

Title: **FREE-WILL or FREE-GRACE?**

题目: 自由意志或白白给的恩典?

Text: Psalm 115:1

经文: 诗篇115:1

Reading: *Revelation 13:1-18*

阅读: 启示录13:1-18

Subject: *Salvation by Grace Alone*

主题: 单靠恩典所得到的救恩

Date: Tuesday Evening — April 1, 2008
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英格兰霍尼顿

Introduction:

介绍:

There is a hideously ugly monster, a beast that has risen up in the world, whose hide I want to nail to the wall. This beast has been around for a long, long time. You can read about him in Revelation 13.¹ 有只可怕的兽，渐渐在世界上兴起，我想把牠的兽皮钉在墙上。这只兽已经在我们身边已潜伏很久很久，你可以在启示录13章里面读到。¹

z He arose from the sea.—The Pagan, Idolatrous, Gentile World.

z 他从海面升上来—来自那个非基督徒、崇拜偶像、异教的世界。

z He has many names; but his name is always “Blasphemy,” ascribing to man the works of God.

z 他有许多名字；这些名字总是「褻瀆神明」，将上帝作的工归为人的成就。

z He is found in every part of the world.—He has seven heads.

z 他在世界各地随处可见—他有七个头。

z He is very powerful.—He has ten horns.

z 他的力量非常强大—他有十只角。

z He is found in high places.—He has ten crowns.

z 他居高位—他有十个冠冕。

z He is deceitful, like a leopard.

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- z 他像豹一样诡诈。
- z He is destructive, walking through the forests of darkness with the feet of a bear.
- z 他带来毁灭，如熊掌的脚走过黑暗的森林。
- z He is furious, devouring with the mouth of a lion.—Multitudes have perished by him.
- z 他狂暴，像狮子一般贪婪吞噬—许多人早已被吞噬。
- z His number is 666.—Frustration!—Failure!—Defeat!
- z 他的号码是666—挫折！—失败！—战败！

This beast must be slain. He will be slain—not by might, nor by power, but by the Spirit of God—through the preaching of the gospel. 这兽必须被杀死，他必被除去—靠的不是威力，也不是权柄，而是神的圣灵—透过福音的传递。

IDOLATRY

[偶像崇拜](#)

Nothing in all the world is more foolish, more debasing to humanity, more dishonoring to God, and more assuredly damning to the souls of men than idolatry. It is pathetic to see men and women worship gods that other men have made, dumb gods, made by the hands of ignorant men! (Read vv. 4-8.) Idolatry is a hideous evil. 没有任何事情比崇拜偶像更愚蠢、更贬抑人性、更使上帝蒙羞、更诅咒人的灵魂。看见男男女女崇拜那凡人造的哑口无言的神像，崇拜那由傲慢的人一手捏造出来的神像，实为可悲！（阅读vv. 4-8）偶像崇拜真是可怕的罪恶。

(Psa 115:4-8) “Their idols *are* silver and gold, the work of men’s hands. (5) They have mouths, but they speak not: eyes have they, but they see not: (6) They have ears, but they hear not: noses have they, but they smell not: (7) They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. (8) They that make them are like unto them; *so is* every one that trusteth in them.”

（诗115:4-8）他们的偶像是金的，银的，是人手所造，⁵有口却不能言，有眼却不能看，⁶有耳却不能听，有鼻却不能闻，⁷有手却不能摸，有脚却不能走，有喉咙也不能出声。⁸造他的要和他一样；凡靠他的也要如此。

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Illustrations: *The Mayan Ruins*
Mexicans Worshipping The Virgin Mary.
Cold Spring, KY

异象：
[玛雅遗址](#)
[墨西哥人崇拜圣母玛利亚](#)
[肯塔基州冷泉](#)

But the most abominable form of idolatry in the world is that which Paul calls “*will worship*,” the worship of yourself (Col. 2:23). **Those who attribute salvation in whole or in part to the will, work, or worth of man are the most abominably evil idolaters in the world, for they worship themselves.** Freewillism is the worship of self. Legalism is the worship self. **Free-will works religion makes man his own savior, for it makes the will, work, or worth of man the determining factor in salvation.**

[但世上最令人厌恶的偶像崇拜是保罗所说的“意志崇拜”，自我的崇拜（歌2:23）。将救恩视为人的意志、作为、价值的那些人，是世上最邪恶的偶像崇拜者，因他们所崇拜的是他们自己。自由意志论是自我崇拜；律法主义是自我崇拜。自由意志的宗教使人们将自己视为救星，因为这种宗教将人的意志、作为、价值，当作救恩的决定性因素。](#)

Now hear me well.—**If your salvation in whole or in part is looked upon by you as something that is dependent upon or determined by your will or your works, you are a lost, Christless soul, and idolater.** You may talk about God and grace, Christ and redemption, the Holy Spirit and regeneration; but you really worship yourself. [现在听我说—如果你的救恩，无论是全部或部分，在你看来都取决于你自己的意志、你的作为，那么你就是个失丧、不属灵的偶像崇拜者。也许你口里谈论着上帝和恩典、基督和救赎、圣灵和重生，但你崇拜的其实是你自己。](#)

- z You trust in your own decision. Your confidence is in your personal goodness.
- z 你相信你自己的决定，你的信心来自你个人的优点。
- z Your peace is derived not from what Christ has done, but from what you have done.—Redemption is some accomplished for us, altogether outside us.—Our hope is outside us, not in our experience, but in God’s Son!
- z 你的平安并非源自耶稣基督的作为，而是你自己的作为—救赎是为了我们，在我们

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之外—我们的希望不在我们身上，也不在于我们的经历，而在于神的儿子。

- z In your opinion the thing that separates you from the damned is not the will of God, the work of Christ, and the call of the Spirit, but your own will, your own work, and your own worth.
- z 你认为将你跟那受诅咒的分开来的，并非神的意志、基督的作为、圣灵的呼召，而是你自己的意志、你自己的作为、你自己的价值。

I want to go directly into the dark, idolatrous chambers of your heart and destroy your gods. My subject is **FREE-WILL** (the religion of the beast) or **FREE-GRACE** (the religion of Christ)? 我想要直捣你心中最阴暗、偶像崇拜的角落，摧毁你的神。我的主题是[自由意志](#)（兽的宗教）或[白白给的恩典](#)（基督的宗教）？

THREE CHARACTERISTICS OF ARMINIANISM

[阿米纽派教义的三个特点](#)

Arminianism, free-will works religion has three characteristics by which it may always be identified. It goes by many different denominational names; but it always has these three characteristics, no matter what denominational name it wears. The religion of the beast can always be identified by these three characteristics. Three characteristics of the religion of the beast are... [阿米纽派教义](#)，自由意志宗教有三个特点，具有强烈的特色。它在宗教上有许多名称，但无论什么样的名称，这三个特点都不曾改变。这兽的宗教有三个特点，这三个特点是...

1. False religion always has **AN EXALTED VIEW OF MAN.**

1. 错误的宗教往往抱持着高看人类的观点

The Word of God declares that man is **dead** in trespasses and sins, that all men are **guilty, depraved, condemned, and helpless** by nature, that there is "**none that doeth good,**" that **no man left to himself can or will come to Christ, trusting him alone as Savior and Lord.** Is that, or is it not, the language of Holy Scripture? It most assuredly is! Yet, all free-will works religion says that, "Though man is somewhat depraved, he is not dead. Though he is lost, he is not helpless. Though he sins, he is not utterly sinful. Though he is condemned, he still has his free-will. Man needs God's help. He cannot save himself without God's help; but his

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eternal destiny, his salvation, depends upon the work of his own will! It is not God, but the sinner himself who determines whether he will be saved.”

神的话语宣告人已在过犯中死去，人类与生俱来便是罪恶、堕落、诅咒、无助，没有行善的（译注：罗3:12），没有人可以独自来到基督面前，唯有相信祂是你的救主。这些难道不是圣经里的话语吗？当然是！然而所有自由意志的宗教却说，「虽然人是邪恶的，但他并未死去；虽然他失丧，但是并非无助；虽然他有罪，但他不是完全的罪人；虽然他受诅咒，但他仍然有自由意志。人需要上帝的帮助，没有上帝的帮助，他无法拯救自己，但他永恒的命运、他的救恩，却是掌握在他自己的意志！并非神，而是他自己，才能够决定自己是否将被拯救。」

2. False religion always gives **A DEMEANING VIEW OF GOD.**

2. 错误的宗教往往抱持着[贬低神性的观点](#)。

God says, “*Thou thoughtest that I was altogether such an one as thyself*” (Ps. 50:21).

Arminians, free-willers, idolaters think that God is like man, weak, subject to change, frustrated. 主说：「你想我恰和你一样」（诗50:21）阿米纽教派信徒、自由意志论者、和偶像崇拜者都认为上帝和人一样，脆弱、主观善变、易受挫折。

- z They do not deny that God is sovereign, but they talk of “limited sovereignty,” making the Creator in some things (in most things!) to be subject to the creature!
- z 他们不否认上帝的至高无上，但他们谈及「有限的统治」，竟让造物主在某些事上（大部分事上！）受制于被造之物！
- z They do not (in word) deny the death of Christ or redemption by his blood; but they limit the merits of his death and the efficacy of his blood, making the ultimate factor in redemption to be the will of man!
- z 他们（在话语上）不否认基督的死和祂宝血的救赎，但他们将祂的死和宝血的功效设限，让上帝救赎的大能归给人的意志！
- z They do not deny the necessity of the Spirit’s call; but they make the call of the Spirit to be nothing more than an influence upon the emotions of men that men have the power to either negate or make effectual by their own wills!

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z 他们不否认圣灵呼召的需要；但他们视圣灵为人类情绪的影响，人有能力否定或成全他们自己意志的作为！

3. False religion always **GIVES SINNERS SOMETHING TO DO** to get, keep, or improve God's favor upon them.

3. 错误的宗教往往[给罪人某些作为](#)去取得、保持、或改善上帝的恩惠。

Though most loudly denounce salvation by works, when examined closely, all false religion is works religion. **Augustus Toplady** put it this way—"Every religion except one puts you upon doing something in order to recommend yourself to God...It is the business of all false religion to patch up a righteousness in which the sinner is to stand before God. But it is the business of the glorious gospel to bring near to us, by the hand of the Holy Spirit, a righteousness ready wrought, a robe of perfection ready made, wherein God's people, to all the purposes of justification and happiness, stand perfect and without fault before the throne." 虽然有许多关于行为救恩的谴责，当审慎评估后，所有行为救恩的宗教都是错误的。**Augustus Toplady** 这么说—「只有一种宗教会让人做某些事情，只为了让神认识自己... 所有错误的宗教都是用这种手法，冠上正义的称号，罪人才得以站在神的面前。但是福音是藉由圣灵亲自来到我们面前，那是精心制作的完美绳索，借着神的子民，为了正义和幸福，毫无过错地站在宝座前。」

This is what I am saying – **False religion always makes room for the flesh to glory.** The great contest between the religion of the world and the religion of Christ is just this – **Who is entitled to the praise and glory of the sinner's salvation?** Is salvation by free-will or by free-grace? To answer that question I make no appeal to the preachers and theologians of the past, though I thank God for what he has taught me through the writings of those faithful men who served him in past generations. And I make no appeal to the preachers and theologians of the present, though I truly thank God for his faithful witnesses who minister to my soul. I turn, instead to the Book of God, our only rule of faith and practice (Psa. 115:1). 我所说的是一错误的宗教总是在欲望和荣耀之间留下一些空间。世界的宗教和基督的宗教，两者的竞争就是如此—[究竟何者配得罪人救恩的赞美和荣耀？](#) 救恩是来自自由意志，还是白白给的恩典？关于这个问题，我对过去的传道者和神学家并无任何诉求，我感谢上帝借着一代又一代相信祂并为祂服事的人，他们的写作作品教导我甚多。我对现在的传道者和神学家亦无任何诉求，我为那些曾牧养我的人，衷心地感谢主。我悔改，并归向圣经，那是我们信仰和实践的唯一准则（诗115：1）。

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Who is entitled to the praise and glory of salvation? **What does the Bible say?** “*Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake!*” 究竟何者配得救恩的赞美和荣耀？[圣经是怎么说的？](#)「耶和华啊，荣耀不要归与我们，不要归与我们；要因你的慈爱和诚实归在你的名下！」

Is salvation by the free-will of man, or by the free-grace of God? What does the Bible say? “*It is not of him that willeth, nor of him that runneth, but of God that showeth mercy!*” (Rom. 9:16).

救恩是来自人的意志，还是来自上帝白白给的恩典？圣经是怎么说的？「这不在乎那定意的，也不在乎那奔跑的，只在乎那发怜悯的神！」（罗9:16）

What do I mean when I use that vile, ugly, reprehensible term – “free-will”? I mean anything decided, determined, or done by the sinner to attain God’s salvation.—Free-will is the religion of Lucifer! (Isa. 14:12-14). [当我说到那邪恶、丑陋、千夫所指的字—「自由意志」—我指的是什么意思？我指的是任何罪人的决定、定意、作为，只为了要得到上帝的救恩。—自由意志是撒旦的宗教！（赛14:12-14）](#)

(Isaiah 14:12-14) “How art thou fallen from heaven, O Lucifer, son of the morning! *how art thou cut down to the ground, which didst weaken the nations! (13) For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: (14) I will ascend above the heights of the clouds; I will be like the most High.*”

（赛14:12-14）「明亮之星，早晨之子啊，你何竟从天坠落？你这攻败列国的何竟被砍倒在地上？¹³你心里曾说：我要升到天上；我要高举我的宝座在神众星之上；我要坐在聚会的山上，在北方的极处。¹⁴我要升到高云之上，我要与至上者同等。」

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What do I mean when I use that glorious, God-honoring, all-important term — “free-grace”? I mean everything decided, determined, and done by almighty God to bestow salvation upon his elect. **Free-grace is the sovereign, voluntary, eternal, immutable, unconditional, uncaused, uncontrolled, gratuitous bounty of God, by which salvation in all its branches is accomplished.** It is this grace that reigns unto the eternal life of chosen sinners through the righteousness of the Lord Jesus Christ (Rom. 5:21).

[当我说到那充满荣耀、荣耀上帝、大过一切的字—「白白给的恩典」—我指的是什么意思？我指的是任何全能上帝的决定、定意、作为，只为了要将救恩赐给他所拣选的子民。白白给的恩典是上帝至高无上、自发的、永恒的、不变的、无条件的、独立的、不受约束的、无报酬的给予，借着恩典来完成一切的救恩。借着公义的主耶稣基督，这恩典决定了被拣选的罪人的永恒生命（罗5:21）。](#)

(Romans 5:20-21) “Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: (21) That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.”

[（罗马书5:20-21）「律法本是外添的，叫过犯显多；只是罪在哪里显多，恩典就更显多了。21就如罪作王叫人死；照样，恩典也借着义作王，叫人因我们的主耶稣基督得永生。」](#)

I want us to briefly examine every aspect of salvation as it is set forth in the Holy Scriptures to see if there is anything respecting the salvation of a sinner that is ascribed, in whole or in part, to the will of man, the work of man, or the worth of man, or if salvation is in its' entirety ascribed to the free-grace of God alone, determined entirely by the will, work, and worth of the Lord Jesus Christ, the Son of God. [我要我们简单的从各方面来检视救恩，如它在圣经中的记载，看看是否有记载任何救恩全部或者部分是归因于罪人，是来自人的作为或人的价值，或者救恩的确是单单来自上帝白白给的恩典，完全来自主耶稣基督神的儿子的意志、作为和价值。](#)

Illustration: A local Campbellite preacher recently wrote, “The Bible says that ‘salvation is by grace’; but it never says, salvation is by grace alone.” He is right. The Bible nowhere says it; but it teaches it everywhere!

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异象: 有个地方基督门徒会的牧师最近写道: 「圣经说『救恩是来自恩典』, 但是从没说到救恩是单单来自恩典。」他说得没错, 圣经的确没说到, 但圣经里到处都是这么教导的!

Proposition: It is my intention to show you from the Word of God that God alone deserves and shall have all the praise of salvation, because salvation is the work of God alone. **主张:** 我想要从上帝的话语来证明只有上帝配得且应得所有救恩的赞美, 因为救恩正是单单来自上帝。

Divisions: Let's look at what God says about salvation. For the sake of keeping our thoughts in order, we will look at salvation from three directions: **分别:** 让我们来看看上帝怎么说救恩。为了让我们理清头绪, 我们会从三个方向来看救恩。

1. What God has done for us.
 2. What God is doing in us.
 3. What God shall do with us.
1. 上帝已经为我们做的。
 2. 上帝正在对我们做的。
 3. 上帝将要跟我们做的。

NOTE: As we open the Word of God, if you find any place where any part of salvation is attributed to man's free-will, I urge you never to hear me again; for, if salvation is by man's free-will, I do not know God. I am a false prophet. However, if salvation is altogether ascribed to God, then you must never again hear a preacher of free-will, for the free-willer does not know God. He is a false prophet. **备注:** 当我们翻开上帝的话语, 如果你找到任何救恩是归因于人的自由意志, 那么请不要再听我说任何的话, 因为如果救恩是来自人的自由意志, 那么我真的不认识上帝, 我只是个假先知。然而, 如果救恩是源自于上帝, 那么你绝不能再听从主张自由意志的传道者, 因为自由意志论者并不认识上帝, 他是个假先知。

I *First*, let's look back at **WHAT GOD HAS DONE FOR US.**

I. 我们先来回顾[上帝已经为我们做的](#)。

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Salvation begins in eternity. **Long, long before God began his work of grace in us he began his work of grace for us.** If your thoughts about salvation are limited to what you experience in time, you have a very limited and perverse view of God's work. Salvation includes the past, the present, and the future. I have been saved; I am being saved; and I shall be saved. 救恩由亘古已经开始。[早在上帝的恩典开始作工以前，祂早开始为我们施恩。](#)如果你对于救恩的想法局限在你所经历的，那么你对上帝的作为所抱持的观点，实在是狭隘而倔强。救恩包含过去、现在、未来。我已经被拯救了，我正在被拯救，而且我将会被拯救。

With regard to what God has done for us, is salvation attributed to the free-will of man, or to the free-grace of God? Let's see! [关于上帝已经为我们所做的，救恩是归因于人的自由意志吗，还是上帝白白给的恩典？我们来看看！](#)

A. In surveying this momentous, glorious thing called "salvation," let's begin where God began, with the **ETERNAL ELECTION** of his people in Christ.

A. [讨论这个重要、荣耀的「救恩」时，我们从上帝开始的地方开始讨论，基督子民的永恒拣选（**ETERNAL ELECTION**）。](#)

To whom are we indebted for this, the first of all spiritual blessings? Pride says, "To me!" Self-righteousness says, "To me!" Free-will says, "To me!" "Election must be based upon something God foresaw in me!" Faith joins with the Word of God and says, "*Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake!*"

[这在各样属灵的福气中排第一位的，有这样的福，我们该感激的是谁？骄傲的人说「是我！」自义的人说「是我！」自由意志论者说「是我！」「拣选必建立在上帝在我身上预见到的某些事物之上！」信者带着上帝的话语也来说话，说「耶和華啊，榮耀不要归与我们，不要归与我们；要因你的慈爱和诚实归在你的名下！」](#)

“Tis not that I did choose Thee, [「并非我选择祢](#)
For, Lord, that could not be; [因为，主，那是不可能的](#)

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This heart would still refuse Thee, 我的心也许仍拒绝祢
Hadst Thou not chosen me. 祢并没有选择我
My heart owns none before Thee; 我的心在祢面前一无所有
For Thy rich grace I thirst; 我渴求祢的丰富恩典
This knowing, if I love Thee, 必须知道, 若我爱祢
Thou must have loved me first.” 必是因为祢先爱我

Hear the testimony of the Apostle Paul (Rom. 11:5-6).

听听使徒保罗的见证（罗11:5-6）

(Romans 11:5-6) “Even so then at this present time also there is a remnant according to the election of grace. (6) And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.”

（罗11:5-6）「如今也是这样，照着拣选的恩典，还有所留的余数。既是出于恩典，就不在乎行为；不然，恩典就不是恩典了。」

z “*There is a remnant.*”

z 「还有余数。」

z “*According to the election of grace.*”

z 「照着拣选的恩典。」

z “*And if by grace, then it is no more of works; otherwise grace is no more grace.*”

z 「既是出于恩典，就不在乎行为；不然恩典就不是恩典了。」

“Grace ceases to be grace unless it is totally and absolutely irrespective of anything and everything, whether good or bad, in the objects of it”

「恩典将不再是恩典，除非恩典的目的和任何事物都完全无关，无论好事或恶事。」

Augustus Toplady.

奥古斯都·托普雷迪

We affirm that God’s election of some to salvation and eternal life was a work of unconditional grace, because **grace and conditionality are two incompatible**

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opposites. ~~There are two mutually negative and contrary~~ FREE WILL ~~and~~ FREE GRACE, 自由意志或自由給的恩 They cannot exist together, anymore than two objects can occupy the same place at the same time. If you slip into works, you push grace

out. If you establish grace, you push works out.

我们确信上帝拣选某些救恩和永恒的生命，是出自于无条件的恩典，因为恩典和条件是背道而驰的两极端。两者相互对立、相互诋毁，无法共存，没有任何事物能够同时拥有这两者。如果你选择了行为，便是把恩典往外推，如果你相信恩典，那么便拒绝了行为。

B. God's next work for us revealed in the Scriptures was **THE EVERLASTING COVENANT OF GRACE**, ordered in all things and sure from eternity.

B. 上帝接下来为我们所做的显现在圣经中，就是恩典永续的立约，一切都已约定且永久不变。

Are the blessings of that covenant made between God the Father, God the Son, and God the Holy Spirit conditioned upon our works, or are they conditioned upon God's work? Is the immutability of the covenant determined by man's free-will, or by God's sovereign will? Are repentance, faith, obedience and perseverance conditions of the covenant, or fruits of the covenant? What saith the Scripture? (Heb. 8:8-12; 2 Tim. 1: 9-12; Rom. 9:9-16). 天父上帝、神的儿子、和圣灵之间所立的祝福的约，会因为我们的行为或上帝的行为而有条件限制吗？不变的约定会因为人的自由意志或上帝至高无上的意志而改变吗？悔改、信心、顺服、坚毅，难道是立约的条件或报酬吗？圣经说了什么？（来8:8-12；提后1:9-12；罗9:9-16）

(Hebrews 8:8-12) "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: (9) Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. (10) For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: (11) And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. (12) For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

（希伯来书8:8-12）「所以主指责他的百姓说：日子将到，我要与以色列家和犹

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大家另立新约，⁹不像我拉着他们祖宗的手，领他们出埃及的时候，与他们所立的约。因为他们不恒心守我的约，我也不理他们。这是主说的。¹⁰主又说：这些日子以后，我与以色列家所立的约乃是这样：我要将我的律法放在他们里面，写在他们里面，写在他们心上；我要作他们的神；他们要作我的子民。¹¹他们不用各人教导自己的乡邻和自己的兄弟，说：你该认识主；因为他们从最小到至大的，都必须认识我。¹²我要宽恕他们的不义，不再记念他们的罪愆。

(2 Timothy 1:9-12) “Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, (10) But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: (11) Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. (12) For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”

（提摩太后书1:9-12）「神救了我们，以圣召召我们，不是按我们的行为，乃是按他的旨意和恩典；这恩典是万古之先，在基督耶稣里赐给我们的，¹⁰但如今藉着我们救主基督耶稣的显现才表明出来。他已经把死废去，借着福音，将不能坏的生命彰显出来。¹¹我为这福音奉派作传道的，作使徒，作师傅。¹²为这缘故，我也受这些苦难。然而我不以为耻；因为我知道我所信的是谁，也深信他能保全我所交付他的，直到那日。」

(Romans 9:9-16) “For this *is* the word of promise, At this time will I come, and Sarah shall have a son. (10) And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac; (11) (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) (12) It was said unto her, The elder shall serve the younger. (13) As it is written, Jacob have I loved, but Esau have I hated. (14) What shall we say then? *Is there* unrighteousness with God? God forbid. (15) For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. (16) So then *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy.”

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（罗马书9:9-16）「因为所应许的话是这样说：『到明年这时候我要来，撒拉必生一个儿子。』¹⁰不但如此，还有利百加，既从一个人，就是从我们的祖宗艾萨克怀了孕，（¹¹双子还没有生下来，善恶还没有做出来，只因要显明神拣选人的旨意，不在乎人的行为，乃在乎召人的主。）¹²神就对利百加说：『将来大的要服事小的。』¹³正如经上所记：雅各布是我所爱的；以扫是我所恶的。¹⁴这样，我们可说什么呢？难道神有什么不公平吗？断乎没有！¹⁵因他对摩西说：我要怜悯谁就怜悯谁，要恩待谁就恩待谁。¹⁶据此看来，不在乎那定意的，也不在乎那奔跑的，只在乎发怜悯的神。」

Illustration: *The Reading Of The Will.*

[异象：意志的阅读](#)

- z The Covenant was established in eternity.
- z 所立的约是永久的。
- z The Covenant was put into force at Calvary.
- z 耶稣受难是履行所立的约。
- z The Covenant is read in the preaching of the Gospel.
- z 福音的传递之中可以读到所立的约。
- z The Covenant is received by faith.
- z 圣约藉由信心来领受。
- z Faith itself is a covenant gift of grace (Eph. 2:8; Jer. 32:38-41).
- z 信心本身即恩典所赐的礼物。

(Ephesians 2:8) “For by grace are ye saved through faith; and that not of yourselves: *it is the gift of God:*”

（以弗所书2:8）「你们得救是本乎恩，也因着信；这并不是出于自己，乃是神所赐的。」

(Jeremiah 32:38-41) “And they shall be my people, and I will be their God: (39) And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: (40) And I will make an everlasting covenant

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with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. (41) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.”

(杰里迈亚书32:38-41) 「他们要作我的子民，我要作他们的神。³⁹我要使他们彼此

同心同道，好叫他们永远敬畏我，使他们和他们后世的子孙得福乐，⁴⁰又要与他们立永远的约，必随着他们施恩，并不离开他们，且使他们有敬畏我的心，不离开我。⁴¹我必欢喜施恩与他们，要尽心尽意、诚诚实实将他们栽于此地。」

What do we say, with regard to God’s covenant and all the blessings of it? Was God’s covenant established upon the will of man, or upon the will of God? The will of God! Was God’s covenant put into force by the work of Christ, or does it wait upon the work of man? The work of Christ! Does God’s covenant recognize the worth of man, or the worth of Christ? The worth of Christ! Is God’s covenant the result of man’s free-will, or of God’s free-grace? God’s free-grace! 对于上帝所立的约和所有的祝福，我们怎么说？上帝所立的约是建立在人的意志，还是上帝的意志之上？当然是上帝的意志！上帝履行所立的约是藉由基督的行为，还是人的行为？当然是基督的行为！上帝立约在于认定人的价值，还是基督的价值？当然是基督的价值。上帝所立的约是人的自由意志的结果，还是上帝白白给的恩典？当然是上帝白白给的恩典！

When we think of the covenant then, and all its blessings, let us sing this song – “*Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake!*” 当我们想到所立的约，和那所有的祝福，让我们唱这首歌—「耶和華啊，榮耀不要歸與我們，不要歸與我們；要因你的慈愛和誠實歸在你的名下！」

C. Then, in the fullness of time, God sent his Son into the world to suffer and die as our Substitute, to make **ATONEMENT** for our sins and redeem us from the curse of the law.

C. 然后，当时候到了，上帝差他的儿子来到世上，代替我们受苦、死亡，为我们的罪恶赎罪，并且从律法的诅咒中将我们赎回。

Read the Scriptures with me (Isa. 53:6, 8-10; 2 Cor. 5:21; Gal. 3:13; Heb. 9:12; 1 Pet. 1:18-20;

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1 Pet. 2:24; Rev. 5:9-10).

请和我一起读这些经文（赛53:6, 8-10; 林前5:21; 加3:13; 来9:12; 彼前1:18-20; 彼前2:20; 启5:9-10）

(Isaiah 53:6) “All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.”

（以赛亚书53:6）「我们都如羊走迷；个人偏行己路；耶和华使我们众人的罪孽都归在他身上。」

(Isaiah 53:8-10) “He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. (9) And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. (10) Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.”

（以赛亚书53:8-10）「因受欺压和审判，他被夺去，至于他同世的人，谁想他受鞭打、从活人之地被剪除，是因我百姓的罪过呢？⁹他虽然未行强暴，口中也没有 诡诈，人还使他与恶人同埋；谁知死的时候与财主同葬。¹⁰耶和华却定意将他压 伤，使他受痛苦。耶和华以他为赎罪祭。他必看见后裔，并且延长年日，耶和华 所喜悦的事必在他手中亨通。」

(2 Corinthians 5:21) “For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.”

（哥林多后书5:21）「神使那无罪的，替我们成为罪，好叫我们在他里面成为神的义。」

(Galatians 3:13) “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:”

（加拉太书3:13）「基督既为我们受了咒诅，就赎出我们脱离律法的咒诅；因为经上記着：『凡挂在木头上都是被咒诅的。』」

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(Hebrews 9:12) “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.”

（希伯来书9:12）「并且不是用山羊和牛犊的血，乃用自己的血，只一次进入圣所，成了永远赎罪的事。」

(1 Peter 1:18-20) “Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; (19) But with the precious blood of Christ, as of a lamb without blemish and without spot: (20) Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,”

（彼得前书1:18-20）「知道你们得赎，脱去你们祖宗所传流虚妄的行为，不是凭着能坏的金银等物，¹⁹乃是凭着基督的宝血，如同无瑕疵、无玷污的羔羊之血。²⁰基督在创世以前是预先被神知道的，却在这末世才为你们显现。」

(1 Peter 2:24) “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”

（彼得前书2:24）「他被挂在木头上，亲身担当了我们的罪，使我们既然在罪上死，就得以在义上活。因他受的鞭伤，你们便得了医治。」

(Revelation 5:9-10) “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; (10) And hast made us unto our God kings and priests: and we shall reign on the earth.”

（启示录5:9-10）「他们唱新歌，说：你配拿书卷，配揭开七印；因为你曾被杀，用自己的血从各族、各方、各民、各国中买了人来，叫他们归于神，¹⁰又叫他们成为国民，作祭司归于神，在地上执掌王权。」

NOTE: The whole doctrine of the gospel stands or falls upon this one point – “**HOW** that Christ died for our sins according to the Scriptures!” (1 Cor. 15:3). Be sure you understand the doctrine of the Scriptures. I am not preaching a theory of the atonement. I am preaching the biblical doctrine of the atonement! [备注](#)：福音的整体主旨在于一点—「基督如何依照圣经所说，为我们的罪而死」（林前15:3）。务必了解圣经的主旨。我不是在传讲赎罪的道理，而是在传讲赎罪的意义！

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(1 Corinthians 15:1-3) “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; (2) By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. (3) For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;”

（哥林多前书15:1-3）「弟兄们，我如今把先前所传给你们的福音告诉你们知道；这福音你们也领受了，又靠着站立得住，²并且你们若不是徒然相信，能以持守我所传给你们，就必因这福音得救。³我当日所领受又传给你们的：第一，就是基督照着圣经所说，为我们的罪死了。」

z Christ died by the will of God!

z 基督照着上帝的旨意而死！

z Christ died as a Substitute for God’s elect! “*For the transgressions of my people!*”

z 基督代替上帝所拣选的子民而死！「为了我的子民的过犯！」

z Christ accomplished the redemption of his people when he died on the cross by satisfying Divine justice for us!

z 当基督死在十字架上，便借着成就上帝的公义，完成了他子民的救赎！

z Christ’s work of redemption is a finished work of grace!

z 基督救赎的作为是恩典所做的完工。

“‘Tis done! The great transaction is done, 「成了！这交换成了，
I am my Lord’s, and He is mine!’」 我是耶和华的子民，而他是我的神！」

z To be redeemed is to be forgiven!

z 被救赎便是被宽恕！

z To be redeemed is to be justified!

z 被救赎便是得称为义！

z To be redeemed is to be accepted!

z 被救赎便是被接受！

Where in the Bible are these things said to be the possession of all men? Where are these

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great blessings of redemption attributed to the free-will of man? These works of redemption are the works of God's free-grace alone!

圣经里何处提到这些是人所拥有的？何处提到这些救赎的伟大祝福是归因于人的自由意志？这些救赎的作为是单单来自上帝白白给的恩典！

Redeemed sinners in heaven, what say you to the great and glorious work of redemption? Hear their answer – *“Thou art worthy, O Lamb of God, for thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation!”* 天上被救赎的罪人，你会怎么说这荣耀的作为？听听他们的答案—「你是配得，喔神羔羊，你从万族、万民、万邦之中，用宝血拯救离开我们来到上帝面前！」

Redeemed sinners upon the earth, what say you about the redemption of your souls? *“Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake!”* 在世上被拯救的罪人，你们会怎么说这灵魂的救赎呢？「耶和華啊，榮耀不要歸與我們，不要歸與我們；要因你的慈愛和誠實歸在你的名下！」

Those are the great works of God for us, by which we are saved. Not one of them are dependent upon or determined by man's free-will. They are all the works of God's free-grace in Christ. 那些都是上帝为我们所作的，我们因此得拯救。没有一件是靠着人的自由意志。一切都是上帝在基督里白白给的恩典。

z Electing grace!

z 拣选的恩典！

z Covenant grace!

z 立约的恩典！

z Redeeming grace!

z 救赎的恩典！

“To God be the glory, great things he hath done!”

「榮耀歸與上帝，你所成就的偉大一切！」

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FREE WILL or FREE GRACE? [自由意志或白白給的恩](#)II. *Secondly*, I want us to briefly consider **WHAT GOD IS DOING IN US** (Tit. 3:4-7).

II. 再来，我想要你们简短的思想神正在为我们做什么（多3:4-7）。

(Titus 3:4-7) “But after that the kindness and love of God our Saviour toward man appeared, (5) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; (6) Which he shed on us abundantly through Jesus Christ our Saviour; (7) That being justified by his grace, we should be made heirs according to the hope of eternal life.”

（提多书3:4-7）「但到了神—我们救主的恩慈和他向人所施的慈爱显明的时候，⁵他便救了我们；并不是因为我们自己所行的义，乃是照他的怜悯，借着重生的洗和圣灵的更新。⁶圣灵就是神借着耶稣基督我们救主厚厚浇灌在我们身上的，⁷好叫我们因他的恩得称为义，可以凭着永生的盼望成为后嗣。」

This is the experimental part of salvation. It is as essential as election and redemption. As the work of God for us is altogether of grace, so the work of God in us is a work of grace alone. Listen to the Word of our God – “*It is the Spirit that quickeneth, the flesh profiteth nothing!*” ((John 6:63). 这是救恩的试验性部份，如拣选和救赎同样重要。上帝为我们所作的一切都是恩典，因此上帝在我们里面的作为是单单出于恩典。听听我们的神的话—「叫人活着的乃是灵，肉体是无益的！」（约6:63）

A. **Regeneration is a work of grace alone** (Eph. 2:1-4).

A. 重生单单是恩典的作为（弗2:1-4）。

(Ephesians 2:1-4) “And you *hath he quickened*, who were dead in trespasses and sins: (2) Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: (3) Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. (4) But God, who is rich in mercy, for his great love wherewith he loved us,”

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(以弗所书2:1-4) 「你们死在过犯罪恶之中，他叫你们活过来。²那时，你们在其中行事为人，随从今世的风俗，顺服空中掌权者的首领，就是现今在悖逆之子心中运行的邪灵。³我们从前也都在他们中间，放纵肉体的私欲，随着肉体 and 心中所喜好的去行，本为可怒之子，和别人一样。⁴然而，神既有丰富的怜悯，因他爱我们的大爱。」

B. The conviction of sin, righteousness, and judgment is the work of grace alone (John 16:8-13).

B. 定罪、公义和审判单单是恩典的作为 (约翰福音16:8-13)。

(John 16:8-13) “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: (9) Of sin, because they believe not on me; (10) Of righteousness, because I go to my Father, and ye see me no more; (11) Of judgment, because the prince of this world is judged. (12) I have yet many things to say unto you, but ye cannot bear them now. (13) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come.”

(约16:8-16) 「他既来了，就要叫世人为罪、为义、为审判，自己责备自己。⁹ 为罪，是因他们不信我；¹⁰为义，是因我往父那里去，你们就不再见我；¹¹为审判，是因这世界的王受了审判。¹²我还有好些事要告诉你们，但你们现在担当不了。¹³ 只等真理的圣灵来了，他要引导你们明白一切的真理；因为他不是凭自己说的，乃是把他听见的都说出来，并要把将来的事告诉你们。」

C. Faith in Christ is the work of grace alone (Eph. 1:19; 2:8; Col. 2:12).

C. 基督的信仰单单是恩典的作为 (弗1:19; 2:8; 西2:12)。

(Ephesians 1:19) “And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,”

(以弗所书1:19) 「并知道他向我们这信的人所显的能力是何等浩大。」

(Ephesians 2:8) “For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:”

(以弗所书2:8) 「你们得救是本乎恩，也因着信；这并不是出于自己，乃是神所赐的。」

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(Colossians 2:12) “Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.”

（歌罗西书2:12）「你们既受洗与他一同埋葬，也就在此与他一同复活，都因信那叫他从死里复活神的功用。」

NOTE: When we declare faith to be necessary to salvation, the Hardshell cries, “There, is not believing a work? Have you not slipped into works?” No! Faith is God’s work in us! [备注:](#) 当我们宣告信仰为救恩所必需，死硬派急呼：「难道相信不是行为吗，你们难道都不曾相信任何行为吗？」不，信仰是上帝在我们里面的作为！

“*It is God which worketh in you, both to will and to do of his good pleasure!*”

「因为你们立志行事都是神在你们心里运行，为要成就他的美意！」（译注：腓2:13）

(Gal 5:22-24) “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, (23) Meekness, temperance: against such there is no law. (24) And they that are Christ’s have crucified the flesh with the affections and lusts.”

（加拉太书5:22-24）「圣灵所结的果子，就是仁爱、喜乐、和平、忍耐、恩慈、良善、信实、²³温柔、节制。这样的事没有律法禁止。²⁴凡属基督耶稣的人，是已经把肉体连肉体的邪情私欲同钉在十字架上了。」

(Ephesians 2:10) “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

（以弗所书2:10）「我们原是他的工作，在基督耶稣里造成的，为要叫我们行善，就是神所预备叫我们行的。」

E. Perseverance is the work of grace alone (John 10:27-28; Phil. 1:6; 1 Pet. 1:5; Jer. 32:38-41).

E. 坚毅单单是恩典的作为（约10:27-28；腓1:6；彼前1:5；耶32:38-41）。

(John 10:27-28) “My sheep hear my voice, and I know them, and they follow me: (28) And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.”

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(约翰福音10:27-28) 「我的羊听我的声音，我也认识他们，他们也跟着我。²⁸ 我又赐给他们永生；他们永不灭亡，谁也不能从我手里把他们夺去。」

(Philippians 1:6) “Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:”

(腓立比书1:6) 「我深信那在你们心里动了善工的，必成全这工，直到耶稣基督的日子。」

(1 Peter 1:5) “Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”

(彼得前书1:5) 「你们这因信蒙神能力保守的人，必能得着所预备、到末世要显现的救恩。」

(Jeremiah 32:38-41) “And they shall be my people, and I will be their God: (39) And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: (40) And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. (41) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.”

(杰里迈亚书32:38-41) 「他们要作我的子民，我要作他们的神。³⁹我要使他们彼此

同心同道，好叫他们永远敬畏我，使他们和他们后世的子孙得福乐，⁴⁰又要与他们立永远的约，必随着他们施恩，并不离开他们，且使他们有敬畏我的心，不离开我。⁴¹我必欢喜施恩与他们，要尽心尽意、诚诚实实将他们栽于此地。」

We believe in the perseverance of the saints because we believe in the perseverance of the Savior.

我们相信圣人的坚毅是因为我们相信救主的坚毅。

F. Yes, even sanctification is the work of grace alone.

F. 是的，甚至成圣也单单是恩典的作为。

Let me camp here for just a minute. Contrary to the report of some, I do know the difference

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between sanctification and justification. I know wherein the two differ; and I know wherein they agree. They agree in this – Both are works of grace!

让我停在这里片刻。和某些人所报说的相反，我确实知道成圣和称义的不同。我知道这中间的不同，我也知道它们的相同之处。它们的相同之处在于——它们都是恩典的作为！

Sanctification is holiness. To be sanctified is to be made holy. This great work of God is never once ascribed to the will, or work of man. It is always ascribed to the grace of God alone.

Grace makes unholy men and women holy. 成圣乃是圣洁。成圣便是得成圣洁。上帝的伟大作为绝对不会归因于人的意志或行为。它必总是单单归因于上帝。恩典使不圣洁的男男女女变为圣洁。

z By imputed righteousness in justification.

z 在称义里面被赐予义。

z By imparted righteousness in sanctification.

z 在成圣里面被加上义。

To be sanctified is to be made a saint. It is not the pope who makes men saints. Neither do sinners make themselves saints. Grace alone makes sinners to be saints! 成圣就是被造为圣人。并非教宗使人为圣，也并非罪人使自己成为圣人，而是恩典使罪人变为圣人！

NOTE: The word “*sanctify*” is used six times in the New Testament. The word “*sanctification*” is used five times. “*Sanctified*” is used 16 times. But never even once, in those 27 places, is sanctification ascribed to the will or works of man. It is always ascribed to God and his glorious grace. 备注：「使成圣（*sanctify*）」这个字在新约里出现6次。「成圣（*Sanctification*）」出现5次。「神圣的 / 为圣（*sanctified*）」出现了16次。但是这27次之中，没有任何一次是归因于人的意志或行为，而总是归因于上帝和祂荣耀的恩典。

We are said to be sanctified...

我们之所以成圣...

z “*Through the truth*” (John 17:19).

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- z 「因真理」（约17:19）。
- z “By faith” in Christ (Acts 26:18).
- z 「因信」基督（使26:18）。
- z “By the Holy Ghost” (Rom. 15:16).
- z 「因着圣灵」（罗15:16）。
- z “In Christ” (1 Cor. 1:2).
- z 「在基督里」（林前1:2）。
- z “In the name of the Lord Jesus Christ, and by the Spirit of our God” (1 Cor. 6:11).
- z 「奉主耶稣基督的名，并借着我们神的灵」（林前6:11）。
- z “By the will of God, through the offering of the body of Jesus Christ” (Heb. 10:10).
- z 「凭这旨意，靠耶稣基督，只一次献上他的身体」（来10:10）。
- z And “by God the Father” (Jude 1).
- z 「在父神里」（犹1）。

But never, not even once, in the New Testament is sanctification said to be the result of any man’s will or work. It is the work of God’s free-grace! 但没有任何一次，新约里的成圣乃是来自人的意志或行为。它是上帝白白的恩典的作为！

What does God say about the work he is doing in us? He says, “My grace is sufficient for thee!” What have saved men in the past said about it? “By the grace of God I am what I am!” And what do you and I say about it? “Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake!” 上帝对于祂在我们里面的作为，说了什么？祂说：「我的恩典够用！」过去被拯救的人说了什么？「我今日成了何等人，是蒙神的恩才成的！（译注：林前15:10）」那么，你我会说些什么呢？「耶和華啊，榮耀不要歸與我們，不要歸與我們；要因你的慈愛和誠實歸在你的名下！」

III. *Lastly*, think for a minute about **WHAT GOD SHALL DO WITH US.**

III. 最后，花一分钟想想[神将要为我们做什么](#)。

The Lord is not done with us yet. There are a few things yet to be done. But none of them

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depend upon us!

耶和華我們身上的工還沒完全，還有一些事要完成，但沒有一件事能靠我們完成！

A. Soon the Lord God will bring us safely across the swelling Jordan into our heavenly Canaan (Ex. 15:16-18).

A. 耶和華上帝將會安然帶我們渡過約旦河，進入天堂一般的迦南地（出15:16-18）。

(Exodus 15:16-18) “Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased. (17) Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the Sanctuary, O Lord, *which* thy hands have established. (18) The LORD shall reign for ever and ever.”

（出埃及記15:16-18）「驚駭恐懼臨到他們。耶和華啊，因你膀臂的大能，他們如石頭寂然不動，等候你的百姓過去，等候你所贖的百姓過去。17你要將他們領進去，栽於你產業的山上—耶和華啊，就是你為自己所造的住處；主啊，就是你手所建立的聖所。18耶和華必作王，直到永永遠遠！」

Our dear Savior, who has led us through the wilderness of life, will not leave us at the edge of the river. He will bring us into the land of rest. That heavenly city standing before us... 我們親愛的救主，引導我們穿越生命的荒漠，不將我們遺留在水邊，他會帶我們到安息之處，那天國之城立於我們面前...

z Is Built Upon A Foundation Of Grace.

z 建立在恩典的根基上。

z Has A Door Of Grace.

z 有一道恩典之門。

z Is An Inheritance Of Grace.

z 是恩典的傳承。

As God brought Israel into Canaan, not for their righteousness, but for his name’s sake, so he will bring us into glory, not for our righteousness, but for his name’s sake.

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上帝带领以色列人进入迦南地，并不是因为他们的义，而是因为祂名的缘故，所以祂将会带领我们进入荣耀，不是因为我们的义，而是因祂的名。

Illustration: “He’s got more to lose than me. If I perish, I’ll lose my soul, but God, He’d lose his glory!” 异象：「他可能失去的比我更多，如果我死了，我会失去灵魂，但如果是上帝，祂会失去祂的荣耀！」

Illustration: Darrell McClung — “Thank God for that man in heaven! Thank God for Christ! O how I thank God for the blood of Christ!” – “I’m still looking for that Man in heaven!”

异象：Darrell McClung — 「感谢上帝将天堂的那人赐下！感谢上帝赐下基督。我多么感谢基督的宝血！」 — 「我仍然在寻找天堂的那人！」

B. In the resurrection day the Lord Jesus Christ will complete his work of grace for us, in us, and with us.

B. 复活的那一天，主耶稣基督将为了我们、在我们里面、和我们一同，完成祂恩典的作为。

1. **There will be a glorious resurrection!**

1. [荣耀的复活将要发生！](#)

z Christ is coming again!

z 基督将再来临！

z He will unite our bodies with our souls!

z 祂将把我们的肉体 and 灵魂结合在一起！

z He will conform us to himself perfectly!

z 祂将和我们合而为一！

z This mortal must put on immortality!

z 凡人必获得永生！

z This corrupt, corruptible, corrupting man must and shall put on incorruption!

z 那朽坏的、可朽坏的、正在朽坏的人将必不朽坏！

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2. **There will be a glorious judgment!**

2. [榮耀的審判將要發生!](#)

That judgment will not be to decide who shall enter into heaven, but to demonstrate who is worthy and why! In that great day our God will display in us, to wondering worlds of men, angels, and devils, the wonders of his matchless grace! 審判不是為了決定誰可以上天堂，而是證明誰配得、為什麼！到了那天，我們的神將會顯現，在我們里面、在疑惑的世人、天使、惡魔面前，顯示祂無與倫比的恩典！

(Ephesians 2:7) “That in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.”

（以弗所書2:7）「要將他極豐富的恩典，就是他在基督耶穌里向我們所施的恩慈，顯明給後來的世代看。」

3. **There will be a glorious presentation!**

3. [榮耀將要顯現!](#)

z “*Then cometh the end!*”

z 「末日將要來臨！」

z “*Lo, I and the children!*”

z 「喔主，我和孩子們！」

z “*Holy, without blame, before him!*”

z 「聖潔，在他面前，無有瑕疵！」

(Jude 1:24-25) “Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, (25) To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and for ever. Amen.”

（猶大書1:24-25）「那能保守你們不失腳、叫你們無瑕無疵、歡歡喜喜站在他榮耀之前的我們的救主—獨一的神，²⁵願榮耀、威嚴、能力、權柄，因我們的主耶穌基督歸與他，從萬古以前並現今，直到永永遠遠。阿們！」

4. **There will be a glorious introduction!**

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The Lord Jesus Christ will introduce us, a great, glorified multitude, which no man can number, into everlasting glory. There we shall forever increase in the knowledge of, and love for, and praise to the Lord Jesus Christ. 主耶穌基督將要為我們，無人能計其數之偉大、榮耀的萬民，引領進入永恒的榮耀。認識主、愛主、讚美主耶穌基督的人，將會永無止盡的增加。

5. **This inheritance of heavenly glory, whatever it is, is an inheritance of free-grace!**

It is ours by...

5. [這屬天榮耀的繼承，無論是什麼，都是上帝白白給的恩典！賜給我們，乃是藉由...](#)

z Eternal Predestination! (Eph. 1:11).

z 永恒的預定！（弗1:11）

z Lawful Purchase! (Heb. 6:20).

z 合律法的買價！（來6:20）

z The Gift Of God! (Rom. 6:23).

z 神的恩賜！（羅6:23）

In heaven's everlasting glory this shall be our endless, melodious song of praise – “*Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake!*” 在屬天永恒的榮耀里，這都是我們無盡的、動聽的讚美之歌—「耶和華啊，榮耀不要歸與我們，不要歸與我們；要因你的慈愛和誠實歸在你的名下！」

The whole work of salvation is the work of God's free-grace by Jesus Christ. He alone shall have the praise for it. “*This is the word of the Lord...Not by might, nor by power, but by my Spirit, saith the Lord of hosts...He shall bring forth the headstone (for the completion of his temple) with shoutings, crying, grace, grace unto it!... (His) hands have laid the foundation of (his) house; his hands shall also finish it!*” (Zech. 4:6-9). 整個救恩的作為都是上帝藉由耶穌基督完成的作為。唯有祂配得這讚美。「萬軍之耶和華說：不是倚靠勢力，不是倚靠才能，乃是倚靠我的靈方能成事...他必搬出一塊石頭，安在殿頂。人且大聲歡呼說：『愿恩惠恩惠歸與這殿!』...『所羅巴伯的手立了這殿的根基，他的手也必完成這工!』」（亞4:6-9）

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Application:

应用:

The believer boasts not of his free-will, but of God's free-grace alone (1 Cor. 1:29-31; Phil. 3:3).

相信的人不夸耀他的自由意志，而是自豪拥有上帝白白给的恩典（林前1:29-31；腓3:3）。

z Grace chose me!

z 恩典选择了我们！

z Grace redeemed me!

z 恩典救赎了我们！

z Grace called me!

z 恩典呼召了我们！

z Grace keeps me!

z 恩典保全了我们！

z Grace shall bring me home to God!

z 恩典将带我们回到天家！

z To God alone I ascribe all praise for his free-grace. *“Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake!”*

z 我把所有的赞美都归于上帝，因祂白白给的恩典。「耶和華啊，榮耀不要歸與我們，不要歸與我們；要因你的慈愛和誠實歸在你的名下！」

Let every will worshipper be warned! — If you trust your will, your works, or your worth to any degree, you are yet without life before God (Gal. 5:1-4).

[让所有崇拜意志的人警醒！](#) — 如果你相信你的意志、你的行为、或你的价值，无论程度如何，你在上帝面前仍然没有生命（加5:1-4）。

(Galatians 5:1-4) “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. (2) Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. (3) For I testify again to every man that is circumcised, that he is a debtor to do the whole law. (4) Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen

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from grace.”

(加拉太书5:1-4) 「基督释放了我们，叫我们得以自由。所以要站立得稳，不要再被奴仆的轭挟制。²我保罗告诉你们，若受割礼，基督就与你们无益了。³我再指着凡受割礼的人确实的说，他是欠着行全律法的债。⁴你们这要靠律法称义的，是与基督隔绝，从恩典中坠落了。」

“You are an infidel, if you trust your own righteousness...You have, in the sight of God, neither part nor lot in this matter. You are spiritually dead while you pretend to live. Until you are endued with faith in Christ’s righteousness, your body is the living coffin of a dead soul! A Christian is a believer not in himself, but in Christ.” (*Augusta Toplady*)

「如果你相信自己的义，那么你就是异端...你在这事上，在神看来，无一是处。你的灵已经死了，即使你的身体假装活着。除非你被赐与基督公义的信心，你的身体只不过是装着死灵的棺材！基督徒相信的不是自己，而是基督。」 (*Augusta Toplady*)

Cast off your righteousness. Come to Christ. Trust his blood and righteousness. If you do, you are an heir of free-grace. You too will sing – “*Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake!*”

脱去自己的义，来到基督面前，相信他的宝血和公义。如果你相信，你便继承了那白白给的恩典。你同样也会高唱—「耶和華啊，榮耀不要歸與我們，不要歸與我們；要因你的慈愛和誠實歸在你的名下！」

Let every believer make a clean, public, permanent break with all false, free-will, works religion (Rev. 18:4; 2 Cor. 6:17 - 7:1). — Come out of Babylon! Come out and God will receive you!

[让每个相信的人洁净、公然、永恒地断开一切错误、自由意志、行为的信仰（启18:4；林后6:17-7:1）—离开巴比伦！离开，上帝会悦纳你！](#)

(2 Corinthians 6:17-18) “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, (18) And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

(哥林多后书6:17-18) 「你们务要从他们中间出来，与他们分别；不要沾不洁净的物，我就收纳你们。¹⁸我要作你们的父，你们要作我的儿女，这是全能的主说

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的。」

(2 Corinthians 7:1) “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting (performing) holiness in the fear of God.”

(哥林多后书7:1) 「亲爱的弟兄啊，我们既有这等应许，就当洁净自己，除去身体、灵魂一切的污秽，敬畏神，得以成圣。」

(Revelation 18:4) “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

(启示录18:4) 「我又听见从天上有声音说：我的民哪，你们要从那城出来，免得与他一同有罪，受他所受的灾殃。」

Let every ransomed sinner be humbled (1 Cor. 4:7; 2 Thess. 2:10-14).

[让每个被赎回的罪人谦卑](#) (林前4:7; 帖后2:10-14)。

(1 Corinthians 4:7) “For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?”

(哥林多前书4:7) 「使你与人不同的是谁呢？你有甚么不是领受的呢？若是领受的，为何自夸，彷彿不是领受的呢？」

(2 Thessalonians 2:10-14) “And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. (11) And for this cause God shall send them strong delusion, that they should believe a lie: (12) That they all might be damned who believed not the truth, but had pleasure in unrighteousness. (13) But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: (14) Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.”

(帖撒罗尼迦后书2:10-14) 「并且在那沉沦的人身上行各样出于不义的诡诈；因他们不领受爱真理的心，使他们得救。¹¹故此，上帝就给他们一个生发错误的心，叫他们信从虚谎，¹²使一切不信真理、倒喜爱不义的人都被定罪。¹³主所爱

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的弟兄们哪、我们本该常为你们感谢上帝；因为他从起初拣选了你们，叫你们因信真道，又被圣灵感动成为圣洁，能以得救。¹⁴上帝藉我们所传的福音召你们到这地步，好得着我们主耶稣基督的荣光。」

Let it be ours ever to extol the matchless free-grace of God in Christ. “*Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake!*”

Amen.

让它成为我们对上帝在基督里无与伦比恩典的赞美。「耶和华啊，荣耀不要归与我们，不要归与我们；要因你的慈爱和诚实归在你的名下！」

阿们。

¹ (Revelation 11:7) “And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.”

¹ (启示录11:7) 「他们作完见证的时候，那从无底坑里上来的兽必与他们交战，并且得胜，把他们杀了。」

(Revelation 13:1-4) “And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. (2) And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. (3) And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. (4) And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?”

(启示录13:1-4) 「我又看见一个兽从海中上来，有十角七头，在十角上戴着十个冠冕，七头上有亵渎的名号。²我所看见的兽、形状像豹、脚像熊的脚、口像狮子的口。那龙将自己的能力、座位、和大权柄都给了他。³我看见兽的七头中，有一个似乎受了死伤，那死伤却医好了。全地的人都希奇跟从那兽，⁴又拜那龙—因为他将自己的权柄给了兽，也拜兽，说：谁能比这兽、谁能与他交战呢？」

(Revelation 13:11-12) “And I beheld another beast coming up out of the earth; and he had

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two horns like a lamb, and he spake as a dragon. (12) And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.”

(启示录13:11-12)「我又看见另有一个兽从地中上来，有两角如同羊羔，说话好像龙。
12他在头一个兽面前，施行头一个兽所有的权柄，并且叫地和住在地上的人、拜那死伤医好的头一个兽。」

(Revelation 13:14-15) “And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. (15) And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.”

(启示录13:14-15)「他因赐给他权柄在兽面前能行奇事，就迷惑住在地上的人，说：要给那受刀伤还活着的兽作个像。15又有权柄赐给他，叫兽像有生气，并且能说话，又叫所有不拜兽像的人都被杀害。」

(Revelation 13:17-18) “And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. (18) Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore *and* six.”

(启示录13:17-18)「除了那受印记、有了兽名或有兽名数目的，都不得作买卖。18在这里有智慧：凡有聪明的，可以算计兽的数目；因为这是人的数目，他的数目是六百六十六。」

(Revelation 14:9) “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,”

(启示录14:9)「又有第三位天使接着他们，大声说：若有人拜兽和兽像，在额上或在手上受了印记，」

(Revelation 14:11) “And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

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(启示录14:11) 「他受痛苦的烟往上冒，直到永永远远。那些拜兽和兽像，受他名之印记的，昼夜不得安宁。」

(Revelation 15:2) “And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.”

(启示录15:2) 「我看见彷彿有玻璃海，其中有火搀杂。又看见那些胜了兽和兽的像、并他名字数目的人，都站在玻璃海上，拿着上帝的琴。」

(Revelation 16:2) “And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.”

(启示录16:2) 「第一位天使便去，把碗倒在地上，就有恶而且毒的疮生在那些有兽印记、拜兽像的人身上。」

(Revelation 16:10) “And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,”

(启示录16:10) 「第五位天使把碗倒在兽的座位上，兽的国就黑暗了。人因疼痛就咬自己的舌头，」

(Revelation 16:13) “And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.”

(启示录16:13) 「我又看见三个污秽的灵，好像青蛙，从龙口、兽口并假先知的口中出来。」

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(Revelation 17:3) “So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.”

（启示录17:3）「我被圣灵感动，天使带我到旷野去，我就看见一个女人骑在朱红色的兽上；那兽有七头十角，遍体有褻瀆的名号。」

(Revelation 17:7-8) “And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. (8) The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.”

（启示录17:7-8）「天使对我说、你为甚么希奇呢？我要将这女人和驮着她的那七头十角兽的奥秘告诉你。⁸你所看见的兽，先前有，如今没有，将从无底坑里上来，又要归于沉沦。凡住在地上名字从创世以来没有记在生命册上的，见先前有、如今没有、以后再有的兽、就必希奇。」

(Revelation 17:11-13) “And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. (12) And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. (13) These have one mind, and shall give their power and strength unto the beast.”

（启示录17:11-13）「那先前有、如今没有的兽，就是第八位。他也和那七位同列，并且归于沉沦。¹²你所看见的那十角就是十王；他们还没有得国，但他们一时之间要和兽同得权柄与王一样。¹³他们同心合意将自己的能力、权柄给那兽。」

(Revelation 17:16-17) “And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. (17) For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.”

（启示录17:16-17）「你所看见的那十角与兽必恨这淫妇，使她冷落赤身，又要吃他的肉、用火将她烧尽。¹⁷因为上帝使诸王同心合意，遵行他的旨意，把自己的国给那兽，直等到上帝的话都应验了。」

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(Revelation 19:19-20) “And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. (20) And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.”

（启示录19:19-20）「我看见那兽和地上的君王，并他们的众军都聚集，要与骑白马并他的军兵争战。20那兽被擒拿；那在兽面前曾行奇事、迷惑受兽印记和拜兽像之人的假先知，也与兽同被擒拿。他们两个就活活的被扔在烧着硫磺的火湖里。」

(Revelation 20:4) “And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”

（启示录20:4）「我又看见几个宝座、也有坐在上面的，并有审判的权柄赐给他们。我又看见那些因为给耶稣作见证，并为上帝之道被斩者的灵魂，和那没有拜过兽与兽像，也没有在额上和手上受过他印记之人的灵魂，他们都复活了，与基督一同作王一千年。」

(Revelation 20:10) “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.”

（启示录 20:10）「那迷惑他们的魔鬼被扔在硫磺的火湖里，就是兽和假先知所在的地方。他们必昼夜受痛苦，直到永永远远。」