but because, even were there no dangers, adversities, or devils, I should still be forced to labor with no guarantee of success, and to beat my fists at the air. If I lived and worked to all eternity, my conscience would never reach comfortable certainty as to how much it must do to satisfy God. Whatever work I had done, there would still be a nagging doubt as to whether it pleases God, or whether He required something more. The experience of all who seek righteousness by works proves that; and I learned it well enough myself over a period of many years, to my own great hurt. But now that God has taken my salvation out the control of my own will, and put it under the control of His, and promised to save me, not according to my working or running, but according to His own grace and mercy, I have the comfortable certainty that He is faithful and will not lie to me, and that He is also great and powerful, so that no devils or opposition can break Him or pluck me from Him. "No one," He says, "shall pluck them out of my hand, because my father which gave them me is greater than all" [John 10:28-29]. Thus it is that, if not all, yet some, indeed many, are saved; whereas, by the power of "free-will" none at all could be saved, but every one of us would perish. Furthermore, I have the comfortable certainty that I please God, not by reason of the merit of my works, but by

reason of His merciful favor promised to me; so that, if I work too little, or badly, He does not impute it to me, but with fatherly compassion pardons me and makes me better. This is the glorying of all the saints in their God.

The justice of God in His dealings with men

You may be worried that it is hard to defend the mercy and equity of God in damning the undeserving, that is, ungodly persons, who, being born in ungodliness, can by no means avoid being ungodly, and staying so, and being damned, but are compelled by natural necessity to sin and perish; as Paul says: "We were all the children of wrath, even as others" [Eph. 2:3], created such by God Himself from a seed that had been corrupted by the sin of one man, Adam. But here God must be revered and held in awe, as being most merciful to those whom He justifies and saves in their own utter unworthiness; and we must show some measure of deference to His Divine wisdom by believing Him just when to us He seems unjust. If His justice were such as could be adjudged just by human reckoning, it clearly would not be Divine; it would in no way differ from human justice. But inasmuch as He is the one true God, wholly incomprehensible and inaccessible to man's understanding, it is reasonable, indeed inevitable, that His justice also should be incomprehensible; as Paul cries, saying: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" [Romans 11:33]. They would not, however, be "unsearchable" if we could at every point grasp the grounds on which they are just. What is man compared with God? How much can our power achieve compared with His power? What is our strength compared with His strength? What is our knowledge compared with His wisdom? What is our substance compared with His substance? In a word, what is all that we are compared with all that He is? If, now, even nature teaches to acknowledge that human power, strength, wisdom, knowledge and substance, and all that is ours, is nothing compared with the Divine power, strength, wisdom, knowledge and substance, what perversity is it on our part to worry at the justice and the judgment of the only God, and to arrogate so much to our own judgment as to presume to comprehend, judge and evaluate God's judgment!

Conclusion

... I shall here end this book, ready though I am to pursue the matter further, if need be; but I think that abundant satisfaction has here been afforded for the godly man who is willing to yield to truth without stubborn resistance. For if we believe it to be true that God foreknows and foreordains all things; that He cannot be deceived or obstructed in His foreknowledge and predestination; and that nothing happens but at His will (which reason itself is compelled to grant); then, on reason's own testimony, there can be no "free-will" in man, or angel, or in any creature. So, if we believe that Satan is the prince of this world, ever ensnaring and opposing the kingdom of Christ with all his strength, and that he does not let his prisoners go unless he is driven out by the power of the Divine Spirit, it is again apparent that there can be no "free-will". So, if we believe that original sin has ruined us to such an extent that even in the godly, who are led by the Spirit, it causes abundance of trouble by striving against good, it is clear that in a man who lacks the Spirit nothing is justify that can turn itself to good, but only to evil. Again, if the Jews, who followed after righteousness with all their powers, fell into unrighteousness instead, while the Gentiles, who followed after unrighteousness, attained to an un-hoped-for righteousness, by God's free gift, it is equally apparent from their very works and experience that man without grace can will nothing but evil. And, finally, if we believe that Christ redeemed men by His blood, we are forced to confess that all of man was lost; otherwise, we make Christ either wholly superfluous, or else the redeemer of the least valuable part of man only; which is blasphemy, and sacrilege.

The Reformed Rader Home Page

Ecclesia Reformata et semper reformanda-The church reformed and always reforming

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BACK TO THE COVENANT

eousness has remained the same throughout, although now we have been empowered by God's Spirit to obey His eternal covenantal commandments faithfully in all areas of our lives. As the Heidelberg Catechism explains, "In this life even the holiest have only a small beginning of this obedience. Nevertheless, with earnest purpose they do begin to live not only according to some but to all the commandments of God" (Q. 114).

Before the Foundation of the World

To close out our discussion of God's past covenantal work, we need to consider its very foundation. To this point, we have considered only two distinct covenants, the Covenant of Creation and the Covenant of Redemption (in its Old Covenant shadows and New Covenant reality). The New Covenant, however, reveals that there is something even more profound standing behind these two covenants: a covenant between the Father, the Son, and the Spirit—a Covenant in the Godhead—"before the foundation of the world" (John 17:24; d. Eph. 1:4; Rev. 13:8; 17:8).

In the Covenant in the Godhead—traditionally known as the covenant of redemption (or the pact of salvation, the eternal covenant, or the counsel of peace)—the triune God in eternity set His love upon His people and determined that the Son would covenantally submit to the Father and take upon Himself "the form of a bond-servant" (Phil. 2: 7), becoming "obedient to the point of death" (v. 8), to redeem a people for Himself and commune with them through the Spirit, who "abides with you, and will be in you" (John 14:17).

On the basis of this eternal covenant, the Lord condescended to covenant, after Creation, with Adam (the Covenant of Creation).

Adam broke

that covenant, but it was finally fulfilled by the Last Adam (1 Cor. 15:45-47), Jesus Christ, as the mediator of the Covenant of Redemption.

J. I. Packer maintains that the biblical basis for the Covenant in the Godhead is pervasive, arresting, and inescapable: Jesus' own words force on thoughtful readers recognition of the covenant economy as foundational to all thought about the reality of God's saving grace:—"Indeed, all the characteristics of a divine covenant are present in the Covenant in the Godhead.

1. *A mutually binding relationship between the Lord and His servant* "I will be a Father to Him, and He shall be a Son to Me" (Heb. 1:5). "I will surely give the nations as Thine inheritance" (Ps. 2:8; d. Rev. 2:27); "Sit at My right hand, until I make Thine enemies a footstool for Thy feet" (Ps. 110:1); "I manifested Thy name to the men whom Thou gavest Me out of the world" (John 17:6). "Just as My Father has granted Me a kingdom, I grant you" (Luke 22:29; cf. Rev. 11:15).

2. *Sovereign administration*: "I love the Father, and as the Father gave Me commandment, even so I do" (John 14:31). "For this reason the Father loves Me, because I lay down My life. . . on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father (John 10:17-18).

3. *Conditions*:

Commandments: "I have kept My Father's commandments, and abide in His love" (John 15: 10; cf. 4:32-34; 5:30; 7: 16-18; 12:49-50; 17:4; 19:30). Christ "has been tempted in all things as we are, yet without sin" (Heb. 4:15). "Which one of you convicts Me of sin?" (John 8:46). ". . . as of a lamb unblemished and spotless, the blood of Christ" (1 Peter 1: 19).

Sanctions (blessings and curses): Christ "for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God" (Heb. 12:2). "He humbled Himself by becoming obedient to the point of death, even death on a cross. Therefore also God highly exalted Him, and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow" (Phil. 2:8-9). "All authority has been given to Me in heaven and on earth" (Matt. 28:18). "Christ. . . has become a curse for us" (Gal. 3: 13). "Worthy is the Lamb

that was slain to receive power and riches and wisdom and might and honor and glory and blessing" (Rev. 5:12). ". . . through the obedience of the One [Christ] the many will be made righteous" (Rom. 5:19; cf. Heb. 5:8-9).

4. *Promises of union and communion*:

And now, glorify Thou Me together with Thyself, Father, with the glory which I ever had with Thee before the world was. . . .

even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me. . . . We are one; I in them, and Thou in Me, that they may be perfected in unity. . . . Thou didst love Me before the foundation of the world. (John 17:5, 21-24)

"Then comes the end, when He [Christ] delivers up the kingdom to the God and Father. . . . And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, that God may be all in all" (1 Cor.

15:24,28). "I saw no temple in it, **t** for the Lord God, the Almighty, and the Lamb, are its temple" (Rev. 21:22).

Given this broader and more eternal viewpoint, we can make better sense of such claims as, "The promises were spoken to Abraham and to his seed. He does not say, 'And to seeds,' as referring to many, but rather to one, 'And to your seed,' that is Christ" (Gal. 3:16). In other words, the Father promised a people and a land to Christ-"I will surely give the nations as Thine inheritance" (Ps. 2:8)-and we see this covenant between the Father and the Son determined "before the foundation of the world" {John.,U:14; cf. Eph. 1:4).

A GLANCE BACK AND AHEAD

With all of the links of the intricate covenantal chain now before us, what does the whole look like? Consider the following summary of God's work in the past:

Prior to the foundation of the world, God, whose ways are higher than our ways as the heavens are above the earth, determined to be in union and communion with a people by means of a covenantal relationship. Having supreme dominion over all creation and history, the triune God determined to accomplish this communion by having the Son covenantally submit to the Father to redeem a people by the agency of the Spirit (the Covenant in the Godhead). Following Creation, the Lord graciously entered into a covenant with Adam (the Covenant of Creation), who served as a representative of the whole human race. God promised him eternal union and communion on the condition of faithful obedience.

Adam, however, rebelled against this covenant, subjecting himself and all his posterity to the curse and wrath of God. Yet, immediately after the Fall, the Lord continued to display His grace, and on the basis of the Covenant in the Godhead, began to establish a second covenant (the Covenant of Redemption), by means of which He would secure a faithful people for Himself. Our first parents were promised a descendant who would crush the deceiving Serpent, whose people would be in constant hostility with the people of the promised conqueror until the culmination of redemption.

This hostility soon erupted forcefully, and the Lord judged the rebellion by a devastating flood. He saved only a single family, through whom the coming conqueror would be born. The Lord made a covenant with Noah and all creation, promising not to destroy the creation again, thereby preserving a path for the coming Redeemer.

Soon thereafter, the Lord called Abraham out from among all the peoples of the earth, as the chosen vessel through whom He would redeem a people for Himself. The Lord covenanted with Abraham, setting forth stipulations, promises, and sanctions. Most notably, the Lord promised him a glorious land and glorious descendants, including kings, through whom all the families of the earth would be blessed. The Lord promised to be the God of Abraham and his descendants, and also promised that they would be His people. Yet, at the same time, the Lord would not bless all of Abraham's physical descendants-only the chosen covenantal line of Isaac and Jacob.

As promised, Abraham's descendants cried out under Egyptian slavery, and God remembered His covenant with Abraham. On

the basis of that covenantal promise of a land and a people, the Lord called Moses to lead Abraham's descendants out of Egyptian slavery and into the land promised to Abraham. The Lord renewed the Abrahamic covenant with the nation of Israel, providing greater revelation of His covenantal stipulations, promises, and sanctions of union and communion, promising to be their God as they would be His people. From this point on, Israel's history proceeded according to God's promises of inheritance for covenant keeping and sanctions for covenant breaking. During that time, Israel struggled to find any semblance of rest, peace, and stability.

Once again, the Lord confirmed His promises to Abraham, as expanded through Moses, and thereby moved history toward His goal by calling out David to renew the covenant. The Lord promised David all that the failing, faithless, and weary Israel desired: peace and stability, and, even more, an eternal Davidic kingdom, in which the Lord would be their God, and they would be His people. David glorified God for His faithfulness to the Abrahamic promise to preserve a land and a people. But David passed away, as did his son Solomon, and the kingdom was torn asunder. God exiled most of the former Israelite nation for violating His covenant, and only a remnant remained faithful.

Later, all of Israel, the covenant breakers and the remnant, were exiled, but in their exile the Lord remembered His covenant with Abraham, Moses, and David. He prophesied of the fulfillment of these glorious promises of a land and a people. The promise that Abraham would bring blessing upon all nations was trumpeted repeatedly in prophecies of an eternal kingdom of worldwide scope, whose people would enter a "new" covenant in which the Spirit would be poured out, enabling them (as was not previously the case) to be faithful to the Lord's covenant. The prophets not only pointed to countless descendants of Abraham, but also to a unique

神永恆的預旨(God's eternal decree)：

有效的(efficacious)：

詩 33：11 耶何耶和華的籌算永遠立定。

箴 19：21 人心多有計謀，惟有耶和華的籌算，才能立定。

賽 46：10 說、我的籌算必立定、凡我所喜悅的、我必成就。

全面的(comprehensive)：

箴 21：1 王的心在耶和華手中、好像隴溝的水、隨意流轉。(一個人的決定)

箴 16：33 籤放在懷裏，定事由耶和華。(偶然事件)

伯 14：5 人的日子既然限定、他的月數在你那裏、你也派定他的界限、使他不能越過。(一個人的生命過程)

徒 17：26 他從一本造出萬族的人、〔本有古卷作血脈〕住在全地上、並且預先定準他們的年限、和所住的疆界。(國時及國界)

太 10：29 兩個麻雀、不是賣一分銀子麼，若是你們的父不許、一個也不能掉在地上。(瑣碎的事情)

詩 139：16 我未成形的體質、你的眼早已看見了，你所定的日子、我尚未度一日、你都寫在你的冊上了。(我們一生)

弗 1：4 就如 神從創立世界以前、在基督裏揀選了我們、使我們在他面前成為聖潔、無有瑕疵。(信徒)

實施於救恩上：揀選

申 7：6 耶和華你 神從地上的萬民中揀選你、特作自己的子民。(參弗 1：4)

約 15：16 不是你們揀選了我、是我揀選了你們……

約 6：44 若不是差我來的父吸引人、就沒有能到我這裏來的。

羅 11：5 如今也是這樣、照著揀選的恩典……

林前 1：26-29 弟兄們哪、可見你們蒙召的、按著肉體有智慧的不多、有能力的不多、有尊貴的也不多，神卻揀選了世上愚拙的、叫有智慧的羞愧，又揀選了世上軟弱的、叫那強壯的羞愧，神也揀選了世上卑賤的、被人厭惡的、以及那無有的、為要廢掉那有的，使一切有血氣的、在 神面前一個也不能自誇。

羅 8：30 預先所定下的人又召他們來，所召來的人，又稱他們為義，所稱為義的人，又叫他們得榮耀。

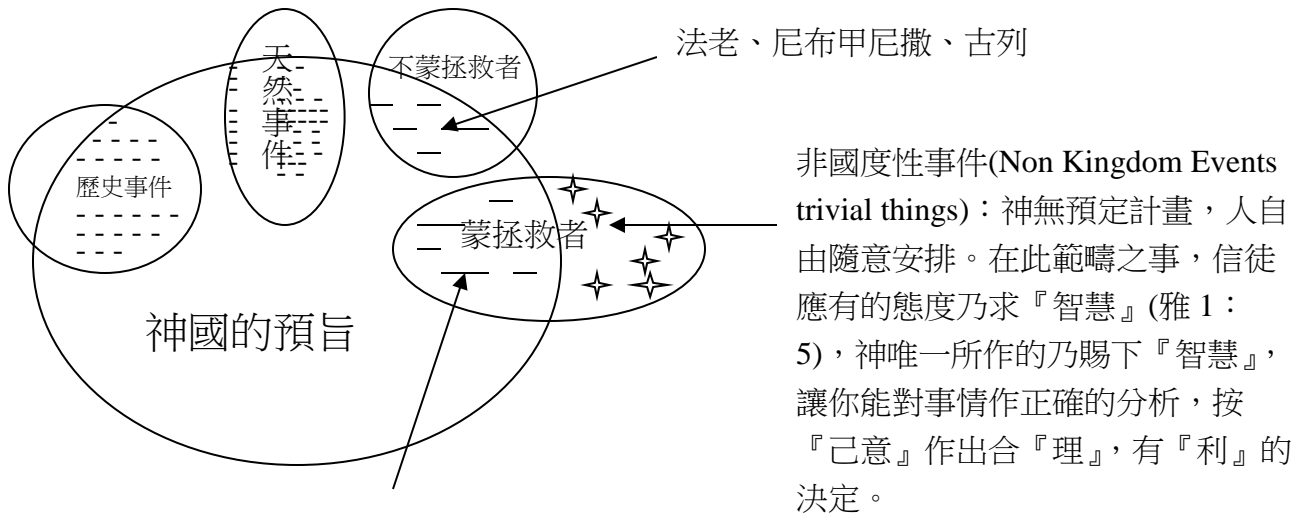
弗 2：8-9 你們得救是本乎恩、也因著信、這並不是出於自己、乃是 神所賜的，也不是出於行為、免得有人自誇。

帖前 1：4-5 被 神所愛的弟兄阿、我知道你們是蒙揀選的，因為我們的福音傳到你們那裏、不獨在乎言語、也在乎權能、和聖靈、並充足的信心，正如你們知道我們在你們那裏、為你們的緣故是怎樣為人。

彼後 1：10 所以弟兄們、應當更加殷勤、使你們所蒙的恩召和揀選堅定不移。

實施於聖徒的道路：生命計畫

徒 9：15-16 保羅一生職事 徒 13：2 保羅蒙召宣教 徒 16：6-10 馬其頓的異象



神在信徒預定必成的事，一生美好的計畫安排，祂能顯能力促成，或攔阻違背祂預定計畫的事發生。

注意（小心）(Precaution)：

千萬不要太武斷，論斷 (judge) 什麼是或不是 Kingdom Event，事件之背後性質 (Kingdom 或 Non-Kingdom Events) 人不能論斷，乃隱密之事屬耶和華(申 29：29)，我們的本分乃『凡事』禱告(腓 4：6)，竭力作工(林前 15：58)。神或顯『能力』成就，或攔阻，或賜你『智慧』(已作決定)，一切乃神『主權』之安排。這種不論斷的態度，正像我們不敢也不能論斷誰是『蒙揀選者』(Elect)，誰是『不蒙揀選者』(Non-Elect)，我們的態度乃凡事盼望，努力傳福音，相信屬主的羊，有一天必浪子回頭。

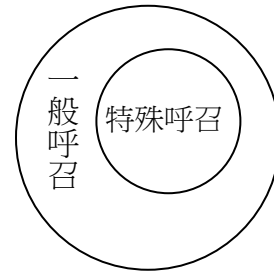
第十章 論有效的恩召

- 一、凡神所預定得生命的人，而且只有這些人，他喜歡在指定與悅納的時候，本著他的道與靈 [1](#)，有效地召他們 [2](#) 出離本性之罪與死的狀態，而到耶穌基督的恩典與拯救中 [3](#)。在屬靈與得救的事上光照他們的心，以致明白有關神的事 [4](#)，除掉他們的石心，賜給他們一顆肉心 [5](#)，更新他們的意志 [6](#)。用他的大能使他們決定向善，並有效地吸引他們來就耶穌基督 [7](#)。但他們來是極其自由的，因他們的決志是被主的恩造成的 [8](#)。
- 二、此有效的恩召是惟獨出于神白白的與特別的恩典，絲毫不是由于在人裡面預見什麼 [9](#)。因人在這恩召上全屬被動，及至被聖靈感化和更新 [10](#)，他才能回應此召，並接納在此恩召中所提供和傳達的恩惠 [11](#)。
- 三、死于幼年被選的嬰孩，已被基督借聖靈而重生得救了 [12](#)，聖靈何時，何處，用何方法作工，皆隨己意 [13](#)。另有一些在外部未能蒙神話語呼召的選民，也都照樣得救 [14](#)。
- 四、其他未蒙揀選者，他們雖然蒙神話語的呼召 [15](#)，或許有聖靈一些普通的感動 [16](#)，但他們並未真正歸向基督，所以不能得救 [17](#)。不承認基督教的人，更不能靠任何其他別的方法，不拘如何殷勤按照自然之光與自己所承認的宗教來過生活，也不能得救 [18](#)。若主張說他們可以得救，乃為有害且極可憎的事 [19](#)。

1. 帖后二 13-14；林后三 3、6。
2. 羅八 30，十一 7；弗一 10-11。
3. 羅八 2；弗二 1-5；提后一 9-10。
4. 徒廿六 18；林前二 10、12；弗一 17-18。
5. 結卅六 26。
6. 結十一 19，卅六 27；腓二 13；申三十 6。
7. 弗一 19；約六 44-45。
8. 歌一 4；詩一一〇 3；約六 37；羅六 16-18。
9. 提后一 9；多三 4-5；弗二 4-5、8-9；羅九 11。
10. 林前二 14；羅八 7；弗二 5。
11. 約六 37；結卅六 27；約五 25。
12. 路十八 15-16；徒二 38-39；約三 3、5；約壹五 12；

(II) 福音呼召 (Calling)

1. 次序之定位：一切屬靈經歷之先，羅 8：30，徒 16：14，彼前 1：23，羅 10：17
2. 福音真道宣講之重要性：羅 1:16，彼前 1:23，約 3:5，來 4:12，路 1:37 // 靈恩問題(徒 14:3)
3. 二種呼召：一般性呼召(太 22：14)與特別呼召(林前 1：24)



4. 一般性呼召 (General Calling：External Calling)

- i) 目標範圍：普世性 (可 16：15) 如同一般啟示(general revelation)
- ii) 接受性：非人人有果效，肯接受 (太 22：5，13：1-9，約 3：19-20，1：9-10 → 太 22：14)
- iii) 對無得救果效者之用處：詩 119：172
- iv) 外在性 (Externality)：太 13：14-15 external calling
- v) 最終目的(Ultimate goal)：太 13：47-48
- vi) 不足性(insufficiency)：原人罪性敗壞 (弗 4：18，2：1，5，約 3：3，羅 6：20，林前 2：14)
單外在道理呼召不足感化

5. 特別呼召(內在呼召)(Special Calling)：活了(約 5：25，結 37：4)(參西敏寺信條第 10 章)



- i) 有果效 (effectual calling)：羅 8：30，林前 1：24，徒 16：14
- ii) 話語性：彼前 1：23，25(福音呼召 → 重生)，羅 10：17(話語呼召 → 信)
- iii) 屬天性：提後 1：9，來 3：1(天召)
- iv) 針對選民(從廣而窄)：太 22：14，13：10-11，14，約 17：8-9
- v) 內在性 (從外而內) (internal calling)：詩 119：18 (靈眼)，徒 16：14(心開導)，路 24：45(心竅)
- vi) 聖靈恩工：林前 1：24，2：10，約 3：5，帖前 1：5
- vii) 出於天父：約 6：44(父恩召吸引)，來 3：1(天召)
- viii) 帶來重生結果：約 3：5，彼前 1：23(受道 $\xrightarrow{\text{聖靈}}$ 重生)

一般呼召與特殊呼召的配合：

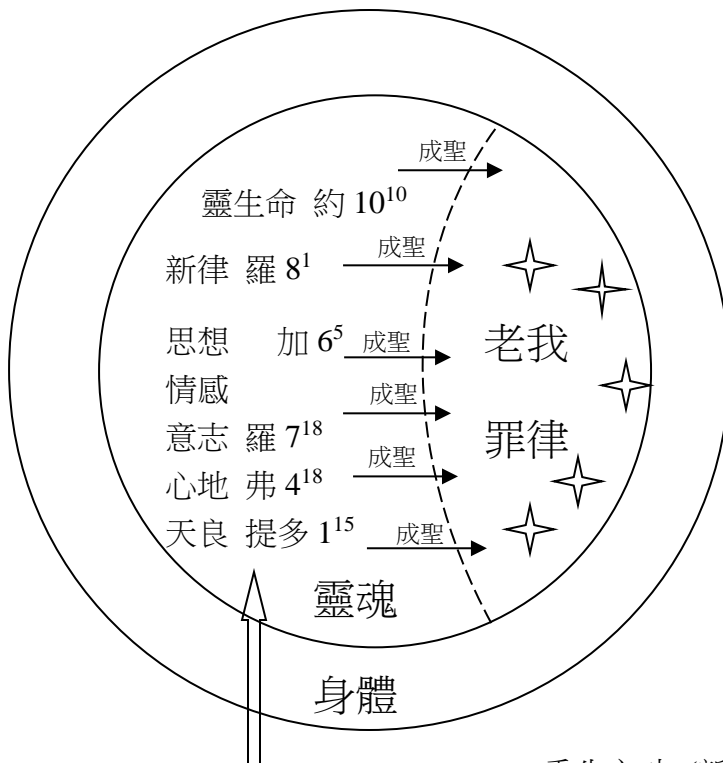
撒種與撒網：太 13：47-48

重生

1. 『重生』的經文：約 3：3-5，彼前 1：23，提多 3：5
2. 『重生』的字義：γεννηθῆναι (is born), ἀνωθεν (above, again) passive subjunctive
3. 天主教與伯拉糾 (Pelagius) 之看法
4. 馬丁路德，加爾文的看法：林後 5：17(廣義的重生定義)

M.L. “The New Man is created, not manufactured. He is born of God, not made by man. Man contributes as little to his spiritual birth as he does to his physical birth.” (1522 Trinity Sunday Sermon)

5. 狹義的重生定義(準確聖經的定義)：約 3：3-5 conception
〔 instantaneous inception of the seed of spiritual life 〕
6. 重生的『重要性』：約 3：3
7. 重生的『原委』(causes)：約 3：5
8. 重生的『神秘性』：約 3：7 – 8
9. 重生的『客觀預備』：約 3：14-16
10. 重生主觀的經歷與肯定：約 1：12



重生之功 (新靈、新心、新律、新生命、新性情)

歸正 conversion (悔改與信)

三種不同的歸正

1. 純道德性的 (全國或團體性: 士師記 3:9, 拿 3:10)
2. 表面宗教性歸正: 太 13:20-21 太 2:17-18 約壹 2:19
3. 真實的歸正: 從內在重生生命所發出, 路 19:8-9(撒該), 約 10:29, 39(井旁婦人), 徒 8:36(太監), 徒 9:20(保羅)

Louis Berkhof “The conscious act of the regenerated sinner whereby he turns to God in repentance & faith”

歸正包括兩方面表現: 1. 悔改(徒 2:38) 2. 信 (徒 20:21, 可 1:15)

一. 悔改

徒 3:19, 26:20 悔改與歸正, 同一件事, 歸正具體表現悔改

(悔改 (μετα-voew): change of mind, meta, meta-morphosis 由蛹變成蝴蝶)

- a. 理智上改變 (提後 2:25 明白真道, 詩 51:3~4 知罪) 悔改: 能認識明白真道
- b. 意志上方向改變 (耶 25:75 離惡)
- c. 感情上的改變 (林後 7:10 懊悔 依神的憂愁懊悔 感情上憂愁

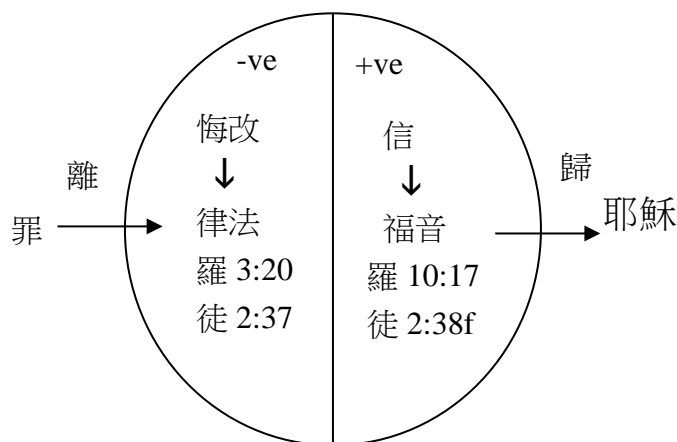
對過去的罪: 自恨自責 (林後 7:11)

Mt3:2, 4:17 μετα-voew: repentance, Vulgate Bible”paenitentiam agite, do penance”外在形式的「懺悔禮」

歸正

悔改與信的關係:

“悔改信福音” (可 1:15)




4. 重生與歸正之比較:

潛意識, 無意識	意識
人被動	人主動表達: 思、情、意
「靈」功能的重生	「魂」功能之更生

信(Faith)

* 舊約的觀念：

1. 舊約唯一用信心作名詞，只有在哈 2：4 ()
2. “to believe”動詞形態，希伯來觀念：信心是一種行動，非一種形態擁有的一件東西(action rather than a possession)

NO1🕯️! :to regard as true

ⲛ: 對神，人，事見證信心的依靠(confident leaning in)，創 15：6 信靠神的大能，信實，應許

↳：對見證，理智上接受認同(assent to a testimony)

אֵלָיו: to lean upon, confide in , trust & committing oneself 委身，創 22:10

* 新約的觀念 ◻✕◆♣◆◆

因對某人的認識與信任，而不需任何查證『相信接受他的見證，講論』當作真實的

→ intellectual belief, conviction 腓 1 : 27 , 林前 4 : 13 , 提後 2 : 13

→ → 信神與基督的救贖工作 (羅 3：22，25，加 2：16，弗 3：12)

a. believe in (ᄃᆞᆯᆫᆯᆫ) Jn 3:15 b. believe over/on (ᄃᆞᆯᆫᆯᆫᆫᆫᆫᆫᆫ) Rom 9:33 c. believe into (ᄃᆞᆯᆫᆯᆫᆫᆫᆫᆫᆫᆫᆫ) Jn 3:16

『信主』 比喻性說法(figurative expressions of faith) :

1. Coming to Christ “到” 主前 (約 5 : 40 , 7 : 37 , 6 : 44 , 65)
2. 嚀, 喝 (約 6 : 51-54 , 約 4 : 14) 信, 接受主所賜之永生
3. 仰望 民 21 : 9 → 約 3 : 14-15

* 歷史綜覽 (Historical Survey)

1. 教父時代：faith: the acceptance of the truth on testimony
偏：intellectual assent to the truth → 少說明信與稱義的關係
2. 中世紀：信 教會一套教義，教條
Scholastics(學院派) $\left\{ \begin{array}{l} \text{faith with assent(教義教條)} \\ \text{Faith with virtue (love)} \end{array} \right\}$ 『信』『德』不分
virtue perfects faith
3. 加爾文：Faith is a firm & knowledge of the divine favor toward us, founded on the truth of a free promise in Christ & revealed to our minds, & sealed in our hearts, by the Holy Spirit.
4. Heidelberg Catechism: True faith is not only a sure knowledge whereby I hold for truth all that God has revealed to us in His word, but also a firm confidence which the H.S. works in my heart by the gospel

信(Faith)

* 舊約的觀念：

1. 舊約唯一用信心作名詞，只有在哈 2：4 (אֱמוּנָה)
2. “to believe”動詞形態，希伯來觀念：信心是一種行動，非一種形態擁有的一件東西(action rather than a possession)

אָמֵן: to regard as true

בּ: 對神，人，事見證信心的依靠(confident leaning in)，創 15：6 信靠神的大能，信實，應許

ל: 對見證，理智上接受認同(assent to a testimony)

אָשׁוּב: to lean upon, confide in, trust & committing oneself 委身，創 22:10

* 新約的觀念 ΠΙΣΤΕΩ

因對某人的認識與信任，而不需任何查證『相信接受他的見證，講論』當作真實的

→ intellectual belief, conviction 腓 1：27，林前 4：13，提後 2：13

→ 信神與基督的救贖工作 (羅 3：22，25，加 2：16，弗 3：12)

a. believe in (ἐν) Jn 3:15 b. believe over/on (ἐπι) Rom 9:33 c. believe into (εἰς) Jn 3:16

『信主』比喻性說法(figurative expressions of faith)：

1. Coming to Christ “到” 主前 (約 5：40，7：37，6：44，65)
2. 喫，喝 (約 6：51-54，約 4：14) 信，接受主所賜之永生
3. 仰望 民 21：9 → 約 3：14-15

* 歷史綜覽 (Historical Survey)

1. 教父時代：faith: the acceptance of the truth on testimony

偏：intellectual assent to the truth → 少說明信與稱義的關係

2. 中世紀：信 教會一套教義，教條

Scholastics(學院派) { faith with assent(教義教條) } 『信』『德』不分
{ Faith with virtue (love) } virtue perfects faith

3. 加爾文：Faith is a firm & knowledge of the divine favor toward us, founded on the truth of a free promise in Christ & revealed to our minds, & sealed in our hearts, by the Holy Spirit.
4. Heidelberg Catechism: True faith is not only a sure knowledge whereby I hold for truth all that God has revealed to us in His word, but also a firm confidence which the H.S. works in my heart by the gospel

第十四章 论得救的信心

- 一、信心的恩惠乃是基督的灵在蒙神拣选之人心中所作的工 [1](#)，使他们相信以致灵魂得救 [2](#)；这信心是通常由听神的道而发生的 [3](#)，而且借着神道的宣扬，圣礼的执行和祈祷而得增长并坚固 [4](#)。
- 二、借此信心，基督徒相信凡在圣经中所启示的都为真实，因为神自己的权威在其中说话 [5](#)，又当按照圣经中各段章节所说的去行。既顺服其命令 [6](#)，畏惧其警戒 [7](#)，持守神在其中所赐为今生和来生的应许 [8](#)。但得救信心的主要活动乃是凭恩典之约，惟独接受并依靠基督而得称义、成圣，和永生 [9](#)。
- 三、此信心的程度不同，或强或弱 [10](#)，虽多次多方受打击，被挫折，但终必得胜 [11](#)；并在多人里面增长，以致借那为我们信心创始成终的基督 [12](#) 获得充足的信心 [13](#)。

* 信心的类别 (Kinds of faith)

1. 历史性信仰 (Historical faith): 把圣经，信仰作为一历史事实，资料，相信接受，看为一客观存在，无个人主观投入兴趣与关系。徒 26：27，太 7：26，雅 2：19
通常：基督徒家庭背景，中学，大学
2. 表面的信仰 (Superficial faith)：不是真信耶稣，只信神蹟，喫餅得飽，好處(約 2：23-24，約壹 2：19)
3. 暫時性信仰 (Temporal faith)：太 13：20-21 個人有投入，情感意志有接受，有反應，關係人之理智感情，非屬於『重生，生命』信心能力之看見，接受
4. 得救的信 (True Saving faith)：信心看見接受能力，根源『重生屬靈生命的能力』神所賜的 約 1：13，可 9：23-24(主加添)，弗 2：8(神所賜) 結果：有行為改變 (加 2：14，24) Genuine, saving faith (保羅：general principle, justification by faith) (雅各，進一步說明此『信』是 genuine，有真實得救果效的信心，必有行為見證)

* 信心的要素 (The Element of faith)

1. 理性知識要素，成分 (Intellectual element)：信仰不是盲目的信(not blind faith) // 信仰有內容，知識，有理性，確認
 - i) 信心確認之特點：以信心『接受』這『知識』是真理，是神的話(提後 3：16)，耶穌是救主，神兒子：是真理
 - ii) 信心確認的內容：整本聖經：信心內容，信仰的知識越豐富，信仰越豐富有力，得救 minimum knowledge：約 4：42，約 1：12，羅 10：9 基要內容：三位一體，神性人性，復活再來，因信稱義，66 卷唯一默示(權威)，聖經無誤，人原罪，本罪
2. Emotional element：信心接待耶穌，懷抱耶穌，理智上有作用，有改變，情感上有改變 提前 1：6，羅 14：17(和平，喜樂)，羅 4：7(赦罪平安喜樂)，啟 3：23(與主同在平安喜樂)，約 3：16(永不滅亡，得永生，平安喜樂)
3. Volitional element(意志)：決定人生方向
信靠神 // 不靠自己，偶像，命運，算命(徒 2：37)，心意改換一新(弗 4：23)，跟隨主耶穌(約 6：68)，遵行主真理(約 3：20-21)，作主門徒(太 28：19)

✱

信心的本源 The Source of faith :

1. 人的本相：羅 3：10 沒有明白相信的

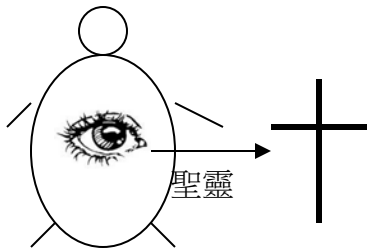
路 18：8 (shall he find faith on earth) 路 17：6 (no faith not even as little as a mustard seed)

林後 4：4(心眼瞎) 弗 4：18，多 1：15(心地，心竅壞)

2. 信心的本源：a. 路 17：5(主加增)，可 9：24(救助，加給)，來 12：2，屬肉體，情感，

意志的信 // 屬天屬靈的(加給)信 b. 弗 2：8 神賜，神生(約 1：13)神預定加給的(徒 13：48)

c. 靈生命信心之彰顯 the faith function of the reg. life (出 36：26)d. 聖靈啟示光照，使靈眼看見(加 3：1-3，約 16：13-14，林後 6：6(聖靈感化)提前 1：5)



新約對信心的研究(N.T. Biblical Studies in faith)：

福音書 Gospel: faith in Christ 信基督(約 20：31)，

使徒行傳 Acts：faith in Apostle's testimony (徒 2：32，3:15)

保羅書信 Epistles of Paul: justifying faith 稱義信心，雅各書 James：true saving faith 特點：行為

希伯來書 Hebrews：faith in Christ, the high priest, the eternal sacrifice(來 4:14，7:27，8:6，9:11～11:1)

約翰書信 Epistles of John：信心的經歷 (1：3 神交，2：24-28，4：16)

彼得前後書 Peter：信心的試煉與盼望 (彼前 1：5-6，2：12，21，4：12-13，彼後 3：10-11)

✱ 信心的果效(Effects of faith)

1. Justification：羅 3：26，5：1(和好)

2. Indwelling of Christ (聖靈)：弗 3：17(基督)，弗 1：13(聖靈)

Christ is the head(federal head)主的義成為我的義 (約 15) vine & branch。信非稱義的一切原因，

信只是稱義的憑藉因(instrumental cause)，與主聯合，才是稱義基礎(羅 3:24，8:1,2，林前 1:2,30，林前 15:22，林後 5:17)

3. 得救的確據(assurance)

i)聖經應許：約 3：16(必得)，彼前 1：19，來 10：19(寶血有功效)

ii)聖靈內在印證：呼叫『阿爸父』(羅 8：16)，引導感動(羅 8：9，14)

iii)新生命印證：林後 5：17，弗 4：24(新人照著……)

4. 成聖的開始(Sanctification) 徒 15：9(藉著信潔淨了…心)，加 5：6(生發仁愛)，信+成聖：不能分(羅 1：17)

“西敏斯信條” 第十一章 論稱義

一、凡神以有效恩召所召來的人，也白白稱他們為義¹。神稱他們為義並不是借著將義注入在他們裡面，乃是憑著赦免他們的罪，算他們為義，並接納他們為義人。並不是因為他們裡面有何成就，或因他們所行的，惟獨因基督自己的緣故；並非由于將信的本身，相信的行動，或任何其他在聽福音上的順服歸屬給他們，就算為他們的義；乃是借著將基督的順服與滿足（神公義的要求）歸給他們²，以致他們才能憑信心接納他，並安息在他的義上；這信心並不是出于他們自己，乃是神所賜的³。

二、如此接受並在基督和他的義上得安息的信心，乃是稱義的唯一憑借（手段）⁴；然而在被稱義者的心中並不是單有信，也伴隨著一切別的拯救之恩，而且這信心並不是死的，乃是使人生發仁愛的信心⁵。

三、基督憑著他的順服和受死，完全清償了凡如此被稱為義之人的罪債，並為他們獻上適當的、真實的、圓滿的祭來滿足父神的公義⁶。然而基督既為他們被父神賜下⁷，而且他的順服與滿足就當作是他們的，被父悅納⁸，二者是白白賜給的，並非因他們裡面有任何功德，所以他們的稱義是惟獨出于白白的恩典⁹，為的是叫神絕對的公義和豐富的恩慈，在罪人稱義上可以得著榮耀¹⁰。

四、神從創立世界以前便命定稱一切選民為義¹¹，在日期滿足的時候，基督就為他們的罪死了，為他們的稱義而複活了¹²；雖然如此，但他們必須等到聖靈在適當的時候，實際將基督賜給他們，才得稱義¹³。

五、神繼續赦免被稱義之人的罪¹⁴，他們雖然永遠不能從稱義的地位上墮落¹⁵，但他們可能因罪遭受神如父之忿怒，他們若不自卑、認罪、求饒，並重新相信悔改，就不能再得父神笑臉的光照¹⁶。

六、舊約時代的信徒稱義，與新約時代的信徒稱義在各方面都是同一的¹⁷。

1. 羅 8：30，3：24。 2. 羅 4：5-8，3：22、24-25、27-28，5：17-19；林後 5：19、21；；弗 1：7；耶 23：6；林前 1：30-31。 3. 徒 10：44，13：38-39；加 2：16；腓 3：9；弗 2：7-8。 4. 約 1：12；羅 3：28，5：1。 5. 雅 2：17、22、26；加 5：6。 6. 羅 5：8-10、19；提前 2：5-6；來 10：10、14；但 9：24、26；賽 53：4-6、10-12。 7. 羅 8：32。 8. 林後 5：21；太 3：17；弗 5：2。 9. 羅 3：24；弗 1：7。 10. 羅 3：26；弗 2：7。 11. 加 3：8；彼前 1：2、19-20；羅 8：30。 12. 加 4：4；提前 2：6；羅 4：25。 13. 西 1：21-22；加 2：16；多 3：4-7。 14. 太 6：12；約壹 1：7、9，2：1-2。 15. 路 22：32；約 10：28；來 10：14。 16. 詩 89：31-33，51：7-12，32：5；太 26：75；林前 11：30、32；路 1：20。 17. 加 3：9、13-14；羅 4：22-24；來 13：8。

稱義 Justification：(參考西敏斯信條第 11 章)

舊約：“to justify” וְצַדִּיק “to declare judicially that one’s state is in harmony with the demands of the law.” 出 23：7，申 25：1，啟 17：15，賽 5：23，法理性，律法性(forensic, legal term)，非指“使其本身成為義，變成義”

證明 (i)申 25：1 是『定』，非使之為罪，或『為義』

(ii)義或不義，關係於神的審判 詩 143：2，審判下無人為義

(iii)『稱』為義，算為義，創 15：6

(iv)『定』為義 審判定案 箴 17：15

“to acquit the guilty”，非指“to make the guilty right”(不通)

結論：稱為義，賽 53：11，宣稱為義(to declare rightness)

新約：ὁμολογῶντες ὅτι ὁ νόμος ἵσταται ὡς νόμος ὁ νόμος ἵσταται ὡς νόμος : “to declare person to be just, being in conformity with the law”

太 12：37『定你為義』，稱為義，羅 5：1，9：8：30，33

徒 13：39 滿足『律法』要求，稱為義

歷史綜覽：

1. 教父時代：講因信稱義，稱義等於重生

什麼時候重生？ 受洗即重生稱義

奧古斯丁：不很清楚稱義為法理律法性的宣告(justification as an legal declaration)

把稱義等於成聖

2. 天主教經院學派(Scholastics): 受洗稱義: 罪得赦 (Sin forgiven) 變成義 (made righteousness)→ 有義能 (ability)產生義行

Thomas Aquinas 次序顛倒：受洗 baptism get infused grace → made righteousness (成義)→

有能力行義(義行)→ 罪得赦免 (功德救贖論)

Council of Trent (1545-1563) ch 16:9. “If anyone said that by faith alone the impious is justified, that nothing else is required to cooperate in order to the obtaining of the grace of justification...let him be anathema.”

Chapter 16:24 論義之增加

“If anyone says, that the justice received is not preserved & also increased before God through good works; but that the said works are merely the fruits & signs of justification obtained.....let him be anathema.”

強調：progressive justification，受洗：過去所犯之罪得赦，得稱義，將來靠善行美德繼續稱義

Reformers：

1.稱義之 legal character 非 ontological character 本體內在性

2. 分別開稱義與成聖：稱義外在神前之宣告為義，地位稱義，與內在成聖無關

3. 稱義與個人行為，功德無關，乃主之功德。 義：『歸算』稱義 “imputed righteousness”

4. 反對漸進性稱義(progressive justification)，稱義乃立時性(instantaneous)且一次稱義即完全稱義(complete & forever)，不必靠善行補足

Socinians：因人悔改，行義 ——> 神接納，稱義

Arminians：基督受苦釘死帶來罪得赦免(消極性)，不包括稱義和好。積極性稱義乃靠人自己好行為

L. Berkhof：

稱義 Justification：(參考西敏斯信條第 11 章)

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L. Berkhof：

“ Justification is a judicial act of God, in which He declares, on the basis of the righteousness of Jesus Christ, that all the claim of the law are satisfied with respect to the sinner.

稱義與成聖之比較：

稱義	成聖
1.除罪疚，恢復兒女地位	1.除罪性，更新靈命，恢復神形象
2.外在客觀性	2.內在主觀性
3.立時性 once	3.漸進性 progressive, continuous
4.神作，神 為稱	4.聖靈工作，聖徒努力

* 稱義之要素：

1.消極性要素(negative element): 罪得赦免(remission of sin)，藉基督之 “passive obedience”：十架順服釘死(羅 5：9，來 9：22)

舊約強調赦罪觀念：詩 32：1，51：1，賽 43：25，耶 31：34

新約同樣強調：羅 4：7，8：1，徒 2：38，路 24：47

赦免範圍 all sins, past, present & future 一次全赦 來 10：14，羅 3：33

天主教 信主受洗得稱義：只有受洗前，過去罪得赦，受洗後再犯罪要藉功德補償，repeated progressive justification

問題：可以放縱情慾，繼續犯罪？

大前題：此問題與生命不合，假如基督徒問：生命有問題(未重生)，靈命幼小。因為出黑暗入光明，有神聖潔生命，是不喜歡犯罪，不長久享受罪中之樂。彼前 1：4，約壹 3：9

偶然犯罪，老我綑綁：有神生命者必有內心掙扎，與犯罪的懊悔！

犯罪的影響 (已稱義，一次一生) 犯罪不會搖動改變稱義地位)：

1.與神親密的關係(詩 66：18，51：11)

2.身體靈魂受虧損，受污染(詩 32:3-4：身體，詩 51:12，詩 51:10-12，提後 3:8(靈))靈命絕對不成長

3.恩典不顯多，有缺乏 (詩 23：1，羅 6：1)

4.神的管教(來 12：10-11)

基督徒犯罪要認罪，離罪

為什麼認罪？認罪意義是什麼？一切的罪早得赦免，為何仍要認罪？

認罪目的：不是為了恢復稱義地位(如浪子回頭)，乃恢復成聖地位與生命

i) 乃恢復與神親密關係，享受神豐富恩典，更多祝福

ii) 除罪疚感(guilt conscience)，除罪污染 pollution →恢復 spiritual senses

iii) 恢復神的榮耀見證(弗 4：1，1：6，12)，恢復聖潔生命

2. 積極性要素(The Positive Element): “the imputation of the righteousness of Christ”

J. Calvin: “Justification consists of the remission of sin & the imputation of the righteousness of Christ

“imputation” 歸算 impute: reckon, credit 創 15：6，羅 3：22 『加給』羅 4：4 『算』

歸算什麼？active obedience righteousness of Christ 太 3：15，約 4：39，8：29，最大的順服(腓 2：8-9)

* 因信稱義，「信」是憑借因 (instrumental cause)，非直接因 (efficient cause)

羅 3：15 憑藉，透『信』如同工具支取『稱義』非得救之基本原因，乃『憑藉』原因
稱義的基礎(The ground of justification, efficient course)

- ve: 非人之行為功德，羅 3：23，3：28，加 2：16，3：11

+ ve: 靠主之順服 passive obedience 被動性順服受罰 → removal 約 1：29，加 3：13，羅 5：9
positive obedience 積極正面的順服義行 → imputation 羅 22，5：19，羅 10：4

稱義、為嗣(簡單複習綱要)

1. 「稱義」之法理性意義 (judicial): 宣告審定(羅 5:1，太 12:37)，律法性 (徒 13:39)

2. 「稱義」之內容：

-ve>赦罪(羅 4:7，8:1)，一次一生(羅 8:33，來 10:14)

□ → 親密(詩 51:10~12，66:18)，身(詩 32:3)，靈，魂，恩典，管教(來 12:10)

+ve>義的歸算(imputation of righteousness)羅 3:22(加給)，4:4(算)，腓 2:8，太 3:15，約 4:34

3. 「信」與「稱義」的關係：羅 3:25 di>a (憑藉，through)

信是「憑藉」因(instrumental cause)，非果成因，果效因(efficient cause) → □ Not「信心」主義，「拜信」主義

果效因是：基督 (羅 3:24，林後 5:17，加 3:2，林前 12:13,26~27)

4. 稱義與成聖之比較：

a. 除罪疚，得義位穿義袍

b. 外在客觀性

c. 一次永有效

d. 神作，神宣告為稱，人受

a. 除罪性，更新靈命，得顯神形

b. 內在主觀性

c. 多次一生繼續

d. 聖靈作，聖徒努力支取

福份：多 3:7(天國永生)，弗 1:14(天國基業：羅 8:32，啟 22:5)

太 6:26(物質福份)，希 12:5~11(管教福份)

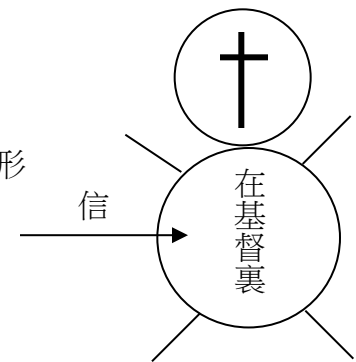
5. 成為後嗣：(羅 8:17)：約 1:12(legal right)

福份：多 3:7 (天國永生)

弗 1:14 (天國基業，羅 8:32，啟 22:5)

太 6:26 (物質福份)

來 12:5-11 (管教福份)



* 為嗣 Adoption：成為神兒女，神成為我們的父 → 天父觀念

四種父的觀念

i) 聖子天父所生(Trinitarian fatherhood) 羅 8:3，32，約 3:16

ii) 世人天父創造所生(Creative fatherhood) 徒 17，28，29，來 12:9，約 1:17-18

iii) 揀選以色列作他們的父(Theocratic fatherhood)，出 4:22，耶 31:9，何 11:1

iv) 信徒成為後嗣，神作天父(Adoptive fatherhood)：

(1) 法律性行為(a legal act) 約 1:12

(2) 作兒女的祝福：作後嗣(heir) 羅 8:17, 加 4:7//羅 8:15 有神兒女的心與生命//約 3:16 永生
//得聖靈 加 3:14//承受一切今生的『祝福』，太 6:32-33//來世的『祝福』，得基業萬物 弗
1:14，羅 8:32

(3)兒女的專有：天父的管教 來 12：5-11

(4)父子(女)家親永遠的關係(filial & eternal relation) 耶 31：3(永遠)

重生與為嗣的比較

重生(regeneration)	為嗣(Adoption)
1. Internal act of the H.S.	1.External legal act
2. born into God kingdom	2.adoption into God's family
3.bestowed with new nature	3.bestowed with new privileges & blessings
4.使之配作神兒女，能作神兒女，有 父神生命性情	4.因信稱義得享神兒女的身分特權

* 信徒恆穩 Perseverance \ 得救保障 Security (一次得救永遠得救)

天主教：強調人自由意志與努力，功德，順服，保守，最終得救

Louis Berkhof:

“Perseverance may be defined as that continuous operation of the H.S. in the believer by which the work of divine grace that is begun in the heart, is continued & brought to completion.”

聖經直接應許

約翰福音：約 10:27-30 雙倍的保護 + 神的能力

約 3:16 「得永生」得(have)是現在時態

約 6:39 不失落

羅馬書 8:37-39 不能與主隔絕

羅馬書 14:4 主能使他站住 → 林前 10:13 開一出路，忍受得住

腓 1:6 主必成全這工

彼前 1:3-5 重生者 → 必蒙保守 → 得末世救恩

來 7:25 大祭司代求 → 能拯救到底

亞免念之論點：

失落的警告 (warning of apostasy)

太 24:4,10-13 被迷惑、跌倒 → 忍耐到底才得救

西 1:23 恆心，不至 → 引動失去

林前 10:12 謹慎 → 免跌倒 林前 9:27 攻克己身 → 怕被棄絕

來 2:1 鄭重 → 恐怕隨流失去

來 3:12-14 謹慎 → 免把永生神離棄了，堅持到底 → 有分

來 6:4-8 約壹 5:16-17 徒 13:11 來 10:26-29

經文解答：

1. 警告是針對人肉體之軟弱敗壞，特別真理根基不穩靈性生命不成熟者

用假設語氣，那表示必有結果

因著警告：可能失落 Possibility → 不可能失落 impossibility (eg 軍隊任務警告)

警告成為一種提醒保護 (阻嚇保護作用) → 使信徒步步平安，不至失落，不得救

2. 分辨大部分警告，不是關乎得救會否失落不得救問題

而關乎應努力 得獎賞 (得勝) 林前 9:27；努力成聖(林前 10:12)；努力持守十字架真道
能持守純正福音 加 1:23

3. 來 6:4-8 猶太人會眾

「那些」those \ 「我們」we

還未信主猶太人，作為神選民 (有光照，有天恩，有聖靈引導選民)

V6. 不能叫他們重新懊悔 ⇔ 不能叫他們悔改更新

離棄什麼？是離棄救贖的真理 → 把神兒子重釘十字架

V7. If we deliberately keep on sinning after we have received the knowledge of the truth:
no sacrifices for sin's is left, but only a fearful expectation of judgment & of raging fire.

V.29 踐踏神的兒子.....當做平常

⇒ 輕看 主在十字架流血獻祭贖罪之新約

繼續「獻祭」：踐踏神的兒子（重釘十字架義同）

4. Apostasy Scripture 離道叛教: 提前 1:19-20,27；提後 2:17-18,4:10 彼後 2:1-2 // 羅 9:6,約壹 2:19,啟 3:1, 約 15:1-6

聖經神學：引證一次得救，永遠得救

1. 從神的揀選：羅 11:29（選召沒有後悔）羅 8:30 → 得榮耀
賽 46:10,11 定意成就 腓 1:6 必成全 因為神信實、全能
2. 主「贖價 ransom」已付：太 20:28
林前 6:19-20 重價買來→永遠屬主
3. 主「代求」的果效：約 11:42（父常聽主求）→來 7:25
4. 聖靈「印記」：腓 1:13 印記 seal ⇒ 永遠生效永遠不變
5. 與基督「聯合」（union with Christ）→基督身體之一部分，已成肢體永不移去 林前 12:13,14,27
6. 聖靈「重生」：約 3:5 肉體生命會死，屬靈新生命永不死
靈魂都不死，何況神屬靈的生命（約 11:21）
7. 作神「兒子」：永遠的名份、關係：約 1:12
8. 從「稱義」乃律法上「一次」之宣稱，聖經絕無「多次」稱義之教導。
9. 從「新生命」本能：林後 5:17、約壹 3:9（不繼續犯罪）→回頭
假若以為擁有永生，並一直犯罪→表示生命得救有問題，無神生命
10. 從神永遠的愛，如彼得(三次不認主)、大衛(姦淫、殺人)→不失其救恩

得救非靠個人善功善行得著，也非靠個人善功善行「持守」，否則就非靠「因信」稱義得救，始終仍是靠個人善行努力「得救」。

第十二章 論兒子的名份

神在他的獨生子裡，並為了他獨生子耶穌基督的緣故，將得兒子名份的恩典，賜給凡被稱義的人 [1](#)，借此他們被歸入神子民的數目中，得享神眾子的自由和權利 [2](#)。他們身上有神的名字 [3](#)，接受那為兒子名份的靈 [4](#)，坦然無懼地來到施恩寶座前 [5](#)，呼叫阿爸父 [6](#)；蒙父的憐憫 [7](#)、保護 [8](#)、供養 [9](#)和管教 [10](#)，但永不被撇棄 [11](#)，反受印記，等到得贖的日子來到 [12](#)，承受應許 [13](#)，為神永遠救恩的後嗣 [14](#)。

弗一 5；加四 4-5。羅八 17；約一 12。耶十四 9；林後六 18；啟三 12。羅八 15。
弗三 12；羅五 2。加四 6。詩 一〇三 13。箴十四 26。太六 30、32；彼前五 7。
來十二 6。哀三 31。弗四 30。來六 12。彼前一 3-4；來一 14。

第十七章 論聖徒的堅守

一、凡神在他愛子裡收納，並用他的靈有效地召選而成為聖潔的人，雖不能完全，也不能至終從恩典的地位中墮落；反要保守這地位，一直到底，永遠得救 [1](#)。

二、聖徒的這種堅守到底，並非由于他們自己的自由意志，乃在乎從父神白白而不變之愛所流出之揀選預旨的不變性 [2](#)；也在乎耶穌的功德和代求的效力 [3](#)；由于聖靈的同在和神的種子在他們裡面 [4](#)，並由于恩典之約的本質 [5](#)。從此也生出耐久的確實性與無謬性 [6](#)。

.0 三、然而聖徒由于撒但和世界的試探，在他們心中仍存的敗壞優勢，並忽視他們堅守的方法，可能陷入大罪之中 [7](#)，並一時在其中繼續 [8](#)。因此觸犯神的怒氣 [9](#)，令聖靈擔憂 [10](#)，剝奪了所受的恩慈和安慰 [11](#)，使心變為頑固 [12](#)，良心受傷 [13](#)，損害並毀謗他人 [14](#)，自取今生的審判 [15](#)。

1. 腓 1：6；彼後 1：10；約 10：28-29；約壹 3：9；彼前 1：5、9。 2. 提後 2：18-19；耶 31：3。

3. 來 10：10、14，13：20-21，9：12-15，7：25；羅 8：33-39；約 17：11、24；路 22：32。

4. 約 14：16-17；約壹 2：27，3：9。 5. 耶 32：40；來 8：10-12。 6. 約 10：28；帖後 3：3；約壹 2：19；帖前 5：23-24。 7. 太 26：70、72、74。 8. 詩 51 標題，51：14；撒下 12：9、13。 9. 賽 64：5、7、9；撒下 11：27。

10. 弗 4：30。 11. 詩 51：8、10、12；啟 2：4；西 5：2-4、6。 12. 賽 63：17；可 6：52，16：14；詩 95：8。 13. 詩 32：3-4，51：8。 14. 撒下 12：14。 15. 詩 98：31-32；林前 11：32。

第十八章 論恩惠和得救的確信

一、偽善者以及其他未重生的人，雖可憑虛偽的盼望和肉體的自負，以為自己是在神的愛顧和得救的狀態中而自欺 [1](#)；這種希望終必落空 [2](#)，但那真相信主耶穌，誠實愛他，以無愧的良心竭力在神面前行事的人，今生可以確實知道他們是處于蒙恩的地位上 [3](#)，並且在神榮耀的盼望中歡喜，這盼望永不致叫他們羞愧 [4](#)。

二、這種確信，並非以可錯謬的希望為根基之空幻推測的與蓋然性的確信 [5](#)，乃是以救恩諸般應許的真理 [6](#)，所應許之諸般恩惠的內証 [7](#)，和那賜兒子名分的聖靈與我們的靈，同証我們是神的兒女 [8](#) 的見証為根基之無謬信仰的確信。這聖靈是我們得基業的憑據，我們受了他的印記，等候得贖的日子來到 [9](#)。

三、此無謬的確信並非屬於信仰的本質，所以真信徒在獲得此確信之前，要長久的等待，經過許多困苦奮鬥 [10](#)；然而，真信徒由于聖靈得知神所白白賜給他的事，他可不用特殊的啟示，正當使用通常的手段，便可得到此確信 [11](#)。所以信徒都當分外殷勤，使自己所蒙的恩召和揀選堅定不移 [12](#)；因此他的心便在聖靈的平安與喜樂中，在愛神與感謝神上，並在順服之義務的能力與喜樂上逐漸增長，這些都是此確信的果實 [13](#)。此確信不致令人傾于放蕩 [14](#)。

四、真信徒對於自己得救的確信可能有種種不同的動搖、減少，或間斷，如因忽略而未能保守；或因墜入損害良心而使聖靈擔憂的某些特殊罪惡中，或因突如其來的試探，或神收回他笑臉的光照，甚至讓敬畏神的人行走在黑暗中，而無亮光 [15](#)；但他們並非完全缺乏神在他們心中所賜的生命之種子與信仰的生命，愛基督和愛弟兄的心，內心誠實和盡本分的良心。從這些事，由于聖靈的工作，此確信在適當的時候可以恢復 [16](#)，同時借著這一切，他們不致完全絕望 [17](#)。

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1. 伯 8：13-14；彌 3：11；申 29：19；約 8：41。 2. 太 7：22-23；伯 8：13。
3. 約壹 2：3，三 14、18、19、21、24，五 13。 4. 羅五 2、5。 5. 來六 11、19。
6. 來六 17-18。 7. 彼后一 4-5、10-11；約壹二 3，三 14；林后一 12。 8. 羅八 15-16。
9. 弗一 13-14，四 30；林后一 21-22。 10. 約壹五 13；賽五十 10；可九 24；詩八十八 1-18，
七十七 1-12。 11. 林前二 12；約壹四 13；來六 11-12；弗三 17-19。 12. 彼后一 10。
13. 羅五 1-2、5，十四 17，十五 13；弗一 3-4；詩四 6-7，一一九 32。
14. 約壹 2：1-2，三 2-3，一 6-7；羅 6：1-2，八 1、12；多二 11-12、14；林后七 1；詩一三 04。
15. 歌五 2-3、6；詩五十一 8、12、14，七十七 1-10，卅一 22，八十八 1-18；弗四 30-31；
太廿六 69-72；賽五十 10。 16. 約壹三 9；路廿二 32；伯十三 15；詩七十三 15，五十一
8,12；
賽五十 10。
17. 彌七 7-9；耶卅二 40；賽五十四 7-10；詩廿二 1，八十八 1-18

第十三章 論成聖

一、凡蒙有效恩召而被重生的人，既在他們裡面創造新靈和新心，就更因基督的死與復活 [1](#)，借著道並住在他們裡面的聖靈 [2](#)，使他們個人實際成聖。罪身的權勢被毀壞 [3](#)，屬乎肉身的各種情欲逐漸衰弱而被治死 [4](#)，而且他們在一切得救之恩上越發活潑而得堅固 [5](#)，以致得到實際的真聖潔，人非聖潔不能見主 [6](#)。

二、此成聖之工雖是貫徹于整個人性之內 [7](#)，但在今生不得完全。在每一部分之內仍有些腐敗性的殘余存在 [8](#)；因此（在信徒心中）常有繼續與不可和解的戰爭，情欲和聖靈相爭，聖靈和情欲相爭 [9](#)。

三、在此戰爭中，那殘存的腐敗性雖一時甚占優勢 [10](#)，然而那蒙神重生的部分，借著從基督成聖之靈所得不斷供應的能力，終必得勝 [11](#)；如此聖徒在恩典中有長進 [12](#)，敬畏神得以成聖 [13](#)。

1. 林前 6：11；徒 20：32；腓 3：10；羅 6：5-6。
2. 約 17：17；弗 5：26；帖後 2：13。
3. 羅 6：6、14。
4. 加 5：24；羅 8：13。
5. 西 1：11；弗 3：16-19。
6. 林後 7：1；來 12，
7. 帖前 5：23。
8. 約壹 1：10；羅 7：18、23；腓 3：12。
9. 加 5：17；彼前 2：11。
10. 羅 7：23。
11. 羅 6：14；約壹 5：4；弗 4：15-16。
12. 彼後 3：18；林後 3：18。
13. 林後 7：1。

成聖 (Sanctification)

1. 舊約 Word study：

a. 動詞

- i) “to cut” “to separate” 亦表示一種與眾不同，特別尊貴獨特 separateness, majesty 之情況(獨尊性)，用在神身上 賽 8：13，29：23，
- ii) “to shine” → moral purity 為主發光 利 11：45，啟 15：4，出 15：11, qualitative, moral sense

b. 形容詞(holy)

i) devoted, dedicated, sacred

利 27：30 “Everything so devoted is most holy to the Lord.” 『歸』耶和華為聖

出 28：36 “Holy to the Lord” “歸耶和華為聖” 聖衣(出 28：2)，聖潔的國民(出 19：6)，聖城(賽 52：1)，聖殿(詩 5：7)

用在神身上：賽 1：4，5：16，6：3，『聖者』 holy God: majesty God，transcendental God

ii) pure 利 21：6-8 『為聖』

c. 名詞 holiness (holiness, holy thing, sanctuary)

出 15：11：“majesty in holiness”至聖至榮；民 4：15：“holy thing”聖物；出 36：4：“sanctuary”

2. 新約 Word study :

a.動詞 a[giɑ<zw: to hallow, sanctity 在基督裏成聖

i) “to separate” 約 10：36，太 23：17，19，林前 1：2；獨一尊榮意思 彼前 3：15，太 6：9

ii) “to purify”約 17：17，徒 20：32(those who are sanctified), 帖前 5：23，提後 2：21(成為聖潔 having been sanctified)

b.形容詞 a!gioj

i) devoted, sacred 林前 1：2(a!gioij holy, saints)

holy temple 林前 3：17，聖潔祭司 holy priesthood 彼前 2：5，聖潔國度 holy nation 彼前 2：9

ii) pure, holy 彼後 3：11，彼前 1：16，I am holy

c.名詞 a[giɑsmo<j: holiness, sanctification

i) separation to God, being set apart 提後 2：13，彼前 1：2

ii) moral purity, cleanliness 帖前 4：3，7(o< a[giɑsmw?) the sanctification of you

帖前 4：7 call → to sanctification e>n a[giɑsmw?

神身上：(1) unique & majesty 賽 6：3，高超榮冠神的屬性 holy love, holy righteousness

(2) pure & moral, holy God

結論：(1)人稱義，成聖，屬主：positional sanctification 林前 6：11

(2)道德成義，成聖 羅 6：16，19 dispositional sanctification

成聖：一般指 dispositional sanctification

3. Justification (稱義)

a.時間：立刻性 (instantaneous)立時完成

b.量角度：有或無

c.外在，法律上之宣告，宣稱 羅 5：1，歸算的義(imputed righteousness)，稱義

d.神客觀獨自的行動，人不必負任何代價，努力，只要信

e.得救，作神兒女

f.救贖始點，起點

Sanctification(成聖)

a.一生的過程 process

b 有多有少，程度上差別，不同

c.內在，品行，品格之改變 羅 6：16 成義 (realized righteousness)

d.神人合作，人主觀之參與，付代價，行為 加 1：22，2：17

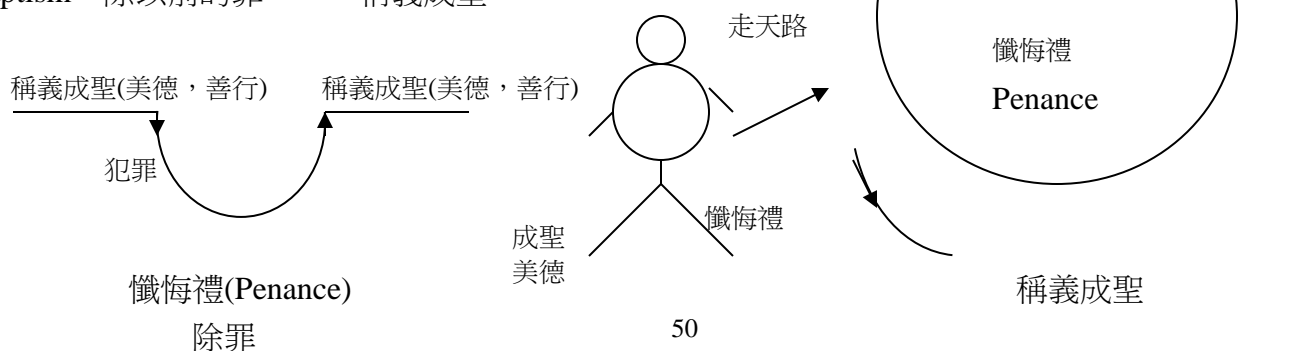
e.得勝，賞賜，作王

f. 救贖目的：弗 2：10，4：20，24

4. Historical Survey

a. Before reformation：早期教父，天主教把稱義成聖連結一起
稱義即成聖，把地位成聖與生命成聖混為一談

Baptism：除以前的罪 → 稱義成聖



Augustine：成聖乃一種神聖生命能力之注入，經歷聖禮而得(baptism, Eucharist)

b. After reformation：

- 1)清楚區分稱義和成聖：稱義 → 外在恩典之宣稱工作，改人罪人地位；成聖 → 內在道德之更新創造工作
- 2)強調稱義和成聖不可分：稱義馬上成聖彰顯，果子自聖靈，不單是使人重生稱義的聖靈，更是成聖的靈(spirit of sanctification)
- 3)不把『成聖』當作一種聖禮，神秘超自然能力之注入，成聖乃藉聖靈用真理話語的潔淨與更新，其次藉洗禮，聖餐

馬丁路德：重視『稱義』

加爾文：重視『成聖』

Pietist & Methodist：內在生活與主密契靈交(成聖之主要方法)，忽略稱義與成聖之關係，成聖如獨立火車，易成自義

The nature of Sanctification

1. 神恩典的工作，靠聖父聖子的恩典與聖靈在信徒內在生命工作，藉人與各樣神施恩方法與工具配合，使脫離舊人罪性並使其重生生命茁壯成長，屬神性情特性發展彰顯(holy disposition born in regeneration is strengthened and its holy exercises are increased)

三一真神之工	{	父神的工作：帖前 5：23，來 13：20-21，約 15：1-2
		與主聯合靈交的結果：約 15：4
		主十架釘死的功勞：羅 6：6，加 2：20，5：24
		聖靈的工作：弗 3：16，加 5：16，22，25，羅 8：2-5，14

成聖乃三一真神之同工，加上人的追求與擺上

2. 成聖的兩方面：

- a. 釘死老我(crucifixion of old man)脫去舊人：羅 6：6，加 5：24，西 3：3，弗 4：22
 - i)重要性：罪身滅絕，不作罪奴僕，body of sin rendered powerless, inactive
 - ii)靠聖靈 羅 8：13(治本再治標，體貼聖靈 羅 8：6，加 5：16，順服聖靈引導 羅 8：14
 - iii)神的話：詩 119：11，約 15：3，來 4：12
 - iv)羔羊的血：啟 12：11，約壹 1：7-9
 - v)管教：來 12：10，受苦 彼前 4：1，詩 19：71

b. 換上新人，活出新人(living out the new man)弗 4：24

The goal of sanctification：活出神的形象，like Christ 羅 8：2

神的形象：弗 4：13，腓 2：5，林前 11：1，腓 3：10，彼前 1：21

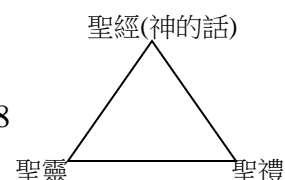
如何做？

- i)與主一同復活：羅 6：3-5，加 2：12 『知』：復活，加 3：1，4 基督復活的生命成為我們的生命。加 2：20，腓 1：21
- ii)神的話，真理 約 17：17，彼前 1：22，彼後 1：21，弗 4：20-21，猶 20，弗 5：26
- iii)依靠聖靈： (a)求聖靈充滿 弗 5：15-22

- (b)求聖靈果子 加 5：22
- (c)靠聖靈禱告 弗 6：18，猶 20，徒/禱讀
- (d)求聖靈賜智慧，啟示 弗 1：17
- (e)求聖靈引導明白真理 約 16：13
- (f)靠聖靈行事 walk in the Spirit 加 5：25
- (g)體貼聖靈，隨從聖靈 羅 8：5
- (h)追求聖靈豐滿(full of Spirit)徒 6：3，11：24

綜論：成聖三要素(Basic three elements)

- 1)聖經：a.靈奶，靈糧，靈命成長，成熟有力 彼前 2：2，約 6：63
 b.教訓，督責 提前 3：16，詩 119：11
 c.支取應許，得恩典 林後 1：20，羅 6：6 舊人釘死，弗 5：18
 聖靈充滿，約 4：7-8 抵擋，親近
 d.聖靈寶劍，得勝仇敵試探 弗 6：17，太 4：4-10，啟 12：11
 e.引導路燈 詩 119：105
 f.得智慧 詩 119：98
 g.信仰準則，標竿 加 1：8



- 2)聖靈：a.保惠師 Comforter para<klhtoj
 b.老師(Teacher)約 14：26，16：13 啟示教導
 c.同在伴侶(Companion)約 14：17-18
 d.引導者(Guide)加 5：18，徒 16：6
 e.感動 提前 5：19，使責備 約 16：8
 f.代求 羅 8：26
 g.澆愛 羅 5：5
 h.賜恩賜，啟示，能力，靈感 林前 12：4
 i.能力 羅 1：4
 j.更新 提前 3：5
 k.成聖的靈 彼前 1：2(sanctification work of the Spirit)

3)聖禮：Sacrament

太 28：19，路 22：17-20，林前 11：23-26

“Visible Word”，“Acted Word” visualization of God’s word 耶 13：1-7，徒 21

言語真理(verbal truth) —→ visible, concrete truth 視覺真理，具體眼見真理

聖禮 —→ 使真理，真實有力，具體表達呈現出來，藉聖靈感動，話語講解說明，帶來真實生命能力與果效。

洗禮 (Baptism) 配合話語 羅 6：3，加 2：11-12

聖餐 (Holy Communion) 林前 11：23-26

完全成聖論(Perfectionism)：

Pelagians (360-420 否定原罪，內在敗壞，罪性) R Catholics (Semi-Pelagians), Arminians(1560-1609)

(1) 貴格會 Quakers(Society of Friends)：英國人 George Fox(1624-91)，為何稱為 Quakers：他們經歷神能力澆灌顫抖而稱之。

強調：內在亮光(inner light)，明白聖經，安靜崇拜，等候聖靈，感動禱告，講道，無聖品階級，不分男女都可事奉講道，教會民主，博愛簡樸，貧民工作，反對死刑。Fox 8 次入獄，1671 死。

1659-62 移民麻省之清教徒吊死 Mary Dyer； William Penn 屬貴格會，英王送他賓州

(2) 安靜主義(Quietists)：17 世紀末，源於天主教 mysticism 西班牙神父 莫林諾 Migael de Molinos：

Spiritual guide 放下一切外在活動意志，完全安息安靜在神面前：禱告默想神自己 Absolute rest in God：不可能犯罪。1687 被教皇定罪

發展：法國 Madame Guyon，1687 定罪入獄

(3) 衛斯理宗(Wesleyans，1703-1791)：

(4) Oberlin Theology 19 世紀美國神學(Asa Mahan, Charles Finney)：人本身選擇聖潔的能力，靠主過完全聖潔生活

(5) William Boardman, Andrew Muraey (Hana)寫 “The christian secret happy life” \Rightarrow Keswick conference 開西聚會(1875 始)。認為：基督徒達到地步：完全守住神道德上的要求與律法，律法包括 pospel law, evangelical obedience \rightarrow free from sin 完全不犯罪
concept of sin：有意識的罪行(conscious wrong-doing)

Externalizing sin：看得見行為表現

贊成完全成聖論點根據：

1. 聖經的命令，教訓：完全成聖 彼前 1：15『一切所行的』要聖潔，太 5：48『完全像天父完全』，加 1：4『成全完備』

論點：若不能達到，神不會如此命令，既命令，表示基督徒能作到

2. 對聖徒的描寫：林前 2：6『完全人』，弗 5：26-27『聖潔沒有瑕疵』，加 2：10 得了聖潔//來 5：14 長大成人能分辨好歹，腓 4：13 凡事都能作

3. 舊約聖徒例子：約伯 (伯 1：1)完全指敬畏神遠離惡事這方面，並未指出：不會犯錯犯罪；亞撒(王上 15：14)：誠實，指不拜偶像方面；大衛(詩 37：18，37)『完全人』亦犯罪跌倒(詩 51)；挪亞(創 6：9) 新約聖徒例子：撒迦利亞(路 1：6)『義人』，外表行為 I-Cenying to the law：不犯法而非指是完全無罪：不法記是最大的罪 \rightarrow 1：20 不信之罪

4. 約翰之宣告：約壹 3：6-9，5：18

反對完全成聖 perfectionism 之論點：

1. 經文直接說明聖徒仍會『犯罪』，『仍不完全』：約壹 1：3-9，腓 3：12-13，耶 3：2

2. 肉體罪性之持久性：羅 7：17-18(罪性)，加 5：11-17(情慾罪性與聖靈並存相爭)，羅 8：5-6(肉體情慾與聖靈並存)
3. 肉身轉弱：太 26：41(受體卻軟弱)，羅 8：23(身體待得贖，仍顯得不完全)，腓 3：21(卑賤的身體)
4. 撒旦不停的攻擊試探：彼前 5：8(吼叫獅子)，弗 4：27(不給魔鬼留地步)，約壹 5：19(惡者手中)，約 17：15(要脫離惡者)，啟 12：10(晝夜控告)，弗 6：12；實例：伯 1：6-12，太 4：1-3
5. 聖徒認罪的禱告：伯 42：5-6，詩 32：5，51：1-5，130：3(察罪誰能站得住)
6. 主教導之主禱文：太 6：12-13

贊成完全成勝者兩派互相較量：

Perfectionist：

- (1) 能達全然成聖，使信徒大有『盼望』『信心』，常有強烈動機，希望的推動力，勇往直前
- (2) 擁有高尚的目標，高尚的標準：成果進步越高(取法其上，僅得其中；取法其中，僅得其下)
- (3) 能達『完全』境界，令人羨慕，使人『盡力』以赴。

缺點：

- (1) 不達至『全然成聖』停止境地，使人一生能努力靠主繼續向標竿直跑，絕不放鬆懈怠
- (2) 若人自然達『全然成聖』之幻境，而實未『完全』，則易生驕傲，停頓不前，無進不。
- (3) 自認達『全然成聖』，易安鬆對神的依靠追求，反而大跌倒
- (4) 為自滿已達『全然成聖』境界，反降低『聖潔』之意義與標準，只求外在行為無過，以告達到。
- (5) 一生持有謙卑認罪不配的心，仰望神的恩典與赦免，更感恩愛主

成聖與善行(Sanctification & Good works)

信主 → 生命成聖 → 善行 善行乃成聖之果子 基督徒的善行(弗 2：10)

1. 善行的性質定義(神所要的善行)

a. 神學狹義的定義：

- i) 非使人得救，完全遵守神誡命之『善行』，與得救無關
- ii) 非指為重生得救者之一般『好行為』
- iii) 根源於重生得救者的新生命性情，新性情原則之顯露(太 7：17)；愛神愛人性情：行善守命令(約 14：21，約壹 2：5，約壹 3：9-10(愛弟兄)；榮耀神的原則動機：行善(林前 10：31)
- iv) 不是單行為上，外在遵守『誡命』(機械式的)，乃從『心中』順服神，愛順從神，愛順從神彰顯的旨意：律法。申 6：2 敬畏 → 賽 15：22 聽命順從 → 賽 29：13 要心敬畏主，討主喜歡，給主作，加 3：22-23，林後 5：9 行主喜悅

結論：若非從『心』發出，一心為神，一切最『屬靈』的行為，只是最罪惡的一種表現

b. 一般性的定義(一般人的善行)：羅 2：7

- i) 根源人：神形象之『殘餘』(remains of God's image)，良心之指令，cemmin grace
- ii) 無法達神義的標準，使之無罪，得救。賽 64：6，羅 3：23
- iii) 缺乏：內在對神的愛，順服神旨意為動機，樂被神為目的
往往只是外表之行為，內心為得我掌權，自我積隱，安撫良心，或補償前惡，或有條件特定對象(路 6：33)

Barth：“all man's good works are sins”

2. 善行與功德問題 (Good works & merits)

a. 天主教看法：

得救前(precedent grace)積德善行 = merit → 得救

得救後，得償善行(reward)

份外善行 supererogation 能為別人積德

b. 聖經立場：

i)善行無善德，得救無效，得救完全是『恩典賜予』 羅 6：23，弗 2：8-9，提後 1：9，從基督一人而來 羅 5：15-18

ii)是應份 路 17：9-10

iii)行善完全是靠主，是主恩典，個人無所誇，功德(功勞) 林前 15：10，腓 2：13，林前 4：7 領受

iv)善行披載彰顯基督 羅 13：13-14(主得榮耀)，太 5：16

v)善行見證福音 林前 9：23，彼前 2：12

vi)善行見證個人得救 約 2：17，24，

vii)善行造福世界(人類) 太 5：13-14

3. 成聖善行之必須性(Necessity)

i)信主與主聯合必然結果 約 15：5，真信之必然結果 約 2：22，見證『樹』…得救

ii)神所命定要求：羅 7：9(結果子)，弗 2：10(神所預備)，羅 9：29(預定效法神兒子模樣)

iii)感恩應有表現 弗 4：1，林前 6：20

『聖靈充滿』的雙軌 2000 6 月

五旬節靈恩運動(Pentecostal Movement)自 1901 年 1 月 1 日在 Topeka, Kansas 伯特利聖經學校的復興開始，至今即將一百年，帶來普世教會極大的復興，然而過去此運動夾雜了不少人為的偏差與錯誤。例如：沒有被聖靈充滿就不得救；聖靈充滿一定要說方言等等。然而那撒復興好種的是神，其中所長出的『麥子』卻是千百倍。多少的信徒在此復興運動中靈命被更新、被復興、愛主愛人，努力傳福音。福音派的雜誌 Christian History(第 58 期)稱此運動是二十世紀最有威力的基督徒運動；在 Life 雜誌列出一百件千年大事，五旬節靈恩運動被排名為第 68 件大事。此復興運動在全球產生約一萬一千個五旬節宗派或靈恩宗派，信徒約有五億人，並以每年一千三百萬之速度增長(參大使命第 27 期季刊)。

整個五旬節靈恩運動強調使徒行傳第一、第二章的教訓，注重信徒『被聖靈充滿』，得著恩賜能力，往普天下去傳福音做見證。特別重視聖靈充滿與方言恩賜等能力的關係。本文將從『聖靈充滿』所用同字根(plaroo 與 pimlami)，來看聖靈充滿兩大方面的充滿與彰顯：道德美德的充滿與恩賜能力的充滿；即聖靈充滿的『雙軌』，兩者務必平衡發展，使我們滿有基督的恩賜能力，作耶穌所作的事；更滿有基督的生命性情，以生命見證工作，以生命使用恩賜。

第一軌：『不要醉酒，酒能使人放蕩，乃要被聖靈充滿。』(弗 5：18)。充滿一字 plhrousqa 是用現在命令語態被動式，字根是 plhrow(plaroo)。神命令我們要被聖靈充滿，『要讓』聖靈充滿(天道新譯本的翻譯)，不是『被』某種能力不由自主的充滿，乃是透過我們意志的願意與允許，『讓』有位格的聖靈來充滿。什麼是『充滿』呢？聖經用罪酒的對照，讓我們明白什麼是充滿？人醉酒乃被酒精控制，不由自己控制管理，而以致放蕩不羈。在此說明，聖徒被聖靈充滿，乃指讓聖靈控制管治，不讓老我罪性控制，犯罪放蕩；乃是隨從聖靈，體貼聖靈(羅 8：5-6)，順著聖靈(加 5：16)被聖靈引導(加 5：18)，並靠聖靈行事(加 5：25)。從弗 5：18 的上下文，很明顯看見 plaroo 的聖靈『充滿』，是關乎信徒的道德與美德：謹慎行事，像智慧人，愛惜光陰，明白主的旨意，不醉酒放蕩，口唱心和讚美主，凡事感謝，存敬畏基督的心，彼此順服。這是一幅何等美麗充滿各樣美德的圖畫，只要我們讓聖靈握著我們生命的畫筆，讓聖靈抓住我們的手，必能人生如畫，滿有各樣美德。在使徒行傳第六、七、十一、十三章記載『被聖靈充滿』，所用原文字根都是 plaroo，都是關乎內在生命性情與美德方面的彰顯。徒 6：3『有好名聲，被聖靈充滿，智慧充足。』是指滿有聖靈(full of the Spirit, plhreizpneumaioj)，滿有智慧、聖靈豐滿的美德，因此有好名聲。徒 7：55 司提反被聖靈充滿(full of the Spirit)，是滿有愛與饒恕，能為殺他的人禱告：『主啊！不要將這罪歸給他們。(徒 7：60)。徒 11：24 介紹『巴拿巴原是個好人被聖靈充滿(full of the Spirit)，大有信心。』亦是關於道德生命性情的充滿。徒 13：52『門徒滿心喜樂，又被聖靈充滿。』此處聖靈充滿(eplhrouvio)，又是指到內在性情美德的彰顯，滿心喜樂。

第二軌：聖靈『充滿』所用的另一個字根 pimlhmii(pimlami)，在使徒行傳第二、四、九、十三章所記載的聖靈充滿就是用此字根，每次都是關於恩賜能力的彰顯。徒 2：4，14『他們就都被聖靈充滿，按著聖靈所賜的口才，說起別國的話來…彼得和十一使徒，站起，高聲說…當側耳聽我的話。』徒 4：8『彼得被聖靈充滿，對他們說…』徒 4：31『…他們就都被聖靈充滿，放膽講論神的道。』這三處門徒被聖靈充滿(pimlami)是關乎方言、話語能力恩賜的彰顯。徒 9：17-18『…被聖靈充滿。掃羅的眼睛上，好像有鱗片立刻掉下來…。』掃羅被聖靈充滿(pimlami)，經歷聖靈醫治的能力。徒 13：9『…保羅被聖靈充滿，定睛看他說，你這充滿各樣詭詐奸惡…現在主的手加在你身上，你要瞎眼…。』這裏保羅被聖靈充滿(pimlami)，彰顯出隱密事知識言語的恩賜，預言(foretelling)的恩賜與異能的恩賜。從這些經文看見，門徒被聖靈充滿，並非一定要講方言，卻是有許多不同恩賜的彰顯。Pimlami 的充滿是個關乎恩賜能力的充滿，彰顯於事奉工作、傳福音方面。從傳福音的果效來說，聖靈充滿(pimlami)

最重要的彰顯，乃是放膽講論神的道，作先知講道。彼得在五旬節被聖靈充滿，與十一個使徒同心站起來，高聲講道傳福音，一次竟有三千人決志，是何等榮耀權能。

弟兄姊妹們，但願我們常得著聖靈兩方面的充滿，『內在』與『外在』的充滿，『道德性』與『恩賜性』的充滿，好讓我們滿有基督的生命性情，並滿有基督所擁有的恩賜能力，靠著聖靈的大能，傳揚福音，醫病趕鬼，見證神的大能。

耶穌的職份 The Office of Jesus

1. Prophet (נביא): 1.替代神，代表神說話(出 7:1)。 2.領受神啟示、話語者(申 18:18)

profhths

Speak forth eg. Pro-duce

英文: Pronoun, Proclaim, propel, promote

Prospect 前景, protect provide(供應), prove 證實神

O.T. (angel) of the Lord (創 16:7) fortold: (申 18:15) 大先知→(徒 3:22-23)

N.T. 自認: (路 13:33)

傳神來的信息: (約 8:26-28, 12:49-50)

別人之承認: (太 21:11,46)

2. Priest כהן (王上 4:4-5, 撒下 20:25-26)有地位、宗教事務大臣

mighty one → a sacred person, a person dedicated to God

Prophet & Priest: 同: 神所立(來 5:4)

不同: 先知代表神向神說話, 祭司代表人向神說話代求

工作: 獻祭

代求(來 7:25)

祝福(利 9:22)

基督為祭司: (詩 110:4)

何所獻, 獻上自己身體為祭(來 10:5-12)

約 1:29, 彼前 1:19

代求: (來 9:24, 7:25) → (羅 8:34)

代求的對象: “我們” (羅 8:34, 來 7:25, 9:24)

約(17:9, 20)

代求內容: 未信 → 信者 代求 (約 17:20, 10:16)

信著之成聖 (約 17:17)

為我們軟弱代求(來 4:14-15)

得救到底、信心堅固(來 7:25)

勝過惡者控告, 為信徒犯罪跌倒(羅 8:33-34)

承受天國(約 17:24)

3.君王(King): (太 2:6) a king is born (詩 103:19) 永遠的王

mediatorial kingship 之賜予 (reign ass God man) (腓 2:8-11, 弗 1:20-22)

Spiritual kingship in the church (弗 4:15, 5:23)

Millenium kingship: (賽 9:7, 詩 2:8-9, → 申 7:13-14 → 亞 13:4-5)

→(帖後 2:8)(口中氣) 和 (得 19:15)

Eternal kingship (啟 22:5)

