

引言 INTRODUCTION

We have come to the final topic in our series: free will. Do we really have free will? You may have wondered about that since childhood. I remember one night my boys complained at dinner: “Why does Mom cook the same dishes again? Don’t we have any other choices?” I gave them a deep theological answer: “Yes, sons—you can choose not to eat.” I proved a point. We do have real choices. Our free will is genuine. But it is not unlimited. I cannot fly, I cannot live underwater, and I cannot travel through time. Moreover, I have to bear the consequences of my choices. The city will not let me turn my backyard into a zoo. My neighbors will not tolerate it if I cook stinky tofu every night. Besides, God will hold us accountable for how we live. The Bible teaches both human free will and God’s sovereignty. We make real decisions, but nothing we do can override His plans. That truth comforts us. Our world will continue to go downhill. But God’s plans for mankind will continue to unfold.

解釋 EXPLANATION

With all of that in mind, let us look at free will by considering a few scenarios.

1. 亞當的情形 The Case of Adam

Let us begin with the case of Adam. We talked about our first ancestor last week. God created Adam and put him in the Garden of Eden. He gave Adam permission to eat from every tree except one. God said in Genesis 2:17, “**But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.**” The command was clear, and so was the penalty. Some people ask, “Was God too strict by forbidding one kind of fruit?” Not at all. God did not lock Adam in a cage. In fact, free will is not free unless there are real choices. That is why some people love buffet restaurants! Adam had plenty of options. But free will also opens the door to disobedience. Human beings love to test boundaries. Dr. James Dobson tells a story in “Bringing Up Boys” that illustrates this. One evening, a mom asked her boys to shell peas. She warned them, “Don’t put the peas in your nose.” You can guess what happened. One boy did exactly what he was told not to do. Mom tried everything, but she could not get the pea out. A week later, nature took over—a green sprout started growing out of Johnny’s nostril! A doctor came to the rescue, or Johnny might have turned into a plant. He learned that rules are to protect him. God’s laws work the same way. Commands like “do not steal,” “do not lie,” and “do not covet” keep the society safe and fair. God is restrictive because He cares about us. Another

question people ask is, “Why was the knowledge of good and evil a bad thing? Does God want us to be ignorant?” Of course not. Look at how the story unfolds. Satan deceived Eve, she ate the fruit, and she gave some to Adam. What happened next? Genesis 3:7 tells us: **Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.** Did they not know they were naked before? They surely did. But they did not think anything was wrong with it. Compare this with Genesis 2:25: **And the man and his wife were both naked and were not ashamed.** Before eating the fruit, God defined nakedness as good. After eating the fruit, they decided it was bad. Their new knowledge changed their judgment. Little children experience something similar. After a bath, they love running around the house naked. Parents chase them yelling, “Shame, shame! Put on some clothes!” Suddenly the kids realize nakedness is “bad.” New information changes their thinking. But the point is not about clothes. The key is that sin entered the world after Adam and Eve rebelled. From that moment on, human judgment became twisted. They redefined God’s standard of good and evil. Moreover, just like covering themselves with leaves, they tried to hide their guilt with excuses. Adam blamed Eve. Eve blamed the serpent. Today, people shift blame instead of taking responsibility. But God is not fooled. He will hold us accountable for our actions. God gave Adam and Eve free will, hoping they would obey Him. But they chose the opposite. Their failure shows us the heart of sin is self-centeredness. We are no different. We want to be our own bosses. Pleasing ourselves becomes our top priority. Without God’s help, we will keep stumbling.

2. 耶穌的十架 The Cross of Jesus

Now let us turn to the cross of Jesus and see how free will played a role in God’s salvation plan. The crucifixion involved several key people, each making real choices. First, the religious leaders. They were supposed to guide people toward God, but they cared more about protecting their own power. Jesus exposed their hypocrisy: they elevated man-made rules above God’s Law and loved catching people who broke their traditions. Their hostility toward Jesus began early. In Mark 3, Jesus healed a man with a crippled hand. The leaders were looking for an opportunity to accuse Jesus for “working” on a holy day. The Lord challenged them and asked whether it was right to help or harm people on the Sabbath. We see their reaction in 3:6: **The Pharisees went out and immediately held counsel with the Herodians against him, how to destroy him.** Their hatred grew, but they needed an insider. Judas stepped forward. Luke 22:3-5 tells us: **3 Then Satan entered into Judas called Iscariot, who was of the number of the twelve. 4 He went away and conferred with the chief priests and officers how he might betray him to them. 5 And they were glad, and agreed to give him money.** We see two forces at work in Judas. On the one hand, he was greedy. Therefore, he sold Jesus for money. On the other hand, the devil manipulated Judas’ heart and made him

a traitor. Eventually, Judas identified Jesus with a kiss, leading to His arrest. After Jesus was seized, He was questioned by the Jewish Council and then sent to Pilate, the Roman governor. Pilate declared Jesus innocent. But the leaders warned Pilate that sparing Jesus could threaten his position. They also stirred up the crowd and demanded the release of Barabbas instead. Pilate gave in under pressure and ordered Jesus to be crucified. Each of these people knew their actions were wrong. The leaders knew murder was a sin. Judas knew betrayal was evil. Pilate knew condemning an innocent man was unjust. Yet they chose to do wrong anyway. Some people wonder: If Jesus' death required their participation, should God reward them? Absolutely not. They used their free will to commit evil. But God turned their wicked choices into the means of salvation. Acts 2:23 explains it clearly: **“This Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.”** Jesus' death was God's plan accomplished by men's evil scheme. God will hold every guilty party accountable. Now we come to the most important person—Jesus. How did He use His free will? He tells us in John 10:17–18: **17 “For this reason the Father loves me, because I lay down my life that I may take it up again. 18 No one takes it from me, but I lay it down of my own accord...”** Jesus willingly submitted to the Father's will. He chose the cross. He gave His life to pay for our sins. The gospel is a simple message: Jesus died for us. Let that truth sink in. If you are not a believer, how should you respond to God's grace? If you are a believer, how does God's amazing love shape your life? Doing the right thing is often hard. People expect you to compromise, yield to pressure, or stay silent. In the end, it comes down to one question: Do you want to please yourself or please God? Let Jesus' prayer become our mindset: “Father, not my will, but Yours be done.”

3. 我們的選擇 The Choices for Us

We have seen how Adam used his free will to reject God, and how Jesus used His free will to obey God. Now we turn to ourselves and consider how free will works in us—especially in salvation and sanctification. The Bible clearly says that God chooses whom He will save. Ephesians 1:3–4 tells us: **3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, 4 even as he chose us in him before the foundation of the world, that we should be holy and blameless before him...** God never explains the criteria He used. Whenever predestination comes up, people often argue it is unfair for God to save some but not all. But the truth is: God is not obligated to save anyone. If we are honest, we know how sinful we are. Someone once said, “If we demand fairness from God, then the only destination we deserve is hell.” The fact that we can hear the gospel and be saved is pure grace. If predestination does not humble us, nothing will. Salvation is 100% God's work and 0% our effort. Yet in our experience, we still had to say “yes” when someone invites us to believe in Jesus. How does God's plan and

our decision fit together? Jesus states in John 6:37: “All that the Father gives me will come to me, and whoever comes to me I will never cast out.” God determines whom He will save. He sends people to share the gospel with us. The Holy Spirit softens our hearts and enables us to respond. And at the right moment, God saves us. Therefore, predestination does not cancel gospel effort. Think about how many Christians spoke to you about Jesus before you finally believed. God will reward those who faithfully share the gospel. Not only does free will play a role in our salvation, it is also at work in our sanctification. Paul says in Philippians 1:6: And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ. God will preserve us until we see Jesus. Meanwhile, we must keep growing. Spiritual maturity takes effort. Paul elaborates in verses 9 to 11: 9 And it is my prayer that your love may abound more and more, with knowledge and all discernment, 10 so that you may approve what is excellent, and so be pure and blameless for the day of Christ, 11 filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God. Life works the same way. Babies grow. Students learn. Careers develop. Relationships deepen. When growth stops, things fall apart—friendships become stale, families drift, marriages lose love. Why? Because people settle for the minimum. The same is true in our relationship with God. If you want a rich spiritual life, you must invest time and hard work. Your pastor and Bible teachers encourage you to read Scripture, attend weekly meetings, apply biblical truth, and share Christ with others. But you will not grow unless you want to grow. It depends on how you use your free will. It is like a mother cooking for you—she prepares a meal, but she cannot force you to eat. A good start is important, but without continual effort, there will be no strong finish. Salvation happens in a moment. But maturity takes a lifetime.

結論 CONCLUSION

Without a doubt, God gives us free will. He treats us as His children, not puppets who cannot think or make judgment. Yet no matter what choices we make, God remains fully in control. Nothing can interrupt His plan. Still, we are responsible for the outcomes of our decisions. When we follow our selfish desires, the result is sin. Someone points out that sin becomes obvious when we put ourselves first—just look at the word “sin,” with the letter I in the center. In contrast, when we keep God first, we begin to do what He sees as right—just like the word “right,” with the letter G at the center. Our choices reveal who sits at the center of our lives. And here is the truth we must carry with us: Free will is a gift, but it becomes a blessing only when God—not self—guides our decisions.

引言 INTRODUCTION

我們來到這個系列的最後一個主題：自由意志。我們真的有自由意志嗎？也許你從小就想過這個問題。我記得有一晚，我的孩子們在吃晚餐時抱怨說：「為什麼媽媽又煮一樣的菜？我們沒有別的選擇嗎？」我給了他們一個深奧的神學答案：「有的，兒子們——你們可以選擇不吃。」這句話證明了一件事：我們確實有選擇。我們的自由意志是真實的。但並不是沒有限制的。我不能飛，不能在水底生活，也不能超越時空。更重要的是，我必須承擔個人選擇的結果。市政府不會允許我把後院變成動物園。鄰居也不會容忍我每天晚上煮臭豆腐。除此之外，神會按著我們的行為來審判我們。聖經同時教導人的自由意志和神的主權。我們做出真實的決定，但我們的行為無法超越神的計畫。這個真理帶給我們安慰。縱然世界持續走下坡，神對人類的旨意仍會一一達成。

解釋 EXPLANATION

明白了這些大前提之後，讓我們透過幾個情境來探討自由意志。

1. 亞當的情形 The Case of Adam

讓我們先來思考亞當的情形。我們上週也談到這位人類的始祖。神創造了亞當，把他安置在伊甸園裡。祂允許亞當吃園中所有樹上的果子，除了一棵樹之外。神在創世記 2:17 說：「**只是分別善惡樹上的果子，你不可吃，因為你吃的日子必定死！**」命令很清楚，懲罰也很明白。有人問：「神不准許吃一種果子，會不會太嚴厲？」當然不會。神沒有把亞當關在籠子裡。事實上，如果沒有真正的選擇，自由意志就不算自由。基於同樣的理由，有些人喜歡吃自助餐！亞當有許多選擇。但自由意志也給人違背命令的可能性。人類的天性是喜歡挑戰權威。杜布森博士在《培育男孩》這本書中講了一個故事，正好說明這點。有一天晚上，一位媽媽要孩子們把豌豆從豆莢中剝下來，她提醒他們：「不要把豆子塞進鼻子裡。」你可以猜到接下來發生什麼事。有個男孩偏偏做了媽媽禁止的事。媽媽試了各種方法，就是拿不出那顆豌豆。一週之後，大自然開始運作——小明的鼻孔裡竟然長出一根綠芽！最後醫生出手幫忙，要不然小明可能要變成植物了。他學到一課：規則是為了保護

他。神的律法也是如此。「不可偷盜」、「不可說謊」、「不可貪戀別人的財物」這些命令保障社會的安全與公平。神給我們限制，是因為祂關心我們。另一個常見的問題是：「為什麼分別善惡的能力是壞事？難道神希望我們保持無知？」當然不是。看看故事如何發展。撒但欺騙夏娃，她吃了果子，也給亞當吃。接著發生什麼事？創世記 3:7 說：他們二人的眼睛就明亮了，才知道自己是赤身露體，便拿無花果樹的葉子為自己編做裙子。他們之前不知道自己沒有穿衣服嗎？當然知道。但他們當時不覺得有什麼不對。我們把這一節經文對照創世記 2:25：當時夫妻二人赤身露體，並不羞恥。吃果子之前，神認為赤身露體是好的；吃果子之後，他們覺得赤身露體是不好的。新的知識改變了他們的判斷。小孩子也有類似的經驗。洗完澡後，他們喜歡光著身子在家裡跑。父母會追著他們喊：「羞羞臉！快穿衣服！」孩子們突然明白沒有穿衣服是不好的。新的信息改變了他們的想法。但重點不是衣服。真正的關鍵是：當亞當和夏娃悖逆神之後，罪便進入世界。從那一刻起，人類的判斷就被扭曲了。他們重新定義善與惡的標準。而且，就像用葉子遮住身體一樣，人們用藉口隱藏自己的罪。亞當怪夏娃，夏娃怪蛇。今天的人也一樣，總是把責任推給別人。但神不會被愚弄，祂會按著我們的行為追討責任。神給亞當和夏娃自由意志，希望他們順服祂，但他們選擇違反神的命令。他們的失敗讓我們看見罪的核心問題是自我中心。我們也一樣，想當自己的老闆，把取悅自己放在第一優先。沒有神的幫助，我們只會不斷跌倒。

2. 耶穌的十字架 The Cross of Jesus

現在讓我們把焦點轉向耶穌的十字架，看看自由意志如何在神的救贖計畫中發揮作用。耶穌的受難牽涉到幾位重要人物，他們都做出了真實的選擇。首先是宗教領袖。他們本該帶領百姓親近神，但卻更在乎自己的權勢。耶穌揭露了他們的虛偽：他們把人的規條放在神的律法之上，並且喜歡抓別人的錯誤。因此，他們痛恨耶穌。他們的敵意在馬可福音第 3 章就已經出現。耶穌在安息日治好了一位手枯乾的人，領袖們想找機會控告祂「在安息日工作」。耶穌反問他們：在安息日應該是行善或是行惡？他們的反應記載在 3:6：法利賽人出去，同希律一黨的人商議怎樣可以除滅耶穌。他們對耶穌的仇恨越來越深，但仍需要一個內應。猶大主動願意協助。路加福音 22:3-5 記載：3 這時，撒但入了那稱為加略人猶大的心；他本是十二門徒裡的一個。4 他去和祭司長並守殿官商量，怎麼可以把耶穌交給他們。5 他們歡喜，就約定給他銀子。在猶大身上，我們看到兩股力量在配合：一方面，他因為貪錢出賣耶穌。另一方面，撒但迷惑了猶大的心，使他成為叛徒。最後，猶大用

一個吻指出耶穌的身分，使祂被捕。接著是彼拉多，羅馬的巡撫。耶穌被捕後，接受猶太公會的審訊，然後祂被送到彼拉多那裡。彼拉多宣告耶穌無罪，但宗教領袖警告他：若放過耶穌，他的官位可能不保。他們又煽動群眾，要求釋放罪犯巴拉巴，並把耶穌送上十字架。彼拉多在壓力下妥協，命令將耶穌釘死。這些人都知道自己做的是錯的：領袖知道殺人是罪。猶大知道背叛老師是邪惡的。彼拉多知道處死無辜的人是不公義。但他們仍選擇行惡。有人問：既然耶穌的死需要他們的參與，神是否應該感激他們？當然不。他們運用自由意志犯罪。然而，神把人的詭計轉為成就祂救恩的途徑。使徒行傳 2:23 清楚說明：「**他既按著神的定旨先見被交與人，你們就藉著無法之人的手，把他釘在十字架上，殺了。**」耶穌的死是神的計畫，但卻是藉著人的犯罪達成的。神必會追討所有參與的人的罪。現在我們來到最重要的一位——耶穌自己。祂如何使用祂的自由意志？祂在約翰福音 10:17-18 說：**17「我父愛我；因我將命捨去，好再取回來。18 沒有人奪我的命去，是我自己捨的…。」**耶穌甘心順服天父的旨意，選擇走上十字架。祂捨命為我們付上罪的代價。福音的核心信息很簡單：耶穌為我們而死。讓這個真理進入你的心。如果你還未信主，你應當如何回應祂的恩典？如果你已經信主，祂奇妙的愛又如何影響你的生命？做正確的事往往不容易。人們期待你妥協、屈服壓力、保持沉默。關鍵的問題是：你要討自己的喜悅，還是討神的喜悅？願耶穌的禱告成為我們的心志：「父啊，不要成就我的意思，只要成就你的意思。」

3. 我們的選擇 The Choices for Us

我們已經看見亞當如何運用自由意志拒絕神，也看見耶穌如何運用自由意志順服神。現在，我們把焦點放在我們自己，思考自由意志如何在我們身上運作——特別是在得救和成聖這兩方面。聖經清楚告訴我們：神揀選祂要拯救的人。以弗所書 1:3-4 說：**3 願頌讚歸與我們主耶穌基督的父神！他在基督裡曾賜給我們天上各樣屬靈的福氣：4 就如神從創立世界以前，在基督裡揀選了我們，使我們在他面前成為聖潔，無有瑕疵。**神從來沒有解釋祂揀選的標準。每當提到預定論，人們常常會質疑：神只救一部分人，是否不公平？但事實是：神沒有義務拯救任何人。若我們坦誠面對自己，就明白我們的內心有多麼詭詐。有人說得很好：「若我們向神要求公平，那麼唯一公平的結局就是地獄。」我們能聽見福音、能得救，完全是神的恩典。若預定的真理不能使我們謙卑，那就沒有任何事能使我們謙卑了。得救是 100% 神的工作，0% 我們的功勞。然而，在我們的經驗中，當有人邀請我們信耶穌時，我們

仍然需要說「我願意」。那麼，神的計畫與我們的決定如何配合呢？耶穌在約翰福音 6:37 指出：「凡父所賜給我的人必到我這裡來；到我這裡來的，我總不丟棄他。」神決定祂要拯救的人。祂差派人向我們傳福音。聖靈柔軟我們的心，使我們能回應神的呼召。在神完美的時機裡，祂拯救了我們。因此，預定論不會減少傳福音的努力。回想你信主之前，有多少基督徒向你介紹耶穌？神必然會賞賜那些忠心傳福音的人。自由意志不只在人的得救中運作，也在成聖中發揮作用。保羅在腓立比書 1:6 說：我深信那在你們心裡動了善工的，必成全這工，直到耶穌基督的日子。神會保守我們，直到我們見耶穌的時候。同時，我們也必須持續成長。靈命成熟需要付出努力。保羅在 1:9-11 進一步說明：9 我所禱告的，就是要你們的愛心在知識和各樣見識上多而又多，10 使你們能分別是非，作誠實無過的人，直到基督的日子；11 並靠著耶穌基督結滿了仁義的果子，叫榮耀稱讚歸與神。人生的其他領域也是如此：嬰兒需要成長，學生需要學習，事業需要發展，關係需要培養。當成長停止，問題就出現——友誼變得冷淡，家人關係疏離，婚姻缺乏愛。為什麼會有這些結果？因為人滿足於現狀，只做到最低的要求。我們與神的關係也一樣。若你想要豐盛的屬靈生命，就必須投資時間與努力。牧師和聖經老師鼓勵你讀聖經、每週參加聚會、在生活中實踐真理、並尋找機會分享耶穌。但若你自己不想成長，你就不會成長。結果在於你如何使用自由意志。這就像媽媽為你煮飯——她能準備食物，但不能強迫你吃。好的開始很重要，但若沒有持續的努力，就不會有美好的成果。得救是一瞬間的改變；成熟卻是一生的旅程。

結論 CONCLUSION

毫無疑問，神賜給我們自由意志。祂看我們是祂的兒女，而不是沒有思想、不能判斷是非的木偶。然而，不論我們做出什麼選擇，神仍然完全掌權，祂的計畫不會被任何事物打斷。同時，我們也必須為自己的決定負責。如果我們跟隨自私的慾望，結果就是罪。有人指出，當我們把自己放在第一位時，罪就變得明顯。看看英文「罪」(sin) 這個字，中間的字母就是 I (自己)。相反地，當我們把神放在首位，我們就能做出祂眼中看為正的事。就像英文「正確」(right) 這個字，中間的字母是 G (代表神)。我們的選擇顯示了誰坐在我們生命的中心。我們必須牢記一個真理：自由意志是神的禮物，但只有當神——而不是自我——引導我們的決定時，它才成為真正的祝福。