

神的主權與人的選擇：  
引用「中介知識」來解決改革宗  
與阿民念觀點所面對的困惑

Divine Sovereignty and  
Human Choice

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## Abstract

The issue concerning divine sovereignty and human choice has been debated between Reformed and Arminian theologians for centuries. Both sides agree (1) salvation is by grace alone and faith alone; (2) God is the initiator; (3) predestination, i.e., God planned that certain events will occur in history, such as Jesus's crucifixion (Acts 4:27-28). However, both sides interpret predestination differently. The key difference is Reformed theologians hold that God is the sole determiner of human response towards Him (Monergism). However, this view was not held by any church father prior to Augustine. Arminius hold that predestination involves the participation of limited human libertarian freedom: humans can choose to respond or resist God's grace.

Reformed theology is inconsistent with the scope of God's love revealed on the cross: Christ died for everyone (1 Tim 2:1-6:4, 10), including those who were not predestined to be saved (2 Pet 2:1). Arminianism faces the difficulty of explaining how God's predestined plan can be fulfilled with certainty given human free choice.

I explain how the Middle Knowledge view can resolve this difficulty, and respond to the questions posed by Reformed theologians, such as "Does human choice imply human merit?"; "Is not faith a gift from God?"; "If humans can resist God's grace, does that not impinge on God's omnipotence and sovereignty?" I show that the "Middle Knowledge" account is consistent with what the Scriptures (e.g. Rom 9:13-33) say concerning divine sovereignty,

omnipotence, election, human depravity, and divine grace. I conclude that “Middle Knowledge” provides a balanced account concerning divine sovereignty and human choice.

**Keywords:** Divine Sovereignty, Free Will, Reformed Theology, Arminianism, Predestination, Middle Knowledge

## 摘要

神的主權與人的選擇是改革宗和阿民念主義爭論許久的議題。雙方承認（1）救恩是惟獨藉著恩典與因著信心；（2）一個人接受救恩的過程中，神是主動而人是被動的；（3）「預定」，即神預先定好會發生在歷史的事件，如耶穌被釘十字架（徒四27-28）。然而，雙方對「預定」的解釋有所不同。關鍵在於，改革宗認為，預定一個人接受救恩的根本因素是只有神決定（「神恩獨作說」）。然而，在奧古斯丁（Augustinus）之前的教父沒有如此教導。阿民念認為，神的預定包括人有限的自由意志的參與，即人能選擇回應或抗拒神的恩典。

改革宗面對的困難是：基督是為每一個人而死（提前二1-6，10），包括最終滅亡（沒有被神預定得救）的人（彼後二1）。改革宗對預定的解釋與神連愛子都願意犧牲的慈愛不符合。阿民念主義面對的困難是：神所預定的事怎麼成就？

我將解釋「中介知識」的觀點能解決這困難，並回應改革宗所提出的問題：「人如果有真正的決定，是否意味人有功勞？」、「使人得救的信心難道不是神所賜的？」和「人若能抗拒神的恩典會不會否定神的全能和主權？」。「中介知識」與聖經有關神的主權、神的全能、神的揀選、人的墮落和神的恩典的經文（如羅九13-33）相符合，是一個平衡神的主權與人的選擇的觀點。

**關鍵詞：**神的主權、自由意志、改革宗神學、阿民念主義、預定、中介知識