

神的拣选和预定（贰）

The Selection and Predestination of God (II)

肆 神为何选定了我们

IV. The Goal of God's Selection and Predestination

（一）‘预先知道的人，祂也预先定下模成祂儿子的模样，使祂儿子在许多弟兄中作长子。’罗马八章二十九节原文。

1. “Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers” (Rom. 8:29).

神所以照祂的预知，拣选我们，预定我们，是要把我们模成祂儿子的模样，使我们作祂儿子的众弟兄。祂愿意叫祂儿子，就是我们的主耶稣，得着许多弟兄，好使祂在这许多弟兄中作长子，所以祂就拣选预定了我们。祂是为着叫我们作祂儿子的弟兄，作祂儿子的同伴，这么高的目的，而拣选预定了我们，并不是为着叫我们上天堂，叫我们享永福，那比较低的目的，像一般人所想所说的。

God selected and predestinated us according to His foreknowledge **in order to conform us to the image of His Son so that He might be the Firstborn among many brothers**. God wants His Son, our Lord Jesus, to gain many brothers that He might be the Firstborn among them. Therefore, God selected and predestinated us. He selected and predestinated us **for the high goal of being the brothers and companions of His Son**. **He did not select and predestinate us to go to heaven or to enjoy eternal blessings**. Only ordinary people would seek such low goals.

（二）‘预定我们，藉着耶稣基督得儿子的名分，归入祂自己，使祂恩典的荣耀得着称赞。’以弗所一章五至六节原文。

2. “Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, with which He graced us in the Beloved” (Eph. 1:5-6).

神既预定我们作祂儿子的弟兄，当然也就预定我们藉着祂儿子得儿子的名分，就是与祂儿子一同作祂的儿子，并承受祂的产业。祂这样作，就是叫我们归入祂自己，与祂有生命的联结，使祂得以藉着我们这许多儿子彰显祂自己，也就是将祂自己荣耀出来，使祂恩典的荣耀得着称赞。（这恩典就是祂叫我们作祂的儿子，有分于祂自己，也就是叫我们在祂儿子里面得着祂自己。）就是为着这个，祂拣选了我们，预定了我们。

Since God predestinated us to be the brothers of His Son, **He also predestinated us unto sonship through His Son**. We are God's sons together with His Son, and thus, we can receive His inheritance. **His predestinating of us brings us into Himself and joins us with Him in life**. Thus, He is expressed through us, the many sons, which is to the praise of the glory of His grace. This grace is simply Himself making us His sons by our partaking of Him. **It is also our gaining of Him in His Son**. This is the goal of God's selection and predestination.

（三）‘预定得永远的生命。’行传十三章四十八节原文。

3. “Appointed to eternal life” (Acts 13:48).

神既预定我们作祂的儿子，当然就必须预定我们得着祂的生命，就是那永远的生命。我们有了祂的生命，就是祂所生的，才能作祂的儿子。祂所以预定我们，就是为着这个。

Since God predestinated us to be His sons, He has predestinated us **to gain His life, the eternal life**. Once we are born of Him, we have His life, and we are His sons.

（四）‘预定使我们得荣耀’——‘要将祂丰盛的荣耀，彰显在那蒙怜悯早预备得荣耀的器皿上。’林前二章七节，希伯来九章二十三节。

4. “Predestined before the ages for our glory”; “In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory” (1 Cor. 2:7; Rom. 9:23).

神预定我们，不只是为着使我们得着祂的生命，而作祂的儿子，也是为着使我们得着祂的荣耀，而彰显祂自己。祂的荣耀，就是祂自己彰显出来；祂自己一彰显出来，就是荣耀，好像电一照出来，就是光辉一

样。祂预定我们得着祂的生命，就是为着叫我们得着祂的荣耀，而彰显祂荣耀的自己。这是到主耶稣再来，并新天新地来到的时候，要完全实现我们身上的。

God not only predestinated us to gain His life and to be His sons but [also to gain His glory and express Him](#). Glory is God expressed. When God is expressed, there is glory. [God predestinated us so that we could gain His life and glory to express His glorious being](#). This will be completely fulfilled in us when the Lord Jesus returns and in the coming new heavens and new earth (2 Pet. 3:13).

（五）‘预定的美意，叫我们知道祂旨意的奥秘，要照所安排的，在日期满足的时候，使天上地上一切所有的，都在基督里面同归于一。’以弗所一章九至十节。

5. “Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself, unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him” (Eph. 1:9-10).

神拣选预定我们，也是为着叫我们知道祂旨意的奥秘，就是要照祂所安排的，在将来使天地间的一切，都归一于基督，叫基督的荣耀，也就是祂在基督里的荣耀，在万有里得着彰显。现在祂叫我们知道这奥秘，等到将来祂叫我们进入祂荣耀的时候，就要叫我们完全看见这奥秘的实现。

God predestinated us [to know the mystery of His will](#), which is according to His economy, His administrative arrangement, so that all things in the heavens and on earth would be headed up in Christ that the glory of Christ, which is His glory in Christ, would be expressed in all things. [Now He is making known the mystery of His will, and in the future He will bring us into His glory](#), which will be the fulfillment of the mystery of His will.

（六）‘你们是被拣选的，…要叫你们宣扬那召你们出黑暗入奇妙光明者的美德。’彼前二章九节。

6. “You are a chosen race...so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light” (1 Pet. 2:9).

神拣选我们，也是为着叫我们今天在世上宣扬祂的美德。

God selected us [so that we might declare His virtues in the world today](#).

以上这些，就是神选定我们的目的。我们该何等的看重！

The preceding six points underscore the importance of the goal of God’s selection and predestination.

伍 神所拣选的人多是什么人

V. The People of God’s Selection and Predestination

（一）‘你们蒙召的，按着肉体有智慧的不多，有能力的不多，有尊贵的也不多；神却拣选了世上愚拙的，叫有智慧的羞愧；又拣选了世上软弱的，叫那强壮的羞愧；神也拣选了世上卑贱的，被人厌恶的，以及那无有的，为要废掉那有的；使一切有血气的，在神面前一个也不能自夸。’林前一章二十六至二十九节。

1. “Consider your calling, brothers, that there are not many wise according to flesh, not many powerful, not many wellborn. But God has chosen the foolish things of the world that He might shame those who are wise, and God has chosen the weak things of the world that He might shame the things that are strong, and the lowborn things of the world and the despised things God has chosen, things which are not, that He might bring to nought the things which are, so that no flesh may boast before God” (1 Cor. 1:26-29).

神所拣选的人，多是愚拙的、软弱的、卑贱的、被人厌恶的、以及那无有的，为要使一切有血气的人，在祂面前一个也不能自夸。神所拣选的，虽然多是这些样的人，但这不是说，祂就一点不拣选那些有智慧、有能力、或有尊贵的人。历代神也拣选了一些这样的人。不过这些人，在神面前也是毫不自夸，而自甘愚拙、软弱、卑贱，以神为夸口。凡自夸的人，就难是神所拣选的。神所拣选的，必是不自夸，而以神为夸口的人。

[God mainly selects those who are foolish, weak, lowborn, despised, and of no account so that no flesh may boast before Him](#). This does not mean, however, that He never selects someone who is wise, powerful, or highborn. In every age God has chosen every kind of person; however, [those who are chosen all realize that they have nothing to boast of in themselves and would rather boast in God, even if it means being foolish,](#)

weak, and despised in the eyes of others. In contrast, it is difficult for anyone who continually boasts in himself to be selected by God. God does not select those who boast in themselves but those who boast in God.

(二) ‘神岂不是拣选了世上的贫穷人，叫他们在信上富足，并承受祂所应许给那些爱祂之人的国么？’ 雅各书二章五节。

2. “Did not God choose the poor in the world to be rich in faith and heirs of the kingdom, which He promised to those who love Him?” (James 2:5).

神所拣选的，也多是贫穷人，为要叫他们在信上富足，而作一个爱祂的人，以承受祂所应许的国。这也不是说，神一点不拣选富足的人。财主进神的国，按一般说，虽然是难的，但历代也有一些相当富足的人，因为爱神的缘故，就自愿贫穷，证明了神也实在是拣选了他们。

Those selected by God are usually poor so that He might make them rich in faith and heirs of the kingdom, which He promised to those who love Him. This is not to say that God does not select rich people, but generally speaking, it is difficult for a rich man to enter into the kingdom of God (Luke 18:25). Although it is difficult, in every age there are some rich people who are willing to become poor out of their love for God. This proves that God has truly chosen them.

陆 如何有证明是神所选定的

VI. The Proof of God's Selection and Predestination

(一) ‘凡预定得永生的人都信了’ — ‘你们弃绝这道，断定自己不配得永生’。行传十三章四十八节，四十六节。

1. “As many as were appointed to eternal life believed”; “Since you thrust it [the word of God] away and do not judge yourselves worthy of eternal life” (Acts 13:48, 46).

一个人听见神的福音，肯相信接受，就证明他是神所预定的。慕迪先生的一个学生，有一天来问慕迪说，圣经说，人得救都是神所预定的；若有人不是神所预定的，而我讲道把他讲信了，那可怎么好呢？慕迪先生回答说，你只管去讲罢，你若能把他讲信了，就证明他是神所预定的。是的，我们肯相信，就证明我们是蒙神恩待而被神拣选的人。但人若弃绝神的福音，就是断定自己不配蒙恩得永生。

The proof of one's predestination is his willingness to believe and receive the gospel of God when he hears it. A student, who heard D. L. Moody's teaching on predestination in class, was impressed but did not dare to preach the gospel, because he had a problem. He said to Moody, “I dare not preach the gospel now.” Moody asked him why, and he said, “When I am preaching, I look at a person and consider whether he is predestinated; I look at another and consider whether he is chosen. If God has not chosen and predestinated these ones, and they are eventually persuaded by me to believe in the Lord, will I not be making a big mistake?” Moody then replied, “Brother, just do your best to persuade him. As long as we can persuade someone to believe in the Lord, he has been chosen and predestinated by God.” A person's willingness to believe proves that he has been graced by God and has been chosen by Him. If a person rejects the gospel of God, he judges himself unworthy of eternal life.

柒 神的选定能改变否

VII. The Firmness of God's Selection and Predestination

(一) ‘在祂（神）并没有改变，也没有转动的影儿。’ 雅各书一章十七节。

1. “With whom is no variation or shadow cast by turning” (James 1:17).

在神没有改变，连转动的影儿也没有。既是这样，祂对我们的选定，就绝不会有丝毫的改变。

God has no variation; therefore, He does not cast a shadow by turning. Consequently, His selection of us is also without the slightest variation.

(二) ‘不是你们拣选了我，是我拣选了你们。’ 约翰十五章十六节。

2. “You did not choose Me, but I chose you” (John 15:16).

主拣选我们，不是由于我们，乃是由于祂。若是由于我们，就会改变；但是由于祂，就不会改变。

The Lord's choosing of us did not come from ourselves but from Him. If our choosing were from us, it could change. But since our choosing is from Him, it will not change.

(三) ‘我知道我所拣选的是谁。’ 约翰十三章十八节，参看提后二章十九节。

3. "I know whom I have chosen" (John 13:18; see also 2 Tim. 2:19).

主知道祂所拣选的是谁。祂在拣选我们的时候，老早就认识我们，就知道我们今天的光景，不会在今天因着看见我们不好，就有所改变。

The Lord knows whom He has chosen. When He chose us, He knew us. He knew what our condition would be today. He will not change even if He sees that our condition is not so good.

(四) ‘神的…选召是没有后悔的。’ 罗马十一章二十九节。

4. "The calling of God...irrevocable" (Rom. 11:29).

神的选召，是没有后悔的，所以祂对我们的拣选不会改变。

God has no regrets in calling us; therefore, He will not revoke His selection of us.

(五) ‘谁能控告神所拣选的人呢？’ 罗马八章三十三节。

5. "Who shall bring a charge against God's chosen ones?" (Rom. 8:33).

没有人能控告神所拣选的人，就是魔鬼也不能，因为神自己称我们为义了。所以神对我们的拣选永不会有改变。

No one, not even the devil, can bring a charge against God's chosen ones, because God has justified us. Therefore, God's selection of us will not change.

(六) ‘应当更加殷勤，使你们所蒙的恩召和拣选坚定不移。’ 彼后一章十节。

6. "Be the more diligent to make your calling and selection firm" (2 Pet. 1:10).

我们若疑惑神的恩召和拣选，而觉得是有问题的，那必是因为我们不大追求主。我们若殷勤追求主，就会叫我们觉得神的恩召和拣选是坚定不移的。

Any doubts that we may have concerning the gracious calling and selection of God come from our lack of pursuing the Lord. If we are diligent to pursue the Lord, we will feel that God's gracious calling and selection are very firm.

参读：圣经要道，三十六题：神的拣选和预定

Reference: Crucial Truths in the Holy Scriptures, Vol. 4, Ch. 36 The Selection and Predestination of God