

## 得救的稳固（贰）

### The Security of Salvation (II)

#### 肆 就神的恩说

##### VI. God's Grace

（一）“你们得救是本乎恩，…这并不是出于自己，乃是神所赐的；也不是出于行为。”以弗所二章八至九节。

1. **“By grace you have been saved...and this not of yourselves; it is the gift of God; not of works” (Eph. 2:8-9).**

我们得救不是出于自己和自己的行为，乃是本乎神的恩；这恩是神所赐的，是出于神的。若是出于我们自己和自己的行为，就会变动；然而出于神和祂的恩典，所以不会改变。我们和我们的行为变迁不定，毫不可倚，神和祂的恩典坚定不移，永远可靠。

Our salvation is not of ourselves or our works but by God's grace; this grace is the gift of God and is of God. If it were of ourselves or our works, it would be changeable; however, it is of God and His grace, so it will not change. We and our works fluctuate and are undependable, but God's grace is stable, immovable, and eternally secure.

（二）“神救了我们，…不是按我们的行为，乃是按祂的…恩典；这恩典是万古之先，在基督耶稣里赐给我们的。”提后一章九节。

2. **“Who has saved us...not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages” (2 Tim. 1:9).**

神救了我们，不是按我们一时的行为，乃是按祂在万古之先，在基督里所赐给我们的恩典。这恩典既是神在万古之先，在基督里就赐给我们，不是在今天因着我们的行为才赐给我们，就以后也绝不会受我们行为的影响，因而有所变动。既是神在基督里赐给我们的，就一点不在乎我们自己如何。所以无论我们自己如何，绝不会使神这救我们的恩典有何改变。

God has saved us according to the grace that He gave us in Christ before the times of the ages, not according to our works. This grace was given to us by God in Christ before the times of the ages; it was not given to us in the present because of our works. Therefore, it cannot be influenced or changed in the future by our works. Since God gave grace to us in Christ, it does not depend on us. Regardless of our condition, we can never change God's grace that has saved us.

（三）“我们…得蒙救赎，…乃是照祂丰富的恩典。”以弗所一章七节。

3. **“We have redemption...according to the riches of His grace” (Eph. 1:7).**

我们得救所本乎的神的恩典，乃是神丰富的恩典。神丰富的恩典，就是够用有余的恩典。我们既是本乎神这样够用有余的恩典，蒙了祂的救恩，这恩典就能负我们一切的责任，应付我们一切的需要，拯救我们到底，绝不会有什么亏缺不足，以致我们的得救会随时发生变故，而不能永远稳固坚定。

Our salvation is according to the riches of God's grace. The riches of God's grace are His all-sufficient grace. Since we are saved by God's all-sufficient grace, this grace is fully responsible for us, it meets our every need, and it saves us to the uttermost. This grace is without any lack or deficiency that could cause our salvation to be jeopardized. Hence, it is eternally secure and established.

#### 伍 就神的义说

##### V. God's Righteousness

（一）“这福音本是神的大能，要救一切相信的，…因为神的义正在这福音上显明出来。”罗马一章十六至十七节。

1. **“The gospel...is the power of God unto salvation to everyone who believes...for the righteousness of God is revealed in it” (Rom. 1:16-17).**

神的福音所以是祂的大能，能救一切相信的人，是因为祂的义显在祂的福音上。祂的福音里，不只说到祂的爱、祂的恩，也说到祂的义。祂救了我们，不只是因着祂的爱，本乎祂的恩，也是照着祂的义。

爱与恩是心情方面的，义是法理方面的。心情可以随心所愿而有变迁，法理乃是定律，永远不能改变。心情方面的爱与恩，不受律法的约束，可以愿，也可以不愿；法理方面的义，就绝对受律法的约束，没有愿不愿，只有该不该。神如果只因着祂的爱，本乎祂的恩，来救我们，那只是祂愿意救我们。但祂不只因着祂的爱，本乎祂的恩，更照着祂的义，来救我们，这就不只是祂愿意救我们，更是祂应该救我们。虽然祂的心叫祂不能不爱我们，不能不赐恩给我们，但祂的爱与祂的恩不能叫祂受约束。能叫祂受约束的，只有祂的义。祂的义叫祂没法不救我们，叫祂必须救我们，并且必须永远救我们，必须救我们到底。这义既是祂的，不是我们的，就不只是有能的，并且是稳固的。

The gospel of God is His power. It can save everyone who believes, because His righteousness is revealed in the gospel. His gospel speaks not only of His love and grace but also of His righteousness. **We are saved not only because of His love and grace but also according to His righteousness.** Love and grace are related to feelings, but righteousness is a **judicial matter**. Emotions can change with a change of the heart, but **judicial matters are principles that are eternally unchanging.** Matters of love and grace are not bound by law; they are subject to a person's willingness or unwillingness. However, **judicial matters of righteousness are absolutely bound by law.** They are not matters of choice but matters of requirement. If God came to save us merely by His love and grace, our salvation would merely be a matter of His willingness to save us. But He saves us not only because of His love and grace but also according to His righteousness. He is not only willing to save us; He is required to save us. Although His heart causes Him to love us and to give us grace, His love and grace cannot bind Him. The only thing that binds God is His righteousness. When we believe, His righteousness leaves Him no choice but to save us; it requires that He save us eternally and to the uttermost. This righteousness is of Him, not of us. It is not only powerful but also secure.

(二) “好…显明祂的义，…称信耶稣的人为义。” 罗马三章二十六节。

## 2. “With a view to the demonstrating of His righteousness...who justifies him who is of the faith of Jesus” (Rom. 3:26).

神将祂的独生子主耶稣赐给我们，作我们的救主，是出于祂的爱。(约三 16。)主耶稣为我们成功救赎，是因着神的恩。(来二 9。)等到主耶稣在十字架上，替我们受了神公义的审判，满足了神公义的要求以后，神来称我们信主耶稣的人为义，乃是照着祂的义，乃是显明祂的义。主耶稣若没有替我们满足祂公义的要求，祂的爱虽然叫祂愿意向我们施行赦免之恩，祂也不能赦免我们、称义我们，因为那要陷祂于不义。但主耶稣既替我们满足了祂公义的要求，祂就能一也必须一照着祂的公义赦免我们，称义我们；否则，祂也要陷自己于不义。从前祂未藉着主耶稣解决祂的公义在我们身上所定罪的，若赦免我们，称义我们，祂就要变成不义；现在祂既在主耶稣身上解决了祂的公义向我们所要求的，若不赦免我们，不称义我们，祂也要变成不义。从前祂称义我们，是不义；现在祂不称义我们，是不义。从前祂不能称义我们；现在祂不能不称义我们，祂必须称义我们，因为祂是义的，不能不义。祂的义叫祂必须称义我们。祂的义自然是不能改变的，因此祂根据祂的义所给我们的称义，也是无法改变的。

**Out of His love God gave us His only begotten Son, the Lord Jesus, as our Savior (John 3:16). Because of God's grace, the Lord Jesus accomplished redemption for us (Heb. 2:9).** When the Lord Jesus went to the cross and bore God's righteous judgment in our place, He satisfied the requirement of God's righteousness. **Now God justifies those who believe in the Lord Jesus, according to His righteousness and with a view to demonstrating His righteousness.** If the Lord Jesus had not satisfied God's righteous requirements for us, even though He wanted to give us His forgiving grace because of His love, He would not have been able to forgive and to justify us without falling into unrighteousness. However, since the Lord Jesus satisfied God's righteous requirements on our behalf, God must forgive and justify us according to His righteousness. If He did not, He would fall into unrighteousness. Before the Lord Jesus resolved the problem of God's righteous condemnation of us, God could not have forgiven us without being unrighteous. After the Lord Jesus satisfied God's righteous requirements on our behalf, God would be unrighteous if He did not forgive and justify us. Formerly, if He justified us, He would have been unrighteous; now, if He does not justify us, He would be unrighteous. Formerly, He could not justify us; now, He cannot but justify us. He must justify us because He is righteous and cannot be unrighteous. **His righteousness requires Him to justify those who believe.** His righteousness cannot change; therefore, the justification that He gives us according to His righteousness cannot change.

(三) “谁能控告神所拣选的人呢？有神称他们为义了。” 罗马八章三十三节。

## 3. “Who shall bring a charge against God's chosen ones? It is God who justifies” (Rom. 8:33).

既有神照着祂的义称我们为义，就有什么、有谁能控告我们呢？因着神的义，我们的得称义是稳固的，没有什么能再定我们的罪。

Since God justifies us according to His righteousness, nothing and no one can bring a charge against us. Because God is righteous, the justification we have received is secure, and no one can condemn us again.

（四）“公义…是你（神）宝座的根基。”诗篇八十九篇十四节。

#### 4. “Righteousness...the foundation of Your throne” (Psa. 89:14).

神的宝座是建立在祂的公义上。祂的公义若发生问题，祂宝座的根基也就有了摇动。这告诉我们，祂的公义是何等稳固坚定。我们的得称义既是根据祂这稳固坚定的公义，就我们的得称义也就同样的稳固坚定。祂的公义既是祂宝座的根基，又是我们得称义的根据，就祂宝座的根基也就是我们得称义的根据。所以我们的得称义，像祂的宝座一样稳固。

God's throne is built upon righteousness. If there were a problem with God's righteousness, the foundation of His throne would be shaken. This tells us that His righteousness is extremely secure and solid. Since our justification is based upon His secure and solid righteousness, it is equally secure and solid. His righteousness is the foundation of His throne, and it is the basis for our justification. Our justification is as secure as God's throne.

参读：圣经要道，十六题：得救的稳固

Reference: Crucial Truths in the Holy Scriptures, Vol. 1, Ch. 16 The Security of Salvation