

## **ELECTION: IT'S DEFENSE, IT'S EVIDENCES, IT'S EFFECT**

蒙神揀選：這是防護，這是證據，這是結果

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**Tonight I would like you to open your bibles and follow along with me while we study God's Word. And if you care to, jot down a few notes to remember on this subject, ...I'm speaking on the subject, "Election, it's defenses, it's evidences, it's effects. The doctrine of election.**

今晚請你們翻開聖經並跟著我，讓我們一起學習神說過的話。如果你願意的話，可以為這個主題記下筆記，我要講的主題是“蒙神揀選，這是防護，這是影響，這是結果”，有關蒙神揀選的教義。

**Let's read our text in, I Thessalonians 1:4, "Knowing, brethren beloved, your election of God."**

讓我們一起閱讀帖撒羅尼迦前書 1:4 “被神所愛的弟兄啊，我知道你們是蒙神揀選的。”

**C. H. Spurgeon said, "When we announce a topic such as this, ...election, we get the following objections, ...first of all, a man will say, "why preach on such a profound and controversial subject as election?" Why preach on election? It's profound, it's deep, it's controversial, so why preach on it?"**

C.H. Spurgeon說過，「當我們發表這樣一個主題，比如…蒙神揀選，我們會有以下的反對意見…」首先，有人會說，「為什麼要宣揚「蒙神揀選」這樣一個既深奧又含有爭議性的主題呢？為什麼要宣揚蒙神揀選？這是深奧難懂又含有爭議性的，為什麼要宣揚蒙神揀選？」

**Answer: Because it is in the Word of God. And we're commanded to preach the Word of God.**

答案是：因為它是神說的話，並且我們被賦予使命要宣揚神說的話。

**Paul said, "I've not shunned to declare unto you all the counsel of God." Acts 20:27. Election is part of that counsel. "I kept back nothing that was profitable unto you, ..." Acts 20:20 And a subject such as "election" is most profitable.**

保羅說：「因為神的旨意，我並沒有一樣避諱不傳給你們的」使徒行傳20:27。蒙神揀選就是這個旨意的一部分。「凡於你們有益的，我沒有一樣避諱不說的…」使徒行傳20:20。而「蒙神揀選」這樣的主題是最有助益的。

**It's mentioned so many times in God's Word. And we must preach it.**

在神說的話裡，它被提到如此多次，並且我們必須宣揚它。

**The second objection: Granted, election is in the Bible, ...but shouldn't we keep**

**back from the people some things, ...shouldn't we leave some things to be settled by the preachers and the theologians and just keep it from the people?**

第二個反對意見：就算...蒙神揀選這件事存在聖經裡，難道我們不應該對人們保留一些事情...難道我們不應該保留一些事情讓牧師們和神學家來解決並且將這件事保留而不讓人們知道？

**Answer: That's Roman Catholic doctrine. That's what the Roman Catholic church was built upon. That was the very theory by which the Catholics kept the Bible from the people and led them to burn Bibles instead of letting people have the Word of God. When men wanted to print the Bible, their printing presses were destroyed and their copies of God's Word burned. And this is what lead to the false doctrine invented by popes and priests such as, purgatory, immaculate conception, the ascension of Mary and so forth.**

答案是：那是羅馬天主教的教義，羅馬的天主教堂是建立於這樣的教義之上，基於這樣的理論，天主教徒們控制住聖經不讓人們知道，並且毀掉聖經而不讓人們知道神說的話。當大眾們想要印刷出聖經的時候，印刷模子都被毀掉，並且已經印刷出並記載神的話的書本都被燒了。這導致了教宗、神父發明出來錯誤的教義，例如：滌罪、完美而無過失的觀念、聖母瑪利亞蒙召升天，諸如此類的錯誤教義。

**They kept back the Word from the people and the priests and pope decided what they'd let the people have. That's popish doctrine. You must not keep back anything that's in the Bible from the people.**

他們控制住神說的話不讓人們接近，教宗和神父們決定他們想讓大眾知道的事，那是天主教的教義。你不可以如此的控制住聖經而不讓人們接近。

**The third objection: But aren't some doctrines dangerous?**

第三個反對意見：但是有些教義是危險的，不是嗎？

**Answer: My friend, truth is never dangerous. If it's properly preached and properly taught for the glory of God, in the power and strength of the Holy Spirit, truth can never be dangerous. If it's so, it's not dangerous.**

答案是：我的朋友，真理從來不會是危險的。如果真理得到適當宣揚，在聖靈的力量之下，

為了榮耀神適當的教導，真理從不會是危險的，如果是如此，真理不會是危險的。

**Error is dangerous! To teach a falsehood is dangerous. But truth is never dangerous. It doesn't matter what the truth is, it cannot be dangerous.**

錯誤才是危險的！教導謬誤是危險的。但是真理從來不會是危險的。無論是什麼樣的真理，都不會是危險的。

**The fourth objection: But do not some men abuse the doctrine of election? Do not some men misuse the doctrine of election?**

第四個反對意見：但是，不是有人會濫用了蒙神揀選的教義嗎？不是有人會誤用了蒙神揀選的教義嗎？

**Answer: They certainly do! But if we destroy all the things that men abuse and misuse, we wouldn't have anything left! For example, we would not have no rope because some men hang themselves, so you would have to do away with all ropes.**

**We'd have no knives because men cut themselves. We wouldn't have any water because men drown themselves. And you wouldn't have any medicine because men become drug addicts to medicine. So, if you destroy everything that men abuse, you wouldn't have anything left.**

答案是：一定會！蒙神揀選的教義一定會被誤用！但是如果我們摧毀掉所有會被濫用和誤用的事物，那麼就沒有任何東西會留下來了！舉例來說，我們不可以有繩子，因為有人會用來吊死他們自己，所以必須遠離所有的繩子。我們不可以有刀子，因為有人會割到他們自己。我們不可以有任何的水，因為有人會溺死他們自己。不可以有任何的藥品，因為有人會變得藥物成癮。所以，如果摧毀掉所有會被濫用的東西，那就沒有任何東西會留下來了。

**Of course men abuse the doctrine of election. They abuse every doctrine in God's Word. But we do not keep back the truth of God's Word because fools misuse it and abuse it.**

當然，人們會濫用蒙神揀選的教義。神說的話裡所有成為教義的都會被濫用，但是我們不可以因此而排斥神說的話當中的真理，只因為愚笨的人們會誤用它並且濫用它。

**The next objection: But some men have taken the doctrine of election and become indifferent to holiness, ...they've become careless in their daily lives. And they use the doctrine of election as an excuse and they become antinomian.**

另一個反對意見：但是，有人接受了蒙神揀選的教義並且對神聖變得冷淡...他們變得對自己日常的生活毫不在意，而且把蒙神揀選的教義當做是一種藉口，變成反對遵從道德，只要有信仰就好。

**Men have always found an excuse for their sin. It doesn't matter under what dispensation. Adam blamed his sin on Eve. Eve blamed her sin on the serpent. Aaron blamed his sin on the fire. Just come down through the scripture and you'll find, not only in the scripture, but in our own experiences, we've always have been able to justified ourselves and find some excuse for sin. And if a man didn't find the doctrine of election as an excuse for his sin he'd find something else.**

人們總是替自己的罪惡找藉口，無論神的旨意是如何。亞當歸咎他的罪惡到夏娃身上，夏娃

歸咎她的罪惡到撒旦身上。亞倫將他的罪惡歸咎於大火。透過聖經你將會發現，不只是在聖經裡，在我們自己的經驗裡也是如此，我們總是為自己的行為合理化並且為罪惡找藉口。如果一個人不將蒙神揀選的教義當作藉口，他也會為他的罪惡找其他藉口。

**One old man said, "The sun will ripen a smelly weed just as well as it will ripen an apple tree. But the fault is not in the sun, it's in the nature of the weed."**

一位老人家說過：「太陽會使得一堆雜草發臭，同樣的她也會讓蘋果樹變得成熟，但是錯誤並不在太陽本身，而是雜草的本性如此。」

**When the sun shines and that old smelly obnoxious weed grows and flourishes, so does the apple tree. The same sun that produces fruit also produces a weed with a terrible odor. But the fault is not in the sun. It's in the weed. It's of a different nature.**

當太陽照射時，發臭又令人討厭的一堆雜草會成長並變得茂盛，蘋果樹也會如此。同一

個產生水果的太陽，也會產生發臭難聞雜草，但是錯誤並不在太陽，而是在雜草，因為不同的本性所以如此。

**And certainly, men have taken the "doctrine of election" and the "doctrine of preservation" (the security of the believer), ...many biblical doctrines and use them to become careless and indifferent to holiness and righteousness but that's not the fault of the doctrine, that's the nature of the sinner.**

當然，人們接受了「蒙神揀選的教義」和「維護的教義」(信徒的安全) …以及許多聖經中的教義，並且利用這些教義，對於神聖和正直，變得毫不在意並且冷漠，但這並不是這些教義的錯，那是因為有罪的人的本性如此。

**Sixthly, (next objection): But I've heard it said that believing in election will dampen your missionary zeal and kill evangelism.**

第六，(再接再厲的反對意見)：但是，我曾聽過有人說，相信蒙神揀選會消沉傳教的熱情，毀掉福音。

**Answer: Nobody taught election more strongly than our Lord. He said, "All that my Father giveth me shall come to me; and him that cometh to me I will no wise cast out.", John 6:37. In John 17:9, Christ said, "...I pray not for the world, but for them which thou has given me;". He said to the Pharisees, "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life;", John 10:26-28.**

答案是：沒有人比神更加的努力教導蒙神揀選的觀念。祂說：「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。」約翰福音6：37。在約翰福音 17:9，基督說：「…我不為世人祈求，卻為你所賜給我的人祈求；」祂對法利賽人說：「只是你們不信，因為你們不是我的羊。我的羊聽我的聲音，我也認識他們，他們也跟著我。我又賜給他們永生；他們永不滅亡。」約翰福音10：26-28。

**But our Lord Jesus Christ came into this world to save sinners. He loved sinners, He came to save sinners. He believed in election. He said, "Father I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." Luke 10:21.**

但是我們的神，耶穌基督來到這個世界來救贖罪人，祂愛罪人，祂來救贖罪人。祂相信蒙神揀選，祂說：「父啊，天地的主，我感謝你！因為你將這些事向聰明通達人就藏起來，向嬰孩就顯出來。父啊！是的，因為你的美意本是如此。」路加福音 10:21。

**Christ turns to the sinner and says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matthew 11:28.**

基督轉向這個有罪的人並且說：「凡勞苦擔重擔的人可以到我這裡來，我就使你們得安息。」馬太福音 11:28。

**The apostle Paul taught election, II Thessalonians 2:13, "But we are bound to give thanks alway 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:".**

門徒保羅教導蒙神揀選，在帖撒羅尼迦後書 2:13 中教導：「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。」

**Romans 8:29-30, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."**

**And yet Paul was the first great missionary to the Gentiles.**

羅馬書 8:29-30「因為他預先所知道的人，就預先定下效法他兒子的模樣，使他兒子在許多弟兄中作長子。預先所定下的人又召他們來；所召來的人又稱他們為義；所稱為義的人又叫他們得榮耀。」並且保羅仍然是對外邦人的第一位偉大的傳教士。

**Paul spent his very life preaching the gospel of Jesus Christ. He was put in prison. He was stoned. He was beaten. He was ship wrecked. He finally was beheaded preaching the gospel to sinners.**

保羅終其一生都在宣揚耶穌基督的福音，他被關進監獄，被扔石頭，被打擊，他的船被弄沉，最後他因對罪人們傳福音而被斬首。

**Time would not permit me to name the Luthers, and the Calvins, and the Spurgeons, and the Whitfields, and the Careys, and the Judsons, ...every great preacher whom God has ever used, believed the doctrine of election. But it did not make them less missionary or less evangelistic, it made them MORE evangelistic. It gave them a greater burden to say with the apostle Paul, "Therefore, I endure all things for the elect's sakes, that they may also obtain salvation which is in Christ Jesus with eternal glory." Paul's burden was that they would come to know the Lord who chose them in His own good pleasure and purpose.**

時間將會允許我說出the Luthers, the Calvins, the Spurgeons, the Whitfields, the Careys 和the Judsons…。每一個神曾經用過的偉大傳教士，都相信蒙神揀選的教義。但是這並不使得他們消沉傳教的理念或是減少傳遞福音，這使得他們「更多」的傳遞福音。這給了他們更沉重的負擔要和門徒保羅一起說，「因此，為了上帝的選民的緣故，我忍受所有的事情，他們也可以得到耶穌基督的救贖，得到永恆的榮耀。」保羅的負擔來自於，他們需要了解因為神自己的意願和目的而讓他們被揀選。

**Next: But can we preach election too much?**

接下來：我們該過分宣揚蒙神揀選嗎？

**Answer: We certainly can. Take any doctrine and preach it exclusively and you distort it.**

答案是：我們當然不可以。將任何的教義拿來過份宣揚，你便扭曲了它。

**The prettiest face in the world would become ugly if you enlarge the nose or enlarge the mouth or enlarge the ears. Proportion is beauty and to preach every truth in fair proportion, keeping back nothing nor exaggerating any, is to preach the beauty of truth.**

世上最美的臉孔也會變得醜陋，如果你使得鼻子變大或是使得嘴巴變大或是使得耳朵變大。均衡是一種美，並且依照公平的比例來宣揚每個真裡，不做任何保留也不做任何誇

大，就是宣揚真理的美。

**We preach election, ...we preach responsibility.**

我們宣揚蒙神揀選，...我們宣揚義務。

**We preach sovereignty, ...we preach accountability.**

我們宣揚主權，...我們宣揚負責任。

**We preach God's purpose in grace, ...we preach man's responsibility to obey God.**

我們宣揚神的恩典，...我們宣揚人要聽從神的義務。

**We do not apologize for telling men the truth. Yes, you preach any doctrine exclusively and you distort it. You make it ugly. You get it out of proportion from the rest of the Word of God.**

我們不因為告訴人們真理而道歉。是的，你過份宣揚任何一個教義，你便扭曲了它，妳使它變得醜陋，你使它和其他神說的話變得不均衡。

**I have a four fold outline tonight and I am going to answer four questions that I think will be helpful to you on this subject, "Election, it's defenses, it's evidences and it's effect".**

我今晚有四份的大綱，並且我將回答四個我認為在這個主題，「蒙神揀選：這是防護，這是影響，這是結果」裡，對你們有幫助的四個問題。

**First of all I am going to answer this question: What is the doctrine of election?**

**Then secondly I am going to answer this: What are the defenses, ...the hedge**

**that is built around the doctrine of election? And the third, What are the**

**evidences that a man is elect? Are there some evidences that we are elect? The**

**bible tells us some. And the fourth question: What are the effects of the**

**doctrine of election?**

首先，我要來回答這個問題：什麼是蒙神揀選的教義？接著，我要回答：這些防護是什麼，...建立在蒙神揀選的教義，周圍的界限是什麼？第三，神的選民的證據是什麼？有什麼證據證明我們是蒙神揀選的？聖經裡告訴了我們一些。第四個問題：蒙神揀選的教義有什麼樣的影響？

**First of all, what is the doctrine of election? I believe in the doctrine of election.**

**Most of you in this church believe it. The bible teaches it and our forefathers preached it. It's in our catechisms, in our creeds and in our confessions of faith.**

**What is the doctrine of election?**

首先，蒙神揀選的教義是什麼？我相信蒙神揀選的教義。在這間教堂大多數的你們都相信這件事，聖經教導這件事並且我們的祖先都宣揚它，它存在於我們的教義問答之中，在我們的使徒信條中以及在我們的信仰之中。什麼是蒙神揀選的教義？

**Paul said in I Thessalonians 1:4, "Knowing, brethren beloved, your election of God."**

保羅在帖撒羅尼迦前書 1:4說：「被神所愛的弟兄啊，我知道你們是蒙揀選的。」

**First of all, the cause of election, ...or the motive of election is found in God, not**

**in man. The cause of election is found in God. God said, "...I will proclaim the**

**name of the Lord before thee; and will be gracious to whom I will be gracious, and**

**will show mercy on whom I will show mercy." Exodus 33:18-19**

首先，蒙神揀選的原因...或是揀選的動機是在於神，而不是在於人。蒙神揀選的原因可

以在神這裡找到，神說：「…我要宣告我的名，我要恩待誰就恩待誰，要憐憫誰就憐憫誰」出埃及記 33:18-19。

**The cause or motive in election is found in God. God is plenteous in mercy. God delights to show mercy. God is love. The cause of salvation, the motive for salvation is not found in man. It's found entirely and wholly and completely in God.**

蒙神揀選的原因或是動機可以在神這裡找到，神是充滿恩典的，神樂於展現恩典，神即是愛。救贖的原因，救贖的動機在人這裡是找不到的，完完全全都在神這裡才找得到。

**Salvation began with God. Salvation was purposed by God. Salvation comes from God. Salvation is ours because God was pleased to give it.**

救贖從神這裡開始，救贖是神的目的，救贖來自於神，救贖是屬於我們的因為神樂於給予救贖。

**You cannot find in man any cause of election, any motive for election. God loved the unlovable. God forgave sinners. God loved us when we were dead in trespasses and sins. The whole and complete cause, and motive, and reason for election is found in God.**

從人的身上是找不到任何蒙神揀選的原因，找不到任何蒙神揀選的動機，神愛那些不受喜愛的人，神原諒有罪的人，當我們因受到侵害以及罪惡而死亡時，神是愛我們的，蒙神揀選的全部以及完整的原因、動機和理由都可以在神這裡找到。

**Now watch this second point, this is important, ...the NECESSITY of election.**

**The necessity for an election is found in man. The cause of election is in God.**

**The reason, the motive is in God. But why must there be an election? Why is election necessary?**

現在，請看第二個觀點，這是重要的，…蒙神揀選的必要性。蒙神揀選的必要性在人這裡可以被找到，蒙神揀選的原因是來自於神，原因、動機是來自於神，但是為什麼必須要有揀選呢？為什麼揀選是必須的？

**If God's going to have a people He HAS to elect the people. Why?**

**Here are some reasons: "And you will not come to me, that you might have life".**

**That's what Christ said in John 5:40. "You will not come to me", He said. Our**

**Lord said, "...how often would I have gathered thy children together, even as a**

**hen gathereth her chickens under her wings, and ye would not!" Matthew 23:37.**

如果神要有祂的子民，那麼祂必須揀選祂的子民。為什麼呢？理由如下：「然而你們不肯到我這裡來得生命」這是在約翰福音 5:40中基督所說的。「你們不肯到我這裡」，祂說。我們的主說：「…我多次願意聚集你的兒女、好像母雞把小雞聚集在翅膀底下、只是你們不願意！」馬太福音 23:37。

**The scripture says, "He came unto his own, and his own received him not." John 1:11.**

聖經上說，「他到自己的地方來、自己人倒不接待他。」約翰福音 1:11。

**The scripture says in John 3:19, "And this is condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."**

聖經在約翰福音 3:19說 「光來到世間，世人因自己的行為是惡的，不愛光，倒愛黑暗，定他們的罪就是在此。」

**The scripture says, "...the (natural) carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7**

聖經上說，「…原來體貼肉體的，就是與神為仇；因為不服神的律法，也是不能服」羅馬書 8:7

**"The preaching of the cross is to them that perish foolishness:..." I Corinthians 1:18.**

「因為十字架的道理，在那滅亡的人為愚拙…」歌林多前書1:18。

**Man is a sinful creature. He is an evil creature. He's bound by sin and bound by evil and bound by darkness and bound by death. He does not know God and he does not want to know God, ...not by nature.**

人是罪孽深重的生物，是邪惡的生物。人受到罪惡束縛、受到邪惡束縛、受到黑暗束縛並且受到死亡束縛。人不認識神並且不想認識神，…不是因為本性如此。

**Now man has "a god" and he is "a religious creature". But he does not want to know the God of the Bible. He does not want to know the living God. He does not have the will or the desire to know the living God. That's why election is necessary!**

現在人有了一位「神」並且成為有宗教信仰的生物，但是他不想認識聖經裡的神，他不想認識這位存在著的神，他沒有意志或是欲望想要認識存在著的神。這就是為什麼揀選是必須的！

**"You will not come to me ...", Christ says. He says that if we're ever brought together, I'm going to have to come to you.**

「你們不肯到我這裡…」，基督說。他說如果我們願意聚集在一起，我就會到你們這裡來。

**In John 15:16, Christ said to his disciples that they did not choose Him, He chose them. He said to them that they did not love him, ..."I loved you", he said. He said that they will not call, He must call them, ...you will not seek, I (Christ) must seek you.**

在約翰福音15:16，基督對那些不選擇祂的門徒說，祂揀選了他們。祂對那些不愛祂的信徒們說…「我愛你們」，祂說。祂說不是他們選擇祂，是祂選擇了他們，…不是你們尋找我，是我(基督)必須尋找你們。

**I John 4:10, "Herein is love, not that we loved God, but that He loved us."**

在約翰一書4:10，「不是我們愛神、乃是神愛我們。」

**We love ourselves. We love our sin. We love our evil, ...our particular kind of evil. Whether it be pride or selfishness or covetousness or lust, whatever it might be. We love our particular brand of evil. We love ourselves. And when the will of God crosses our will, that's when our real natures are unveiled and revealed.**

我們愛我們自己，我們愛我們的罪，我們愛我們的邪惡，…我們獨特的邪惡。不管是傲慢或是自私或是貪婪或是淫慾，不管是什麼，我們愛我們獨特的邪惡標誌，我們愛我們自己，並且當神的意志和我們的意志交錯時，就是我們真正的本性揭露並且顯現的時

候。

**Now get this right here and listen carefully, ...man is a free agent, he does not have a free will. Now I am going to illustrate that.**

現在，請糾正觀念並且仔細聆聽，...人是自由作用的，沒有自由意志。現在我要說明這件事。

**Many of you ask me about this (free agency and free will) after you've read about it in some of the old writer's articles. You read that we do not deny the free agency of man but we deny the free will of man. And I'm going to help you understand that. I'm going to clear that up as clear as I can for everyone of us.**

在你們閱讀過一些之前的作者所寫的文章之後，你們很多人問我這件事(自由的作用力和自由的意志)。你們閱讀過，我們同意人是自由作用的但是我們不同意人的自由意志，現在我要幫助你們了解這件事，盡我所能清楚的向大家解釋這件事。

**Ed, my friend, stand up would you? Stand up just a moment. OK, now be seated. Thank you.**

愛德，我的朋友，請你站起來好嗎?請站起來一下。好，現在請坐下。

**Now I illustrated the free agency of man right there.**

現在，我在這裡舉例說明了一個自由作用的人。

**Ed without any force or power outside of himself stood up. And then he sat back down. Agency means force or power or activity. He is an agent. And he is a free agent. Nobody held him down. Nobody pushed him up. He stood up by himself. He had the power to act. He had the power to stand up and be seated. He could do exactly what he wanted to.**

愛德在不受他以外的力量或是權能所控制之下站了起來，接著他坐下了。作用力代表力量或是權能或是活動，而他是個人，並且他是個自由作用的人，沒有人控制他坐下，沒有強迫他坐下，他自己站了起來，他擁有行動的權利，他擁有站起來和坐下權能，他完全可以做他想做的事。

**When I asked him to stand up he could have remained seated, but he stood up.**

**He had the power to do it. He had the strength to do it. He had the force and ability to do it.**

當我要求他站起來的時候他仍然可以坐著，但是他站了起來，他擁有權能這麼做，他有力氣這麼做，他有力量和能力做這件事。

**If we didn't have that, we would be dead logs, ...a tin can. The men who crucified Christ had the power to do it. They had the strength to do it. They had the hammer in their hands and the nails in their hands and they did it!**

如果我們沒有這樣的權利，我們會是不具有生命的木頭，...罐子，將基督釘死在十字架上的人有力量這麼做，他們有力氣這麼做，他們手上拿著榔頭和釘子而且他們做了這件事！

**We are free agents.**

我們是自由作用的人。

**Check the dictionary, ...agency is an activity or action. It's force. It's power. It's movement. We are free agents.**

查看一下字典，…作用力是一種活動或是行為，它是力量，是權能，是動作。我們是自由作用的人。

**I am free, if I want to, to jump over this podium. I would make a fool of myself. I'd hurt myself, but there is nothing to stop me. And there's no power to hold me back. I am a free agent.**

我是自由的，如果我想要跳過這個講台，我會讓自己看起來像個笨蛋，我可以傷害自己但是沒有任何事阻擋我做這麼做，而且沒有外在力量阻止我，我是自由作用的人。

**This is what I am talking about in free agency. We are free to act or speak or do what we wish to do.**

這就是我說的，自由作用力，我們可以自由的行動或是說話或是做我們想做的事。

**Now then, ...free will.**

接著，…自由意志。

**Ed, borrow Charles pocket knife and take the life of your daughter. Now you are not going to do that are you? He is not going to do that. He did the first thing I asked him to do. Why doesn't he do the second thing I asked him to do?**

愛德，向查爾斯借把小摺刀並且將妳的女兒殺了。你不會這麼做吧，不是嗎？他不會這麼做，他做了我要他做的第一件事，但是為什麼他不做我要他做的第二件事呢？

**He doesn't have the will to do that. That's against his nature. He loves her too much.**

他沒有想要這麼做的意志，這是違反他的本性的，他深愛他的女兒。

**Now he has the strength to do it. He has the power to do it. He's bigger than she is. He's stronger than she is. If he had the will he could take her life.**

**But he doesn't have the will to do it.**

現在他有力氣這麼做，他有力量這麼做，他比他女兒還要高大，他比他女兒還要強壯，如果他有這樣的意志，他可以殺了他的女兒，但是他並沒有這樣的意志要這麼做。

**Now listen to me, here's the illustration: Sinner, receive Christ! Love Christ! Crown Christ the Lord of your life. Can he do it? He certainly can, ...if he had the will. But he doesn't have the will to do it. He doesn't have the desire. He doesn't want to crown Christ.**

現在，聽我說，舉個例子：罪人，接受基督吧！愛基督吧！讓基督成為你生命的主，他可以這麼做嗎？他當然可以，…如果他有這樣的意志的話，但是他並沒有意志要做這件事，他不想這麼做，他不想讓基督成為他的主。

**You can say to a believer, ..."curse Jesus Christ". The believer will not do it.**

**He does not have the will to do it. He doesn't have the heart to. He loves Christ.**

你可以要一個信徒，…「詛咒耶穌基督」，但信徒並不會這樣做，他沒有要這樣做的意志，他沒有心要這樣做，他愛基督。

**Say to a believer, ..."praise Christ". He'll do that! He has that will, praise the Lord!**

告訴信徒，…「讚美基督」…，他會這麼做，他有這樣的意志要讚美主。

**A lost man, a dead sinner is a free agent. He can come to church. He can sing,**

**(just like you), the songs that you sing. He can read the Bible like you. He can see the gospel as you see it. He can hear the invitation. But there is no way he can crown Christ and enthrone Christ and receive Christ and believe Christ, ...why? He does not have the will. He does not have the desire. He does not have the "want to".**

一個迷失的人，一個死的罪人是一個自由作用的人，他可以來教堂，他可以唱歌(就像你們一樣)，唱那些你們唱的歌。他可以像你們一樣閱讀聖經，他可以像你們一樣看見福音，他可以聽見這些邀請，但是他並不讓基督成為他的主，不讓基督成為他的王並且接納基督並且相信基督，...為什麼呢?他沒有這樣的意志，他不想這麼做，他沒有想要這麼做的念頭。

**Who makes the difference? Turn to Psalm 110:3, "Thy people (people who love God. People who love Christ. People who bow to Christ. People who exult Christ. People who love His gospel) shall be willing in the day of thy power, ..."**

誰造成這些不同呢?請參閱詩篇 110:3, 「當你的民(愛神的人們, 愛基督的人們, 順從基督的人們, 為基督歡欣鼓舞的人們, 愛神的福音的人們)掌權的日子, ...」

**God has to do an operation, ...God has to do an operation on these wills of ours that are bound in sin. We have a will to do evil, not the will to do good.**

神必須做一件事, ...神必須對我們被束縛在罪惡的自由意志上做一件事, 我們有做邪惡的事的意志, 並不是做好事的意志。

**If God did not choose you, you'd never choose Him. You don't have a will to do it. If God did not call you, you'd never call on Him. You don't the will to do it. If God Almighty did not come to you and woo you and draw you, you'd never come to Him.**

如果神不選擇你們, 那你們永遠也不會選擇祂, 你們沒有這麼做的意志, 如果神不召集你們, 那麼你們永遠也不會呼喚他, 你們沒有這麼做的意志, 如果全能的神不走向你、懇求你並且吸引你, 你永遠也不會走向祂。

**Now that's free agency and free will illustrated.**

這就是舉例說明自有作用和自由意志。

**Ed had the power and ability to get to his feet and to sit back down. There was no restraining force stopping him, and that's the same way with you and me. We are a free agent. We can go out in the cold and come in from cold. We can go to church or stay away from church. We can curse and swear or speak plainly and righteously. We can do those things. There is nobody who puts words in our mouths and forces us to do those things. We're a free agent.**

愛德擁有權能和能力站起來並且坐下, 沒有限制的力量阻止他這麼做, 對你我而言, 也是如此。我們都是自由作用的人, 我們可以在寒冷的時候出門然後回來, 我們可以到教堂裡或是遠離教堂, 我們可以詛咒和咒罵或是直率和公正的說話。我們可以做這些事, 並沒有人強迫我們說什麼話並且強迫我們做那些事, 我們是自由作用的人。

**But Ed's will by nature, ...when I told Ed to take his precious daughter's life, ...no way, no way. That's not his will. That's not his desire. And the very demons of hell would have to fill him, and twist his mind, and change him, ...think**

**what an operation it would require to get him to do a thing like that. It would take the very forces of hell to do it. Powerful forces.**

但是愛德與生俱來的意志，…當我告訴愛德殺了他的女兒，…絕對不要，絕對不要，那並不是他的意志，那不是他所想要做的。並且那些來自地獄的魔鬼想要控制他，扭曲他的心意，並且改變他，…想著什麼樣的行動可以讓他做出像那樣的事，藉由所有來自於地獄的力量來這麼做。強大的力量。

**And that is same thing that must be done to get a sinner to bow to Christ. It takes the forces of God. Takes the power of God.**

並且要讓一個罪人順從基督也是同樣的一件事，需要神的力量，藉由神的力量。

**It's against our nature, against our will to enthrone Christ. We love self. We do not love God. We love darkness. We don't love light. We love evil. We don't love holiness. We love sin. We don't love truth.**

這麼違背我們的本性，違背我們的意志讓基督成為我們的主，我們愛我們自己，我們不愛神，我們喜愛黑暗，我們不愛光明，我們喜愛邪惡，我們不愛神聖，我們喜愛罪惡，我們不愛真理。

**That's the reason why Christ said to Nicodemus, "you must be born again". There has to be a complete reversal of your nature. There has to be a new nature and new will to make you love what you hate and make you hate what you love.**

**Does that help you understand?**

那就是為什麼基督對尼哥迪姆說，「你必須再重生過一次。」你的本性必須完全的反轉過來，必須有新的本性和新的意志讓你愛你所憎恨的並且讓你憎恨你所愛的。我這樣解釋你們懂了嗎？

**That's the "necessity of election". That's the reason God must choose. The unbelieving sinner has as much aversion to crowning Christ, as Ed has to taking his precious daughter's life, ...there's just as much aversion and just as much rejection. It takes the power of God to make the sinner do what he does not want to do.**

這就是「揀選的必要性」。這就是神必須選擇的原因，不相信的那些罪人非常不願意讓基督成為他們的主，就像愛德必須殺了他的寶貝女兒一樣，…如此的不願意和如此的反對。必須藉由神的力量讓有罪的人們做那些他們不想做的事。

**I had a young woman write me who listens to my radio broadcast and she said, "when you'd come to an end of message and say, "I must quit"". She said, "I wish you wouldn't quit". But she said, "I remember the day when I first listened, I wished you'd quit before you got started, ...because I detested to listen to preaching."**

曾有個聽我的廣播的年輕婦女寫信給我並且說道：當你到了訊息結束的時候並且說：

「我必須停止」她說，「我希望你不要停止」但是她說，「我記得第一天聽廣播的時候，我希望你在你開始之前就停下來，…因為我厭惡聆聽講道。」

**Her nature is different.**

她的本性是不同的。

**Election is sovereign. God said in Exodus 33:19, "I'll show mercy on whom I will**

**show mercy”.**

蒙神揀選是至高無上的。神在出埃及記33:19說，「我要恩待誰就恩待誰」

**Election is free. Whatever may be God's reason for choosing you, it is not found in you. It's found in Him.**

蒙神揀選是自由的。無論神選擇你的原因是什麼，在你這裡是找不到的，而是在神那裡才找得到。

**Election is irreversible. The gifts and calling of God are without change. Romans 11:29, "For the gifts and calling of God are without repentance". God said, "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed".**

**Malachi 3:6**

蒙神揀選是不能取消的。神的禮物和選召是不能改變的，羅馬書 11:29，「因為神的恩賜和選召是沒有後悔的。」神說，「因我耶和華是不改變的，所以你們雅各之子沒有滅亡。」瑪拉基書3: 6。

**Election is effectual. Romans 8:29-30, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."**

蒙神揀選是有效力的。羅馬書 8:29-30，「因為他預先所知道的人，就預先定下效法他兒子的模樣，使他兒子在許多弟兄中作長子。預先所定下的人又召他們來；所召來的人又稱他們為義；所稱為義的人又叫他們得榮耀。」

**Election is personal. II Timothy 2:19, "The Lord knoweth them that are His".**

蒙神揀選是很個人的事。提摩太後書 2:19，「主認識誰是他的人」。

**Now remember under the first point, "What is election?, ...the cause of it?, ...the motive of it?, ...well, the REASON for it, IS FOUND IN GOD, NOT in the creature. The NECESSITY for it, is found in the creature.**

現在回想第一點，「什麼是蒙神揀選?...蒙神揀選的原因?...蒙神揀選的動機?...原因是在神這裡才能找到，不是在祂的創造物這裡。蒙神揀選的必要，在祂的創造物這裡可以找到。

**While he is a free agent and while he does not have any restraining forces to keep him from acting, he doesn't have the will to act. He doesn't have the will to act. He loves darkness. And God has to act upon him. God has to change his nature, ...give him a new nature.**

當一個自由作用的人沒有任何的力量控制他不要行動，這個人就沒有想行動的意志，他沒有想要行動的意志，他喜愛黑暗，神必須為他做事，神必須改變他的本性，...給他一個新的本性。

**Here's the second point: What are the defenses of the doctrine of election?**

第二點：什麼是蒙神揀選的教義所帶來的防護？

**What are the defenses of election?, ...that which guards it against attacks and abuse and misuse? If you will remember this, ...this will help you when you talk about the doctrine of election to guard against misuse and abuse. Firstly, election**

is not a doctrine understood at the beginning of your spiritual life, ...not normally, ...not usually.

什麼是蒙神揀選的防護?...保護它免於遭受攻擊和濫用和誤用?如果你記得這個，...這件事會幫助你，當你在談論蒙神揀選的教義來保護免於誤用和濫用的時候。首先，蒙神揀選不是一個你的靈魂一開始就會知道的教義，...不是慣例的，不是通常的。

**You don't teach a child Math by beginning with Algebra. You don't teach a child Math by beginning with Trigonometry. You start with "one and one are two", "two and two are four". That's where you start and even so, you begin at the wrong end when you try know your election before you know anything about repentance toward God and faith in the Lord Jesus Christ.**

你教導孩子數學不會一開始就教他代數，你教導孩子數學不會一開始就教他三角函數，你會由「一加一等於二」、「二加二等於四」開始。即使，你從錯的一端開始認識蒙神揀選，在你知道向神悔改和相信主耶穌基督之前，這是你開始的地方，

**Where a sinner starts is, "Oh Lord be merciful to me a sinner". The publican in the temple, ...what did he know about original sin? What did he know about elective grace? What did he know about persevering power? He knew two things, that he was a sinner and he sinned against God. And he wanted mercy. And he cried for mercy.**

一個有罪的人一開始知道，「主對我這個罪人是仁慈的。」在教堂裡的一般大眾怎麼會知道人生來有罪?他怎麼會知道揀選的恩典?他怎麼會知道堅持的力量?他只知道兩件事，他只知道他是個有罪的人，他因為不順從神而有罪，並且他希望得到憐憫，並且他需要憐憫。

**That's where you start. You start with your sin. You start with your need. You start with repentance. You start with faith. You start with the blood of Christ. You start with trusting the Redeemer. That's where you start.**

這就是你一開始的地方，從你的罪過開始，從你的需要開始，從悔改開始，從信心開始，從基督的寶血開始，從相信救恩開始，這就是你開始的地方。

**And if God the Holy Spirit enables you to study His Word and grow in grace and knowledge of the Lord Jesus Christ, you will come to that place where you give diligence and endeavor to make your calling and election sure.**

並且如果神讓你學習祂的說的話，在恩典和認識主耶穌基督中成長，你會到一個地方，讓你付出勤勉和努力來確保你得到恩召和蒙神揀選。

**But one of the first things you make sure of is your repentance and your faith. Your repentance toward God and your faith in Christ. That's the important thing. That hedges about the doctrines of grace, ...the doctrine of election.**

但是你必須確保的第一件事是你的悔改和你的信心，你對神的悔改和你對基督的信心。這是一件重要的事限制恩典的教義，...蒙神揀選的教義。

**It's not something that you teach babes in Christ. It's not something you understand before you understand mercy. You understand mercy before you understand election.**

這不是你用來教導剛出生的孩子認識基督的事，不是你認識恩典之前所會認識的事，你

認識蒙神揀選之前就認識了恩典。

**And then, election is not inconsistent with the promises of mercy and God's Word. The Bible does not say in Isaiah 55:1, "Ho everyone that's "elect", come ye to the waters,". What does it say? It says, "Ho everyone that thirsteth, come to the waters".**

然後，蒙神揀選和恩典的承諾以及神說的話是一致的。聖經在以賽亞書55:1並沒有說「蒙神「揀選」的人，都當就近水來」它怎麼說?它說「你們一切乾渴的都當就近水來」

**The Bible does not say in Matthew 11:28, "Come unto me, all ye that "are elect" and I will give you rest,". It says, "Come unto me all ye that labour and are heavy laden,". That's where the sinner starts. He doesn't know anything about the decrees of God. He knows something about God's judgment and God's wrath. 聖經在馬太福音 11:28並沒有說「凡蒙神揀選的人可以到我這裡來，我就使你們得安息。」祂說「凡勞苦擔重擔的人可以到我這裡來。」這是有罪的人一開始的地方，他對神的規定一無所知，他只知道神的判決和神的懲罰。**

**The Bible does not say, "He that "is elect" hath eternal life,". It says, "He that believeth, hath everlasting life."**

聖經上並沒有說「凡蒙神揀選的得永生。」它說「凡相信神的人得永生。」

**You are to be concerned about being thirsty. You are to be concerned with being labouring and heavy laden. You are to be concerned with believing on Christ.**

你們擔心口渴，你們擔心勞苦和重擔，你們擔心相信基督。

**The Bible does not say, "For whosoever "is elect" and calls on the name of the Lord shall be saved". It just says, "Whosoever shall call upon the name of the Lord shall be saved." Romans 10:13**

聖經上並沒有說，「凡「蒙神揀選的」和求告主名的人會得救」它只說，「因為凡求告主名的，就必得救。」羅馬書 10:13

**That's what it says.**

它是這麼說的。

**We have been commanded by our Lord to preach the gospel to every creature. He said in Mark 16:15-16, "Go ye unto all the world, and preach the gospel to every creature". He did not add, "when you find "one of the elect" he shall be saved, ...and tell you him the good news that he's saved".**

主要求我們要向萬民宣揚福音，祂在馬可福音16:15-16說「你們往普天下去，傳福音給萬民（萬民：原文是凡受造的）聽。」祂並沒有加上，「當你發現了被揀選的人之一」他才會得救，…並且告訴他得救的好消息。

**No sir, ...Christ said to go and preach the gospel to every creature and "He that believeth and is baptized shall be saved; but he that believeth not shall be damned".**

不是這樣的，基督說的是去宣揚福音給萬民並且「信而受洗的，必然得救；不信的，必被定罪。」

**That hedges about the doctrine of election and keeps people from abusing it and**

**attacking it and misusing it.**

這確保蒙神揀選的教義不會被人們濫用並且被攻擊和誤用。

**You want Christ?, ...COME ON!**

你想順從基督嗎?...來吧!

**The doctrine of election holds no one back from coming to Christ. It prevents no one from coming to Christ. It enables men to come to Christ. It's not the sinner's enemy. Election is the sinner's best friend!**

蒙神揀選的教義並沒有限制任何人要離開基督，它並沒有避免讓任何人不得走向基督。

**Thirdly, this is so important! Election does not deliver us, ... (and this is one of the charges brought against it, ...this is what the enemies of God's grace say, ...railing accusations against it on this basis), ...Election, ...being one of the elect, does not deliver you from your responsibility to believe on Christ. Nor does it deliver you from your responsibility to walk in holiness and in obedience to God's Word.**

第三，這是如此重要！蒙神揀選並沒有解救我們，…(並且這是用來指控蒙神揀選的的理由之一，…這是反對神的恩典的敵人們說的話，…根據這一點指控和責罵它)，…蒙神揀選，…成為蒙神揀選的人的其中之一，並沒有讓你從相信基督的責任裡解脫，也沒讓你從行為聖潔和服從神說的話的責任裡解脫。

**Here are three important things: My business and your business is not with the decrees and counsel of God but with the Christ of God. That's who I do business with.**

有三件重要的事：我的工作和你的工作並不是和神的規定和勸告在一起而是和耶穌基督在一起，那是我要和他一起做事的人。

**They asked Christ in John 6:28-29, "They said unto Him, What shall we do, that we might work the works of God?" Christ told them, "This is the work of God, that you believe on Him whom He hath sent". That's your first responsibility.**

他們在約翰福音6:28-29中間基督，「眾人問他說：我們當行什麼，才算做神的工呢？」基督告訴他們，「信神所差來的，這就是做神的工。」

**Your first responsibility is not to dig into the decrees of God and dig into the deep counsels of God and dig into the purposes of God from before the foundations of the world. Your responsibility is see Christ and to love Christ and to believe on Christ and to worship Christ. That's your responsibility!**

你首要的責任不是去研究神的規定、研究神深奧的勸告並且研究神建立這個世界的目的是什麼。你的責任是看見基督、愛基督、相信基督並且崇拜基督。那是你的責任！

**Secondly, we go to Christ first and then to the Father. You can't get to the decrees of God without going to Christ. Because all of the decrees of God are in Christ.**

第二，我們先到基督身邊然後才能到天父身邊，不到基督身邊，你無法了解神的規定，因為所有神的規定都在基督這裡。

**That's right. We go to the cross and then to the decrees. We go to redemption and then to election. We receive Christ and then we receive the right to sonship.**

**In John 1:12, Christ said, "to as many as receive him, to them gave he power to become the sons of God,".**

沒錯，我們先到十字架然後才到這些規定，我們先贖罪然後才能蒙神揀選，我們接受基督然後我們才能得到成為神兒女的資格。在約翰福音1:11耶穌基督說，「凡接待他的，就是信他名的人，他就賜他們權柄，作神的兒女。」

**It doesn't say those that have the right to become sons of God received Christ.**

**No, it says, "to as many as receive Christ, to them gave he (the right to sonship)".**

**You don't start with the decrees.**

這並不是說有權利成為神的子女的人要接待基督，不，這說的是「凡接待基督的人，他就賜給他們權柄，作神的子女。」

**This brings me to the third point: You don't arrive at Christ through doctrine.**

**You don't learn the doctrines and then come to Christ. This is one of the most**

**deadly, deadly dangerous positions a person can get in, ...is to become a Calvinist**

**before he becomes a Christian. If so, you're in trouble. You're in real trouble.**

這讓我要提到第三點：你不是透過教義而到達基督這裡，你不是先學了教義然後再到基督這裡來，這是一個人會遇到最致命、最致命的危險的其中之一，…就是先成為喀爾文教徒在他成為基督教徒之前。如果是這樣，你就陷入麻煩了，你真的陷入麻煩了。

**When you become a person that's got the answers, you know the decrees, you know the deep teachings, you know the purposes, you know all those things without**

**Christ, you got a wrong grasp on those things. Because none of the decrees of**

**God or the purposes of God or the counsel of God can be interpreted except in the person of Christ. Now that's true.**

當你成為已經得到答案的人了，你了解神的規定，你了解這些深奧要教導的事，你知道目的，沒有透過基督，你知道這些所有的事，你便會對這些事情有錯誤的理解，因為除了基督之外沒有人可以解釋神的規定或是神的目的或是神的勸告。現在這才是對的。

**Watch this now, ...when you talk about understanding election and you're not saved,**

**...you don't understand election. You've got a perversion of it. When you say I**

**believe in predestination, ...are you saved?, ...are you a child of God?, ...do you**

**love Christ?**

注意，…當你談論了解蒙神揀選，你不是得救的，…你不了解蒙神揀選，你已經曲解了它，當你說，我相信宿命，…你得救了嗎？…你是神的子女了嗎？…你愛基督嗎？

**"No, I've never been converted",**

「不，我從不改變我的信仰」，

**Then you don't know anything about predestination. You are as ignorant as**

**ignorant can be. You are as perverted in your doctrine as you can be. It is**

**impossible for a man who does not know Christ to understand the counsels, decrees**

**and purposes of God because they are interpreted in Christ. I'm telling you the**

**truth.**

然後你對宿命沒有任何的認識，你和無知這件事一樣的無知，你被曲解了就像你的教義受到曲解一樣，一個人是不可能不認識基督而認識了神的勸告、規定和目的，因為這些事都是基督才能解釋的，我告訴你的是一個真理。

**Matthew 11:27, "...neither knoweth any man the Father, save (except) the Son, and he to whomsoever the Son will reveal Him". Isn't that what the scripture says?**

馬太福音 11:27 「...除了父，沒有人知道子；除了子和子所願意指示的，沒有人知道父。」這不就是聖經所說的嗎？

**The Father, ...and that's His attributes, ...His characteristics, ...His purposes, ...His will, ...His plan, ...you mean to tell me you understand those things and you don't know the Son? Then you've got a perverted doctrine, ...you've got twisted doctrine. That's the reason there's so many what we call "Calvinistic preachers" who don't preach the grace of God as the Scripture teaches. They haven't learned Christ yet.**

天父，...並且祂的特質，...祂的特色，...祂的目的，...祂的意志，...祂的計劃，...你告訴我你認識這些事情但是你並不認識祂的兒子？那你就認識到一個受到曲解的教義了，...你認識到一個被扭曲的教義，這就是有這麼多我們所謂的喀爾文傳教士不宣揚神的恩典就像聖經裡教導我們的一樣的原因，他們還不認識基督。

**A man cannot learn the decrees until he learns Christ. He cannot learn the counsel of God until he comes to the Christ of God. "...no man cometh unto the Father, but by me", Christ said in John 14:6. Christ says in John 14:6, "I am the way, the truth and the life."**

一個人了解基督之前不會了解神的教義，在來到耶穌基督之前，他不會知道神的勸告。「若不藉著我，沒有人能到父那裡去。」基督在約翰福音14:6裡這麼說。基督在約翰福音14:6裡說，「耶穌說我就是道路、真理、生命。」

**A man cannot know the truth who does not know Christ.**

一個不認識基督的人不可能認識真理。

**And when you start discussing the purposes of God and the sovereignty of God in election, and the decrees of God with unsaved man you're in trouble too. Because there is no way that that man can understand those things except as he sees the beauty and the glory of Jesus Christ.**

並且當你們和一個尚未得救的人開始討論神的目的、蒙神揀選的至高無上、和神的規定時，你也陷入了麻煩。因為一個人不可能了解這些事情，除非他看見了耶穌基督的美好和榮光。

**And that is the reason why when I go to some places to preach and people want to hear me preach on election and predestination and these things and most of the folks in the congregation are unsaved, ...they don't need to hear of election. They need to hear about sin, judgment and wrath, and law and Christ, and redemption and the cross, and the blood. Those are the things that hedge it about.**

這就是為什麼，我到某些地方去傳教，而人們希望聽到我宣揚蒙神揀選、宿命和這些事情，而且在這些宗教集會的大部份人都還未得救。...他們不需要知道蒙神揀選，他們需要知道罪過、判決、懲罰、法律、基督、救贖、十字架和基督的寶血。這些是用來確保蒙神揀選的事情。

**What are they? Briefly, first of all it is this, ...election is not a doctrine understood at the beginning of spiritual life. Secondly, election is not inconsistent with the promises of God's mercy. And thirdly, election does not deliver us from our responsibility to believe on Christ and to walk in obedience to God's Word, and to walk in holiness before the Lord.**

這些事是什麼?簡單來說，首先，…蒙神揀選不是靈魂在一開始就會知道的教義，第二，蒙神揀選和神的仁慈所具有的承諾沒有不一致，第三，蒙神揀選並沒有讓我們從我們的責任，要相信基督、順服神說的話和在神面前保持聖潔。

**What are the evidences of election?**

蒙神揀選的證據是什麼?

**Let's look at I Thessalonians 1:4, "Knowing, brethren beloved, your election of God."**

我們一起閱讀帖撒羅尼迦前書1:4，「被神所愛的弟兄啊，我知道你們是蒙揀選的。」

**Our text says that the apostle knew the election of these people. He knew they were elect. How did he know it? How did he know they were elect?**

我們的經句告訴我們，門徒先知知道這些人是蒙神揀選的，他知道他們是被揀選的，他怎麼知道這件事的?他怎麼知道他們是被揀選的?

**The way by which the apostle knew their election, is the same way we can know ours. Firstly, in I Thessalonians 1:5, "For our gospel (the gospel of Christ, the gospel of redemption) came not unto you in word only, ...(that's the way most people hear the gospel, words, words, words, ...it's a battle of words, it's an oratory of words, it's enticing words of man's wisdom, ...it's intellectual words, it's argumentative words, it's debatable words, it's JUST words).**

門徒先知知道他們是蒙神揀選的的方法，和我們知道自己的相同。首先，在帖撒羅尼迦前書1:5，「因為我們的福音(基督的福音、基督的救贖)傳到你們那裡，不獨在乎言語，…(這是大部分的人了解福音的方式，是透過文字，…是文字的搏鬥，是文字的雄辯，是人的智慧的引導文字，…是需要智慧的文字，是議論的文字，是爭辯的文字，它就只是文字) 」

**But Paul said, "For our gospel came not unto you in word only, but also in POWER." Power to convince you of sin, and power to break your heart, and power to crush your rebellion, and power to reveal Christ, and power to bring faith, and power to rest in Christ with confidence and assurance.**

但是保羅說，「因為我們的福音傳到你們那裡，不獨在乎言語，也在乎權能」讓你相信罪過的權能，讓你傷心的權能、讓你消滅反叛的權能，帶來信念的權能，並且讓你帶著信心和保證到基督這裡安息的權能。

**You heard the gospel in power, ...you heard the gospel in the Holy Ghost, ...you heard the gospel in much assurance. Life changing, thought changing, attitude changing, ...do you see that?**

你聽見權能的福音，…你聽見聖靈的福音，…你如此確定的聽見福音。生命正在改變，想法正在改變，態度正在改變，…你看見了嗎?

**That's the power of God. That's the way you heard the gospel.**

這就是神的權能。這就是你聽見福音的方式。

**Then Paul said in verse six, "And ye became followers of us, and of the Lord,".**

然後保羅在帖撒羅尼迦前書1:6說，「你們領受真道就效法我們，也效法了主」。

**You became followers of His Word. You became followers of His ministry. You became followers of the Lord Jesus Christ.**

你成為神的話的追隨者，你成為祂的牧師的追隨者，你成為主耶穌基督的追隨者。

**"My sheep hear my voice", ...they don't hear just words, they hear Him speak through His Word. They hear Him speak in power. And they become followers.**

**Christ said, "they hear my voice (Word), ...and they follow me", John 10:27**

「我的羊聽我的聲音」，…他們不只聽見文字，他們聽到祂透過祂的文字在說話。他們聽見祂以權能在說話，並且成為追隨者。基督說，「他們聽見我的聲音(文字)，…並且他們也跟著我。」約翰福音10:27。

**In verse seven, "So that we were ensamples," ...(you became examples to other people in your conduct and in your conversation, ...in your attitude, ...in your behavior). God did something for you. Your life was changed.**

在帖撒羅尼迦前書1:7，「甚至我們作了榜樣」…(你們成為別人的榜樣從你們的行為和談話之中，…從你們的態度，…從你們的作為)。神為你們做了一些事，你們的生命改變了。

**You're not perfect and I'm not perfect, nobody is perfect on this earth, but you're growing in grace. And you're showing forth the love of Christ, and the mercy of Christ. People can see that you are different. God has done something for you. You became examples.**

你們不是完美的，我也不是完美的，世上沒有人是完美的，但是你們在仁慈中成長，你們向外展現了基督的愛，和基督的恩慈，人們可以看見你是不同的，神已經為你們做了一些事，你們變成了榜樣。

**Verse eight, you became missionaries, ..."For from you sounded out the word of the Lord Macedonia and Achaia (where you live), but also in every place your faith to God is spread abroad,". You became interested in other people. You witnessed to them. Gave them tapes and CD's. You gave books to them and told them what God had done for you. You became a witness for Christ.**

在帖撒羅尼迦前書1:8，你們變成了傳教士，…「因為主的道從你們那裡已經傳揚出來。你們向神的信心不但在馬其頓和亞該亞(你們住的地方)，就是在各處也都傳開了，」你們變成對其他人們感到興趣，你們為他們作了見證，給他們錄音帶和光碟片，你們提供他們書籍並且告訴他們，神為你們作了什麼事，你們成了基督的見證者。

**And then in verse nine, the last line, "...you turned to God from your idols ...".**

**We have our own particular brand of idols. Some of us worship our children. Some worship ourselves and some worship the things of this world. And some worship pleasure and entertainment. And some worship this, that, and the other but you turned from idols, "to serve the living and true God:".**

接著在帖撒羅尼迦前書1:9，最後一行，「…你們離棄偶像，歸向神…」。我們有我們自己獨特的偶像，我們有些人崇拜我們的子女，有些人崇拜我們自己，也些人崇拜存在

於這個世界上的事物，也有些人崇拜聲色娛樂，有人崇拜這個、那個和其他的事物，但是你離棄偶像了，「要服事那又真又活的神。」

**Christ became your Lord and your Master, ...your King. You became more interested in Him and His Word and His Way than you did anything else in this world.**

基督變成了你的主和你的主人…你的王，比起這世上其他任何的事，妳變得對祂、祂的話和祂的方式更有興趣。

**In verse 10, it tells us that you are waiting for the return of the Son of God.**

**You're waiting for Him to come or to call you home. You're waiting. Waiting.**

在帖撒羅尼迦前書1:10，它告訴我們說，等候神的兒子回來，你們在等候祂回來或是呼喚妳們回家，你們在等候。等候。

**I'll close with this: What are the effects of the doctrine of election?**

我將以此來做結論：什麼是蒙神揀選的教義的影響？

**Here are five or six: What does election do? First of all it brings joy to the heart. I'll tell you this, ...I'm glad God chose me. Oh, I tell you, I'm glad that He didn't pass me by. I'm glad He didn't leave me to myself, ...to my own choice, to my own way, to my own will. I'm glad He made me willing in the day of His power.**

這裡有五或六點：揀選做了些什麼？首先它帶來心靈上的快樂，我將告訴你，…我很高興神選擇了我，我告訴你，我很高興祂並沒有錯過我，我很高興祂沒有將我丟給我自已，…丟給我自己的選擇，丟給我自己的處理方式，丟給我自己的意志。我很高興祂讓我願意在他的權能下過日子。

**I'm glad he came to the dungeon and darkness and death of sin and gave me light and life and truth and cause me to want Him.**

我很高興祂來到了地牢、黑暗和罪惡的死亡，給我光明，生命和真理，並且讓我想得到祂。

**Our Lord Jesus, when He mentioned election He said, "...Thou hast hid these things from the wise and prudent, and revealed them to babes". And "I thank you Father".**

我們的主基督，當祂提到蒙神揀選的時候，祂說，「…因為你將這些事向聰明通達人就藏起來，向嬰孩就顯出來。」並且，「父啊，天地的主，我感謝你！」(譯註：路加福音10:21)

**Paul said in II Thessalonians 2:13, "But we are bound to give thanks always to God for you, beloved of the Lord, because God hath from the beginning chosen you to salvation ...". Election brings joy to the heart.**

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。」蒙神揀選帶來了心靈上的快樂。

**Secondly, it promotes humility. It promotes humility. The proudest people on this earth are those people who think that God can't get along without them. The proudest people on this earth are those who think that they're doing something for**

**God. They're serving God, ...they're laboring in the kingdom of God, ...they're winning souls to Jesus. They're giving their tithes. They're holding out and holding out and being faithful. They're keeping on and keeping on.**

第二，它發揚謙卑。它發揚謙卑，這世上最驕傲的人，就是那些認為神非要他們不可的人，這世上最驕傲的人，就是那些認為他們在幫忙神做事的人，他們服事神，…他們在神的領域之下工作，…他們為基督贏得生命，他們付出他們的一小部分，他們堅持又堅持並且充滿信念，他們一直持續不斷，一直持續不斷。

**Who makes you to differ? I Corinthians 4:7, "For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou dost receive it, why dost thou glory, as if thou hadst not received it?"**

誰讓你變的不同？在歌林多前書4:7，「使你與人不同的是誰呢？你有什麼不是領受的呢？若是領受的，為何自誇，彷彿不是領受的呢？」

**David said in II Samuel 7: "Who am I, O Lord God? And what is my house;" ...that you should show such mercy to us?**

大衛王在撒母耳記下7:18說，「主耶和華啊，我是誰？我的家算什麼？你竟使我到這地步呢？」

**Mephibosheth said in II Samuel 9:8, "...What is thy servant, that thou shouldest look upon such a dead dog as I am?" Election promotes humility.**

米非波設在撒母耳記下9:8說，「…僕人算什麼，不過如死狗一般，竟蒙王這樣眷顧？」蒙神揀選發揚謙卑。

**I realize that everything I have, ...and everything I know, ...and everything I am and everything I ever hope to be, ...is by the free grace and mercy of God. Not because of anything I have ever said, ...done, ...given, ...thought or known ...or will know. It's by the free gift of God's grace.**

我了解到我所擁有的每一件事物，…我所知道的每一件事物，…我自己和每一件我想要成為的事物，…都是來自於神不受拘束自由的恩典和寬容。不是因為我曾說過、做過、想過、知道或者想知道任何的事。都是因為神的恩典所帶來的免費禮物。

**He saved me by the good pleasure of His will, and not because of anything that He will receive in return from me, or anything He saw in me.**

祂藉著祂的意志上的高興來解救我，並且不是因為祂會從我身上得到任何的回報，或是祂在我身上看見了任何事。

**Thirdly, election gives comfort in hard trials. Romans 8:28, "And we know that all things work together for good to them that love God, ...". I know that.**

第三，蒙神揀選在艱難的試煉中提供了慰藉。羅馬書8:28，「我們曉得萬事都互相效力，叫愛神的人得益處…」我知道這件事。

**And if God Almighty is pleased to come down tonight and take the dearest thing on this earth away from me, I look up to Him and hope to say with Job, "though He slay me I'll trust Him", Job 13:15 "The Lord gave, and Lord hath taken away; blessed be the name of the Lord.", Job 1:21.**

並且如果權能的神今晚想要下來，並且從我身上拿走這世上最珍貴的事，我尊敬祂並且希望和約伯一起說「他必殺我，我雖無指望」約伯記13:15。「賞賜的是耶和華，收取

的也是耶和華。耶和華的名是應當稱頌的。」約伯記1:21

**Well brother, we can say "blessed be the name of Lord" as long as God is giving.**

**But can you say it when God takes?**

弟兄們，神給予的時候，我們可以說「耶和華的名是應當稱頌的」，但是當神拿走的時候，也可以這麼說嗎？

**The Lord gives and the Lord takes away, blessed be the name of the Lord. Not the Lord gives, blessed be the name of the Lord, ...but when the Lord hath taken, blessed be the name of the Lord.**

神給予並且神可以拿走，耶和華的名是應當稱頌的，不只當神給予的時候，耶和華的名是應當稱頌的，…但是當神必須要拿走的時候，耶和華的名是也應當稱頌的。

**A man who knows God orders his life and God Almighty controls his life, and God Almighty plans his life, he can bless the Lord in the hardest trials, ...in the most severe trials. Election brings comfort. It's the only place you can find comfort.**

一個人知道，神支配他的生命、全能的神控制他的生命、全能的神計劃他的生命，他就可以在這艱難的試煉之中稱頌耶和華，…在這些最嚴厲的試煉中。蒙神揀選在艱難的試煉中提供了慰藉，這是你唯一可以找到慰藉的地方。

**And now fifthly: Election gives God the glory.**

第五點，蒙神揀選帶給神榮耀。

**" But God has chosen the foolish things of the world to confound the wise;" , I Corinthians 1:27 and the last line of verse 28 and verse 29, "...hath God chosen, yea, the things which are not (nothing), to bring to nought things that are: That no flesh should glory in His presence."**

「神卻揀選了世上愚拙的，叫有智慧的羞愧」哥林多前書1:27。哥林多前書1:28-29最後一行，「神也揀選了世上卑賤的，被人厭惡的，以及那無有的，為要廢掉那有的。使一切有血氣的，在神面前一個也不能自誇。」

**I'll tell you something else election does, it gives assurance, ...because I know this, ...you know who is going to be glorified? Those whom He called. You know who is going to be called? Those whom he justified. You know who is going to be justified? Those whom He predestinated. Do you know who he predestinated? Those He knew. That gives me assurance.**

我要告訴你蒙神揀選所做的其他事，它提供了保證，…因為我知道這件事，…你們知道誰將被讚美嗎？那些祂召喚的人。你們知道祂要召喚誰嗎？那些祂赦免無罪的人。你們知道誰將會被赦免無罪嗎？那些祂預先註定的人。你們知道誰是他預先註定的人嗎？那些祂所認識的人。這給了我保證。

**In Romans 8:29-34, the Lord shows me, ...if God be for me, who can be against me? Who can lay anything to the charge of God's elect? Who is he that condemneth? God justified me, ...God chose me, ...Christ died for me, ...the Holy Spirit called me. There is not a force or power in heaven, earth or hell that can touch me. If that's true of me.**

在羅馬書8:29-34，主指示我，…神若幫助我，誰能敵擋我呢？誰能控告神所揀選的人呢？誰能定他的罪呢？神稱我為義了，…神選擇我了，…基督為我而死了，…聖靈召喚

我了。在天堂，在人間或是在地獄沒有一種力量或是權能可以觸碰到我，如果這是適合我的。

**If God foreknew me and predestinated me and justified me and called me, He will glorify me. There's not a doubt about it. You can't break that chain. It gives me assurance.**

如果神預先知道了我、註定我、赦免我並且召喚我，祂將會讓我得到榮耀的，這是沒有疑問的，你無法改變這個連鎖關係，它給了我保證。

**And then election sends a man to the prayer closet. Now men may preach sinner save thyself, ...but you know what men must pray? "God be merciful to me a sinner".**

然後，蒙神揀選將人們送進了禱告室，現在人們可以向有罪的人宣揚拯救他們自己，...但是你知道人們該禱告什麼嗎？「神對我這一個罪人是充滿仁慈的。」

**A fellow might rant and rave, and stomp and sputter and fume and holler "sinner save thyself", but when he goes to prayer he prays, ..."God be merciful".**

一個傢伙可能胡言亂語、語無倫次、剝腳、氣急敗壞、怒氣沖沖並且發牢騷說「是有罪的人拯救自己」，但是當他去禱告的時候，他該禱告說，...「神是仁慈的。」

**A man may preach free will, ...but he has to pray, "Thy will be done".**

一個人可能宣揚自由的意志，...但是他必須祈禱，「祢的旨意將被奉行」

**A man may preach to try to get witnesses and preachers and soul winners, but when he prays he has to pray that the Lord of the harvest will raise up labors and send them forth.**

一個人可能宣揚要試著找到見證者、傳教士和贏得靈魂的人，但是當他禱告的時候，他必須祈禱，莊稼的主可以派更多的工人。

**A man may preach the dignity of men but when he prays he has to pray, ..."forgive my sins".**

一個人可能宣揚人的尊嚴，但是當他禱告的時候他必須祈禱，...「原諒我的罪過。」

**A man may preach the faithfulness of men but when he prays he has to pray, ..."unto Him that is able to keep us from falling". Unto God be the glory.**

一個人可能宣揚人要充滿信念，但是當他祈禱的時候他必須祈禱，...「那能保守你們不失腳、叫你們無瑕無疵、歡歡喜喜站在他榮耀之前的是我們的救主，獨一的神」(譯註：猶太書1:24)

**And then what will election do? In the last place, it will make a man endeavor to be like Christ.**

然後蒙神揀選做些什麼事呢？終究，它將使人類努力變得和基督一樣。

**We love Him, ...why? He first loved us.**

我們愛祂，...為什麼？因為神先愛我們。

**We're kind, ...be ye kind to one another, tenderhearted, forgiving one another, why? As God for Christ sake has forgiven you.**

我們要和善，...和善的對待彼此，心地溫和的，原諒彼此，為什麼？因為神藉由基督的關係已經原諒你了。

**We're merciful, ...Christ said, be ye merciful as your Father in heaven is merciful.**

我們是仁慈的，…基督說，…要充滿仁慈因為你天上的父是仁慈的。

**We witness and preach, why? Peter said, we can't help but tell those things that we've seen and heard.**

我們見證並且宣揚，為什麼?彼得說，我們不得不說出我們所見到和聽到的事。

**It has to happen in here (pastor points to heart), and when it happens in here, it begins to show out here (pastor points around the church).**

它必須在這裡發生(牧師指向心)，並且當它在這裡發生的時候，它開始在這裡展現(牧師指向教堂周圍)。

**Those are the effects of election.**

這些就是蒙神揀選的影響。

**It's a doctrine for which I give the deepest and most heartfelt thanks to God.**

這是我要向神致上最深並且最衷心感謝的教義。

**Election is the friend of sinners, the open door to sinners, the mercy of God.**

蒙神揀選是罪人們的朋友，罪人們的一扇門，神的恩典。

**Our Father, we're thankful that you did not leave us to our own will, but you made us willing. You did not leave us to our own desires, but you gave us desires and panting after Thee. You did not leave us to our own understanding, ...in a way that seems right and the end is death and destruction. But you sent your Son to give us an understanding, ...the true God and eternal life. You choose us and loved us in Christ, predestinated us to be conformed to His image. Redeemed us by His precious blood. Gave us a perfect holiness and righteousness and called us by your Spirit, ...out of darkness, into the light of Christ. We have the promise and assurance and confidence that all whom you called, you will glorify ...**

我們的父，我們感謝祢並沒有將我們留給自己的意志，但是祢卻讓我們有意志。祢並沒有將我們留給自己的欲望，但是祢給我們欲望和渴望追求祢的旨意。祢沒有將我們留給自己的理解，…一個好像是正確但最後是死亡和毀滅的一條路，但是祢派祢的兒子來送給我們真正的理解…真正的神和永生。祢選擇我們並且用基督來愛我們，預先註定了我們要遵照祢的樣子。用祢珍貴的血來使我們獲得救贖，給我們完美的神聖。藉著祢的聖靈召喚我們，…遠離黑暗，進到基督的光明之中，我們擁有祢所有的承諾、保證和信心，祢是充滿榮耀的…