

Chapter 1 第一章

Introduction 介绍

No doubt there are millions who have professed the name of Christ and continue to live in a way which gives no evidence whatsoever that their profession is real. In fact, a widely reported opinion poll survey indicated that over fifty million people in the United States claim to be born again. (1) Surely, if that many people were true "partakers of the divine nature," the impact on our country would be profound.

毫无疑问的，有数以百万计的人们，宣称自己承认基督的名字，并继续生活在一个没有任何证据能够支持他们的宣告的真实性的生活方式中。事实上，一项被广泛报道的民意调查显示，美国有五千万之多的人宣称自己已经重生¹。当然，如果真的有这么多人是“与神的性情有份的”，那么，这个对我们国家的影响将是极为深远的。

In the clearest possible terms the New Testament writers presented the unconditional nature of the gospel offer:

新约圣经的作者们，用了所有可能性当中的最为清楚的术语，呈现了福音所提供的无条件的特性：

And let the one who is thirsty come; let the one who wishes, take the water of life without cost (Rev. 22:17 NASB). 口渴的人也当来。愿意的都可以白白取生命的水喝。
(启 22:17)

For God so loved the world that He gave His only begotten Son that whoever believes in Him should not perish but have everlasting life (Jn. 3:16 NASB). 神爱世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生 (约 3:16)。

Yet explicit statements such as these are sometimes difficult to accept. Could something as important as our eternal destiny really come to us only through believing and be "without cost"? One cannot profitably speculate on the eternal destiny of many who have acted in a way that brings shame to the gospel. But this type of behavior by people who claim to be Christians certainly makes one anxious that the clearest possible presentation of the gospel be made.

然而，这些明确坦诚的陈述，有时候却是让人难以接受。我们永恒的命运这般重要的东西，真的只是通过仅仅相信，就可以让我们得到的吗？真的是“无需代价”吗？对于那些给福音带来羞耻的举止行为，他们的行为人是否依然会在永恒当中有美好的结局，我们并不能过多的推测当中获益。但是，那些声称自己是基督徒的人，也会有这种行为，肯定会让人对福音的最准确的可能的表述，表示顾虑和关心。

Grace under Fire 处于火焰之下的恩典

There are two powerful influences which have caused this hesitation to accept the unconditional freeness of saving grace.

人们之所以会犹豫不决，不敢贸然接受上帝那救赎恩典的无条件的、白白的本质，乃是因为有以下两个强有力的影响因素。

1 1 George Gallup, Jr. and David Poling, *The Search For America's Faith* (Nashville: Abingdon, 1980). p. 92.

George Gallup, Jr. and David Poling, 《美国信仰追寻》(Nashville: Abingdon, 1980). p. 92.

The Abuse of Grace 恩典的滥用

The first is the deplorable state into which Western Christianity has fallen as we move to the end of the twentieth century. This has caused many to wonder, Is the teaching of free grace healthy?

第一个因素是，当我们走进二十世纪末期的时候，西方基督教已经坠入的凄惨的状态。这引起了许多人的疑虑，关于白白恩典的教导，到底是否健康呢？

There has always been sin in the church, but the presence of the media, television evangelists, and the news and information explosion has highlighted certain hypocrisy as never before.

教会里面一直都存在着罪恶，但是随着媒体，电视布道家和新闻信息大爆炸的来到，就更是突出传播了一些从未有过的假冒伪善的现象。

Furthermore, Western culture has become so thoroughly secularized and godless that simply living in it has resulted in many Christians getting mud on their feet. The church, instead of being a beacon of light, has often been penetrated by the very abuses which it speaks against.

此外，西方文化已经变得如此彻底的世俗化和无神化，只要生活在其中，就已然导致许多基督徒也是受到侵染，正所谓近朱者赤、近墨者黑。教会，不仅没有作为照亮周遭的灯塔，反而经常被它所反对的各种弊端恶习所侵蚀。

A lamentable situation such as this is bound to provoke thoughtful and even angry reactions from some within the church who are understandably upset about empty professions of faith which have not resulted in any change of life. One such reaction has recently come from the able pen of John MacArthur, pastor-teacher of Grace Community Church.

这样一种令人遗憾的境况，势必会引起教会内部的一些深刻反思甚至愤怒的回应，针对那些没有导致信徒任何生活方面之改变的空洞的认信，越来越多的人表现出反感。这都是完全可以理解的。恩典社区教会的牧师兼教师，约翰·麦克阿瑟（John MacArthur）就奋笔疾书，对这种现状作出强而有力的斥责。

Troubled by the prevalence of "cheap grace" in the church today, MacArthur has turned our attention to *The Gospel According to Jesus*, a book which he says is the product of four years of study on the subject of the definition of the gospel according to Christ.

受到今天在教会中流行的这种“廉价恩典”的困扰，麦克阿瑟就想要把我们的注意力转向《耶稣所传的福音》。据他所说，这本书用了四年的时间，所研究的课题是，到底耶稣本人所传的福音应该如何来定义。

Why does such a situation like this exist in the church today? In MacArthur's opinion it is due to the well-meaning but misinformed teaching that salvation is being offered without the necessity of accepting Christ as both Savior and Lord at the point of saving faith.

为什么今天在教会里会存在这样的情况呢？据麦克阿瑟认为，这是由于一个本意良好、但却误入歧途的教训，即教导人们说，那使人得救的信心，只需要接受耶稣作为拯救者，而没有必要与此同时接受基督作为生命的主人。

He feels that many leading Bible teachers are saying "the only criterion for salvation is knowing and believing some basic facts about Christ." (2) The fallout of this thinking, he says, is a deficient doctrine of salvation; justification is not necessarily and inevitably linked to sanctification. People feel they can pray a prayer, receive eternal life, and then go on sinning.

他觉得，许多出名的圣经教师都只是在说，“救恩的唯一标准就是认识和相信关于基督的一些基本事实，那就够了”²。他说，这种思想的后果，就是一种有漏洞的救恩教义；

2 2 John MacArthur, *The Gospel According to Jesus* (Grand Rapids: Zondervan, 1988), p. 17.

称义与成圣之间的这个连接，被人认为不是必须的并且是无关大局的。人们觉得他们可以做一个简单的祷告，就可以得到永生，然后可以继续去犯罪了。

The answer, MacArthur feels, is to include the notion of submission to the lordship of Christ as the antidote to a defective view of faith. This leads him into some views of the nature of saving faith and of the conditions for salvation which, to many, would seem to be an extreme reaction in the opposite direction from the "easy believism" he so vigorously attacks.

麦克阿瑟认为，这个问题的解药在于，要把对基督主权的降服这个概念，作为对这个有缺陷的信仰观念的补救方案。这就使得他认为，使人得救的信心的本质以及获得救恩的那些条件，是需要进一步深究的。在许多人看来，似乎他是站在那种“肤浅的信心”的对立面，所作出的过分强烈的极端反应。

The Theology of the Reformers 改教家的神学理论

The second major influence which has caused many to ask, Is free grace healthy? is a persistent theological tradition going back to John Calvin. Calvin and the Reformers who followed him told their readers and parishioners that faith alone saves, but true faith is a faith which results in a life of works.

第二大的影响，导致了许多人质疑免费的恩典是否健康，是由于约翰·加尔文一直延续下来的神学传统。加尔文和追随他的改教者们告诉他们的读者和教区居民说，单单靠着信心就可以得救，但是真实的信心却是会产生出终生之久的行为的。

In fact, the final proof of the reality of faith is whether or not a man perseveres in good works to the end of life. Known as the doctrine of the perseverance of the saints, this teaching emerged in its mature form (3) during the Protestant Reformation.

事实上，对于信仰的实际存在与否，其最终的证据是一个人是否持守好行为直到生命的终点。这就是被称为圣徒的坚忍的教义，该教导以一种成熟的形式³出现，乃是在新教改革期间。

One has only to read Calvin's Institutes to see immediately that he labored under a great burden to defend the Reformation against the criticism that a faith alone, grace alone gospel would lead to moral laxity. When perusing these great volumes, the "atmosphere" is pungent with anxiety to demonstrate that the gospel of free grace will not lead to license but will, to the contrary, result in a life of holiness. However, in order to make his argument "air tight," Calvin went beyond the Scripture and taught that the gospel will necessarily and inevitably guarantee a life of holiness.

人们只要读一下加尔文的《基督教要义》，就能马上看到，他为了维护宗教改革，抵制人们所提出的批评，亦即一个只有信心、只有恩典的福音就会导致道德上的懒散，他付出了巨大的努力。当人们读这些伟大的要义时，其“气氛”中充满了想要证明白白的恩典的福音是不会导致信徒的松懈，倒是相反的，会引向一生的圣洁生活。然而，为了让他的论点“牢不可破”，加尔文甚至超出了经文的范围，教导说福音将必然的以及不可避免的会保证一生的圣洁。

This subtle change in the gospel was readily accepted by the Reformers because it completely negated the Catholic attack. When a person who claimed to be a Christian and yet was living a carnal life was set up by the Catholics as an example of the product of Reformation theology, the Reformers could now simply say he was not a Christian at all.

改教家们很容易地接受了这种福音的微妙变化，因为它能够彻底否定天主教的攻击。

John MacArthur 约翰·麦克阿瑟，《根据耶稣的福音》(Grand Rapids: Zondervan, 1988), p. 17.

3 3 Traces of this teaching can be found in 1 Clement and the Apostolic Fathers.

这种教导的痕迹，可以在《克莱门特一书》和《使徒教父们》中找到。

当天主教把一个声称是基督徒而生活在肉体中的人当成一个例子，作为改革宗神学的产物时，改革宗现在可以简单地说，那人根本就不是基督徒。

If he was, he would not live like that. When one was in the midst of a debate which was ripping apart the fabric of Western Europe, one needed powerful arguments like this in his arsenal.

如果他真是一个基督徒，他就不会像那样生活。当一个人处在一场正在撕裂西欧大格局的辩论之中时，人们实在是需要在他的武器库中有类似这样的强力论据。

Having successfully separated from Catholicism and established the Reformation churches, the next attack came from within. Pelagianism manifested itself in resistance by Protestants in Holland to the notion that a true Christian can never lose salvation.

在成功脱离了天主教，建立了改革出来的新教教会之后，下一次的袭击则是来自内部的。伯拉纠派主义在荷兰的新教徒中出现，认为一个真正的基督徒永远不会失去救恩的这种教义，是错误的。

Convinced that certain passages, such as Heb. 6, taught that falling away from salvation was a real danger, they argued against the Calvinist doctrine of unconditional security.

他们相信某些经文，如希伯来书 6 章的教导，认为从救恩当中堕落是一个真正的危险，他们反对加尔文主义所倡导的“无条件的保障 (unconditional security) ”。

Once again the doctrine of perseverance in holiness was a powerful weapon to fend off this attack. Certainly the Reformers could not be accused of a doctrine which leads to license, if the doctrine guaranteed that true Christians will persevere in holiness to the end of life.

再一次地，“在圣洁中持守到底”的教义，是防止这次攻击的有力武器。当然，改教者们不能被指责说在在宣讲一个导致信徒懈怠的教义，既然他们的教义已经保证说，真正的基督徒会在圣洁中坚持到生命的尽头。

When the Arminians pointed to a man who had professed Christ and had never given evidence of a godly life, the Calvinists could simply reply that according to their doctrine he was not a Christian at all. "However much [they] avoided this teaching [their doctrine of temporary faith] in their sermons, it was always around, and they could readily raise it when they needed it to explain an apostasy."⁴This debate about eternal security has not been a brief affair.

当阿民念主义者指出一个宣称自己信了基督，却从未活出敬虔生命的人，加尔文主义者就可以简单地回答说，根据他们的教义，这个人根本就不是一个基督徒。“然而，许多人在他们的布道中避免了这种教导（他们关于暂时的信心的教义），但这种教导总是时隐时现，他们就可以随时提这个办法，在他们需要它来解释一个叛教行为时。”⁴这个关于永恒的保障的辩论，一直都不是省油的灯。

In fact, it has gone on for several hundred years and continues to some extent today. When a discussion endures that long, issues are more precisely defined, and positions harden. The very length and intensity of the debate has contributed in no small way to the traditional acceptance of opposing positions.

事实上，这个辩论已经持续了几百年，今天仍然在一定程度上在继续着。当一个讨论持续了这么久，该问题会被更加精确地加以定义，而且双方的立场也会变得更加固执。辩论的长度和强度，对于对立双方的传统立场之接受状况，真的是有不小的贡献啊。

Lest the reader doubt this point, consider the typical seminary student. the future teacher of the sheep. When a position differing from his own background or perhaps from that of the

4 4 R. T. Kendall, *Calvin and English Calvinism to 1649* (Oxford: Oxford University Press, 1979), p. 143.

R.T.Kendall, 《加尔文和英语世界的加尔文主义，到 1649 年》（牛津：牛津大学出版社，1979 年），p143。

seminary which he attends is presented, he is likely to "check it out" by opening up the standard theology texts which support his view and learning the ancient arguments against his opponents.

以免读者怀疑这一点，让我们来看一下典型的神学生的例子，就是那些未来的羊群的教师们。当他们遇到一个与自己背景或者与他所参加的神学院不同的立场时，他可能会通过翻看支持他的观点的标准神学课本，并学习当中那些用来反驳他的对手的那些古老论据来“一探究竟”。

Thus, traditional arguments are passed on from book to student, from professor to pupil, and from pupil to the parishioner when he becomes a pastor. Pressed for time in the seminary, and without it in the church, he rarely has opportunity for original study which might challenge traditional interpretations.

就是这样，传统的观点就会从书籍传授给学生，从教授传给学生，当他成为牧师时，则是从讲台传授给教区的居民。在神学院紧迫的时间之下，加上教会服事中也没有足够的时间，他很少有机会能够自己进行原始的研究，也就没有机会挑战传统的解释。

The Answer to Carnality 对属肉体现象的回应

To prevent abuse of the gospel, two widely held solutions are offered. Some, harkening back to the Colossian error, insist that the cause of the problem is that man needs more than initial salvation in Christ--a "fullness" beyond our salvation experience, a second work of grace to finish the incomplete beginning. However, some of the most notable examples of the present hypocrisy have appeared within the groups which offer such a solution and by the very leaders who teach it. The other solution, and the one which this book addresses, is the tendency to "front-load" and "back-load" the gospel.

为了防止福音的滥用，他们提供了两个被广泛采纳的解决方案。有些人回想起了歌罗西人的错误，坚持认为这个问题的根源在于，人类不仅需要基督的最初的救恩，而且还需要超越我们救恩经历的某种“丰富体验”，即需要借助于第二次的恩典的工作，来完成那个不够完整的开端。然而，目前信徒当中出现的假冒伪善的一些最为显着的例子，却恰恰是出现在提供这种解决方案的团体和教导它的领导者中间的。那么，另一个解决的办法，即本书所针对的方案，是“从前端添加”和“从后端添加”福音内容的趋势。

Front Loading the Gospel 从前端加诸于福音

Front loading the gospel means attaching various works of submission and obedience on the front end and including them in the conditions for salvation. These works are supposedly created in the heart by God. This is commonly done among those who maintain that submission to the lordship of Christ is a condition of salvation.

从前端加诸于福音，意味着在前端附上各种降服和顺从的行为表现，并将其包括在救恩的条件下。这些工作被认为是由神创造在人心里的。这通常是那些将“持续的降服于基督的主权”作为救恩的条件的人所倡导的。

Faith is redefined to include submission, and a man becomes a Christian not by "hearing" and "believing" but by believing and promising God he will submit his life to Christ. This is not to deny that true faith certainly involves a disposition of openness to God and cannot coexist with an attitude of determination to continue in sin.

于是，信心被重新定义为包括有顺服的成分，一个人要成为基督徒，不是通过“听到”和“相信”，而是通过相信并承诺上帝他将自己的生命降服于基督。这并不是否认，真正的信心一定会涉及对上帝的开放态度，并且其不能与顽固的继续犯罪的态度共存。

But that is not what those who teach so-called "lordship salvation" mean. Rather, their view

is that a man must resolve to turn from all known sin and follow Christ absolutely. It seems that works enter through the front door, and another gospel is taught. But surely this God-created submission to lordship is a work, and works in the human heart whether from God or man do not save!

但这并不是那些教导所谓“主权救恩”（或译，委身救恩，lordship salvation）的人的意思。相反，他们的观点是，一个人必须下决心从所有已知的罪恶中转过，绝对地跟从基督。看起来，行为似乎是通过了前门进来了，而变成了在教导另一个福音。但是，这个“被上帝创造的”对主权的降服，的确是一项行为，在人的心中的这种“行为”（works），无论是从神还是从人来的，都不能带来拯救。

Back Loading the Gospel 从后端加诸于福音

A far more subtle change in the gospel, however, occurs when some backload the gospel. Back loading the gospel means attaching various works of submission as the means for achieving the final aim of our faith, final deliverance from hell and entrance into heaven.

然而，一种更加微妙的对福音加以修改的做法是，当一些人从后端加内容于福音的时候。从后端加诸于福音，意思是附加上各种顺服的行为，作为实现我们信仰的最终目的之手段，使得人最后能够脱离地狱而到进入天堂。

This is what has been done in the more extreme expressions of the Reformed doctrine of the perseverance of the saints. While it is often claimed that a life of works is the necessary and inevitable result of true faith, it is also maintained by some that works are the means of achieving our final destiny. Of course, it is not always stated as blatantly as that.

这就是改革宗教义对圣徒的坚忍的比较极端的表达。虽然经常声称一生的好行为是真正信仰的必要和不可避免的结果，但也有人认为，行为是实现我们最终命运的手段。当然，这种思想并不总是那么公开地表达出来。

These works, we are told, are different than the works which the unregenerate perform to obtain merit with God. These works are the gifts of Christ and the fruits of regeneration. Calvin resisted a similar theology during the Reformation:

我们被告知，这些行为与那些未获重生之人的想要从神那里获得功德的行为不同。这些行为是基督的礼物，也是重生的果子。加尔文在宗教改革期间就抵制了一个类似的神学：

The Sophists, who delight in sporting with Scripture and in empty cavils, think they have a subtle evasion when they expound works to mean, such as unregenerated men do literally, and by the effect of free will, without the grace of Christ, and deny that these have any reference to spiritual works. Thus, according to them, man is justified by faith as well as by work, provided these are not his own works, but gifts of Christ and fruits of regeneration. (5)

那些喜欢在经文上玩文字游戏和空洞的吹毛求疵的聪明人，认为当他们阐明行为的意义时，他们可以找到一个微妙的逃避，正如没有重生的人从字面意思上去理解的，通过自己的自由意志，没有基督的恩典，并且否定这些与属灵的工作有任何关系。因此，根据他们的观点，一个人既是通过信心称义，也同样是通过行为称义，只要是，这些并不是他自己的行为，而是基督的礼物（恩赐）和重生的果子⁵。

5 5 John Calvin, Institutes of the Christian Religion, trans. Henry Beveridge, 2 vols. (Grand Rapids: Eerdmans, 1964), 3.11.14.

约翰·加尔文，《基督教要义》，Henry Beveridge 翻译，2卷(Grand Rapids: Eerdmans, 1964), 3.11.14。

Calvin would no doubt be appalled to learn that there are many in the church today and who bear his name who espouse this very sophistry! To the prosaic mind, the doctrine of perseverance in holiness sometimes seems to be expressed in a way that teaches that sanctification is a means of justification.

加尔文毫无疑问会非常吃惊，今天教会里那许多的继承了他的名字的人，居然会支持这种诡辩！对于平庸的头脑，在圣洁中坚忍这个教义，有时似乎表现为成圣是称义的一种手段的教导。

The English Puritans often came close to this, and at least one of their luminaries, William Bradshaw (1571-1618), explicitly taught what others only implied. (6) More recently, Arthur Pink has maintained that God requires that true Christians must "keep themselves" or risk eternal damnation.(7) Yet he unequivocally maintains the "absolute and eternal security of the saints."(8)

英国的清教徒们经常持一种非常类似的观点，至少他们中有一个杰出人物，威廉布拉德肖 (William Bradshaw , 1571-1618) 明确地教导了一些别人只是暗示到的东西⁶。最近，阿瑟·平克 (Arthur Pink) 主张说，上帝要求真正的基督徒必须“保守他们自己”否则就会承受永恒诅咒的风险⁷。然而，他又明确地坚持“圣徒拥有绝对和永恒的安全保障。”⁸

He is attempting to show that God preserves His children through means-works. He quotes John Owen, that prince of the Puritan expositors, with approval, teaching that works are a means of salvation:

他试图表明，神通过“靠着行为”的方法来保留他的孩子。他引用约翰·欧文，清教徒释经者中的王子，来支持他，教导说，行为是得救的一个途径：

But yet our own diligent endeavor is such as indispensable means for that end, as that without it, it will not be brought about If we are in Christ, God hath given us the lives of our souls, and hath taken upon Himself, in His covenant, the preservation of them. But yet we may say, with reference unto the means that He hath appointed, when storms and trials arise, unless we use our diligent endeavors, we cannot be saved. (9)

但是，我们自己的勤奋努力就是为达到此结局而不可或缺的手段，因为若是没有这样做，就不会带来成功.....如果我们在基督里，上帝已经给了我们的灵魂生命，已经扛在他自己的肩膀，要在他的圣约当中，保守他们。但是，根据他所指定的手段而言，当风暴和试炼出现时，除非我们用勤奋的努力，否则我们就不能得救。

It seems that Pink, Bradshaw, and Owen are simply being honest about their understanding of the Reformed doctrine of perseverance. In their preoccupation with means they have forgotten that God has already told us what the means of salvation are and what they are not.

如此看来，平克，布拉德肖和欧文他们都只是诚实地说出了他们对改革宗关于持守（坚忍）的教义的理解。在他们过分关心手段的时候，他们忘记了，上帝已经告诉我们救恩的手段是什么，以及不是什么。

Works are not a means, whether on the front end or on the back end. The only means necessary for obtaining salvation is faith, and faith alone:

6 6 see Kendall, p. 89. 见 Kendall, p. 89.

7 7 Arthur Pink, An Exposition of Hebrews (Grand Rapids: Baker, 1968), p. 601.

Arthur Pink, 《希伯来书阐释》(Grand Rapids: Baker, 1968), p. 601.

8 8 Ibid., p. 599. 同上 p. 599.

9 9 John Owen, Hebrews, cited by Pink, p. 600. J 约翰·欧文，《希伯来书》，被平克引用, p. 600.

He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit (Ti. 3:5).

行为并不是一种手段，不论是把它放在前端还是放在后端。获得救恩所必需的唯一手段就是信心，且只有信心：他便救了我们，并不是因我们自己所行的义，乃是照他的怜悯，借着重生的洗，和圣灵的更新。（多 3:5）

The "means" are the washing of rebirth and renewal by the Holy Spirit, and not our good works:

这“手段”是重生的洗和圣灵的更新，而不是我们的好行为：

For it is by grace you have been saved through faith, and this is not from yourselves, it is the gift of God--not by works, so that no one can boast (Eph. 2:8-9).

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。也不是出于行为，免得有人自夸。（弗 2:8-9）

The means are one--faith. This faith is apart from any means involving works. How else can Paul say it? When Pink and his modern followers, reacting to the moral laxity in the church, back-load the gospel with means, they are flatly contradicting Paul, if words have any meaning at all. In so doing, they seem to be preaching "another gospel" (Gal. 1:9).

手段只有一个——那就是信心。这信心，与其他任何包含行为的手段无关。使徒保罗还能怎么说呢？当平克和他的那些现代追随者们，对教会的道德懒散作出反应时，用“手段（途径）”的方式，使福音被从后端添加了内容，他们很明显地是与保罗相矛盾的，如果语言有任何意义的话（也就是说，除非保罗所说的话没有意义——译者注）。如此做，他们似乎是在教导“另一个福音”啦（加 1:9）

We might ask, "Has loading the gospel with additional means and conditions achieved any more notable moral results than those who add nothing to it?" The answer seems to be no. There is just as much moral laxity in the history of those confessions who have stressed perseverance as in those who have not.

我们当中有人也许会问，“用其他的手段和条件来加在福音之上，比那些没有加任何东西在福音上的人，取得了更显著的道德成果了吗？”答案似乎是否定的。在历史上，宣扬人们要把重点放在忍耐（持守）上的人，和那些没有这样做的，在道德懒散的表现方面是基本一样的。

One only has to read the works of the English Puritans to see the burden these godly men felt over these same issues in their churches. This approach has been tried before without success, and it is hardly the answer to our present dilemma. Robert Dabney, an articulate proponent of this very doctrine, laments the deplorable state of the Presbyterian Church in his day (1878).

只要稍微去阅读一下英国清教徒的作品，就能看到，这些敬虔的人在他们的教会中对这些同样的问题所感到的重担。这种方法在之前已经有人尝试过了，只是没有成功，这对我们目前的困境来说也很难说会是一个答案。罗伯特·达布内（Robert Dabney）是这个教义的一个口齿伶俐的支持者，他哀叹于长老会在他当时的年代的可悲状态（1878）。

The New Testament saints, he says, "did not, like so many now, sit year after year in sinful indolence, complaining of the lack of assurance, and yet indifferent to its cultivation." (10) 那些新约圣经中的圣徒，他说“不会像现在的许多人一样，年复一年的停留在罪性的懒惰当中，一边抱怨缺乏得救的保证，一边又对培育这种安全感表现得漠不关心”¹⁰。

10 10 Robert L. Dabney, Lectures in Systematic Theology (1878; reprint ed., Grand Rapids: Zondervan,

The problems of spiritual lethargy and spiritual abuse are widespread. The various proposals for correcting them have been tried before, and there seems to be no useful purpose served in continuing with the old answers such as lordship salvation and perseverance in holiness.

属灵上的怠惰和灵性方面腐败的问题相当的普遍。为了纠正这些问题，有各种的建议人们以前都已经尝试过了，继续采用那些陈旧的答案，试图来解决这个老问题，比如，提倡主权救恩和圣洁中的忍耐，其实都是于事无补的。

It seems to me that these problems are rooted in some very fundamental biblical misunderstandings. Could it be that the Protestant Reformation was incomplete and that this lies at the core of a raging modern controversy concerning the freeness of God's grace?

在我看来，这些问题植根于一些更为基础性的对于圣经的误解。是否有可能的情况是，新教改革其实并没有进行彻底，关于上帝那白白恩典的现代人所激励争论的，其核心到底在哪里呢？

Perhaps this unfinished beginning is also a significant cause of the carnality found in many churches. Here is the key to our modern dilemma. The Reformers feared free grace and, as a result, did not take the Reformation far enough. That is, their doctrine of the saints' perseverance in holiness compromised the free grace of God.

也许这个未完成的开始，也正是导致许多教会中出现属肉体之状况的重要原因。这是我们当今这种困境的关键所在。改革宗人士们对于白白的恩典有些担心，因此，就没有把宗教改革进行的足够彻底。也就是说，他们的那个圣徒在圣洁中的持守之教义，正好就妥协了上帝的白白的恩典。

Because the doctrine of justification by faith alone was potentially vulnerable to the charge of promoting license, the Reformers simply could not let go of the notion that works played a necessary part in our final arrival in heaven.

因为单单靠着信心称义的这个教义，很容易受到攻击，声称其是在倡导懈怠的生活方式，于是改革宗人士就不愿意放弃行为在我们最终抵达天堂上所扮演的一个必要角色这一概念。

Unable to accept that a regenerate man could live a life of sin and still be saved, they included works on the back end of the gospel as the means (result?) of salvation. If the saints must inevitably and necessarily persevere in godliness to the final hour, then the doctrine of rewards and chastisement at the judgment seat of Christ becomes murky.

因为他们无法接受重生的人可以仍然过着罪恶的生活而且依然可以得救，他们就把行为加在福音的末端，把行为当作救恩的手段（结果？）。如果圣徒无可避免的、必然的要在圣洁中持守到最后的时刻（才可以得救），那么，关于信徒在基督的审判台前的奖赏和惩罚的教义，也就变得模糊不清了。

How can a man who has persevered in holiness be chastised? Since all who are regenerate will be rewarded anyway, perhaps many settle into spiritual dullness thinking all is well with their souls and there are no negative consequences to pay. And if the doctrine of punishment for a carnal life is vague and if the doctrine of rewards is reduced to a promise of something that everyone will get anyway, then key motivators for living the Christian life are compromised.

一个在圣洁中坚持到底的人，又怎么还会受到惩罚呢？既然，所有重生的人，无论如何都会得到奖赏的，也难怪乎许多人就沉迷于属灵上的不思进取，认为自己的灵魂一切安好，以为将来也没有任何负面的后果需要去承担的。于是，因着对属肉体生活的惩罚的教义变得模糊，以及奖赏的教义被简化到每个人无论如何都会得到的那样一种承诺，那么，基督徒生活的关键动力自然就会受到削减。

Most important, however, is the fact that the motivation of gratitude for unconditional

1972), p. 707.

Robert L. Dabney 系统神学讲座 (1878; 重印版, Grand Rapids: Zondervan, 1972), p. 707

acceptance is lost. This is because in the Reformed system the most likely possibility for the continually sinning Christian is that he may not be a true Christian at all. While some advocates of this doctrine would not intend this, the practical result is often continual introspection and doubt as to whether or not one is really unconditionally loved and accepted in God's family, apart from any works at all!

还有，最重要的是，对于自己是无条件的被接受的那种感恩之情，以及以此而被激发出来的动力，已经消失了，这是不争的事实。这是因为，在改革宗系统中，一个持续犯罪的基督徒，最可能的解释就是他大概不是一个真正的基督徒。虽然这个教义的一些倡导者们不是这样的意图，但实际的结果往往就是，有些人不断地反思和怀疑，自己是否真的是无条件地被爱和被接受到上帝的家庭中了，是否救恩真的是不看人们自己的行为表现的！

Yet, paradoxically, those who advocate this view say our motivation should come from gratitude. But how can gratitude emerge from the heart of one who is continually re-examining whether or not he is truly accepted? A new Reformation may be needed in Western Christianity which sets forth the magnificent freeness of God's grace as the only sufficient motivation for godly living.

然而，有些自相矛盾的是，那些主张这种观点的人，说我们的动机应该是来自感激之情的。但是，从一个需要不断重新审视自己是否被真正接受的人的心中，感激之情如何得以出现呢？西方基督教可能需要一个新的宗教改革，以便将上帝那伟大的白白恩典作为虔诚生活的唯一的并充分的动力。

The Eternal Security of the Saints 圣徒的永恒保障（永恒安全）

It is obvious that the question of eternal security is inextricably involved with the question of free grace. If eternal life is truly offered "without cost" and salvation once received can never be lost, it might seem that some would take the grace of God for granted and live unfaithful lives.

很明显的，永恒安全的问题与白白的恩典的问题是密不可分的。如果永生真的是“无需代价”就提供给我们的，并且救恩是一旦收到就永远不会丢失的，似乎就会让有些人把上帝的恩典当作理所当然的保障，并且去过一个不忠心的生活。

All motivation is lost, it is feared, to persevere in the life of faith. For the man who claims he is a Christian and who lives a sinful life, the Arminian warns him that he is in danger of losing his salvation. The English Puritans, on the other hand, simply say he never had salvation to begin with and he had better re-examine his foundations; he is in danger of hell.

人们就会担心，所有在信心的生活中去持守的各样动机就都会失去了。对于一个宣称自己是一个基督徒并且继续过着罪恶生活的人，阿民念派会警告他说，他乃是处在有可能失去他的救恩的危险当中。而在另一方面，英国清教徒则是会简单的认为说，这个人从一开始就没有得到救赎，并且他最好重新检查一下自己的信仰根基；他乃是处在下地狱的危险当中。

Only the man who perseveres in a life of good works to the final hour, they said, is truly saved. The Reformed doctrine of the perseverance of the saints was an outgrowth of the accusations that the Reformation would logically result in moral laxity. It also provided a powerful means of refuting the Arminian teaching of conditional security.

他们说，只有当一个人坚持其一生的好行为到最后，这样的人才是真正得救的。改革宗关于圣徒的持守的教义，是对宗教改革在逻辑上会导致道德懒散的指责作出回应的产物。这同时也是为阿民念的那种有条件的安全的教导，提供了有力的驳斥。

The intent of this book is to demonstrate that this doctrine is not only absent from Scripture but could, if not carefully stated, compromise the freeness of the grace of God. This is a book

about the eternal security of the saints, a doctrine which the writer feels has good scriptural support.

这本书的目的，就是要来证明这种的教义不仅不符合圣经，而且如果没有仔细地说明，这个教义就会损害神的恩典是不需要代价的这一概念。这是一本关于圣徒永恒的安全的书，这个教义是作者觉得有很好的经文之支持的。

Yet this doctrine has labored under amazing exegetical contortions at the hands of its advocates. The seeming twisting of numerous Scriptures in order to get them to align with a particular view of perseverance can only be described (if politically inclined) as "voodoo" exegesis.

然而，这个教义在其倡导者的手中经受了惊人的扭曲与揉捏。这种为了符合某种特定的关于坚忍的观点，而把大量的经文强行曲解的做法，（如果按照政治上的用语）应该被称为是“巫术”的解经。

The history of interpretation must, of course, render the final verdict, but if one had to choose between Arminian and Calvinist interpretations of the relevant passages, the writer's opinion is that the Arminian view is eminently more successful and true to the text. Fortunately, one does not have to choose between either of those interpretations, and it will be the burden of this book to chart a third and mediating path.

当然，圣经解释的历史必须帮助我们作出最后的判决，但是如果人们不得不在阿民念主义和加尔文主义之间，对相关段落的解释做出一个选择的话，那么作者的观点是，阿民念主义的观点绝对是更加成功的并且对于经文更为忠实的。幸运的是，人们不必非要在这两种解释之间进行选择，而且，这本书的责任就是要来绘制第三个中间路径。This investigation will lead us into many related doctrines, such as the relationship between justification and sanctification, assurance of salvation, and the relevance of the warning passages in the New Testament. Can a true Christian commit apostasy? Does the New Testament teach the existence of the carnal Christian? In addition, we will examine all of the passages commonly brought to bear on the question of eternal security and consider both Calvinist and Arminian exegesis.

这项调查将引导我们进入许多相关的教义，例如称义与成圣之间的关系，救恩的保证以及新约中那些警告经文的相关性。一个真正的基督徒可能会出现叛教吗？新约圣经有教导说属肉体的基督徒是存在的吗？另外，我们将会检查所有的那些通常被人引用来讨论永恒的安全问题的经文，并且逐个考虑加尔文主义者和阿民念主义者对这些经文的解释。

The Experimental Predestinarian 实验的预定论者

It is important at the outset of our discussion that we define our terms carefully. Some, for example, maintain that historically the doctrine of perseverance meant only that no true Christian would ever commit apostasy.

在我们的讨论开始之际，很重要的是，我们必须仔细地定义我们的术语。例如，一些人坚持认为，在历史上，坚持（坚忍）的教义只是意味着没有一个真正的基督徒会犯叛教之罪。

While there may have been some who limited the doctrine to this mere continuation of belief, the vast majority of the Reformed confessions and the theological works definitely viewed perseverance as a perseverance in good works.

虽然可能有一些人会将这个教义仅仅限于这种的信仰方面的延续，但绝大多数的改革宗告白和相关的神学作品，一定都是把持守视为一种在好行为方面的坚持。

According to the Protestant creeds. From the earliest post-Reformation creeds, perseverance was always connected with a life of practical victory against sin as well as

continuation of faith. (11)

根据新教的信条。从最早的宗教改革之后的信条开始，持守这个教义始终是与攻克罪恶的在实际层面的得胜生活以及在信仰上的持续性相联系的¹¹。

The specific occasion of the discussion of perseverance in the Canons of Dort (1619) was the controversy with the Remonstrants who denied this doctrine. The Canons make it explicitly clear that, even though a believer may lapse into carnality for a time, he will always return to repentance: By such enormous sins, however, they very highly offend God, incur a deadly guilt, grieve the Holy Spirit, interrupt the exercise of faith, very grievously wound their consciences, and sometimes lose the sense of God's favor, for a time, until on their returning into the right way by serious repentance, the light of God's fatherly countenance again shines upon them. (12)

对于多特信经 (1619) 中关于持守的讨论，那时候的特定场合是，要与那些否认这一教义的抗议者进行辩论。多特信经表达得非常清楚，即使一个信徒可能有一段时间会跌倒在肉欲中，他却总是会回转而悔改的：然而，由于这样巨大的罪，他们大大的冒犯了上帝，犯下了致命的罪疚，使圣灵担忧，中断了信仰的操练，严重地伤害了他们的良心，有时候会失去上帝的恩惠，长达一段时间，一直到他们通过严肃的悔改回到正确的道路上，神的父亲般的面容才再次照耀他们¹²。

A lapse is only an "interruption" and lasts only "for a time until." The doctrine of perseverance guarantees, not just that the believer will not apostatize but that, when he backslides,

一次的跌倒 (道德败坏) 可能只是一个“中断”，通常只会持续一段时间。持守的教义保证说，不只是信徒不会叛教，而且当他退步时，

[God] preserves in them the incorruptible seed of regeneration from perishing or being totally lost; and again, by his Word and Spirit, he certainly and effectually renews them to repentance, to a sincere and godly sorrow for their sins, that they may seek and obtain remission in the blood of the Mediator, may again experience the favor of a reconciled God, through faith adore his mercies, and henceforward more diligently work out their own salvation with fear and trembling. (13)

神会在他们里面存留着那不可朽坏的重生的种子，防止这棵种子灭亡或完全丢失；并且再一次地，通过他的话语和圣灵，他肯定地、并且是有效地，会使得他们重

11 11 The Heidelberg Catechism (1563), for example, says (Q. 127): "Since we are so weak in ourselves that we cannot stand a moment while our deadly enemies--the devil, the world, and our own flesh--assail us without ceasing, be pleased to preserve and strengthen us by the power of the Holy Spirit, that we may make firm stand against them, and not sink in this spiritual war, until we come off at last with complete victory" (The Heidelberg Catechism," in Schaff, 3:355). Perseverance is a complete victory in the spiritual war against sin and not just a refusal to commit apostasy. Furthermore, this perseverance is ultimately God's work, not ours. It is God who will "preserve and strengthen" us.

例如，海德堡教义问答 (1563) 说 (第 127 问)：“既然我们在自己是如此软弱，我们不能坚持一刻，而我们的致命的仇敌—魔鬼，这世界和我们自己的肉体—不停地在攻击我们，神就很高兴地用圣灵的力量来维护和加强我们，使得我们可以坚定地反抗他们并且不沦陷于这场属灵的争战，直到我们最后以完全的胜利脱身” (海德堡教义问答，沙夫 Schaff, 3:355)。持守，是在属灵战争中对抗罪的完全胜利，而不仅仅是拒绝犯叛教之罪。此外，这种持守最终是上帝的工作，而不是我们的工作。正是上帝，他将会“维护和坚固”我们。

12 12 The Canons of the Synod of Dort," in Schaff, 3:593 (5.5). “多特信经”，沙夫，3:593 (5.5).

新悔改，对他们的罪表达真诚和敬虔的悲伤，以至于他们可以在中保的宝血中继续寻求和获得赦免，可以再次经历到一个和解的上帝，通过信心继续得以崇拜他的怜悯，并且此后会更加勤奋地用恐惧和战兢来作成自己得救的工夫¹³。

When the believer falls, God "certainly and effectually" renews him to repentance so that he will more diligently work out his own salvation with fear and trembling.

当信徒跌倒的时候，神“肯定地和有效地”会更新他，以致于悔改，使他更加努力地用恐惧和战兢来作成自己得救的工夫。

The assurance that God will always enable them to persevere in good works by providing a way of escape when they fall (5.11) stimulates believers to persevere in piety, patience, prayer, and in suffering (5.12) and makes them more careful to continue in the ways of the Lord (5.11). (14)

当他们跌倒时 (5.11) 上帝将总是能够提供一条逃脱的出路，用这种方式来使他们在好的行为中持守——这一保证就激励了信徒们在虔诚、耐心、祷告和苦难 (5.12) 中坚持下去，并且使他们更加小心地继续行在主的道路上 (5.11)¹⁴。

The Westminster Confession refers to the fact of perseverance in the following manner:

威斯敏斯特告白用下列方式提到了持守的事实：

They whom God hath accepted in His Beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved. (15)

那些被上帝归入他爱子之中的，即被有效的呼召和通过他的圣灵而成圣的人，即不会完全的、也不会最终的，从恩典的状态中脱离；反而是必将肯定地在其中坚持到底，并且永远的得救¹⁵。

What did the Westminster divines mean by "fall away from the state of grace"? What did it mean to persevere in the state of grace? When we see what they contrasted perseverance with, it is clear that they did not limit it to a mere continuation of believing but to a perseverance in good works:

威斯敏斯特的那些神学家们所谓的“从恩典的状态脱离”是指什么意思呢？在恩典的状态中坚持到底，又是指什么意思呢？当我们看到他们把什么与之进行对比时，就知道，很明显的，他们并没有把它限制在只是继续相信下去，而是指坚持不懈地做好的行为：

Nevertheless they may, through the temptations of Satan and of the world, the

13 13 Ibid., 3:593-94 (5.7). 同上，3:593-94 (5.7).

14 14 The French Confession of Faith (The Gallic Confession (1559) makes it clear that the perseverance of the saints is specifically a perseverance in the "right way" (Art. 21). "We believe also that faith is not given to the elect not only to introduce them into the right way, but also to make them continue in it to the end. For as it is God who hath begun the work, He will also perfect it" ("The French Confession of Faith; in Schaff, 3:371).

法国信仰告白 (高卢告白 (1559) 很清楚地宣称，圣徒的坚持特别的是指在“正确的道路”上的坚持 (条款 Art. 21)。“我们也相信，信心不是被给予那些选中的人，不仅要介绍他们走上正确的道路，而且是要使他们在这道路上继续走下去直到尽头。因为正是神开始的这个工作，他也会完成它”) (法国信仰告白，沙夫，3:371)。

15 15 "The Westminster Confession of Faith," in Schaff, 3:636 (17.1).

威斯敏斯特信仰告白，沙夫，3:636 (17.1).

prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and for a time continue therein: whereby they incur God's displeasure, and grieve his Holy Spirit; come to be deprived of some measure of their graces and comforts; have their hearts hardened; and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves. (16)

然而，他们有可能，因着撒但和这世界的诱惑，也因着堕落的影响残留在他们身上，以及忽视了使他们受到保护的那些手段，就导致他们陷入严重的过犯之中；甚至于在这种状态中继续存留一段时间：因此，他们引起神的不悦，使他的圣灵哀伤；并被剥夺了一些他们的恩典和舒适感；他们的心变得刚硬，他们的良心因而受伤；他们也会伤害和诽谤别人，并因此让自己遭受暂时的审判¹⁶。

What is prevented by the Holy Spirit is "final" falling, and falling is clearly a falling into grievous sins, not just apostasy. Furthermore, perseverance guarantees that such falling is only temporary and, as stated in the Canons of Dort, can last only "for a time."

圣灵所预防的是“最后、最终”的跌倒，并且，“跌倒”在这里的意思，很清楚的是一种在严重的罪方面的跌倒，不只是指叛教。此外，坚持（坚忍）就保证了，这种跌倒只能够是暂时的，如多特信经所述，只会是持续一段时间而已。

According to the Reformed theologians. When we turn to the discussions of perseverance in the writings of Reformed theologians, it is likewise clear that a perseverance in fruit bearing is the meaning, and not just a perseverance in faith. (17)

根据改革宗的神学家们。当我们转向改革宗神学家在他们的著作中对于持守的讨论时，同样清楚的是，在果子方面的持守是他们所指的意思，而不仅仅是指信心方面的持守¹⁷。

For example, Calvin, in his discussion of perseverance and the good works which God works in us (Phil. 2:13), says that God "supplies the persevering effort until the effect is obtained." The effect is the willing and the working of His good pleasure. In fact, he says, in our

16 16 Jbid., 3:637 (17.3). 同上 3:637 (17.3).

17 17 Reformed Baptist theologian Augustus Strong says that the saints' perseverance is "the human side or aspect of that spiritual process which, as viewed from the divine side, we call sanctification." He speaks of it as 'the voluntary continuance, on the part of the Christian, in faith and well-doing.' In this he is correct. The Reformed doctrine of perseverance is simply another way of saying that justification and sanctification are united and that perseverance is the gradual growth in grace which occurs in the life of all those who are truly regenerate. John H. Gerstner defines the doctrine of the saints' perseverance in this way: "Theologically speaking, it refers to the fifth point of the Calvinistic doctrinal system that true Christians will continue in faith and holiness forever. Thus Jonathan Edwards finds the very definition of a Christian to be, according to John 8:31, one who continues in the Word of Christ' (John H. Gerstner, "Perseverance; in Baker's Dictionary of Theology, ed. Everett F. Harrison (Grand Rapids: Baker, 1960), p. 403-4).

改革宗浸信会的神学家奥古斯都·斯特朗（Augustus Strong）说，圣徒的持守是“从人的角度或层面来看那个属灵的进程，若是从神的角度来看，我们会称之为成圣。”他把这称为“从作为基督徒的部分来看，在信心和好的行为方面的、自愿的继续下去”。在这点上他是正确的。改革宗对于持守的教义，只是简单的用另一种方式来表述称义和成圣是联合在一起的，并且持守是指那些真正重生的人会在其生命中、在恩典里持续地成长。约翰·赫斯特纳（John H. Gerstner）是这样定义“圣徒的持守”这一教义的：“从神学的角度说，它指的是加尔文主义教义系统中的第五点，即真正的基督徒将永远在信心和圣洁中继续下去。因此，乔纳森·爱德华兹（Jonathan Edwards）发现一个基督徒的准确定义是，根据约翰福音8:31，是那些继续行在基督的话语里的人。（约翰·赫斯特纳，“坚忍；Baker 贝克神学字典”Everett F. Harrison (Grand Rapids: Baker, 1960), p. 403-4)”

perseverance in good works "we go on without interruption, and persevere even to the end." (18)

例如，加尔文，在他讨论关于持守的教义以及神在我们里面的善工时（腓 2：13），说上帝“提供了持守的努力直到达成持守所带来的果效”。这果效就是一份愿意之心，并且为着得蒙他的喜悦而做工。事实上，他说，在我们对于好行为的持守中，“我们会不断地继续下去，并且会坚持到底。”¹⁸

For Calvin, the perseverance of the saints was much more than preventing their apostasy from faith; it was a positive sanctification in good works. In his chapter on perseverance in Redemption Accomplished and Applied, Reformed theologian John Murray similarly insists that the doctrine of the saints' perseverance is a doctrine of perseverance in good works.'

对于加尔文来说，圣徒的持守，不仅仅是防止他们从信仰中叛教；它是指在好的行为中的积极的成圣。在他关于《救赎的完成和应用》一书中，在那关于持守的章节中，改革宗神学家约翰·默里（John Murray）类似的坚持认为，圣徒的持守这个教义，就是指持续地要有好行为的教义。

The crucial test of true faith," says Murray, "is endurance to the end, abiding in Christ, and continuance in his Word." (19) For Murray, the doctrine of perseverance is not just a teaching that the true Christian cannot commit apostasy but that he cannot "abandon himself to sin; he cannot come under the dominion of sin; he cannot be guilty of certain kinds of unfaithfulness."

默里说：“对于真正的信心的关键试验，是忍耐到底，一直住在基督里，继续行在他的话语中。”¹⁹ 对于默里来说，持守的教义不仅仅是说真正的基督徒不可以犯叛教的罪，而是说，他不能“在罪里放弃自己；他不能来到罪的统治下；他也不能在某些种类的不忠心方面亏欠了神。”

His whole chapter is a sustained argument that perseverance cannot be separated from a life of works. He says, "Let us appreciate the doctrine of the perseverance of the saints and recognize that we may entertain the faith of our security in Christ only as we persevere in faith and holiness to the end." (20)

他的整个章节都是关于“持守”不能与一生的好行为分离开来的持续不断的论证。他说：“让我们感谢圣徒的持守这个教义，承认说，只有当我们持守信心和圣洁到底，我们才能好好享受我们在基督里有安全保障的这个信心。”²⁰

For Murray, as for all the Calvinist creeds which preceded him, the doctrine of the saints' perseverance is the doctrine that those who are truly saints will persevere in faith and holiness to the final hour. He further argues against the Arminians that such a doctrine cannot lead to antinomianism "because, by definition, it means persevering in holiness and not in unholiness It not only promotes but consists in strenuous and persevering efforts after conformity to Christ." (21)

对于默里来说，正如在他之前的所有那些加尔文主义的信条，圣徒的持守这个教义，乃是一个关于那些真正的圣徒会在信心和圣洁中坚持到最后一刻的教义。他进一步针对阿民念主义而辩论说，这样的教义，并不会导致反律法主义，“因为，根据其定义，这意味着持守圣洁，而不是持守不圣洁.....它不仅是促进，而且其实是包含着要人们（在信靠基督之后）继续付出艰辛与持久的努力。”²¹

18 18 Institutes, 2.3.9. 基督教要义 2.3.9.

19 19 John Murray, Redemption-Accomplished and Applied (Grand Rapids: Eerdmans, 1955), p. 152. 约翰·默里，《救赎的完成和应用》(Grand Rapids: Eerdmans, 1955), p. 152.

20 20 *ibid.*, p. 155. 同上 p. 155.

21 21 Gerstner, p. 404. 赫斯特纳，404 页。

The outstanding Reformed theologian of the nineteenth century Charles Hodge clearly asserts the true definition of the Reformed doctrine of perseverance:

十九世纪杰出的改革宗神学家查尔斯·霍奇 (Charles Hodge) 清楚地说明了改革宗对于持守教义的真实定义：

It must be remembered that what the Apostle argues to prove is not merely the certainty of the salvation of those that believe; but their certain perseverance in holiness. Salvation in sin, according to Paul's system, is a contradiction in terms. This perseverance in holiness is secured partly by the inward secret influence of the Spirit, and partly by all the means adapted to secure that end--instructions, admonitions, exhortations, warnings, the means of grace, and the dispensations of his providence.

(22)

必须记住的是，使徒们所论证的，不仅仅是说那些相信之人的救恩是确定无疑的；而是包括他们必定会在圣洁中持守下去。可以容许人继续犯罪的那种救恩，按照保罗的神学系统，会是一个自相矛盾的术语。这种在圣洁中的持守，部分原因是通过圣灵内在的秘密的影响，部分的则是通过所有那些被用来确保最终结局的手段——教导，提醒，劝诫，警告，恩典的手段，以及他的主权的施行²²。

The various instructions, warnings, and exhortations in the New Testament have as their object continuance in good works and holy living, not just the prevention of apostasy. Robert Dabney, the well-known Reformed Presbyterian theologian who lectured at Union Theological Seminary in Virginia, was equally insistent that the Reformed doctrine of the saints' perseverance was not just a teaching that true saints will not commit apostasy but that they will persevere in a life of good works.

新约中的各种指示，警告和劝诫，它们的目的都是在鼓励信徒要在好的行为和圣洁的生活中持续前行，而不仅仅是用来防止背教的。罗伯特·达布尼 (Robert Dabney) ，著名的改革宗长老会神学家，曾在弗吉尼亚州的联合神学院授课，同样坚持说，改革宗关于圣徒的持守的教义不仅仅是一个关于真正的圣徒不会叛教的教导，而是也包含着要让他们以一生的好行为来持守信仰。

He begins his discussion with Phil. 1:6 and observes, "We have here the Apostle's plain expression of his belief in the perseverance of the truly regenerate, in a state of repentance, unto the end." (23) For Dabney, the perseverance of the saints is perseverance in holiness.

(24) Similarly, Louis Berkhof defines perseverance as "that continuous operation of the Holy Spirit in the believer, by which the work of divine grace that is begun in the heart, is continued and brought to completion." (25)

他通过腓 1:6 的经文开始他的讨论并观察到：“在这里我们看到，使徒直白地表达了他对真正重生之人的持守的信念，也就是说他们会持续处在悔改的状态，直到最后。”²³对于达布尼来说，圣徒的持守是在圣洁中的坚持²⁴。相似的，路易斯·伯克霍夫 (Louis Berkhof) 把持守定义为“在信徒中圣灵持续的运行，借此把在信徒心里所开始的神圣恩

22 22 Charles Hodge, *Systematic Theology*, 3 vols. (London: James Clarke, n.d.; reprint ed., Grand Rapids: Eerdmans, 1977), 3:112-13.

Charles Hodge 霍奇，《系统神学》，第三卷。(伦敦：James Clarke, n.d.；重印版，Grand Rapids: Eerdmans, 1977), 3:112-13)。

23 23 Dabney, *Lectures*, p. 688. Dabney, 演讲 p. 688。

24 24 *Ibid.*, p. 692. 同上 p. 692。

典的工作，继续下去直至完成。”²⁵

This, of course, closely approximates the Reformed definition of sanctification. It is not just the prevention of apostasy but the growth in holiness Berkhof intends to convey in his doctrine of the saints' perseverance. Like Hodge, he argues against the Arminians' charge of antinomianism by saying:

这样的说法，当然地，就是与改革宗对成圣的定义极为相似啦。伯克霍夫意图在他关于圣徒的持守的教义中所传达的，不仅仅是防止叛教，而且还包括在圣洁中的成长。像霍奇一样，他反对阿民念主义者有关反律法主义的指责：

It is hard to see how a doctrine which assures the believer of a perseverance in holiness can be an incentive for sin. It would seem that the certainty of success in the active striving for sanctification would be the best possible stimulus to ever greater exertion.

(26)

很难看到，这也一个保证信徒在圣洁中持守的教义，怎么会被说成是对罪的激励呢。看来，积极争取成圣，以及在这方面有成功的确定性，将是对作出更大的努力的最好的激励啊²⁶。

Like the historic creeds, Berkhof is careful to emphasize that perseverance is God's work, not ours. "It is, strictly speaking, not man but God who perseveres." He gives a formal definition of perseverance as follows: 'That continuous operation of the Holy Spirit in the believer, by which the work of divine grace that is begun in the heart, is continued and brought to completion.' (27)

就像历史上的信条所说的那样，伯克霍夫也是很小心地强调说，持守是神的工作，而不是我们的。“严格来说，是神而不是人在持守。”他给出的对坚持（坚忍）的正式定义如下：“在信徒里面圣灵持续的运行，借此把在信徒心里所开始的神圣恩典的工作，继续下去直至最终完成。”²⁷

So the doctrine of the saints' perseverance is a guarantee of success in the active striving for sanctification. That is why William Shedd discusses perseverance under the topic of sanctification in his Dogmatic Theology. (28) It is, in the final analysis, a perseverance in holiness and not just a preventer of apostasy.

所以圣徒的持守（坚忍）的教义，是积极主动地争取成圣的成功保证。这就是为什么威廉·萨德（William Shedd）在他的《教义神学》中，是把坚忍这个教义，放在成圣的主题下进行讨论的²⁸。归根结底而言，这是指一个在圣洁中的持守，而不仅仅是对叛教的预防。

Conclusion. This brief survey of the various confessions and theologies of the Reformed faith leads to this definition of the Reformed doctrine of perseverance:

结论。对改革宗信仰的各种告白和神学的简短调查，导向了以下的改革宗立场对于持守（坚忍）这个教义的定义：1. All who have been justified by God's grace will never lose their justification.

25 25 Louis Berkhof, Systematic Theology (London: Banner of Truth, 1941), p. 546.

Louis Berkhof 伯克霍夫，《系统神学》（伦敦：真理之旗，1941），p. 546.

26 26 Ibid., p. 548. 同上 p. 548.

27 27 Ibid., p. 546. 同上 p. 546.

28 28 William G. T. Shedd, Dogmatic Theology, 3 vols. (New York: Charles Scribner's Sons, 1889; reprint ed., Minneapolis: Klock and Klock, 1979), p. 557.

William G. T. Shedd 萨德，《教义神学》，三卷。（纽约：Charles Scribner 的儿子，1889；重印版，Minneapolis: Klock and Klock, 1979），p. 557。

1. 所有通过神的恩典而称义的人，永远不会失去他们的称义。
2. Instead, they will persevere in a life of good works and holiness to the final hour.
2. 反而，他们会在好行为和圣洁中坚持一生，直到生命最后的时刻。
3. This perseverance is the work of God in which man co-operates.
3. 这持守是神的工作，人只是作为合作者。
4. The amount of good works will vary, but the thrust and direction of the life will always be toward holiness.
4. 好行为的数量将会有所不同，但是那种依靠和生命的方向，将永远是趋向圣洁的。
5. When they fall into sin, their fall will only be temporary, and they will always (if they are truly regenerate) come to repentance. As Thiessen put it, they will not "fail to return from their backsliding in the end." (29)
5. 当他们坠入罪当中，他们的跌倒只是暂时的，并且他们总是（如果他们真正重生之人）会再次悔改。正如泰森（Thiessen）所说的那样，他们不会“在最后都没有从跌倒中转回来。”²⁹

In describing the adherents of the Reformed doctrine of perseverance, some ambiguity results. Historically, this doctrine grew up in the Puritan tradition, and they called themselves "experimentalists." This is because they felt that Christ must be experienced and that, in order to ascertain whether or not one was a Christian, one must perform an experiment.

在描述改革宗信仰的追随者，对于持守的教义的认识时，难免就会有一些模糊的结论。历史上，这个教义是在清教徒的传统中形成的，这些清教徒称自己为“实验家”。这是因为他们觉得基督是必须被经历到的，为了确定一个人是否是基督徒，这个人就必须进行一个实验。

He must ask, "Have I believed?" and "Are there evidences of works in my life?" If the answer to these questions was yes, he was justified in claiming that he was probably saved. Of course, the final verdict could only be rendered at the end of life when the evidence of final perseverance was compiled. They commonly employed what is called the practical syllogism: 他必须要问：“我已经信了吗？”和“在我的生命中有行为的证据吗？”如果对这些问题的答案是，是的，他就有理由声称他可能是得救了。当然，最后的判断（审判），只有在他生命的终点，当那终极的持守之证据被汇编的时候，才会被给予。他们通常所使用的是所谓的实践三段论：

Major Premise: Those who have believed and give evidence of sanctification are saved.

主要的前提：那些已经相信的人，并且提供了成圣方面之证据的人，就是得救了的。

Minor Premise: I have believed and have some evidences.

次要的前提：我已经信了，并且也有一些证据

Conclusion: I am saved. 结论：我得救了。

This approach to assurance is "experimental." The hypothesis "I am saved" is being tested by an experiment. A second distinguishing mark of those within this tradition has been a strong emphasis upon eternal predestination. In addition, these Puritan divines placed unusual emphasis on the doctrines of particular grace and limited atonement, a logical (but not exegetical!) extension of predestination.

²⁹ 29 Jienry Clarence Thiessen, Lectures in Systematic Theology, rev. Vernon D. Doerksen (Grand Rapids: Eerdmans, 1979), p. 294.

Jienry Clarence Thiessen 泰森，《系统神学讲座》，rev. Vernon D. Doerksen (Grand Rapids: Eerdmans, 1979), p. 294。

这种对于得救确据的认识方法乃是“实验性的”。“我得救了”的假设，正在通过一个实验而进行测试的。在这种传统中，往往有其第二个明显的标志，就是强调永恒的预定。另外，这些清教徒的神学家们，通常也是非常强调特殊的恩典和有限的赎罪这些教义，这其实乃是一个对于预定论的合乎逻辑的（但不是解经上的！）延伸之结果。

A helpful label then would include the words "experimental" and "predestination." R. T. Kendall has suggested the label "Experimental Predestinarians," which will be used throughout this book. (30)

因此，一个比较有用的标签将会是包含“实验”和“预定”这两个词。肯德尔（R. T. Kendall）提出了“实验预定论者”这个标签，这也正是本书将使用的标签³⁰。

The Partaker 参与者

This book will discuss three basic theological approaches to the questions of security and perseverance. While labels often import connotations not shared by those designated, they are nevertheless helpful in distinguishing between positions.

本书将讨论关乎安全保障与持守（坚忍）问题的三种基本神学方法。虽然说，标签通常会导入某些被指定对象所不见得具备的内容（亦即，标签容易产生某些不精确的误导——译者注），但它们也是有助于我们区分立场的。

In this book the term "Arminian" refers to those followers of Jacobus Arminius who have held that it is possible for a true Christian to lose his salvation. For them the warning passages (e.g., Heb. 6) refer to regenerate people. The term "Calvinist" will refer to those who feel that one who is born again cannot lose his salvation and will necessarily and inevitably continue in good works until the end of life (the "Experimental Predestinarian").

在这本书中，“阿民念主义者”这一术语指的是那些雅各布·阿民念（Jacobus Arminius）的追随者，他们认为真正的基督徒有可能会失去他的救恩。对他们来说，那些警告性的经文（例如，来6）是指向已经重生得救的人。“加尔文主义者”这个术语指的是那些认为一个已经重生的人是不可能失去他的救赎的，并且他们将必然的和不可避免的在好行为中坚持到生命的最后一刻（“实验预定论者”）。

The warning passages, according to the Experimental Predestinarian, are addressed to unregenerate people who have professed faith in Christ but who do not possess Christ in the heart. The designation for the third position will similarly be derived from a person, although this person is not mentioned by name but by his distinguishing characteristic:

对于这些实验预定论者来说，这些警告性的经文，是向那些未重生的人发出的，他们虽然公开承认在基督里的信心，但是却没有在心中真正拥有基督。类似的，第三种立场的名称，同样是来自一个人，虽然这个人没有被提到名字，而是通过他突出的特征：

For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end (Heb. 3: 14 NASB).

我们若将起初确实的信心，坚持到底，就在基督里有分了（来3:14）。

The word "Partaker" will designate the third theological approach to security. The Partaker is one who, like the Calvinist, holds to the eternal security of the Christian but, like the Arminian, believes the warning passages in the New Testament apply to true Christians. The Partaker is the Christian who perseveres in good works to the end of life.

“参与者”这个词将用来定义针对安全保障的第三种神学进路。“参与者”是一个有点像加尔文主义者的人，他坚持基督徒的永恒安全，但是又像是阿民念主义者，相信在新约圣经中的警告性经文完全适用于真正的基督徒。参与者，是那些在好的行为中坚持到

生命最后一刻的基督徒。

He is the faithful Christian who will reign with Christ in the coming messianic kingdom. He will be one of the servant kings. What is in danger, according to the Partaker, is not a loss of salvation but spiritual impoverishment, severe discipline in time, and a forfeiture of reward, viz., disinheritance in the future.

他是那位忠心的基督徒，将会在即将来临的弥赛亚王国中与基督一起统治。他将作为仆人君王之一。对于参与者（该理论的倡导者）来说，危险所指的，并不是在失去救恩这个层面，而是指属灵层面上的枯竭，适时的严重管教，以及丧失的奖赏，亦即，在未来没有机会来继承产业。

For the Partaker the carnal Christian is not only a lamentable fact of Christian experience but is explicitly taught in the Bible as well. A comparison and contrast between these three theological positions--the Arminian, the Experimental Predestinarian, and the Partaker--will constitute a major portion of this book.

对于参与者来说，属肉体的基督徒，不仅是基督徒经历其中的一个可悲事实，而且也在圣经中明确地教导过。在这三个神学立场之间作出比较和对比——阿民念主义，实验预定论者和参与者理论——将会构成本书的主要部分。

It will be helpful to state at the outset the precise distinctives of the Partaker doctrine. The Partaker view of eternal security may be summarized as follows:

在本书的开篇部分，首先来说明一下，参与者教义的确切特征，将会是很有帮助的。参与者对于永恒的安全保障的观点，也许可以做出如下的总结：

1. Those who have been born again will always (31) give some evidence of growth in grace and spiritual interest and commitment. A man who claims he is a Christian and yet never manifests any change at all has no reason to believe he is justified (Mk. 4:5, 16-17).

1. 那些重生得救的人，总是会³¹表现出其在恩典中成长，属灵的兴趣和委身方面的一些证据。一个声称自己是基督徒但从来没有表现出任何变化的人，没有理由相信他是已经称义了（可 4:5，16-17）。

2. The assurance of salvation is found only by looking outward to Christ and not by looking inward to the evidences of regeneration in the life. As the gospel promise and the beauty of the Redeemer are held before the believer's gaze, assurance is the result of such contemplation. The fruits of faith are helpful as secondary confirmations of one's regenerate state, but their absence does not necessarily invalidate a man's salvation. If a believer is looking biblically and dependently to Christ, a lifestyle of sin will be psychologically, spiritually, and biblically impossible (Rom. 6:1, 11; 8:35-39; Heb. 11:1-2). "

2. 救恩的保证只能是通过向外看，仰望基督，而不是向内看，到信徒的生命中去找重生的证据。由于福音的承诺和救赎主的荣美被摆放在信徒的眼前，所以安全保障就是

31 31 This is true because (1) at conversion a person has repented, changed his perspective about sin and Christ and is therefore predisposed to allow Christ to change him; (2) he has been flooded with the new motivations toward godliness accompanied by the indwelling of the Holy Spirit; and (3) the parable of the soil says of the second man there was growth, a kind of fruit. But he may soon after quench the Spirit, walk by means of the flesh, and thus fail to give visible evidences of these initial inner workings. A life of sanctification will not inevitably and necessarily follow justification.

这是真的，因为（1）在信主的时刻，一个人已经悔改了，已经改变了他对罪和基督的看法，因此倾向于允许基督来改变他；（2）他受到圣灵的内住所引发的虔诚的新动机所推动，朝向圣洁生活的追求；并且（3）土壤的比喻中所说的第二个人，是有所成长的，也可以说是一种果子。但是他可能稍后就消灭了圣灵的感动，很快就会按照肉体行事，因此无法继续给出这些初始的内在工作所带来的外在证据。生命的成圣，不是一定会不可避免的和必须伴随着称义的。

这种默想与仰望的结果。信心所带来的果子，有助于重生状态的二次确认，但是这些果子的缺席，并不一定表示一个人的救恩无效。如果一个信徒是按着圣经、带着依靠之心仰望基督的，那么，继续活出一种罪恶的生活方式，将会是在心理上，属灵上，圣经上都是不可能的事情。（罗 6:1，11；8:35-39；来 11:1-2）

3. It is possible for true Christians to fail to persevere in faith and, in remote cases, even to deny the faith altogether (Heb. 10:26, 35). While initial growth is taught in the New Testament, it is possible for a true Christian to lapse into carnality and finish his course walking as a mere man. The automatic unity between justification and sanctification maintained by the Experimental Predestinarians is not taught in Scripture.

3. 真正的基督徒有可能不持守信仰，在比较极端的情况下，甚至否认信仰（来 10:26，35）。在新约圣经中，尽管有教导初期的成长，一个真正的基督徒还是有可能会后退，变成属肉体的人，只是单单作为一个天然人的样子来完成他的信仰旅途。圣经中并没有教导那些由实验预定论者所维护的，称义与成圣之间的自动统一性。

4. The warning passages of the New Testament are intended by the New Testament writers to address regenerate people, not merely professing people, and to express real dangers to the regenerate. The danger, however, is not loss of salvation but severe divine discipline (physical death or worse) in the present time and loss of reward, and even rebuke, at the judgment seat of Christ.

4. 新约圣经中的那些警告性经文，是由新约作者向重生的人所发出的，而不仅仅是针对那些自称是基督徒的人，并且是在向重生的人表达真正的危险。然而，这危险，不是关于失去救恩的层面，而是指，现世所受到的神的严厉管教（身体上的死亡或更糟），以及将来在基督的审判台前会失去奖赏甚至是遭受责备。

5. A life of good works is the obligatory outcome of justification but is not the inevitable outcome (Rom. 8:12).

5. 一生的好行为是称义的必须要有的（义务性的）结果，但不是那不可避免的必然的结果（罗 8:12）

6. Those whom God has chosen before the foundations of the world and efficaciously called into saving faith and regenerated by His Holy Spirit can never fall away from salvation, but they shall be preserved in a state of salvation to the final hour and be eternally saved. This preservation is guaranteed regardless of the amount of works or lack thereof in the believer's life (Jn. 6:38-40).

6. 那些在创造世界以前就被上帝所拣选的，并且被有效地呼召而进入使人得救的信心之中的，并且藉着圣灵而重生的人，永远都不会失去救恩，而是应该直到生命的最后一刻都会蒙神保守，一直处在救恩的状态中并被永远的拯救。无论在信徒的生活中的行为之数量是多是少，这种的保守都是满有保证的。（约 6:38-40）

7. The motive for godly living is not to be found in either fear of losing salvation (Arminian) or wondering if one is saved (Experimental Predestinarian). Rather, it is to be found, negatively, in the fear of disapproval, and, positively, in gratitude for a salvation already assured and in anticipation of hearing the Master say, "Well done!" The doctrine of eternal rewards usually has a more prominent place in spiritual inspiration toward a life of good works in the Partaker view than in that of the Arminian or Experimental Predestinarian (1 Cor. 9:24-27; 2 Cor. 5:10; Jn. 8). (32)

7. 信徒之虔诚生活的动机，不是因为害怕失去救恩（阿民念主义），或是想知道自己是否得救了（实验预定论者）。而是，从负面的角度来说，是在对被神不认可的恐惧里，从正面的角度来说，是因着救恩已经确定而产生的感恩之态度，以及希望听到主人说：“做得好！”永恒的奖赏这个教义，在参与者的观点中，相较于阿民念

主义者或实验预定论者，通常会对信徒一生的好行为，带来更为明显的属灵的激励。（林前 9:24-27；林后 5:10；约 8）³²。

A conversation recently held with an articulate exponent of the Experimental Predestinarian position revealed once again how difficult communication can sometimes be. Listening to this well-known theologian describe what he thought to be the position of those called Partakers, it was evident how thoroughly our biases and theological background can hinder our abilities to understand one another.

最近所遇到的一次跟一位实验预定论者的倡导者的对话，再次表明，沟通有时候有多么困难。听着这位著名的神学家，他所描述的他认为是那些称为参与者的人的立场，很明显地表明，我们的偏见和神学背景是如何彻底地阻碍了我们彼此了解的能力。We were discussing saving faith. In this scholar's frame of reference there were only two possibilities regarding faith--it was either mere intellectual assent or personal commitment. That there was a third possibility, reliance and inner conviction, did not seem to occur to him.

我们在讨论令人得救的信心。在这个学者的参考框架中，关于信仰就只有两种的可能性——它要么是理智上的认同，要么是个人的委身。如果还有第三种的可能性，比如依靠（reliance）和内在的确信（conviction），他似乎完全想不到。

Furthermore, if you did not hold to his view that faith was commitment, this, in his thinking, meant that you believed all that was necessary for salvation was that you pray a prayer or intellectually accept some facts. In addition, this meant that you actively taught that there were two optional classes of Christians, carnal or spiritual, and that it was all right to be either one!

此外，如果你不能

认同他的观点，即信仰就是指全然的委身，那么，在他的想法中，这就意味着你所相信的救恩，其所必需的一切，仅仅就是做一个祷告或是在理智上接受一些的历史事实。此外，这也就意味着，你在积极地倡导说，其实有两个可供人选择的基督徒的阶级，属肉体的或属灵的，并且成为它们中的任何一个都是可行的！

For those who may assume that this is either the direct teaching or the logical implication of the Partaker position, please withhold judgment until you have finished these pages!

对于那些可能会认为，这就是持“参与者”立场的人所直接教导或者在逻辑上所暗示的理论，请你不要过早的作出论断，直等到你认真读完这些篇幅再说吧！

Like our Experimental Predestinarian friends, we would have serious doubts about the salvation of a man who claims he is a Christian and gives little or no evidence of it in his life. We would not give assurance of salvation to such an individual. We, too, are concerned about those who seem to think they can pray a prayer and live indifferently to Christ's claims and yet maintain the fiction that they will go to heaven anyway.

就像我们的那些实验预定论者朋友，我们应该会对一个自称是基督徒但是在他的生活中很少或没有给出他是基督徒的证据的人的救恩，持有严重的怀疑态度。我们也不会把救恩的保证给这样的一个个体。我们也要担心那些似乎认为他们只要做一个祷告就行，并且可以继续过一个对基督的宣称不闻不问的生活，而且还沉迷在自己无论如何都会去天堂的幻想之中的人。

There is no question that there seems to be a general lack of vitality in many parts of the Western church today. Whether or not many who profess Christ are truly regenerate, none

32 32 John MacArthur, for example, has only one sentence devoted to the subject in his entire book on discipleship, p. 145.

例如，John MacArthur 麦克阿瑟在他的关于门徒训练的整本书中，只有一句话是用于该主题的，P145。

can say with certainty. However, we can all agree that the problem of spiritual lethargy, lukewarm Christians, and even carnality is widespread and must be addressed.

毫无疑问的，今天西方教会的许多地方似乎普遍缺乏活力。无论那许多的宣称自己信奉基督的人是否真的是得到重生之人，没有人能够肯定地说明白。然而，我们大家都能够同意的是，属灵上的怠惰，不冷不热的基督徒，甚至是属肉体的现象，这些都是普遍存在的情况，这实在是我们必须想办法解决的。

It may be that a major cause of this difficulty is that we have not challenged our congregations with the sobering realities of our glorious future. It is mankind's destiny to "rule and have dominion," and that destiny has yet to be fulfilled. However, if the Partaker view of perseverance is right, only those Christians who persevere in a life of good works will have a share in this future glory.

这个困难之所以存在，其中的主要原因，很可能是我们没有对我们的会众提出挑战，也就是提醒大家关注我们荣耀之未来，那个令人灵里警醒之现实。人类的命运就是要去“管理和统治”，并且这命运尚未实现。然而，如果“参与者”关于持守的观点是正确的那么，只有那些坚持做好行为的基督徒，只有这些人，才能在未来的荣耀中占有一席之地。

For the unfaithful Christian there will be shame and profound regret when he stands before the Lord at the judgment seat of Christ. In the Experimental Predestinarian view, all who are Christians will be rewarded, and some more than others. Thus, they have created a version of Christianity where complete commitment is optional and not necessary.

对于那些不忠心的基督徒来说，当他站在基督的审判台前面对基督之时，将会蒙受羞辱和感到极深的懊悔。在实验预定论者的观点当中，所有的基督徒都会获得奖赏，并且有一些人会比另一些人得到更多。因此，他们就创造出了这样一个版本的基督教，亦即，完全的委身是可有可无的，并且也不是必要的。

All that can be lost is a higher degree of blessedness, but all will be blessed. Could it be that this happy ending has lulled many into thinking they can continue their lukewarmness with no eternal consequences to pay? To answer this question, we must consider some foundational thoughts. It appears that some interpretive principles are at the root of much of the controversy between the Calvinist and the Arminian.

所有可能会失去的，都不过是更高形式的祝福罢了，但总之，所有的人都是会得到祝福的。这种对幸福结局的期待，是否就诱导了很多人去相信说，他们可以继续不冷不热下去，也不用担心会有什么永久的后果需要去面对？要来回答这个问题，我们必须考虑一些基础性的思想。看起来，有一些在释经方面的原则，是导致了加尔文主义者和阿民念主义者之间的许多争议的根源所在。