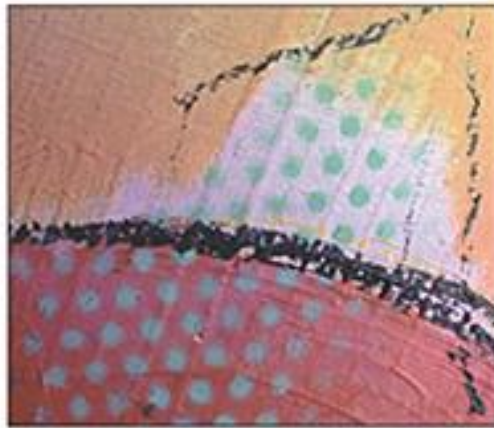


JOHN A. MOLDSTAD, JR.

# Predestination



Chosen in Christ

People's  
**BIBLE**  
Teachings

試讀本

**The People's Bible Teachings**  
大众圣经教导

**Predestination**

预定论

**Chosen In Christ**  
在基督里蒙选

作者：John A. Moldstad, Jr. 翻译：邱良杰

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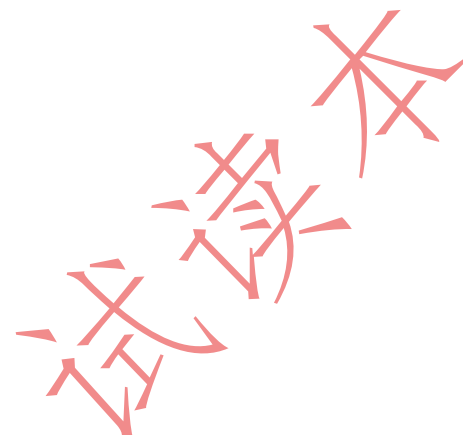
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Editor's Preface  
编者前言

The People's Bible Teachings is a series of books on all of the main doctrinal teachings of the Bible

大众圣经教导是关于圣经所有主要教义教导的一系列丛书。

Following the pattern set by The People's Bible series, these books are written especially for laypeople. Theological terms, when used, are explained in everyday language so that people can understand them. The authors show how Christian doctrine is drawn directly from clear passages of Scripture and then how those doctrines apply to people's faith and life. Most important, these books show how every teaching of Scripture points to Christ, our only Savior.

与大众圣经读本的模式相同，本套丛书特地为平信徒而写，书中所涉及的神学术语，都被解释成人们易于理解的日常用语。作者展示了圣经经文是如何直接得到基督教教义的，并且这些教义怎样应用于人们的信仰和生活中。最重要的是，本套丛书展示了圣经的每一个教导，都指向耶稣基督——我们唯一的救主。

The authors of The People's Bible Teachings are parish pastors and professors who have had years of experience teaching the Bible. They are men of scholarship and practical insight.

大众圣经教导的每一位作者，都是教会牧师和神学教授，他们有多年的教导圣经的经验，并在知识和实践上都拥有深刻的见解。

We take this opportunity to express our gratitude to several people who have read the manuscript for this book and offered valuable suggestions: John Brug, Leroy Dobberstein, Joel Fredrich, Brian Keller, Nathan Nass, Timothy Nass, and Michael Otterstatter.

我们在此表达我们对威斯康辛路德宗神学院的勒罗伊·多贝尔施泰因教授和马丁路德大学的托马斯·纳斯教授的感激之情，他们为本套丛书提供了很多宝贵的建议，他们的见解和帮助都是无价的。

We pray that the Lord will use these volumes to help his people grow in their faith, knowledge, and understanding of his saving teachings, which he has revealed to us in the Bible. To God alone be the glory.

我们祈求上帝使用本套丛书，帮助他的子民在真理、知识上成长，更好的理解他拯救的教导，这教导本是他在圣经中展示给我们的。一切荣耀归于上帝。

Curtis A. Jahn  
柯蒂斯·A·姜



## Introduction 简介

Did you know that long before you were born—yes, even before the creation of the world—God chose you as one of his believers? Does it boggle your mind to know your belief in Christ was planned by God from eternity?

你可知晓，在你呱呱落地之前许久——是的，甚至在这个世界被造以先——上帝就早已经拣选你作为祂的众信徒之一了呢？对你而言，得知你在基督里的信仰是在永恒之中就已经被计划好了的，是否令你感到摸不着头脑呢？

God wants his dear children to know about predestination —how he has elected, chosen, them by his grace. God wants them to be comforted and encouraged as they find out more about it. “For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope” (Romans 15:4).

上帝想要祂的儿女知道预定论——祂是如何以祂的恩典，拣选、选择了他们的。上帝想要当他们对此得知更多的时候，得安慰，得鼓励。“从前所写的圣经都是为教训我们写的，叫我们因圣经所生的忍耐和安慰，可以得着盼望”（罗马书 15:4 CUS）。

This profound teaching also has much to offer for our everyday lives as followers of Christ.

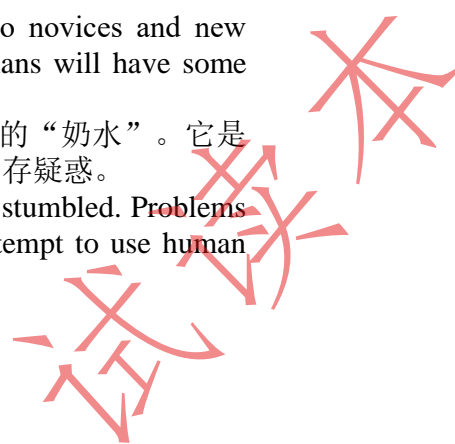
这一深刻的教导，对于作为基督跟随者的我们的日常生活，也有着诸多裨益。

- It shows us that we are saved entirely by God’s grace.
- 它向我们显明我们的得救是全然因着上帝的恩典。
- It moves us to see how Christ is the focal point of the Scriptures and all confessional Lutheran theology.
- 它感动我们，使我们看到基督何以是整本圣经及所有认信路德宗神学的焦点的。
- It assures us we don’t need to be afraid as we face the future, because the God who controls the present and the past controls the future as well.
- 它向我们保证，当我们面对未来的时候，我们并不需要感到害怕，因为那位掌管着现在和过去的上帝，同样也掌管着未来。
- It affects our strategy for doing mission work.
- 它影响着我们的宣教工作的战略。
- Finally, it affirms that God has chosen us to be different—to be holy and blameless in his sight.
- 最后，它确认，上帝已经拣选了我们，使我们得以不同——在祂眼中圣洁且无瑕疵。

Predestination is a deep teaching. It is not the “milk” given to novices and new converts. It is solid food (1 Corinthians 3:2). Even mature Christians will have some questions on predestination.

预定论是一项深奥的教导。它并不是给新手们以及初信徒们的“奶水”。它是干粮（哥林多前书 3:2CUS）。甚至成熟的基督徒们对此都会心存疑惑。

Unfortunately, while trying to explain predestination, some have stumbled. Problems usually arise in this and similar areas of theology when people attempt to use human



reason as a litmus test for the truths of God's Word. Our sinful minds often try to force a union between God's teachings and our own reason when it cannot be done.

不幸的是，当试着解释预定论的时候，有些人跌倒了。当人们试图用人类的理性作为检验上帝话语真理的试金石时，问题常常会出现在这个、以及与此类似的那些神学领域之中。我们被罪玷污的头脑常常会试图把神的教导和我们自己的理性强行结合在一起，但这却是行不通的。

In this respect we can learn a lesson from Dr. Martin Luther. He was a master at dealing with the Word. He never put God's truth to any kind of human litmus test. Luther put reason in its proper perspective when he said:

就这一点而言，我们可以从马丁路德博士那里学到一些功课。他是对待上帝话语的大师。他从未把上帝的真理放诸任何人类的试金石之上来进行检验。路德把理性放在它应当被放置的位置之上，他说到：

God has given men reason so that they can milk cows, bridle horses, and know that a hundred gulden are more than ten. Show your wisdom there; be a master and a good helper; use your knowledge. But here, when it comes to the question how we are to be saved, in heavenly matters and matters of faith, stop your reason, keep still, listen and say: Here I can no longer operate; this is different from the matters related above. Curb your reason, therefore, and say: I do not understand this; I will not figure or measure it but will keep still and listen, for it is beyond my measuring and is incomprehensible to reason.<sup>1</sup>

神赐人智慧，使他们能挤牛奶，能勒马，也能晓得一百块比十块多。在那儿展示你的智慧吧；做一个主人、做一个好帮手吧；使用你的知识吧。但是，在这里，当我们谈到我们是如何被拯救的，在属天及关于信心的问题之上，请停止你的理性吧，保持安静，听，然后说：“这些事，不再是我能处理的了；它们与前面提到的那些事并不相同。”所以，请勒住你的理性吧，并且说：“我不明白这一点；我将不会去计算或者测量它，反之，我将保持安静，因为它超出了我所能测度的范围，也无法被理性来诠释。”<sup>1</sup>

With that said, may the Lord bless our study of predestination. With the psalmist we pray, "Let me understand the teaching of your precepts; then I will meditate on your wonders" (Psalm 119:27).

然而，愿主赐福我们对于预定论的学习。与诗篇的作者一同，我们祷告说，“求你使我明白你的训词。我就思想你的奇事”（诗篇 119:27CUS）。





## Laying the Background 背景の設定

Before we look specifically at what the Bible teaches about predestination, let's review nine basic scriptural truths about God's gracious plan of salvation for sinners. This review will help us better understand the place God wants this Bible teaching to have in our Christian faith and lives.

在我们特意查看圣经中关于预定论的教导之前，让我们回顾一下关于上帝拯救罪人恩慈计划的九个基本圣经真理吧。这一回顾将帮助我们更好地理解——上帝希望——这一圣经教导在我们基督徒的信心和生活之中的地位。

1. All people are sinners and so spiritually depraved by nature that all would perish eternally without divine help.

1. 所有人都是罪人，因此，生来就在属灵上败坏了，以至于在没有神的帮助的情况下，人人都将永远灭亡。

Everyone has turned away, they have together become corrupt; there is no one who does good, not even one. (Psalm 53:3)

他们各人都退后，一同变为污秽。并没有行善的。连一个也没有。（诗篇 53:3 CUS）

The sinful mind is hostile to God. (Romans 8:7)

原来体贴肉体的，就是与神为仇。因为不服神的律法，也是不能服。（罗马书 8:7 CUS）

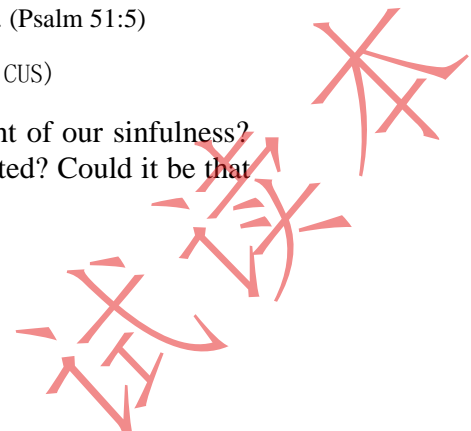
The result of one trespass was condemnation for all men. (Romans 5:18)

如此说来，因一次的过犯，众人都被定罪，照样，因一次的义行，众人也就被称义得生命了。（罗马书 5:18 CUS）

Surely I was sinful at birth, sinful from the time my mother conceived me. (Psalm 51:5)

我是在罪孽里生的。在我母亲怀胎的时候，就有了罪。（诗篇 51:5 CUS）

What is our view of humanity? How do we see ourselves in light of our sinfulness? Do we see the spiritual sinkhole into which our souls have plummeted? Could it be that the hole appears less deep than it really is?



我们对于人类的看法是什么呢？鉴于我们的罪，我们如何看待我们自己呢？我们看到我们的灵魂已经坠入属灵的阴沟洞了吗？而这个洞又是不是看起来并没有实际来得深呢？

The expression “There’s a little good in everyone” often is not recognized for what it actually implies: The bad that dwells in people by nature is perhaps not that bad after all! Yet Romans 5:18 informs us that the sinkhole into which we all have fallen is truly a bottomless pit! Such a pit cannot be scaled by any human efforts. The trespass of Adam (original sin) so permeates all of us who have come from his family tree that even from the time of our conception and birth, we carry the stamp “condemned.” This is a key concept for us to grasp. Otherwise, God’s remarkable way of pulling us from hell’s pit will carry little, if any, meaning for our lives.

“每个人都有那么一点点的良善”，这句话的真正含义往往没有被人们认识到：那在人生来就住在他里面的坏也许并不是那么坏！然而罗马书 5:18 告诉我们，我们所有人所掉进的那个阴沟洞确实是一个无底洞！而人凭着他的任何努力都无法从这样的一个洞里面中爬出来。亚当的过犯（原罪）是如此得浸透到了我们所有这些来自他族谱的人之中，以至于从我们受孕和出生起，就已经带上了“被定罪”的烙印。这是一个对我们来说要抓住的关键概念。否则，神把我们在地狱之洞里拉出来的超凡方式，将对我们的生命并无多大影响，或者说，根本没有任何影响。

## 2. God wants all people to be saved.

### 2. 上帝想要所有人都得救

[God] wants all men to be saved and to come to a knowledge of the truth. (1 Timothy 2:4)

（上帝）他愿意万人得救，明白真道。（提摩太前书 2:4 CUS）

He is patient with you, not wanting anyone to perish, but everyone to come to repentance. (2 Peter 3:9)

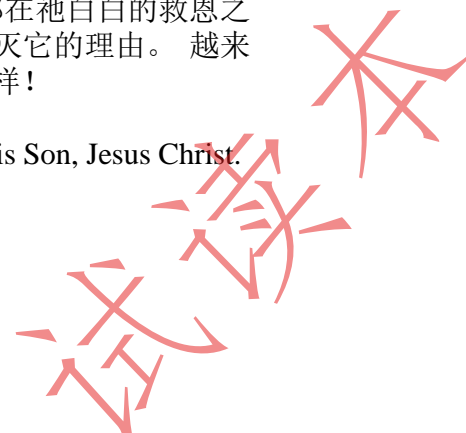
（上帝）乃是宽容你们，不愿有一人沉沦，乃愿人人都悔改。（彼得后书 3:9 CUS）

We often think, “Oh, if only I knew what God really wanted!” Maybe we don’t know specifically why he lets certain things happen to us. Maybe we don’t know precisely what occupations he wants us to pursue or exactly where he wants us to live. But make no mistake: we can be sure of what he wants most of all. God wants us and every other person to share in his free salvation! Peter says this is the very reason God allows the world to continue without destroying it. More people are being added to his kingdom, just as he graciously desires!

我们常常这样想，“哦，要是我知道神真正想要的是什么就好了！”也许我们不知道祂为什么会让我们某些事发生在我们身上，也许我们不知道祂想让我们从事什么样具体的职业，也不知道祂想让我们具体住在哪里。但是不能搞错的是：我们确实知道祂最想要的是什么。上帝想要我们以及每个其他人都在祂白白的救恩之中有份！彼得说到，这正是上帝允许这个世界继续存在而不毁灭它的理由。越来越多的人正被加入到祂的国度之中，正如祂所恩慈地渴望的那样！

## 3. God already has redeemed the entire world through the work of his Son, Jesus Christ.

### 3. 上帝已经藉着祂儿子耶稣基督的工作救赎了全世界。



No further payment for our sins, nor for the sins of anyone, is needed. Why? If the holy blood of the Son of God has redeemed us from our sins, we truly have been set free from any condemnation for them!

我们的罪不再需要另外的赎价，其他任何人的罪，亦复如是。为何呢？如果神的儿子圣洁的宝血已经把我们我们从我们的罪中救赎出来了，我们就确实已经从任何定罪之中被释放出来了！

God was reconciling the world to himself in Christ, not counting men's sins against them. (2 Corinthians 5:19)

这就是神在基督里叫世人与自己和好，不将他们的过犯归到他们身上。并且将这好的道理托付了我们。（哥林多后书 5:19 CUS）

He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world. (1 John 2:2)

他为我们的罪作了挽回祭。不是单为我们的罪，也是为普天下人的罪。（约翰一书 2:2 CUS）

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. (John 3:16)

神爱世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生。（约翰福音 3:16 CUS）

This is the way God reached into the bottomless pit. He placed his Son right where you and I were held hostage by sin and Satan. We were in the middle of a spiritual, eternal free fall. Jesus came with flesh and blood and took our place inside that ugly pit—he didn't just come to meet us at the rim. He died the death we deserved. The ransom payment was no bank full of greenbacks subject to devaluation and inflation, but the lifeblood of God himself—pure, undefiled, and priceless! And because of this blood's amazing power, not a single soul is exempt from the blessing it imparts.

这就是上帝把手伸进了那无底洞的方式。祂把祂儿子放在了你和我被罪和撒旦挟持的地方。我们曾处在属灵的、永恒的自由落体之中。耶稣带着血肉之躯来到这个丑陋的深坑之中，代替了我们的位置——祂并未只是在洞口迎接我们。祂死之我们应得之死。其赎金并不是那装满了会贬值及通货膨胀的钞票的银行，而是上帝祂自己的生命之血——纯洁、无污、无价！并且，由于这血的奇妙大能，没有一个灵魂被排除在它所赐下的祝福之外。

#### 4. God calls or invites all people to faith with equal earnestness.

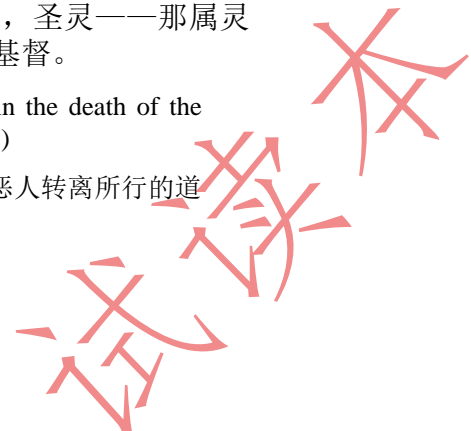
##### 4. 上帝以同等的热诚呼召或邀请所有人来相信

Besides God's desire to save all and his act of redeeming all, the Holy Spirit—the giver and preserver of spiritual life—sincerely concentrates on calling all people to faith in Christ.

除了上帝想要拯救所有人的愿望以及救赎所有人的行动之外，圣灵——那属灵生命的赐予者与保全者——也真诚地专注于呼召所有人来相信基督。

“As surely as I live, declares the Sovereign LORD, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live.” (Ezekiel 33:11)

主耶和華說，我指着我的永生起誓，我斷不喜悅惡人死亡，惟喜悅惡人轉離所行的道而活。（以西結書 33:11 CUS）



For God has bound all men over to disobedience so that he may have mercy on them all.  
(Romans 11:32)

因为神将众人都圈在不顺服之中，特意要怜恤众人。（罗马书 11:32 CUS）

“Maybe God tries a little harder to catch some with the gospel than he does others.” This erroneous thought may enter our minds from time to time when we look around and see even members of the same family divided in their attitudes toward Christ. But consider this: Even in the invitational call to faith, we see from the Bible itself that God is equally serious about rescuing every lost and condemned sinner. He takes no pleasure in observing anyone perish.

“在以福音得人这一事上，也许上帝在一些人身上花的功夫要比另外一些人多些。”当我们环顾四周，看到甚至同一个家庭中的不同成员在他们对于基督的态度上各不相同，以上那样错误的想法也许会在我们的脑海中浮现。但是，请思量：即便是在对于信心的邀请呼召这件事上，我们从圣经中看到，上帝对于拯救每一个迷失的、被定罪的罪人也是同等严肃的。祂不喜悦看到任何一个人灭亡。

5. God alone works faith in a person's heart and keeps that saving faith alive.

5. 唯独上帝在人的心中运行信心并且使那拯救人的信心持续活着。

No one can say, “Jesus is Lord,” except by the Holy Spirit. (1 Corinthians 12:3)

若不是被圣灵感动的，也没有能说耶稣是主的。（哥林多前书 12:3 CUS）

For it is God who works in you to will and to act according to his good purpose. (Philippians 2:13)

因为你们立志行事，都是神在你们心里运行，为要成就他的美意。（腓立比书 2:13 CUS）

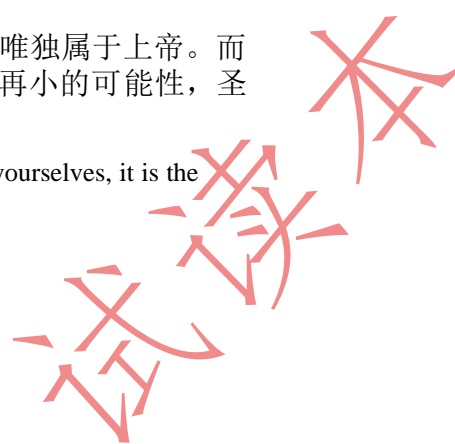
“I believe . . .” With these words we begin the Apostles' Creed. Behind the words, behind the confessor, behind the faith in the heart, God himself is at work. No other explanation will do. Either the act of faith is all God's doing, God's miracle, or else it is a sham. The Holy Spirit, aided by no one or nothing else, moves us to acclaim Christ as our Savior.

“我信 .....”，我们用这些词来开始使徒信经的宣告。在这些词背后，在认信者背后，在他们里面的信心背后，是上帝祂自己在工作。没有其它任何的解释。信心这一行动要么是上帝的全部作为，上帝的神迹，要么就都是假货。圣灵，并没有也不需要任何人的帮助，便感动我们欢呼基督为我们的救主。

6. The entire credit for a sinner's conversion and final salvation belongs only to God. Scripture completely rules out the possibility of letting this credit, even in the smallest amount, go to humans themselves or any other cause.

6. 一个罪人的回转归信以及最终的得救，该事件的全部功劳都唯独属于上帝。而将这份功劳，归于人类自己或者其它任何原因，对此，就算是再小的可能性，圣经都将它们通通排除在了外面。

For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast. (Ephesians 2:8,9)



你们得救是本乎恩，也因着信，这并不是出于自己，乃是神所赐的。也不是出于行为，免得有人自夸。(以弗所书 2:8-9 CUS)

It does not, therefore, depend on man's desire or effort, but on God's mercy. (Romans 9:16)

据此看来，这不在乎那定意的，也不在乎那奔跑的，只在乎发怜悯的神。(罗马书 9:16 CUS)

When the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit. (Titus 3:4,5)

但到了神我们救主的恩慈，和他向人所施的慈爱显明的时候，他便救了我们，并不是因我们自己所行的义，乃是照他的怜悯，借着重生的洗，和圣灵的更新。(提多书 3:4-5 CUS)

The apostle Paul leaves no room for defining God's grace as less than a gift from a gracious benefactor to a poor helpless beggar. Believing brings no boast in self because human qualities, works, and achievements play no part in why and how God saves. From start to finish, the boast is "Christ!" Faith is God's gift. When a gift is placed into a hand, would a person dare say, "But I did my part by taking it?" That is foreign thinking to the receiver of salvation by faith!

使徒保罗并没有留下任何空间，来使人有机会对于上帝的恩典下出弱于——一位恩慈的施恩者对一名贫穷无助的乞丐所施予的礼物——这样的定义。相信不会带来自我夸耀，因为人的品德、行为以及成就，在上帝为何拯救以及怎样拯救这些事上并没有扮演任何角色。从开始到结束，夸口的内容都是“基督！”信心是上帝的礼物。当一份礼物放在一个人的手上时，一个人难道敢说“但是藉着接受它我做了我的份儿”吗？对于靠信心领受救恩的人来说，这是压根儿不知道从哪里冒出来的想法。

7. Rejection of Christ in unbelief and the resulting consequence of eternal damnation is the individual person's responsibility. God can never be blamed for even one sinner being lost.

7. 在不信中拒绝基督，以及因此带来的永恒的咒诅这一结果，是人个人的责任。上帝永远不会因着即便只是一个罪人的失丧而被责备。

What if some did not have faith? Will their lack of faith nullify God's faithfulness? Not at all! Let God be true, and every man a liar. (Romans 3:3,4)

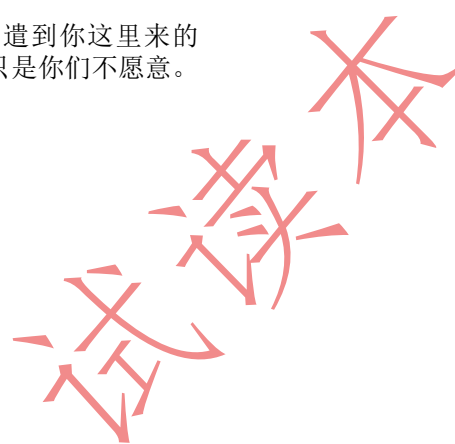
即便有不信的，这有何妨呢？难道他们的不信，就废掉神的信吗？断乎不能。不如说，神是真实的，人都是虚谎的。(罗马书 3:3-4 CUS)

"O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing." (Matthew 23:37)

耶路撒冷阿，耶路撒冷阿，你常杀害先知，又用石头打死那奉差遣到你这里来的人。我多次愿意聚集你的儿女，好像母鸡把小鸡聚集在翅膀底下，只是你们不愿意。(马太福音 23:37 CUS)

"You always resist the Holy Spirit!" (Acts 7:51)

你们.....常时抗拒圣灵。(使徒行传 7:51 CUS)





As firmly as Scripture stresses that all glory goes to God for saving people, so firmly does it also stress that unbelievers dig their own eternal graves. “But how can that be? If God alone does the saving, isn’t he to be faulted for any who are lost?” Admittedly, this truth seems illogical. Yet God must be God. His grace must always be grace, and rejection really is a fault of the sinner stemming from what our first parents did at the tree in the Garden of Eden.

正如圣经坚定地强调，上帝拯救人一事的所有荣耀都属于祂，圣经也同样坚定地强调，不信的人是自己给自己挖了他们永远的坟墓。“但这怎么可能呢？如果唯独上帝施行拯救，难道祂不应该为那些丧失的人而受责备吗？”诚然，这一真理看起来并不合逻辑。然而，上帝必须是上帝。祂的恩典必须总是恩典，而拒绝确实就是罪人自己的错，这错源于我们的始祖对于伊甸园的那棵树所做之事。

8. God uses the means of grace alone to bring people to faith. Baptism and hearing the Word convey forgiveness of sins to the heart. The Lord’s Supper also brings Christ’s forgiveness in order to strengthen faith.

8. 上帝唯独使用施恩具给人带来信心。洗礼和听见上帝的话语，将罪得赦免传达至人心。圣餐同样也带来基督的赦免，以坚固信心。

Consequently, faith comes from hearing the message, and the message is heard through the word of Christ. (Romans 10:17)

可见信道是从听道来的，听道是从基督的话来的。(罗马书 10:17 CUS)

“No one can enter the kingdom of God unless he is born of water and the Spirit.” (John 3:5)

人若不是从水和圣灵生的，就不能进神的国。(约翰福音 3:5 CUS)

The word of God . . . is at work in you who believe. (1 Thessalonians 2:13)

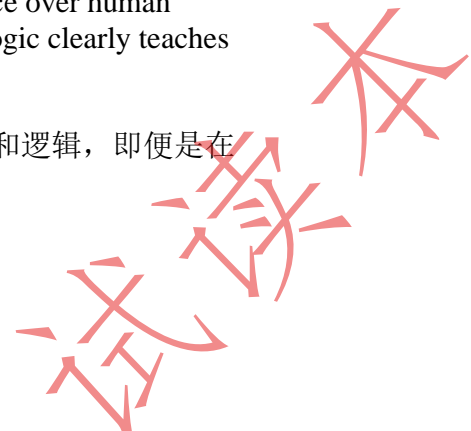
神的道.....运行在你们信主的人心中。(帖撒罗尼迦前书 2:13 CUS)

“Tunnel of love” is a worldly expression for sensual love. We could say that “funnel of love” depicts the means through which God channels his divine love to us. He doesn’t filter it through any screen tests. He doesn’t have to. It’s pure and it’s for all. From the cross of his Son, God pipes his pardon to us through Baptism and the Word. Through these means the Spirit does his work. Faith itself, says Paul, results only from “hearing the message” (Romans 10:17).

“爱情通道”是一种对肉欲之爱的世俗表达。我们可以说，“爱的漏斗”描绘了上帝将祂神圣的爱传递给我们的方式。祂没有通过任何试镜来删选。祂没有这么做的必要。它是纯净的，是为所有人准备的。从祂儿子的十字架上，上帝通过洗礼和话语向将祂的赦免传达给我们。通过这些方式，圣灵做工。保罗说到，信心本身只是源于“听道”(罗马书 10:17)。

9. The will of God revealed in his Word must always take precedence over human reason and logic, even when what the Word clearly says and what logic clearly teaches are at odds with each other.

9. 上帝在祂的话语中所启示的旨意，必须总是优先于人的理性和逻辑，即便是在话语所清楚表明的与逻辑所清楚教导的彼此不一致的时候。



Explanations beyond our comprehension are found in the infinite wisdom of the Creator. Our assignment this side of heaven is to stay strictly with what he has set forth in the Scriptures.

超过我们的理解的那些事情，答案在创造主无限的智慧中。我们在天堂的这一头的任务，就是确切地持守祂在圣经中所阐明的。

The spiritual man makes judgments about all things, but he himself is not subject to any man's judgment: "For who has known the mind of the Lord that he may instruct him?" But we have the mind of Christ. (1 Corinthians 2:15,16)

属灵的人能看透万事，却没有一人能看透了他。谁曾知道主的心去教导他呢？但我们有基督的心了。（哥林多前书 2:15-16 CUS）

"Ah, Sovereign LORD, you have made the heavens and the earth by your great power and outstretched arm. Nothing is too hard for you." (Jeremiah 32:17)

主耶和華阿，你曾用大能和伸出来的膀臂创造天地，在你没有难成的事。（耶利米书 32:17 CUS）

Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out! (Romans 11:33)

深哉，神丰富的智慧和知识。他的判断，何其难测，他的踪迹，何其难寻。（罗马书 11:33 CUS）

Only by keeping these basic truths of Scripture clearly before us will we be able to understand correctly and appreciate fully what Scripture teaches about predestination. By first reviewing these basic truths of God's plan of salvation, we are following the example the apostle Paul set down in his letter to the Romans. Paul does not begin Romans with predestination. Instead, he spends most of the first eight chapters thoroughly teaching the basic truths of salvation, which we have summarized in this chapter. Only at the end of Romans 8 does Paul first present predestination and demonstrate how Christians are to properly apply this teaching to their lives.

只有把圣经中的这些基本真理清楚地摆在我们面前，我们才能正确理解和充分地领会圣经中关于预定论的教导。通过首先回顾这些关于上帝救恩计划的基本真理，我们是在遵循使徒保罗在写给罗马人的书信中所树立的榜样。保罗在罗马书的开头部分并没有提到预定论。相反，他花了前八章的大部分时间来教导救恩的基本真理，即，我们在本章中所总结的这些真理。只有在罗马书第 8 章的结尾，保罗才第一次提出了预定论，并展示了基督徒如何将这一教导恰当地应用到他们的生活中。

In the following chapters we will take a close look at the Scripture passages that teach predestination, or election.

在接下来的章节中，我们将仔细地研究圣经中的那些教导预定或者拣选的段落。



## Our Election 我们的蒙选

Now that we have reviewed the basic scriptural teachings about God's plan of salvation, we will begin our study of the Scripture passages that speak about election. Romans 8 and 9 and Ephesians 1 present the doctrine in detail. In this chapter we will take a close look at a portion of Romans 8. Before we proceed, we offer this basic operating definition of election:

现在我们已经复习了圣经中的那些关于上帝救恩计划的基本属灵教导，接下来我们将开始学习圣经中的那些关于拣选的段落。罗马书第 8、9 章和以弗所书第 1 章详细地介绍了这一教义。在这一章中，我们将仔细地研究罗马书第 8 章中的一部分。在我们继续之前，我们对拣选给出如下基本操作定义：

The truth that God from eternity has in his mercy chosen people to everlasting life through faith in Jesus Christ and that this faith is worked in them by means of God's Word and sacraments.

该真理是：从永恒之中，上帝以祂的怜悯，已经拣选了人、赐给了他们永久的生命，（在时间之内）这是藉着对于耶稣基督的信心（执行）的，且这信是藉着上帝的话语和圣礼（圣道与圣礼）这些施恩具在他们的里面被运行着。

### Romans 8:28-30—background

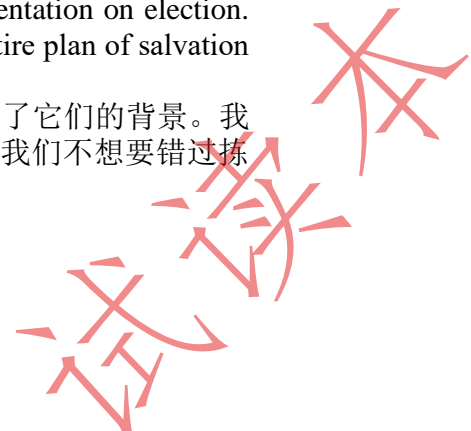
#### 罗马书 8：28-30——背景

“We know that in all things God works for the good of those who love him, who have been called according to his purpose. For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified” (Romans 8:28-30).

“我们晓得万事都互相效力，叫爱神的人得益处，就是按他旨意被召的人。因为他预先所知道的人，就预先定下效法他儿子的模样，使他儿子在许多弟兄中作长子。预先所定下的人又召他们来。所召来的人，又称他们为义。所称为义的人，又叫他们得荣耀。(罗马书 8:28-30 CUS)

What is God saying to us in these verses? We cannot overlook their background. We need to see how the apostle Paul lays the groundwork for his presentation on election. We don't want to miss the beautiful way election fits into God's entire plan of salvation for us!

在这些经文里面，上帝在对我们说些什么呢？我们不能忽略了它们的背景。我们需要看到使徒保罗是如何为他对于拣选论的陈述作铺垫的。我们不想要错过拣选论之契合于上帝对于我们整个救恩计划的美好。





The letter to the Romans unquestionably is the most thorough doctrinal letter from the hand of Paul, and it follows a definite pattern. The first five chapters address the question of how a sinner is declared forgiven and holy in the eyes of God. Paul gives the theme of the whole letter in 1:17, “The righteous will live by faith.”

给罗马人的这封书信无疑是保罗笔下的、将教义阐明得最彻底的一封书信，并且它也循着一种明确的模式。前五章讨论的问题是关于我们是如何被宣告赦免、被宣告在上帝眼中为圣洁的。保罗在 1:17 给出了整封书信的主题：“义人必因信得生。”

Do all people have the same opportunity for salvation? Might Jews have an edge on Gentiles? Could it be that works—good deeds done by those who are faithful (such as Abraham)—count in some way toward their justification (that is, the declaration by the holy judge that sinners are just, righteous, not guilty, forgiven)? Paul answers these questions thoroughly and emphatically.

所有人都有同样的机会得救吗？犹太人会不会比外邦人更有优势呢？行为——即那些虔诚的信徒们（如亚伯拉罕）的好行为——可以以某种方式被算入他们的称义（称义，即，由那位圣洁的审判者宣告罪人是正直的、公义的、无罪的、被赦免的）之中吗？保罗彻底且决然地回答了这些问题。

In Romans 1–5 alone at least 18 distinct passages explicitly state that sinners receive God’s verdict of justified, or forgiven, only through faith in Christ. And faith in Christ is contrasted with salvation by works. For example, Paul writes, “[All] are justified freely by his grace through the redemption that came by Christ Jesus” (3:24), and then he also says, “David . . . speaks of the blessedness of the man to whom God credits righteousness apart from works” (4:6).

仅在罗马书第 1-5 章之中，至少有 18 处不同的段落，明确地陈明，罪人是唯独藉着对于基督的信而领受他们被上帝称为义或者被上帝赦免的判决的。并且，对于基督的信心，与因行为得救是互相对立的。例如，保罗写到，“如今（所有人）却蒙神的恩典，因基督耶稣的救赎，就白白地称义” (3:24 CUS)，接着他又说到，“大卫称那在行为以外，蒙神算为义的人是有福的” (4:6 CUS)。

Romans 6 and 7 address the natural concern believers have once they know they have been declared forgiven purely by the life, death, and resurrection of Christ: How shall I now live? Paul opens the discussion with a preposterous thought: “What shall we say, then? Shall we go on sinning so that grace may increase? By no means!” (6:1,2). The very opposite of living in sin is on the minds of believers because of their burning desire to thank Christ!

罗马书第 6、7 章提出了信徒们自然会有的顾虑，即，当他们得知他们白白地因基督的生、死和复活被宣告赦免的时候，那么接下去我该如何生活呢？保罗以一个荒谬的想法展开了讨论：“这样，怎么说呢？我们可以仍在罪中，叫恩典显多吗？断乎不可” (罗马书 6:1-2 CUS)。与活在罪中正好相反的事，存于信徒们的心中，因为他们热切地想要感谢基督！

Moving through the seventh chapter into the eighth, we note something interesting. After discussing the daily fight against sin, Paul acknowledges that doubts will occur. Why doubts? We don’t always carry out the lives we want to live in thankfulness to Christ. In fact, an honest evaluation of our own lives would lead us to despair. We sin again and again. If Paul called himself a “wretched man” (7:24) as he reflected on the way sin continued to worm its way into his life as a Christian, would we say any less of ourselves? Knowing this temptation to despair, the apostle takes us right back to the only place we have refuge. He again powerfully presents the gospel, reminding us

“there is now no condemnation for those who are in Christ Jesus” (8:1). This spurs us on to live new lives, focusing our minds on “what the Spirit desires” (verse 5).

从第 7 章进入到第 8 章，我们注意到了一些有趣的事情。在讨论完了每天与罪的争战之后，保罗承认怀疑仍会存有。为什么仍旧怀疑呢？我们不总是会活出我们想要活出的那样感谢基督的生活。事实上，如果对我们自己的生活进行一次诚实的评估，结果一定会给我们带来绝望。我们一次又一次地犯罪。如果保罗在反思罪是如何持续地侵蚀他作为基督徒的生活时称他自己“真是苦啊”（7:24CUS），那么我们的情况又怎么会比这要好呢？使徒知道这种引向绝望的试探，所以他马上带我们回到我们的唯一避难所。他再一次强有力地表明了福音，提醒我们，“如今那些在基督耶稣里的，就不定罪了”（8:1 CUS）。这激励我们活我们新的生命，使我们的的心聚焦于“圣灵的事”（8:5 CUS）。

Now Paul follows with this thought: Since the Holy Spirit has brought us to faith in Christ, making us “heirs of God and co-heirs with Christ” (verse 17) of life everlasting, why should we worry? Even when we suffer bodily pain and mental or emotional affliction, these things can’t compare “with the glory that will be revealed in us” (verse 18). We eagerly await the great day of final deliverance, the day of spectacular glory!

现在保罗循着这样的思路：既然圣灵已经带领我们信了基督，使我们成了拥有永恒生命的“神的后嗣”，“和基督同作后嗣”（8:17 CUS），那么我们为什么要忧虑呢？即便我们遭遇了身体的痛苦、精神或情感的折磨，这些事都不能和那“将来要显于我们的荣耀”（8:18 CUS）相比。我们急切地等候最后得救的那伟大之日，那无比荣耀之日。

We are now prepared for the way Paul presents election. He speaks to those who already understand that their sins have been forgiven and that through the Holy Spirit they have been made children of God. Any scriptural instructing on election begins on this premise.

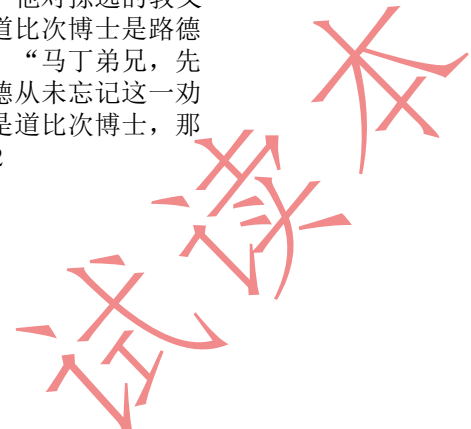
我们现在给保罗陈述拣选论铺好了路。他对那些早已了解他们的罪已经被赦免了的、并且藉着圣灵他们已经成了神的儿女的人们说话。任何关于拣选的属灵教导都是以这个前提开始的。

In an excellent sermon on election, Dr. Siegbert Becker drew attention to this point: 赛伯格·贝克在他的一篇精彩的讲道中，让我们注意以下几点：

This we must know [that Christ is our Savior and that our sins are forgiven] before we can profitably discuss the doctrine of election. When Luther was a monk in the monastery, he was greatly troubled by the doctrine of election, and he worried about it day and night. One day he told Dr. Staupitz, who was vicar general of the Augustinian order of monks to which Luther belonged, about his fears. Dr. Staupitz told him, “Brother Martin, first find yourself in the wounds of Christ, and then you can be sure of your election.” Luther never forgot this advice, and he speaks of it again and again in his writings. He says that if it had not been for Dr. Staupitz, he would have despaired. And this advice of Dr. Staupitz is still good advice today.<sup>2</sup>

在我们可以有益地讨论拣选这一教义之前，我们必须先知道这点（即，基督是我们的救主，我们的罪被赦免了）。当路德还是一个修道院修士的时候，他对拣选的教义感到非常困扰，并日夜为之担忧。有一天，他告诉了道比次博士（道比次博士是路德所属的奥古斯丁修士会的总牧师）他的恐惧。道比次博士告诉他说，“马丁弟兄，先在基督的伤口上找到你自己，然后你就可以确信你的蒙选了。”路德从未忘记这一劝勉，在他的那些文章里面他也总是会反复提到这点。他说，如果不是道比次博士，那时他就绝望了。道比次博士的这一劝勉在今天仍然是很好的劝勉。<sup>2</sup>

Romans 8:28-30—explanation



## 罗马书 8: 28-30——解释

Returning to Romans 8, we notice that Paul broaches the subject of election in the immediate context of a promise to believers. The promise is that “all things”—even the hard-to-fathom things—are worked out by God “for the good of those who love him” (verse 28). To show that “those who love [God]” are none other than the very ones whom God himself has brought to faith, Paul adds, “who have been called according to his purpose.”

回到罗马书第 8 章，我们注意到保罗是在一份对于信徒的应许的直接语境之下引入了拣选这一主题的。这一应许是——“万事”——甚至那些难测的事——都经上帝之手，“叫爱神的人得益处” (8:28 CUS)。为了表明那些“爱神的人”不是别人，而正是那些由上帝亲自使他们相信的人们，保罗补充到，“（他们）就是按他旨意被召的人。”

The reason believers are not to worry in spite of afflictions and weakness is because they have been called to be God’s own. Paul strengthens this by adding, “For those God foreknew” (verse 29). The prefix “fore” in “foreknew” dates God’s knowledge back to eternity. The thought here is: “Don’t you know that God from eternity has embraced you as his dear children? Prior to your birth, totally apart from any moment in time when you could plead your case before him, God already put his claim on you!” Israel did not do anything to be a favored nation but was set apart by God to be a nation through which other nations would be blessed. So also we did not do anything to be foreknown by God, but in love he has set us apart for his very own family.

信徒不因苦难和软弱而忧虑的原因，是因为他们已经被召归于上帝自己。为了强调这点，保罗补充到，“因为他预先所知道的人” (8:29 CUS)。“预先知道”这个词组的前词“预先”将上帝的“知道”追溯到了永恒之中。这里的思路是：“难道你们不知道上帝从永恒之中就已经把你们当作祂亲爱的孩子一样拥抱了吗？在你出生以先，在时间之内的、当你能向祂呈明你的情况的任何一刻之外，上帝已经将你归为祂的了！”以色列人从来没有做过任何事情使得自己成为一个受神恩宠的国家，而是上帝将它分别出来，使它成了一个其它国家藉着它蒙福的国家。同样，我们也没有做过什么事来叫上帝预先知道我们，而是祂在爱中就已经把我们分别出来、归与祂自己的家了。

God the Father’s will and intention was that after this life we should share with him the perfect bliss of heaven. He had a clear-cut plan on how this would happen for us. The specifics of that plan were formed in eternity!

父神的旨意和意愿是在我们在今生之后可以和祂一起分享天堂的完美福乐。关于这事是如何会发生在我们的身上的，祂早有一个明确的计划。这个计划的细节是在永恒中被形成的！

There’s more. Paul says God also “predestined [us] to be conformed to the likeness of his Son” (verse 29). God not only foresaw how people would come into his kingdom, he actually preselected, or preappointed in a determined way, those who would have eternal life through faith in his Son.

不仅如此，保罗又说到，上帝也“预定（我们）与祂儿子的模样吻合” (8:29, 参原文自译)。上帝不仅预知人们将如何进入祂的国度，事实上祂也预先选择，或说预先以一种定意的方式指定了那些藉信祂儿子而得永生的人。

The original Greek word for “predestine” gives us a vivid and wonderful picture. It envisions the erecting of a fence or boundary around one’s property. The erecting of this security line is not done in any haphazard way, but with determination. So when we speak of God predestining us for life in heaven, we might think of it as his way of putting a fence around us. He has made us his own property! That, of course, means

“hands off” to sin, death, and the devil, our adversaries who also desire to have us as their own.

希腊语原文的“预定”一词给了我们一幅生动而美妙的画面。它设想的是在一个人的财产周围竖起篱笆或边界。这条安全线的竖立并不是随意的，而是以定意的方式。所以当我们说到上帝预定我们天堂的生命之时，我们也许会将它想作祂在我们的周围筑起一道篱笆的方式。祂使我们成了自己的财产！当然，这就意味着——是在对罪、死亡和魔鬼，以及那些想要把我们归为他们自己的仇敌们说，“把你们的臭手拿远点儿”。

We, like all people, have deserved eternal death in hell because of our sinfulness. Although God created us, our rebelling against him removed us from his property. We landed ourselves on the other side of the fence. So much did sin wreck the scene! But God had determined beforehand to put his protective fence around us. This only could happen in one way: by having us “be conformed to the likeness of his Son” (verse 29). Paul here calls the Son of God “the firstborn among many brothers.” Jesus became our brother. The eternal Son of God took into his person our human nature (flesh and blood and soul) in order to make the necessary substitutionary sacrifice for the sins of all. Through faith in what Christ, our flesh-and-blood brother, did, we are given new birth! This spiritual birth assures us we will reign with Christ eternally in heaven. This is how God planned ahead of time for us to be his own. He predestined, or elected, us to be his very own children through faith in his Son.

我们，和所有人一样，因我们的罪，只配得在地狱之中那永远的死亡。尽管上帝创造了我们，我们对于祂的悖逆使得我们与祂的财产没了份儿。我们把我们自己坐落在了篱笆的另一边儿。罪是何等败坏了那美好的画面！但是上帝已经提前定意了要把祂护卫的篱笆放在我们的周围。这只能以一种方式发生：使我们“与祂儿子的模样吻合”（8:29，自译）。保罗在这里称上帝的儿子为“许多弟兄中作长子（8:29 CUS）”的那一位。耶稣成了我们的弟兄。永恒的上帝之子将我们的人性（身体、血肉与灵魂）接入祂的位格之中，为要为所有人的罪作必须的赎罪祭。藉着对于——基督，我们的血肉之兄，所做之事——的信心，我们被赐下了重生！属灵的出生向我们保证，我们将要和基督一同在天国之中永远作王。这就是上帝在时间以先将我们定为属祂自己的方式。祂预定或者说拣选我们为祂自己的儿女，且（在时间之内）是藉着对于祂儿子的信。

But we may be troubled by the question “How can I know if I’m among the elect?” None of us was able to sit in on the counsel of God prior to creation. Yet Paul does give us an answer: “Those he predestined, he also called; those he called, he also justified; those he justified, he also glorified” (verse 30). The apostle wants us to see the close connection between God’s election from eternity and our call to faith at the present time.

但我们可能会被这个问题所困扰，“我如何才能知道我是否在选民之中呢？”在创世以先，我们无人得以参与上帝的议会。然而保罗却给了我们一个答案，说：“（上帝）预先所定下的人又召他们来。所召来的人，又称他们为义。所称谓义的人，又叫他们得荣耀”（8:30 CUS）。使徒想要我们看见，上帝从永恒中的拣选，与我们现在的被召于信心之中，这两者之间密切的联系。

Aren’t you, at this very moment in your life, hearing and believing the gospel? If so—that is, if we surely are among the ones God has called to faith in Christ—then why ever doubt we are also among the elect, the chosen? As Professor J. P. Meyer once put it: “Wherever the call is heard, there we have the instrument with which God implemented His predestination. Whom He predestined, them He also called.”<sup>3</sup>

你，在你的生命的现在这一刻，听着福音并且信着福音吗？如果是——即，如果我们确实是在上帝所召信基督的那些人之中——那我们又为何要怀疑我们是否



在选民，即蒙选者之中呢？正如 J.P.迈耶教授曾说过的：“无论于何处那呼召被听到，在那里我们就拥有了那上帝用以执行祂预定的工具。祂预先所定下的人，祂也召他们来。” 3

When God called you to faith, he presented you with your justification. “Those he called, he also justified” (verse 30). By not sparing his own Son but letting him suffer on the cross, God has proclaimed you and me and all people forgiven and free of the guilt and punishment for sin. This is justification. In verse 30 Paul clearly speaks of receiving that justification by faith. In other words, he is speaking here of people who have received by faith God’s verdict of “justified,” “forgiven,” for he quickly adds, “those he justified, he also glorified.” In due time God will take all his believers to heavenly bliss. But don’t forget: Our glory is also a fact now by faith in the Lord of glory, who has bought us with his blood!

当上帝呼召你信的时候，祂亦向你呈明了你的得称为义。“（祂）所召来的人，又称他们为义”（8:30 CUS）。藉着没有吝惜祂自己的儿子，而是让祂在十字架上受难，上帝宣告了你与我，以及所有人都得了赦免，免于罪罚与罪责。这就是称义。在第 30 节中，保罗清楚地提到了藉着信对于称义的领受。换句话说，他在这里说的是那些已经藉着信领受了上帝“称义”、“赦免”的判决的人们，因为他迅速补充到，“所称为义的人，又叫他们得荣耀。”在适当的时候，上帝将会带祂所有的信徒进入到天堂的福乐之中。但是请不要忘了：藉着对于——那荣耀的主，就是那位用祂的宝血已将我们赎买了主的——信，我们的荣耀现在也是一个事实。

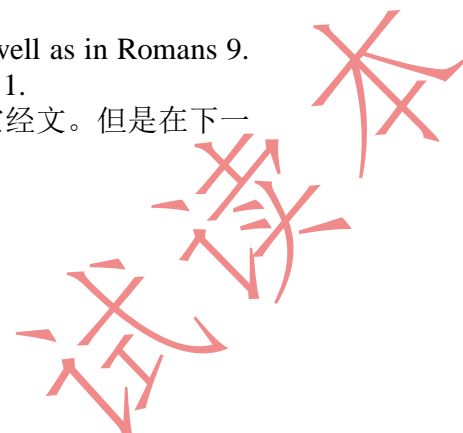
Let’s review what we have learned about election from Paul’s words in Romans 8:

让我们复习一下在罗马书第 8 章里面、我们从保罗的话里所学到的关于拣选的事吧：

- We are Christians not of our own doing but because God wanted us to be Christians. The gift concept prevails!
- 我们是基督徒不是因为我们自己的行为，而是因为上帝想要我们成为基督徒。礼物的概念是压倒性的。
- God foreknew us from eternity as his dear children. He is the giver here; we are the receivers.
- 上帝从永恒中预先知道我们这些祂亲爱的儿女。在这里，祂是赐予者，我们是领受者。
- From eternity God deliberately chose us to be his own through faith in his Son.
- 从永恒之中，上帝定意拣选我们为祂自己的所属，且是藉着对祂儿子的信。
- In time God called us to faith in Christ, through whom we receive forgiveness of sins and justification. By this faith we possess eternal glory.
- 在时间以内，上帝呼召了我们信基督，藉着基督我们领受了罪得赦免与称义。因这信我们拥有永恒的荣耀。

Later in our study we will look at other verses in Romans 8, as well as in Romans 9. In the next chapter, we proceed with the words of Paul in Ephesians 1.

我们后面的学习将会查考罗马书第 8 章及第 9 章里面的其它经文。但是在下一章中，我们会前往学习保罗在以弗所书第 1 章里所说的话。



## Our Election Is in Christ 我们的蒙选是在基督里

The whole Bible is centered in Christ. Whether we are reading in the Old Testament or perusing the New Testament, Christ leaps out as the intended focus. In a similar way, election is completely centered in Christ. He is the whole basis for our election. No biblical section on election drives home this point as forcefully as Ephesians 1. The red thread of in Christ runs throughout Paul's entire doxology, with the phrase (or one like it) occurring 12 times in verses 3-12. We give special attention now to verses 4-6.

整本圣经的焦点是基督。无论当我们在阅读旧约还是在查考新约时，基督都会蹦跳而出，因为祂是它们所指向的焦点。类似地，拣选论也是完全被聚焦于基督之上。祂是我们蒙选的那完整基石。没有哪部分圣经段落像以弗所书第 1 章那样强而有力地阐明了这一点。“在基督里”的这一红线贯穿在保罗的整段荣耀颂之中，这个短语（或与之类似的一个短语）在第 3-12 节中出现了 12 次。现在，我们尤其来看一下第 4-6 节。

### Ephesians 1:4-6

#### 以弗所书 1:4-6

Writing to the Christians in Ephesus, the apostle Paul comforted his hearers with these words: “For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will—to the praise of his glorious grace, which he has freely given us in the One he loves” (1:4-6).

使徒保罗写信给在以弗所的基督徒们，他用这些话来安慰他的那些听众：“就如神从创立世界以前，在基督里拣选了我们，使我们在祂面前成为圣洁，无有瑕疵。又因爱我们，就按着自己意旨所喜悦的，预定我们，借着耶稣基督得儿子的名分，使他荣耀的恩典得着称赞。这恩典是祂在爱子里所赐给我们的。”（以弗所书 1:4-6 CUS）”

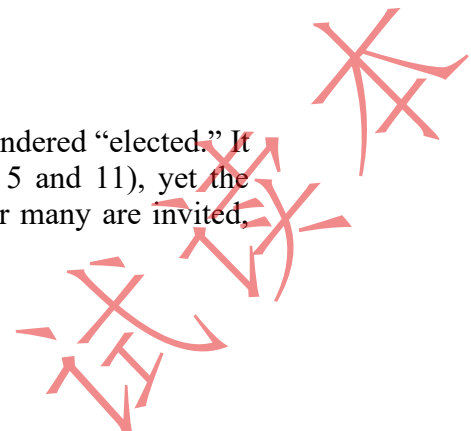
To explain the key points of this section, we will focus on certain phrases from the pen of the apostle.

为了解释这段经文的要点，我们将会聚焦在这位使徒笔下的一些词组之上。

“Chose us in him”

“在祂里面拣选了我们”

The verb Paul uses, translated in the NIV as “chose,” is best rendered “elected.” It is different from the verb he uses for “predestined” (in verses 5 and 11), yet the meaning is similar: picking out some from a large number. “For many are invited,



but few are chosen” (Matthew 22:14). We are talking about individual people, not abstract quotas! In electing us out of the world’s enormous population, God didn’t conduct some kind of imaginary audition, where multitudes from all cultures and races paraded before him, displaying what they could offer. God had only one basis for electing us from the massive population to be his own: “in him,” that is in Christ! Christ is the cornerstone of God’s whole plan of salvation. There is no salvation apart from him. By the same token, in Christ is every part and every benefit of salvation.

保罗所使用的动词，NIV 译为 “chose”，最好被译为 “elected”（和合本为“拣选”）。它和他所使用的“预定”（第 5、11 节）这个动词不同，然而意思却相近：从一个大的数字中选出一些。“因为被召的人多，选上的人少”（马太福音 22:14 CUS）。现在我们在谈论的是一个个人，而不是抽象的定额！上帝从世上庞大的人口中拣选我们，并没有进行某种我们想象中的试演，让来自所有文化和种族的人在祂面前列队表演，展示他们所能展示的。把我们从庞大的人口中拣选为属祂自己的，上帝只有一样基准，那就是“在祂里面，”即，在基督里面！基督是上帝整个救恩计划的房角石。在祂以外并没有救恩。同样地，在基督里面，是救恩的每一部分与每一个益处。

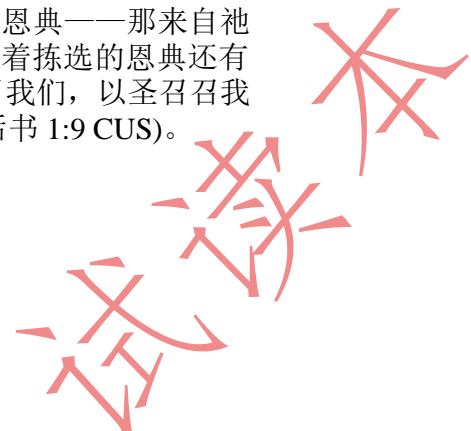
People often are chosen to receive honors and awards and to enjoy the limelight of public attention. The choosing in these cases is due to some accomplishments or some qualities exhibited by those chosen for acknowledgment. How different it is with God’s choosing individual people to enjoy life eternal with him! No human achievements, no human traits, no human qualities of any kind played a part in God’s election. How could it? Sin can only bring death. Saturated with sinfulness, even from conception and birth, we were by nature objects of God’s wrath, deserving eternal death. But God has chosen us, nevertheless! He has redeemed us! He has adopted us as his dear children! The motive and reason for our election is all wrapped up in the merits of his own Son. This alone explains why the Lord says, “I have loved you with an everlasting love” (Jeremiah 31:3).

人们经常会被选上以接受各样的尊荣与奖赏，以及享受大众目光的聚焦。在这些情况下的“选上”是由于一些成就，或者是由于一些由那些被选上的被认可者所展现出来的品质。这和上帝选择各人来和祂一起享受永生是多么地不同啊！没有任何人的成就，没有任何人的特征，没有任何人的任何品质在上帝的拣选中扮演了任何角色。为何如此呢？罪只能带来死亡。我们被罪所浸透，甚至从受孕与出生时便是如此，我们生来就是让上帝愤怒的对象，配得永恒的死亡。但是，然而，上帝已经拣选了我们！祂已经救赎了我们！祂已经接纳了我们为祂亲爱的儿女！我们蒙选的动机和理由都被包裹在祂自己儿子的功劳之中。唯此解释了主为何如此说到，“我以永远的爱爱你”（耶利米书 31:3 CUS）。

The fact that our election is in Christ means it is based on and carried out fully by God’s grace, his undeserved love. “So too, at the present time there is a remnant chosen by grace” (Romans 11:5). Again, we read, “[God] has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace” (2 Timothy 1:9).

我们的蒙选是在基督里，这一事实意味着拣选是基于上帝的恩典——那来自祂的、我们不配得的爱——并被此所贯彻。“如今也是这样，照着拣选的恩典还有所留的余数”（罗马书 11:5 CUS）。另外，我们读到，“神救了我们，以圣召召我们，不是按我们的行为，乃是按他的旨意，和恩典”（提摩太后书 1:9 CUS）。

“Before the creation of the world”



“从创立世界以前”

Here too we see why our election must be entirely in Christ. From eternity, before the universe was formed and there was not even a single angel to give him praise, God thought about us. He saw the future and our predicament of being trapped in sin and unbelief. He then planned to save us and give us life. To such a degree did he plan this, that God even chose the redeeming sacrifice of his Son before any of his acts in creating the world. “He [Christ] was chosen before the creation of the world, but was revealed in these last times for your sake” (1 Peter 1:20). The only way our election could come about is because Christ Jesus is “the Lamb that was slain from the creation of the world” (Revelation 13:8).

这里，我们同样看到了为什么我们的拣选一定是完全在基督里的。从永恒之中，在宇宙被造以先，那时甚至也没有一个天使赞美祂，上帝就想到了我们。祂看到了未来以及我们被困在罪和不信中的困境。于是祂便计划要救我们并赐给我们生命。上帝的计划到了一种程度，以至于甚至在祂尚未开始任何创世活动以先，祂就拣选了祂的儿子作为赎罪祭。“基督在创世以前，是预先被神知道的，却在这末世，才为你们显现”（彼得前书 1:20 CUS）。我们在创世以先的蒙选会发生的唯一理由就是因为基督耶稣是“被杀之羔羊”。（启示录 13:8 CUS）<sup>a</sup>

The apostle Paul also expressed our election from eternity in his second letter to Timothy: “This grace was given us in Christ Jesus before the beginning of time” (1:9). In the Lutheran Confessions, our Lutheran fathers stressed this “eternity” factor as a source of great comfort:

使徒保罗在他的第二封写给提摩太的书信中同样表述了从永恒之中的我们的蒙选：“这恩典是万古之先，在基督耶稣里赐给我们的”（提摩太后书 1:9 CUS）。在路德宗的认信之中，我们的路德宗教父们强调这一“永恒”的要素是一种巨大的安慰：

God was so deeply concerned about every individual Christian’s conversion, righteousness, and salvation and so faithfully minded about it that “even before the foundation of the world was laid” he held counsel and ordained “according to his purpose” how he would bring me thereto and keep me therein.<sup>4</sup>

上帝是如此深切地关注着每个基督徒的悔改归信，义，和救恩，祂如此信实地心念了此事，以至于“甚至在世界的根基被立以先”，祂就计划并“按祂的目的”命定祂要如何带我进入此事，并保守我于其中。<sup>4</sup>

a. 该作者采用了启示录 13: 8 的另一种翻译，即，“创世以来”成了羔羊被杀的状态，也许这样的翻译并不准确，因为启示录 17: 8 同样提到了生命册，和‘创世以来’搭配，参赛伯格·贝克《启示录》。





The Lutheran hymn writer Paul Gerhardt has captured the awe of our election from eternity in his hymn “I Stand Beside Thy Manger Here”:

路德宗赞美诗歌作者保罗·格哈特在他的赞美诗“我站在你的马槽旁”中捕捉到了对于从永恒中的我们的蒙选一事的敬畏之情：

Thy love, O Lord, before my birth  
Thou didst elect to show me,  
And for my sake didst come to earth  
Before I e'er did know Thee.  
Yea, long before Thy gracious hand  
Created me, Thy grace had planned  
To make Thee mine forever.

(Evangelical Lutheran Hymnary 129:2)

哦，主啊，在我出生以先，  
你便以拣选我向我显明了你的爱，  
在我知晓你以先，  
你便为我降于这世。  
是的，在你恩慈的手塑造我以先，  
你的恩典便思量好了  
要使你属我，永远。

(福音路德会赞美诗集 129:2)

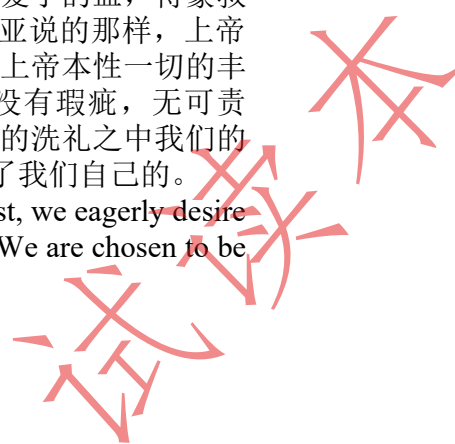
“To be holy and blameless in his sight”

“在祂面前成为圣洁无有瑕疵”

Is this referring to our lives of good works following faith? No, our lives of good works are never the basis of God’s election, but the result. Here Paul’s emphasis is on what God has done for us in Christ. The major goal of our election is to have us appear before God, not only on judgment day but right now, holy and completely faultless. Because of Christ’s atoning death we have such holiness! In Ephesians 1:7 Paul stresses, “In him we have redemption through his blood, the forgiveness of sins.” No wonder, as Isaiah had said, God “remembers your sins no more” (43:25)! Christ’s death, the death of the Holy One in whom God’s fullness dwells, has truly made us “holy in his sight, without blemish and free from accusation” (Colossians 1:22). We have had this holiness from our Savior pronounced upon us in the gospel and in our baptisms, and by faith we grab it for our very own.

这和我们的信心所发出的好行为的生活有关吗？不，我们好行为的生活从来不是上帝拣选的理由，而是结果。在这里，保罗的重点是在说上帝在基督里为我们所做的。上帝拣选我们的主要目的是使得我们可以站在上帝面前，不仅仅是审判日，也是现在，圣洁并且完全没有瑕疵。因为基督的代赎之死，我们就拥有了这样的圣洁！在以弗所书 1:7 中，保罗如此强调到，“我们借这爱子的血，得蒙救赎，过犯得以赦免，乃是照他丰富的恩典。”难怪，就像以赛亚说的那样，上帝“也不纪念你的罪恶”（以赛亚书 43:25 CUS）！基督的死亡，上帝本性一切的丰盛所居住的那圣者的死亡，已经实在使我们“都成了圣洁，没有瑕疵，无可责备”（歌罗西书 1:22 CUS）。我们已经拥有了这份在福音和我们的洗礼之中我们的救主所宣告给我们的圣洁了，并且藉着信我们就抓住了它，成了我们自己的。

Since we are “blameless in his sight” purely through faith in Christ, we eagerly desire to live blamelessly in accordance with God’s holy commandments. We are chosen to be



different. Why should we live like the world when we are members of a better world? We want to live in thankfulness to him who died for us. An important purpose for Christ's work in our lives is "to purify for himself a people that are his very own, eager to do what is good" (Titus 2:14). "For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Ephesians 2:10).

既然我们是完全藉着对基督的信，而“在祂面前无有瑕疵”，那么我们会热切地渴望按着上帝圣洁的命令而无有瑕疵地生活。我们被拣选以至于不同。所以，既然我们是一个更好世界的成员，那么我们又为什么要像这个世界这样生活呢？我们想要活在对于那位为我们而死的祂的感恩之中。基督在我们的生命中的工作的一个重要目的是“洁净我们，特作自己的子民，热心为善”（提多书 2:14）。“我们原是他的工作，在基督耶稣里造成的，为要叫我们行善，就是神所预备叫我们行的”（以弗所书 2:10 CUS）。

“In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will”

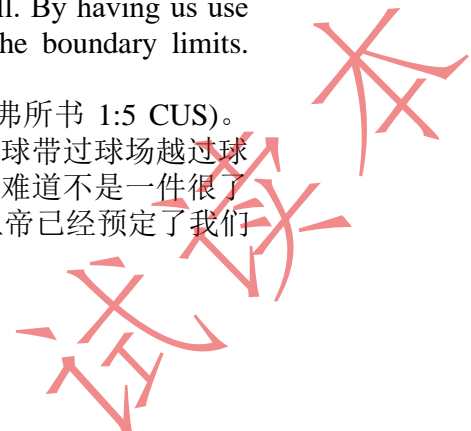
“因爱我们，（祂）按着自己意旨所喜悦的，预定我们，借着耶稣基督得儿子的名分”

Say it with emphasis: "In love!" Endless volumes could be written about God's love, and one volume has, the Holy Bible. In the New Testament the Greek word *agape* is used for God's love for us. This word implies a love that does what is necessary to help others even if they don't deserve it. It is a giving love, a sharing love. Human illustrations of sacrificial love, such as a mother dying as she shields her child from certain death or a battalion commander falling on a grenade for his troops, cannot adequately depict the great *agape* love of God for us. As touching as those examples are, how can they fully portray the immense love of the Creator willing to sacrifice his own Son so that we enemy creatures could survive and—more than that—live endlessly to the full?

请用强调的语气说：“因爱我们！”关于上帝的爱，书卷可写之不尽，而其中一卷，便是圣经。在新约之中，希腊语 *agape* 一词是用来表示上帝对我们的爱的。这个词意味着一种行所必须行的事来帮助他人的一种爱，即使他们并不配得。这是一种给予的爱，一种分享的爱。人类牺牲的爱的例子，诸如母亲为保护她的儿女免于某种形式的死亡而作了肉盾，军队长官为了他的队伍而扑在手榴弹上，都不足以描绘上帝对我们伟大的 *agape* 之爱。这些例子虽然感人，但是它们又怎么能完全描绘造物主竟愿意牺牲自己的儿子以至于我们这些悖逆祂的造物可以活着——并且，永远地在完全之中活下去——的巨大的爱呢？

For this goal to be accomplished, God "predestined us to be adopted as his sons" (Ephesians 1:5). In football every coach loves a player who is not distracted from moving the ball down the gridiron and over the goal line. Wouldn't it be something if a coach could predestine a player to receive the goal? In a far more important "playing field," our God has predestined us to receive the highest goal of all. By having us use his Word and sacraments, he keeps us moving forward within the boundary limits. Through faith in Christ we head straight for the goal.

为了这一目的的实现，上帝“预定我们得儿子的名分”（以弗所书 1:5 CUS）。在橄榄球运动中，每个教练都喜欢这样的球员：他不会因为把球带过球场越过球门线而分心。如果一个教练可以预定一个球员来接住进球，这难道不是一件很了不起的事情吗？在一个重要得多的“竞技场”之中，我们的上帝已经预定了我们



接住所有进球之中最高的那个进球。通过让我们使用祂的话语和圣礼，祂让我们在界限范围内前进，藉着对基督的信心，我们直奔进球。

How does God do this? Predestination occurs by adoption. Payments and paper signing play an important part in adoption. A guarantee must be given that unnatural children will have the full rights accorded natural children. Jesus has done all this for you and me! The payment of his lifeblood is the indelible ink guaranteeing our adoption into God's family. No legal technicality could be posed as an obstacle to our receiving "children of God" status, even though we had been children of the devil. God's good pleasure ensured we were personal recipients of his grace. Baptism is the sacred rite by which God inducted our names into his family. "You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ" (Galatians 3:26,27). Again, the point is driven home: Our election is in Christ!

上帝如何做此事呢？预定通过“使（我们）得儿子名份”（直译为“领养”）而发生。付款和文件签署在领养过程中起着重要的作用。一份保证书必须要给出，以表明非亲生的孩子将会和亲生的孩子一样享有完整的权利。耶稣已经为我作了此事！祂的宝血付上的款项，就是我们被领养进入上帝家中那不可磨灭的文件签署字迹。没有法律诉讼程序性细节可以被提出以作为我们领受“上帝儿女的”身份的阻碍，即便我们曾是魔鬼的儿女。上帝美好、喜悦的意旨保证了我们是祂恩典的个体接受者。洗礼是神圣的仪式，藉着它上帝把我们的名字引入祂的家中。“所以你们因信基督耶稣，都是神的儿子。你们受洗归入基督的，都是披戴基督了”（加拉太书 3:26-27 CUS）。这一点再一次说明了：我们的蒙选是在基督里！

“To the praise of his glorious grace, which he has freely given us in the One he loves”

“使他荣耀的恩典得着称赞。这恩典是他在爱子里所赐给我们的”

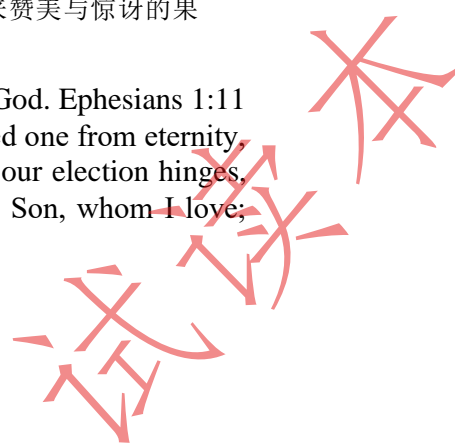
Is this our praising God? In his commentary on Ephesians, Professor Irwin Habek replies:

这是我们对于上帝的赞美吗？在埃尔文·哈贝克教授对于以弗所书的圣经注释中，他这样回答到：

Some restrict this praise to our act of praising him. . . . But comparing this verse with 1:12 and 14; 2:7; 3:10 and 2 Thessalonians 1:11, I conclude that we also are to his praise just by what we are. When we see our fellow believers and they see us, we are amazed at what God's grace is able to do. Thus we are to his praise. . . . This effect of calling forth admiration and amazement will continue through the judgment into the consummation in glory.<sup>5</sup>

有些人把这样的赞美局限在我们对于祂的赞美这一行动之上.....但是把这节经文和 1:12 以及 14; 2:7; 3:10 以及帖撒罗尼迦后书 1:11 作比较，我得出结论，我们也仅因我们之所是而被祂赞美。当我们看到我们的弟兄姐妹，当他们看到我们的时候，我们惊讶于上帝的恩典所能做的。因此我们是被祂所赞美的.....这种引来赞美与惊讶的果效，将会在审判到荣耀的终点这一过程中持续存在下去。

The gift of our election is in connection with the beloved Son of God. Ephesians 1:11 reminds us of the same: "In him we were also chosen." If the beloved one from eternity, the one chosen by God to be the Savior, is the very one on whom our election hinges, how can we fail? Jesus received the highest accolade: "This is my Son, whom I love; with him I am well pleased" (Matthew 3:17).



我们蒙选的这一礼物和上帝的爱子联系在一起。以弗所书 1:11 提醒我们同样的道理：“我们也是在祂里面蒙选的。”如果那位永恒之中、被神所拣选作为救主的爱子，就是那位我们的蒙选所紧紧与之咬合的对象，那我们又怎么会失败呢？耶稣接受了那最高的荣誉：“从天上有声音说，这是我的爱子，我所喜悦的”（马太福音 3:17CUS）。

Let's review how Paul in Ephesians ties up our election in Christ:

让我们复习一下保罗在以弗所书中是如何把我们蒙选与基督紧紧相连的吧：

- Before the world was created, God picked us out of the world's population to be followers of Jesus Christ.
- 在这个世界被造以先，上帝就已经把我们在全人类中拣选出来，使我们成为耶稣基督的跟随者。
- Holiness is needed for heaven. So God arranged through Christ to have us be “blameless in his sight.” We are called to be his new creation in Christ.
- 圣洁是天堂的必须因素。因此上帝已藉着基督安排好使得我们“在祂面前无有瑕疵”。我们被呼召成为在基督里的、祂的新的创造。
- In love he adopted us as his children through Holy Baptism.
- 因爱我们，祂领养我们使我们藉着圣洗礼成为祂的儿女。
- By connecting us to God's beloved one, our election praises his undeserved love, freely given to us.
- 通过把我们连于上帝的爱子，我们的蒙选赞美祂那白白给我们的、我们不配得的爱。

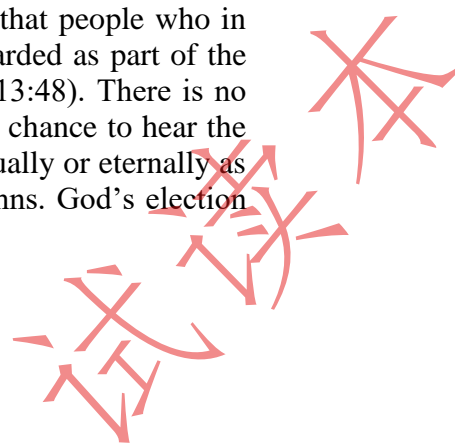
Where does Paul have us look to determine if we are among the elect? He directs us to the one in whom alone is forgiveness of sins: Jesus Christ. “In him we have redemption through his blood, the forgiveness of sins” (1:7). We see what Christ has done for us on the cross in taking away the guilt of our sin. We believe and know we are forgiven for his sake. We are headed for eternal life. There can be no doubt about our election when we are holding on to Christ by faith.

保罗让我们从哪里来判断我们在选民之中呢？他引导我们到那唯一在祂里面有罪得赦免的那一位——耶稣基督——那里。“我们藉这爱子的血，得蒙救赎，过犯得以赦免” (1:7CUS)。我们看见基督在十字架上为我们所做的，就是带走我们的罪。我们相信并且知道我们因祂的缘故被赦免了。我们正在走向永生。当我们藉着信心紧紧依附于基督的时候，并没有什么关于我们蒙选的疑惑。

What in Christ does not mean

“在基督里”之非所是

Since election is tied to Christ, it is impossible for any person to be chosen for heaven without ever coming to faith. The Bible clearly teaches that people who in their time of grace do not come to faith in Christ cannot be regarded as part of the elect. “All who were appointed for eternal life believed” (Acts 13:48). There is no room in election for supposing that even if people never had the chance to hear the gospel and believe it, this would have no ill effect on them spiritually or eternally as long as “election tipped in their favor.” Unbelief always condemns. God's election





of people in Christ means that only through faith in Christ can a person be counted among the chosen.

既然拣选连于基督，那么对于任何一个人而言，蒙选进入天堂就不可能是在相信之外了。圣经清楚地教导，在恩典的时间范围内没有相信基督的人就不能被视作选民。“凡预定得永生的人都信了”（使徒行传 13:48 CUS）。在拣选这件事上，并没有以下的商量余地，即假设，即便有些人从未有过机会听见福音并信之，这也不会对他们在属灵及永恒之事上有任何不利的影响，只要“拣选偏爱他们”。不信总是被显为有罪。上帝在基督里拣选人意味着人仅仅藉着对基督的信方可被算在选民之中。

We also know that the elect cannot include any who believe but then fall away prior to death. In Christ means everlasting life (which only the elect enjoy) comes to those who are believers at the time of their departure from this earth.

我们也知道选民不可能包含了任何一个相信但是后来却在死前不信了的人。在基督里意味着永恒的生命（这是仅仅选民所享有的）归于那些在他们离世之时仍是信徒的人。

### Election's relationship to faith

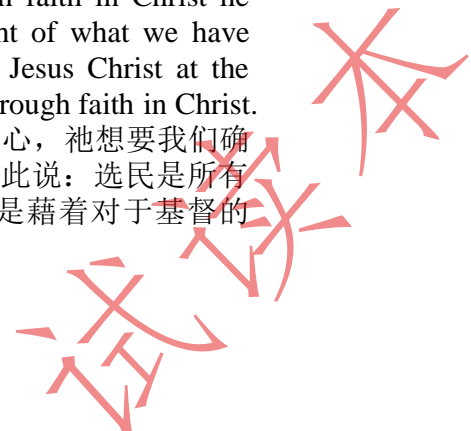
#### 拣选与信心之间的关系

“Am I saved by election, or am I saved by faith?” is an important question to answer. God's election should not be perceived as arbitrary, eliminating faith as the way for his elect to be brought into the kingdom of heaven. Faith can never be overlooked or disregarded in God's decree of election. Consider this pertinent passage from 2 Thesalonians: “God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth” (2:13). Belief in the truth is a necessary component of God's election. God brings those he has chosen to faith in the Savior by the preaching of his gospel. The Bible's definition of election therefore does not and cannot eliminate either the absolute necessity of Christ's work of redemption nor the matter of faith (“the sanctifying work of the Spirit”). Each of these doctrines is to receive its proper emphasis. So to say, “I am saved by election,” is surely no less than to say, “I am saved by faith.”

“我是因拣选得救的吗？还是因信心得救的呢？”这是一个需被回应的重要问题。上帝的拣选不应当被视作为专横的，并将信心排除在——作为使祂的选民得以被带入天国——的途径之外。在上帝拣选的法令上，信心从来就不能被忽视或被轻视。请考虑来自帖撒罗尼迦后书的这段相关经文：“他……拣选了你们，叫你们因信真道，又被圣灵感动，成为圣洁，能以得救”（帖撒罗尼迦后书 2:13 CUS）。信真道是上帝拣选的一个必须组成部分。通过祂的福音的宣讲，上帝把那些祂所拣选的带入到对于那救主的信心之中。因此，圣经对于拣选的定义，也不能排除基督的救赎之工以及信心之事（“圣灵的使人成圣之工”）两者的绝对必须性。这些教义各自都有其恰当的重点。所以人若说，“我是因拣选而得救，”这并不亚于说，“我是因信而得救。”

Who are the elect? Only God knows the full number. Through faith in Christ he wants us to know for certain that we are in that number. In light of what we have learned, we can say this: The elect are all those who believe in Jesus Christ at the moment of death and thus are taken to heaven. Election is always through faith in Christ.

谁是选民呢？唯独上帝知道所有的数量。藉着对于基督的信心，祂想要我们确信我们确实是在其中。鉴于以上这些我们所学的，我们可以如此说：选民是所有那些在死的时候相信基督并因此被带入天堂的人们。拣选总是藉着对于基督的信。



## Our Election Is through the Holy Spirit and the Means of Grace 我们的蒙选是藉着圣灵和施恩具

Before a contractor begins to build a house, he conceives a plan in his mind. How will he build? What materials will he use? Observers at the building site may not have any prior knowledge of how the plan developed in the mind of the contractor. Yet they begin to see the plan unfold as the blueprint is shown and the project gets underway. It is safe to conclude that the contractor will keep building by his plan until his original purpose is fulfilled.

在一个承包商开始造一栋房子之前，他会先在他的脑海里提前计划好。他要怎么造呢？他要用什么样的材料来造呢？建筑工地的观察员们可能事先并不知道承包商的计划是如何制定的。然而，随着蓝图的被展示以及项目的进行，他们开始逐渐看到整个计划的被呈现。我们可以有把握地说，承包商将会按照他的计划继续建造，直到他的最初目标实现为止。

God has informed us of his plan to build a house, a spiritual house. This house is the Christian church, the elect of God from around the world. The writer of Hebrews says: “Christ is faithful as a son over God’s house. And we are his house” (3:6). God has a definite plan for building this house. Like the observers at the building site, we were not there at the moment in eternity when God drew up his plans for the house. But we can and do know from observing the blueprint of God’s Word and the growth in God’s kingdom how the plan works.

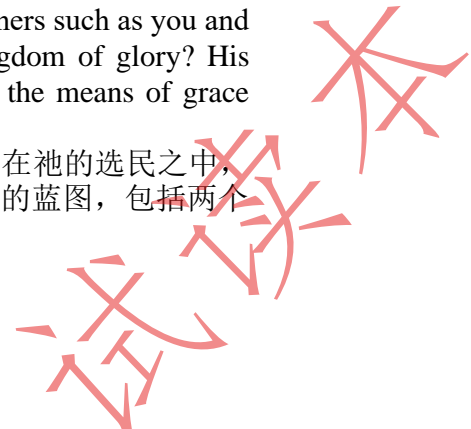
上帝已经告知我们，祂要建造一栋房子，一栋属灵的房子。这栋房子就是基督徒的教会，即，来自世界各地的上帝的选民。希伯来书的作者如此说到：“但基督为儿子，治理神的家，我们.....便是他的家” (3:6 CUS)。上帝对于建造这栋房子有着一个明确的计划。就像在建筑工地的观察员们一样，当上帝在永恒之中为这栋房子制定计划的那一刻，我们并不在那里。但是，通过观察上帝话语的蓝图以及上帝国度中的发展，我们便能够并确实知道这个计划是如何运作的。

### The plan

#### 这计划

What is God’s plan for building his house, that is, for causing sinners such as you and me to be numbered among his elect, destined for the eternal kingdom of glory? His blueprint for building his kingdom includes two key components: the means of grace and the Holy Spirit working through those means.

上帝对于造这栋房子的计划，即，使像你我这样的罪人被列在祂的选民之中，被预定得荣耀的永恒国度，到底是什么呢？关于建造祂的国度的蓝图，包括两个关键组成部分：施恩具，以及藉着这些施恩具工作的圣灵。



## The means of grace

### 施恩具

The means by which God works faith in people's hearts and keeps that faith alive are called the means of grace. These means are the Word of the gospel, which is called "the power of God for the salvation of everyone who believes" (Romans 1:16); Baptism, described as "the washing of rebirth and renewal by the Holy Spirit" (Titus 3:5); and the Lord's Supper, in which the true body and blood of Christ are offered to the communicants (Luke 22:19,20). Actually, one word can sum up all these means of grace: gospel. In these means the entire good news of Christ's forgiveness of sins for the world is brought to the hearts of individual people. Since these means are the only way set forth in Holy Scripture for a sinner to come to faith in Jesus, they are indispensable tools for building God's house. As much as a carpenter depends on his hammer and nails and his saw and boards in order to begin and complete his work of building an earthly house, so much—and far more—does God depend on his means of grace to erect his kingdom.

上帝在人的心里运行信心并且继续使那信心活着所使用的工具（或方式），我们称之为施恩具。这些工具是福音的话语，被称为“神的大能，要救一切相信的”（罗马书 1:16 CUS）；洗礼，被描述为“重生的洗，和圣灵的更新”（提多书 3:5）；圣餐，于其中基督的真身体和真宝血被给予了领餐者（路加福音 22:19, 20）。事实上，只要一个词就能对所有这些施恩具作出总结：福音。在这些工具之中，基督赦免全世界罪的整个好消息被带入个人的心中。既然这些工具是圣经所提出的、独有的、领罪人信耶稣的方式，它们就是建造上帝之家不可或缺的工具。正如一个木匠倚赖锤子、钉子、锯子和木板来开始和完成建造一个地上之家的工作，上帝也要倚赖祂的施恩具来竖立起祂的国度，并且要倚赖得更多。

Why should this be? Doesn't God, unlike an earthly builder, have all power at his possession at any time? Even though a carpenter has to use a tool that he himself has not crafted, can't God do without any tools to build his kingdom of the elect? Yes, God certainly can. Who dares to limit the one of whom Job remarked, "I know that you can do all things; no plan of yours can be thwarted" (Job 42:2)? But Job's comment reminds us to keep two things straight: (1) God certainly can do all things without any use of means, if he chooses to do so, but (2) when he has made a plan by his own authority and will, no one dare criticize it! The plan of using the Word and the sacraments to give his elect people heaven through Christ is the irrevocable blueprint from the infallible world designer himself!

为什么要这样呢？上帝，不是并不像一名地上的建造者，而是在任何时候都对祂的所有物都拥有绝对的权力吗？虽然一个木匠也不得不要使用一种并非由他制作的工具，但是，难道上帝不可以在不使用任何工具的情况下来建造祂选民的国度吗？是的，上帝当然可以。谁敢制约那位约伯所论者的能力呢？“我知道，你万事都能做。你的旨意不能拦阻”（约伯记 42:2 CUS）。但是约伯之所论提醒我们得搞清楚两件事儿：（1）上帝当然能够在不使用任何工具的情况下做任何事，如果祂选择如此做的话。但是（2）当祂以祂自己的权柄和旨意制定了一个计划的时候，那么就没有人胆敢对此说三道四！使用圣道（即话语）和圣礼、藉着基督、来赐给祂的选民天国，是那位无误的世界创造者祂自己所制定的不可驳回的蓝图！

As we have hinted, this plan often is maligned. Many, for example, think the use of preaching and Baptism is too simplistic and unassuming to be the way God chooses to bring people to faith and give them eternal life. Just as Naaman the Syrian scoffed at the

prophet Elisha's insistence that he wash himself in the Jordan River to be rid of his leprosy, so also in our day people sometimes scoff at the water of Baptism. The cry from Naaman, "Are not . . . the rivers of Damascus . . . better than any of the waters of Israel?" (2 Kings 5:12), finds parallel thought in the expression "How can water do such great things?" But the apostle Paul has the answer for all who attack God's design, his method, for building his kingdom. Paul reminds us that the message of the cross of Christ, which the world sees as minus saving potential, is God's own plus sign for a needy world. "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe" (1 Corinthians 1:18,21).

正如我们所提示的，这一计划常常被毁谤。比如，许多人认为上帝话语的宣讲和洗礼对于作为上帝领人相信并赐予他们永生的方式而言，显得太过于简单朴素。正如叙利亚人乃曼嘲讽先知以利沙坚持要他在约旦河洗去他的大麻风一样，我们今天的人们有时同样会嘲笑洗礼的水。来自乃曼的疾呼，“大马色的河……岂不比以色列的一切水更好吗？”（列王记下 5:12 CUS），确实与“水岂能行如此大事呢”这样的表述如出一辙。但是，对于所有那些攻击上帝的安排——即祂建造祂的国度的方式——的人们，使徒保罗却有话回应。保罗提醒我们基督十架的信息，这个世界虽认为它的拯救潜力为负值，但它却是上帝给予这个贫穷世界的正值。“因为十字架的道理，在那灭亡的人为愚拙。在我们得救的人却为神的大能……世人凭自己的智慧，既不认识神，神就乐意用人所当作愚拙的道理，拯救那些信的人。这就是神的智慧了”（哥林多前书 1:18-21 CUS）。

### The Holy Spirit's work is necessary

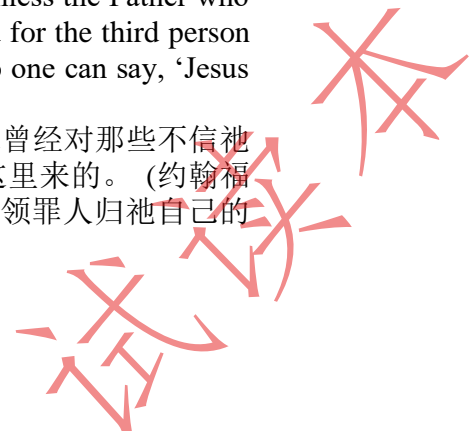
圣灵的工作是必须的

Apart from the work the Holy Spirit does in converting and in preserving faith, it is impossible to carry out God's eternal election of souls. The builder himself must construct this special house. In his explanation to the Third Article of the Apostles' Creed, Martin Luther expressed the need for the Holy Spirit: "I believe that I cannot by my own thinking and choosing believe in Jesus Christ, my Lord, or come to him. But the Holy Spirit has called me by the gospel, enlightened me with his gifts, sanctified and kept me in the true faith."

离开圣灵在使人回转归信及维持信心之事上的工作，实现上帝对于灵魂的永恒拣选就是不可能的。建造者必须亲自建造这栋特别的房子。马丁路德在他对于使徒信经第三段的解释中，说出了对于圣灵的需要：“我相信我无法藉着我自己的思想或者选择而去信靠耶稣基督我的主，或是来到祂的面前，但是圣灵藉着福音呼召了我，用祂的恩赐光照了我，使我得以成圣，并且保守我住在那真信心之中。”

These familiar words of Luther are precisely what Scripture teaches. Jesus once said to the Jews who did not believe in him, "No one can come to me unless the Father who sent me draws him" (John 6:44). The heavenly Father has arranged for the third person of the Trinity to do the work of drawing sinners to himself, for "no one can say, 'Jesus is Lord,' except by the Holy Spirit" (1 Corinthians 12:3).

路德的这些我们耳熟能详的话语实在是圣经所教导的。耶稣曾经对那些不信祂的犹太人说到，“若不是差我来的父吸引人，就没有能到我这里来的。（约翰福音 6:44 CUS）”。天父已经安排了三位一体的第三个位格来做领罪人归祂自己的





工作，因为“若不是被圣灵感动的，也没有能说耶稣是主的”（哥林多前书 12:3CUS）。

Our election is tied to the work of the Holy Spirit. In 2 Thessalonians 2:13 we are told, “God chose you to be saved through the sanctifying work of the Spirit.” Here the word sanctifying is used in a broad sense to include all that the Holy Spirit does in turning our hearts to God and keeping us in the faith until everlasting life. Literally the wording is “in [or by] sanctification of the Spirit.” The emphasis is on an activity that is entirely God’s doing. This activity, the working of faith, is attributed to the Holy Spirit and is essential to our election for heaven.

我们的蒙选被紧系于圣灵的工作。在帖撒罗尼迦后书 2:13 中，我们被告知，“他.....拣选了你们.....被圣灵感动，成为圣洁，能以得救。”这里的“成圣”一词以广义之用涵盖了圣灵在使人心转向上帝及维持他们的信心到永生之中之事上所做的所有。“被圣灵感动，成为圣洁”的字面义是“以/藉圣灵的使人成圣”。这里所强调的是一种完全出于上帝的作为。这一作为，即信心的创造及维持之工，被归于圣灵，并且对于我们的蒙选进入天国是必须的。

Why is the Holy Spirit needed to work faith? Don’t human beings make decisions about many things in life? Can’t we decide, for example, how to raise our families, where to live, and where to work? If we decide important matters like these, how can anyone say for sure that only God can create and preserve faith? In an excellent article on free will, the writers of the Formula of Concord have given the appropriate answer:

为什么人需要圣灵来创造信心呢？人类不是生活中的许多事情上都能做决定吗？比如，我们不是能够决定如何养家糊口，住在何处，工作在何处等问题吗？如果我们决定诸如此类的重要事项，那么一个人又如何能确定地说，只有上帝才能创造和保存信心呢？在一段关于自由意志的精彩论述中，协同式的作者们给出了如下恰当的回答：

Thus Scripture denies to the intellect, heart, and will of the natural man every capacity, aptitude, skill, and ability to think anything good or right in spiritual matters, to understand them, to will them, to undertake them, to begin them, to do them, to accomplish or to cooperate in them as of himself. . . . “The unspiritual man does not receive (or, as the Greek word actually has it, does not grasp, take hold of, or apprehend) the gifts of the Spirit of God (that is, he has no capacity for spiritual things) for they are folly to him, and he is not able to understand them” (I Cor. 2:14). Much less will he be able truly to believe the Gospel, give his assent to it, and accept it as truth. For the mind that is set on the flesh (the natural man’s understanding) “is hostile to God; it does not submit to God’s law, indeed it cannot” (Rom. 8:7).6

因此，圣经否认自然人的智力、内心与意志拥有任何能力、才能、技能以及本领来在属灵的事务之上思想美好与正确之事，以理解之，欲为之，着手之，起始之，从事之，完成之，或与之合作如同他自己之事.....“属血气的人不领会（或者，如希腊语确实所说的，无法抓住，握住，或者领会）神圣灵的事（即，他没有处理属灵事务的能力）反倒以为愚拙。并且不能知道，因为这些事惟有属灵的人才能看透”（哥林多前书 2:14）。更不用说他能确实相信福音，赞成之，并且领受其为真理了。因为肉体中的想法（自然人的想法）“与神为仇，因为不服神的律法，也是不能服”（罗马书 8:7）。6

So thoroughly are we sinners enslaved by the effects upon our souls of the first sin of Adam and Eve, we would not even nibble at the gospel for a taste if the Holy Spirit did not activate our taste buds. Picture a helpless soul groping in utter darkness until someone flicks on a floodlight. A hymn writer portrayed the Holy Spirit breaking through our dark night “with the beams of truth unclouded,” and so we sing, “You alone

to God can win us; you must work all good within us” (Christian Worship [CW] 221:2). Dr. Luther penned similar words in his Large Catechism: “Neither you nor I could ever know anything of Christ, or believe in him and take him as our Lord, unless these were first offered to us and bestowed on our hearts through the preaching of the Gospel by the Holy Spirit.”<sup>7</sup>

因此，因亚当和夏娃的原罪之于我们灵魂的后果，我们就是被这些后果所奴役的彻头彻尾的罪人，如果没有圣灵让我们的味蕾活过来，我们甚至都无法小尝一口福音的味道。想象一个无助的灵魂在彻底的黑暗之中瞎摸乱撞，直到某个人咯哒一下打开了一盏照明灯。一位赞美诗作者在描绘圣灵时称祂是那位“以清澈的真理之光”冲破我们黑夜的圣灵，于是因此我们也唱到，“惟独你能够把我们赢至上帝的怀中；你必定要在我们之中行那一切的美善”（基督徒敬拜[CW, Christian Worship]221:2）。路德博士在他的大问答中也写下了类似的话：“你与我都无法得知关于基督的任何事，或者相信祂，或者以祂为我们的主，除非这些事由圣灵藉着福音的宣讲临到我们，被赠予我们。”

Faith: God’s action in us

信心：上帝在我们里面的行动

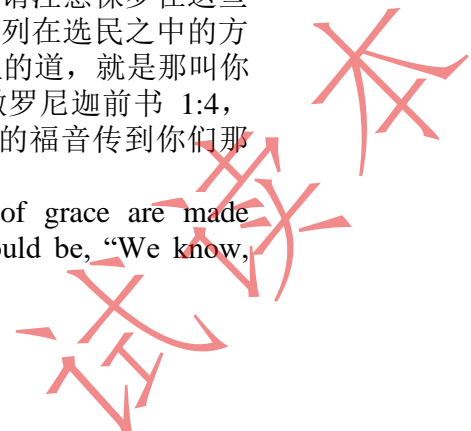
Election does not involve a haphazard system resembling the way lottery balls roll out of a rotating transparent cylinder. From the Bible we have no reason to think the Holy Spirit will simply zap a person out of the blue, using no means of contact, and settle the individual inside the fenced area encircling the chosen of God. We are saved only through faith, which itself is God’s own work in us. But our faith needs to latch onto something. Faith can occur only by means of the message concerning the Savior. If we want to say it in a catchy way, the Word is a given in the election for heaven!

拣选不涉及一套杂乱无章的系统，好像彩票球滚出旋转透明缸的方式似的。从圣经来看，我们没有理由认为圣灵会在没有使用任何沟通工具的情况下突然击中一个人，然后把他安置在环绕着上帝选民的围栏之内。我们得救惟独是藉着信心，其本身是上帝祂自己在我们里面所作的事。但是我们的信心需要紧抓一些东西。信心只能藉著有关救主信息的工具而产生。如果我们想要诉诸一种简单易懂的方式，在拣选进入天堂这件事上，神的话语是一项被指定的事。

Two passages in particular draw attention to God using his tools, or channels, of the means of grace to bring us to faith and make us his own. Notice how Paul speaks in each of these verses of the way in which the Holy Spirit caused us to believe in Christ so that we would be among the elect. The first is Ephesians 1:13: “You also were included in Christ when you heard the word of truth, the gospel of your salvation.” The second is 1 Thessalonians 1:4,5: “We know, brothers loved by God, that he has chosen you, because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction.”

两段经文尤为突出，它们把我们的注意力引向了上帝是如何使用祂施恩的工具（或说管道）来把我们带入信心之中并使我们归于祂自己的。请注意保罗在这些不同的经文中所提到的关于圣灵使我们相信基督以至于我们被列入在选民之中的方式。第一段是以弗所书 1:13：“（在祂里面）你们既听见真理的道，就是那叫你们得救的福音（原文有括号内的介词词组）。”第二段是帖撒罗尼迦前书 1:4, 5：“被神所爱的弟兄啊，我知道你们是蒙拣选的。因为我们的福音传到你们那里，不独在乎言语，也在乎权能和圣灵，并充足的信心。”

The connections among our election, faith, and the means of grace are made especially clear in this latter verse. A more literal translation would be, “We know,



brothers loved by God, of your election, because our gospel did not come about for you in speech only but also in connection with power and in connection with the Holy Spirit and with much absolute assurance.” The Holy Spirit powerfully carries out our election as he uses the gospel to work faith. To paraphrase Paul, “Seeing that the gospel has worked faith in you, this is why we realize you are to be considered among the elect.”

我们的蒙选、信心和施恩具之间的联系在以上第二段经文中被表述得尤其清晰。一种更字面的翻译应该是，“被神所爱的弟兄啊，我们知道你们的蒙选，因为我们的福音临到你们，不只是以言语的形式，也是连与能力，连与圣灵，并连与充足绝对确实性。”当圣灵使用福音来创造信心的时候，祂满有能力地实行着我们的拣选。我们可以把保罗的话意译为，“我们看到了福音在你们里面创造了信心，这就是为何我们意识到你们当被视为在选民之中的理由。”

Doesn't Paul answer the question that may trouble all of us from time to time? We may wonder, “In this vast world filled with billions of people, how can I—a lowly sinner—be confident without a doubt that I stand among the elect? I look around and see that not all who hear about Christ are believers. Does this mean I could be deceiving myself when I count my soul among the elect?” To this Paul would reply, “You can know you are included with the chosen ones by faith in the gospel because the Spirit's power brings conviction to the heart through the gospel.”

难道保罗没有回答了那个时不时地困扰着我们所有人的问题吗？我们也许会思忖，“在这个万头攒动的大千世界，我——一个卑微的罪人——如何能毫无疑问地确信我是在选民之中呢？我环顾四周后发现并不是所有听到基督的人都是信徒。这是否意味着当我把我自己算在选民之中的时候是在欺骗我自己呢？”对此保罗将会如此回答到，“藉着相信福音，你可以得知你是被列在选民之中的，因为圣灵的能力藉着福音给人心带来确信。”

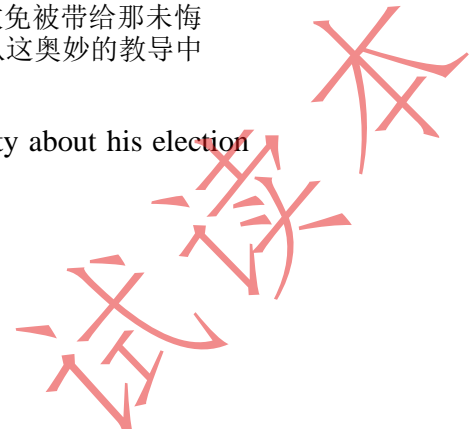
In response to a related question submitted by a reader of the Lutheran Sentinel column “Pastor, I Have a Question,” this answer was given:

对于路德宗前哨专栏“牧师，我有个问题”的一位读者所提出的一个相关问题的回答，回应如下：

As long as one hears the Gospel, which tells of the unconditional love of God toward all sinners in sending Christ to pay for all sins, there is always hope for heaven. There is no salvation, there is no election or predestination apart from hearing the Gospel as God presents it to hearts of sinners in Word and Sacrament. Faith in Christ, which is absolutely necessary for one to have eternal life, is always worked in an individual only through Baptism and the message of God's Word. This is how the forgiveness of sins won by Christ is brought to the unconverted soul, enabling the Holy Spirit to do his work. . . . This is the only way that the Christian takes comfort in this mysterious teaching.<sup>8</sup>

只要一个人听到了福音，即那宣讲上帝差派基督为所有罪人的所有罪付上赎价的无条件之爱的福音，在那里总有天堂的盼望。在听见上帝在圣道和圣礼中呈现于罪人心中福音之外，不存在任何的救恩，不存在任何的拣选和预定。对于基督的信心，其对于一个人拥有永远的生命是绝对必须的，并且它总是藉着洗礼和上帝话语的信息在个体之中被运行。这就是由基督所赢得的罪得赦免被带给那未悔改的灵魂的方式，这就是让圣灵做这工作的途径.....这是基督徒从这奥妙的教导中得安慰的唯一方式。<sup>8</sup>

Writing to a Christian who was plagued by doubt and uncertainty about his election and salvation, Martin Luther gave this spiritual counsel:



马丁路德在致信给一名对于他的蒙选与救恩深受困扰的基督徒时，给出了如下的属灵建议：

God has given us his Son, Jesus Christ, whom we should remember every day and to whom we should look as in a mirror. For outside of Christ there is only danger, death and devil, but in him everything is peace and joy. Whosoever is constantly tormented by the predestination wins nothing else than fear. Therefore avoid and flee these thoughts that look like Satan's temptation in paradise, and, instead of that, look at Christ.<sup>9</sup>

上帝已经赐给了我们祂的儿子，耶稣基督，祂是那我们应当每日记住的那一位，祂是那我们应当像照镜子一样看待的那一位。因为在基督以外，只有危险，死亡和魔鬼，但是在祂里面所有的事都是平安和喜乐。无论谁，被预定论不断地折磨，得到的除了恐惧就别无其它了。因此，躲避，逃避这些看起来像是撒旦在天堂之中诱惑的想法，转而，注目基督。<sup>9</sup>

By his advice to look to Christ, Luther urged his troubled friend to do the same thing Paul urges: Find refuge in the gospel. There alone the Holy Spirit busily creates and strengthens the very faith by which God brings about our election.

路德向他那位受困的朋友所提出的注目基督的建议，与保罗所提出的劝勉并无二致：在福音之中寻求庇护吧。惟独在那里，圣灵忙碌地创造并坚固那藉之上帝将拣选带给我们的——信心。

We cannot emphasize this truth enough. By nature our sinful hearts do not want to rely only upon the Word for having faith and the assurance of our election. Like the Jews who demanded miraculous signs and the Greeks who were looking for wisdom (1 Corinthians 1:22), our human nature is inclined to probe other avenues for obtaining assurance instead of God's avenue of simple faith in the gospel promises. Could one of those alternate avenues be our emotions? If we feel like good Christians, should this make us more sure of our election? Our emotions, our perceptions, and our suppositions can deceive us. In fact, Luther went so far as to say, "Whatever is attributed to the Spirit apart from such Word and sacrament is of the devil."<sup>10</sup> Faith that rests solely on God's Word cannot deceive, because God himself, who has given these words, cannot lie. He is the one who says, "Everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day" (John 6:40).

我们再强调这一真理也不为过。我们生来有罪的内心不想惟独倚靠话语来拥有信心以及我们蒙选的确信。就像要求神迹的犹太人和寻求智慧的希腊人（哥林多前书 1:22CUS），我们（被罪玷污）的本性倾向于去打探获得确信的其它渠道，而不是上帝在福音应许中简单的信心之道。那些其它的渠道之一会是我们的感受吗？如果我们感觉自己像好基督徒，这会使我们更加确信我们的蒙选吗？我们的感受，我们的看法，我们的推测，会欺骗我们。事实上，路德甚至走到了如此说的地步，“凡在圣道与圣礼之外被归因于圣灵的，都是出于魔鬼。”<sup>10</sup> 那惟独倚赖于上帝话语的信心不能欺骗，因为那位赐下这些话语的上帝祂自己，并不说谎。祂是那如此说的那一位，“一切见子而信的人得永生。并且在末日我要叫他复活”。（约翰福音 6:40 CUS）

Before we move on, let's briefly recap:

在我们继续之前，让我们先简单地做一下扼要重述：

- If faith saves,
- 如果信心拯救，
- if God himself works the faith that saves,





- 如果上帝祂自己运行那拯救的信心，
- if God's election is only through faith, and
- 如果上帝的拣选是惟独藉着信心实现的，并且
- if faith comes about only through the Word,
- 如果信心惟独藉着话语发生，

then faith must only and always be God's own action in us.  
那么信心必须仅是并且总是上帝祂自己在我们里面的行动。

God's work entirely

全然上帝的作为

Imagine the following scenario: You receive a check in the mail for one million dollars. The explanation given is that this gift has been intended for you even before the time you were born. Amazingly, nothing was demanded of you in order to have this gift. To receive its benefits you were to go to the bank and cash the check. No doubt you would have questions: Is it really genuine and legitimate? Is it a mistake—a gift meant for someone else? Is it backed by the necessary funds and authority? But you go to the bank and cash it. You find out it is indeed a genuine gift, and the money is placed into your account!

请想像以下的场景：您在邮件中收到了一张一百万美元的支票。其中所给出的解释是，这份礼物早在你出生之前就已经为你预备好了。奇妙的是，对于你拥有这份礼物一事，并没有什么外加条件。而要得到它的好处，你要去银行兑现这张支票。毫无疑问，你会怀疑：这真的是真实合法的吗？这是一个失误吗——是给别人的礼物吗？它是否受到必要的资金和权威的支撑呢？但你去银行兑现了。你发现这确实是一份真实的礼物，钱也就存入了你的账户！

Would it be proper for you to think later, "I received the money because I did not treat the check as junk mail but willingly went to the bank and cashed it"? The check was a gift from start to finish. You received the benefit of the gift through making the trip to the bank. Nothing on your part caused the generous benefactor to make the gift. You just cashed in on it!

你以后会不会这样想——“我之所以收到这笔钱，是因为我当时并没有把这张支票当作垃圾邮件，而自愿去银行将之兑现了”——呢？这张支票从头到尾都是一份礼物。你通过去银行获得了这份礼物的益处。你并没有做任何事以使那位慷慨的捐助人来给出这份礼物。你不过是把它兑成了现金而已！

We might speak of faith in Christ as the way to cash in on the inheritance check of our eternal election. Oh, someone might say: "Well, we are the ones who believe, aren't we? If the person in the illustration had to go to the bank and cash the check in order for the gift to be effective, can't we say the same about faith in Christ?"

我们也许可以把对基督的信心说成我们永恒蒙选遗产支票兑现的方式。哦，但是有人也许会说：“嗯，我们是那些相信的人，不是吗？如果为了让礼物生效，上述例子中的那个人不得不去银行兑现支票，我们对基督的信心难道不也能这么说吗？”

The difference is this: God himself is the one who drives us to the bank! God himself is the one who has us cash in on his gift! God's plan of salvation for individual people is from start to finish all his work. Whether we speak of his electing us, his bringing us to

faith by the means of grace, our continuing in the faith until death, or our departing from this world to heaven, we believers know each phase along the way is due completely to the efforts of our divine benefactor. The apostle Paul told the Philippian Christians they were to be confident of this: “He who began a good work in you will carry it on to completion until the day of Christ Jesus” (1:6).

不同之处在于：上帝祂自己是那位驱使我们去银行兑现的！上帝祂自己是那使我们兑现了祂礼物的那一位！上帝对个人拯救的计划从头到尾都是祂的作为。无论我们是在说祂拣选我们，祂使用施恩具带我们进入到信心之中，我们直到死前持续在信心之中，还是在说我们离开这个世界进入到天堂之中，我们信徒知道这一路上的每个阶段全然是由于我们那位神圣的捐赠者的功劳。使徒保罗告知腓立比的基督徒们，他们当笃信：“那在你们心里动了善工的，必成全这工，直到耶稣基督的日子”（腓立比书 1:6 CUS）。

Some insist that God expects cooperation by sinners in their salvation. For example, they often misunderstand two important verses: Revelation 3:20, “Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me,” and Philippians 2:12, “Continue to work out your salvation with fear and trembling.”

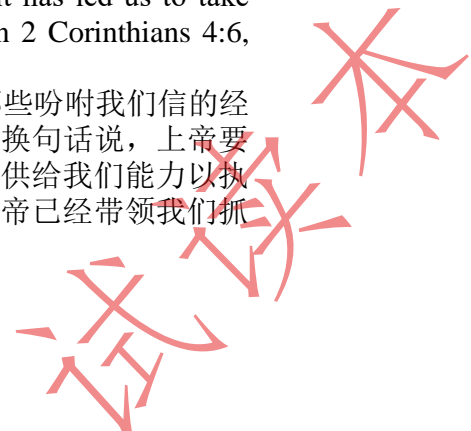
有些人坚称上帝期待罪人在他们的得救之中与祂合作。例如，他们总是误解两节重要的经文：启示录 3:20，“看哪，我站在门外叩门。若有听见我声音就开门的，我要进到他那里去，我与他，他与我一同坐席，”以及腓立比书 2:12，“就当恐惧战兢，作成你们得救的工夫。”

Philippians 2:12 is not speaking of conversion. It refers to the Christian’s life of sanctification and addresses how one makes use of the Word and sacraments in daily life. This is no light matter for, after conversion, Christians easily lose sight of spiritual matters. Even though orthodox Lutheran theologians have always upheld cooperation by the believer in sanctification, they have consistently condemned any such cooperation in conversion. The very next verse of Philippians shows where the credit belongs even in the Christian’s life of sanctification: “It is God who works in you to will and to act according to his good purpose” (verse 13).

腓立比书 2:12 并不是在说回转归信。它所指的是基督徒成圣的生活，并表明各人在日常生活中当怎样使用圣道与圣礼。这并不是小事，因为回转归信后，基督徒容易忽视属灵之事。然而，尽管正统的路德宗神学家们总是支持信徒在成圣中的与神合作，但是他们却总是一贯地谴责在回转归信中有这样的合作。腓立比书的下一节经文表明了即便是在基督成圣的生活中，这功劳依旧归向何处：“因为你们立志行事，都是神在你们心里运行，为要成就他的美意”。（腓立比书 2:13 CUS）。

In response to Revelation 3:20, we treat this passage the same way we look at all Scripture verses that tell us to believe. We call these “gospel invitations” or “gospel commands.” In other words, the very thing God asks us to do (namely, open the door, believe, and so on), he himself supplies us with the ability to do. When we say, “I believe in Christ,” we are acknowledging that God the Holy Spirit has led us to take hold of the Savior for our forgiveness and eternal life. We read in 2 Corinthians 4:6, “God . . . made his light shine in our hearts.”

对于启示录 3:20，我们对待这段经文和我们对待其它所有那些吩咐我们信的经文一样。我们称这些为“福音的邀请”或说“福音的命令”。换句话说，上帝要求我们所做的这件事本身（即，开门，相信，等等），祂自己供给我们能力以执行之。当我们说“我信基督”的时候，我们就是在承认圣灵上帝已经带领我们抓





住了救主，得了赦免与永生。在哥林多后书 4:6 中我们读到，“那吩咐光从黑暗里照出来的神，已经照在我们心里。”

The fact that our election is God's work entirely is expressed in our Lutheran Confessions:

我们的蒙选全然是上帝的作为，这一点在我们路德宗的认信之中被如此阐明：

He saves us “according to the purpose” of his will through sheer mercy in Christ without our merit and good works, as it is written, “He destined us in love to be his sons through Jesus Christ, according to the purpose of his will, and to the praise of his glorious grace which he freely bestowed upon us in the Beloved” (Ephesians 1:5,6). It is therefore false and wrong when men teach that the cause of our election is not only the mercy of God and the most holy merit of Christ, but that there is also within us a cause of God's election on account of which God has elected us unto eternal life.<sup>11</sup>

祂“按着祂旨意的目的”、藉着基督里纯粹的怜悯、而非我们的功劳与好行为，拯救了我们，正如经上所记，“（祂）又因爱我们，就按着自己意旨所喜悦的，预定我们，借着耶稣基督得儿子的名分，使他荣耀的恩典得着称赞。这恩典是祂在爱子里所赐给我们的。（以弗所书 1:5-6 CUS）”。因此，当人们教导——我们的蒙选不仅是出于上帝的怜悯和基督那最圣洁的功劳，并且我们这一方也导致了上帝拣选我们进入永生——的时候，那就是虚假并错误的。

Our election is realized through faith in Christ, worked through the means of grace. God the Holy Spirit is the active agent in resurrecting our naturally dead souls to seize new life in Christ. The Spirit's tools for this tremendous work of spiritual resurrection are Holy Baptism and the gospel.

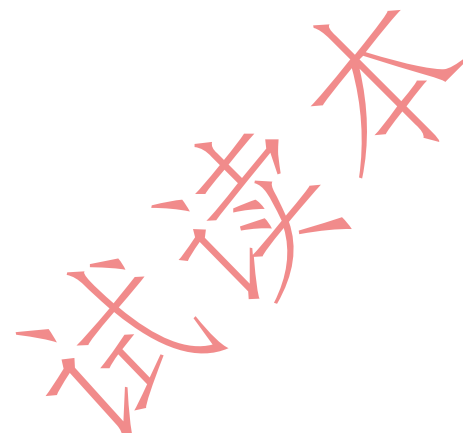
我们的蒙选是藉对基督的信而实现的，是藉着施恩具而被实行的。在使我们那必死的灵魂复活并抓住那在基督里的新生命这一事上，圣灵上帝是那位积极的施动者。而圣灵就这极大的属灵复活之工所使用的工具便是圣洗礼和福音。

Numerous errors related to election would never have arisen if the biblical teaching of the means of grace would have been permitted to stand pure and untouched. Election to eternal life includes faith in Christ. Faith in Christ includes the means of grace. And using the means of grace includes the work of God the Holy Spirit, without whom we could never speak of our inclusion among the elect.

如果圣灵关于施恩具的教导被允许保持纯洁并不受影响，那么许多与拣选有关的错误就不会出现。拣选进入永生包括了对于基督的信心。对于基督的信心包括了施恩具。而对于施恩具的使用则包括了圣灵上帝的工作，没有祂我们将永远无法谈及我们是被包含在选民之中的。

Since God carries out our election to eternal life only by means of his Word and sacraments, we can now proceed to discuss even further our election security.

既然上帝惟独藉着祂的话语和圣礼这些施恩具，那么我们现在就可以继续进一步地来讨论我们拣选的保障了。



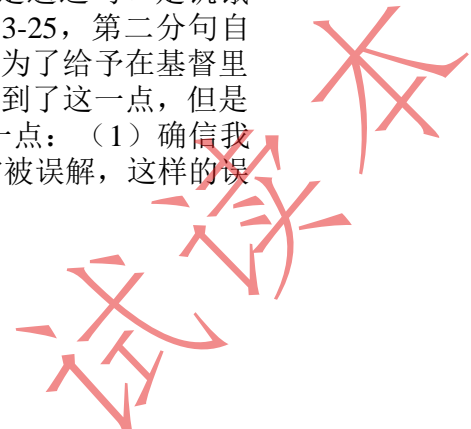
## Our Election Assurance 我们蒙选的确信

As with any teaching of Scripture, we need to ask ourselves, “Why do I want to learn what the Bible teaches about election?” Just as we should not look into the mystery of our Lord’s virgin birth nor peer into the doctrine of the Holy Trinity apart from wanting to be strengthened in our faith, so also our purpose for studying election is to be strengthened in our faith. Although some may think of election as little more than a topic for debates by philosophers and skeptics, this doctrine brings comfort to Christians, who know they have been purchased by the blood of Christ and that God truly wants them to be his children now and forever.

正如对待圣经中其它的任何教导一样，我们也需要这样问我们自己，“我为什么想要学习圣经中关于拣选的教导呢？”正如除了想要我们的信心被坚固之外，我们不应当寻求其它任何理由来查考我们主由童女所生的奥秘、或细究圣三一的教导，学习拣选这一话题的目的亦复如是。尽管有些人会认为拣选不过是哲学家和怀疑论者们所辩论的一个话题，但是这一教义确实会给基督徒——即，那些知道自己是以基督的血被买来的以及上帝实在想要他们现在和永远都是祂的孩子的人们——带来安慰。

We have already mentioned that the teaching of election in Romans follows right after Paul’s thorough exposition of how a sinner is justified before God. In a heartwarming way, Paul offers election for the believer’s confidence: “Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us. Who shall separate us from the love of Christ?” (8:33-35). It is evident from Paul’s presentation that the purpose of election is to give believers in Christ assurance for time and eternity. We touched on this point earlier, but two reasons compel us to pursue this in a separate chapter: (1) Our need for being assured that we are of the elect is a constant one. (2) Since election is often misunderstood, such a misunderstanding can easily lead to spiritual confusion and doubt.

我们已经提到罗马书中拣选的教导是紧跟在——对于一个罪人是如何在上帝面前被称为义的透彻解析——之后的。以一种暖心的方式，保罗提出拣选来坚固信徒们的信心，“谁能控告神所拣选的人呢？上帝是那审判的。谁能定他们的罪呢？有基督耶稣已经死了，而且从死里复活，现今在神的右边，也替我们祈求。谁能使我们与基督的爱隔绝呢？难道是患难吗？是困苦吗？是逼迫吗？是饥饿吗？是赤身露体吗？是危险吗？是刀剑吗？”（罗马书 8:33-25，第二分句自译）。很明显，从保罗的这番话我们不难看出，拣选的目的是为了给予在基督里的信徒们在时间之内以及永恒之中的确信。早些时候我们涉及到了这一点，但是有两个理由催逼我们须在一章独立的内容之中来继续探讨这一点：（1）确信我们是上帝的选民，这是我们持续的需要。（2）由于拣选经常被误解，这样的误解很容易导致属灵上的困惑与怀疑。



I must confess that as a young boy in confirmation class, I had a difficult time seeing how this teaching could be assuring. My pastor reminded me that when we think about election, we need to focus on faith in Christ. So if God says only believers in Christ make up the elect, then the personal question must be, “Do I right now, by God’s grace, believe in Jesus as my Savior?”

我必须承认当我还是一个在坚信礼课程上的小男孩时，我很难了解这一教导是何以为确信的。我的牧师曾提醒我，当我们想到拣选时，我们需要聚焦在对于基督的信心之上。因此，如果上帝说，“惟独在基督里的信徒们构成了选民”，那么那个个人化的问题就一定是，“我现在，因着上帝的恩典，相信耶稣是我的救主吗？”

True, a person may fall from faith and therefore not be one of the elect. Should this make me worry? More to the point, does this make me worry? Satan, who is so clever that he even masquerades as an angel of light (2 Corinthians 11:14), tries hard to shake me from my faith. But when the temptation to doubt creeps into my mind, I need to remind myself that election is always in Christ. I need to zero in on Christ, not myself. I need to hear how election reminds me: Through faith, you are in Christ, so you are to know you are among the elect. Remain in Jesus’ saving grace for the duration of your life, giving careful attention to the means of grace, and you will one day be with all of the elect gathered by the angels into the heavenly kingdom of God! (Mark 13:27).

确实，一个人可能会从信心中坠落，因此不是选民之一。这一点应当使我感到忧虑吗？说得更直白些，这一点使我感到忧虑吗？撒旦，那位聪明到甚至装作光明使者的（哥林多后书 11:14CUS），竭其所能地想要让我从信心之中坠落下去。但是当怀疑的诱惑悄悄爬进我的脑海之中时，我需要提醒我自己拣选总是在基督里的。我需要调整归零于基督，而不是我自己。我需要听到拣选是如何提醒我的：“藉着信心，你在基督里，以至于你可以知道你在选民之中。在你的一生之中住在耶稣的救恩之中，留心施恩具，然后有一天将会和所有那些——被天使召聚而来进入上帝天国之中的——选民们在一起（马可福音 13:27CUS）！”

What if personal questions arise?

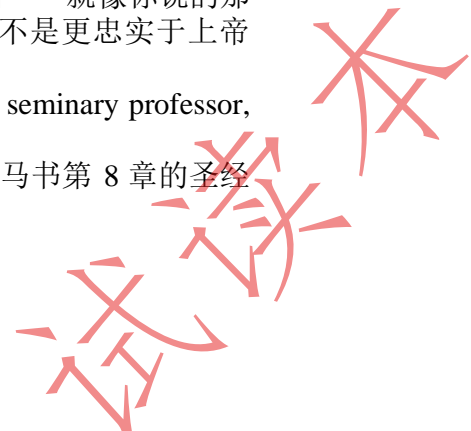
要是出现个人问题呢？

Satan is an accuser. That’s what his name means. He loves to bring charges against the children of God. He is delighted when he can plant worry, doubt, and despair in the minds of Christians. Our old sinful flesh helps him. It too raises disturbing questions. “If you call yourself one of the elect children of God,” it argues, “why do you keep sinning? How can you be so sure—as you say you are—that you are among God’s chosen ones? Wouldn’t his chosen ones be more faithful to God in their daily living?”

撒旦是一名控告者。正如其名之意。他热衷于控告上帝的百姓。当他能在基督徒的头脑中植入忧虑、怀疑和绝望时，他就在那幸灾乐祸。我们的罪性会助他一臂之力。这也引出了一些令人不安的问题，这些问题声称，“你既称你自己是神所拣选的儿女，那么你为什么屡次犯罪呢？你怎么能如此确信——就像你说的那样——你是上帝的选民之一呢？祂的选民在日常生活中难道不是更忠实于上帝吗？”

In this connection, George Stoeckhardt, a 19th-century Lutheran seminary professor, offered some sound advice in his commentary on Romans 8:

就这方面，19世纪路德宗神学院教授乔治·施托克哈特在罗马书第8章的圣经注释中给出了一些不错的建议：



Christians do have enemies who accuse them. They are all hostile powers, as Satan, the world and the flesh. . . . Christians are not yet without guilt. We daily sin much against the law of God. These sins and transgressions Satan, the real accuser, brings before God's tribunal. Our fellowmen complain that we have often and grievously offended them. Our own conscience condemns us as guilty. However, these accusations are weak.<sup>12</sup>

那些控告基督徒的仇敌，对于基督徒而言是确实存在的。它们都是敌对的力量，如撒旦，世界与肉体.....基督徒还未无罪。每天都大大干犯了上帝的律法。而撒旦，那位真实的控告者，把这些罪和过犯带到上帝的法庭前。我们的同胞们抱怨我们经常严重地冒犯了他们。我们自己的良心谴责我们有罪。然而，这些控告都是站不住脚的。<sup>12</sup>

How can Stoeckhardt say these accusations are weak? He goes on to explain:  
施托克哈特怎么可以说这些控告是站不住脚的呢？他继续解释到：

For the apostle calls the accused "the elect from God." God has chosen them from the world, from the lost masses. . . . God, who is the judge in this matter, gives no ear to the accusation against His elect but pronounces upon them an absolving judgment. He absolves them from their transgressions and forgives them all their sins daily and richly for His Son's sake, whom He gave into death for them as a propitiation [atoning sacrifice] for their guilt.<sup>13</sup>

因为使徒称那些被控告的为“神的选民”。上帝从世界上，从迷失的人群中拣选了他们.....在这事上审判的神，祂的耳朵并不听取那对于祂选民的控告，反而宣告他们无罪。因上帝的儿子——那位为了他们的罪祂将其交在死里作挽回祭的——的缘故，祂赦免了他们的过犯，每日丰丰富富地饶恕他们一切的罪恶。<sup>13</sup>

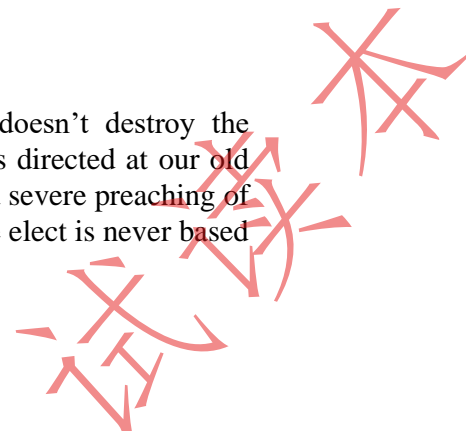
Satan also assails us from other angles. He may tempt us to travel the route of spiritual arrogance. Playing on our sinful minds, he can raise questions like these: "The elect will be brought into eternal life. Now if I am one of the elect, why do I need to be so careful every step along the way? After all, God is going to save me. So won't he do everything necessary before my time expires to turn me around? Won't he keep me from rolling headlong down the wrong path, even if I veer sideways once in a while?"

撒旦也从其它的角度来攻击我们。他可能会引诱我们走属灵上傲慢的道路。在玩弄我们罪恶的心灵时，他可以提出这样的问题：“选民将会被带入永生。那么，如果我是选民之一，那么为什么我又要这么小心翼翼地走每一步呢？毕竟，上帝会拯救我的。难道祂不会在我气数尽了之前竭祂一切所能让我改变主意吗？难道祂不会阻止我在错误的道路上一路滚下去，即便我只是偶尔偏离方向而已——吗？”

We must address the apparent conflict between the following teachings of Scripture:  
我们必须提出以下圣经教导之间明显的冲突：

- A person can fall away from faith.  
•一个人可能会从信心中坠落。
- A person can be sure of his or her election.  
•一个人可以确信他/她的蒙选。

When the Bible mentions the risk of losing our faith, this doesn't destroy the assurance election gives to us. Caution against falling from faith is directed at our old sinful nature, not against our new nature in Christ. Such caution is a severe preaching of the law. But the assurance for a Christian that he or she is one of the elect is never based



on the law, but only the gospel. Certainty of salvation for the Christian always is related to the promise of God's forgiveness in Christ. This is how the Holy Spirit accomplishes his work. Christians can then know they will receive everlasting life as long as they rely on the gospel. In short, believers know they are not beyond the temptation to fall, but they find security for their personal election in God's truth, which never fails. Let's explore this thought further.

当圣经提及我们信心的丢失之时，这并不会破坏拣选所给我们的确信。针对我们可能失去信心的警告，是针对我们旧的罪性，而不是针对我们在基督里的新性。这样的警告是律法的严厉宣讲。但是对于基督徒而言，他或她是选民之一的确信从来都不是基于律法，而是仅仅基于福音。基督徒得救的确信，总是与神在基督里所赐的赦免的应许有关。这就是圣灵如何完成祂的工作的。基督徒所以可以知晓，只要他们依靠福音，他们就会得到永生。简而言之，信徒知道他们并没有摆脱跌倒的诱惑，但他们在神的真理中找到保障，神的真理永远不会跌倒。让我们来进一步地探讨这个想法。

## Security in the Word

### 在话语中的保障

Scripture gives security, solid hope, to sinners in its message of salvation through faith in Jesus Christ. "For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope" (Romans 15:4).

圣经以其救恩的信息，藉着对耶稣基督的信心，给予罪人保障、坚固的盼望。“从前所写的圣经都是为教训我们写的，叫我们因圣经所生的忍耐和安慰，可以得着盼望(罗马书 15:4 CUS)”。

God's Word is not just a record of history. It holds the power of God himself. It brings people to faith and secures them in that faith until eternity. To direct doubting souls to any other source for strength is foolishness.

神的话语并非只是一种对于历史的记录。它拥有上帝祂自己的能力。它将人带入信心之中，并且坚固他们在那信心之中直到永远。把疑惑的灵魂引向任何其它的源头都是愚蠢的。

Preachers who tell their people, "If you want greater assurance of your salvation, then pay closer attention to how you conduct your lives as Christians" or "Your election is made more secure by the strength of your personal faith" are doing their people no favors. For in both cases, the basis for security is false.

那些告诉人们——“如果你想要你的救恩更有保障，那么就更加留心你该如何活出基督的样式吧”或者“你的蒙选会因你个人的信心而变得更有保障”——的讲道者们，并没有在帮助他们的人群。因为在这两种情况之中，那保障的基础都是虚假的。

Let's explain. Whenever I imagine that being sure of my salvation or election depends on something in me or something I do, I don't find the assurance I need. I am taking my eyes off of Christ and what he did for me, and instead, I'm looking at myself. Even the fact that I strive with God's help to follow his will and live a Christian life is not a sufficient basis for being absolutely sure of my salvation. I'm still a sinner, and sometimes my sinful nature gets the best of me. I think, say, and do things that God's holy law condemns. My Christian life is far from perfect and therefore not a sure basis for the hope I need to have for eternal life. But Christ's life for me is! The life he lived for me was perfect. His death for me paid for all my sins. His resurrection for me is an



unassailable fact. What Christ did for me alone provides the assurance I need for my salvation. What Christ did for me is an objective truth that never changes. “Jesus Christ is the same yesterday and today and forever” (Hebrews 13:8). How can God ever deny a sinner strength and salvation when the sinner cries, “Just as I am, without one plea but that thy blood was shed for me” (CW 397:1)?

让我们来解释一下吧。无论何时，当我认为我的救恩或蒙选的确信取决于我里面的东西或者我所做的事情时，我就无法找到我所需要的确信。我这样就是在让我的目光离开基督和祂为我所做的，转而去关注我自己。即便是我在上帝的帮助下竭力跟随祂的旨意，并且过一个基督徒的生活，这也不足以成为我救恩绝对保障的基础。我仍然是一个罪人，并且有时候我的罪性击败了我。我想、说并做那些上帝圣洁的律法所定罪的事。我的基督徒生活远不完美，所以它并不是我所需要的对于永生盼望的确定基础。但是基督为了我的生活却是！祂所活过的生活是完美的。祂的死亡付清了我所有罪的代价。祂为了我的复活是一项毋庸置疑的事实。唯独基督为我所做的事给了我我所需要的关于我的救恩的确信。基督为我所做的乃是一个永远不会改变的客观事实。“耶稣基督，昨日今日一直到永远是一样的”（希伯来书 13:8 CUS）。当一个罪人呼喊到，“像我这样，无善可陈，主竟然为我，流血舍身”（基督徒敬拜 397:1），上帝岂会拒绝给他力量与救恩吗？

Yes, the blood of God himself shed at Calvary always gives security. There’s nothing questionable about our forgiveness then, for we were redeemed “with the precious blood of Christ, a lamb without blemish or defect” (1 Peter 1:19). When your sins trouble you and get you to doubt that you are one of the elect, hold firmly to the gospel which proclaims that Christ has redeemed all people and whoever believes in him shall not perish but have everlasting life.

是的，上帝祂自己在各各他所流出的宝血总是赐下保障。所以我们的罪得赦免是无可争议的，因为我们“乃是凭着基督的宝血，如同无瑕疵无玷污的羔羊之血（彼得前书 1:19 CUS）”而被救赎的。当你的罪困扰你，并且使你怀疑你是否是选民之一时，牢牢依附于福音，它宣告基督已经救赎了所有人，凡信祂的人不至灭亡，反得永生。

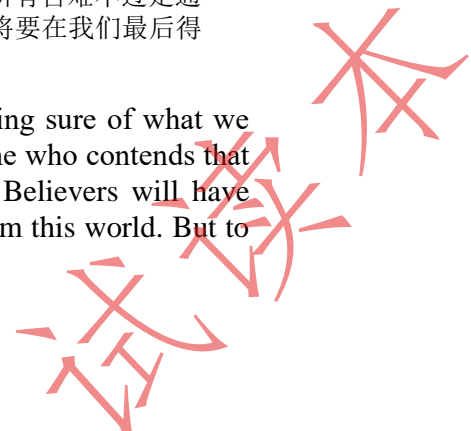
Dr. P. E. Kretzmann penned this advice years ago:

P.E. 克莱兹曼博士多年前写下了这一建议：

If ever any doubt as to our salvation wants to rise in our hearts, then we should remember and cling to the knowledge that God from eternity has taken the matter of our salvation and all that pertains to it into His merciful and powerful hand. In the midst of all crosses and trials, when it would seem that God has abandoned us entirely, we should rest our faith upon His Word, which tells us that all the tribulations of this present time are but incidents along the way to heaven, and can in no way compare with the glory which shall be revealed in us on the day of our final redemption.<sup>14</sup>

若是我们心中对我们的救恩有任何的疑惑，那么我们应当记得并依附于这样的认识：上帝从永恒之中就把我们的救恩和所有那些与救恩相关的事，都放在了祂慈爱和大能的手中。在所有的十字架与试炼之中，当看起来像是上帝已经完全抛弃了我们的时候，我们应当将我们的信心停靠在祂的话语之上，它告诉我们，现在的所有苦难不过是通往天堂之路上的那些令人苦恼的事件而已，并且它们绝对无法与那将要在我们最后得赎的时候显于我们的荣耀相提并论。<sup>14</sup>

Christians can and should be sure of their election. “Faith is being sure of what we hope for and certain of what we do not see” (Hebrews 11:1). Anyone who contends that Christians cannot be certain of their election is promoting error. Believers will have doubts, for they remain both saints and sinners until they depart from this world. But to



suggest that a level of uncertainty about one's election possibly is virtuous and a sign of God-pleasing humility is at the height of deception! God wants us to take him at his word. His Son is "the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world" (1 John 2:2). He tells all to believe this. And then he insists, "There is now no condemnation for those who are in Christ Jesus" (Romans 8:1). There's not a trace of doubt in the message of God's gospel to us! Dare we ever raise any questions about his promises? Through faith in Christ, Paul reminds all of us how unshakable our confidence can be: "I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord" (Romans 8:38,39).

基督徒能够也应当确信他们的蒙选。“信就是所望之事的实底，是未见之事的的确据”（希伯来书 11:1 CUS）。任何一个声称基督徒不能确定自己的蒙选的人都是在宣扬谬误。信徒会有疑惑，因为直到他们离开这个世界以前，他们都仍是圣徒与罪人。但是，如果一个人认为对于自己的蒙选有一定程度的不确定可能是一种美德，或者认为这是一种上帝所喜悦的谦卑的表现，那就确实是在自欺欺人！上帝希望我们相信祂的话语。祂的儿子“为我们的罪作了挽回祭（或赎罪祭），不单为我们的罪，也是为普天下人的罪”（约翰一书 2:2CUS）。祂告诉所有人要相信这一点。然后祂坚持说，“如今那些在基督耶稣里的，就不定罪了”（罗马书 8:1CUS）。在神给我们的福音之中，并没有一丝的怀疑！我们胆敢对祂的应许提出任何的疑问吗？藉着对基督的信心，保罗提醒我们所有人，我们的信心可以是多么地不可动摇：“我深信无论是死，是生，是天使，是掌权的，是有能的，是现在的事，是将来的事，是高大的，是低处的，是别的受造之物，都不能叫我们与神的爱隔绝。这爱是在我们的主基督耶稣里的”（罗马书 8:38,39CUS）。

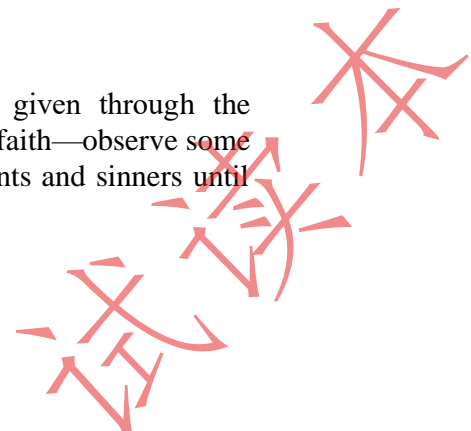
Other foundations are shaky and will give way. When our consciences continually remind us of our sins and failures, we need to grasp the impregnable rock that will endure when all else fails. God is our immovable Gibraltar. His message of redemption through the blood of his Son is a mountain of solid granite, majestically rising above all the clouds of life and defying all the ravages of time. No, it's more than a mountain! God had Isaiah state it this way: "Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed," says the LORD, who has compassion on you" (Isaiah 54:10).

其它的基础则不牢靠，也定会坍塌。当我们的良心不断提醒我们我们自己的罪恶和失败时，我们需要抓住那块坚不可摧的磐石，即使其它一切都失败了，它也将永远长存。上帝是我们那不可动摇的直布罗陀海峡。祂借着祂儿子的血带来的救赎的信息，这信息是一座坚固的花岗岩山，巍然耸立在所有的生命之云之上，藐视时间的一切蹂躏。不，它不仅仅是一座山！上帝让以赛亚如此说到：“大山可以挪开，小山可以迁移。但我的慈爱必不离开你，我平安的约也不迁移。这是怜恤你的耶和華说的”（以赛亚书 54:10）。

## Loving warnings need to be sounded

一些应当被敲响的爱的警告

After stressing the assurance and comfort of one's election given through the nonretractable promises of God, we must also—for the good of our faith—observe some warnings. The warnings are necessary because we remain both saints and sinners until we die. God gives these warnings in sincere love for our souls.



在强调了藉着上帝那些不可收回的应许给予一个人的蒙选的确信与安慰之后，为着我们信心的益处，我们也必须遵守一些警告。这些警告是必要的，因为我们在死之前仍是圣徒与罪人。上帝因对我们的灵魂真诚的爱，向我们给出这些警告。

The often-used admonition “Pride goes before the fall” applies to those who would think that because they believe in Christ today and are certain of their election, their guard against sin and unbelief can come down. Election assurance does not mean we can adopt an attitude of indifference toward the gospel. “Cheap grace” thinking (the feeling that pious living is not important because grace alone saves) has no place in the life of a believer. Peter warned his hearers of this when he wrote, “Therefore, my brothers, be all the more eager to make your calling and election sure” (2 Peter 1:10). Conscientious use of God’s Word for our faith and lives is a must. In the same chapter, Peter notes, “We have the word of the prophets made more certain, and you will do well [the Greek actually says “you are doing well”] to pay attention to it” (verse 19).

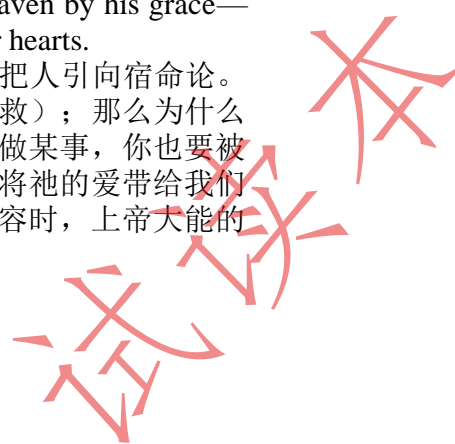
“骄傲在败坏以先”这句常用的告诫，适用于那些——认为因为他们现在相信基督，并且确信自己是被拣选的，他们对于罪和不信的戒心就可以解除的——人。蒙选的确信并不意味着我们可以对福音采取漠不关心的态度。“廉价恩典”这样的想法（认为因为唯独恩典拯救，所以敬虔的生活不重要）在信徒的生活中没有容身之处。彼得曾这样警告他的听众们：“所以弟兄们，应当更加殷勤，使你们所蒙的恩召和拣选坚定不移”（彼得后书 1:10CUS）。对于我们的信心和生活，认真使用神的话语是必须的。在同一章中，彼得指出，“我们并有先知更确的预言……你们在这预言上留意……才是好的（希腊文实际上说的是“你正做得好”）”（第 19 节）。

If anyone gets away from the Word or becomes careless in leading a life based on the Word, of what benefit is election security? In his book on Christian doctrine, Edward Koehler says: “We find comfort in our election only while we are in the faith. Hence, to make our election sure to ourselves, we must give diligence that we remain steadfast in the faith. To this end we must make use of those means by which God assures us of His grace and thereby of our election.”<sup>15</sup>

若有何人脱离了神的话语，或者在过基于神的话语的生活上粗心大意，那么拣选的保障又有何益处呢？爱德华·科勒在他关于基督教教义的书中说到：“只有当我们在信心中的时候，我们才会在我们的蒙选中找到安慰。因此，为使我们的拣选于我们自己是确信的，我们务必要勤勉以在信心之中持守坚定。为了这一目的，我们务必要使用那些——上帝藉之向我们确保祂的恩典从而确保我们的蒙选——的工具（即施恩具）。”<sup>15</sup>

Another matter to consider is this: Human reason insists that election inevitably leads a person to fatalism. It argues: “If a person isn’t elected, there’s no chance; so why care how you live? You will be damned if you do and damned if you don’t!” But human reason fails to see the power of God’s grace in election. That power bringing his love to our souls transcends all reason! When we learn about election in Scripture, God’s powerful love is at work. By telling us we have been picked for heaven by his grace—even from eternity—he is using his power to bring confidence to our hearts.

另一个需要考虑的问题是：人类理性坚称拣选不可避免地会把人引向宿命论。它声称：“如果一个人不是被拣选的，那么他就没有机会（得救）；那么为什么要在意你如何生活呢？如果你做某事，你要被咒诅，如果你不做某事，你也要被咒诅！”但是人的理性无法看到上帝在拣选中恩典的大能。那将祂的爱带给我们灵魂的大能超越所有的理性！当我们学习圣经中关于拣选的内容时，上帝大能的



爱就在作工。藉着告诉我们，因着祂的恩典，我们已经被拣选进入天堂——甚至是从永恒之中——祂就是在使用祂的大能给我们的心带来把握。

Yes, God has chosen us to be his very own from eternity! Is there any greater news for you and me to hear? He didn't only pay the penalty for our sins with the substitutionary sacrifice of his Son. He didn't only call us to be his own. He didn't only bring us to faith by the power of his Spirit. Before time began, he chose us to inherit everlasting life by making us his dear heirs!

是的，上帝已经从永恒之中就拣选我们成了祂自己的所属！对于我和你而言，难道还有什么更大的消息吗？祂不仅用祂儿子代替的牺牲付清了我们的罪债。祂不仅呼召我们成了祂自己的所属。祂不仅用祂圣灵的大能将我们带入到信心之中。并且，在时间开始以先，祂就已经通过使我们成为祂亲爱的后嗣，以拣选我们来承受永生！

**We believers long to serve our Lord in thankfulness and join Peter in exulting:**

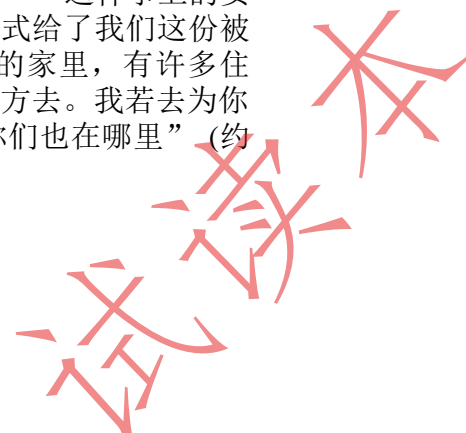
我们信徒渴望在感恩中服侍我们的主，并且在巨大的喜乐之中与彼得一同说：

Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade—kept in heaven for you, who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time. (1 Peter 1:3-5)

愿颂赞归与我们主耶稣基督的父神，他曾照自己的大怜悯，借耶稣基督从死里复活重生了我们，叫我们有活泼的盼望，可以得着不能朽坏，不能玷污，不能衰残，为你们存留在天上的基业。你们这因信蒙神能力保守的人，必能得着所预备，到末世要显现的救恩。(彼得前书 1:3-5 CUS)

Our election gives us assurance because it drives us to the Word, where we are told that, through Christ's saving work, places in heaven have been reserved for us believers. To use an illustration, imagine that you have reserved seats to a sporting event or theatrical production. While a crowd gathers in the ticket line, you know you will be admitted because you have your ticket in hand. You will be admitted. The analogy clearly limps, but picture the sense of security we have in knowing that Christ has won reserved places for us in heaven. He has chosen us prior to any setting of the stage. And he has given us the document of this guaranteed reservation in the form of the Holy Bible. In the Bible Jesus declares: "In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am" (John 14:2,3).

我们的蒙选给我们确信，因为它把我们引向神的话语，在那里，我们被告知，藉着基督的救恩之工，天上的地方已经为我们信徒存留。举例类比，想象你预订好了一场体育赛事或戏剧演出的座位。当一群人在排队买票时，你知道你将会被允许进入，因为你有票在手。你将会被允许进入。这个比喻显然是站不住脚的，但想象——我们在知道基督已经为我们在天上赢得了预定位置——这件事上的安全感。祂在舞台布置之前就已经拣选了我们。祂以圣经的形式给了我们这份被保证的预定的文件。在圣经之中，耶稣宣告说：“在我父的家里，有许多住处。若是没有，我就早已告诉你们了。我去原是为你们预备地方去。我若去为你们预备了地方，就必再来接你们到我那里去，我在哪里，叫你们也在哪里”（约翰福音 14:2-3 CUS）。





## Our Election Is Entirely by Grace 我们的蒙选完全是因着恩典

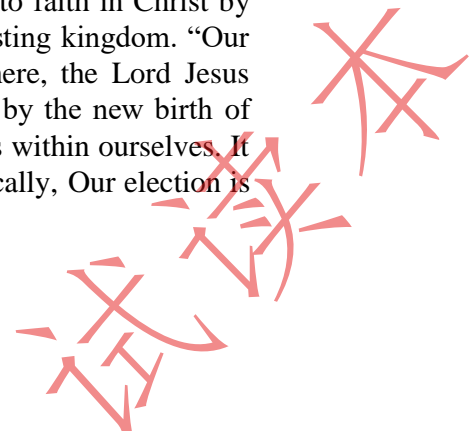
Grace is the attitude behind the gift placed into the hand of a beggar. No beggar earns the gift by what he or she does. The gift comes from the heart of a generous benefactor. God is our benefactor. We sinners are beggars who have nothing to offer or use as a bargaining chip with God. Rather, we are saved entirely by God's grace, his undeserved love freely given. The passage "He saved us, not because of righteous things we had done, but because of his mercy" (Titus 3:5) applies to every detail of our salvation, including especially how God elected us from eternity. Our Lord Jesus told his followers, "You did not choose me, but I chose you" (John 15:16).

恩典是那被放在乞丐手中的礼物背后的形态。没有一个乞丐是因他或她所做的事而赚得了那份礼物。那份礼物是从一位慷慨的施舍者那里来的。上帝是我们的施舍者。而我们罪人则是乞丐，没有什么可以作为与神讨价还价的筹码而给出或使用的。相反，我们得救完全是因着神的恩典，祂那白白赐下的、我们不配得的爱。“他便救了我们，并不是因我们自己所行的义，乃是照他的怜悯”（提多书 3:5 CUS）这句经文，适用于我们救恩的每一个细节，尤其适用于神是如何从永恒中拣选我们的。我们的主耶稣告诉祂的跟随者们说，“不是你们拣选了我，是我拣选了你们”（约翰福音 15:16 CUS）。

To illustrate this concept, we might use the example of citizenship in the United States. We who were born in the USA consider ourselves fortunate. What did we have to do with this? What did we do to obtain this privilege? Was there some sort of "quality" difference in our human make-up that influenced God to put us in this bountiful land rather than in some famine-ravaged country of the Third World? The thought is absurd! Neither did our American citizenship depend on the good qualities of our ancestors. The only reason we were born as American citizens is God's grace!

为说明此概念，我们可以以美国国民的身份作为例子。我们这些出生在美国的人觉得自己很幸运。这跟我们有什么关系呢？我们做了什么而获得了这项特权呢？我们人类的构成中是否存在某种“品质”差异，从而影响了上帝，让祂把我们安置在这片富饶的土地之上，而不是第三世界某个饥荒肆虐的国家之中呢？这种想法太荒谬了！我们的美国国民身份也不依赖于我们祖先的优良品质。我们生来是美国国民的唯一原因是上帝的恩典！

Carry the thought a step farther. We poor sinners were brought to faith in Christ by God's eternal plan in order that we might be citizens in his everlasting kingdom. "Our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ" (Philippians 3:20). But this citizenship, bestowed upon us by the new birth of Baptism and the Word, does not depend on any quality of goodness within ourselves. It comes only as a gift from our merciful Creator. So we say emphatically, Our election is entirely by grace!





把这个想法再往前推进一步。我们这些可怜的罪人因着上帝永恒的计划而被带入到对基督的信心之中，为使我们成为祂永恒国度中的国民。“我们却是天上的国民。并且等候救主，就是主耶稣基督，从天上降临”（腓立比书 3:20）。但是这一因洗礼和话语带来新生而赐予我们的国民身份，并不依赖于我们里面的任何良善的品质。它单单作为我们恩慈创造主的礼物而临到我们。因此我们再次强调说，我们的蒙选完全是因着恩典！

## The causes of election

### 拣选的理由

Some speak of two causes of our election: God's grace and the merits of Christ. We can speak this way because Scripture does. In reality these two are basically one: God's grace in Christ.

有人说我们被拣选的原因有二：神的恩典和基督的功劳。我们可以这样说，因为圣经是这样说的。事实上，这两件事基本上是在说一件事：上帝在基督里的恩典。

The following Scripture verses speak of God's grace as the cause of our election: “[God] has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace” (2 Timothy 1:9). (The Greek word for “grace” carries the thought of free giving. Grace is always a gift to which a person has no claim on the basis of merit.) We read in Romans 9:11,12 that “God's purpose in election might stand: not by works but by him who calls.” And two chapters later, Paul speaks of “a remnant chosen by grace” (11:5).

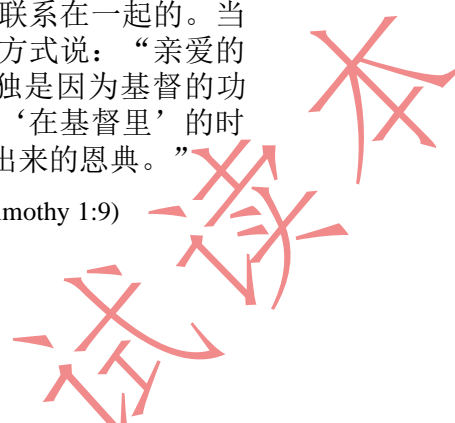
以下的圣经经文论及上帝的恩典为我们蒙选的理由：“神救了我们，以圣召召我们，不是按我们的行为，乃是按他的旨意，和恩典”（提摩太后书 1:9 CUS）。

（“恩典”这个词的希腊语带有白白给予的概念。恩典总是一份给予某人且某人无法基于功劳索要的礼物。）我们在罗马书 9:11,12 中读到，“只因要显明神拣选人的旨意，不在乎人的行为，乃在乎召人的主。”而两章之后，保罗谈到了“所留的余数”（11:5CUS）。

Scripture also speaks of Christ's merits as the cause for our election. We covered this important point earlier. Yet mindful of the fact that some still maintain that a good quality in humans influences God's election decision, we need to emphasize once more how the Bible distinctly links our election always to Christ. When the following passages say we are chosen in Christ, this is another way of saying: “Dear believer, never be confused as to why you are among the chosen: You have been chosen only because of Christ's merits. No goodness within yourself ever formed the basis for God's election. When God says ‘in Christ,’ this is another way of stressing his grace—grace displayed in Christ's cross.”

圣经也同样论及基督的功劳为我们蒙选的理由。我们在前文已经论述了这一重要议题。然而，鉴于有些人仍然坚持认为人里面的优秀品质会影响上帝拣选的决定，我们需要再次强调圣经是如何将我们的蒙选与基督明确地联系在一起的。当下面的这些经文说到我们是在基督里蒙选的，也是在用另一种方式说：“亲爱的信徒，绝不要就你是否在选民中而感到困惑：你已被拣选唯独是因为基督的功劳。你里头并没有良善曾经促成了上帝拣选的基础。当上帝说‘在基督里’的时候，这是另一种强调祂恩典的方式——在基督的十架上所展现出来的恩典。”

This grace was given us in Christ Jesus before the beginning of time. (2 Timothy 1:9)



这恩典是万古之先，在基督耶稣里赐给我们的。(提摩太后书 1:9 CUS)

For he chose us in him before the creation of the world . . . according to his eternal purpose which he accomplished in Christ Jesus our Lord. (Ephesians 1:4; 3:11)

就如神从创立世界以前，在基督里拣选了我们.....这是照神从万世以前，在我们主基督耶稣里所定的旨意。(以弗所书.1:4; 3:11 CUS)

Since Christ lived a holy life in the place of every sinner and also died as the substitutionary sacrifice for the penalty of all sins, his grace covers all people. “God was reconciling the world to himself in Christ” (2 Corinthians 5:19). We also know God wants every single person to be saved. Peter writes, “The Lord . . . is patient with you, not wanting anyone to perish, but everyone to come to repentance” (2 Peter 3:9).

既然基督代替每个罪人过了一生圣洁的生活，并且为所有罪的刑罚而死，作了赎罪祭，祂的恩典就覆盖了所有人。“这就是神在基督里叫世人与自己和好”(哥林多后书 5:19 CUS)。我们也知道上帝想要每个人得救。彼得写到，“主.....是宽容你们，不愿有一人沉沦，乃愿人人都悔改”(彼得后书 3:9 CUS)。

To our human reason there certainly seems to be a contradiction between universal grace (God wants all people to be saved and Christ died to redeem all people) and particular election (God has elected only particular individuals to eternal salvation). We do not try to solve the apparent contradiction; rather, we let stand the clear truths of Scripture without trying to reconcile them to human reason. God sincerely wants all people to be saved. God gets all the credit for those who are saved. Our Lutheran Confessions state:

在我们人类的理性看来，在普世恩典（上帝想要所有人得救，且基督死了，赎了所有人的罪）与特定的拣选（上帝已经拣选了仅特定的人群得永远的救恩）之间，似乎存在一种矛盾。我们不会试图解决这一表面上的矛盾；相反，我们会让圣经中明确的真理站立，而不去试图使它们与人类的理性调和。上帝真诚地想要所有人得救。上帝享有那些得救者们之所以得救的所有功劳。我们路德宗的认信如下：

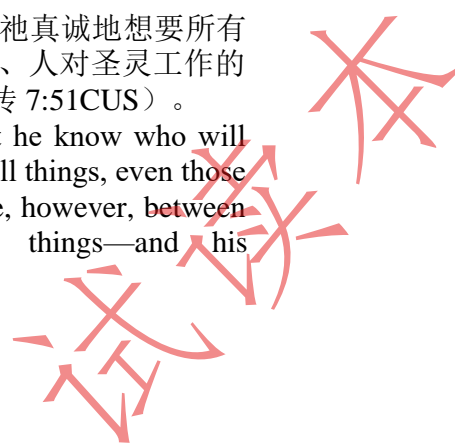
The reason why “many are called and few are chosen” is not that in his call, which takes place through the Word, God intended to say: “Externally I do indeed through the Word call all of you, to whom I give my Word, into my kingdom, but down in my heart I am not thinking of all, but only of a certain few.”<sup>16</sup>

为什么“被召的人多，选上的人少”的理由，并不是在于他的被召，即那藉着神的话语发生的呼召，上帝想要说：“就外在而言，我确实藉着话语呼召你们所有人，我把我的话给这所有人，呼召这所有人进入我的国度，但是在我的心里，我并不是在想所有人，而只是在想少数人。”<sup>16</sup>

When a person is lost, this is not God’s fault. He sincerely wants all to be saved. When a person is lost, the Bible places the blame squarely on sinful, human resistance of the Spirit’s work. “You stiff-necked people . . . you always resist the Holy Spirit” (Acts 7:51).

当一个人（因不信而）失丧的时候，这并不是上帝的错误。祂真诚地想要所有人得救。当一个人失丧的时候，圣经把责任直接归咎于罪恶的、人对圣灵工作的抗拒。“你们这硬着颈项.....的人，常时抗拒圣灵”（使徒行传 7:51CUS）。

But someone may say: “Doesn’t God know all things? Doesn’t he know who will ultimately be saved and who will be lost?” Yes, God surely knows all things, even those who will be lost (1 John 3:20). A vital distinction needs to be made, however, between God’s foreknowledge—his omniscience, which covers all things—and his



predestination of souls. His foreknowledge covers all people. But predestination applies only to believers, according to the Bible's own restrictions. In other words, although God certainly knows who will be saved and who will not, this does not take away from his universal grace, nor does it mean he predestines any to damnation.

但是有人可能会说：“上帝难道不知道所有的事情吗？难道祂不知道谁最后会得救，谁最后会失丧吗？”是的，上帝当然知道所有的事情，甚至那些将要迷失的人们（约翰一书 3:20CUS）。然而，我们需要在上帝的预知——祂知晓一切的无所不知——和祂对灵魂的预定之间做出一个重要的区分。祂的预知涵盖了所有人。但是根据圣经自己的限定，预定仅适用于信徒。换句话说，虽然上帝肯定知道谁将得救，谁将不会得救，但是这并不会撤销祂的普世恩典，也不意味着祂预定要让任何一个人受咒诅下地狱。

All this leads each of us to ask a very important personal question: “Why am I a believer?” You and I can only answer, “God has chosen me by grace through the merits of Christ.” To say anything else—for example, to speak about our personal faith as the cause—destroys election and salvation only by God's grace. We who believe in Christ should exclaim, “By the grace of God I am what I am” (1 Corinthians 15:10). There is no other cause involved in our election. When anyone suggests that in eternity God foresaw who would believe or who would have a nobler character or less resistance and elected those individuals on that basis, this maligns God's grace and Christ's work. If we attribute our election—even by a tiny percent—to a cause other than what is listed in Scripture, we join the ranks of those who teach salvation by works, not grace.

所有这些问题引导我们每个人问出一个非常重要的个人问题：“为什么我是一个信徒呢？”我和你只能如此回答说，“上帝藉着基督的功劳因着恩典已经拣选了我。”其它的说辞——比如，把我们个人的信心说成理由——都是在破坏那唯独因神的恩典而成就的拣选和救恩。我们信基督的人应当呼喊说，“我今日成了何等人，是蒙神的恩才成的”（哥林多前书 15:10 CUS）。在我们的蒙选之中并没有涉及其它的理由。当任何人提出“在永恒之中，上帝预见那些将要相信人，或是那些人格更崇高的人，或是那些少一些拒绝的人，因而在那一基础上拣选了那些个体”的时候，这就是在公开地毁谤上帝的恩典和基督的工作。如果我们把我们的蒙选——即便只是其极小的一小部分——归因于圣经中所列出的理由以外的理由的话，那么我们就加入了那些教导人得救是因着行为而不是因着恩典的人们的行列了。

## Original sin's impact

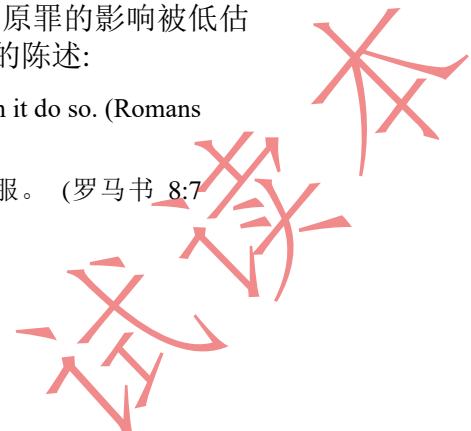
### 原罪的影响

Whenever anyone speaks of a cause for election besides God's grace and Christ's merit—in other words, some third cause in humans—you can be sure the effects of original sin are being downplayed. The Bible, by contrast, makes terribly crushing statements about the natural spiritual condition of every human being:

无论何时何人在论及蒙选的理由之时，提到除了上帝的恩典和基督的功劳以外的理由——换句话说，在人里面的第三种理由——你就能确定原罪的影响被低估了。反之，圣经则对每个人原本的属灵状况作出了极度碾压性的陈述：

The sinful mind is hostile to God. It does not submit to God's law, nor can it do so. (Romans 8:7)

原来体贴肉体的，就是与神为仇。因为不服神的律法，也是不能服。（罗马书 8:7 CUS）



Like the rest, we were by nature objects of wrath. (Ephesians 2:3)

我们.....本为可怒之子，和别人一样。(以弗所书 2:3 CUS)

“Every inclination of his heart is evil from childhood.” (Genesis 8:21)

“人从小心里怀着恶念。”(创世记 8:21CUS)

I know that nothing good lives in me, that is, in my sinful nature. (Romans 7:18)

我也知道，在我里头，就是我肉体之中，没有良善。(罗马书 7:18 CUS)

Surely I was sinful at birth, sinful from the time my mother conceived me. (Psalm 51:5)

我是在罪孽里生的。在我母亲怀胎的时候，就有了罪。(诗篇 51:5 CUS)

From conception and birth, all people would experience eternal condemnation in hell if God had not dealt with the conditions prevailing since the fall of Adam and Eve. The apostle Paul speaks to this very point. He casts the entire world under the pall of God's wrath because of Adam's sin and says, “The result of one trespass was condemnation for all men” (Romans 5:18).

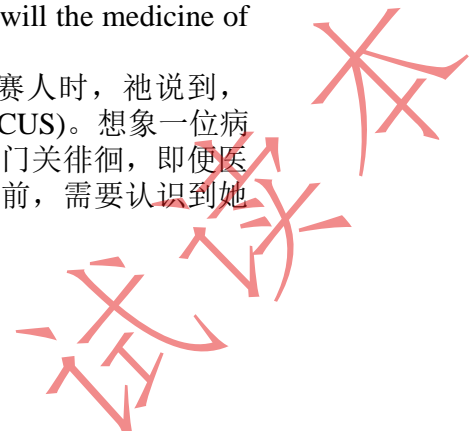
如果上帝没有处理自亚当和夏娃堕落以来的“盛况”，那么所有人从受孕及出生之时就会经历地狱里永恒的定罪。使徒保罗说的正是这一点。因亚当的罪，祂就把整个世界都“抛”在了神忿怒的幔子里，说到，“因一次的过犯，众人都被定罪”(罗马书 5:18)。

Many rebel against the doctrine of original sin because they do not like the necessary conclusions it draws for their personal lives. But who does? When Scripture places humanity under such severe censure, an alarm bell sounds for all. The Lutheran Confessions state that God's purpose in doing so is “to make original sin manifest and show man to what utter depths his nature has fallen and how corrupt it has become.”<sup>17</sup> God's purpose is to drive from our hearts all false hopes and useless illusions in order to direct us to the true and lasting hope—a hope we find only in the gospel, which tells of Christ's saving grace.

许多人反对原罪教义，因为他们不喜欢它为他们的个人生活所得出的必然结论。但是谁喜欢呢？当圣经把人类放在如此严重的谴责之下时，警钟就为所有人敲响了。路德宗认信表明，上帝如此做的目的是“要让原罪显现出来，要让人知道他的本性已经堕落到何种深度，以及败坏到了何种程度。”<sup>17</sup> 上帝的目的是要从我们心中驱除一切虚假的盼望和无用的幻想，为要引导我们进入那真正持久的盼望之中——这盼望只有在福音中才能找到，这福音告诉了我们基督的救恩。

Rebuking the Pharisees who criticized him for eating with “tax collectors and sinners,” Jesus said, “It is not the healthy who need a doctor, but the sick” (Matthew 9:12). Think of a patient who tells her physician, “I'm not really sick,” even though she's lying at death's door and the doctor could prescribe a medicine to cure her. Such a person needs to be convinced of the seriousness of her illness and has to see it as real before she feels the need to grab the medicine bottle. In a similar way, only when people realize the eternally terminal effects of original sin upon their lives will the medicine of Christ's gospel be appreciated.

当耶稣责备那些批评祂与“税吏和罪人”一起吃饭的法利赛人时，祂说到，“康健的人用不着医生，有病的人才用得着”(马太福音 9:12 CUS)。想象一位病人，她告诉她的医生说，“我并非真的病了，”即便她正在鬼门关徘徊，即便医生可以给她开药医治她。这样的人在她觉得有必要去抓药瓶之前，需要认识到她





病情的严重性并视之为事实。与此相似，只有当人意识到原罪对他们生命永恒的、最终的影响之时，基督福音的药用才会被领受。

What does this have to do with looking upon our election in the light of God's mercy? Plenty. Only when original sin is misunderstood or denied could someone propose the idea that some good quality in humans influences God's decision to choose them. If that is the case, if something good within people influences God, then God's grace stops being grace. Confusion on this isn't merely of little consequence. Eternal consequences are at stake! God's grace is at the heart and center of election's assurance and comfort. If we were to teach that God elects people because of something good he foresaw in them, we would fall into the same error as the Roman Catholic Church, mixing good works into the way of salvation. But Scripture answers emphatically, "It is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast" (Ephesians 2:8,9).

这和鉴于上帝的恩典看待我们的蒙选有什么关系呢？多了去了。只有当原罪被误解或被否认的时候，一个人才会提出“人里面的一些优良品质会影响上帝对他们的拣选”这样的想法。如果情况是那样的话，如果人里面的一些良善会影响上帝的话，那么上帝的恩典就不再是恩典了。在这一点上的不明确并非无关紧要。永恒的结果摆在你的面前！上帝的恩典乃是——拣选的确信与安慰的——要旨与核心。如果我们要教导上帝拣选人是因为祂预见人们里面的一些良善的话，那么我们就掉入了那和罗马天主教会一样的谬误之中了，即，把好行为混入了那救恩之道之中。然而，圣经却铿锵有力地回应到，“你们得救是本乎恩，也因着信，这并不是出于自己，乃是神所赐的。也不是出于行为，免得有人自夸”（以弗所书 2:8-9 CUS）。

The Lutheran reformers held that the spiritual corruption of original sin is so penetrating that "it is something that has to be learned and believed from the revelation of Scriptures."<sup>18</sup> In fact, the reformers condemned in the strongest terms the false teachings that "original sin is only an external impediment to man's good spiritual powers and not the complete deprivation or loss of the same" and that "this blemish may be removed as readily as a spot can be washed from the face or color from the wall."<sup>19</sup>

路德宗的改革者们认为原罪的属灵败坏是如此地深刻，以至于“这是一件必须从圣经的启示中被学习和被相信的事情。”<sup>18</sup> 事实上，改革者们以最强硬的措辞谴责了那些声称“原罪只是一种外在的障碍，阻碍了人们良善的属灵能力，而不是其完全的缺乏或丧失”以及“这一瑕疵就像脸上的污点或墙上的颜色可以被洗掉一样容易被去除”的假教导。<sup>19</sup>

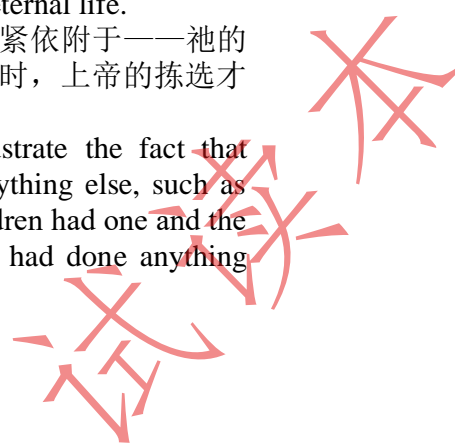
### Only God's grace keeps us certain

唯独上帝的恩典保守我们确信

God's election is intended for our comfort and assurance. But God's election keeps us sure of our salvation only when we hold fast to the scriptural truth that his mercy—and nothing else—has influenced his choosing of our souls to have eternal life.

上帝的拣选是为要叫我们得安慰和确信。但是只有当我们紧紧依附于——祂的恩典，而非其它，影响了祂拣选我们得永生——这一圣经真理时，上帝的拣选才保守我们确信我们的救恩。

In Romans 9 Paul used the story of Jacob and Esau to illustrate the fact that everything depends on the merciful choice of God and not on anything else, such as one's physical descent from Abraham. Paul wrote: "Rebekah's children had one and the same father, our father Isaac. Yet, before the twins were born or had done anything





good or bad—in order that God’s purpose in election might stand: not by works but by him who calls—she was told, ‘The older will serve the younger’” (verses 10-12).

在罗马书第九章中，保罗使用了雅各和以扫的故事来说明这样一个事实：一切都依赖于上帝恩慈的选择，而非其它，诸如一个人是来自亚伯拉罕肉体的后裔。保罗曾写到，“利百加，既从一个人，就是从我们的祖宗以撒怀了孕。（双子还没有生下来，善恶还没有作出来，只因要显明神拣选人的旨意，不在乎人的行为，乃在乎召人的主）。神就对利百加说，‘将来大的要服事小的’”（第 10-12 节）。

Recall the account in Genesis. Rebekah was pregnant with twins. Feeling the movement of the babies in her womb, she asked the Lord what it meant. He answered her: “Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger” (Genesis 25:23). God had chosen Jacob’s descendants to be his special people, the heirs of the messianic promises, even though Esau was the older of the twins.

请回想创世记中的记载。利百加怀了一对双胞胎。她因感到她子宫内的孩子的动静，就求问耶和华那是什么意思。祂如此回答她，“两国在你腹内。两族要从你身上出来。这族必强于那族。将来大的要服事小的”（创世记 25:23 CUS）。上帝已经拣选了雅各的后裔为祂特别的百姓，即承载那些关于弥赛亚的应许的后裔，即便以扫是双胞胎中年龄更大的那一位。

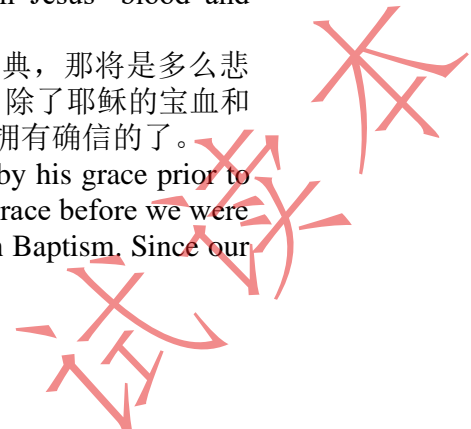
The point Paul makes in connection with election is this: From eternity God in his mercy had planned to make Jacob’s descendants (the Israelites) his own special people so that from that nation all nations of the world would be blessed. By electing Jacob, God designated him to be the heir of the messianic promise. This was, as Paul says, “not by works but by him who calls” (Romans 9:12). In other words, God had not chosen Jacob for this privilege because he foresaw Jacob would be much better than Esau; God chose Jacob simply by mercy. (After all, Jacob also showed a dark side in his acts of deception.) The apostle draws the comparison to the entire matter of election and salvation and then draws this conclusion: “It does not, therefore, depend on man’s desire or effort, but on God’s mercy” (Romans 9:16).

保罗使之与拣选关联要表明的要点是：从永恒之中上帝在祂的怜悯之中已经计划使雅各的后裔（以色列人）为祂自己特别的百姓，以至于世上所有的民族都因为这个民族而蒙福。藉着拣选雅各，上帝指定他为那承载弥赛亚应许的后裔。这就是保罗所说的，“不在乎人的行为，乃在乎召人的主”。（罗马书 9:12 CUS）换句话说，上帝并非因为预见雅各要比以扫更好而拣选了雅各来享受这份特权，而单单是因为祂的恩典而拣选了雅各。（毕竟，雅各同样在他欺骗人的行为中显出了他的黑暗面）使徒将此事与拣选和救恩的整个问题作比较并得出结论说，“据此看来，这不在乎那定意的，也不在乎那奔跑的，只在乎发怜悯的神”（罗马书 9:16 CUS）。

How tragic it would be if we were ever led to believe that our election was not entirely by God’s grace! Anything we then would try to hang our hopes on would give way. There is no other place for sinners to have assurance than Jesus’ blood and righteousness, the full grace of God!

如果我们一旦被引去相信我们的蒙选并非完全因着上帝的恩典，那将是多么悲惨的事啊！而随后我们试图寄托希望的任何事情都将会失败。除了耶稣的宝血和祂的义，即上帝完全的恩典之外，罪人就再没有别的地方可以拥有确信的了。

Just as God elected Jacob to have the birthright blessing purely by his grace prior to Jacob’s birth, so God elected us to have eternal life entirely by his grace before we were born into this world. His grace brought us to faith in Christ through Baptism. Since our



election is based completely on his grace and not on the slightest bit of merit on our part, we can say: “My election is sure! I am saved! Nothing can keep me from having heaven, for Christ’s grace and merits alone count! And when I cling to that, who can bring any charge against me?”

正如上帝在雅各的出生以前，纯粹因着祂的恩典而拣选了雅各使得他享有长子继承权的祝福，上帝也如此在我们来到这个世界以先，完全因着祂的恩典拣选了我们使得我们享有永生。祂的恩典藉着洗礼把我们带入到对基督的信心之中。既然我们的蒙选是完全基于祂的恩典，而非一丝我们的功劳，那么我们就可以说，“我的蒙选是确定的！我得救了！没有什么能够使我失去天堂，因为唯独基督的恩典和功劳作数！当我依附于此时，谁能控告我呢？”



**Our Election:  
Errors before and after the Reformation**  
我们的蒙选：  
宗教改革前后的一些错误

We obtain God's absolute truth for our lives only through what he has revealed to us in the pages of Holy Scripture. "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness" (2 Timothy 3:16). This is true for all doctrines of the Christian faith, including election. In fact, if any part of the doctrine of election were to rest on human opinion and not entirely on the Word of God, the foundation for our hope surely would crumble. But Christ's church on earth does not wish to build on any other foundation than that of "the apostles and prophets"—the inspired and inerrant words God gave the holy writers—"with Christ Jesus himself as the chief cornerstone" (Ephesians 2:20).

唯独藉着上帝在圣经的书页中向我们所启示的，我们得到祂所给我们的生命的绝对真理。“圣经都是神所默示的，于教训，督责，使人归正，教导人学义，都是有益的”（提摩太后书 3:16 CUS）。这点对基督教信仰的所有教义而言都是正确的，包括拣选的教义。事实上，如果拣选教义的任何部分是基于人的观点而非完全基于神的话语，那么我们盼望的根基就会崩塌。然而上帝在地上的教会不想要把我们的盼望建立在任何除“使徒和先知”——即上帝所赐给那些圣作者们的默示且无误的话语，“有基督耶稣自己为房角石”——以外的根基之上（以弗所书 2:20 CUS）。

Human reason loves trying to supply answers to questions and scenarios left unanswered in Scripture. For example, the Bible does not provide a logically consistent answer to the question "Why are some saved and not others?" Human reason sees this as a challenge to furnish its answers. Religious leaders who have tried to answer this puzzling question have led their hearers down the spiritually treacherous paths of synergism, false security, and despair. Synergism falsely teaches that salvation comes through a certain amount of cooperation by the human will along with God's free grace. False security happens when sinners seek their confidence for salvation in something other than the gospel promises in Scripture. Despair is the hopeless abandonment that comes when a sinner loses sight of Christ's cross as the way to heaven.

人类理性喜欢尝试着去给圣经中并未被回答的问题和方案给出答案。例如，对于“为什么有些人得救了而其他人没有”这个问题，圣经并未给出一个逻辑上具有一致性的答案。人类理性将此视为一次给出答案的挑战。那些已尝试去回答这个令人困惑的问题的宗教领袖们，已把他们的听众引向了神人合作的属灵诡诈之路上，给人的是虚假的保障和绝望。神人合作说错误地教导说，救恩来自于人类

意志和上帝白白恩典之间一定程度上的合作。当罪人在圣经福音应许之外的东西上寻求他们的救恩时，错误的保障就会出现。当一个罪人看不到基督的十字架是通往天堂的那道路之时，绝望就是那临到的、毫无盼望的离弃。

## God's truth versus human opinion

### 上帝的真理 VS 人类的观点

Ever since Adam and Eve fell into sin in the Garden of Eden, sinners have attempted to lean on their own understanding rather than rely solely on God's revealed truth. Eve was intrigued by the devil's challenging question, "Did God really say . . ." (Genesis 3:1). She seemed fascinated by Satan's implication that she knew better than God concerning the forbidden fruit.

自从亚当和夏娃在伊甸园中堕落犯罪之后，罪人们就试图去依赖于他们自己的理解而不是单单依赖于上帝启示的话语。夏娃被魔鬼具有挑战性的问题激起了好奇心，“上帝岂是真说.....”（创世记 3:1CUS）。撒旦暗示夏娃她比上帝更了解关于禁果的事，她似乎被这一暗示给迷住了。

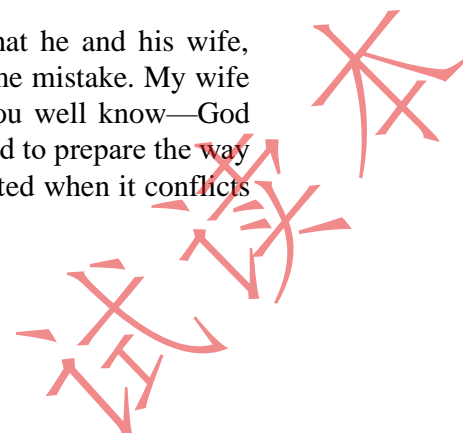
Scripture is filled with people who have raised the question "Did God really say?" Although Noah was a "preacher of righteousness" (2 Peter 2:5) who warned the people of his day about the coming flood, they did not listen. They insisted they knew better. What could Noah's God tell them that they could not gather by using their own senses and reason? What was the result for those scoffers? Jesus says: "In the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; and they knew nothing about what would happen until the flood came and took them all away" (Matthew 24:38,39).

圣经里满是提出“上帝岂是真说.....”这一问题的人。尽管挪亚是一位对于那在他的时代要来临的洪水向人们提出警告的“传义道”者(彼得后书 2:5 CUS)，但是他们并没有听从。他们坚持认为他们更懂行。挪亚的神告诉他们他们无法使用他们的感知和理性来判断，祂告诉了他们什么呢？那些嘲笑者们的结果又是什么呢？耶稣说到，“当洪水以前的日子，人照常吃喝嫁娶，直到挪亚进方舟的那日。不知不觉洪水来了，把他们全都冲去”（马太福音 24:38-39 CUS）。

Consider the days of Jeremiah. The people of Judah heard the prophet predict exactly what the Lord had revealed to him: Judah's inhabitants would be taken into captivity by the Babylonians. Yet they refused to believe God's message. They would not accept such doom, for it did not seem reasonable. But 70 years of captivity did indeed come, just as Jeremiah had spoken.

想想耶利米的时代。犹大的百姓曾听到了先知准确地预言了耶和华所向他启示的：犹大的居民将会被巴比伦人掳走。然而他们还是拒绝相信上帝的信息。他们无法接受这样的定数，因为这看起来不合理。但是 70 年的被掳确实来到了，正如耶利米所说的。

How did Zechariah react when the angel Gabriel announced that he and his wife, Elizabeth, would have a son? Reason told him: "There must be some mistake. My wife and I are too old to have children!" But nine months later—as you well know—God gave them a son, John the Baptist, who would "go on before the Lord to prepare the way for him" (Luke 1:76). Zechariah learned how reason cannot be trusted when it conflicts with the powerful Word from God.



当天使加百列宣告，撒迦利亚和他的妻子以利沙伯要有一个儿子的时候，撒迦利亚的反应如何呢？理性告诉他说：“肯定是哪里搞错了。我的妻子和我已经太老了，怎么可能会有孩子呢！”但是九个月后——正如你所熟知的——上帝赐给了他们一个儿子，施洗约翰，就是那位“要行在主的在前面，预备他的道路”的（路加福音 1:76 CUS）。撒迦利亚学到了功课：当理性与来自神大能的话语相反时，它是何等地不可靠。

Fallen humanity in its warped thinking has made a god out of reason at the expense of God's Word. Our Lord has told us that as a sign of the end times, "many will turn away from the faith" (Matthew 24:10). Many will reject the Word in favor of human opinions. The apostle Paul warned Timothy: "The time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear" (2 Timothy 4:3).

墮落的人类在扭曲的思想中，以上帝的话语为代价，用理性创造了一个神。我们的主早已将此以末世的一个迹象告知于我们，“必有许多人跌倒”（马太福音 24:10 CUS）。许多人将会拒绝神的话语，而去赞成人的观点。使徒保罗如此警告提摩太：“因为时候要到，人必厌烦纯正的道理。耳朵发痒，就随从自己的情欲，增添好些师傅”（提摩太后书 4:3 CUS）。

This very thing has happened in connection with election. Some in the history of Christianity have turned their itching ears to listen to what appeals to human reason and have, either wittingly or unwittingly, abandoned the sound words of Scripture.

与拣选相关，此事确实发生了。在基督教历史上，有些人已经把他们发痒的耳朵转去听那些对人类的理性而言更有吸引力的东西了，并且有意无意地抛弃了圣经中正确的话语。

Dr. Luther and the early Lutheran reformers did not try to answer those questions where God had not revealed the answer. The Lutheran confessors held:

路德博士以及早期的路德宗改革者们并未尝试去回答那些上帝没有启示答案的问题。路德宗认信者们坚持：

Because God has reserved this mystery [here, the question "Who is going to heaven and who is going to hell?"] to his wisdom and not revealed anything concerning it in the Word, still less has commanded us to explore it through our speculations but has earnestly warned against it (Romans 11:33), therefore we are not, on the basis of our speculations, to make our own deductions, draw conclusions, or brood over it, but cling solely to his revealed Word, to which he directs us.<sup>20</sup>

因为上帝已将这一奥秘[这里即，“谁会去天堂谁会下地狱”的问题]保留在祂的智慧之中，而非未在祂的话语中启示任何与之相关的信息，更没有吩咐我们以我们的揣测去探究，反而切切地警告我们不要去做这些事（罗马书 11:33 CUS），因此，我们不是以我们的揣测为基础，来作出我们自己的推论，得出结论，或者对此苦思冥想，而是单单依附与祂启示的话语，祂以此来引导我们。<sup>20</sup>

### Why Are Some Saved and Not Others?

为什么一些人得救了而其他人没有呢？

Why are  
some saved?  
为什么

Why are  
others lost?  
为什么





一些人得救了？ 其他人失丧了呢？

Augustine	God's will	God's will
Calvin	上帝的旨意	上帝的旨意
奥古斯丁		
加尔文		
Semi-Pelagians	human will	human will
Synergists	人类的意愿	人类的意愿
半—伯拉纠主义者		
神人合作论者		
Luther	God's will	human will
Scripture	上帝的旨意	人类的意愿
路德宗		
圣经		

## Election in pre-Reformation days

### 宗教改革前的拣选观

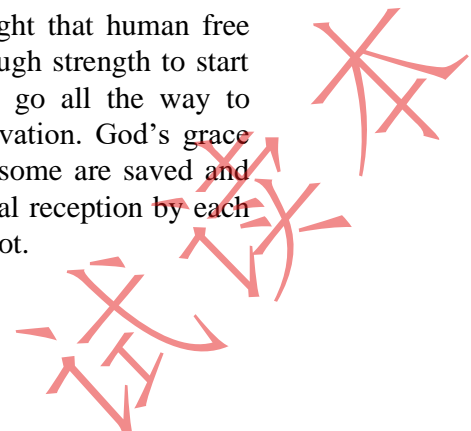
In the fifth century A.D. election became the subject of much controversy. A monk named Pelagius denied original sin, taught salvation by good works, and insisted human beings have a free will in spiritual matters. In effect, he was saying people are capable of saving themselves. His views were adopted by some in the Roman church. Ultimately this led to the Pelagian Controversy. The debate centered on Pelagius' premise that Adam's sin affected only himself and did not carry over to the rest of the human race.

主后 5 世纪，拣选已然成了一个颇受争议的话题。一名名为伯拉纠的修士否认了原罪，教导因好行为得救的观点，并坚称人类在属灵的事务上拥有自由意志。实际上，他是在说，人们能够拯救他们自己。他的观点被罗马教会中的一些人接受了。最终，这导致了“伯拉纠争议”。这一辩论聚焦于伯拉纠的假设：亚当的罪仅影响了他自己，并没有带给其余的人类。

Augustine (A.D. 354–430), the bishop of Hippo, in North Africa, led a charge against Pelagius and had his teachings condemned. Augustine's efforts squelched Pelagianism until the time Pelagius died.

奥古斯丁（主后 354—430 年），北非希波的主教，发起了一场针对伯拉纠的指控，并且使他的教导遭到了定罪。直到伯拉纠死前，奥古斯丁的努力都镇压住了伯拉纠主义。

A new form of Pelagius' errors developed, however, known as semi-Pelagianism. (The Roman Catholic Church today contains elements reflecting the influence of this heresy.) Augustine also battled with the semi-Pelagians, who taught that human free will is only partially impaired by the fall into sin but still has enough strength to start pleasing God. Yet, they said, this will is not strong enough to go all the way to perfection. A person still needs God's grace to help along to salvation. God's grace helps a person's will. Semi-Pelagians also taught that the reason some are saved and others are not is found in an inner condition and manner of spiritual reception by each person: Some make the right use of their free will, while others do not.



然而，一种新形的伯拉纠式谬误又发展了起来，即为我们所熟知的半伯拉纠主义（今日的罗马天主教包含了反映这种异端影响的元素）。奥古斯丁同样和那些教导“人的自由意志虽然被罪所损害，但仍有足够的力量开始讨神的喜悦”的半伯拉纠主义者进行了战斗。然而，他们声称，这种意志并不足以做到至善至美。一个人仍旧需要上帝的恩典来帮助他促成救恩。上帝的恩典帮助一个人的意志。半伯拉纠主义者同样也教导“一些人得救而其他人没有得救的原因”是在于每个人属灵接受的内在情况与方式：即，有些人正确地使用了他们的自由意志，而其它人则没有。

In the theological debates that followed, a touch of irony developed. Augustine, who had refuted semi-Pelagianism as antisciptural, himself fell into error's tangled web. To that inscrutable question "Why are some saved and not others?" Augustine proposed that God does not treat all alike with his grace. He taught that some people are saved because God predestined them to eternal life and others are lost because God predestined them to eternal death.

在随后的神学辩论之中，讽刺的一幕出现了。那位曾驳斥半伯拉纠主义反圣经的奥古斯丁，自己也陷入了谬误的纠缠网罗之中。对于那个深不可测的问题——“为什么有些得救了而其他人没有呢”，奥古斯丁提出，上帝并不是用祂的恩典同等对待所有人。他教导，一些人得救是因为上帝预定了他们得永生，其他人失败则是因为上帝预定了他们永死。

Years went by. Not only did the error of semi-Pelagianism persist, so did Augustine's error of double predestination. Both doctrines festered until the time of the Reformation.

时光飞逝。不仅半伯拉纠主义的谬误持续着，奥古斯丁双重预定论的谬误也是如此。直到宗教改革时期，这两种教义都溃烂流脓了。

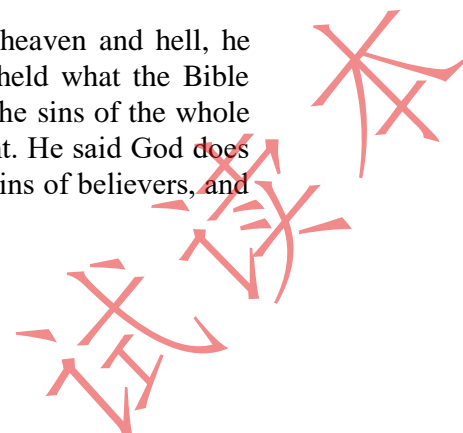
## Calvinism

### 加尔文主义

At the same time Luther's reforms were taking place in Germany, Huldreich Zwingli (the founder of the Swiss Reformed church) was conducting an anti-Roman Catholic movement in Zurich. The man who succeeded Zwingli as the eminent thinker of the Swiss Reformed church was John Calvin (1509-1564) of Geneva. Calvin went on to become the most influential figure of the Reformed wing of the Protestant movement in Europe. Calvin supported the Augustinian view on predestination. He reasoned that if only some are elected to eternal life, it follows naturally that those who are rejected are lost because God himself did not desire to save them.

当路德的改革在德国展开的时候，乌尔里克·慈运理（瑞士改革宗教会的奠基人）正在苏黎世开展一场反罗马天主教的运动。继慈运理之后改革宗杰出的思想家是日内瓦的约翰·加尔文（1509-1564）。加尔文后来成了欧洲抗罗运动中最有影响力的人物。加尔文支持奥古斯丁关于预定论的观点。他认为，如果只有一些人被拣选得永生，那么——那些被拒绝的人失败了则是由于上帝自己不愿拯救他们——这点是不言而喻的。

Since Calvin taught double predestination, an election both to heaven and hell, he also denied universal grace. Luther, his contemporary, simply upheld what the Bible says: Christ's death at the cross was "the atoning sacrifice for . . . the sins of the whole world" (1 John 2:2). But Calvin limited the effects of the atonement. He said God does not truly love all people, Christ's death paid the price only for the sins of believers, and the Holy Spirit is not interested in bringing all people to faith.



由于加尔文教导双重预定论，对于天堂和地狱皆有拣选，他也同时否定了普世恩典。与加尔文同一时代的路德，则朴素地坚持圣经所说的：基督在十字架上的死是“挽回（赎罪）祭，……是为普天下人的罪”（约翰一书 2:2 CUS）。然而加尔文限制了这赎罪祭的影响。他说上帝并非真地爱所有人，基督的死仅仅付清了信徒们罪的代价，并且圣灵对于让所有人相信并不关心。

As a handy guide for understanding Calvinism, we find the acronym TULIP helpful. The following identifies the Reformed church as pioneered by John Calvin:

作为理解加尔文主义的方便指南，我们发现缩略词 TULIP 很有帮助。以下几点可用来识别约翰·加尔文开创的改革宗教会：

**Total depravity**—Calvin taught that man is sinful from conception and birth and thus is lost by nature. (On this point, Lutherans also agree. Arminian Reformed groups, however, deny the full implications of original sin. This Arminian idea has a strong influence among many Reformed churches today, including many Baptists.)

全然堕落——加尔文教导人类自受孕及出生起就有罪，且因此生来迷失。（路德宗也同意这点。然而，阿米念的改革宗队伍否认了原罪的完全影响。这种阿米念的想法在今天的许多改革宗教会中都有着强烈的影响，包括许多浸信会。）

**Unconditional election**—Calvin taught double predestination: election both to heaven and hell. (Lutherans follow Scripture alone in saying God only has chosen some for eternal life through the means of grace.<sup>21</sup> Many Reformed, however, no longer follow Calvin's view on this.)

无条件拣选——加尔文教导双重预定：拣选上天堂与拣选下地狱。（路德宗单单跟随圣经，表明上帝藉着施恩具单单拣选了一些人赐给他们永生。<sup>21</sup> 然而，许多改革宗已不再跟随加尔文对此的看法。）

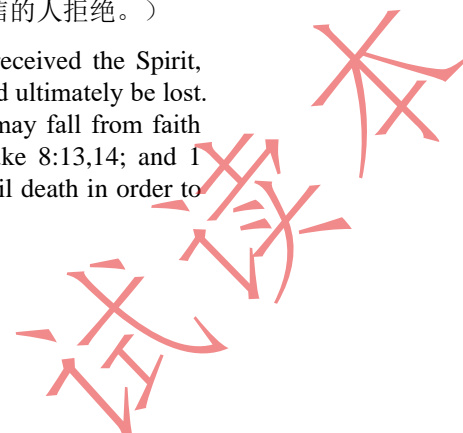
**Limited atonement**—Calvin taught that God never intended Christ's passion to save the whole world, but only those who believe. (Lutherans follow Scripture: John 1:29; 1 John 2:2; 2 Corinthians 5:15; and 2 Peter 2:1.)

有限赎罪祭——加尔文教导上帝从未想用基督的受难来拯救整个世界，而只是那些相信的人。（路德宗跟随圣经：约翰福音 1:29；约翰一书 2:2；哥林多后书 5:15；以及彼得后书 2:1。）

**Irresistible grace**—Calvin taught that when the gospel invitation is extended to those who are not elected, God really doesn't desire that they repent and believe. God's grace is not really present for them. He also taught that when the gospel is extended to the elect, God compels them to come to faith through an irresistible "inner call." Therefore it can be said that God's grace is irresistible. (Lutherans confess that the grace of God truly desires the salvation of all when he calls people through the means of grace. This call can be and is rejected by those who do not believe.)

不可抗拒的恩典——加尔文教导当福音的邀请触及那些没有被拣选的人时，上帝并非真正地想要他们悔改并相信。上帝的恩典并没有真实地在他们身上。他同样教导当福音触及选民时，上帝藉着一种让人无法抗拒的“内在呼召”迫使他们进入信心之中。因此可以说上帝的恩典是不可抗拒的。（路德宗则承认当上帝藉着施恩具呼召人的时候祂的恩典确实想要所有人得救。这一呼召可以被也正被那些不信的人拒绝。）

**Perseverance of the saints**—Calvin taught that the elect, once having received the Spirit, cannot again lose him entirely nor fall completely outside God's grace and ultimately be lost. (Lutherans follow God's Word, however, which teaches that believers may fall from faith and perish: Psalm 51:11; Hebrews 6:4-6; 10:26-29; Ezekiel 18:24; Luke 8:13,14; and 1 Timothy 1:19. Also, Romans 11:22-24 shows how faith is necessary until death in order to have elect status.)



圣徒坚定不移——加尔文教导选民，一旦拥有了圣灵，就不会再次失去祂，也不会完全掉出上帝的恩典并最终失丧。（然而，路德宗跟随上帝的话语，这话语教导信徒可能会从信心中坠落并灭亡：诗篇 51:11；希伯来书 6:4-6；10:26-29；以西结书 18:24；路加福音 8:13, 14；提摩太前书 1:19。同样，罗马书 11:22-24 也表明了直到死亡，为要拥有选民身份，信心是何等必要。）

A division developed among the early Calvinists. Some said that from eternity God decreed certain people to suffer in hell. Another group had a similar belief, except for this slight difference: They said God simply left part of the human race under the curse of damnation, he merely passed by these people with his saving grace. In actuality both groups arrived at the same conclusion as Calvin: God, either more actively or passively, did not work as hard to rescue a large segment of people.

在早期的加尔文主义者中，出现了分裂。有些人称上帝从永恒之中就裁定了一些人要在地狱中受刑。另一个队伍所相信的亦近似，唯独以下一点稍有不同：他们称上帝只是让一部分人类处于地狱的诅咒之下，祂只是带着救恩从这些人身边走过。事实上，两个队伍都得出了与加尔文相同的结论：上帝，无论是主动地还是被动地，都没有努力地去拯救很大一部分人。

The Westminster Confession, the Presbyterian creed of 1647, espouses Calvin's theory of double predestination. The creed states, "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."<sup>22</sup> Again, we find this remark: "The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth for the glory of his sovereign power over his creatures, to pass by and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice."<sup>23</sup>

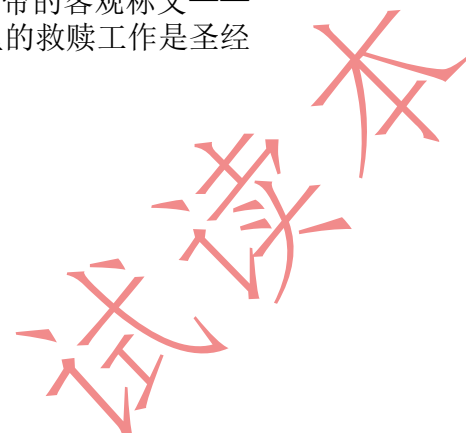
威斯敏斯特信仰告白，1647 年长老会信条，赞成加尔文双重预论的理论。此信条说到，“因着神的裁定，为要显明祂的荣耀，有些人 and 天使被预定得永生，其他则被预定进入永死。”<sup>22</sup> 另外，我们发现了这句话：“剩下的人类，上帝很乐意地——按着祂自己旨意无可测度的谋略，按祂自己所喜悦的（祂是以此延伸或保留祂的怜悯，为要在祂的所造之物上彰显祂主权的荣耀）——略过并加之他们羞辱以及对罪的烈怒，使祂荣耀的公正得着赞美。”<sup>23</sup>

For Calvin, God's sovereignty was the heart of Scripture. Therefore, Calvin held that if God in his absolute sovereignty predestined some people to salvation, he must have predestined others to damnation in the same way. To Calvin's way of thinking, anything else would have been logically inconsistent with God's sovereignty. But as Luther was quick to see, Calvin's logic was that of fallen humanity set on destroying God's objective justification, his act of reconciling the world to himself. For Luther, God's work of salvation in Christ was the heart of Scripture.

对于加尔文而言，上帝的主权是圣经的核心。因此，加尔文认为如果上帝在祂的绝对主权下预定一些人得救，那么祂就必定以同样的方式预定了其他人下地狱。在加尔文看来，任何其它事情在逻辑上都与上帝的主权不一致。然而路德很快就发现，加尔文的逻辑是堕落人类的逻辑，它正在摧毁上帝的客观称义——即祂让世界与自己和好的行动。对于路德而言，上帝在基督里的救赎工作是圣经的核心。

Philip Melancthon

菲利普·墨兰顿





Luther remained faithful to Scripture in his teaching of election. The same cannot be said of all the other early Lutherans. One of the first to waver on election was Luther's coworker Philip Melanchthon.

路德在他对于拣选的教导中保持着对于圣经的忠心。其他早期的路德宗信徒就不是这样了。第一个在拣选的教义上动摇的人是路德的同事菲利普·墨兰顿。

For Melanchthon, it seemed more important to be logically consistent in one's theology than faithful to the clear words of the Bible. Like Calvin, Melanchthon tried to answer the question "Why are some saved and not others?" by being logically consistent. Unlike Calvin, Melanchthon did affirm from Scripture that God's grace is universal and that he truly wants all people to be saved. But Melanchthon held to the idea of human free will in spiritual matters. He reasoned that if it is a person's own fault for rejecting Christ and being eternally lost, then (logically) those who are saved should receive at least some credit for their salvation. With free will, Melanchthon taught, some people choose to come to faith and be saved while others choose not to.

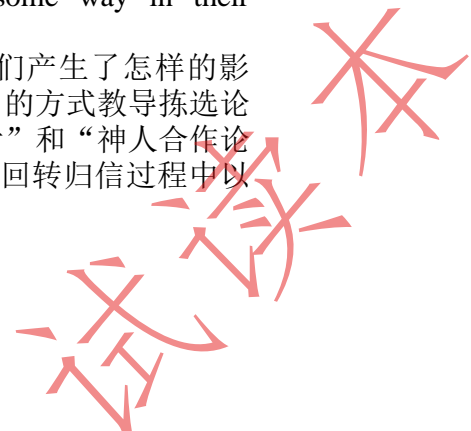
对于墨兰顿而言，在一个人的神学之中，逻辑上的一致性要比忠于圣经清晰的话语更为重要。像加尔文一样，墨兰顿试图要在逻辑上一致地回答“为什么一些人得救而其他人没有”这个问题。不像加尔文，墨兰顿从圣经中斷言，上帝的恩典是普世的，并且祂确实想要所有人得救。然而墨兰顿坚持认为人类在属灵事务上拥有自由意志。他推断，如果是因为一个人自己的错误而拒绝基督并永远地丧失了，那么（逻辑上）那些得救的人应当在他们的救恩上至少接受一些称赞。就自由意志，墨兰顿教导说，一些人选择相信而得救了，而其他人则选择不信。

In connection with election, Melanchthon suggested that God in eternity foresaw something favorable in the hearts of some people (for example, God saw that certain hearts would be less resistant). Melanchthon felt constrained to answer the question "Why are some saved and not others?"—a question left unanswered by Scripture and also by Luther. In his famous book on Christian doctrine, Melanchthon wrote, "Since the promise is universal and since in God there are not conflicting wills, it is necessary that there is some cause within us for the difference as to why Saul is rejected and David received, that is, there must be a different action on the part of two men."<sup>24</sup>

关于拣选，墨兰顿认为上帝在永恒中预见了一些人心中良善的东西（例如，上帝看到某些人的心会不那么抗拒）。墨兰顿觉得他不得不回答这个问题：“为什么有些人得救了，而其他人却没有？”——圣经和路德都没有回答这个问题。在他著名的关于基督教教义的书中，墨兰顿写到，“因为应许是普世的，因为在上帝里面没有矛盾的旨意，所以就扫罗为什么被拒绝与大卫为什么被接受两事之间的不同，一定是因为我们里面的一些原因所造成的，也就是说，就这两个人而言，他们的行为一定是不同的。”<sup>24</sup>

You can imagine what an impact a man of Melanchthon's stature had on the Lutheran pastors in Germany. Because of his reputation as Luther's coworker, Melanchthon's views provided fuel for those who wanted to teach election in a "non-Lutheran" way. Those who followed Melanchthon were known as Philippists and synergists. (The word synergist defines anyone who believes sinners cooperate in some way in their conversion.)

你可以想像墨兰顿这等地位的人对德国路德宗教会的牧师们产生了怎样的影响。由于他是路德的同事，他的观点为那些想以“非路德宗”的方式教导拣选论的人提供了动力。那些追随墨兰顿的人被称为“菲利普主义者”和“神人合作论者”。（神人合作论者这个词指的是任何一个——相信罪人在回转归信过程中以某种方式与神合作的一一人。）





Both Calvin's and Melancthon's false teachings on conversion and election were clearly rejected in the Formula of Concord, the last of the Lutheran Confessions, contained in the Book of Concord of 1580.

加尔文与墨兰顿二者在回转归信与拣选上的假教导——在 1580 年的协同书中，路德宗最后的信仰告白，协同式中——被清除地予以了拒绝。

## Lutheran dogmaticians

### 路德宗教义家们

Unfortunately, Lutheran troubles with election did not come to an end with the clear, scriptural confession in the Formula of Concord. A generation later, some Lutheran dogmaticians (theological professors who taught classes on Christian doctrine) started speaking of election in a way that allowed error to creep in again. They spoke of God electing people to salvation in view of faith (the Latin expression was *intuitu fidei*). Among the influential Lutheran dogmaticians who used this ambiguous phrase was John Gerhard.

不幸的是，路德宗在拣选论上的麻烦并没有因那在协同式中清晰的、基于圣经的信仰告白而停止。一代人之后，一些路德宗的教义家们（教授基督教教义课程的神学教授们）开始以一种容让错误再次悄悄混进来的方式谈论拣选。他们称上帝鉴于人的信心来拣选人（拉丁语说法——*intuitu fidei*——by looking of faith，通过看见人的信心）。约翰·格哈德就是使用这一模棱两可的短语的、路德宗有影响力的教义家之一。

Gerhard's name in this connection may come as a surprise. He has been called the 17th-century arch-theologian of Lutheranism and was ardently opposed to all forms of Calvinism. But in describing election, he unfortunately used the "in view of faith" expression. Since this expression was being used in more than one way, a misunderstanding resulted. Some held that God elected people to eternal life in view of (in the sense of because of) faith in Christ, which God foresaw they would have. Others, like Gerhard, talked about God's election of people in view of faith, meaning simply that the elect are saved only by being brought to faith in Christ during their lifetimes. Calvinism had so stressed the sovereignty of God in election that faith in Christ looked rather superfluous. Gerhard wished to connect election with faith. By using the "in view of faith" expression, however, he muddied the waters for a controversy yet to come.

格哈德的名字在这方面可能会让人感到惊讶。他被称为 17 世纪路德宗的首席神学家，并强烈地反对所有形式的加尔文主义。但在描述拣选时，他不幸地使用了“鉴于信心”这一表述。由于这一表述被用于多种方式，误解就产生了。一些人认为上帝鉴于（“鉴于”有“因为”的含义）人对基督的信心拣选人进入永生，而这信心是上帝所预见他们会有的。其他人，就像格哈德，论及上帝鉴于信心拣选人，意思就是选民仅仅在他们活着的时候被带入到对于基督的信心之中。加尔文主义如此强调上帝在拣选中的主权，以致于对基督的信心显得相当多余。格哈德则想要将拣选与信心联系起来，然而，通过使用“鉴于信心”这样的表述，他把一场尚未到来的争议的水给搅浑了。

Some Lutheran pastors adopted Gerhard's expression to imply they had the answer to the unanswerable "Why are some saved and not others?" How could they cave in on a point like this and weaken the meaning of God's grace? As you would expect, they still appealed to Scripture for their defense.

一些路德宗牧师们接受了格哈德的表述，来暗示他们拥有那个无法回答的问题——“为什么一些人得救了而其他没有”——的答案。他们为何会在这样的地

方认输而削弱上帝恩典的意义呢？如你所料，他们仍然求助于圣经来为自己辩护。

Where did these erring Lutheran leaders seek their scriptural support? They went to Romans 8. But look what happened when logic was placed above the bare Word. When they read verse 29, “For those God foreknew he also predestined,” they interpreted the verse to say, “For those whose constant faith he foresaw he also predestined.”<sup>25</sup> Even the renowned 17th-century theologian David Hollaz followed this approach. He remarked, “Predestination is the eternal decree of God to bestow eternal salvation upon all of whom God foresaw that they would finally believe in Christ.”<sup>26</sup> In spite of how proper such a sentence may sound at first, it leaves room for a reason inside sinners as to why God chose them. This is a subtle departure from grace alone.

这些犯错误的路德宗领袖们去哪里寻求他们的圣经依据呢？他们诉诸罗马书第八章。但是让我们看看，当逻辑被置于直白的话语之上时，都发生了什么。当他们阅读第 29 节“因为他预先所知道的人，就预先定下”时，他们把该节经文解释为，“因为他所预见那些拥有恒定信心的人，就预先定下。”<sup>25</sup> 甚至著名的 17 世纪神学家大卫·赫拉茨都跟随了他的道路。他谈论到，“预定是上帝赐予所有那些祂所预见的、会最终相信基督的人的永恒的裁定。”<sup>26</sup> 不管这句话一开始听起来多么恰当，但是关于上帝为什么选择他们，它却给罪人内在的原因腾出了空间。这是与唯独恩典是一种微妙的背离。

How should the phrase “For those God foreknew he also predestined” (Romans 8:29) be understood? Professor J. P. Meyer explained:

那么“因为他预先所知道的人，就预先定下”（罗马书 8:29CUS）这个短语该如何被理解呢？J. P.梅耶教授如此解释到：

Paul is not speaking about an experiment which God made in His omniscience before the creation of the world, and on the outcome of which He based His decision. . . . It is true, the syllable “fore” in “foreknew” dates God’s knowledge back to eternity. But what does it mean when the Scriptures say that God “knows” some one? . . . Do not worry, he wants to say, in spite of your afflictions and weaknesses: did not God from eternity embrace you as His dear children and clasp you to His bosom? Before you were born, before you could do good or evil, before you could ever ask Him any favor, He already claimed you as His own.<sup>27</sup>

保罗并不是在谈论上帝在创世以先用祂的全知所做的一个实验，然后基于这个实验的结果祂做出决定..... 的确，“预先知道”中的“预先”把上帝的知识追溯到了永恒之中。但是，当圣经说上帝“知道”一个人时，这是什么意思呢？..... 祂想说，尽管你有苦难与软弱，但是不用担心：上帝不是从永恒中就把你当作祂亲爱的孩子紧紧拥抱着你了吗？在你出生之前，在你德行善或作恶之前，在你能求祂任何帮助之前，祂就已经宣称你是属祂的了。<sup>27</sup>

As an example of the extent to which this “in view of faith” expression was used, we observe that Danish theologian Erik Pontoppidan included it in his respectable catechetical book Sandhed til Gudfrygtighed (Truth Unto Godliness, 1737), which was widely used by Scandinavians to instruct the youth in Luther’s Small Catechism. An answer to a question on election posed in his book reads, “God has appointed all those to eternal life whom he from eternity has seen would accept the grace proffered them, believe in Jesus and persevere in this faith unto the end.”<sup>28</sup>

关于这种“鉴于信心”的表述所扩散的范围的例子，比如，我们观察到丹麦神学家埃里克·蓬托皮丹在他那本受人尊重的、被斯堪的纳维亚人广泛用来在路德的小问答中指导青年的、问答式书本《Sandhed til Gudfrygtighed》（真理至敬虔，

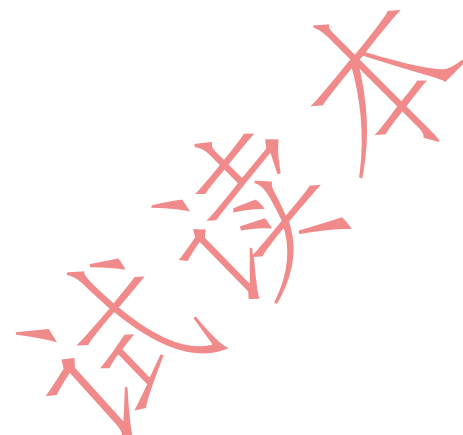
1737)中就用到了这一表述。在他的书中，有一个关于拣选的问题的回答是：“上帝已经命定了——所有那些祂从永恒中所看见的、将会接受祂所赐给他们恩典、将会相信耶稣并坚持这一信仰到底的人们——得永生。” 28

The “in view of faith” expression found its way into the 1880s’ election controversy among Lutherans in America. Before proceeding to that controversy, we would do well to ponder an important statement included in the Formula of Concord. Its writers unequivocally rejected the following: “That it is not only the mercy of God and the most holy merit of Christ, but that there is also within us a cause of God’s election, on account of which he has elected us to eternal life.”<sup>29</sup>

“鉴于信心”这一表述在 19 世纪 80 年代美国路德宗之中的拣选论争议中找到了自己的出路。在讨论这一争议之前，我们不妨来考虑一下协同式中所包含的一项重要声明。它的作者们毫不含糊地拒绝了以下观点：“不仅因为上帝的怜悯和基督最圣洁的功劳，也由于在我们里面有上帝拣选我们的理由，所以祂拣选了我们得永生。” 29

If only all Lutherans would have stuck with the position laid out in the Formula of Concord! If so, the next controversy—almost exactly three hundred years after the Formula’s adoption—might never have occurred.

要是所有的路德宗信徒们都能坚持协同式中所摆出的立场就好了！如果是这样的话，那么下一个争议——几乎恰好在协同式被接受了三百年之后——就有可能永远都不会发生了。



**Our Election:  
Errors in American Lutheranism**  
我们的蒙选：  
在美国路德宗当中的一些错误

The election controversy in America had as much to do with the doctrine of conversion as with election. Crucial issues were at stake. What was the relationship of faith to election? Is the faith created in a sinner's heart by the Holy Spirit influenced by election, or does the person's faith have an influence on election? The scriptural answer is, "Faith flows from the election, and not election from faith."<sup>30</sup> Scripture speaks of our faith coming from God's election by grace. God doesn't elect in view of faith or because of faith. He elects to faith and through faith. In his Word he never speaks of our faith as a reason or cause of our election:

过去，在美国，关于拣选的争议，与拣选的教义有关，也与回转归信的教义有关。那时，一些关键问题处于正危险之中。信心和拣选的关系是什么呢？在罪人心里的、由圣灵所创造出来的信心会被拣选所影响吗？还是这个人的信心对拣选有影响呢？圣经的回答是：“信心源于拣选，而不是拣选源于信心。”<sup>30</sup> 圣经说，我们的信心是来自于上帝恩典的拣选。上帝并不是鉴于信心或因信心而拣选。祂拣选人信，祂藉信拣选。在祂的话语中，祂从未说过，我们的信心是我们蒙选的理由或起因：

From the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth. (2 Thessalonians 2:13)

因为他从起初拣选了你们，叫你们因信真道，又被圣灵感动，成为圣洁，能以得救。  
(帖撒罗尼迦后书 2:13 CUS)

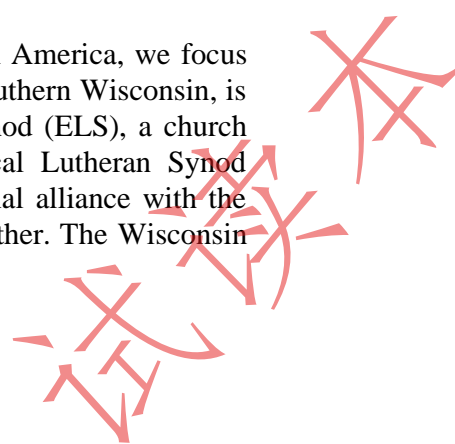
All who were appointed for eternal life believed. (Acts 13:48)

凡预定得永生的人都信了。(使徒行传 13:48 CUS)

C. F. W. Walther and F. A. Schmidt

C. F. W. 华达以及 F. A. 施密特

For a brief history of this controversy among early Lutherans in America, we focus on the old Norwegian Synod. This synod, established in 1853 in southern Wisconsin, is the immediate forerunner of the current Evangelical Lutheran Synod (ELS), a church body in full doctrinal fellowship with the Wisconsin Evangelical Lutheran Synod (WELS). By 1872 the Norwegian Synod had formed a confessional alliance with the Missouri Synod, led by the prominent theologian Dr. C. F. W. Walther. The Wisconsin



Synod and the Ohio Synod were also members of this alliance, called the Synodical Conference.

关于美国早期路德宗之间这一争议的简史，我们聚焦在那古老的挪威总会之上。该总会于 1853 年在威斯康辛州南部成立，是现在的福音路德会总会(ELS)——一个与威斯康辛福音路德总会(WELS)在教义上完全一致相交的教会团体——的直接前身。到 1872 年，挪威总会已与密苏里总会成立了一个由著名神学家 C. F. W. 华达博士所领导的认信联盟。那时，威斯康辛总会与俄亥俄总会也是这个被称为“总会联合会”的联盟成员。

The newly formed Synodical Conference hoped to combine the theological training schools of the respective member synods. The seminary students would come under the direct supervision of the Synodical Conference. But the subsequent election controversy shattered all such hopes.

新成立的总会联合会希望合并各成员总会的神学训练学校。神学院的学生将受到总会联合会的直接监督。但那随后到来的关于拣选的争议粉碎了所有这些希望。

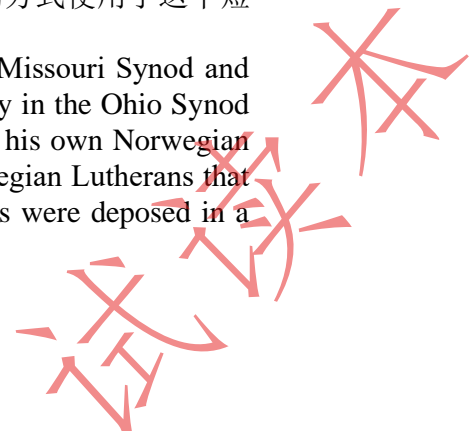
A professor from the Norwegian Synod, F. A. Schmidt, represented the Norwegian contingent at Concordia Seminary in St. Louis from 1872 to 1876. Schmidt had Missouri Synod roots and even had been confirmed by Walther. But after Walther gave an essay on election—an essay that properly stressed God’s grace—Schmidt charged that Walther and the Missouri Synod were teaching Calvinistic errors on predestination and conversion. Schmidt maintained that a person is elected “in view of his or her faith” (*intuitu fidei*). Schmidt claimed Walther was disconnecting God’s election of sinners to salvation from faith in Christ needed for eternal life. Walther’s omission of the “in view of faith” expression raised in Schmidt’s eyes an old fear that faith was being discarded, leaving room open to teach an election of sinners without means.

一位来自挪威总会、名叫 F. A. 施密特的教授，代表了从 1872 年到 1876 年圣路易斯协和神学院代表团。施密特出身于密苏里教会，甚至还得到了华达的肯定。但是在华达给出了一段关于拣选的短文报告（该短文正确地强调了上帝的恩典）之后，施密特指责华达与密苏里总会是在教导加尔文主义关于预定论和回转变归信的谬误。施密特坚称一个人蒙选是“鉴于他或她的信心”（*intuitu fidei*）。施密特宣称华达将上帝拣选罪人得救与那对于基督的、得永生所必要的信心两者分离了。华达对于“鉴于信心”这一表述的省略，在施密特的眼中唤起了一种古老的恐惧，即一种对于——信心正被弃之不顾，这为教导拣选罪人不需要施恩留下了空间——的恐惧。

Walther knew that men like Gerhard and Pontoppidan used the “in view of faith” expression. He acknowledged that they apparently didn’t use the expression to imply human cooperation in salvation (*synergism*). But since others had used this phrase in that manner, Walther discouraged its use.

华达知道像格哈德及蓬托皮丹这样的人使用“鉴于信心”这样的表述。他承认，他们（像格哈德及蓬托皮丹这样的人）显然没有使用这一表述来暗示人类在救恩中与神合作（神人合作）。但是，既然其他人都以这样的方式使用了这个短语，华达就不鼓励人们使用它。

Schmidt’s views fell mostly on deaf ears among pastors in the Missouri Synod and the Wisconsin Synod. He did find sympathy, however, among many in the Ohio Synod (which eventually left the Synodical Conference) and especially in his own Norwegian Synod. Schmidt’s views caused so much division among the Norwegian Lutherans that congregations were split and relatives fought with relatives. Pastors were deposed in a number of congregations, and courts were flooded with lawsuits.





在密苏里总会和威斯康辛总会的牧师中，大多数人对施密特的观点都充耳不闻。然而，他在俄亥俄总会(该总会最终离开了总会联合会)，尤其是他自己的挪威总会中，得到了许多人的同情。施密特的观点在挪威路德宗信徒中引起了巨大的分歧，导致了教会分裂，亲戚之间发生了斗争。许多教会的牧师被免职，法庭上的诉讼案如潮水般涌来。

Schmidt's election error was, indeed, attractive to itching ears. He argued, "When only one of two ungodly men is converted, there must have been a difference in their resistance; for, if not, they would both have been converted."<sup>31</sup> Schmidt gained a following since his line of argument seemed logically convincing: If a person is converted, didn't this imply his or her will was less abrasive to God's call?

施密特拣选论的错误确实吸引了很多人。他争辩说：“当两个不敬虔的人中，只有一个回转归信了，他们的拒绝一定是不同的；因为，如果不是这样，他们俩就都已经回转归信了。”<sup>31</sup> 由于施密特的论点在逻辑上似乎令人信服——如果一个人回转归信了，这难道不是意味着他或她的意志对上帝的呼召并不是那么粗鲁吗？——他收获了一些跟随他的人。

But no scriptural answer can be given as to why one is saved while another is condemned. Schmidt attempted to explain what the Bible does not explain. One church historian summed up the controversy with these two sentences: "The Synod's pastors put faith after election, bestowed upon the individual as a result of his election. Prof. Schmidt put faith before election, making it the cause of the individual's election."<sup>32</sup>

然而，对于为什么一个人得救而另一个人被咒诅这一问题，圣经并没有给出答案。施密特想要解释圣经所没有解释的。一位教会历史学家用以下这两句话概括了这一争议：“总会的牧师们把信心放在拣选之后，这信心作为祂拣选的结果而被赐予个人。施密特教授则把信心放在拣选之前，使它成了个人蒙选的原因。”<sup>32</sup>

Walther used this illustration to emphasize the role faith plays:

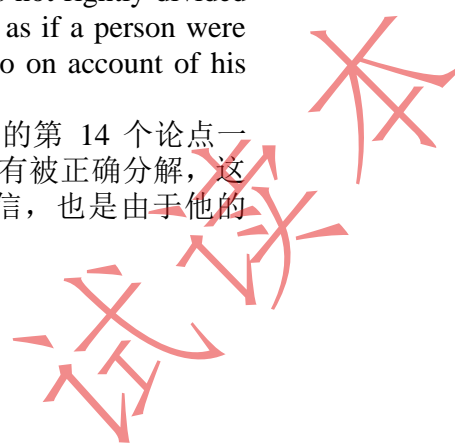
华达用了下面这个例子来强调信心所扮演的角色：

Faith is merely a passive instrument, like a hand into which some one places a dollar. The person receives the dollar provided he does not withdraw his hand; beyond that he does not have to do anything. The donor is doing the essential part by putting the gift into the hand, not the other party, by holding out the hand. Let a beggar approach a miser and see what his holding out of the hand to him will help him; the miser may set his dogs upon him if he annoys him too much.<sup>33</sup>

信心只是一件被动的工具，就像一只被某人放了一块钱在上面的手。如果这个人不收回他的手，他就会得到那一块钱；除此之外，他什么都不用做。把礼物放在这只手里的施舍者才是关键部分，而非伸出手的那一位。让一名乞丐接近一个守财奴试试，看看他伸出手这件事会怎么帮助他（讨到钱）；如果他过于惹恼了那位守财奴，他可能会放出他的狗来咬他。<sup>33</sup>

Walther's illustration coincides with the 14th thesis listed in his famous book *The Proper Distinction Between Law and Gospel*: "The Word of God is not rightly divided when faith is required as a condition of justification and salvation, as if a person were righteous in the sight of God and saved, not only by faith, but also on account of his faith, for the sake of his faith, and in view of his faith."<sup>34</sup>

华达的例子与他的著作《律法与福音的正确区分》中所列出的第 14 个论点一致：“当信心被当作称义和救恩的一项条件时，神的话语就没有被正确分解，这就好像在说，一个人在神的眼中被称为义并得救，不单是因信，也是由于他的信，因他信的缘故，鉴于他的信。”<sup>34</sup>



While the Missouri Synod thoroughly disavowed the accusation of false doctrine that Schmidt brought against Walther, a sizable portion of the Norwegian Synod supported Schmidt's position. For all practical purposes, the election controversy was over in the Missouri Synod in 1881. But the worst was yet to come for the Norwegian Synod.

当密苏里总会彻底否认了施密特对华达提出的错误教义的指控时，挪威总会中却有相当一部分人支持施密特的立场。实际上，1881年，在密苏里总会中，关于拣选的争议结束了。然而，对于挪威总会而言，最糟糕的情况却还在后头。

The leaders of the Norwegian Synod, President H. A. Preus, Rev. J. A. Otteson, and Rev. U. V. Koren, along with most of the synod's pastors, did not align themselves with Schmidt. But Schmidt was able to gather a number of Norwegian pastors into his camp. They became known as the Anti-Missourians.

挪威总会的领袖们，H. A.普洛斯主席，尊敬的J. A. 奥特森和U. V.科伦牧师，连同总会的大多数牧师，并没有与施密特结盟。但是施密特却能召集了一些挪威牧师加入了他的阵营。他们被称为反密苏里者。

The argument Schmidt used to entice his hearers went something like this: The synod's pastors, since they taught an election of some and yet refused to make faith the cause of the election, could therefore not really teach that God wants the salvation of all. So Schmidt even charged them with Calvinism and implied those who followed Walther were destroying the doctrine of universal grace.<sup>35</sup> Schmidt and his cohorts insisted the only explanation as to why some were elected even though God willed the salvation of all lay in an "election in view of faith." But, as the late Professor T. A. Aaberg surmised, "[Schmidt] would now, however, have to explain how it came about that faith, being wholly and entirely the work of God, was not worked in the hearts of all who heard the Gospel, since God willed the salvation of all men."<sup>36</sup>

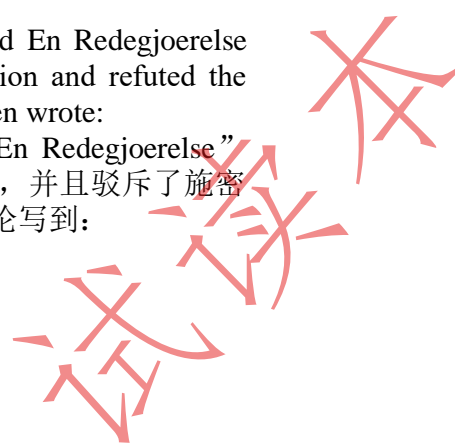
施密特用来诱惑听众的论点是这样的：总会的牧师们，既然他们教导一些人蒙选却拒绝把信心作为蒙选的原因，因此不能真正地教导上帝想要所有人得救。因此，施密特甚至指控他们是加尔文主义者，并暗示那些追随华达的人正在破坏普世恩典的教义。<sup>35</sup> 施密特和他的同僚们坚持认为，尽管上帝希望拯救所有人，但为什么有些人蒙选了，唯一的解释就是“鉴于信心的拣选”。但是，正如已故的T. A. 奥伯格教授所推测的那样，“然而，[施密特]现在必须对下面事情的发生作出解释：那完完全全是上帝作为的信心，为什么没有在所有听到福音的人心中工作呢？既然上帝愿意拯救所有人的话。”<sup>36</sup>

The controversy became so heated in the Norwegian Synod that on Good Friday 1883 President H. A. Preus, a formidable opponent of Schmidt, was carried physically out of his own church at Norway Grove (near DeForest, Wisconsin) by members who expressed loyalty to Schmidt. (This writer's grandfather had to witness that despicable event as a nine-year-old.)

在挪威总会中，这一争议变得如此激烈，以至于在1883年的耶稣受难日，施密特的强大对手H. A.普洛斯主席被那些表达出对施密特忠诚的成员们抬出了自己位于挪威格罗夫（威斯康辛州DeForest附近）的教堂。（笔者的祖父在9岁时目睹了这一卑鄙的事件。）

In 1884 Rev. U. V. Koren produced an important essay entitled *En Redegjoerelse* ("An Accounting"), which upheld the scriptural teaching of election and refuted the synergism held by Schmidt and his followers. In this document Koren wrote:

1884年，尊敬的U. V.科伦牧师发表了一篇重要的名为“*En Redegjoerelse*”（“一次清算”）的短文，该短文维护了圣经关于拣选的教导，并且驳斥了施密特和他的跟随者们所提倡的神人合作说。在这份文件之中，科伦写到：



Since everything good in man is God's free and undeserved gift of grace, there is nothing in man which could induce God to elect him. Man's faith could not induce God to do this either, for faith is itself a free gift of grace from God, which He has not been induced to give to man by anything good in him, but alone by His mercy for Christ's sake; "because God in His counsel, before the time of the world, decided and ordained that He Himself, by the power of His Holy Ghost, would produce and work in us, through the Word, everything that pertains to our conversion."<sup>37</sup>

既然人里头所有的美善都是上帝所白白赐下的、人所不配得的恩典的礼物，那么人里面就没有什么可以导致上帝拣选的。人的信心也无法导致上帝做此事，因为信心本身也是来自上帝的一份白白的恩典的礼物，上帝并未因为人里头有什么良善而被促发赐给了人信心，而单单是因基督的缘故，单单是因祂的怜悯；“因为上帝以祂自己的谋略，在创世以先，命定祂自己，以祂圣灵的能力，藉着话语，在我们里面创造并作一切与我们的回转归信相关的事。”<sup>37</sup>

Many pastors from the Norwegian Synod signed the document, but none of the Anti-Missourians did. So when the Norwegian Synod met in convention at Stoughton, Wisconsin, in 1887, the Anti-Missourians—about one-third of the pastors, congregations, and members—left the Norwegian Synod. This group joined with two other Lutheran bodies that opposed the Norwegian Synod and formed what became known as the United Church (Norwegian), a predecessor synod of today's Evangelical Lutheran Church in America (ELCA).

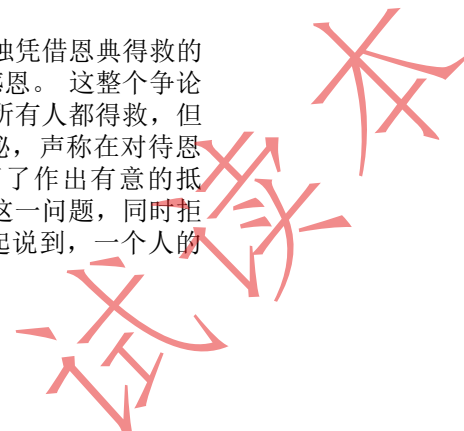
许多来自挪威总会的牧师们签署了这份文件，但是反密苏里者却一个也没有下笔。因此，1887年，当挪威总会在威斯康辛州斯托顿大会上会面时，反密苏里者们——大约三分之一的牧师、教会与会友——离开了挪威总会。这支队伍加入了另外两个反对挪威总会的福音路德宗团体，成立了那后来被称为“联合教会（挪威）”的组织，它是今天美国福音路德教会（ELCA）的前身。

Recalling this turbulent period of history, President Wilhelm Petersen of Bethany Lutheran Seminary remarked in his essay observing the 75th anniversary of the Evangelical Lutheran Synod:

伯大尼路德宗神学院院长威廉·彼得森在他那篇纪念福音路德总会（ELS）成立75周年的文章中，对这段动荡的历史追忆到：

Now the Norwegian Synod was left with but a minority of the Norwegian Lutherans in America, but it had saved the Gospel of salvation by grace alone, and on our 75th anniversary observance we thank God for this heritage. The whole controversy can be summed up as follows: Schmidt tried to explain the mystery why one is saved and the other lost, though God desires the salvation of all with equal earnestness. He attempted to solve that mystery by claiming that some men manifested a better conduct over towards grace than others in that they ceased to offer willful resistance to it. . . . The Synod, on the other hand, rejected both the synergistic and Calvinistic answers to the question why one is saved and the other lost. The Synod simply said with the Bible, that a man's salvation is to be ascribed to God alone, that man has no power at any time to choose salvation, but it is God who chooses. A man's condemnation is the fault of man alone and that God in no way is to be blamed, since he with equal earnestness desires the salvation of all.<sup>38</sup>

现在，挪威总会只剩下美国的少数挪威福音路德宗信徒，但它留下了唯独凭借恩典得救的福音，在我们的75周年纪念仪式上，我们为这一遗产向上帝献上感恩。这整个争论可以被概括为：施密特试图解释那——“尽管上帝同样热切地希望所有人都得救，但为什么一个得救而另一个失丧”——的奥秘。他试图解决这一奥秘，声称在对待恩典一事上，一些人表现出了比其他人更好的行为，因为他们停下了作出有意的抵抗.....另一方面，总会对于“为什么一个人得救而另一个人失丧”这一问题，同时拒绝了神人合作论与加尔文主义所给出的答案。总会单单与圣经一起说到，一个人的



救恩唯独归于上帝，人在任何时候都没有选择救恩的能力，反而，作出选择的是上帝。一个人被咒诅则单单是由于他自己的错误，上帝却丝毫不应当受责备，因为祂以一样热切的渴望渴望所有人得救。38

## Schmidt's error resurfaces

施密特的谬误重新浮出水面

The election controversy among the Norwegian Lutherans did not end with the removal of the dissenters in the late 1880s. Unfortunately the error of Schmidt surfaced again for the Norwegian Synod about a decade later, when a new president of the synod, Rev. H. G. Stub, came to office in 1910.

在挪威路德宗信徒之中的拣选论之争并未因 19 世纪 80 年代后期那些反对者们的去除而就此平息。不幸的是，施密特的谬误在十年之后，当新一任的总会主席尊敬的 H.G. 斯图布牧师在 1910 年上任之时，又一次地在挪威总会中浮上了水面。

From the time his presidency began, Stub promoted doctrinal discussions with the Hauge Synod<sup>39</sup> and the United Church in an attempt to restore unity among Norwegian Lutherans in America. Part of the reason for the push to merge was the fact that all three synods were cooperating on a new hymnbook (The Lutheran Hymnary of 1913). As a result of the discussions, a document known as Opgjor (“Settlement”) came into existence. Although many pastors and lay people of the Norwegian Synod objected to what they correctly perceived was a compromise on the doctrine of election, Stub defended and promoted it. A minority group quickly formed and issued reports against the acceptance of Opgjor, but unfortunately—after considerable efforts—most of those who were on the side of the minority joined the majority in going into the merger of 1917 with no substantial change in the document.

在斯图布任期初期，他就推动了与海于格（Hauge）总会和联合教会之间的教义讨论，试图恢复美国的挪威路德宗信徒之间的团结。<sup>39</sup> 推动合并的部分原因是，当时这三个总会正在合作一本新的赞美诗（1913 年的路德宗赞美诗歌集）。作为讨论的结果，一份名为“Opgjor”（“和解”）的文件应运而生。尽管挪威总会的许多牧师和平信徒都反对其对于拣选教义的妥协（他们的反对确实是基于正确的理解），但斯图布却捍卫并推进了这份文件。一个少数群体很快成立并发表了反接受“Opgjor”的报告，但是不幸的是——经过相当大的努力之后——大多数少数人加入了多数人的行列，进入了 1917 年的合并，并且其文件没有任何实质性的变化。

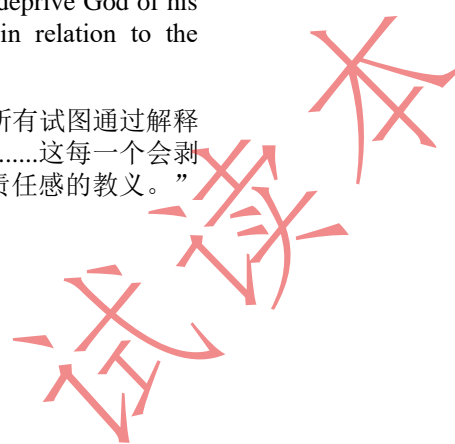
What was it about Opgjor that the minority at first could not stomach? Aaberg explains:

“Opgjor”中有什么是少数人一开始所无法接受的呢？奥伯格解释到：

The Joint Committee [of the merging synods] declared in paragraph four: “We have agreed to reject all errors which seek to explain away the mystery of election . . . either in a synergistic or a Calvinizing manner . . . every doctrine which . . . would deprive God of his glory as only Savior or . . . weaken man’s sense of responsibility in relation to the acceptance or rejection of grace.”<sup>40</sup>

联合委员会 [合并的总会] 在第四段中宣布称：“我们已经同意拒绝所有试图通过解释消除拣选奥秘的谬误……其无论是以神人合作或加尔主义的形式呈现……这每一个会剥夺神作为唯一救主的荣耀，或……削弱人对于恩典的接受或拒绝的责任感的教义。”

40





Aaberg then goes on to say:  
奥伯格紧接着说到:

This paragraph ascribes to natural man a sense or feeling of responsibility regarding the acceptance of grace. Natural man, however, is “dead in trespasses and sins” (Eph. 2:1). Scripture says: “Ye must be born again” (John 3:7), and ascribes this work to the Holy Spirit working through the Gospel.<sup>41</sup>

这段文字认为自然人具有一种关于接受恩典的责任感或责任心。然而，自然人，是“死在罪恶过犯之中”（以弗所书 2:1CUS）。圣经说到：“你们必须重生”（约翰福音 3:7CUS），并且将这一作为归因于圣灵藉着福音的工作。<sup>41</sup>

In essence, the Third Article of the Apostles' Creed was at stake. For we find in Luther's explanation a rejection of a person's natural abilities and a complete dependence upon the Holy Spirit: “I believe that I cannot by my own thinking or choosing believe in Jesus Christ, my Lord, or come to him; but the Holy Spirit has called me by the gospel, enlightened me with his gifts, sanctified and kept me in the true faith.”

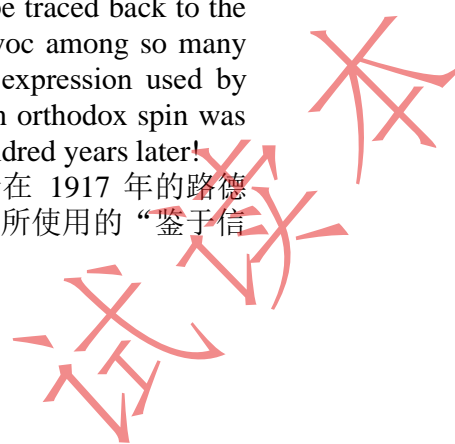
本质上，使徒信经的第三段话那时已危在旦夕。因为我们在路德的解释中了解到一种对于人的自然能力的拒绝以及一种对于圣灵的完全依赖：“我相信我无法藉着我自己的思想或者选择而去信靠耶稣基督我的主，或是来到祂的面前；但是圣灵藉着福音呼召了我，用祂的恩赐光照了我，使我得以成圣，并且保守我住在那真信心之中。”

On June 14, 1918, 13 pastors (including this writer's grandfather) and a number of lay people who could not in good conscience join the merger, held the founding meeting of a new synod at Lime Creek Lutheran Church in northern Iowa. Since it was wartime, the governor of Iowa had outlawed the use of foreign languages at public meetings. So this small group of Norwegians held their service in a cornfield just over the Minnesota state line—a mile or so from the Lime Creek church. President Bjug Harstad spoke fitting words to the assembly, based on Jeremiah 6:16, “This is what the LORD says: ‘Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls.’” This was the start of what today is known as the Evangelical Lutheran Synod (ELS), a long-time doctrinal partner of the Wisconsin Evangelical Lutheran Synod (WELS).

在 1918 年 6 月 14 日，13 名牧师（包括笔者的祖父）以及一大批无法以平安的良心加入和并的平信徒们，在爱荷华州北部的莱姆克里克路德宗教会举行了新总会的创立会议。因为是战时，爱荷华州州长禁止在公共会议上使用外语。因此，这一小群挪威人在明尼苏达州边界上的一片玉米地上举行了他们的仪式——距离莱姆克里克教堂大约一英里。校长 Bjug Harstad 基于耶利米书 6:16 向会众说了合宜的话：“耶和华如此说：‘你们当站在路上察看，访问古道，哪是善道，便行在其间。这样，你们心里必得安息。’”这就是那如今被称为福音路德会（ELS）的开始，它是威斯康辛福音路德会（WELS）的长期教义伙伴。

Who would have guessed that a controversy whose roots could be traced back to the days of Augustine and Melancthon could have wreaked such havoc among so many Lutherans as late as 1917? In retrospect, the “in view of faith” expression used by Gerhard in the 1600s was inappropriate, no matter how much of an orthodox spin was assigned to it. Look at the misunderstanding it created some two hundred years later!

谁能想到，一场可以追溯到奥古斯丁和墨兰顿时代的争议会在 1917 年的路德宗信徒中造成如此大的破坏呢？回想起来，格哈德在 17 世纪所使用的“鉴于信





心”这一表述是不恰当的，不管它被赋予了多么正派的色彩。看看它在大约两百年后所造成的误解吧！

### History's lesson for today's Lutherans

对于今天路德宗信徒们的历史教训

We can learn an important lesson from the election controversy in the Norwegian Synod. The fight for preserving the truth cannot hinge on the personalities of our leaders, but must be anchored in a clear and solid exposition of Scripture. Had Koren and Walther still been alive at the time the merger of the Norwegian Lutherans went into effect, the probability of the old conservative Norwegian Synod succumbing to a compromise on election in the early 1900s would have been slim. But who the leaders are should not overshadow the importance of preserving the doctrine itself. Scripture alone is to determine our stand, even when respected leaders pass from the scene. God's truth must not be forsaken! It is the only lamp for our feet and light for our path (Psalm 119:105).

在挪威总会的拣选论之争中我们可以学到一门重要的功课。维护真理的斗争不能依赖于我们领袖的品格，而必须扎根于对圣经清晰及坚实的阐述。如果在挪威路德宗合并生效时，科伦和华达还活着的话，那么老保守派挪威总会在20世纪初的拣选论之争中妥协的可能性就会很小。但是领袖的身份不应遮蔽维护教义本身的重要性。唯独圣经能决定我们的立场，即使受人尊敬的领袖们已经离开了舞台。上帝的真理绝不能被抛弃！唯独它是我们脚前的灯，唯独它是我们路上的光（诗篇119:105CUS）。

The “in view of faith” expression does not belong in any description of God's foreknowledge and predestination of our souls. If it were actually the case that God chooses us because he foresaw we would be more apt to believe the gospel than others, the whole concept of grace would be thrown out.

“鉴于信心”的表述不属于对于上帝的预知和对于我们灵魂预定的任何描述。如果上帝拣选我们是因为祂预见我们会比其他人更倾向于相信福音，那么恩典的整个概念就被抛弃了。

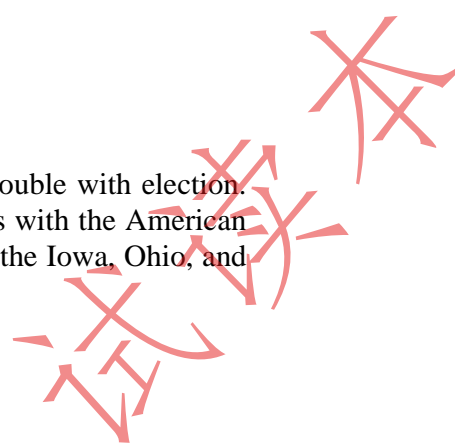
God in his grace chooses people for salvation, and this salvation is realized for the individual person only through faith in the Redeemer. When people are lost in unbelief, it is the fault of sinners alone and never that of the all-gracious God, who wants all to be saved. “Between these two statements there is a great gulf fixed by Scripture itself, which it is vain presumption for mere man to seek to bridge by any sort of logical explanations or conclusions of his own.”<sup>42</sup>

上帝在祂的恩典中拣选人得救，而这救恩唯独藉着对救主的信心才得以实现。当人们在不信中失丧时，这单单只是罪人的错，而不是那位希望所有人都得救的、全然恩慈的神的错。“在这两种说法之间，有着一个巨大的、由圣经本身所立定的鸿沟，而由一介凡人试图通过任何一种逻辑解释或他自己的结论来架起桥梁，都将只是虚空的推论。”<sup>42</sup>

### Election and The Lutheran Church—Missouri Synod

拣选论及路德宗教会——密苏里总会

The Lutheran Church—Missouri Synod (LCMS) did not have trouble with election. However, in the 1930s the LCMS entered into doctrinal discussions with the American Lutheran Church (ALC), which had come into being in 1930 when the Iowa, Ohio, and



Buffalo Synods merged. During these discussions, Missouri's view of church fellowship began to change. This brought about dissension between church bodies of the Synodical Conference and led to its dissolution in 1967.

路德宗教会——密苏里总会（LCMS）在拣选论上并没有什么问题。然而，在 20 世纪 30 年代，LCMS 进入了与美国路德宗教会（ALC）的教义讨论，ALC 是 1930 年在爱荷华、俄亥俄和布法罗总会合并时形成的。在这些讨论中，密苏里对于教会团契的看法开始有了转变。这给总会联合会各教会团体之间带来了纠纷，并导致其于 1967 年解散。

One of the doctrines WELS and the ELS felt was inadequately addressed in the documents shared between the LCMS and the ALC was election. Too little was said about the points of doctrine and practice where there long had been disagreement. The “Common Confession” was adopted by the LCMS and the ALC in 1950, but this statement did not meet the approval of WELS and the ELS.

WELS 和 ELS 认为在 LCMS 和 ALC 的共享文件中并没有被充分解决的一项教义就是拣选论。对于长期存在分歧的这一教义和实践的问题，其中谈论得实在太少。“共同认信”于 1950 年被 LCMS 和 ALC 采纳，但这一声明并没有得到 WELS 和 ELS 的批准。

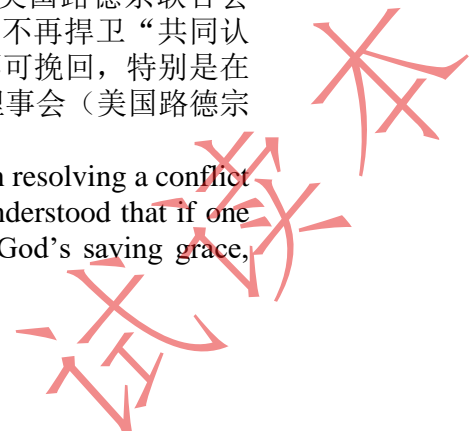
WELS and the ELS contended the “Common Confession” had to be rejected because it did not include some indispensable statements for defining the scriptural doctrine of election. In 1954 the WELS Conference of Presidents wrote: “Specifically, it lacks ‘a clear and unmistakable statement that this election is an election unto faith; the positive assurance that this election is a cause of our salvation and what pertains thereto: definite recognition of the certainty of this election.’”<sup>43</sup>

WELS 和 ELS 主张，“共同认信”必须被拒绝，因为它并没有包括一些定义圣经中的拣选教义的不可或缺的声明。1954 年 WELS 主席会议写到：“确切地说，它缺乏‘一个明确无误的声明来表明这拣选是一种至于信心的拣选；以及对于这拣选是我们得救以及与之相关之事的原因的明确确认：这拣选的确定的明确承认。’”<sup>43</sup>

The Synodical Conference partners asked the LCMS not to use the “Common Confession” for the purpose of effecting union with the ALC. However, this became a moot issue. By this time the LCMS already had broken off fellowship discussions with the ALC based on the “Common Confession” because of the ALC's intention to merge with the synods of the American Lutheran Conference (a more liberal alignment of church bodies). Even though the LCMS no longer defended the “Common Confession,” the rift between the LCMS and the other synods in the Synodical Conference became irreparably impaired, particularly over the issue of church and prayer fellowship. The LCMS was on the verge of joining the National Lutheran Council (the forerunner of the Lutheran Council-USA [LCUSA]).

总会联合会的合作伙伴要求 LCMS 不再使用“共同认信”来实现与 ALC 之间的联合。然而，这成了一个没有实际意义的问题。此时 LCMS 已经中断了与 ALC 之间基于“共同认信”的团契讨论，因为 ALC 打算与美国路德宗联合会（一个更自由的教会团体联盟）的各总会合并。即使 LCMS 不再捍卫“共同认信”，LCMS 和总会联合会的其它总会之间的分歧也已变得不可挽回，特别是在教会与祷告相交的问题上。那时，LCMS 在加入全国路德宗理事会（美国路德宗理事会的前身，Lutheran Council-USA [LCUSA]）的边缘徘徊。

Once again, the dedication of leaders to stand only on Scripture in resolving a conflict over election and other doctrinal issues was praiseworthy! They understood that if one capitulates on election, a doctrine so intricately interwoven with God's saving grace,



other teachings from the Bible also would fall by the wayside. The current liberalism prevailing in the ELCA today bears witness to this irrefutable fact.

再一次，当领袖们在解决拣选和其它教义问题上的冲突时，只站在圣经上的尽心竭力是值得赞赏的！他们明白，如果一个人在拣选论——一项与上帝的救恩错综复杂地交织在一起的教义——上投降，那么圣经中的其它教义也将半途而废。今天在 ELCA 中所盛行的自由主义就证明了这一无可辩驳的事实。

The writer of the book of Hebrews tells us, “Remember your leaders”—but may we never forget the way he characterizes the leaders who really count—“who spoke the word of God to you” (13:7).

希伯来书的作者告诉我们说，“从前引导你们.....的人，你们要想念他们”——但是，惟愿我们永远不要忘记他是如何描述那些真正被算作领袖的人们的——“传神之道给你们的人”（希伯来书 13:7 CUS）。



## Our Election Applied to Life 我们的蒙选之于生活

In his final speech to the people of Israel before his death, Moses included a powerful admonition. The people were to adhere closely to the words God had given them through Moses as they followed their new leader, Joshua, into the land of Canaan. “Take to heart all the words I have solemnly declared to you this day, so that you may command your children to obey carefully all the words of this law. They are not just idle words for you—they are your life” (Deuteronomy 32:46,47).

摩西在他死前对以色列人的最后演讲中有一段强而有力的警告。当百姓跟随他们的新领袖约书亚进入迦南地的时候，他们必须紧紧追随上帝藉着摩西所告诉他们的话语。“我今日所警教你们的，你们都要放在心上。要吩咐你们的子孙谨守遵行这律法上的话。因为这不是虚空，与你们无关的事，乃是你们的生命”（申命记 32:46,47CUS）。

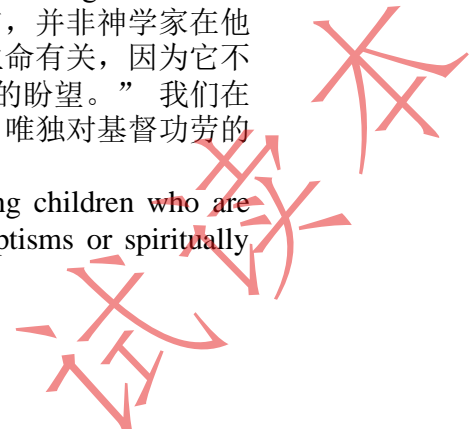
Not only would God’s Word sustain and preserve his people as they were about to cross the Jordan River and live in the new land, this Word also would continue to be the full source of life for them through their earthly sojourn to the greater eternal Promised Land. Why did Moses call the words from God their “life”? He did so for one particular reason. At the heart and center of Moses’ instruction and at the heart and center of all Scripture is the Rock of our salvation (Deuteronomy 32:4), the Rock of Ages—Christ Jesus!

当上帝的百姓要过约旦河并住在新地的时候，神的话语不但要支撑和保护他们，也要继续成为他们从地上的寄居到更大的永恒中的应许之地之旅的完全生命之源。为什么摩西称神的话为他们的“生命”呢？他这样做有一个特别的理由。摩西教导的核心和中心，以及所有圣经的核心和中心，就是我们那救恩的磐石（申命记 32:4CUS），万古磐石——基督耶稣！

Paraphrasing Moses we could also say, “The doctrine of election does not involve idle words, words for theologians to engage in their theoretical disputes. Rather, this doctrine has to do with one’s life, for it consistently draws a person to Christ’s cross and his grace for eternal hope.” We are not implying here that a person has to understand election before he or she has eternal life. Faith in Christ’s merits alone brings eternal life.

套用摩西的话，我们也可以说，“拣选的教义并非虚空之言，并非神学家在他们的理论争论中所使用的套话。相反，这一教义与一个人的生命有关，因为它不断地把一个人牵引到基督的十字架和祂的恩典之前，以得永恒的盼望。”我们在这里并不是在暗示说，一个人必须理解拣选，才能获得永生。唯独对基督功劳的信心才能带来永生。

Many Christians remain ignorant about election—such as young children who are still growing in their Bible knowledge but are secure in their baptisms or spiritually,



young adults who have learned the nourishing milk of John 3:16 but are not yet ready for a solid food diet. The writer of Hebrews tells us, “Solid food is for the mature, who by constant use have trained themselves to distinguish good from evil” (5:14). Just as God gives us a wide variety of foods to build up our bodies, so he provides a variety of teachings in his Word that highlight the gospel to strengthen our souls. Election is one of these. It is intended for the comfort and edification of the soul that knows it has been purchased from sin and death by the holy blood of Christ.

许多基督徒仍然对拣选一无所知——例如在圣经知识上还在成长的孩童，但是他们在他们的洗礼中却已经有了保障；或者属灵的年轻人，已经吸收了约翰福音 3:16 的营养乳汁，但是还没有准备好吃干粮。希伯来书的作者告诉我们说：“惟独长大成人的，才能吃干粮，他们的心窍，习练得通达，就能分辨好歹了”（5:14CUS）。正如神赐给我们各种各样的食物来强健我们的身体，祂也在祂的话语中提供各种各样的教导，突显福音来坚固我们的灵魂。拣选论就是其中之一。它的目的是安慰和造就那些知道自己已经被基督以其圣洁的宝血从罪恶和死亡中买来的灵魂。

When the apostle Paul reminded the Christians at Thessalonica that they had been chosen by God “from the beginning” (2 Thessalonians 2:13), he let them know that the teaching of election was to serve them for a superior cause. “He called you to this,” says Paul, “through our gospel, that you might share in the glory of our Lord Jesus Christ” (verse 14). Our election to heaven from eternity is to remind our consciences repeatedly that we are victorious citizens of Christ destined for a better world. “Our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body” (Philippians 3:20,21).

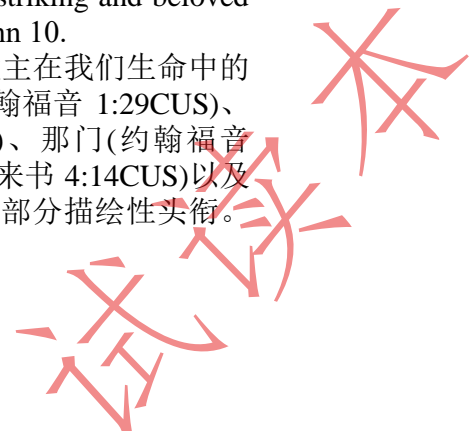
当使徒保罗提醒帖撒罗尼迦的基督徒他们“从起初”就是被神所拣选的(帖撒罗尼迦后书 2:13CUS)的时候，他是要让他们知道，拣选的教导是为着一个更大的理由而为他们存在的。保罗说到，“神借我们所传的福音，召你们到这地步，好得着我们主耶稣基督的荣光”（帖撒罗尼迦后书 2:14CUS）。我们从永恒中蒙选进入天堂，是为了反复提醒我们的良心，我们是基督得胜的国民，被命定要去一个更美好的世界。“我们却是天上的国民。并且等候救主，就是主耶稣基督，从天上降临。他要按着那能叫万有归服自己的大能，将我们这卑贱的身体改变形状，和他自己荣耀的身体相似”（腓立比书 3:20-21 CUS）。

## Our comfort in times of trial

### 我们在受试炼时的安慰

The Scriptures lay out a panorama before our eyes that depicts the Savior’s vital role for our lives. He is portrayed as the King (Zechariah 9:9), the Lamb of God (John 1:29), the Bread of Life (6:35), the Light of the World (8:12), the Gate (10:7), the True Vine (15:1), the Great High Priest (Hebrews 4:14), and the First and the Last (Revelation 1:17), to name just some of the descriptive titles. One of the most striking and beloved pictures is Jesus’ description of himself as the Good Shepherd in John 10.

圣经在我们眼前展现了一幅全景图，这幅图描绘了我们的救主在我们生命中的重要角色。祂被描绘为国王(撒迦利亚 9:9CUS)、神的羔羊(约翰福音 1:29CUS)、生命的粮(约翰福音 6: 35)、世上的光(约翰福音 8:12CUS)、那门(约翰福音 10:7CUS)、真葡萄树(约翰福音 15:1CUS)、尊荣的大祭司(希伯来书 4:14CUS)以及那首先的和那末后的(启示录 1:17CUS)，而这些只是其中的一部分描绘性头衔。





最引人注目和受人喜爱的画面之一，就是在约翰福音第 10 章中，耶稣对于自己是那位好牧人的描绘。

Although we discussed in a previous chapter how election gives us assurance, the comforting imagery of the Good Shepherd in John 10 is worthy of special attention in light of election. When Jesus speaks of his sheep being so firmly in the hands of his Father that no one—not even Satan—can snatch them away, he is drawing our thoughts to election. Because we have been chosen by God—a fact realized by faith in the Good Shepherd—we can always trust he is watching over us, protecting our faith for the time he brings us to heaven.

虽然我们在前一章中讨论了拣选如何给我们确信，但约翰福音第 10 章中那好牧人安慰人的形象值得我们特别注意。当耶稣说到祂的羊牢牢地被抓在祂父的手中，没有人能把它们夺去——甚至连撒但也不能时，祂是在把我们的心思引到拣选上来。因为我们是被神所拣选的——这是因对好牧人的信心而被了解到的事实——我们可以一直相信祂在看顾我们，保护我们的信心直到祂带我们进入到天堂的那一刻。

Listen to our Lord's familiar words: "My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one" (verses 27-30).

请听那来自我们主的熟悉的话语：“我的羊听我的声音，我也认识他们，他们也跟着我。我又赐给他们永生。他们永不灭亡，谁也不能从我手里把他们夺去。我父把羊赐给我，他比万有都大。谁也不能从我父手里把他们夺去。我与父原为一”（约翰福音 10:27-30CUS）。

The personal application here is this: Even though I sin daily and walk through the valley of the shadow of death, my Good Shepherd has picked me to be in his flock for time and eternity. And if he is truly one with the Father, as his name Immanuel (God with us) testifies, how can I ever doubt my safety? Christ himself has laid down his life for the sheep (verse 11). He has brought me and the rest of his sheep into his fold away from the wolves by his Spirit's regenerating power in Baptism. What's more, Christ even tells me his heavenly Father has chosen me. I have been elected to share in the glory of Christ forever!

这里，个人的应用是这样的：虽然我每天犯罪，走过死荫的幽谷，但我的好牧人拣选了我，使我在祂的羊群里，今生并永远。正如祂的名以马内利（神与我们同在）所证实的，祂既与父同为一，我又怎能怀疑自己的安全呢？基督自己已经为羊舍命（约翰福音 10:11CUS）。祂借着祂的圣灵在洗礼中赐予重生的能力，已把我和祂其余的羊领进了祂的羊圈，围起栅栏，保护我们远离狼群。更重要的是，基督甚至告诉我祂的天父已经拣选了我。我已被拣选，要永远分享基督的荣耀！

The great comfort and security we have comes out even stronger in the original Greek. The actual translation is, "No one will snatch them" (verse 28). This says more than "no one can snatch them" (NIV). None of the Lord's elect will ever be lost! They will have a place in the eternal rest! As we think of the way the Good Shepherd cradles us in his bosom—by means of his Word and sacraments—we live each day with this steadfast assurance: Nothing at all can ever separate us from being with our Lord (Romans 8:38,39).

这我们所拥有的巨大的安慰和保障，在原来的希腊语中显得更为突出。那句话更贴切的翻译是，“没有人将会夺走他们”（约翰福音 10:28）。这比“谁也不能把他们夺去”（CUS）。主的选民没有一个将会失丧！他们将会在永恒的安息中有一席之地！当我们想到那位好牧人把我们抱在祂的怀里的方式——以祂的话

语和圣礼——时，我们每天伴着这坚定不移的确信活着：没有什么能把我们与我们的主分开(罗马书 8:38,39CUS)。

Do we question whether we are among the elect when troubles descend on our homes and families or when we find ourselves in the fires of affliction? Are there moments when we feel like Job, who said: “Your hands shaped me and made me. Will you now turn and destroy me? Remember that you molded me like clay. Will you now turn me to dust again?” (Job 10:8,9).

当麻烦临到我们的家庭和家人身上时，或者当我们发现自己身处苦难的火焰之中时，我们是否会质疑自己是否是选民呢？有没有这样的时刻，我们会觉得自己像约伯一样，他曾说到：“你的手创造我，造就我的四肢百体，你还要毁灭我。求你记念制造我如抁泥一般，你还要使我归于尘土吗？”(约伯记 10:8,9CUS)。

A Christian farmer had such questions. He too had learned that he was chosen by God. But then calamity struck. Right before the busy harvest season, the farmer had to enter the hospital for emergency surgery on his heart. The doctors told him his chances of survival were not very good. As they were preparing him for surgery, the Christian farmer told his wife he was afraid he would die in the hospital. The operation was successful, and the man was out of the hospital within ten days. When he arrived home, though, he did some more worrying. He worried that his crops were going to be ruined because he wouldn't be able to do his own harvesting. His God-fearing wife made him think of what he so quickly seemed to forget: “Honey,” she said, “God took care of your big worry in restoring your life. Don't you think he can be trusted to take care of the crops?”

一位基督徒农民就曾有过这些疑问。他也已经了解到他是被上帝所拣选的。但是随后灾难临到了。就在丰收季节即将来临之际，这位农民不得不进医院，因他的心脏需要做紧急手术。医生对他说他活下来的几率不大。在他们为他做手术准备时，这位基督徒农民对他的妻子说，他担心自己会死在医院里。手术很成功，他在十天内就出院了。然而，当他回到家时，他开始更加担心起来。他担心他的庄稼会被毁掉，因为他无法自己收割。他家中那位敬畏上帝的妻子提醒了他一件他似乎很快就已经忘了的事：“亲爱的，”她说，“上帝为你解决了恢复生命的大烦恼，难道你不觉得祂在照料庄稼的事上也是值得信赖的吗？”

Penetrating words! They apply to us all in a far deeper way. Steeped in sin from conception and birth—evidenced by our actual sins of thought, word, and deed—we humans faced life's greatest problem: We were like wandering sheep at the edge of a cliff ready to fall into an abyss. The abyss we were headed for was hell itself. For we read, “Cursed is everyone who does not continue to do everything written in the Book of the Law” (Galatians 3:10). But God snatched us from the edge. Our Shepherd's mighty arms kept us from eternal ruin! While we were spiritually dead, God brought us new life. He put us on the pathway to life eternal. How? Only through faith in Christ's atoning death and resurrection. By faith we exclaim, “While we were still sinners, Christ died for us” (Romans 5:8). So loving is our God that he would have us who trust in his grace hear again and again how firmly he has made us his own. In effect, he says to all who believe in his name: “Rest assured. I have called you to be mine. I have chosen you from eternity. I, as the Good Shepherd, have drawn your soul to my side in Holy Baptism.”

一针见血的一番话！它们以一种更深远的方式适用于我们所有人。从怀孕和出生开始，我们就沉浸在罪恶之中——从我们思想、言语和行为的实际罪恶中，这点就得以证明——我们人类面临着生命中最大的问题：我们就像在悬崖边缘徘徊着的羊，随时会跌入深渊。我们将要一头扎进的深渊就是地狱本身。因为我们

读到：“凡不常照律法书上所记一切之事去行的，就被咒诅”（加拉太书 3:10CUS）。但上帝把我们从悬崖边上救了回来。我们牧羊人大能的臂膀使我们免于永远的毁灭！当我们属灵上死亡的时候，上帝给我们带来了新的生命。祂让我们走在去往永生的道路上。以怎样的方式呢？唯独藉着对基督代赎之死与复活信心。因着信，我们就呼喊说：“基督在我们还作罪人的时候为我们死”（罗马书 5:8CUS）。我们的神是何等地慈爱，祂要我们这些信靠祂恩典的人，一次又一次地听见祂是何等坚定地使我们成了祂的百姓。实际上，祂对所有信祂的人说：“放心。我已召你为我所有。我已从永恒中拣选了你。我，那位好牧人，已在圣洗礼中把你的灵魂牵引到了我的身边。”

Parroting the advice of that farmer's faithful wife, we can reflect on our election and now say: "Why worry, O my soul? God has taken care of my biggest trouble. He has delivered me from the worst death. He tells me I was chosen by mercy to be his own long before I was born. So solidly has he cemented me in his camp!" Remember how it was in the context of discussing our election that the apostle Paul remarked, "If God is for us, who can be against us?" (Romans 8:31). God spared our lives by not sparing his very own Son! And since he now calls his believers "chosen," dare any of us question his promise that he will handle for our benefit every one of life's cares that comes our way?

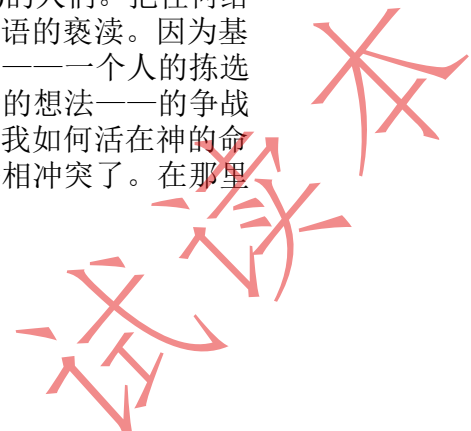
跟着农夫那位敬神的妻子所提出的建议鹦鹉学舌，我们可以反思我们的拣选，然后现在说：“我的灵魂啊，何必忧虑呢？上帝已经解决了我最大的麻烦。祂已把我从最痛苦的死亡中解救了出来。祂告诉我，早在我出生之前，我就蒙怜悯被拣选为了祂的子民。祂把我牢牢地安在祂的阵营里！”请记得使徒保罗在讨论我们的蒙选时所说的话：“神若帮助我们，谁能敌挡我们呢？”（罗马书 8:31CUS）。上帝并没有吝惜留下祂自己的儿子，因而留下了我们的生命！既然祂现在称祂的信徒为“神所拣选的”，那么我们谁又胆敢质疑祂的应许，即，祂会为了我们的益处处理我们生命中摆在我们面前的每一个麻烦呢？

### Not for promoting carnal security

并非为了促进肉体的保障

The comfort of election applies to those who know they have been saved by Christ and thus thankfully desire to live each day "no longer . . . for themselves but for him who died for them and was raised again" (2 Corinthians 5:15). It is a violation of God's Word to take any doctrine that lends comfort to the sinner and twist it into a license to do evil. Since the Christian is both saint and sinner at the same time until departing this life, a daily battle must be waged against the insidious notion that one's election assurance means there isn't as great of a need to live a sanctified life. If one were to boast, "I'm saved by Christ, so how I live under the commandments isn't important," this would contradict Paul's words in Romans 6:1-4. There he states:

拣选的安慰应用于那些知道他们已经被基督拯救并出于感恩想要每天“不再为自己活，乃为替他们死而复活的主活”（哥林多后书 5:15 CUS）的人们。把任何给予罪人安慰的教义拿来扭曲为作恶的证书，是一种对于上帝话语的亵渎。因为基督徒直到离开这个世界都既是圣徒同时又是罪人，日常的针对——一个人的拣选的确信意味着过圣洁的生活没有这么大的必要了——这样阴险的想法——的争战就必须被打响。如果一个人吹嘘说，“我被基督拯救了，因此我如何活在神的命令之下就不再重要了，”这就和保罗在罗马书 6:1-4 中的说法相冲突了。在那里他说到：



What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer? Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

这样，怎么说呢？我们可以仍在罪中，叫恩典显多吗？断乎不可。我们在罪上死了的人，岂可仍在罪中活着呢？岂不知我们这受洗归入基督耶稣的人，是受洗归入他的死吗？所以，我们借着洗礼归入死，和他一同埋葬，原是叫我们一举一动有新生的样式，像基督借着父的荣耀从死里复活一样。（罗马书 6:1-4 CUS）

In his book *The Christian Faith*, Dr. Robert Kolb writes:

在罗伯特·柯乐伯博士的《基督教信仰》一书中，他写到：

The doctrine of election dare not be discussed with someone who is claiming that the grace it offers permits the elect to sin. . . . When someone asks, "Am I among the elect?" Christians respond, "Why do you want to know?" Those who wish to use the doctrine of election as an excuse or license for sin will not understand what it means to be God's chosen child. Such people need to hear God's Law as it crushes their sinful pretension.<sup>44</sup>

拣选的教义不敢与那些声称拣选所提供的恩典允许选民犯罪的人讨论.....当有人问：“我是在选民之中吗？”基督徒回答说：“你为什么想知道呢？”那些希望用拣选的教义作为犯罪借口或许可的人，不会明白作为神所拣选的儿女意味着什么。这样的人需要听到神的律法，因为它会粉碎他们罪恶的伪装。44

On the other hand, for those who see their sinfulness for what it is and eagerly hold to the Savior's cross, Kolb quickly adds: "Those who fear they have so offended God that they can never be or become his children are crying out for God's assurance that he has chosen them to be his own."<sup>45</sup>

另一方面，对于那些看见他们的罪恶之所是并且热切想要紧握救主十字架的人，柯乐伯迅速补充到：“那些害怕自己如此地冒犯了上帝、担心自己永远不是或永远不能成为祂儿女的人，是在呼求上帝已经拣选他们为祂自己所属的确信。”45

For any individual person who is confident of heaven for a carnal reason—one that appeals to the sinful flesh, such as basing one's hope on an outward connection with the church—a stark warning must be issued. The true security offered in election can only be found in Christ. Earthly connections will not do. We need the real holiness that saves: the holiness from the cross. The holiness of Christ covering our sins is found in the gospel. Hold to the gospel! There is true security. All else fails. There is no other way to be among the elect people of God.

对于任何一个出于肉体原因而相信天堂的人——一个诉诸于罪恶肉体的人，比如把自己的盼望建立在与教会的外在联系之上的人——严厉的警告必须向他发出。在拣选中所赐的真正保障，只有在基督里才能被找着。属世的联系提供不了。我们需要拯救人的真正的圣洁：来自十字架的圣洁。基督遮盖我们罪恶的圣洁在福音中被找着。持守福音！在那里有真正的保障。其它的一切都会失败。对于在神的选民之列，并没有其它的道路。

A man who grew up in a good Christian home once told me: "I don't think it is so necessary for me to go to church. Oh, Pastor, don't get me wrong. I believe, and I know I'll go to heaven. I was taught all the stories about Jesus when I was a little boy. But I don't see any great value in hearing the same thing over and over again." He obviously had not grasped the gist of the Third Commandment, nor had he pondered the words of Hebrews, "Let us not give up meeting together, as some are in the habit of doing"



(10:25). But what is worse, this man failed to see the necessary distinction between the two great doctrines of law and gospel. He claimed to know the gospel, and if he had been asked, I'm sure he would have claimed to be of the elect. Yet, he did not perceive that the gospel, as well as election, can only be applied when the law has already done its work in convicting the heart of sin and the desperate need for the Savior. In addition, his carnally secure heart would have to hear this sharp rebuke from God's law: "If you think you are standing firm, be careful that you don't fall!" (1 Corinthians 10:12).

一个在虔诚的基督教家庭长大的人曾告诉我说：“我不认为我有必要去教堂。牧师，别误会我的意思。我相信，我也知道我会去天堂。当我还是个小男孩的时候，我被教导了所有关于耶稣的故事。但是我实在看不出一遍又一遍地听同样的话有什么巨大的价值。”他显然没有领会第三诫命的要领，也没有仔细去思考希伯来书的话：“你们不可停止聚会，好像那些停止惯了的人”（希伯来书 10:25CUS）。但是更糟糕的是，这个人没有看到律法和福音这两大教义之间的根本区别。他声称他知道福音，如果有人问他，我肯定他会称自己是选民。然而，他没有意识到，只有当律法已经完成——定罪恶之心为有罪并使人知道其对救主的迫切需要——的工作时，福音以及拣选才能被应用。此外，他那属肉体的、舒适心必须听到上帝律法的严厉责备：“自己以为站得稳的，须要谨慎，免得跌倒”（哥林多前书 10:12CUS）。

### Driven to the well of living water

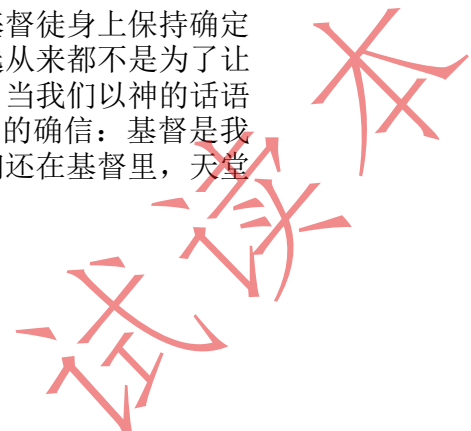
#### 被驱至活水之井

We who look in the mirror of God's law and realize our wretchedness but then hear from the gospel how Christ has put away our shame learn from election where to quench our thirsty souls. Election drives us to drink freely of the water of life offered by the Lord Jesus. "Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life" (Revelation 22:17). Because our election is always based on the Word, we flee for refuge to the infinite mercy of Christ flowing as streams of living water in the written, spoken, and sacramental Word of God.

我们这些——照着上帝律法的镜子，意识到自己的邪恶，但随后又听了福音，知道基督已经怎样除去我们的羞耻——的人们，从拣选中学习到了去哪里止渴。拣选驱使我们自由地饮用主耶稣所赐的生命之水。“口渴的人也当来。愿意的都可以白白取生命的水喝”（启示录 22:17CUS）。因为我们的拣选总是基于神的话语，所以我们逃到基督无限怜悯的庇护中，这怜悯在神所写的、所说的、神圣的话语中，有如活水之流一样川流不息。

From God's standpoint, our election is always sure. The only way election remains a certainty with each Christian is by drinking from the source of unchanging truth: God's Word. Election is never meant to stagnate our souls, but to revitalize them. As we live our lives centered around the Word of God, that life-giving Word spews forth to our thirsty souls the full assurance that Christ is our personal Savior from sin, death, Satan, and hell. How can heaven ever be denied us, as long as we are in Christ?

从上帝的角度来看，我们的拣选总是确定的。拣选在每个基督徒身上保持确定无疑的方式就是藉着饮用那不变真理的源头：神的话语。拣选从来都不是为了让我们的灵魂停滞不前，而是为了让我们的灵魂重新焕发活力。当我们以神的话语为中心生活时，那赐生命的话语会向我们饥渴的灵魂喷出实足的确信：基督是我们个人的救主，救我们脱离了罪、死、撒但和地狱。只要我们还在基督里，天堂又怎能拒绝我们呢？





## Application in confirmation

### 在坚信礼中的应用

Election may receive little attention in catechism classes. Usually only one or two questions specifically cover election in the different instruction books used with our youth.

在教理问答课上，拣选可能很少受到注意。在我们的年轻人所使用的不同指导手册上，通常只有一两个问题会专门涉及拣选这一话题。

However, when we discuss with our children in our homes the Third Article of the Apostles' Creed, we have a natural opportunity to speak to them about their own personal election. Great care needs to be taken in presenting this doctrine. It is to be taught only as pure gospel, for it finds its application to the student's soul only in connection with Christ's grace and the means the Holy Spirit uses to work and preserve faith.

然而，当我们在家里与孩子们讨论使徒信经的第三段内容时，我们有一个自然的机会可以告诉他们他们个人的蒙选。在提出这一教义时需要非常谨慎。它只能作为纯粹的福音被教导，因为只有在与基督的恩典和圣灵用来创造和维持信心的施恩具相联的情况下，它才能应用于学生的灵魂。

If we continue to proclaim the sola gratia [grace alone] firmly in connection with the doctrines of man's depravity, objective justification, and conversion, we have gone a long way in warding off synergistic thoughts in the doctrine of election, which besides bringing the comfort this doctrine gives, is the chief aim of our teaching it, for he who trusts in himself loses his Lord.<sup>46</sup>

如果我们继续坚定地宣讲 sola gratia[唯独恩典]，且与人类堕落、客观称义、回转归信的教义相连，那么我们就已经在拣选的教义中抵挡神人合作思想的道路上走了很长一段了，这也是除了带来这一教义所能带来的安慰之外，我们教学的主要目的，因为凡信靠自己的，就失了他的主。<sup>46</sup>

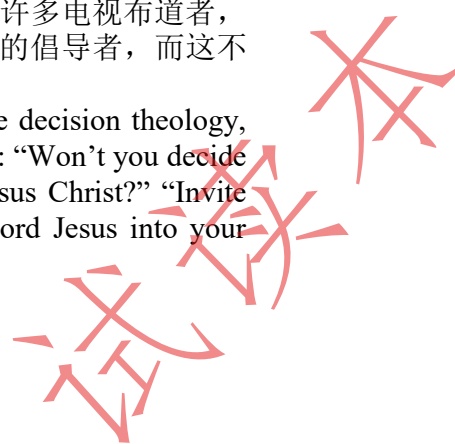
## Opposing modern-day synergism

### 反对当代神人合作

Another important use of the crucial election doctrine is to refute the common error of intermingling God's grace with our effort at receiving the gospel. Decision theology is a term used to describe the view of many Reformed theologians today who insist believers at least in some small way yield up their will to God (synergism) so that they consciously decide to repent of sin and follow Christ. Many televangelists, including the crusade specialist Rev. Billy Graham, are promoters of decision theology, which is just a return to the age-old error of synergism.

至关重要的拣选教义的另一项重要用途是驳斥在领受福音的事上把上帝的恩典与我们的努力混淆在一起的常见错误。决志神学是一个用来描述今天许多改革宗神学家观点的术语，他们坚称信徒至少在一些小的方面将他们的意志屈服于上帝(神人合作)，以至于他们有意识地决定为罪悔改并追随基督。许多电视布道者，包括改革运动专家、尊敬的比利·格莱姆牧师，都是决志神学的倡导者，而这不过是对神人合作这一古老错误的回归。

Although "grace" rolls off the lips of the preachers who espouse decision theology, some trademark expressions betray their real understanding of grace: "Won't you decide tonight to come down in front and give your heart to the Lord Jesus Christ?" "Invite Christ to come into your life." "Won't you sincerely invite the Lord Jesus into your



heart and surrender your will completely to him right now?" "Give your life to Christ." "Inviting Christ into your life is absolutely the most important decision you will ever make!" And a very common expression used almost universally, even in reference to salvation, is the hackneyed phrase "God helps those who help themselves." Someone has said that a heavy dose of "I" runs through each encounter with Jesus when many of the "electronic church" ascend the pulpit or take the stage.

虽然“恩典”一词在信奉“决定神学”的传教士口中被复制黏贴，但他们的一些标志性的表述却背叛了他们对恩典的真正理解：“难道你今晚不要决定下来，把你的心交给主耶稣基督吗？”“邀请基督进入你的生命。”“你愿意现在就真诚地邀请主耶稣进入你的心，将你的意志完全降服于祂吗？”“把你的生命献给基督。”“邀请基督进入你的生命绝对是你要做的最重要的决定！”他们有一个非常普遍的表述，这一表述甚至被用于谈论救恩的时候：“上帝帮助那些自助的人。”有人曾说过，每当“电子教堂”登上讲坛或舞台时，与耶稣的每一次会面都充斥着大量的“我”。

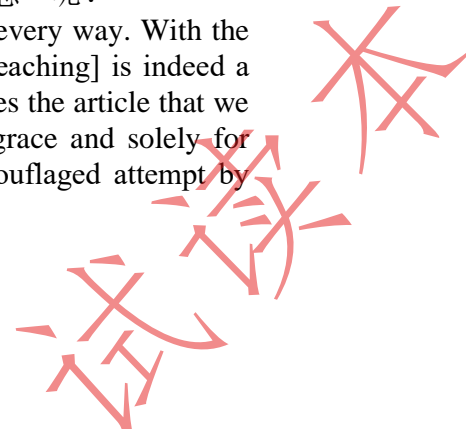
Graham, in his book *How to Be Born Again*, says, "The context of John 3 teaches that the new birth is something that God does for man when man is willing to yield to God."<sup>47</sup> Again, he writes, "Any person who is willing to trust Jesus Christ as his personal Savior and Lord can receive the new birth now."<sup>48</sup> Statements like these deny that people by nature are totally spiritually dead in transgressions and sins (Ephesians 2:1).

格莱姆在他那本名为《如何重生》的书中写到，“约翰福音第三章的上下文教导，重生是当人愿意降服于上帝时上帝为人所做的事。”<sup>47</sup> 另外，他写到，“任何一个愿意信靠耶稣基督为他个人救主和主的人现在能够接受重生。”<sup>48</sup> 类似这样的声明都否认了人生来在属灵上就是完全死在罪恶和过犯之中的（以弗所书 2:1CUS）。

Our election stands as a testimony to the truth that God has "called us to a holy life—not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time" (2 Timothy 1:9). The predestination of our souls, the planning of our coming into contact with the means of grace, the preservation of our souls while "treading the verge of Jordan" until landing "safe on Canaan's side" (CW 331:3), is entirely the work of God (1 Corinthians 12:3). If it were not, we would receive no genuine comfort. Just as it was for Luther before the Reformation, so all people would be forced to ask, "How can I ever know if I have done my part to get the saving 'grace'?"

我们的蒙选是“神.....以圣召召我们，不是按我们的行为，乃是按他的旨意，和恩典。这恩典是万古之先，在基督耶稣里赐给我们的”（提摩太后书 1:9 CUS）这一真理的见证。我们灵魂的被预定，让我们接触到施恩具的计划，我们灵魂的从“踏在约旦河的边缘”到“在迦南一侧安全登陆”的蒙保守（基督徒敬拜 331:3），完全都是上帝的作为（哥林多前书 12:3CUS）。如果情况不是如此，那么我们将会无法收到真实的安慰。正如对于改革前的路德而言，同样所有人都被逼着问到：“我怎么知道我已经做了我这部分的事来得到救‘恩’呢？”

Thankfully, we teach an election that is completely by grace in every way. With the writers of the Formula of Concord, we concur, "It [this election teaching] is indeed a useful, salutary, and comforting doctrine, for it mightily substantiates the article that we are justified and saved without our works and merit, purely by grace and solely for Christ's sake."<sup>49</sup> Let's use election to combat any overt or camouflaged attempt by modern-day preachers to have us raise the old banner of synergism.



感谢神，我们教导的是一种方方面面完全因着恩典的拣选。与协同式的作者们一起，我们一致说到，“它[这拣选的教导]确实是有用、有益并安慰人的教导，因为它满有能力地证实了——我们得称为义与得救，并不是因着我们的行为和功劳，而单单是因着恩典，唯独是因基督的缘故——这一条文。”<sup>49</sup> 让我们使用拣选论来对抗现代传教士们任何公开或伪装的、想让我们举起神人合作这面旧旗帜的企图吧。

Decision theology is not the only spiritual poison to be warded off with the antidote of the correct doctrine of election. The teaching of universalism is sweeping across various denominations. This false doctrine gives an easy answer to the dilemma “Why are some saved and not others?” It asserts no one ultimately will be lost to damnation or—if some are—it will only be the hardened capital criminals.

决志神学并不是唯一存在的、要用正确的拣选教义的解药来对付的属灵毒药。普救论的教义正席卷各个教派。这一错误的学说对于这个两难的问题“为什么有些人得救了而其他人没有”给出了一个简单的答案，它声称，没有人最终会下地狱，或者，如果有些人会下地狱，那只会是那些顽固的死刑犯。

Again, the election doctrine destroys such thinking. Christ is clearly presented as the only way to be sure of one’s inclusion in the elect. “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:12). Either people believe in Christ the Savior and will enjoy everlasting life in heaven, or else they do not believe and therefore will be destroyed eternally, body and soul in hell.

拣选教义再次摧毁了这种想法。基督是确定一个人是否为选民的唯一道路。“除他以外，别无拯救。因为在天下人间，没有赐下别的名，我们可以靠着得救”（使徒行传 4:12CUS）。人们要么相信救主基督并在天上享受永生，要么不信并因此将被永远地毁灭，身体和灵魂都在地狱里。

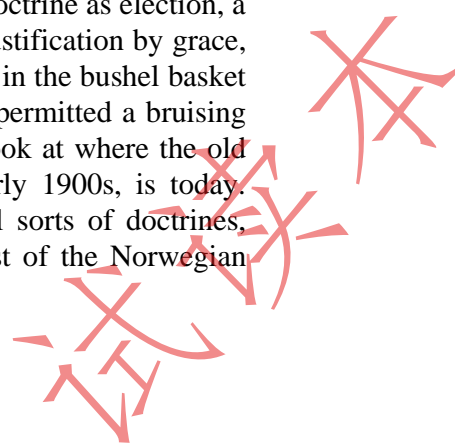
## How election affects all doctrine

### 拣选如何影响所有的教义

“Unsoundness in this doctrine,” writes Rev. Otto Eckert, “works like a vicious leaven and leads to loose thinking, indifference toward other doctrines, lack of doctrinal discipline, lax practice, and unionism. It is a first step on the road to liberalism; therefore the public doctrine of any church body must sound a clear note both thetically and antithetically in this doctrine.”<sup>50</sup>

尊敬的奥托·埃克尔特牧师写到：“在这一教义上的不健全就像一种邪恶的发酵剂，会导致思想松散、对其它教义的漠不关心、缺乏教义原则、实践不严和联合主义。这是走向自由主义的第一步；因此，任何教会团体的公开教义都必须在这教义中、以教义和反（错误）教义并行的方式清晰地发声。<sup>50</sup>

We cannot help referring back for a moment to the election controversy in the old Norwegian Synod. The difference on election may have seemed like a minor matter to many. But a church body that tolerates error on such an important doctrine as election, a doctrine closely related to the proper teaching on original sin and justification by grace, is headed only for further departures from the Word. One bad apple in the bushel basket in time corrupts all the others. Such a sizable apple as election, if permitted a bruising and bashing, will not fail to spread decay quickly to the others. Look at where the old Norwegian Synod, a bastion of doctrinal conservatism in the early 1900s, is today. Merger after merger after merger has allowed compromise on all sorts of doctrines, even to the point where the present ELCA (the synod where most of the Norwegian



Lutherans have now landed) refuses to use the word inerrant to characterize the words of Holy Scripture.

我们不禁要花点时间来回顾一下古老的挪威总会中的拣选论之争。对许多人而言，拣选论上的差异似乎只是一件小事。然而，一个教会团体如果在拣选这样一个重要的教义上容忍错误，而这一教义却与原罪和因恩典称义的正确教导密切相关，这只会使其进一步地偏离神的话语。筐子里的一个坏苹果，最终会坏掉其它所有的苹果。像拣选论这样一个大苹果，如果允许它被揍得伤痕累累，它一定会迅速腐烂，殃及池鱼。看看古老的挪威总会，一个 20 世纪早期教义保守主义的堡垒，今天成了什么样子。一次又一次的合并允许对各种教义作出妥协，甚至到了现在的 ELCA（大多数挪威路德宗信徒现在所在的教会）拒绝使用无误这个词来描述圣经话语的地步。

May we pray that God would preserve us from tainting his teaching of election, as well as any of his other doctrines!

愿我们向神祷告，祈求祂保守我们，使我们不去玷污祂拣选的教导，以及祂的其他任何教义！

## Election's bearing on mission work

### 拣选与宣教事工的关系

Imagine how uneasy a car salesman would feel if the owner of his national corporation sent him a personal memo saying: "Try to sell to everyone. But I want you to know personally that while you are giving your sales pitch, it is not going to be effective. Why? I have already determined the proper buyers and also those whom I forbid to own one of our cars." Suppose in front of his showcase window the salesman had a huge billboard that read, "These cars are meant for everyone." Do you think he would believe it himself? Do you think he would try very hard to persuade prospective buyers? Would he maybe have a careless approach to his selling? "What's the use in making a sales pitch," he might say, "if the head of the company has predetermined every buyer and everyone forbidden to buy?"

想象一下，如果一家国营公司的老板给他的汽车销售员发了一份私人备忘录，上面写着：“尝试向所有人推销。但我想让你个人知道，当你在推销时，它是不会有效的。为什么呢？因为我已经确定了合适的买家，我也确定了禁止谁拥有我们的汽车。”假设在推销员的橱窗前有一块巨大的广告牌，上面写着：“这些车是为每个人准备的。”你觉得他自己会信吗？你认为他会非常努力地去尝试说服潜在的买家吗？他会不会在销售时粗心大意呢？他可能会说：“如果公司的负责人已经预先确定了每个买家和禁止购买的人，那么推销又有什么意义呢？”

Some people think this kind of illustration (which is faulty as a comparison with election) exposes the concept of mission work as superfluous. They know God has said, "Go and make disciples of all nations" (Matthew 28:19), but they cynically suspect God doesn't want everyone to believe. In fact, they believe he has foreordained many to refuse the message of Christ and perish in hell. We should not be surprised if some in the Reformed camp were to experience such thoughts in respect to mission work. The Calvinistic system of election easily lends itself to a warped view of spreading the gospel.

有些人认为这种说明（和拣选作比较的话，它是错误的）揭露了宣教事工的概念是多余的。他们知道上帝已经说了“去，使万民作我的门徒”（马太福音 28:19CUS）这样的话，但是他们冷嘲热讽式地认为上帝不想要所有人相信。事实上，他们相信祂已经预定了许多人拒绝基督的信息、预定了他们在地狱中灭亡。



如果在改革宗阵营中的一些人对于宣教事工有这样的想法，我们不当因此而感到惊讶。加尔文主义拣选论的系统很容易导致其对传福音持有一种扭曲的观点。

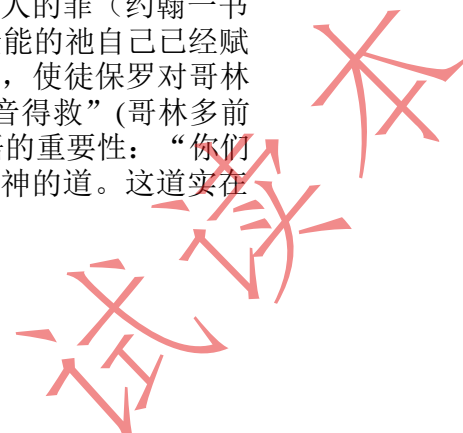
But when election is correctly taught, mission work deserves and receives supreme attention. A quick review of what Scripture teaches impresses on us the urgency of spreading the Word:

但是，当拣选论被正确地教导时，宣教事工值得并得到最高的关注。对于圣经教导的迅速回顾，使我们认识到传讲神的话语的紧迫性：

- God from eternity has chosen people to believe in Christ and have eternal life.
- 上帝从永恒中已经拣选了人相信基督并拥有永生。
- This choosing is realized here in time only by faith in Christ's free forgiveness of sins.
- 这样的拣选唯独藉着对基督白白赦罪的信心在时间之内被认识到。
- Christ has redeemed the world and offers forgiveness in the gospel as a gift meant for everyone.
- 基督已经拯救了这个世界，并且在那要作所有人礼物的福音中提供了赦免。
- God truly wants all to believe and be saved.
- 上帝确实想要所有人相信并得救。
- Faith is worked only through the Word and sacraments.
- 信心唯独藉着圣道与圣礼被运作。
- The Holy Spirit uses the Word to turn sinners' hearts to Christ. Those who reject the message are lost by their own fault.
- 圣灵使用神的话语将罪人的心转向基督。那些拒绝该信息的人失丧是由于他们自己的错。

When God sends his called public servants to preach and teach the gospel and when he motivates all Christians to share Christ as members of the universal priesthood of all believers, he is not insincere about reaching lost souls. Since he has atoned for the sins of all with the blood of his Son (1 John 2:2), the Word he now wants proclaimed is far from being an empty shell. The Almighty himself has invested real power in it. It is so much "the power of God" (Romans 1:16), that the apostle Paul told the Corinthians, "By this gospel you are saved, if you hold firmly to the word I preached to you" (1 Corinthians 15:2). No less import was given to the Word when Paul spoke to the Thessalonians: "When you received the word of God . . . you accepted it not as the word of men, but as it actually is, the word of God, which is at work [the Greek word is related to the English word energize] in you who believe" (1 Thessalonians 2:13).

当上帝差遣祂所呼召作公开事工的仆人们去传讲和教导福音的时候，当祂激励所有的基督徒以所有信徒普世祭司的成员身份去分享基督的时候，祂对于触及失丧的灵魂一事并非不真诚。既然祂已经用祂儿子的血赎了所有人的罪（约翰一书 2:2CUS），那么祂现在所想要被宣讲的道就绝非一具空壳。全能的祂自己已经赋予了它真正的力量。正是就这“神的能力”（罗马书 1:16CUS），使徒保罗对哥林多人说：“你们若.....能以持守我所传给你们的，就必因这福音得救”（哥林多前书 15:2CUS）。保罗对帖撒罗尼迦人所说的，同样表明了这话语的重要性：“你们听见我们所传神的道，就领受了，不以为是人的道，乃以为是神的道。这道实在





是神的，并且运行[“运行”一词希腊文与英文单词 energize 有关]在你们信主的人心中”(帖撒罗尼迦前书 2:13CUS)。

Quite opposite from the auto executive in the illustration above, God so much “wants all men to be saved” (1 Timothy 2:4), that he makes salvation a free gift from start to finish. He entertains no thoughts of people “buying” it with any merit. In fact, if the righteousness of Christ had to be earned by sinners even to the slightest degree, it would be a righteousness based on the law and not the gospel. But Scripture assures us: “A man is not justified by observing the law, but by faith in Jesus Christ” (Galatians 2:16). “For we maintain that a man is justified by faith apart from observing the law” (Romans 3:28). So the very nature of the gospel conveys the earnestness of God in desiring every sinner with no exception to have forgiveness and also everlasting life.

与上述例子中汽车公司的主管完全相反，上帝是如此地“愿意万人得救”(提摩太前书 2:4CUS)，以至于祂自始至终都使救恩为一件白白的礼物。祂从未想要人们以任何的价值来“购买”它。事实上，如果基督的义不得不由罪人来赢得，哪怕是最微小的程度，那么这就是基于律法而不是基于福音的义了。但是圣经向我们保证：“人称义，不是因行律法，乃是因信耶稣基督”(加拉太书 2:16CUS)。

“我们看定了，人称义是因着信，不在乎遵行律法”(罗马书 3:28CUS)。因此，福音的本质传达了上帝想要每个罪人无一例外地都能得到赦免和永生的热诚。

A key Bible verse in discussing election and mission work is Isaiah 55:10,11. Speaking through his prophet, God says:

讨论拣选和宣教事工的一节关键经文是在以赛亚书 55:10,11 中，上帝在其中藉着祂的先知说到：

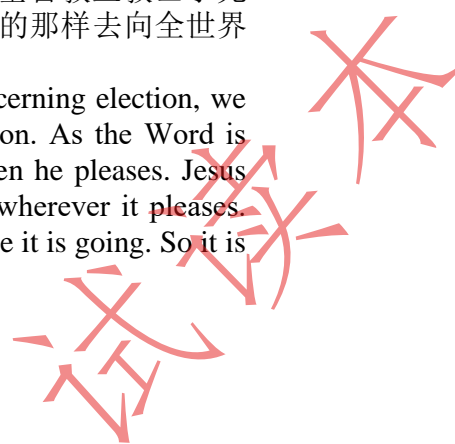
As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, so is my word that goes out from my mouth: It will not return to me empty [the Hebrew word literally means “in vain” or “without effect”], but will accomplish what I desire and achieve the purpose for which I sent it.

雨雪从天而降，并不返回，却滋润地土，使地上发芽结实，使撒种的有种，使要吃的有粮。我口所出的话，也必如此，决不徒然[“徒然”一词希伯来语的字面义是“徒劳的”或者“没有效果的”]返回，却要成就我所喜悦的，在我发他去成就的事上必然亨通。

Precisely because we know God uses his Word to work faith in Christ’s universal redemption, we go about mission work with great zeal and joy. We who bring the message to others cannot tell exactly who the chosen or elect are. Nor should we try to ascertain this. If Christian missionaries were aware beforehand of who would believe and retain the faith to the end, they would not speak the Word universally, as the Lord has commanded us (Mark 16:15).

正是因为我们知道上帝使用祂的话语来运行我们对于基督普世救赎的信心，我们才怀着极大的热忱与喜乐去做宣教事工。我们这些把信息带给别人的人无法确切地说出谁是选民。我们也不应该试图去确定这一点。如果基督教宣教士事先知道谁会相信并坚持信仰到最后，那么他们就不会像主所吩咐的那样去向全世界宣讲神的话语了(马可福音 16:15CUS)。

Without trying to peer beyond what God has revealed to us concerning election, we go about mission work happily leaving all things to God’s direction. As the Word is taught, it is he and he alone who works the results where and when he pleases. Jesus was referring to this when he told Nicodemus: “The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is



with everyone born of the Spirit” (John 3:8). We are the poor servants of God carrying the precious Word: jars of clay (2 Corinthians 4:7) containing living water to be poured out on the parched soil of thirsty souls. But God himself causes the plant of faith to grow. “Neither he who plants nor he who waters is anything,” said the great missionary Paul, “but only God, who makes things grow” (1 Corinthians 3:7).

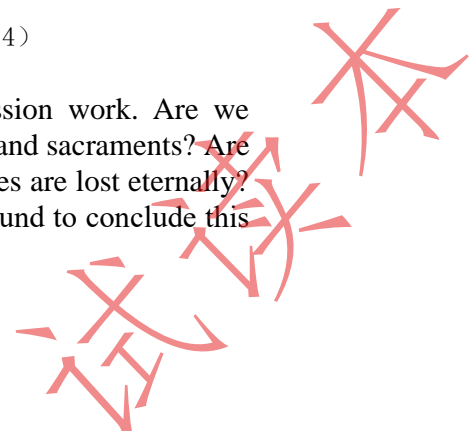
当我们没有试图去越过上帝向我们所启示的关于拣选的事并对其刺探究竟的时候，我们会愉快地进行宣教事工，把所有的事情都交给神来引导。正如神的话语所教导的，是祂，唯独祂，是那位在祂乐意的时候与地方带来结果的那一位。当耶稣对尼哥底母说“风随着意思吹，你听见风的响声，却不晓得从哪里来，往哪里去。凡从圣灵生的，也是如此”（约翰福音 3:8CUS）这句话的时候，祂就是在指涉这一点。我们是带着上帝宝贵话语的卑微的仆人：盛着活水的瓦器（哥林多后书 4:7CUS），要倒在满是干渴灵魂的这片干涸的土地之上。但上帝亲自使信之草木生长。“栽种的算不得什么，浇灌的也算不得什么”伟大的宣教士保罗说到，“只在那叫他生长的神”（哥林多前书 3:7CUS）。

While preaching in Pisidian Antioch, Paul and Barnabas experienced a mixed reaction to their preaching. The Jews talked abusively against them, but many Gentiles believed. Note how carefully Luke records the converts: “All who were appointed for eternal life believed” (Acts 13:48). By our gospel efforts we pray that God will bring the elect into his kingdom. We sing in our mission hymn “Rise, O Light of Gentile Nations”:

当保罗和巴拿巴在彼西底的安提阿传道的时候，他们就经历了一次他人对于他们所传之道的不同反应。犹太人辱骂他们，但有许多外邦人却信了。请注意路加是如何仔细地记录这些归信者们的：“凡预定得永生的人都信了”（使徒行传 13:48CUS）。因着我们福音的成就，我们祈求上帝将选民带入进祂的国中。我们在我们的宣教赞美诗中如此唱道：“起来吧，外邦的光！”

Savior, shine in all your glory  
On the nations near and far;  
From the highways and the byways  
Call them forth, O Morning Star.  
Guide them whom your grace has chosen  
Out of Satan’s dreadful thrall  
To the mansions of your Father—  
There is room for sinners all. (CW 577:4)  
救主啊，在远近列国之中  
闪耀你的荣光吧；  
从大路小路上  
召他们来吧，哦，早晨之星啊。  
引导那些你的恩典已然拣选的  
脱离撒旦可怕的束缚，  
进入你父的住处吧——  
那里有给所有罪人的地方。（基督徒敬拜577:4）

Our view of election definitely colors our perspective on mission work. Are we convinced that God alone elects and calls people through the Word and sacraments? Are we convinced that people who do not hear the Word in their lifetimes are lost eternally? If a person does not come into contact with God’s Word, we are bound to conclude this



individual has not been connected by faith to the benefits of Christ's cross. The popular author Josh McDowell, in his book *Answers to Tough Questions*, disagrees. He contends, "No one will be condemned for not ever hearing of Jesus Christ."<sup>51</sup> But Scripture answers: "How can they [the heathen] believe in the one of whom they have not heard? And how can they hear without someone preaching to them? Consequently, faith comes from hearing the message, and the message is heard through the word of Christ" (Romans 10:14,17). No wonder Christians down through the ages have been known to give witnessing for Christ top billing!

我们关于拣选的看法实在是丰富了我们对于宣教事工的观点。我们是否确信唯独上帝拣选并藉着圣道与圣礼呼召人呢？我们是否确信那些在他们一生中听到神的话语的人将会永远地失丧呢？如果一个人没有接触到上帝的话语，我们必然会得出这样的结论：这个人没有因信而与基督十架的益处相连。著名作家乔希·麦克道尔在他的《对于那些棘手问题的答案》一书中表示他不同意这种观点。他争辩说：“没有人为会因为没有听过耶稣基督的道而被定罪。”<sup>51</sup> 但是圣经回答说：“[异教徒]未曾听见他，怎能信他呢？没有传道的，怎能听见呢？可见信道是从听道来的，听道是从基督的话来的”（罗马书 10:14,17CUS）。难怪历代的基督徒都以为基督作见证而闻名。

[注：译者并不清楚“死前没有听到福音的人的结局是何”这一问题的答案。]

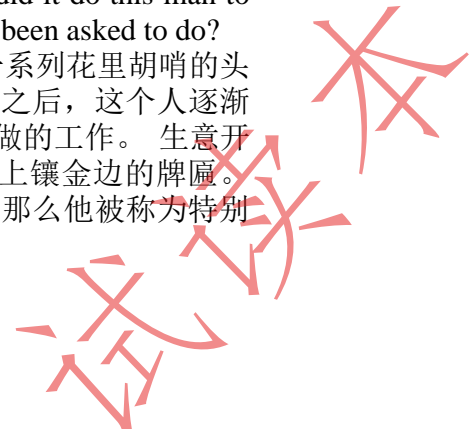
“Special people do special work.” That is a fitting expression for Christians when the word special is carefully defined. What makes us special? It isn't that we are better by nature than others. It isn't that we have more things to offer God by nature than others. We are special because of Jesus Christ, the Cornerstone on which we rest. By faith in him, our heavenly Father tells us we are chosen people. “You are a chosen people, a royal priesthood, a holy nation, a people belonging to God” (1 Peter 2:9). Christians also have very special work to do. It is a natural response to our being God's special or chosen people. God says to us, “You are a chosen people . . . that you may declare the praises of him who called you out of darkness into his wonderful light” (verse 9).

“特别的人做特别的工作。”当“特别”这个词被仔细定义时，它就是一种对于基督徒的恰当描述。是什么让我们特别呢？并不是我们天生就比别人好。并不是我们天生就比别人有更多的东西可以献给上帝。我们是特别的，是因为耶稣基督是我们所倚靠的房角石。因对祂的信，我们的天父告诉我们，我们是选民。

“你们是被拣选的族类，是有君尊的祭司，是圣洁的国度，是属神的子民”（彼得前书 2:9CUS）。基督徒也有非常特别的工作要做。这是一种对于我们是上帝特别的或被拣选的百姓一事的自然反应。神对我们说：“你们是被拣选的族类……要叫你们宣扬那召你们出黑暗入奇妙光明者的美德”（彼得前书 2:9CUS）。

A large promotion was once given to an officer in a business. Along with it went a number of fancy titles and awards. Something strange happened, though. After receiving all those, the man gradually became preoccupied with the special treatment he was getting and neglected the very work he had been promoted to do. The business began to suffer. He would just sit in his office and stare at the exclusive nameplates on his desk and the gold-trimmed plaque on the wall. But what good did it do this man to be called special if he didn't care at all about doing the work he had been asked to do?

有一次，一位商业官员得到了大幅的升迁。随之而来的是一系列花里胡哨的头衔和奖项。然而奇怪的事情发生了。在接受了所有这些东西之后，这个人逐渐开始沉迷于他所得到的特别待遇，并忽视了他被升迁之后要去做的工作。生意开始亏损。他只会坐在办公室里，盯着桌上的高档名牌以及墙上镶金边的牌匾。但是，如果这个人对那些被要求去做的工作一点也不关心，那么他被称为特别的人又有什么益处呢？



Fellow believers, we have received a special title: chosen! We bear this title because of the hard labor of another—the One who trudged along the dusty road to Calvary. We are moved out of love and thankfulness even more diligently to be about the Father's business, the life-saving work we have been called to do. "We cannot help speaking about what we have seen and heard" (Acts 4:20).

各位信徒伙伴们，我们已经领受了一个特别的称号：选民！我们拥有这个头衔，是因为另一个人的辛勤劳作——就是那沿着尘土飞扬的道路跋涉到髑髅地的那一位。因着祂的爱，我们以感谢的心更勤勉地去对待天父的工作，即那我们被呼召要去做、拯救生命的工作。“我们所看见所听见的，不能不说”（使徒行传 4:20CUS）。



## Endnotes 尾注

- 1Martin Luther, *What Luther Says: An Anthology*, compiled by Ewald M. Plass, 3 vols. (St. Louis: Concordia Publishing House, 1959), p. 1160.
- 2Siegbert Becker, *The Word Goes On: Sermons* (Milwaukee: Northwestern Publishing House, 1972), p. 70.
- 3Joh. P. Meyer, “The Holy Spirit Creator,” *Northwestern Lutheran*, Vol. 39, No. 21 (October 19, 1952), p. 325.
- 4Formula of Concord, Solid Declaration, Article XI:45, *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, translated and edited by Theodore G. Tappert (Philadelphia: Fortress Press, 1959), p. 624. Besides this article in the Formula of Concord, no extensive treatment of election is found in *The Book of Concord*.
- 5Irwin J. Habeck, *Ephesians* (Milwaukee: Northwestern Publishing House, 1985), pp. 18,19.
- 6Formula of Concord, Epitome, Article II:12,13, Tappert, pp. 522,523.
- 7Large Catechism, Part II:38, Tappert, p. 411.
- 8Lutheran Sentinel, Vol. 72, No. 2 (February 1989), p. 10.
- 9Quoted in Wilbert Kreiss, “The Lutheran Theology of Certitude,” *The Lutheran Synod Quarterly*, Vol. XX, No. 1 (March 1980), p. 58.
- 10Smalcald Articles, Part III, Article VIII:10, Tappert p. 313.
- 11Formula of Concord, Solid Declaration, Article XI:87,88, Tappert, p. 631.
- 12George Stoeckhardt, *The Epistle to the Romans*, translated by Erwin Koehlinger (St. Louis: Concordia Seminary, 1943), p. 116 (emphasis added).
- 13Stoeckhardt, *The Epistle to the Romans*, p. 116.
- 14Paul E. Kretzmann, *Popular Commentary of the Bible, New Testament, Vol. 2* (St. Louis: Concordia Publishing House, 1923), p. 47.
- 15Edward W. A. Koehler, *A Summary of Christian Doctrine* (St. Louis: Concordia Publishing House, 1939), p. 170.
- 16Formula of Concord, Solid Declaration, Article XI:34, Tappert, p. 622.
- 17Smalcald Articles, Part III, Article II:4, Tappert, p. 303.
- 18Formula of Concord, Solid Declaration, Article I:8, Tappert, p. 510.
- 19Formula of Concord, Epitome, Article I:15, Tappert, p. 468.
- 20Formula of Concord, Solid Declaration, Article XI:55, Tappert, p. 625.
- 21Lutherans using the New International Version (NIV) may be troubled by an unfortunate translation of Romans 9:22. The NIV reads, “What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction?” Prof. John Jeske, an original participant in the NIV project, warns: “The casual reader of Romans 9:22f. in the NIV is likely to assume that the two phrases ‘prepared for destruction’ and ‘prepared in advance for glory’ [in verse 23] are parallel in the original, that the same Greek verbs are used to describe the two groups of people. The text, however, does not say that God prepared certain people for destruction; as a result of their unbelief they were ripe for destruction. The translation is not a good one” (*Wisconsin Lutheran Quarterly*, Vol. 85, No. 2, p. 107).
- 22Philip Schaff, editor, *The Creeds of Christendom*, Vol. 3 (Grand Rapids: Baker Book House, 1985), pp. 608,609.
- 23Schaff, *The Creeds of Christendom*, Vol. 3, p. 610.
- 24Philip Melancthon, *Loci Communes*, translated by J. A. O. Preus (St. Louis: Concordia Publishing House, 1992), p. 44.



- 25On this, read Franz Pieper’s remarks in his *Christian Dogmatics*, Vol. 3 (St. Louis: Concordia Publishing House, 1953), p. 487.
- 26Quoted in Heinrich Schmid, *The Doctrinal Theology of the Lutheran Church* (Minneapolis: Augsburg Publishing House, 1961), p. 272.
- 27Joh. P. Meyer, “The Holy Spirit Creator,” *Northwestern Lutheran*, Vol. 39, No. 20 (October 5, 1952), p. 311.
- 28Quoted in Sigurd C. Ylvisaker, *Grace for Grace* (Mankato, Minn.: Lutheran Synod Book Co., 1943), p. 183.
- 29Formula of Concord, Epitome, Article XI:20, Tappert, p. 497. Article XI is devoted entirely to election.
- 30Stoeckhardt, *The Epistle to the Romans*, p. 114.
- 31Quoted in Ylvisaker, *Grace for Grace*, p. 172.
- 32Theodore A. Aaberg, *A City Set On a Hill* (Mankato, Minn.: Board of Publications, Evangelical Lutheran Synod, 1968), p. 27 (emphasis original).
- 33C. F. W. Walther, *The Proper Distinction Between Law and Gospel* (St. Louis: Concordia Publishing House, 1928), pp. 272,273 (emphasis added).
- 34Walther, *The Proper Distinction Between Law and Gospel*, p. 3 (emphasis added).
- 35Aaberg, *A City Set On a Hill*, p. 27.
- 36Aaberg, *A City Set On a Hill*, p. 28.
- 37Quoted in Ylvisaker, *Grace for Grace*, pp. 184,185. Koren’s quote is from Formula of Concord, Solid Declaration, Article XI:44, *Concordia Triglotta: The Symbolical Books of the Ev. Lutheran Church* (St. Louis: Concordia Publishing House, 1921), p. 1077.
- 387th Report: Regular Convention of the Evangelical Lutheran Synod, June 20–24, 1993, p. 95.
- 39The Hauge Synod was formed in 1876 as a splinter group of the Eielsen Synod. Like the Eielsen Synod, its members were primarily of Norwegian descent and promoted Lutheran Pietism, lay preaching, and the necessity of a conscious conversion experience.
- 40Aaberg, *A City Set On a Hill*, p. 50. Aaberg quotes Richard C. Wolf, *Documents of Lutheran Unity in America* (Philadelphia: Fortress Press:, 1966), p. 234.
- 41Aaberg, *A City Set On a Hill*, p. 50.
- 42Ylvisaker, *Grace for Grace*, p. 192.
- 43Quoted from the tract “Chosen By Grace From Eternity,” issued by the WELS Conference of Presidents in 1954, p. 6.
- 44Robert Kolb, *The Christian Faith* (St. Louis: Concordia Publishing House, 1993), p. 175.
- 45Kolb, *The Christian Faith*, p. 175.
- 46Otto Eckert, “The Relation of Time to Eternity in God’s Dealing with Man as Concerning the Doctrine of Election,” *Our Great Heritage*, Vol. 3, edited by Lyle W. Lange (Milwaukee: Northwestern Publishing House, 1991), p. 75.
- 47Billy Graham, *How to Be Born Again* (Waco, Tex.: Word, 1977), p. 150.
- 48Graham, *How to Be Born Again*, p. 152.
- 49Formula of Concord, Solid Declaration, Article XI:43, Tappert, p. 623.
- 50Eckert, “The Relation of Time to Eternity,” p. 76.
- 51Josh McDowell, *Answers to Tough Questions* (San Bernardino, Cal: Here’s Life Publishers, Inc., 1980), p. 131.



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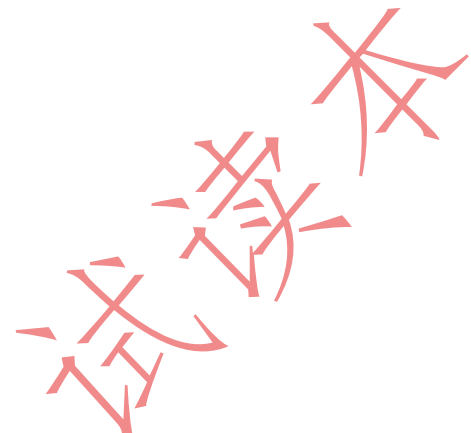
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