

神的主权 (Sovereignty), 天命 (Decree), 护理 (Providence)
与
人的自由意志 (Free Will) & 道德责任 (Moral Responsibility)

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I. 定义:

神的主权 (Sovereignty): *God plans and carries out his perfect will, as he alone knows is best, over all that is in heaven and earth, and he does so without failure or defeat* (Bruce Ware).

- God's control, ruling, planning and executing of his perfect will
- His omnipotence
- 神的天命: 神在创世以先的永恒计划他已确定每一个要发生的事件'— 格鲁德姆 *The Decrees of God: the eternal plans of God whereby, before the creation of the world, he determined to bring about everything that happens.*
- 神的护理: The Providence of God: God's active involvement with all created things to preserve, to concur, and to govern.
- 神的天命 (永恒): 神的护理从神的天命而出 (时间 / 空间)

II. 经文支持神的主权

Deuteronomy 32:39 你们如今要知道，我，唯有我是神！在我以外并无别神。我使人死，我使人活，我损伤，我也医治，并无人能从我手中救出来。

1 Sam 2:1, 6-7 只有耶和華為聖，除他以外沒有可比的，也沒有磐石像我們的神耶和華使人死，也使人活；使人下陰間，也使人往上升。7 他使人貧窮，也使人富足；使人卑微，也使人高貴。

Isaiah 45:5-7 我是耶和華，在我以外並沒有別神，除了我以外再沒有神。你雖不認識我，我必給你束腰，6 從日出之地到日落之處，使人都知道除了我以外，沒有別神。我是耶和華，在我以外並沒有別神。7 我造光，又造暗；我施平安，又降災禍。造做這一切的，是我耶和華。

Daniel 4:34-35 日子滿足，我尼布甲尼撒舉目望天，我的聰明復歸於我，我便稱頌至高者，讚美、尊敬活到永遠的神。他的權柄是永有的，他的國存到萬代。35 世上所有的居民都算為虛無，在天上的萬軍和世上的居民中，他都凭自己的意旨行事。無人能攔住他手，或問他說：“你做什么呢？”

Romans 9:20 你这个人哪，你是谁，竟敢向神强嘴呢？受造之物岂能对造他的说：“你为什么这样造我呢？”

Psalms 135:5-6 原来我知道耶和華為大，也知道我們的主超乎萬神之上。6 耶和華在天上，在地下，在海中，在一切的深處，都隨自己的意旨而行。

Proverbs 21:1 王的心在耶和華手中好像壟溝的水，隨意流轉。

Exodus 12:35-36 以色列人照着摩西的話行，向埃及人要金器銀器和衣裳。36 耶

和華叫百姓在埃及人眼前蒙恩，以致埃及人給他們所要的。他們就把埃及人的財物奪去了。

Romans 9:11-18 雙子還沒有生下來，善惡還沒有做出來——只因要顯明神揀選人的旨意，不在乎人的行為，乃在乎召人的主——12 神就對利百加說：“將來大的要服侍小的。” 13 正如經上所記：“雅各是我所愛的，以掃是我所惡的。14 這樣，我們可說什么呢？難道神有什么不公平嗎？斷乎沒有！15 因他對摩西說：“我要憐憫誰就憐憫誰，要恩待誰就恩待誰。” 16 據此看來，這不在乎那定意的，也不在乎那奔跑的，只在乎發憐憫的神。17 因為經上有話向法老說：“我將你興起來，特要在你身上彰顯我的權能，並要使我的名傳遍天下。” 18 如此看來，神要憐憫誰就憐憫誰，要叫誰剛硬就叫誰剛硬。

III. 問題 Issues

結構上 Mechanical: How does divine sovereignty mesh with human freedom? How does it work that we are free, yet God is in control everything?

道德上 Moral: If God is sovereign and in control of everything, how can it be that he can hold us accountable for evil, and he himself is always and only praiseworthy? How can it be that we bear moral responsibility for evil if God is in control of everything?

IV. 論點 Views

極端加爾文宗 Hyper-Calvinism:

- 神掌控一切 All choices and actions are done by God; we do none of them.
- No genuine human freedom
- Martin Luther (“The Bondage of the Will”); Gordon Clark
- Human moral responsibility? – “God said so!” (Rewards and punishment?)
- God is morally responsible for evil!

進程神學 Process Theology

- 人掌控一切 Creatures make all the choices; God is a power of persuasion only.
- No ‘ex nihilo’; no miracles; no revelation

阿米念宗 Arminianism

- 神主權與人自由不能并存 God’s determination and human determination are incompatible.
- If God determines that it happens, we don’t; if we determine that what it happens, God don’t.
- 神限制主權給我們自由 In order to give us freedom to choose, God freely chooses to limit the extent of His total governance (Classic Arminian view).
- 完全自由論 Libertarian freedom (contra-causal freedom): you could cause contrary to what you did cause.
- Divine determination is incompatible with libertarian freedom.
- 邪惡問題 Problem of Evil: God only does good. Evil happens in the things we do. God does not determine that evils of all kinds happen; he merely creates an environment in which they may happen.

- The “free will defense”: we abuse God’s given freedom (contra causal) to do evil. Only with freedom good can come out (genuine love); evil is a necessary side-effect (The law of double effect)
- The “greater good defense”: the good will outweigh the evil.
- Mechanical issue: Divine sovereignty and human freedom are incompatible!
- Moral issue: God does not cause evil. But God created an environment for evil to happen?: defense: 1) God intended that we use our freedom for good & he knows that good will outweigh evil in the end.
- 合乎圣经吗 Is this view biblical?

加尔文宗 Calvinism

- Everything that has happened in the history of the universe is by divine determination.
- A portion of what has happened is also determined by creatures, human and angels.
- Human freedom/determination and divine determination are compatible.
- All of our choices and all of our actions, are meshed with divine determination.
- God is in control of everything; divine foreknowledge is grounded on his divine sovereignty: he has determined all that will be!
- 相辅自由论 Human freedom is not contra-causal or libertarian; there is a prevailing reason or desire for why we choose what we do. Given those reasons, these conditions, we could not have chosen otherwise. This is compatibilism.
- 人的行为 This is how we function: we always make our choices according to prevailing desires (what we want the most).
- 属灵操练 Spiritual disciplines: train our hearts and minds to think what God thinks and to want what God wants.
- 成圣 Sanctification: changing our prevailing desires. When they are changed, then we could not have chosen otherwise. Then we will obey.
- 得荣耀 Glorification: minds and desires are God’s thoughts and desires.
- Jonathan Edwards, “*Freedom of the Will*”: **We always do what we most want to do!**

V. 圣经根据: 相辅自由论 Biblical basis for “Compatibilist Freedom”:

Gen 45:4-5 约瑟又对他弟兄们说：“请你们近前来。”他们就近前来。他说：“我是你们的兄弟约瑟，就是你们所卖到埃及的。5 现在，不要因为把我卖到这里自忧自恨，这是神差我在你们以先来，为要保全生命... 7 神差我在你们以先来，为要给你们存留余种在世上，又要大施拯救，保全你们的生命。8 这样看来，差我到这里来的不是你们，乃是神。他又使我如法老的父，并埃及的宰相。

- “God sent me; you sold me!”
- How did Joseph get to Egypt? His brothers sent him; God sent him.
- Which one is ultimate? God!
- Are his brothers morally responsible? Yes.

Gen 50:17-20 ‘你们要对约瑟这样说：从前你哥哥们恶待你，求你饶恕他们的过犯和罪恶。’如今求你饶恕你父亲神之仆人的过犯！”他们对约瑟说这话，约瑟

就哭了... 19 约瑟对他们说：“不要害怕，我岂能代替神呢？ 20 从前你们的意思是要害我，但神的意思原是好的，要保全许多人的性命，成就今日的光景。

- We do evil things; **God does not get the blame** since he determines them with good motives, not as our evil motives.

John 15:5 我是葡萄树，你们是枝子。常在我里面的，我也常在他里面，这人就多结果子；因为离了我，你们就不能做什么

Phil 2:12-13 这样看来，我亲爱的弟兄，..就当恐惧战兢，做成你们得救的工夫。 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。

Matt 5:16b 你们的光也当这样照在人前，叫他们看见你们的好行为，便将荣耀归给你们在天上的父。

- We do good works; **God gets all the glory** since God does them in and through us!

Isaiah 10:5-12 “亚述是我怒气的棍，手中拿我恼恨的杖。 6 我要打发他攻击褻渎的国民，吩咐他攻击我所恼怒的百姓，抢财为掳物，夺货为掠物，将他们践踏，像街上的泥土一样。 7 然而，他不是这样的意思，他心也不这样打算，他心里倒想毁灭，剪除不少的国。 8 他说：‘我的臣仆岂不都是王吗？ ...这些国雕刻的偶像过于耶路撒冷和撒马利亚的偶像。 11 我怎样待撒马利亚和其中的偶像，岂不照样待耶路撒冷和其中的偶像吗？’ ” 12 主在锡安山和耶路撒冷成就他一切工作的时候，主说：“**我必罚亚述王自大的心和他高傲眼目的荣耀**。 13 因为他说：‘我所成就的事，是靠我手的能力和我的智慧，我本有聪明。我挪移列国的地界，抢夺他们所积蓄的财宝，并且我像勇士，使坐宝座的降为卑。

- Who brought this judgment on Israel?

2 Tim 3:16; 2 Pet 1:21 – inspiration is a great example of the principle of compatibilism: God’s word (100%) and human word (100%)

Acts 2:23 他既按着神的定旨、先见被交于人，你们就借着无法之人的手，把他钉在十字架上杀了。

- Who put Jesus on the cross? God and wicked men! The ultimacy is God.
- John 3:16; Isaiah 53:10; Matt 26:39

Acts 4:27 希律和本丢·彼拉多，外邦人和以色列民，果然在这城里聚集，要攻打你所膏的圣仆耶稣， 28 成就你手和你意旨所预定必有的事。

神直接命定的旨意 God’s determinative will (strong causation):

- God’s activity that brings about good. **造成良善**
 - Regeneration, sanctification, glorification: every good work for the Kingdom

神间接允许的旨意 God’s permissive will (weak causation):

- God’s activity that brings about evil. **造成邪恶**
- One done indirectly by permitting what he could prevent, yet he permits it for ultimately good reasons.
 - The cross, Joseph to Egypt, Assyria’s plunder of Israel
- 中间知识 God’s middle knowledge is used to guide wicked men’s choices.