

## 神的拣选和预定（壹）

### The Selection and Predestination of God (I)

我们蒙了神恩待的人，对于神的拣选和预定，也该有相当的认识。神的拣选和预定，都是神的恩典对我们所有的奇妙作为，二者虽然不同，却是相联的，所以我们把它们合在一起，从七个重点来看。

Those who have been graced by God should know about [God's selection and predestination](#). Both the selection and predestination of God are marvelous works of God's grace to us. Selection and predestination are different but related to each other. We will consider them in the following seven points.

#### 壹 神在何时选定了我们

##### I. The Time of God's Selection and Predestination

（一）‘神从创立世界以前，…拣选了我们。’以弗所一章四节。

##### 1. "Even as He chose us...before the foundation of the world" (Eph. 1:4).

神从创世以前，就拣选了我们。这是何等超乎我们所能想像的！在时间还没有起首，天地还没有造出，神在那无始的永远里，就拣选了我们。这是何等恩典的一件事！也是何等甜美的一个思想！这该叫我们从心感激！更该叫我们伏地敬拜！

[God chose us before the foundation of the world](#). This is far beyond our comprehension. Before the beginning of time, before the creation of the heavens and earth, God chose us in eternity past. This is a tremendous matter of grace. This is such a sweet thought. We should thank Him from our heart! Moreover, we should bow down in worship.

（二）‘神在万世以前，预定使我们得荣耀。’林前二章七节。

##### 2. "God predestined before the ages for our glory" (1 Cor. 2:7).

神不只在创世以前拣选我们，并且也在万世以前预定我们。神把我们拣选好了，就把我们预先定下。这两件事，都是神在创世以前，在万世以前，在永远里面所作的。这叫我们知道，就着神的拣选和预定说，我们是在创世以前，老早就蒙恩了，也可以说，我们是在万世以前，很早就得救了。并且这也叫我们知道，我们没有一个人得救，是碰巧的，是偶然的。我们每一个人得救，都是神老早就预定好了的，到了时候，祂就在地理上、在时间上、在人事上、并在环境上，用合式的安排，把我们这些人一个一个的圈一圈、弄一弄，就把我们圈得、弄得得救了。我们看见神这奇妙的作为，想到祂这莫测的恩典，怎能不叫我们感谢祂的恩典，而赞美祂的作为！

God not only chose us before the foundation of the world; [He also predestinated us before the ages](#). After God chose us, He predestinated us. These two matters were accomplished by God in eternity past before the foundation of the world and before the ages. Therefore, according to God's selection and predestination, we were graced long before the foundation of the world. We may say that in God's eyes we were saved long before the ages. Furthermore, [we should also realize that none of us has been saved by accident or chance](#). Every believer was predestinated for salvation long ago by God, and at His appointed time, God arranged the time of our life, the place of our living, the state of our human affairs, and the sphere of our environment to cause us to be saved. When we see God's marvelous work in this area and consider His unfathomable grace, we can only thank Him for His grace and praise Him for His works!

#### 贰 神如何选定了我们

##### II. The Realm of God's Selection and Predestination

（一）‘神…在基督里拣选了我们。’以弗所一章四节。

##### 1. "He chose us in Him" (Eph. 1:4).

神是在基督里拣选了我们。在基督里，是一个范围，也是一个根据。这个范围和根据，是永远不会改变的。神就是在这永远不会改变的范围里并根据上，拣选了我们。

[God chose us in Christ](#). In Christ refers to a realm and a base. For eternity this realm and base will not change. [God chose us in this eternally unchanging realm and base](#).

(二) ‘照父神的先见被拣选’ — ‘祂预先所知道的人，就预先定下’。彼前一章二节，罗马八章二十九节。

**2. “Chosen according to the foreknowledge of God”; “Those whom He foreknew, He also predestinated” (1 Pet. 1:2; Rom. 8:29).**

神对我们的拣选和预定，是根据祂的预知，而祂的预知，又是根据祂的先见。祂有先见之明，所以就有预知之能。祂就是凭着祂这先见，根据祂这预知，而拣选并预定了我们。

God’s selection and predestination are based on His foreknowledge. His foreknowledge is based on His foresight. He foresees clearly, so He has the ability to foreknow. [He chose and predestinated us according to His foresight and based on His foreknowledge.](#)

(三) ‘按着祂的旨意所喜悦的，预定了我们。’ 以弗所一章五节原文。

**3. “Predestinating us...according to the good pleasure of His will” (Eph. 1:5).**

神拣选预定了我们，是按着祂自己的旨意所喜悦的。这就是说，神是按着祂自己的旨意，和祂自己所喜悦的，拣选预定了我们，并不是按着别的。神有祂自己的旨意，有祂自己所喜悦的口味。神就是照着祂自己的旨意，照着祂所喜悦的口味，拣选预定了我们。

God selected and predestinated us [according to the good pleasure of His will](#). This is to say that God selected and predestinated us according to His will and good pleasure, not according to anything else. He has a will and a taste that are according to His good pleasure, and He chose us according to His will and His taste.

(四) ‘照着祂的计划所预定的。’ 以弗所一章十一节原文。

**4. “Predestinated according to the purpose of the One” (Eph. 1:11).**

神拣选预定了我们，虽然是按着祂自己的旨意所喜悦的，却不是随随便便的，乃是有计划的。祂是照着祂的计划，拣选预定了我们。所以祂对我们的拣选和预定，不是轻率而为的，乃是经过计划的。祂对我们这样的费心有意，该叫我们怎样的向着祂！

God selected and predestinated us according to the good pleasure of His will. This was not done loosely; rather, He had a purpose, a plan. [He chose and predestinated us according to this plan](#). He has spent much time and effort on us, and now we should respond to Him.

**参 神因何选定了我们**

**III. The Basis of God’s Selection and Predestination**

(一) ‘因爱我们，就…预定我们。’ 以弗所一章五节，帖前一章四节。

**1. “In love, predestinating us” (Eph. 1:4-5; see also 1 Thes. 1:4).**

神是因爱我们，而拣选预定了我们。爱是没有理由的。神是无缘无故的爱我们，而拣选了我们，并预定了我们。

[God selected and predestinated us in love](#). Love is not based on reason. God simply loved us; therefore, He chose and predestinated us.

(二) ‘神拣选人的旨意，不在乎人的行为，乃在乎召人的主’ — ‘神要怜悯谁，就怜悯谁’。罗马九章十一节，十八节。

**2. “The purpose of God according to selection might remain, not of works but of Him who calls”; “He has mercy on whom He wills” (Rom. 9:11, 18).**

神拣选我们，是照着祂的旨意。祂这拣选人的旨意，不在乎人的行为，只在乎祂这拣选人的主。这是以扫和雅各两兄弟的事所证明的。他们是孪生，当他们在母腹里，‘还没有生出来，善恶还没有作出来’的时候，神就告诉他们的母亲，祂拣选小的雅各，而不要大的以扫。这证明神拣选雅各，不是因他的行为好；神不要以扫，也不是因他的行为坏，因为这时他们还没生出来，善恶还没作出来。也许有人想，神有先见之明，祂预先知道雅各将来必定比他哥哥以扫好，所以神就拣选他，而不要他哥哥。这个想法是不准确的！因为等他们二人要生并生出来以后，就他们的为人说，雅各比他哥哥实在是坏多了。他又诡诈又能争，无论什么人碰到他，都要吃他的亏。他骗了哥哥，骗了父亲，也骗了娘舅。凡接触他的人，没有不给他

骗了的。他虽然这样坏，但神却拣选他。这就证明神拣选人，一点不是因着、不是在乎人的行为，乃是因着、乃是在乎祂自己和祂的怜悯。祂要怜悯谁，就怜悯谁；祂要拣选谁，就拣选谁。这完全是祂自己心意的事！我们看见这个，想到这个，就该叫我们在祂面前何等谦卑而敬拜！何等感激而赞美！

**God chose us according to His purpose.** His purpose according to selection is not of man's works but of Him who chooses. This is seen in the case of Esau and Jacob, two brothers who were twins. When Esau and Jacob were in their mother's womb and had not yet done anything good or bad, God told their mother that He had chosen the younger, Jacob, not the older, Esau. This proves that God's selection of Jacob was not because of Jacob's good works, and God's rejection of Esau was not because of Esau's bad works. Before they were born, they had not done anything good or bad. Some may think that God chose Jacob because He knew that Jacob would be better than his brother Esau, but this is wrong. After they were born, Jacob was worse than his brother. He was crafty and loved to fight. He took advantage of everyone he knew. He cheated his brother, his father, and his uncle. No one who contacted him was spared from his cheating. God chose him even though he was quite bad. This proves that **God's selection is not at all according to man's works. It is completely according to and based on God Himself and His mercy.** He has mercy on whom He wills; He chooses whom He wills. This is completely a matter of His heart's desire. **When we see and consider this, we should humble ourselves in worship and give thanks and praise to Him.**

(三) ‘恩典的拣选。’ 罗马十一章五节原文。

### 3. “The selection of grace” (Rom. 11:5).

神拣选我们，既是因着祂的爱和祂的怜悯，而不是因着我们的行为，就是一个恩典。祂这个恩典的拣选，是出于祂的爱，也是藉着祂的怜悯，而临到我们身上。祂的爱叫祂看中我们，叫祂以我们为祂心意的对象，而把祂的恩典，就是那上好的东西，赐给我们。但我们的光景，却不像样，不配作祂的对象，得着祂那上好的恩典。如果祂光有爱和恩典，而没有怜悯，祂的爱和恩典就只能达到那和祂相配的人，而不能临及我们这些不像样，和祂不相配的人身上。但是感谢赞美祂，祂不只有爱和恩典，也有怜悯！祂的爱和恩典，所不能达到的，祂的怜悯却能。祂的怜悯，叫祂能眷顾我们这最不像像、最不配的人，使祂的爱所要给我们那上好的恩典能临及我们。祂的怜悯临到我们，把我们从不配的地步提拔起来，叫我们配得着祂的恩典，而享受祂的爱。哦，祂怜悯的提拔，和祂恩典的妆饰，叫我们配享受祂的爱。就是因着并藉着这些，祂拣选了我们。所以祂这拣选，乃是一个出于爱，并藉着怜悯，而有的‘恩典的拣选’。

**Because of His love and mercy God selected us according to His grace, not our works.** His selection of grace came to us out of His love and through His mercy. His love first caused Him to look upon us and like us. It caused Him to consider us as desirable objects of His heart and to want to give us His grace. In spite of His heart's desire, our condition made us unworthy to receive His grace. If His selection were only according to love and grace, and not of mercy as well, His love and grace would only be able to reach those who matched Him. His love and grace would be unable to reach those like us who are so low and do not match Him. But thank and praise Him, He not only has love and grace but also mercy. **His mercy reaches further than His love and grace. His mercy causes Him to care for those who are low and unworthy so that His love and grace can reach us.** His mercy reaches us, raises us up from our position of unworthiness, and makes us worthy to enjoy His love and receive His grace. Oh, the raising up of His mercy and the adorning of His grace cause us to enjoy His love! His selection is out of love and through mercy; consequently, it is a selection of grace.

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