

Chosen to Salvation

蒙揀選而得救

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Bible Text: 2 Thessalonians 2:13

聖經經文：帖撒羅尼迦後書 2:13

Paul said in II Thessalonians 2:13, “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.

保羅在帖撒羅尼迦後書 2:13 說：「主所愛的弟兄們哪、我們本該常為你們感謝神．因為他從起初揀選了你們、叫你們因信真道、又被聖靈感動成為聖潔、能以得救。」

What is election?

什麼是揀選？

Old Dr. J.R. Graves was out working in his rose garden one day. A dear lady who lived next door to him walked over in the rose garden and she said, “Dr. Graves,”

J.R Graves 博士 (譯註：James Robinson Graves，浸信會牧師，1820-1893)

有一天在他的玫瑰花園工作，住在隔壁的一位的女士走到玫瑰花園裡，她說：「Graves 博士，」

He said, “Yes, ma’am?”

他說：「是的，女士。」

She said, “You are a Baptist, aren’t you?”

她說：「你是一位浸信會信徒，是嗎？」

He said, “Yes, ma’am.”

他說：「是的，女士。」

She said, “You Baptists believe in election, don’t you?”

她說：「你們浸信會相信上帝的揀選，是嗎？」

He said, “Yes, we do.”

他說：「是的，我們相信揀選。」

She said, “I wish you would explain it to me.”

她說：「我希望你可以解釋給我聽。」

He said, “Well, are you saved?”

他說：「嗯，好的。你是不是已經得救了呢？」

She said, “Yes, sir.”

她說：「是的。」

He said, “Who saved you?”

他說：「是誰拯救了你呢？」

She said, “God did.”

她說：「上帝拯救了我。」

He said, “Did God save you on purpose or was it an accident?”

他說：「上帝拯救你，是出自祂的旨意，或是那只是一個意外巧合的？」

She said, “Well, God saved me on purpose.”

她說：「嗯，上帝拯救我是有祂的旨意。」

He said, “That, my dear lady, is election. Everything God does he does on purpose.

他說：「女士啊，那就是揀選。上帝做每一件事都是有祂的旨意的。」

There are no accidents with God.”

「在神凡事沒有意外的巧合。」

Spurgeon used to say, “Election is this: the whole of the work whereby a lost, ruined sinner is brought from death to life, from the kingdom of darkness to the kingdom of God’s dear Son is of God and of Him only.”

過去司布真 (譯註：Charles Haddon Spurgeon, 19 世紀英國著名牧師，轟動倫敦 38 年，使倫敦復興，1834-1892) 說：「揀選就是：這整個作為是神獨一的作為，把迷失墮落的罪人從死亡中賦予生命，從黑暗的國度帶回到神愛子的國度。」

As Jonah said, “Salvation is of the Lord.”

約拿說：「救恩出於耶和華。」 (譯註：約拿書 2:9)

As David wrote, “The salvation of the righteous is of the Lord.”

大衛寫道：「義人得救是由於耶和華。」（譯註：詩篇 37:39）

The whole of the work, all of it, whereby a lost, ruined sinner is brought from death to life, from the kingdom of darkness to the kingdom of God’s dear Son, alpha and omega is of God and of Him only. God saved me and God saved me on purpose. For we know that all things work together for good to them who love God, who are the called according to his purpose.

從開始到末了，整個救贖是神獨一的作為，把迷失墮落的罪人從死亡中賦予生命，從黑暗的國度帶回到神愛子的國度。

神拯救我們是按著他的旨意。[我們曉得萬事都互相效力，叫愛神的人得益處，就是按他旨意被召的人。]（譯註：羅 8:28）

Now, the second question: Is Election taught in the Bible?

第二個問題是：聖經有教導揀選嗎？

Well, turn to Matthew chapter 24. Let’s just read a few verses. I want you to follow with me while I read the Word of God. And as I said, write down these Scriptures.

讓我們翻到馬太福音 24 章，我們來讀幾個經節。當我在讀神的話語的時候，我希望你們跟著我一起讀，並且寫下這些經文。

People are always coming to me and they say, “Well, what are you going to do with this, (this verse)?” Well, I am not going to do anything with that until I do something with this.

人們常常來問我，他們說：「這段經文你要怎麼解釋？」我不會解釋這段經文，直到我有實際的作為。

Let’s read the Word of God and let’s be honest in our appraisal over the Word of God. Let’s let God’s Word sit in judgment on our doctrine instead of making our doctrine sit in judgment on God’s Word.

讓我們來讀神的話語，並且誠實的面對我們自己對神話語的鑑定。讓神的話語來評斷我們的信念，而不是讓我們的信念來評斷神的話語。

Most people know already what they believe and try to find the Scripture to prove it.

大部分的人已經知道自己所相信的是什麼，並且嘗試用聖經來證明他們的信念。

Now, let’s look at God’s Word. Matthew 24:24, “For there shall arise false Christs and false prophets and shall show great signs and wonders insomuch that if it were possible they shall deceive the very elect.”

讓我們回到神的話。馬太福音 24:24：「因為假基督、假先知，將要起來，顯大神蹟、大奇事，倘若能行，連選民也就迷惑了。」

Now turn to Matthew 24:31. “And he shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other.” The elect. This is a Bible term.

翻到馬太福音 24:31：「他要差遣使者，用號筒的大聲，將他的選民，從四方，從天這邊到天那邊，都招聚了來。」這裡的選民，是個聖經的辭彙。

In reading these verses tonight I am only giving you a few of the Scriptures that refer to the elect, the elect of God.

今晚讀這些章節，只是一些提到選民，上帝的選民的經文。

Now, in Mark chapter 13:20, “And except that the Lord had shortened those days no flesh should be saved, but for the elect’s sake, whom he hath chosen, he hath shortened the days.” The elect whom he hath chosen.

馬可福音 13:20「若不是主減少那日子，凡有血氣的，總沒有一個得救的；只是為主的選民，他將那日子減少了。」主的選民，就是神所揀選的。

Now John 6:37. What I am saying is this. Election is taught in the Bible.

現在看約翰福音 6:37，我要說的是，聖經是有教導揀選的。

I was up in Cerrito, West Virginia one time and I went in the filling station (automobile re-fueling station) to get a Coca Cola. And there was a Bible open on the desk in the filling station. I didn’t know the man. I didn’t know who he was, I was just standing there drinking a Coca Cola and saw the Bible open. And that pleased me a great deal. It made my heart kind of jump. There was a man running a business with his...reading his Bible in between tending the pumps.

有一次我到西維吉尼亞州的 Cerrito，到加油站去買可口可樂，加油站桌上有一本翻開的聖經，我不認識那個人，我不知道他是誰，我只是站在那裡喝可樂的時候，看到打開了的聖經，當時我非常的高興，我的心甚至有點雀躍，因為有個人在做生意看管的泵浦的時候，還讀著他的聖經。

And I took his Bible and I looked at it and I said, “That’s a nice Bible.”

我把聖經拿起來，看著它，我說：「這是一本很棒的聖經。」

He said, “Well, thank you.” He said, “Do you believe in predestination?”

他說：「謝謝。」他說：「你相信預定嗎？」

I didn’t know why he asked me that? I said, “Well, I don’t know. Do you believe in it?”

我不知道他為什麼會這麼問我，我說：「我不知道，那你相信嗎？」

He said, “No.”

他說：「不相信。」

I said, “Why don’t we see what the Bible says about it and then decide whether we believe it or not.” He didn’t know I was a preacher. I don’t know whether he was or not. But I said, “Let’s see what the Bible says about predestination.”

我說：「我們為什麼不看聖經是怎麼說，然後再決定是否要相信呢？」他不知道我是個傳道人，我也不知道他是不是。但我說：「讓我們來看看聖經怎麼說預定。」

So I looked it up in the concordance and I found that it is used four times, possibly five in the New Testament. And I turned to where it was used the first time and I read it and I said, “It says here that God hath predestinated to be conformed to the image of his Son.”

我從單字索引裡面查詢，發現新約聖經裡面用過四次，也有可能是五次。我翻到第一次出現的地方，讀完以後我說：「聖經說神預先定下效法他兒子的模樣。」（譯註：羅 8:29）

I said, “Don’t you want to be conformed to the image of God’s Son?”

我說：「你難道不想效法神兒子的模樣嗎？」

He said, “Well, yeah, I do.”

他說：「我想。」

I said, “Well, that’s what predestination is.” God hath predetermined all of the means and all of the causes and all of the events that will bring us, some day, to perfectly be conformed to the image of God’s Son. He predestinated all of those things. And I read all of those Scriptures.

我說：「這就是預定。」神早已決定所有要發生在我們身上的方法、原因、過程，引導我們直至有一天完全效法神兒子的模樣。他早已預定所有的事情，我也讀過所有關於預定的經文。

He said, “Well, I never seen that like that before.”

他說：「我從來沒有像這樣的看法。」

Well, now, my friends, what you and I ought to do is get us a Bible. You can buy one pretty cheap now, you know. And let’s quit accepting what we have always been taught.

現在，我的朋友們，我們現在要做的是，找一本聖經，你可以買一本便宜的，然後讓我們停止接受我們一直被教導的那些事。

You know, to admit you were wrong yesterday is to admit you are a little smarter today. Isn’t that right? If I admit I didn’t know something yesterday, but I found it out today. That is to admit that I am smarter now than I was yesterday. I hope I am smarter today than I was yesterday. I hope I don’t

have a closed Bible and a closed mind. I hope, before God, I have got an open Bible and an open mind.

你知道嗎，承認你昨天的錯誤，就是承認你今天比昨天聰明，不是嗎？如果我承認昨天我不知道某些事，但我今天知道了，那就代表我今天比昨天聰明。我希望我今天比昨天聰明，我希望我不會有一本關上的聖經和一個關閉的頭腦，我希望，在神面前，我有一本打開的聖經和一個開通的頭腦。

Let's look at John 6:37. Christ said, "All that the Father giveth me shall come to me. And him that cometh to me I will in no wise cast out."

讓我們來看約翰福音 6:37，基督說，「凡父所賜給我的人必到我這裏來，到我這裏來的，我總不丟棄他。」

We live in a dishonest generation. We live in a generation where men quote half a verse. They quote a verse like this: "Whosoever will may come." The Bible doesn't say that anywhere from Genesis to Revelation. That is just a few words taken and wrongly taken out of a verse.

我們活在一個不正直的世代，我們活在這世代，人們只引用經文的一半，像他們摘引這樣的經文：「凡願意者都可以來。」全本聖經從創世紀到啟示錄都沒有這麼說過，那只是一些字句從聖經章節取出來、且是錯誤引用的字句。

What the Bible does say is, "The Spirit and the bride say come and let him that heareth say come and him that is athirst come and whosoever will let him take the water of life freely." That is what the Bible says. And that is a whole lot different meaning from, "Whosoever will may come." It is whosoever will let him take the water of life.

聖經說的是：「聖靈和新婦都說：『來！』聽見的人也該說：『來！』口渴的人也當來，願意的，都可以白白取生命的水喝。」這才是聖經所說的，和「凡願意者都可以來」的意思相差甚遠。應該是說，願意的人都可以白白來取生命的水喝。

Are you thirsty?

你口渴嗎？

"Well, no I am not."

「不，我不渴。」

Well, don't you come, then. You have got no invitation. You have got no...there is always a condition on every invitation.

如果你不來，你就無法得到邀請，你就不會...每一種邀請都有條件的。

"Though your sins be as scarlet I will make them white as snow."

「你們的罪雖像硃紅，必變成雪白。」（譯註：以賽亞書 1:18）

Are your sins as scarlet?

你是否罪如硃紅？

“Well, no, I’m not such a bad fellow.”

「不，我不是那樣壞的傢伙。」

Then don’t come.

那麼請不要來。

“Come unto me all ye that labor and are heavy laden. I will give you rest.”

「凡勞苦擔重擔的人，可以到我這裏來，我就使你們得安息。」（馬太福音 11:28）

Are you laboring and heavy laden under sin?

你是否擔負罪惡如重擔？

“Well, no, I’m not.”

「不，我沒有。」

Then Christ didn’t invite you.

那麼基督並沒有邀請你來。

“Whosoever is a thirst let him come, take the water of life.”

「凡口渴的人讓他來，取生命的水喝。」

Are you thirsty?

你口渴嗎？

“Well, no, I am not.”

「不，我不渴。」

Then you are not invited.

那麼你並沒有被邀請。

And it says here—and people quote this verse—“Him that cometh to me I will in no wise cast out.”

The Bible doesn’t say that. It says, “All that my Father giveth me shall come to me and him that cometh

under those conditions I won't cast out." Isn't that what it says? That is what that verse says I am reading.

聖經這裏說 - 人們也引用這段經文 - 「到我這裏來的，我總不丟棄他。」但聖經並不是這麼說，而是「凡父所賜給我的人必到我這裏來，到我這裏來的，我總不丟棄他。」（譯註：約翰福音 6:37）這裏不是這樣說嗎？我所讀到的經文就是這樣說的。

Look at verse 44. "No man can come to me. No man can come to me except the Father which sent me draw him." And I will raise him up at the last day.

看第 44 節「若不是差我來的父吸引人，就沒有能到我這裏來的；到我這裏來的，在末日我要叫他復活。」

Turn to John 13:18. Christ is speaking to the disciples and he says, "I speak not of you all," John 13:18, "I know whom I have chosen: but that the Scripture might be fulfilled, he that eateth bread with me hath lifted up his heel against me." "I speak not of all of you. I know whom I have chosen."

翻到約翰福音 13:18「我這話不是指著你們眾人說的，我知道我所揀選的是誰。現在要應驗經上的話，說：『同我吃飯的人用腳踢我。』」[我這話不是指著你們眾人說的。][我知道我揀選的是誰。]

In John 15:16. Christ, again, speaking to the disciples, "You have not chosen me. I have chosen you and ordained you that you should go and bring forth fruit and your fruit should remain that whatsoever you shall ask of the Father in my name he may give it you."

約翰福音 15:16 中，基督再次對門徒說話：「不是你們揀選了我，是我揀選了你們，並且分派你們去結果子，叫你們的果子常存，使你們奉我的名，無論向父求甚麼，他就賜給你們。」

Turn over here. John 17:9, "I pray for them. I pray for them." Christ six times in the 17th chapter of John uses this phrase: "Those whom thou hast given me. Those whom thou hast given me." Now what he says in John 17:9. "I pray not for the world, but for them which thou hast given me for they are thine."

翻到約翰福音 17:9：「我為他們祈求。][我為他們祈求。」基督在約翰福音 17 章裡說了六次：「祢所賜給我的人。][祢所賜給我的人。」他在約翰福音 17:9 說：「我為他們祈求，不為世人祈求，卻為你所賜給我的人祈求，因他們本是你的。」

The strangest thing in the world to me is that if men should contend that Christ's will and desire is to save the whole world when he refused to pray for the world. The strangest thing in the world to me is that men should contend that Christ made an effort to save the whole world and then turned around and said, "I pray not for the world."

對我而言，這世上最奇怪的事情是，人們爭辯說，基督的意願是拯救世人，但祂卻拒絕為世人禱

告。對我而言，這世上最奇怪的事情是，人們竟爭論說，基督全力以赴為了拯救世界，祂卻說「我不為世人祈求。」

And that is what he said. “I don’t pray for the world. I don’t pray for every human being.” If he prayed for every human being they would be saved because the Father answers every prayer the Son prays. He said, “Father, I know you hear me always.” He couldn’t pray for the world. If he had prayed for the world the whole world would be saved. If he died for the world the whole world would be saved.

祂說的是：「我不為這世界祈求，我不為每個人類祈求。」如果祂為每個人類祈求，他們就會得救，因為天父總是成就祂兒子的禱告。他說，「父啊，我知道祢總是垂聽。」他不能夠為世人祈求，如果祂為世人祈求，整個世界就會得救，如果祂為這個世界而死，整個世界就會得救。

Christ said, “It is finished.” What he came to do was finished. It was completed. He can’t fail.

基督說：「成了。」他來到世上所要做的已經完全成就了。他不能失敗。

Now, your little Jesus may be a failure, but the Christ of the Bible is not. He shall not fail. “I pray not for the world. I pray for them which thou hast given me out of the world. All mine are thine and thine are mine. And I am glorified in them.”

你的小耶穌可能會失敗，但聖經裡的基督不會。他不會失敗。「不為世人祈求，卻為你所賜給我的人祈求，因他們本是你的。凡是我的，都是你的，你的也是我的，並且我因他們得了榮耀。」（譯註：約翰福音 17:9-10）

What I want you to do is write these Scriptures down and approach them with an open heart and a prayerful heart. And pray, “Oh, God, I am a child. Teach me.” A proud sinner is going to learn nothing. God resisteth the proud. God is not going to teach a haughty man, an arrogant man anything. “Pride goeth before destruction and a haughty spirit before the fall.”

我希望你們寫下這些經文，用一顆敞開的心、禱告的心來親近這些經文，並且禱告說「喔，神啊，我是個小孩，求祢教導我。」一個驕傲的罪人是無法學到任何東西的，神拒絕驕傲的人，神不會教導傲慢、自負的人任何事情。「驕傲在敗壞以先，狂心在跌倒之前。」（譯註：箴言 16:18）

In Acts 13:48, “And when the Gentiles heard this they were glad and they glorified the Word of the Lord. And as many as were ordained to life, to eternal life, they believed.”

使徒行傳 13: 48 「外邦人聽見這話，就歡喜了，讚美神的道，凡預定得永生的人都信了。」

Now, people have tried for generations to turn that around and make that say, “As many as believed were ordained to life.” But that is not what the Scripture says. It says, “As many as were ordained to eternal life believed.”

世世代代以來，人們嘗試倒轉這說法，就說「凡信了的人都預定得永生。」但那並不是聖

經的意思，聖經是說「凡預定得永生的人都信了。」

Now, turn to Romans nine. I had an unusual experience when I read this Scripture one time. Every time I look at it I think about it. In fact, some of the men were present when this took place. But I was trying to teach the whole counsel of God, the Word of God. I was trying to be honest with a congregation of which I was the pastor. And I was getting quite a bit of static and quite a bit of rebellion. And one Sunday I decided, “Well, I’ll just take the Bible and read the Bible.” I was teaching a men’s Bible class. There were a lot of men there.

現在讓我們翻到羅馬書第九章，有一次當我讀到這段章節，發生了一個不尋常的經歷，我每次讀到這一章都會讓我想起那次的經歷。事實上，事情發生的時候有些人也在場，但我想要教導神的忠告、神的話語，我試著要對我牧養的會眾誠實，但總會面臨一些異議、一些叛逆。有一次主日我下定決心：「我只要拿起聖經，讀些經文。」我當時正在教弟兄查經班，有很多弟兄參加。

And I started reading at verse 10 of Romans nine. And this is what I did. I stood before that class and I started reading. I didn’t make a comment, ...just read.

我開始讀羅馬書第九章第 10 節，當時我只是站在全班前面，讀這篇經文，而我沒有給任何評論，我只是讀這篇經文。

“And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (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;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. 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. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.”

「10 不但如此，還有利百加，既從一個人，就是從我們的祖宗以撒懷了孕，11 (雙子還沒有生下來，善惡還沒有做出來，只因要顯明神揀選人的旨意，不在乎人的行為，乃在乎召人的主。)

12 神就對利百加說：「將來，大的要服事小的。」

13 正如經上所記：雅各是我所愛的；以掃是我所惡的。

14 這樣，我們可說甚麼呢？難道神有甚麼不公平嗎？斷乎沒有！

15 因他對摩西說：我要憐憫誰就憐憫誰，要恩待誰就恩待誰。

16 據此看來，這不在乎那定意的，也不在乎那奔跑的，只在乎發憐憫的神。

17 因為經上有話向法老說：『我將你興起來，特要在你身上彰顯我的權能，並要使我的名傳遍天下』18 如此看來，神要憐憫誰就憐憫誰，要叫誰剛硬就叫誰剛硬。」

(譯註：羅馬書 9:10-18)

And when I got there a fellow stopped me.

當我讀到這裡，有位弟兄打斷了我。

And I said, “Yes, sir?”

我說：「是的，先生？」

He said, “You are teaching that God chose certain men out of the race to save them before they were ever born.”

他說：「你是在教導說，上帝從人類中揀選了某些人，並且在他們還未出生前就拯救了他們。」

I said, “No, sir. I am not either.”

我說：「不，先生，我並沒有教導也沒有這麼說。」

He said, “Yes, you are. That is exactly what you are teaching.”

他說：「是的，你就是這麼說。這正是你在教導的事情。」

I said, “I beg your pardon. I am not teaching anything. I am just reading God’s Word. That is the conclusion you drew from me reading the Word of God.”

我說：「非常抱歉，我並沒有在教導任何事情，我只是在讀神的話語，那只不過是你將我讀過神的話語，所做出的結論。」

And he got up and walked out and never came back in church again. So rebellious and so hateful that even the Word of God wouldn’t break his heart.

那時他起身離開，而且再沒有來過教會。如此的悖逆和憎恨，甚至連上帝的話語都無法打動他的心。

Now, my friend, if you are in that shape there is no hope for you. There is no help for you. What conclusion did you draw when I just read that? You know the conclusion you came up with; that salvation is of the Lord.

朋友，如果你有相同的心態，處在一個沒有盼望、沒有幫助的狀況下，當我讀到這一段經文，你會做出什麼樣的結論呢？你知道你會有這樣的結論：救恩出於耶和華。（譯註：約拿書 2:9）

“Jacob have I loved.”

「雅各是我所愛的」

Brother MacGruder told me one time his dad was a preacher over in Missouri, an old time Baptist preacher. And MacGruder said that his dad preached the doctrines of

grace and one day he went in the study room and was talking to his dad and he said, “Dad,” he said, “I don’t understand that verse in Romans 9:13, ‘Jacob have I loved and Esau have I hated.’” He said, “I don’t understand how God could hate Esau.”

MacGruder 弟兄告訴我，他的父親是密蘇里州的牧師，一位浸信會的牧師。MacGruder 告訴我，他的父親傳講恩典的教義，有一天他走進書房裡，和他的父親說話，他說：「爸，我不明白羅馬書 9:13 說，『雅各是我所愛的，以掃是我所惡的。』是什麼意思呢？」他說：「我不明白為什麼神要恨惡以掃。」

And his dad tried to explain it to him and then Mac told me, he said, “After I grew up and came to know something about the depravity of the human heart, the rebellion of mankind against God, the evil and sin in this world, the satanic principles on which this world turns,” he said, “My question, ...if I could see my dad today, would not be, ‘How can God hate Esau?’ My question would be, ‘Dad, how in the world could God love Jacob?’”

他的父親試著要解釋，然後 MacGruder 告訴我，他說：「當我長大以後，我才知道人心的墮落、人類對上帝的悖逆、這世上的邪惡和罪、還有這世界是隨著撒旦的道而轉。」他說：「如果我今天看見我的父親，我的問題不會是：『上帝怎麼會恨惡以掃？』我的問題就會是『爸，上帝為什麼會愛雅各？』」

If you ever see yourself as a sinner condemned before the law of God, the question won’t be, “How can God hate Esau?” I know how God could hate Esau. Esau was a hateful person and so are we. The question is: How could a holy God love Jacob? And how could God love you? Do you know? Do you have any reason why God should love you?

如果你看到自己是在上帝律法前犯罪的罪人，你的問題就不會是「上帝怎麼會恨惡以掃？」我知道上帝怎麼會恨惡以掃，以掃是個可憎的人，但我們也是。問題應該是，為什麼聖潔的神會愛雅各？為什麼神要愛你？你知道嗎？你有什麼理由神應當要愛你呢？

In Romans 11:5 Listen to this. “Even so, at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works otherwise grace is no more grace.” Right now there is a remnant. There is a handful according to the election of grace.

在羅馬書 11:5，「5 如今也是這樣，照著揀選的恩典，還有所留的餘數。6 既是出於恩典，就不在乎行為，不然，恩典就不是恩典了。」如今所留的餘數，這一撮是照著恩典而揀選的。

Look at verse seven. “What then? Israel hath not obtained that which he seeketh for.” Israel sought it in their ceremonies. Israel sought it in their works. Israel sought it in their own righteousness. And they didn’t find it there. Listen to this, “But the election hath obtained it”, because God opened their eyes and let them see that Christ was their righteousness. God opened their ears and let them hear the sweet sounds of forgiveness through Christ’s blood. And the rest of them were blinded. That is God’s Word.

我們來看第七節，「這是怎麼樣呢？以色列人所求的，他們沒有得著。」以色列在他們的儀式

中尋求，以色列在他們的行為中尋求，以色列在他們自己的公義中尋求，但他們沒有得著。我們接著看，「惟有蒙揀選的人得著了」，因為神開了他們的眼，讓他們看見基督就是他們的公義；神開了他們的耳，讓他們聽見藉著基督寶血的赦罪，所發出的悅耳的聲音；其餘的人仍然被蒙蔽。這就是神的話。

Then, if you will look at Ephesians chapter one. In Ephesians the first chapter... and, as I say, I am just hitting some high points, giving you some of the Scriptures in the Word of God that teach election. In Ephesians one, listen to verse three. “Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in the heavenlies in Christ according as he hath chosen us in Christ before the foundation of the world that we should be holy and without blame before him in love having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will.”

接下來，看以弗所書第一章，在以弗所書第一章裡，我正要帶到重點，告訴你們聖經裡神的話語教導的揀選。以弗所書第一章，請看第三節，「3 願頌讚歸與我們主耶穌基督的父神！他在基督裏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，在基督裏揀選了我們，使我們在他面前成為聖潔，無有瑕疵；5 又因愛我們，就按著自己的意旨所喜悅的，預定我們藉著耶穌基督得兒子的名分。」

God chose us.

神揀選了我們。

When? Before the foundation of the world.

什麼時候？從創立世界以前。

Why? Because he willed it.

為什麼？因為是他的意旨。

Now, that is what that verse teaches.

這就是這段經文所教導的。

You say, “It doesn’t mean that.”

你說：「那並不是這段經文的意思。」

Well, what does it mean? Does “ye must be born again,” mean ye must be born again?

那麼這段經文是什麼意思？難道「你必須再重生一次」，就表示你必須要再重新出生一次嗎？

“Well, yeah. That’s what that...”

「嗯，是的...那就是...」

Well, why doesn't this mean this?

那麼，為什麼這段經文不是這個意思？

When we talk about everlasting life in heaven does it mean that?

當我們談到在天國的永生的生命，是不是就是那個意思呢？

“Well, sure, it means that.”

「嗯，當然，就是指那個意思。」

Well, why doesn't this mean what it says?

那為什麼這裡所說的，就不是指這個意思呢？

When it talks about eternal condemnation in hell does it mean that? When it talks about Christ died on a cross. Did he really die on a cross? Well, why doesn't this mean this? “Because we don't want it to. It takes away human glory. It destroys human works. It leaves us as beggars dependent on God and not on our own flesh. That is the reason we don't want it to mean that.”

當聖經提到地獄裡永遠的定罪，是不是就是那個意思呢？當聖經說基督死在十字架上，他真的死在十字架上了嗎？那麼，為什麼這裡說到的，不是指這個意思？「因為我們不希望它是，它奪走了人的榮耀、摧毀了人的作為，令我們像乞丐一樣依靠上帝，而不是依靠自己。這就是我們為什麼不希望它是這個意思。」

People travel under the smoke screen of concern for others. No, it isn't. It is concerned for this old proud flesh. We are not willing to be humbled. We are not willing to admit that everything we have spiritually is by God's grace and grace alone. We are not willing. We want some praise and credit.

人們藉著關心別人當作障眼法，其實那只是關心自己舊有驕傲的肉體，我們不願意謙卑，我們不願意承認，我們在屬靈所擁有的一切，都是單單來自神的恩典。我們不願意，我們想要得到讚美和功勞。

Turn to 1 Thessalonians one, 1 Thessalonians one, verse four and five. “Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power in the Holy Ghost and in much assurance as you know what manner of men we were among you for your sakes. And you became followers of us and of the Lord.”

翻到帖撒羅尼迦前書第一章，帖撒羅尼前書第一章第 4-5 節，「

4 被神所愛的弟兄啊，我知道你們是蒙揀選的；

5 因為我們的福音傳到你們那裏，不獨在乎言語，也在乎權能和聖靈，並充足的信心。正如你們

知道，我們在你們那裏，為你們的緣故是怎樣為人。」

Now, turn to 2 Timothy 2:10. Here is a wealth of Scripture that nobody will touch. And you hear preaching on the radio and you hear preaching on the television, ...you hear preaching in the pulpit and here are hundreds of verses that nobody will touch. They won't deal with them. They won't preach them. Because when you read them, they preach themselves. They give God the glory and make man a recipient of a gift.

現在翻到提摩太後書 2:10，這段經文內在的豐富是沒有人觸摸的。你們在廣播電台上、在電視上聽到講道，...你們從講台上聽到講道，但有上百節的經文，都是沒有人傳講的。他們不知道該怎麼處理這些經文，他們不會在講道中提到這些經文。因為當你閱讀的時候，這些經文的意義就顯明出來了。這些經文將榮耀給神，使人成為接受禮物的接收者。

2 Timothy 2:10. Listen. "Therefore," Paul said, "I endure all things for the elect's sake that they may also obtain the salvation which is in Christ Jesus with eternal glory." Paul said, "That is why I am here." He said, "I suffer trouble," verse nine, "I even have been put in jail. But I endure it for the elect's sake. God has got some people here and I (Paul) am here looking them out. I am here to preach to them. I am here to declare the gospel to them until they obtain salvation which is in Christ Jesus with eternal glory.

提摩太後書 2:10，保羅說：「所以我為選民凡事忍耐，叫他們也可以得著那在基督耶穌裏的救恩和永遠的榮耀。」保羅說：「這是我之所以在這裡的緣故。」他在提摩太後書第 9 節說：「我為這福音受苦難，甚至被捆綁，像犯人一樣。然而神的道卻不被捆綁。但我為選民凡事忍耐，神在這裡揀選了一些人，我（保羅）到這裡來尋找他們，到這裡來為他們講道，到這裡來為他們宣揚神的福音，直到他們得著那在基督耶穌裏的救恩和永遠的榮耀。」

That is why any preacher is where Paul is. It is because God has got an elect people. He is not there scavenging like a scavenger out in the dump heap of the world trying to find some old piece of tin that will let God use it. He is looking for Gods' sheep. And he will find them, too. Election is taught in the Bible.

這就是為何每個傳道人如同保羅一樣，到各處去傳道。因為上帝已經揀選了人，他不是在這茫茫世上尋找，如同在垃圾堆中找尋可以用的舊鋁罐讓上帝來使用，而是在尋找上帝的羊，他也必定會得著那些羊。這就是聖經裡所教導的揀選。

Now, here is another question that I want to pose. Why do I believe in election other than the fact it is taught in the Scriptures? That is sufficient. It is taught in God's Word. But I believe in election for another reason. I believe in election because—and this is very simple—man is man and God is God. That's why I believe in election. Man is fallen and depraved and corrupt and he will not come to God. God is sovereign. God is almighty and he will not let everybody perish. It has pleased him to have a people for his name.

我還要提出另一個問題。為什麼我要相信在聖經以外所教導的揀選？聖經的教導已經足夠了，但我相信揀選另有其他理由 - 理由非常簡單 - 人是人，而上帝是上帝。這就是為什麼我相信揀選。

人的跌倒、墮落、腐敗，因而不會來到神的面前；神是至高無上的，神是全能的，祂不會讓所有人都滅亡，因祂的名得著一個人，是祂所喜悅的事。

If man is fallen, ...if man is dead, ...if man is depraved, ...if man loves darkness rather than light, ...if man will not come to Christ, ...if the law cannot save you, ...if men do not know God, ...if the natural mind is enmity against God, then God must initiate salvation. God must make men willing. God must quicken and give life because man cannot and will not do it for himself.

如果人跌倒...死亡...墮落...喜愛黑暗勝過光明，如果人不來到基督面前，如果律法不能拯救你，如果人不認識神，如果人生下來就和神敵對，那麼神就必須要施行救贖。神必須要使人願意，神必須救活著並賜給生命，因為人不能、也無法自己成就此事。

They came to Christ and they said, “Who then can be saved?”

他們來到基督面前，說：「這樣誰能得救呢？」(譯註：馬太福音 19:25)

He said, “With men it is impossible.” That is why I believe election. Because salvation with men is impossible, impossible. But with God all things are possible. And I believe in election because man is man, ...fallen, depraved and will not come, cannot come. And I believe it because God is almighty. And if God cannot fail and if God can do everything, ...if God works everything according to the good pleasure of his will, which the Bible says, ...if God knows the end from the beginning, ...if God gave a people to Christ, ...if God is going to have inhabitants in glory, then all whom he sets out to save are going to be saved because God is God. God is God!

他說：「在人這是不能的。」這就是何以我相信揀選，因為救贖是人不能成就的事，不可能的事。但是在神凡事都能。(譯註：馬太福音 19:26、馬可福音 10:27)。我相信揀選，因為人是人...跌倒、墮落，不回轉，也無法回轉。我相信，因為神是全能的，如果神不能失敗，如果神凡事都能成就，...如果神照著祂所喜悅的旨意來成就，如同聖經所說...如果神從開始就已經知道末了...如果神將人賜給基督...如果神要使他的居民在榮耀裡，那麼祂定意要拯救的人，都會得救，因為神是神。神就是神！

A lady came up to me a few days ago who was objecting to sovereign grace and she read a verse of Scripture and she said, “What does that mean?”

有位女士幾天前到我面前，她反對神主權的恩典，她讀了一篇聖經的章節，然後問：「那是什麼意思？」

I tried to tell her.

我試著要告訴她。

She said, “I don’t believe that.” She said, “I believe it is the will of God that everybody be saved.”

她說：「我不相信，我相信上帝的旨意是每個人都會得救。」

I said, “Do you really?”

我說：「妳真的相信嗎？」

She said, “Yes, I do.”

她說：「是的，我相信。」

I said, “Is everybody going to be saved?”

我說：「每個人都會得救嗎？」

She said, “No. People are already in hell.”

她說：「不，人們都已經在地獄裡了。」

Then I said, “God’s will is not going to be done. You worship a God whose will is not going to be done.” And yet the Lord Jesus prayed himself, “Thy will be done.” And every time you pray the Lord’s Prayer you pray the same thing, “Thy will be done.” And you are telling me it is not going to be done?

然後我說：「上帝的旨意是不會成就，你所崇拜的上帝，祂的旨意是不會成就。」主耶穌曾為自己禱告說：「願你的旨意成全。」（譯注：馬太福音 26:42）當你每次禱告主禱文的時候，你都是在禱告這件事：「願你的旨意成全。」然而你現在告訴我，上帝的旨意是不會成就的？

Christ said, “If you ask anything according to my will it shall be done.”

基督說：「你們若奉我的名求甚麼，我必成就。」（譯注：約翰福音 14:14）

We are so confused. People are so confused about this matter of who God is. They have got God in a box. This generation has got a Mickey Mouse God. That’s right. They have got a peanut God, brother Barnard used to call it. They have got a God who wants to and can’t, who wills to and is not able, who is disappointed, defeated and frustrated, who is hamstrung by men who have more power than he does. And that is not the God of the Bible.

我們都很困惑。人們對於上帝是誰都如此困惑。他們將神放在盒子裡，這個時代的人擁有的是「米老鼠」神，沒錯，他們也有「史努比」神，Barnard 弟兄之前也是這麼稱呼他們。他們的神想要但做不到，有意志但無能力，會失望、被打敗、受挫折，甚至因別人的權力比他大而絆倒。這神並非聖經裡面的神。

“Can I not do with my own what I will?” God said. He said, “You run down to the potter’s house and I will teach you something.” That pottery, that clay is in the hands of the potter. And he will fashion and mold it according to his will. That clay has no power over the potter. The potter hath power over the clay. Jeremiah 18:1-6

「我可以不依照自己的意志來做嗎？」神說。他說「你起來，下到窯匠的家裏去，我在那裏要使你聽我的話。」陶器，在窯匠手中的泥土，他會塑造它，並且依他自己的意志來製作它的樣式。泥土沒有能力超越窯匠，窯匠的能力大過泥土。耶利米書 18:1-6

Let's go back to our text, 2 Thessalonians 2:13.

我們回到剛剛的經文，帖撒羅尼迦後書 2:13。

If there were no other text in the Bible but this one I would have to believe in divine election.

如果聖經裡除了這一段經文，而沒有其他的經文，我寧可相信神聖的揀選。

Paul says, “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.”

保羅說：「主所愛的弟兄們哪，我們本該常為你們感謝神，因為他從起初揀選了你們，能以得救。」

I am glad I can preach this without apologizing for it. I am glad I can preach this without trying to have to try to explain it away. Wouldn't that be awful to have to stand up here before a group of intelligent men and women and say, “Now, that doesn't mean that.” There are a lot of preachers who hide behind this, “In the Greek it means this.”

我很高興我可以傳講這個信息，而且不用為此道歉，我很高興我可以傳講這個信息，而且不用再加解釋。最可怕是站在一群聰明的男人和婦女面前說：[現在，這經文並不是那個意思。]。有很多的傳教士用掩飾的方法說：[在希臘文它的意思是這樣的。]

“We are bound to give thanks for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation.”

「主所愛的弟兄們哪，我們本該常為你們感謝神，因為他從起初揀選了你們，能以得救。」

There are six things that I want to present which will help us grow in our knowledge of this blessed truth.

我要說明六件事情，來幫助我們在這應當稱頌的真理的知識中成長。

First of all, election is a doctrine of praise. The doctrine of election is a doctrine of praise, a doctrine of praise. Paul always praised God for his grace. He praised God for his covenant mercies. He praised God for his grace in Christ Jesus.

第一件，揀選是讚美的一種教義。揀選的教義就是讚美的教義。保羅總是為上帝的恩典而讚美神，他為神立約的憐憫而讚美神，他為在基督耶穌裡的恩典而讚美神。

Look at Ephesians one. Listen to him. He says there in our text, he said, “We are bound to give thanks because God hath chosen you.” Thank God he chose you. And then in Ephesians chapter 1:3, he says, “Blessed be the God and Father of our Lord Jesus Christ who hath chosen us in Christ. Blessed be God.” It is a doctrine of praise.

我們來看以弗所書第一章，聽聽他怎麼說，他在經文中說道：「我們本該常為你們感謝神；因為他揀選了你們。」感謝神揀選了你們。又在以弗所書 1:3 說：「願頌讚歸與我們主耶穌基督的父神，在基督裏揀選了我們。」這是讚美教義。

It is amazing to me that men today murmur against and complain about that for which Paul praised God. People today take the doctrine of election and murmur against it and Paul thanked God for it. They complain about it and Paul thanked God for it. He said, “Bless God he chose us. I thank God he chose you,” he said. It is a doctrine of praise.

令我愕然的是，現在人們對於保羅以前讚美神的事，卻充滿了抱怨。人們現在對於揀選的教義諸多抱怨，但保羅卻因此感謝神。他們為此埋怨，而保羅為此感恩。他說：「願頌讚歸與神，因他揀選了我們，我感謝他揀選了你們。」這是讚美的教義。

In Ephesians chapter one, here, it tells us the work of the Father. He chose us, he predestinated us to the adoption of sons according to the good pleasure of his will. Verse six, look at it. “To the praise of the glory of his grace.

以弗所書第一章，他告訴我們神的作為，他揀選了我們，按著自己的意旨所喜悅的，預定我們藉著耶穌基督得兒子的名分（譯註：以弗所書 1:5），第六節，「使他榮耀的恩典得著稱讚。」

Boy, if you ever see where you were and your inability and your helplessness and God could have left you alone. He could have passed you by. And yet he was pleased to choose you. You will praise his grace.

孩子，如果你看見你以前的處境、你能力的缺乏、你的無助，而上帝本可以丟下你一個人，他本可以棄你不顧，但是祂仍然喜悅的揀選了你們，你們要讚美祂的恩典。

And then it tells us in the next few verses how that Christ, verse seven, bought redemption through his blood. Verse nine, made known to us the mystery of his will. Verse 11, gave us an inheritance in the heaven. Verse 12, that we should be to the praise of his glory.

接下來幾個章節，聖經告訴我們，第七節，基督如何藉著他的寶血使我們得救贖；第九節，讓我們知道他旨意的奧秘；第十一節，讓我們得了天上的基業；第十二節，我們應該讚美祂的榮耀。

When you look at the cross and see how Christ suffered for us and died for us. He didn't have to. He said, “No man takes my life from me. I lay it down.” And how he willingly loved you and came down here to save you. He said, “One of my sheep is lost.” And he left the 90 and nine and went out in the wilderness and found it. And

somebody sits around and murmurs about it. No, if he knows God he praises God.

當你們看著十字架，看見基督如何為我們受苦、為我們死，他根本不必這麼做，他說：「沒有人奪我的命去，是我自己捨的。」（譯註：約翰福音 10:18）他甘願愛你們，親自來到這世上來拯救你們，他說：「若一隻羊走失了。」他會撇下那九十九隻羊，到曠野去找那一隻迷失的羊。（譯註：馬太福音 18:12-14、路加福音 15:4）也許有人心裡會有埋怨，但如果他認識神，他就會讚美神。

And the next few verses tell how the Holy Spirit revealed the truth to us. Verse 13, we heard the truth. And verse 13, we were sealed with the Holy Spirit. And then, verse 14, God gave us the Spirit as a token of our inheritance until it becomes ours. The last line in verse 14, “unto the praise of his glory.”

接下來幾節告訴我們，聖靈如何向我們顯明真理。第十三節，我們既聽見真理的道，我們受了聖靈的印記。然後在第十四節，神賜給我們聖靈是我們得基業的憑據，直到那基業降臨。第十四節最後一句話：「使他的榮耀得著稱讚。」

I don't want to hear anybody else call the doctrine of election a hated doctrine. Praise God for it. It is only ignorant people who say things like that. It is only people who have never known what they were and where they were and how hopeless they were, who know nothing of the mercies of God and the grace of God. God didn't please to save the angels that fell. He reserved them unto condemnation. It says in Hebrews, “He took not on himself the nature of angels, but the nature of the seed of Abraham.” Thank God for that.

我不想聽見有人說揀選的教義是可憎的教義，要為此讚美神，只有無知的人才會這麼說，只有從不知道自己是誰、自己的處境、自己有多麼無助、不知道上帝的憐憫和恩典的人，才會這們認為。神不喜悅拯救墮落的天使，他無視他們，直到他們被定罪，他在希伯來書說：「他並不救拔天使，乃是救拔亞伯拉罕的後裔。」（譯註：希伯來書 2:16）為此感謝主。

And then, secondly, the doctrine of election, let's look at our text again. Paul says, “I am bound to give thanks for you, brethren.” It is a doctrine of love. “Beloved of the Lord. Beloved of the Lord.”

第二件揀選的教義，讓我們再看經文，保羅說：「主所愛的弟兄們哪，我們本該常為你們感謝神。」這是愛的教義，「耶和華所親愛的，耶和華所親愛的。」

God's election of a people to redeem is because God loved them. Could I show you that?

神揀選人並救贖他們，是因為神愛他們。我來為你們說明。

Turn to Deuteronomy seven. It wasn't because you were lovely. It wasn't because you were gracious. It wasn't because you were talented. It wasn't because you were holy. It wasn't because you God needed you.

翻到申命記第七章，並不是因為你們可愛，不是因為你們仁慈，不是因為你們有才幹，不是因為你們聖潔，也不是因為神需要你們。

He said to Israel, in Deuteronomy 7:7, “The Lord did not set his love upon you nor choose you because you were more in number than any people. You were the fewest of all. But because the Lord loved you, and because he would keep the oath which he had sworn to your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.”

他告訴以色列，申命記 7:7：「7 耶和華專愛你們，揀選你們，並非因你們的人數多於別民，原來你們的人數在萬民中是最少的。8 只因耶和華愛你們，又因要守他向你們列祖所起的誓，就用大能的手領你們出來，從為奴之家救贖你們脫離埃及王法老的手。」

Why did he do that? He loved you. You didn't love him. What does the Scripture say in 1 John? “Herein is love, not that we loved God, but that he loved us.” 1 John three, verse one, says, “Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God.”

他為什麼要這麼做？因為他愛你們，但你們不愛他，約翰一書是怎麼說的？「不是我們愛神，乃是神愛我們。」約翰一書第三章第一節說：「你看父賜給我們是何等的慈愛，使我們得稱為神的兒女，我們也真是他的兒女。」

In Jeremiah 31:3 it says, “I have drawn you,” he said, “With an everlasting love.” We didn't love him. He loved us when we were unlovely.

耶利米書 31:3，他說：「我以永遠的愛愛你，因此我以慈愛吸引你。」我們不愛他，他在我們不可愛的時候就先愛我們。

Turn to Ephesians two. I'll show you something about it here in Ephesians chapter two. The doctrine of election is a doctrine of love. It says in verse one of Ephesians two, “We were dead in trespasses and sins.” In verse two it says, “We walked according to the course of this world.” In verse three he says, “We had our conversation in the lust of the flesh and we were by nature the children of wrath.” And verse four says, “But God...”

翻到以弗所書第二章，我要告訴你們這一章所說的，揀選的教義就是愛的教義。以弗所書第二章第一節說：「你們死在過犯罪惡之中。」第二節說：「你們在其中行事為人，隨從今世的風俗。」第三節說：「我們從前也都在他們中間，放縱肉體的私慾。」而第四節說：「然而，神...」

It is not, “But I made a decision, but I changed my mind, but I saw where I was headed, but I saw the grass is greener on the other side, but I heard a good sermon.” It says that is the way we were.

並不是「然而我做了一個決定，然而我改變心意了，然而我看見我要往哪裡去，然而我看見另一

邊的青草地更美麗，然而我聽到很棒的講道。」而是我們本來就是如此。

“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead he quickened us with Christ.” The difference is God not you.

「然而神既有是豐富的憐憫，用祂偉大的愛來愛我們，甚至在我們死在過犯中的時候，差派耶穌來救活我們。」改變是來自神，不是你。

It is not “But I anything.” It is “But God.”

並不是「但我做了什麼...」而是「然而神...」

I was on the slippery slide to hell. I was on the toboggan road to eternal damnation. I was on the Damascus road to burning, but God stopped me because he loved me. And he wouldn't let me go. Oh love that, ...God will not let me go!

我坐在快要跌入地獄裡的滑梯上，我坐在平底雪橇滑向永恆的刑罰之中，我在前往大馬士革的路上，但神阻止了我，因為他愛我。他不讓我走，喔，是那樣的愛，神不再讓我離開。

Look back at the text. The doctrine of election is a doctrine of praise. Secondly, it is a doctrine of love. Thirdly, it is a doctrine of eternal grace. God hath from the beginning chosen you.

看接下來的經文，第一，揀選的教義是讚美的教義。第二，是愛的教義；第三，是永恆恩典的教義。神從起初揀選了你們。

Now, my friends, I want you to look at Acts 15:18, “God hath from the beginning...” Can you tell me when the beginning was? Huh?

現在，朋友們，我想要你們看使徒行傳 15:18 「神從起初...」你們可以告訴我，起初是什麼時候嗎？

Well, the Scripture say, “In the beginning was the Word and the Word was with God and the Word was God. All things were made by him.” That is pretty far back, isn't it? Pretty far a piece. Way back yonder. “In the beginning God created the heavens and the earth. And God hath from the beginning chosen you to salvation.”

嗯，聖經說，「太初有道，道與神同在，道就是神。萬物是藉著他造的。」（譯註：約翰福音 1:1,3）這真的是很久以前，不是嗎？非常非常久遠以前。「起初，神創造天地。（譯註：創世紀 1:1）而神從起初已揀選了你們，使你們得救。」（帖撒羅尼迦後書 2:13）」

And here it says in Acts 15:18, “Known unto God are all his works from the beginning of the world.” That is when it took place. That is when God loved you. That is when God chose you. When no sun, moon or stars were in the sky, when no angel walked across the heavens, when no earth was hurled into space, when there was no being, no motion, no time. God loved us and chose us. And he said, “I am the Lord I change not. The same yesterday, today and forever.”

使徒行傳 15:18 裡說：「這話是從創世以來顯明這事的主說的。」那是發生的時間，那是起初神愛你們的時候，那是神揀選你們的時候。當天空還沒有太陽、月亮、星宿的時候，諸天還沒有天使行走的時候，地球還沒有投入面空間的時候，還沒有生物、動作、時間的時候，神就愛我們，並且揀選了我們。他說：「因我耶和華是不改變的。」（譯註：瑪拉基書 3:6）昨日、今日、一直到永遠，是一樣的。」（譯註：希伯來書 13:8）

In John chapter 6:64, it says, “Jesus knew from the beginning who would betray him and who would believe him, from the beginning.” This grace of God is eternal. God hath from the beginning.

約翰福音 6:64 說：「耶穌從起頭就知道，誰不信他，誰要賣他。」神的恩典是永恆不變的，從起初就是如此。

Now, look at the text again, II Thessalonians 2:13. Let’s move on. It is a doctrine of praise. It is a doctrine of love. It is a doctrine of eternal grace. It is a doctrine of redemption. “God hath from the beginning chosen you,” one two words here that are vitally important, “to salvation, to salvation.”

我們再看經文，帖撒羅尼迦後書 2:13，我們繼續看。這是讚美的教義，這是愛的教義，這是永恆恩典的教義，這也是贖罪的教義。「神從起初揀選了你們，叫你們能以得救。」這段經文短短的幾個字跟性命攸關，「能以得救，能以得救。」

Now, my friends, and I want this clearly understood, election is not salvation. It is unto salvation.

現在，朋友們，我要你們清楚的明白這一點，揀選不是救恩，而是以至得救。

A man is not saved, he is not made a new creature, he is not presented faultless as a child of God before the throne of God because of election, but because Christ died for him. It's because Christ is his substitute, because Christ is his Savior.

不因為是揀選，人並沒有得救，並沒有成為新造的人，並不像君王寶座前的神的孩子那樣完美無缺；但因為基督為他而死，因為基督代替了他，因為基督是他的救主。

Election didn’t save me, Christ did. I was elected to salvation. Christ lived for me. He died for me. I am saved. I am forgiven because Christ satisfied the justice of God.

並不是揀選拯救了我，而是基督。我是被揀選而得救，基督為我而活，為我而死，我才得救。因為基督成就了神的公義，我才得赦免。

Election didn’t satisfy the justice of God. Christ did. I am righteous because Christ obeyed the law. I am healed by his stripes. God chose us in Christ. He called Christ his elect. Christ is the first born of every creature. We were chosen in Christ. We were elected to be saved.

並不是揀選滿足了神的公義，而是基督。因為基督遵守律法，我才成為公義的，因他受的鞭傷，我才得醫治。神在基督裡揀選了我們，他稱基督是他所立的，基督是首生的，在一切被造的以先。（譯註：哥羅西書 1:15）我們在基督裡蒙揀選，我們蒙揀選而得救。

Now, stay with me a minute. Listen real careful. Old brother Muse used to say, “Don’t move a hand nor a hair.” Just a minute. Now then, somebody says, “Well, what about all the other people in the world. What about all the other people?”

現在，請注意，仔細聽好，Muse 弟兄過去曾說：「不要動手，連一根毛髮都不要動。」現在，又有人說：「那麼世界上其他人怎麼辦，其他人怎麼辦？」

Well, let me ask you something. Is there anybody here who wishes to be holy? Is there anybody here who wishes to be regenerated? Is there anybody here who wishes to be sanctified, who wants, above all things, to be like Christ? Is there anybody here who wants to be delivered from sin, who wants to walk with God? Is there anybody here who wants to live in and love God and be filled with the Spirit of God? Is there anybody here who wants to be just like Christ?

讓我問你們，在場有任何人希望成為神聖嗎？在場有任何人希望重生嗎？在場有任何人希望成為聖潔的嗎？有人想要超過萬物，如同基督嗎？在場有任何人想要從罪惡中釋放，想要和神一同行走嗎？在場有任何人想要住在神裡面、愛神，並且被聖靈充滿嗎？在場有任何人想要和基督一樣嗎？

Somebody says, “Preacher, I do.”

有人說：「牧師，我想要。」

Oh, believe me, then you are elected. You are elected. You are chosen. Anybody who wants what I just talked about can have it.

喔，相信我，你就是蒙揀選了，你被揀選了。任何人想要我剛剛所說的，都可以得著。

“I thought you preached God elected people to heaven or to hell.”

「我以為你要傳講神揀選人，上天堂或是下地獄。」

That’s not what I preached. Now somebody may preach that, but I don’t.

那不是我要說的。有人也許會這麼說，但我不會。

The Scripture says we are elected to be holy and without blame. He hath chosen us in Christ that we might be holy, that we might be a peculiar people. Men are elected to salvation. Men are elected to holiness and through that to heaven. But when God elects his people to make them like Christ they enjoy a little bit of heaven right here. It is not just a future thing. I am going to go on.

聖經說我們被揀選而成為聖潔無可指責，他在基督裡揀選我們，成為聖潔的國度，成為屬神的子

民。人蒙揀選而得救，人蒙揀選而進入聖潔，藉此進入天堂，但神揀選他的子民，使他們如同基督，能夠在此地享受一點天國的滋味，那不是只發生在未來的。我要繼續下去。

Now, listen. But somebody else out there says, “Well, I don’t want to be holy. I don’t want to give up the world. I don’t want to give up evil. I don’t love worship. I don’t enjoy the presence of God. I don’t love the Word of God. I don’t love the gospel.”

現在，聽著。然而有人卻說：「我不想要成為聖潔，我不想要放棄這世界，我不想要放棄邪惡，我不愛敬拜，我不喜歡神的同在，我不愛神的話語，我不愛福音。」

Then, my friend, why do you grumble that God hasn’t elected you to a life that, by your own admission, you don’t like? You don’t want. Huh?

那麼一來，我的朋友，那你為何要抱怨神沒有揀選你進入一個你不喜歡的生命呢？反正你不要嘛？

“I don’t think it is fair for God to elect you and pass me by.”

「上帝揀選你，卻忽略我，我覺得不公平。」

Do you want it?

你想要嗎？

“Well, now, I don’t.”

「呃，我現在不想。」

Well, don’t grumble if God doesn’t make you take it. You wouldn’t be happy. You would be miserable. If God chose you to be holiness you wouldn’t like it. If God forced you into the kingdom of God you would rebel against it.

那麼請別抱怨神沒有讓你接受它，因為你不會高興的，你會很困苦，如果神揀選你成為聖潔，但你並不喜歡，如果神強迫你進入神的國，你將來會反叛它。

One preacher said, “If God took you to heaven you would get a wheel barrow and shovel and dig up the gold and try to sell the streets. You would have angels fighting before dark.” You wouldn’t like it up there. You prefer drunkenness to sobriety. You prefer dishonesty to honesty. You prefer evil to good. And the most ridiculous thing I ever heard is for a man to complain that he hasn’t been elected to something that he doesn’t want.

有位牧師說過：「如果神帶你進入天堂，你會得到一輛手推車和鏟子，挖金子到街上去賣，你會有天使在天黑前爭戰。」你不會喜歡這種情況，你喜歡酩酊大醉勝過清醒，你喜歡不正直勝過正直，你喜歡邪惡勝過良善。我聽過最荒謬的事情，就是有一個人抱怨他從來沒有被揀選得到他不喜歡的東西。

Suppose the church here has individual theater seats and every seat is full, absolutely full, not a seat left. And a fellow standing outside the church. There is not a seat left, now. And he is standing outside the church and he says, "It is a shame. It is a dirty shame that they don't make that place bigger. It is a shame. I don't have a place in there. I don't like the preacher and I don't like his gospel and I don't like the folks who are there, but I think it...I would be miserable if I was in there, but it is not right for them not to provide me a seat."

假設這裏的教會有獨立的會堂和座位，每個座位都坐滿了，完全沒有空位，有個人站在教會外面，沒有剩餘的座位可以坐，他在教會外面說：「真是太糟了，你們竟然沒有把場地弄大一點，真是太丟臉了，我竟然沒有位子，我不喜歡這個牧師，我不喜歡他的福音，我也不喜歡裡面的人，但我覺得...如果我在裡面的話，我也會很淒苦，但他們沒有給我座位，是他們的不對。」

This is ridiculous and you see the folly of it. Almighty God is going to save all whom he can wisely save. And God Almighty is going to redeem all who want redemption. And God Almighty is going to make holy everybody who is willing to be made holy. And God Almighty is going to bring to Christ every person who wants to come to Christ.

這真是荒謬，你看多麼愚昧。全能的神會拯救他所要拯救的人，全能的神會贖回想要得到救贖的人，全能的神會讓所有想要歸於聖潔的人成為聖潔，全能的神會帶給基督每個想要回到基督裡的人。

That's right. I don't care who it is. I don't care where he is, what color his skin is. I care not what denomination he is. I say every man...now I didn't say he is going to take everybody to heaven that wants to go to heaven. I said he is going to make holy everybody who wants to be holy. And he is going to make a part of Christ everybody who wants to be a part of Christ. He chose you to salvation.

沒錯，我不在乎是誰，我不在乎他在哪裡，他是什麼膚色，我不在乎他是什麼宗派，我說的是每個人，我並沒有說他要把想要上天堂的每一個人帶往天堂，我是說他會讓所有想要歸於聖潔的人成為聖潔，他會讓每個想要成為基督一部分的人成為基督的一部份。他揀選你們而得救。

Now, look at the next line. Election is a doctrine of holiness.

讓我們看下一行，揀選是聖潔的教義。

Now, listen to me. There have been thousands of people who have been ruined by misunderstanding election and misunderstanding a decision for Christ.

現在，聽我說，已經有成千上萬的人，因為誤解揀選的教義，和誤解為基督的決定，而被毀了。

Let me quote some Scripture. "If any man be in Christ he is a new creature." "If any man have not the Spirit of Christ, he is none of his." "If any man love not our Lord Jesus Christ, he is accursed." "If any man love not his brother he is a liar and the truth

is not in him.” “If any man love the world, the love of God is not in him.”

讓我引用聖經的話語：「若有人在基督裏，他就是新造的人。」（譯註：哥林多後書 5:17）「人若沒有基督的靈、就不是屬基督的。」（譯註：羅馬書 8:9）「若有人不愛主，這人可詛可咒。」（譯註：哥林多前書 16:22）「人恨他的弟兄，就是說謊話的。真理也不在他心裡了」[人若愛世界，愛父的心就不在他裡面了]（譯註：約翰一書 4:20、2:4）

Now, I know the elect are not perfect and they are not spotless, but you can take their lives as a whole and you can take the direction and tenor and bend of their will. They love God. And they love his commandments and they love his law and they love his people and they walk in communion with him because God chose them to salvation through sanctification of the Spirit. And they have a victorious life because they have a victorious Lord.

現在我知道神的選民並非完美無暇，但你們可以從他們的生命，你可以看見他們意念的方向、目標和轉戾點。他們愛神，他們愛他的誡命，他們愛他的律法，他們愛他的子民，他們與神一同行走，因為神揀選他們而得救，藉著聖靈得成聖潔。他們有得勝的生命，因為他們有一個得勝的主。

And then last of all, and I close. Election is a doctrine of means.

最後，揀選是方法的教義。

You say, “Well, you say God chose people to salvation. He is going to save them whether we preach or not.”

你說：「你說神揀選人們得以得救，無論你有沒有向他傳道，他都會得救。」

No, he is not. No, he is not either. You turn to Romans 10. In Romans chapter 10 it says, in Romans the 10th chapter, “Whosoever shall call upon the name of the Lord shall be saved, but how shall they call on him in whom they have not believed and how shall they believe in him of whom they have not heard? And how are they going to hear without a preacher?” God hath from the beginning chosen you to salvation through sanctification of the Spirit and what? ...Belief of the truth. And those two things are essential.

不，他不會得救，請你們翻到羅馬書第十章，羅馬書第十章說：「13 因為凡求告主名的就必得救。14 然而，人未曾信他，怎能求他呢？未曾聽見他，怎能信他呢？沒有傳道的，怎能聽見呢？」「從起初神揀選了你們、叫你們____怎麼樣？又被聖靈感動成為聖潔、能以得救。」相信真理。這兩件事非常重要。

The setting apart of the Holy Spirit, the work of the Holy Spirit and the hearing of the Word of God are essential. God hath chosen by the foolishness of preaching to save them that what? ...Believe. And as many as were ordained to eternal life did what? ...They believed.

聖靈的分別，聖靈的作為和聽見上帝的話語是非常重要的，神揀選我們，用人所當作愚拙的道

理拯救那些怎麼樣的人？那些「信」的人。（譯註：哥林多前書 1:21）凡預定得永生的人都信了。（譯註：使徒行傳 13:48）

You say men will get in heaven whether he is elect or not elect. There is no man who will ever be saved without hearing the gospel. “Knowing, brethren beloved, your election of God for our gospel, our gospel came to you in power.”

你說不管有沒有被揀選，人都會上天堂。但沒有人未聽過福音就得救的。「被神所愛的弟兄啊，我知道你們是蒙揀選的；因為我們的福音傳到你們那裏，在乎權能。」（譯註：帖撒羅尼迦前書 1:4-5）

Have you felt your sins? Have you heard the gospel? Do you want God's grace? Will you receive him? Will you believe him?

你是否感覺到自己的罪？你有沒有聽過福音？你想要神的恩典嗎？你要接受他嗎？你要相信他嗎？

“Yes, I will, preacher.”

「是的，牧師我要。」

Then God made you willing and you are one of the elect.

那是神讓你願意，你是被揀選的一份子。

And I say this in closing.

以下是我的結語。

Christ is the doctrine and Christ is the doctor. Christ is the revelation and Christ is revealer. And Christ is the light of men and Christ is the illuminator. And Christ is the message and Christ is the messenger. And he is exalted in every word of the gospel because Jesus Christ is the sum and substance of the gospel. And we have been, back in eternity, chosen of God and predestinated to be like his Son. And men will praise him in heaven who have learned to praise him on this earth.

基督是那教義，基督是醫治者；基督是那啟示，基督是啟示者；基督是那照亮人的光，基督是照明者；基督是那信息，基督是上帝的使者。福音裡的每一個字都是高舉基督，因為耶穌基督是福音的總結和實質。歸於永恆，我們已經被上帝揀選，命定成為神的兒女。人們學習在地上學習讚美神，將來也會在天堂讚美神。

Our Father, bless this message. We confess that we know nothing. We are but children.
But we...

天父求你賜福於這段信息，我們承認我們什麼都不知道，我們只是孩子。

但我們...