

***The Invisible Work of God* 上帝看不見的工作**

Esther 以斯帖記 1:1–2:18

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This is an important term for us at St Paul's; it's the end of *Follow 25*. *Follow 25* has been our five-year ministry plan to see most of us grow in faith in Jesus Christ.

對我們聖保羅堂而言，這一季非常重要；這是「Follow 25」的尾聲。「Follow 25」是我們為期五年的事工計畫，盼望看見我們大多數人都在對主耶穌基督的信心上成長。

Our plan has been to grow deeper and more confident in God in a time and place where the prevailing view of society is somewhere between apathy and hostility towards God and the Christian faith.

我們的計畫，是要在這個對上帝與基督信仰普遍介於冷漠與敵意之間的時代與處境中，仍然在上帝裡扎根更深、信心更堅定。

This term we are looking back but also looking forward and seeking God's will for our future together. To help us reflect on what has been, and inspire us to look ahead with anticipation, we are going back about 2500 years in history to the book of Esther in the Bible

這一季我們一方面回顧過去，一方面也向前看，一同尋求上帝對我們未來的心意。為了幫助我們反思過去、並以盼望向前看，我們要回到約兩千五百年前，《聖經》的《以斯帖記》。

At first glance it seems Esther is a 'Cinderella story' of an orphan girl who rises to be Queen of Persia. It's so much more than that. It's about how God saves his people from the brink of disaster. We are reading about one of the most perilous times for the people of God. They are in exile in a foreign land. They are a minority group ruled by a powerful empire, and on the brink of extermination.

乍看之下，《以斯帖記》像是一個「灰姑娘」的故事：一位孤女被擢升為波斯皇后。但這故事遠不止如此。它是在說上帝如何把祂的子民從毀滅邊緣拯救回來。那是上帝百姓極其危急的時期：他們流亡異地、在強大帝國的統治下成為少數族群，甚至面臨被滅族的威脅。

This book shows us how to follow God, and trust God, and expect great things of God, when the society around us is morally, spiritually, and culturally indifferent or hostile to God.

這卷書教我們：當周遭社會在道德、屬靈與文化上對上帝冷淡或敵對時，我們如何跟隨祂、信靠祂，並對祂懷抱大期待。

GOD IS WORKING DESPITE APPEARANCES 上帝雖不顯明，仍在作工

One of the odd things about Esther is there is no mention of God in the entire book. Not once. I'm pretty sure it's not an oversight. It's not like the writer got to the end and went "*I my hat, I forgot God.*" The writer is making a point.

《以斯帖記》很特別的一點是：全書一次也沒有直接提到上帝。我相當肯定這不是疏忽，作者不是寫到最後才驚覺：「糟了，把上帝忘了！」——作者是在刻意傳達一個重點。

You see, whenever the God of Israel saw his people in trouble in the past, he comes through for them in extraordinary ways. Esther has no mighty miracle, no vision, not even a dream. God seems to be absent. Totally silent. There are, however, a whole string of apparent coincidences. If they hadn't all happened God's people would have been wiped out.

你看，過往以色列的上帝見祂的百姓陷入患難，常以非凡方式介入拯救；但《以斯帖記》裡沒有大神蹟、沒有異象、連夢都沒有。上帝似乎不在，完全沉默。然而，書中出現了一連串「看似巧合」的事件；若沒有這些事發生，上帝的百姓就會被剷除。

If Xerxes hadn't got drunk and made that boast Vashti would have stayed queen. Esther must be queen to save the Jews. What if Esther hadn't been pretty? What if the king favoured one of the other girls? The whole narrative is *what if? what if? what if?*

若亞哈隨魯沒有喝醉、逞口舌之快，瓦實提極可能繼續當王后；但要拯救猶太人，以斯帖就必須成為王后。如果以斯帖不夠美？如果王偏愛別的女子？整個敘事一路都是「如果，如果，會怎樣？」

All of them are just ordinary things. Even bad things. By themselves they don't appear to be significant at all.

這些事看起來都很平常，甚至是負面的；單看每一件，都似乎微不足道。

Here's the point: when we see the plagues in Exodus, we **say** *that's God at work saving his people!* When we see Xerxes drunk, we **don't** say *Wow, that's God at work saving his people!* 重點在這裡：當我們看到《出埃及記》的十災，就會說「那是上帝在拯救祂的百姓！」；但當我們看到亞哈隨魯喝醉，卻很少說「哇，這也是上帝在拯救祂百姓的作為！」

Esther is telling us not to make that mistake. Don't make the mistake of the materialist who judges situations based on what they can see and feel and can know first hand.

《以斯帖記》要糾正我們的錯誤：不要只用眼見、感受與親歷去判斷，就像唯物論者那樣。

He may not be seen but God is there and at work. God's silence is not absence. His hiddenness is not abandonment. God is not obsessed with appearances the way we are. He is working out his promises, even when it appears he is no where around.

即便不可見，上帝仍在那裡、正在作工。祂的沉默不是缺席；祂的隱藏不是拋棄。上帝不像我們那樣迷戀外表與表象。即便看似祂不在，祂仍在成就祂的應許。

There are things going on in our lives right now, we could be looking right at it, things that God is doing that are so ordinary we have no idea. Even in all the ugliness of Esther 1 and 2 God is at work. He is even using flawed, failed and questionable people like Esther and Xerxes to bring about his plans and purposes.

我們此刻生命中也有一些事正在發生——我們正看著它，卻不知那是上帝在行動，只因它看起來太「平凡」。即使在《以斯帖記》第一、二章那些醜陋的場景裡，上帝仍在作工。祂甚至使用像以斯帖與亞哈隨魯這些有軟弱、有失敗、令人質疑的人，成就祂的計畫與旨意。

OBSESSED WITH APPEARANCES 迷戀外表的世界

The book of Esther begins by introducing us to the great empire of King Xerxes I. Notice how it reads in v1: ***This is what happened during the time of Xerxes, the Xerxes who ruled over 127 provinces stretching from India to Cush.***

本書一開始，帶我們認識亞哈隨魯王的龐大帝國。請注意第一節的記載：***這事發生在亞哈隨魯的時代，亞哈隨魯從印度直到古實統治一百二十七個省***

His reign was from 486-465BC. His empire included north-western India, Pakistan, Afghanistan, Uzbekistan, Iran, Iraq, Armenia, Azerbaijan, Syria, Lebanon, Israel, Jordan, Turkey, Northern Greece, Egypt, Libya, Eritrea, Ethiopia and Sudan. There was no more powerful man in the known world and he knew it.

他的在位年份約是主前 486 - 465 年。他的版圖涵蓋今日的印度西北部、巴基斯坦、阿富汗、烏茲別克、伊朗、伊拉克、亞美尼亞、亞塞拜然、敘利亞、黎巴嫩、以色列、約旦、土耳其、希臘北部、埃及、利比亞、厄利垂亞、衣索比亞與蘇丹。當時世上再沒有比他更有權勢的人，而他也深知這點。

Xerxes hold a party to show the world how great he was. Verse 4 says it went for a ***full 180 days he displayed the vast wealth of his kingdom and the splendour and glory of his majesty.***
亞哈隨魯設宴向世人炫耀自己的偉大。第四節說，***他把他榮耀國度的豐富和他偉大威嚴的尊貴給他們看了許多日子，共一百八十天。***

Xerxes got out all his wealth and paraded it in from of his friends. It took 6 months...no wonder he got drunk!

亞哈隨魯把一切財寶都搬出來在臣友面前炫耀，足足搞了六個月——難怪他喝醉！

We are meant to gaze wide eyed at his gold and silver and jewels and the sheer accumulation of power and wealth and admire him. He is the ancient version of a social media influencer. Everyone there was meant to envy Xerxes, admire Xerxes, want to be Xerxes. But Queen Vashti knows the man. While Xerxes is trying to get as many thumbs up, love hearts and likes as possible, Vashti, is hosting a separate banquet for the ladies.

敘事彷彿要我們瞪大眼睛，驚嘆他的金銀珠寶與權勢財富的聚積，對他頂禮膜拜。他就像古代版的社交媒體的網紅。所有人都該羨慕他、崇拜他、想成為他；但王后瓦實提，太了解這個男人了。當亞哈隨魯想要拿到越多「讚、愛心、按讚數」之時，瓦實提正為婦女們另設筵席。

Xerxes party gets out of control. In v10 we see Xerxes has made too many trips to the open bar, and he decides it's time to show off to everyone that he isn't just the wealthiest and most powerful but married to the best-looking woman on the planet. See v11: ***bring before him Queen Vashti, wearing her royal crown, in order to display her beauty to the people and nobles, for she was lovely to look at.***

王的宴會逐漸失控。第十節說他酒酣耳熱，決定不只炫富炫權，還要炫妻——向眾人展示他娶了全地最美的女子。第十一節：***請瓦實提王后頭戴王后的冠冕到王面前，讓各民族和官員觀看她的美貌，因為她容貌美麗。***

Xerxes wasn't interested in his friends meeting her, she was to be brought out and paraded in front of thousands of drunken men so they can admire her appearance and envy Xerxes.

亞哈隨魯並不在意讓朋友認識她；他要的是把她帶到數千名醉漢面前遊行，讓眾人欣賞她的外表、羨慕他自己。

Vashti refuses to come. It's an act of incredible defiance and bravery. In a hierarchical, shame and honour culture, for an authority to be rejected like this was a cultural crisis.

瓦實提拒絕前來——這是極大的抗命與勇氣。在講究階序、榮辱的文化裡，權威受到如此拒絕，是社會危機。

The King was furious but instead of marriage counselling he holds a 'cabinet meeting' to work out what to do with Vashti. It's a crisis. The nobles are concerned their wives may be inspired to do the same thing. Anarchy will reign.

王大發雷霆，但他不是去做婚姻諮商，而是召開「內閣會議」，商議該如何處置瓦實提。這成了危機。群臣憂心自家妻子也會效法照做，天下大亂。

Vashti was banished, and a royal decree went to the whole kingdom so that when everyone heard it...v20, ***all the women will respect their husbands, from the least to the greatest.***

結果瓦實提被廢，詔書下到全國各處，務使眾人聽見……第二十節說，**凡作妻子的，無論丈夫是尊貴或卑賤，都必尊敬他。**

Xerxes now needs another 'trophy Queen'. The whole kingdom is searched for the best-looking candidates. It's an international beauty pageant - *Miss Persian Empire 480BC*. It's likely that as many as 1000 young woman were brought back to the King's harem.

亞哈隨魯需要另一位「戰利品皇后」，於是全國搜羅貌美女子。這就像一場「西元前480年波斯選美」。極可能多達一千名少女被送進王的後宮。

They underwent beauty treatments and training for a whole year just to get ready for one night alone with Xerxes. Everything turned on that one night. There were only four possible outcomes.

她們得接受整整一年的美容療程與訓練，只為了那與王獨處的一個夜晚。一切都系於那一夜；結局只有四種。

- 1) Xerxes sends you back to be a permanent concubine, but he never calls you again. Essentially banished to permanent widowhood at around the age of 18.
王把你送回去，成為終身妾室，卻再也不召見；十八歲左右就像守活寡。
- 2) You become a concubine that he calls for a night every so often when he feels like it.
你成為偶爾被召見過夜的妾。
- 3) you might be one of the two or three women that he marries. The children then become heirs with royal benefits.
你也許成為二、三位正式妻子之一，子女享有王室身分。
- 4) if you are the one he most favours, you become the Queen.
若你最得寵，就成為皇后。

One of the girls who was taken was a Jewish orphan named Esther. When they took her, her older cousin Mordecai instructed her not to say anything about her Jewish identity or beliefs. 被帶走的女子當中，有一位名叫以斯帖的猶太孤女。她被帶去時，堂兄末底改吩咐她不可透露自己的猶太身分與信仰。

She was the one Xerxes favoured over all the rest, he married her and he made her queen. The Jewish orphan girl becomes the queen of the greatest empire on the face of the earth. 她比眾女子更蒙王喜愛，王立她為后。猶太孤女竟成了世上最強大帝國的王后。

This is not a Cinderella story. Neither is it relationship advice. In Persian culture the most important thing about a man is his wealth and power and the most important thing about a woman was her sexual and physical beauty. 這不是「灰姑娘」的勵志故事，也不是兩性關係的指引。在波斯文化裡，男人最重要的是財富與權勢；女人最重要的是性魅力與外貌美。

A man's worth was determined by the size of his wallet and a woman's worth was determined by the size of her dress. Imagine living in a culture like that?! 男人的價值取決於錢包的大小，女人的價值取決於她衣服的大小。想像一下生活在這樣的文化中？！

Its ugly. Look at the way these women are treated. Look at the pride, arrogance and folly of this man. 這很醜陋。看看這些女人如何被對待；看看這男人的驕傲、自大與愚昧。

Apart from some superficial differences superficial, what's changed? The world is the same. Our society says externals, images, appearances matter more than character. 除了表面上的不同，究竟改變了什麼？世界仍舊如此。我們的社會說：外在、形象、外表，比品格更重要。

What you have matters more than who you are - beauty, talent, money, connections, influence matters more than your character. 你擁有什麼比你是誰更重要——美貌、才華、金錢、人脈、影響力，往往被看得比品格更重。

We are under constant pressure to undergo beauty treatments. Our culture says that unless you get these credentials - this kind of beauty, this kind of money, this kind of resume, this kind of education, these kinds of connections – then you don't matter. 我們不斷被催促去「美容」。文化告訴你：若沒有這樣的美貌、這樣的金錢、這樣的履歷、這樣的學歷、這樣的人脈——你就不重要。

It says it differently to men and women, and to different races and classes, but it is basically saying the same thing. You need to go through the world's beauty treatments. You need to perform. You need to do all this and then maybe we'll approve of you. 它對男女、不同族群與階層的說法或許不同，本質上卻都一樣。你必須接受世界的「美容療程」、必須表現、必須做到這些，或許我們才會接納你。

We live in a world of appearances and performance. We elevate the trivial on social media. Whole magazines are devoted to the antics of soap-opera stars. We elevate to hero status, and pay obscene amounts of money to, people who hit little balls for a living.

我們活在一個看重外在與表演的世界，社交媒體把瑣碎之事抬到不合比例的高度。有整本雜誌專寫肥皂劇明星的花邊；我們把以打小球為生的人捧成英雄，給予驚人高酬。

We live in a culture that considers the car we drive as an extension of who we are. We are more impressed by the school someone attends than what they learn. We blow it just like Xerxes. But Esther too. In these first two chapters Esther has completely sold out to the culture.

我們身處的文化把我們開的車當作自我延伸；對一個人就讀的學校印象更深，卻不在乎他真正學了什麼。我們像亞哈隨魯一樣失足；以斯帖也如此。在頭兩章裡，以斯帖幾乎完全向文化妥協。

Esther gets to her pinnacle through absolute compliance. She does what Mordecai says. She listens to the head guy in the harem more than any other woman does. She did everything he asks. Her aim is to be the next Vashti. She is a blank page on which these men write what they want. Esther kept her identity, culture, and God secret. She turns her back on God's law when she has sex with Xerxes. She has completely sold out.

以斯帖靠著完全順從而登上巔峰。她照末底改的話去做；她比其他女子更聽從後宮總管。她凡事照辦；她的目標是成為下一個瓦實提。她像一張白紙，任由這些男人書寫。以斯帖把自己的身分、文化與信仰都隱藏起來。她與王同房時，也背離了上帝的律法；她幾乎完全出賣了自己。

The good news is God isn't finished with her yet. In the coming weeks we'll see God is patient with her and grows her and turns her into something truly beautiful.

好消息是：上帝並沒有放棄她。接下來我們將看見，上帝忍耐地塑造她，將她轉變成真正美麗的人。

GOD'S WORK TO MAKE US BEAUTIFUL 上帝使我們成為美麗之人的工作

The good news is that the message of the Bible is NOT that God blesses and saves those who live moral and exemplary lives.

好消息在於：聖經的信息不是「上帝只賜福、只拯救那些道德高尚、模範完美的人」。

The message of the Bible is that God persistently and continuously gives his grace to people who **don't ask** for it, **don't deserve** it and **don't fully appreciate** it after they get it. God hasn't given up on us either.

聖經的信息是：上帝持續不斷地把恩典賜給那些沒有求、也不配得、甚至得著之後也未能完全珍惜的人。上帝同樣沒有放棄我們。

1 Samuel 16 says *that man looks on the outward appearance, but God looks at the heart.*

《撒母耳記上》十六章說：人是看外貌，耶和華是看內心。

True beauty is not on the outside. God doesn't judge a book by its cover.

真正的美不在外表；上帝不以封面評斷一本書。

Every culture, in one way or another communicates to its members, *we will accept you, but you must work incredibly hard and make yourself attractive to us and come up with an incredible resume and make yourself loveable and then I will approve of you.*

每一種文化都用不同方式傳遞同一訊息：我們可以接納你，但你必須非常努力，讓自己變得可愛可取、拿出漂亮履歷，然後我們才會認可你。

It is exhausting. There is only one way out.

這很疲憊；出路只有一條。

The Bible declares God wants to be our spouse. He is not just the all-powerful King, but an all-loving husband. What makes it so great is that it's not about what we must do to make ourselves so loveable and good and worthy.

聖經宣告：上帝要作我們的良人。祂不僅是全能的君王，也是全愛的丈夫。最美之處在於：這不是關於我們必須做什麼，使自己變得可愛、良善、有價值。

Ephesians 5 puts it like this: ***Husbands, love your wives, just as CHRIST LOVED THE CHURCH AND GAVE HIMSELF UP FOR HER TO MAKE HER HOLY, CLEANSING HER BY THE WASHING WITH WATER THROUGH THE WORD, AND TO PRESENT HER TO HIMSELF AS A RADIANT CHURCH, WITHOUT STAIN OR WRINKLE OR ANY OTHER BLEMISH, BUT HOLY AND BLAMELESS.***

《以弗所書》5章這樣說：作丈夫的，你們要愛自己的妻子，正如基督愛教會，為教會捨己，以水藉著道把教會洗淨，使她成為聖潔，好獻給自己，作榮耀的教會，毫無玷污、皺紋等類的缺陷，而是聖潔沒有瑕疵的。

Esther was accepted by Xerxes because she was already beautiful, but Jesus loves us despite our flaws, and sin, and ugliness to make us beautiful.

以斯帖因為本身的外在美而被亞哈隨魯接納；耶穌卻在我們仍有缺陷、罪惡與醜陋時就愛我們，為要使我们變得美麗。

Esther had to give her life and freedom up for the king, but Jesus Christ is the only king, only spouse, who gives up his life and freedom for us.

以斯帖必須為王放棄生命與自由；但耶穌基督是唯一為我們捨命、放下自由的君王與新郎。

He gives up everything for us, not because we are lovely, but to make us lovely.

祂為我們捨下一切，不是因我們可愛，而是為使我们成為可愛。

When we understand this, we have the **THREE** things we need to be free from our culture's enslavement to external appearances and be made truly beautiful.

當我們明白這點，就得著三件需要之事，使我们脫離文化對外表的奴役，成為真正的美麗。

Firstly, we get a real definition of beauty. Our culture's definition of beauty means we cannot go past a mirror without noticing.

第一，我們得著「真正的美」的定義。文化對美的定義，使我們走過鏡子時不能不照一眼。

But then we see Jesus. He has ultimate beauty. Infinite glory. Infinite splendour. He gave it all up for us. He left it to one side, became human, went to the cross.

但如今我們看見耶穌——祂擁有至高的美、無限的榮耀與光彩；然而祂為我們放下這一切，取了人的樣式，走上十字架。

The book of Isaiah says that *he had no beauty that we should desire him*. He became cosmically unsightly on the cross. HIS FATHER TURNS HIS FACE AWAY FROM HIM. Jesus gave up his beauty for us.

《以賽亞書》說：他無佳形美容使我們仰慕他。祂在十字架上承擔極致的醜陋——天父掩面不看祂。耶穌為我們捨去祂的美。

That is true beauty. Genuine beauty is **not** self-obsession, it is self-sacrifice.

那才是真正的美——不在於自我迷戀，而在於自我捨己。

The **second** thing we get when we understand that Jesus gives up everything to make us beautiful, is a new experience of our beauty to him.

第二，當我們明白耶穌為使我們美麗而捨下一切時，我們便得著一種新的經驗：在祂眼中我們的美。

Nat and I were married 26 years, 8 months and 27 days ago today. I still remember when she appeared at the door and started to walk down the aisle. She looked stunning! Do you know why? A lot of money was spent on a fancy dress, hair and make-up!

今天正好是我與 Nat 結婚 26 年 8 個月又 27 天。我仍記得她踏進門、走上紅毯的那一刻——她美極了！你知道為什麼嗎？因為花了不少錢在婚紗、髮妝上啊！

I think Natalie was beautiful without it back then, and more so to me now. It's a fact that make up and fancy clothes takes MOST people up a notch in terms of appearance.

在我看來，當時的 Natalie 即使不靠那些也很美，現在在我眼中更是如此。事實上，妝容與服裝確實能讓多數人外表加分。

Regardless of what you think of my appearance right now, it is much better than when I crawled out of bed!

不論你覺得我現在長怎樣，總比我剛爬下床時好看多了！

Several of the imperfections and flaws that I'm self-conscious about have been covered up. Hidden. Worked on.

我在意的一些瑕疵被遮蓋了、藏起來了、處理過了。

When Jesus uses the metaphor of us being his bride, one of the things that he has in mind is that despite all our spiritual flaws, failing and sin,

that he has so **clothed us with his righteousness**,
that he has so **surrounded us with his own beauty** that he gave us,
that he has so **cleansed us of our sin**,
that his own heart bursts at the sight of us.

當耶穌以「新婦」比喻我們時，其中一層意思是：雖然我們有許多屬靈的缺陷、失敗與罪，

祂卻用祂的義衣為我們披上，

以祂所賜的美麗環繞我們，

並徹底洗淨我們的罪，

以致祂看見我們時，心都要為我們而喜悅跳動。

To the degree that we know that is true of us in his eyes will you be free from our culture's enslavement telling us what we must *look* like or *have* or *accomplished* to be accepted.

當我們越確信在祂眼中真有如此，我們就越能脫離文化的奴役——不再被要求長成什麼樣子、擁有什麼、成就什麼才能被接納。

In Jesus we have the approval of the one worthy of our ultimate admiration.

在耶穌裡，我們已得著那位最值得我們敬慕者的肯定。

The **third** thing we get when we understand that Jesus gives up everything to make us beautiful in his sight is a new understanding of the hardships and trials and difficulties of life.

第三，當我們明白耶穌為使我們在祂眼中美麗而捨下一切，我們便對生命的艱難與試煉有新的認識。

Those things which might otherwise cause us to question his existence or his power or willingness to intervene or presence.

那些原本讓我們懷疑祂是否存在、是否大能、是否願意介入的事，

There are parts of the Bible that talk about suffering and hardships refining those Jesus loves. The imagery is of gold being refined, and the impurities being burned up in a furnace.

聖經有多處談到：苦難鍛鍊耶穌所愛的人。意象就像金子在爐中被鍛鍊，雜質被燒盡。

Once we are assured of God's love, really assured of it, when we go through troubles and suffering, it purifies us.

當我們真正確信上帝的愛，走過患難時，這些苦楚反而使我們被煉淨。

It makes us more beautiful on the inside. In Jesus, suffering is not God hasn't abandoned you. He uses the refining process to get rid of pride, foolishness, fear.

它使我們的內在更美。在基督裡，苦難不是上帝離棄你；祂乃是用鍛鍊除去我們的驕傲、愚昧與恐懼。

Bit by bit he is making us more beautiful to him. Once we are assured of God's love then we see the hard times as God's spiritual beauty treatments.

祂一點一滴地，使我們在祂眼中更美麗。當我們確信祂的愛，艱難便成了上帝為我們施行的屬靈「美容療程」。

When we go through the hardships with absolute assurance that we are already beautiful in God's sight we become beautiful in our heart. Just like pressure creates a diamond.

當我們在確信「已在上帝眼中為美」的前提下經歷患難，我們的心就愈發美麗——如同壓力鍛造成鑽石。

God has not abandoned you in your troubles. He is at work leading you, holding you, refining you, and saving you. His invisibility is not absence.

在你的困境裡，上帝沒有離棄你。祂正在引導、扶持、煉淨、拯救你。祂的不可見，並非不在。

Keep looking to what he has already done for you through Jesus to make you beautiful and acceptable to him. It's a commitment that he intends on following through with for all eternity.

持續仰望祂已藉著耶穌為你成就的一切——使你在祂面前成為美麗、蒙悅納的人。這是祂要直到永恆都要持守的承諾。

Romans 8: *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 image of his Son...those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.*

《羅馬書》第八章：我們知道，萬事都互相效力，叫愛上帝的人得益處，就是按他旨意被召的人。因為他所預知的人，他也預定他們效法他兒子的榜樣，使他兒子在許多弟兄中作長子。他所預定的人，他又召他們來；所召來的人，他又稱他們為義；所稱為義的人，他又叫他們得榮耀。