

Chosen by God

蒙神揀選



Romans 羅馬書 8 : 28 – 30 ; 9 : 8 – 18

Maryland Gospel Church 馬利蘭福音教會 5-15-22

If you think you are a Christian because you have made a decision for Christ, you are wrong.

The Biblical truth is: you have been chosen by God to be His child, to be saved in the “eternal past 亙古”, long before you were born, even before the universe came into being.

Today we will explore this mystery and the “Doctrine of Election 揀選的教義”

I have been preaching on the “Ordo Salutis ” (Order of Salvation 救恩的次序) since June last year.

I covered the salvation processes during the entire Christian life from being called and regenerated to glorification in eternity.

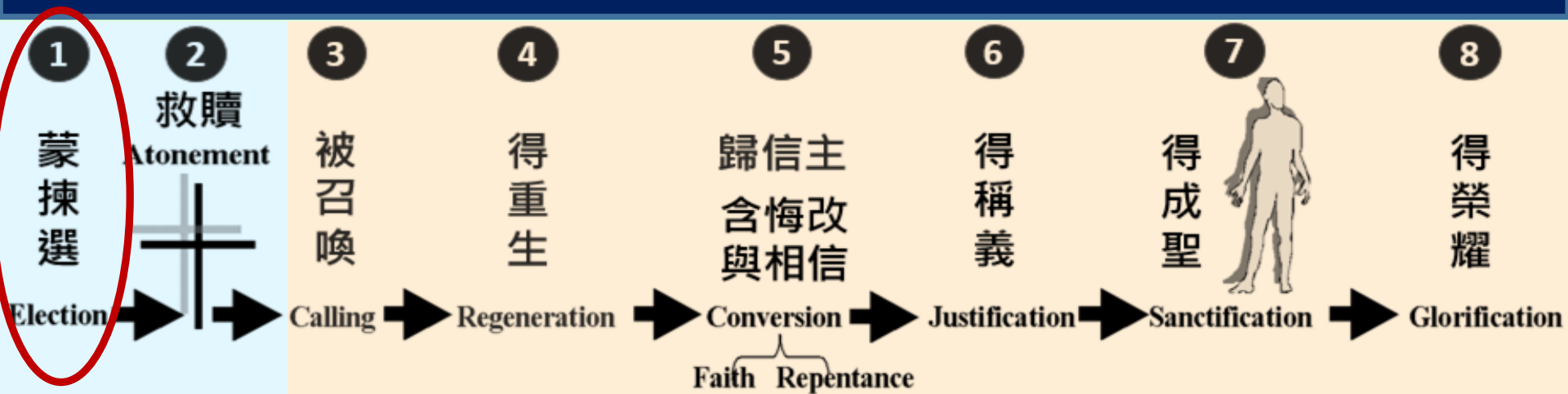
But salvation started long before we were born,
before Adam and Eve were created,
before God created the universe (Ephesians 以弗所書 1:4)
Before time “started” (在亙古以前) (Titus 提多書 1:2 NIV 當代譯本)

Salvation is in the eternal plan of God.

It started with a process call “Election 揀選”

The Order of Salvation

得救的次序



No time for the lower part of this slide

A eternal plan

Zacchaeus and Saul on the road to Damascus)

process

ver
nt

What is Election ?

什麼是揀選？

Election is a choice. Every four years Americans go to the poll and elect a president to lead the nation.



In our Christian faith, we have a different kind of election. We don't get to choose our leader. Instead our creator God chose the citizens for His kingdom and made them children in His family.

This election was God's choice made in the eternal past before God created the universe and time.

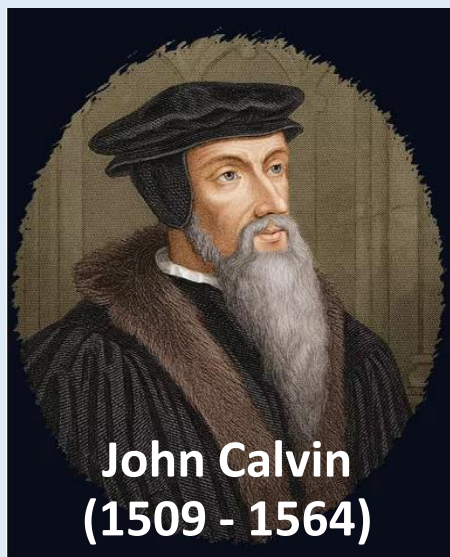
Another Controversial Subject 另一個具爭議的主題

When we talk about election, we are dealing with theological issues

1. Foreknowledge 預知論
2. Predestination 預定論
3. Free will 自由意志
4. Sovereignty of God 神的主權
5. God's grace & mercy 神的恩典和憐憫

These are controversial and difficult subjects debated throughout history between two camps in theology

Calvinism 加爾文主義



T U L I P
鬱金香
VS
珍珠
P E A R L

Arminianism 亞民念主義



Calvinism vs Arminianism 加爾文主義 與 亞民念主義

There are five main points in Calvinism, abbreviated by the acronym **TULIP** (加爾文主義有五個要點，英文縮寫為 **TULIP 鬱金香**)

Total depravity of man, 人類全然墮落

Unconditional election, 神無條件的揀選 (例: 雅各、以掃 羅9:10-21)

Limited atonement, 基督限定的代贖

Irresistible grace, 不可抗拒的恩典

Perseverance of the saints. 聖徒恆忍蒙保守

Arminianism takes exactly the opposite views of Calvinism. Its five main points are abbreviated by the acronym **PEARL** (亞民念主義也有五個要點，英文縮寫為 **PEARL 珍珠**)

Prevenient (preceding) grace of God 神先行的恩典

Election per free will of man, 神的揀選是基於預知人自由意志的選擇

Atonement for all mankind, 基督為救贖全人類而死

Resistible to God's grace of salvation 人可以抗拒神救贖的恩典

Liable to loss of salvation. 人可以得救後失去救恩

The 2nd. point in Calvinism & Arminianism concerns God's election of those who would be saved and is the subject matter of today's sermon

Two Views of God's Election 神揀選的兩個觀點

The concept of God electing those who will be saved isn't controversial. What is controversial is how and in what manner God chooses those who will be saved.

Throughout church history, there have been two main views on the doctrine of election (or predestination)

One view teaches that God, through His omniscience (神的全知), knows those who will place their faith and trust in Jesus Christ for their salvation.

On the basis of this divine foreknowledge, God elects these individuals. This is the Arminian view and is held by the majority of American evangelicals (美國福音派教會).

The second main view is the Augustinian / Calvinist view, essentially teaches that God not only divinely elects those who will have faith in Jesus Christ, but also divinely elects to grant to these individuals the faith to believe in Christ.

In other words, God's election unto salvation is not based on a foreknowledge of an individual's faith, but is based on the free, sovereign grace of the Almighty God. God elects people to salvation, and in time these people will come to faith in Christ because God has elected them.

Who Choose Whom ?

誰 選 擇 誰 ?

The difference boils down to this:
who has the ultimate choice in salvation—God or man?

Or, who is choosing whom?
Is it God choosing man or man choosing God?

In the first (Arminian) view, man has control; his free will is sovereign and becomes the determining factor in God's election.

God can provide the way of salvation through Jesus Christ, but man must choose Christ for himself in order to realize salvation

Ultimately, this view diminishes the biblical understanding of God's sovereignty. This view puts the Creator's provision of salvation at the mercy of the creature;

if God wants people in heaven, He has to hope that man will freely choose His way of salvation.

In reality, the Arminian view of election is no view of election at all, because God is not really choosing—He is only confirming. It is man who is the ultimate chooser.

Is Arminianism a Heresy ? 亞民念主義是異端嗎 ?

In this Q&A session, Pastor John MacArthur gave a very fair and accurate assessment of Arminianism

Is Arminianism a Heresy ?

阿民念主義是異端嗎 ?

約翰·麥克阿瑟
(John MacArthur)

Length : 6 minutes 25 seconds

視頻 https://www.youtube.com/watch?v=9yYzQoZ_e6w&t=5s **English + 中文字幕**

English video extracted from an hour long video (between 10:53 - 17:55 from start)

<https://www.youtube.com/watch?v=3xetkHvadJ0&t=1141s>

Does It Matter Who is Right 誰是對的重要嗎？

Once a Christian made a revealing statement in objection to studying the doctrine of election.

He said, “I don’t want to go to seminary, I just want to go to church.”

Hard doctrines are not for seminary classrooms only. Paul did not write the book of Romans to a seminary. He wrote it to the church of Jesus Christ.

The doctrine of election is certainly a difficult truth, but it is clearly written in the Scripture. Therefore It must be studied and understood.

Easy Christianity 敷衍的信仰 - To approach the Christian life and the weekly worship service with a lazy spiritual mindset is not only a disservice to you, it’s actually a superficial approach to God and what He has done in the work of saving grace. This causes both your understanding of God and your worship of God to be shallow.

Successful athletes put in hard work in the gym, remain committed to a good diet, and mentally push themselves in order to reach their goals. In the Christian life, if we approach the journey of faith with a lazy mindset, we will remain ignorant and shallow

The author of Hebrews told his readers they need to feed on solid food (hard to digest) to grow up instead of clinging to “milk & baby formula” and remain as babies (Heb. 來 5:11 – 6:2)

Why Did God Choose Me ? 神為何揀選了我？

Did God Choose Us
Because He Saw

Something Good



I remember a song called “Something Good” in my favorite childhood movie “The Sound of Music”

And the lyrics says “I must have done something good to deserve something good later in life.”

Arminian think God foresaw something good in His elect.
They say God foresaw their future faith in Jesus Christ.

But the Bible tells us saving faith is not inherent in man, It is a gift from God and Jesus Christ is the originator and finisher of that faith.

So we have nothing good in us that attracted God to choose us

Charles Spurgeon (司布真) said:

I never could find any reason in myself why God should have looked upon me with special love and choose me.”

People God Chose 神揀選的人

哥林多前書 1 Corinthians 1: 20-21, 26-29.

Where is the wise man?

Where is the scholar?

Where is the philosopher of this age?

智慧人在那裡。

文士在那裡。

這世上的辯士在那裡。

Has not God made foolish the wisdom of the world?

神豈不是叫這世上的智慧變成愚拙麼。

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.

世人憑自己的智慧、既不認識神、神就樂意用人所當作愚拙的道理、拯救那些信的人。這就是神的智慧了。

People God Chose 神揀選的人

Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth.

弟兄們哪、可見你們蒙召的、按著肉體有智慧的不多、有能力的不多、有尊貴的也不多。

But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong.

神卻揀選了世上愚拙的、叫有智慧的羞愧。
又揀選了世上軟弱的、叫那強壯的羞愧。

He chose the lowly things of this world and the despised things-- and the things that are not--to nullify the things that are,

神也揀選了世上卑賤的、被人厭惡的、以及那無有的、
為要廢掉那有的。

so that no one may boast before Him.

使一切有血氣的、在 神面前一個也不能自誇。

Purpose of God's Election 神揀選的目的

God's election is not an arbitrary choice as if there were no reasons why God chose some for eternal life but passed over others.

Election is “**according to the pleasure & purpose of God's will** 按著祂自己喜悅的美意” (Eph. 1:5; Rom 8:28; 9: 11; 2 Tim 2:19)

The basis of God's choice is “the mystery of His will 祂旨意的奧秘” and It was **according to His “purpose”** and “the counsel of His will” 按著祂的旨意和預定的計劃 (以弗所書 Ephesians 1:9,11)

God has divine purposes in choosing us:

- ① To manifest the riches of His glory thru us (羅 Rom. 9: 23,24),
 - ② To declare the praises of Him who called us (彼前 1 Pet 2:9),
 - ③ To bear fruits for Him (約 John 15:16),
 - ④ And to do the good works He prepared for us (弗 Eph. 2:10)
-

To achieve His purposes, God uses His sovereignty to make all things work for the good of those who love Him, who have been **called according to His purpose**. 神使萬事都互相效力、叫愛神的人得益處、就是**按祂旨意被召**的人 (羅 Rom. 8: 28)

The chief end of God's purpose in election is “to the praise of His glorious grace 使祂榮耀的恩典得著稱讚 (以弗所書 Ephesians 1: 6, 12)

Scriptures: Romans 8 : 28 -30

羅馬書第八章 28 - 30 節經文

Romans 8

28 And we know that in all things God works for the good of those who love him, who have been **called according to His purpose.** **29** For those God foreknew He also predestined to be conformed to the likeness of His Son,

I have asked brothers and sisters through the announcement to read these Scriptures beforehand due to our time constraint .

由於時間有限，我已通過報告請求弟兄姊妹們事先閱讀這些經文。

28 - 我們曉得萬事都互相效力、叫愛神的人得益處、就是按祂旨意被召的人。**29** 因為祂豫先所知道的人、就豫先定下效法祂兒子的模樣使祂兒子在許多弟兄中作長子。**30** 豫先所定下的人又召他們來。所召來的人、又稱他們為義。所稱為義的人、又叫他們得榮耀。

God's Election in Romans 8 Explained

解釋羅馬書第八章裏神的揀選

Two sermons ago, we looked at the “**5 Links in the Golden Chain of Redemption (救贖金鏈的五環)**” in Romans 8: 28 - 30

2 預定
PREDESTINED

4 稱義
JUSTIFIED

FOREKNEW
1 預知

CALLED
3 恩召

GLORIFIED
5 得榮耀

Foreknew

Predestined

Called

Justified

Glorified

God fore-set His heart on or foreloved
預先被神放在心內並被“預愛”

Marked out or ordained by God for salvation
被神蓋上印記和命定得救

He Calls:
(1) Outwardly
(2) Inwardly by

He declares them righteous on the ground

He will glorify them in the resurrection at

← God's predestination (election) is based on the previous link – His foreknowledge
神的預定(揀選)是基於前一環: 祂的預知

God's Election in Romans 8 Explained

解釋羅馬書第八章裏神的揀選

The word **foreknew** in [Romans 8:29](#) is not speaking of God's knowing the future. It speaks of **a predetermined love relationship** God decided to establish with those whom He would save.

The word know is often used in the Bible to describe an intimate or personal relationship between a man and a woman.

In a similar sense, before God created the heavens and earth, and a long time before we were even born, God "knew" His elect in a personal way and chose them to be His sheep.

Jesus said: "I am the good shepherd; I know my sheep and my sheep know me". His knowing them and choosing them is the reason they follow Him, not the other way around.

Jesus also said to others in John 10:26, "But you do not believe because you are not of My sheep."

The reason some people believe is because they belong to God. They were chosen for salvation, not based on the fact that they would one day believe.

The issue really is not whether or not God knows who will believe, but why some believe and others do not.

The answer to that is God chooses to have **mercy** on some and others He leaves them in their sinful rebellion.

Scriptures: Romans 9 : 8 - 18

羅馬書第九章 8 - 18 節 經 文

Romans 9 ⁸ In other words, it is not the natural children who are God's children, but it is the children of the promise who are counted as descendants. ⁹ For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son." ¹⁰ Not only that, but Rebekah's children had one and the same father, our father Isaac. ¹¹ Yet, before the twins were born or had done anything good or bad--in order that **God's purpose in election might stand: ¹² not by works but by Him who calls**--she was told, "The older will serve the

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由於時間有限，我已通過報告請求弟兄姊妹們事先閱讀這些經文。

display my power in you and that my name might be proclaimed in all the earth." ¹⁸ Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.

Scriptures: Romans 9 : 8 - 18

羅馬書第九章 8 - 18 節 經 文

羅馬書第九章 8-這就是說、肉身所生的兒女、不是 神的兒女。惟獨那應許的兒女、纔算是後裔。**9** 因為所應許的話是這樣說、『到明年這時候我要來、撒拉必生一個兒子。』**10** 不但如此、還有利百加、既從一個人、就是從我們的祖宗以撒懷了孕。**11** (雙子還沒有生下來、善惡還沒有作出來、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、『將來大的要服事小的

的惡平憫定為

I have asked brothers and sisters through announcement to read these Scriptures beforehand due to our time constraint .

由於時間有限，我已通過報告請求弟兄姊妹們事先閱讀這些經文。

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。

God's Election in Romans 9 Explained

解釋羅馬書第九章裏神的揀選

Throughout Romans 9, Paul systematically shows that God's sovereign election has been in force from the very beginning.

Paul begins with a crucial statement: "For not all who are descended from Israel are (true) Israel (the elect of God)" (Rom. 9:6)

Reviewing the history of Israel, Paul shows that God chose Isaac over Ishmael and Jacob over Esau.

Just in case anyone thinks that God was choosing these individuals based on the faith or good works they would do in the future

Paul added, "Though they [Jacob and Esau] were not yet born and had done nothing either good or bad – **in order that God's**

purpose of election might stand, not because of works but because **of Him (God) who calls**" --she (Rebecca, the mother pregnant with the twins) was told, "The older will serve the younger.

"Just as it is written: "Jacob I loved, but Esau I hated." (雙子還沒有生下來、善惡還沒有作出來、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) 神就對利百加說、『將來大的要服事小的。』正如經上所記、『雅各是我所愛的、以掃是我所惡的。』 (Romans 9:11),

Conclusion: "It does not, therefore, depend on man's will or effort, but on God who shows **mercy**." 可見神的揀選不是根據人的意志或努力，而是出於祂的**憐憫**。(Rom.羅馬書 9:16 – Other translations 別的翻譯)

Romans 9 Has Hard Truth to Accept

羅馬書第九章有難以接受的真理

Many Christians, pastors and theologians included, do not like Romans 9. It has some hard truths to accept

The biggest objection people have is the fairness issue. They say if election depends only on God and He only saves some but doesn't save the others. It is unfair.

When R. C. Sproul (史普羅牧師) the popular and favorite Reformed / Calvinist theologian was a young seminary student, he also find it difficult to accept the doctrine of God's sovereign grace in election 難以接受神在揀選中的主權恩典教義

But God kept on reminding Sproul thru a little card on his desk:

The little card says: "You are required to believe and to preach what the Bible says is true, not what you would like it to say is the truth. 你必須相信和傳講聖經所說的真理，而不是你希望它說是真的"

God already anticipated people's objections to the Biblical truth in the doctrine of election and He inspired Paul to write down these arguments:

- ① "It does not, therefore, depend on man's desire or effort, but on **God's mercy**"
- ② "**Therefore God has mercy on whom He wants to have mercy**, and He hardens whom He wants to harden"
- ③ "who are you, to talk back to God? shall what is formed say to him who formed it, 'Why did you make me like this?'" (羅馬書 Romans 9: 16, 18-21)

I am going to show a 7 minute video that address the fairness issue in God's election. This video comes in both English & Chinese versions We will show the Chinese versions first. If we don't have enough time, I will send out the English version afterwards. I apologize.

Let us first look at the Scriptures: Matthew 20: 1-15

Parable of the Vineyard Workers

R. C. Sproul



▶
葡萄园的工人

史普罗

Scriptures: Matthew 20 : 1 - 5

馬太福音第二十章 1 - 15 節 經文

馬太福音第二十章 葡萄園工人的比喻

1因為天國好像家主、清早去雇人、進他的葡萄園作工。**2**和工人講定、一天一錢銀子、就打發他們進葡萄園去。**3**約在已初出去、看見市上還有閒站的人。**4**就對他們說、你們也進葡萄園去、所當給的、我必給你們。他們也進去了。**5**約在午正和申初又出

去、
他作
雇我
說、
9約
了、
埋怨

I assume you have read the text for the Parable of the Vineyard Workers in Matthew 20:1-15

我假設你們已經讀過馬太福音 20:1-15 中
葡萄園工人的比喻

我們是六男六女又添一那後來的六做了六小時
你竟叫他們和我們一樣麼。**13**家主回答其中的一人說、朋友、我不虧負你。你與我講定的、不是一錢銀子麼。**14**拿你的走罷。我給那後來的和給你一樣、這是我願意的。**15**我的東西難道不可隨我的意思用麼。因為我作好人、你就紅了眼麼。

Scriptures: Matthew 20 : 1 - 15

馬太福音第二十章 1 - 15 節經文

Matthews 20

Parable of the Vineyard Workers

1 "For the kingdom of heaven is like a landowner who went out early in the morning to hire men to work in his vineyard.

2 He agreed to pay them a denarius for the day and sent them into his vineyard.

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5 So

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6 About the eleventh hour he went out and found still others standing

around. He asked them, 'Why have you been standing here all day long doing nothing?'

7 "'Because no one has hired us,' they answered. "He said to them, 'You also go and work in my vineyard.'

I assume you have read the text for the Parable of the Vineyard Workers in Matthew 20:1-15

**我假設你們已經讀過馬太福音 20:1-15 中
葡萄園工人的比喻**

Scriptures: Matthew 20 : 1 - 15

馬太福音第二十章 1 - 15 節經文

8 "When evening came, the owner of the vineyard said to his foreman, 'Call the workers and pay them their wages, beginning with the last ones hired and going on to the first.'

9 "The workers who were hired about the eleventh hour came and each received a denarius.

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I assume you have read the text for the Parable of the Vineyard Workers in Matthew 20:1-15

**我假設你們已經讀過馬太福音 20:1-15 中
葡萄園工人的比喻**

"But he answered one of them, 'Friend, I am not being unfair to you. Didn't you agree to work for a denarius?'

14 Take your pay and go. I want to give the man who was hired last the same as I gave you.

15 Don't I have the right to do what I want with my own money? Or are you envious because I am generous?'

葡萄園工人的比喻 (7分鐘簡略版)



葡萄園的工人

史普罗

7分鐘簡略版 <https://1drv.ms/v/s!AtAhKYlhO9stg1dXjLb5xHXcrfLT?e=xKzEGp>

23分鐘原整版 https://www.youtube.com/watch?v=Qgcn_8BgYNA&t=1138s

English
abridged
version



葡萄园的工人

史普罗

<https://1drv.ms/v/s!AtAhKYlhO9stg1dXjLb5xHXcrfLT?e=xKzEGp>

7 minutes abridged version

Why the Doctrine of Election is Important

為什麼揀選的教義很重要

Quotations from [Unexpected Reasons Why the Doctrine of Election is Important by James Rosenquist](#)
link →

Please
read the
whole
article

Is the doctrine of election (also referred to as predestination) relevant or irrelevant for the Christian life?

Is it just something that theologians argue about or is it important in shaping your Christian character?

For many, the doctrine of election is an irrelevant doctrine,

But the doctrine of election is a glorious truth revealed to us by God in His Scriptures and touches the life of a Christian in a myriad of ways from worship to ministry to growth in godliness.

“The doctrine of election, like every truth about God, involves mystery and sometimes stirs controversy. But in Scripture it is a pastoral doctrine, brought in to help Christians see how great is the grace that saves them, and to move them to humility, confidence, joy, praise, faithfulness, and holiness in response.”
– **J.I. Packer, Concise Theology** (a famous theologian)

Why the Doctrine of Election is Important

為什麼揀選的教義很重要

The pastor who intent on proclaiming the “whole counsel of God (神全部完整的計劃/一切的旨意)” (Acts 徒 20:27) and fulfilling his God ordained mandate to present his congregation perfect in Christ (把會眾完完全全的帶到基督面前) must recognize how the doctrine of election builds up a Christian’s character, ministry, and worship.

The Christian desiring to know God and His ways also should not neglect this doctrine as, without it, one cannot fully understand why salvation by grace truly is an undeserved gift from God.

A Christian’s worship is anemic without understanding that God elects primarily to reveal His glory

The doctrine of election reminds the Christian that his proper relationship to God is that of a creation chosen to worship his Creator, that God chose him to be “to the praise of His glory” (以弗所書 Ephesians 1:12).

Election turns the Christian away from self-centeredness to gaze upon God, the focal point of all existence.

Since worship is the goal of all creation (啟示錄 Rev. 4:11), there is no truth more relevant to the Christian than the doctrine of election.

Election points the Christian to the purpose of life, to bring God praise and glory.

The doctrine of election is not intended to cause division nor disunity; therefore, we should put aside this fear.

Instead, a proper understanding of election causes Christians to become more like Christ in their humility, thankfulness, joy and obedience.

Additionally, there should be no fear that a right understanding of election will stifle evangelism.

Divine election does not undermine or negate the importance of evangelism and prayer. Election is what assures us that our evangelism will be successful (Acts 18:1-11).

Christians who understand this doctrine know they have been chosen by God to proclaim the gospel to whoever they can, since this proclamation is God's means of bringing salvation to the elect.

Finally, Christians armed with the knowledge of election understand their ultimate purpose in life is to worship God and bring Him glory.

There is nothing more relevant for the church today than to reexamine the doctrine of election and discover all the marvelous works God intends to accomplish in His people through this great truth.

Response Song - time permitting
回應詩歌 (時間許可的話)

Why Have You Chosen Me
(English version)

https://www.youtube.com/watch?v=XkV5sdHy_5g

【 祢 為 何 揀 選 我 】

Chosen by God

蒙神揀選



Romans 羅馬書 8 : 28 – 30 ; 9 : 8 – 18

Maryland Gospel Church 馬利蘭福音教會 5-15-22