

伯克富，《系統神學》  
Louis Berkhof, SYSTEMATIC THEOLOGY  
詳細大綱 DETAILED OUTLINE

第一部分 PART ONE  
上帝論 THE DOCTRINE OF GOD

**THE BEING OF GOD**

The Existence of God  
The Knowability of God  
Relation of the Being and Attributes of God  
The Names of God  
The Attributes of God in General  
The Incommunicable Attributes  
The Communicable Attributes  
The Holy Trinity

**THE WORKS OF GOD**

The Divine Decrees in General  
Predestination  
Creation in General  
Creation of the Spiritual World  
Creation of the Material World  
Providence

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第一部分 PART ONE  
上帝論 THE DOCTRINE OF GOD

上帝的存有 THE BEING OF GOD

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- D. 哲學史中對上帝存在的『證據』 The So-Called Rational Proofs for the Existence of God
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  2. 宇宙觀的論據。The Cosmological Argument
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  - 3. 經院主義 Scholasticism
  - 4. 宗教改革領袖：路德，加爾文 The Reformers – Luther and Calvin
  - 5. 黑格爾與士萊馬赫影響下的臨在神學 Hegel and Schleiermacher's Influence: Immanence Theology
  - 6. 巴特 Barth
  - 7. 改革宗立場 Reformed Theology
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  - 2. 休謨 Hume
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  - 6. 其他形式的不可知論 Other forms of agnosticism
    - a. 人的知識都是類比知識。Man knows only by analogy.
    - b. 人只知道他等完全掌握的事物。Man really knows only what he can grasp in its entirety.
    - c. 所有對上帝的斷言都是反面的，因此並沒有提供真正對上帝的知識。All predicates of God are negative and therefore furnish no real knowledge.
    - d. 我們所有的知識對認知的主體來說都是相對的。All our knowledge is relative to the knowing subject.
  - 7. 巴特的立場乃是不可知論的一種。Barth's position as a species of agnosticism.
- C. 上帝的自我啓示乃認識上帝的先決條件 Self-Revelation the Pre-requisite of all Knowledge of God
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  - 2. 與生俱來的對上帝的知識，和獲得的知識。Innate and acquired knowledge of God (*cognito insita* and *acquista*).
  - 3. 普遍啓示於特殊啓示。General and special revelation.

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  - 6. 宗教改革領袖們 Reformers
  
- B. 認識上帝的存有的可能性 The Possibility of Knowing the Being of God
  
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  - 4. 耶和華於萬軍之耶和華。Yahweh and Yahweh Tsebhaoth.
    - a. 以色列的全軍。The armies of Israel.
    - b. 中眾星。The stars.
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- C. 《新約聖經》中上帝的名字及其意義 The New Testament Names and Their Meaning
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  - 2. 主。Kurios.
  - 3. 父。Pater.

## V. 上帝的屬性：概論 THE ATTRIBUTES OF GOD IN GENERAL (pp. 52-56)

- A. 上帝屬性：名詞的檢討 Evaluation of the Terms Used  
『屬性』的觀念。"Attributes."
  
- B. 如何確認上帝的屬性 Method of Determining the Attributes of God
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  - 2. 現代『經驗取向』的神學。Modern experimental theology.
  - 3. 黎敕爾。Ritschl.
  - 4. 批判：以人的經驗為出發點。Critique: Human experience as starting point.
  - 5. 出發點：上帝在《聖經》裏的自我啓示。Starting point: God's self-revelation in Scripture.
  
- C. 對上帝屬性分類的建議 Suggested Division of the Attributes
  - 1. 自然屬性於道德屬性。Natural and moral attributes.
  - 2. 絕對屬性與相對屬性。 Absolute and relative attributes.
  - 3. 臨在屬性與原在屬性。Immanent or intransitive and emanent or transitive attributes.
  - 4. 不可傳遞的屬性與可傳遞的屬性。Incommunicable and communicable attributes.

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  3. 黑格爾。Hegel.
  4. Bradley.
- A. 上帝的自存性 The Self-Existence of God
1. 自存性。Aseitas: self-originated.
  2. 獨立性。Independentia: independence.
- B. 上帝的不能變性 The Immutability of God
1. 解釋。Exposition.
  2. 駁斥伯拉糾主義與阿亞米念主義。Over against Pelagian and Arminian doctrine.
  3. 駁斥泛神論。Over against Pantheistic notion.
  4. 駁斥當代神學：上帝是一位有限，掙扎，逐漸成長的上帝。Over against present tendency: a finite, struggling, gradually growing God.
- C. 上帝的無限性 The Infinity of God
1. 上帝的道德完美性。His absolute perfection.
  2. 上帝的永恆性。His eternity.
  3. 上帝的廣大性。His immensity.
- D. 上帝的統一性 The Unity of God
1. 上帝的單一性。The unitas singularitatis.
  2. 上帝的純一性（不可分開）。The unitas simplicitatis.

**VII. 上帝可傳遞的屬性：上帝是有位格的靈 THE COMMUNICABLE ATTRIBUTES  
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邏輯上的『絕對』觀念。Logical view of the Absolute.

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**A. 上帝是靈 The Spirituality of God**

**B. 上帝的知識屬性 Intellectual Attributes**

1. 上帝的知識。The knowledge of God.

a. 上帝知識的本質。Its Nature.

b. 上帝知識的範圍。Its Extent.

2. 上帝的智慧。The wisdom of God.

3. 上帝為真理。The veracity of God.

**C. 上帝的道德屬性 Moral Attributes**

1. 上帝的良善。The Goodness of God.

a. 上帝對受造之物的一般慈愛。The goodness of God towards His creatures in general.

b. 上帝的愛。The love of God.

c. 上帝的恩典。The grace of God.

d. 上帝的憐憫。The mercy of God.

e. 上帝的忍耐。The longsuffering of God.

2. 上帝的聖潔。The Holiness of God.

a. 上帝聖潔的本質。Its Nature.

b. 上帝聖潔的彰顯。Its Manifestation.

3. 上帝的公義。The Righteousness of God.

a. 公義的基本觀念。The fundamental idea of righteousness.

b. 關於上帝的公義須作的分辨。Distinctions applied to the justice of God.

**D. 上帝主權的層面 Attributes of Sovereignty**

1. 上帝主權的旨意。The Sovereign Will of God.

a. 上帝的旨意：總論。The will of God in general.

b. 關於上帝的旨意的分辨。Distinctions applied to the will of God.

c. 上帝的旨意的自由性。The freedom of God's will.

d. 上帝的旨意與罪的关系。God's will in relation to sin.

2. 上帝主權的大能。The Sovereign Power of God.



## VIII. 三位一體的教義 THE HOLY TRINITY (pp. 82-99)

- A. 歷史中的三位一體教義 The Doctrine of the Trinity in History
1. 宗教改革之前。The Pre-Reformation Period.
    - a. 猶太人。Jews.
    - b. 特土良。Tertullian.
    - c. 俄利根。Origen.
    - d. 亞流主義。Arians.
    - e. 神格唯一論。Monarchianism.
    - f. 形式主義。Modalism.
    - g. 神的一性論。Monophysites.
    - h. 唯名主義。Nominalists.
    - i. 尼西亞信經。Council of Nicea.
    - j. 君斯坦丁堡信經。Council of Constantinople.
    - k. 奧古斯丁。Augustine.
  2. 宗教改革之後。The Post-Reformation Period.
    - a. 亞米念主義。Arminians.
    - b. 克拉克。Clarke.
    - c. Swedenborg.
    - d. 黑格爾。Hegel.
    - e. 士萊馬赫。Schleiermacher.
    - f. 蘇西尼主義。Socinians.
    - g. Unitarians.
    - h. 新正統神學：布倫納，巴特。Brunner, Barth.
- B. 上帝：三而一 God as Trinity in Unity
1. 上帝的位格性與三位一體 The Personality of God and the Trinity.
  2. 三位一體教義的聖經根據 Scriptural Proof for the Doctrine of the Trinity.
    - a. 舊約經文 Old Testament proofs.
    - b. 新約經文 New Testament proofs.
  3. 詮述三位一體的教義 Statement of the Doctrine of the Trinity.
    - a. 上帝的存有中，有一個不可分割的本質。There is in the Divine Being but one indivisible essence (*ousia, essentia*).
    - b. 在此上帝一個的存有裡，有三個位格，或三個個別的存在形式：父，子，聖靈。In this one Divine Being there are three Persons or individual subsistences, Father, Son, and Holy Spirit.
    - c. 上帝整體的，不可分割的本質是同樣地屬於每一個位格的。The whole undivided essence of God belongs equally to each of the three persons.

- d. 上帝存有中三個位格的存在形式與運作，乃有一定的次序。The subsistence and operation of the three persons in the divine Being is marked by a certain definite order.
  - e. 三位位格每一位有一些『位格屬性』，以致能彼此分辨。There are certain personal attributes by which the three persons are distinguished.
  - f. 教會承認相信三位一體的教義乃是超越任的理解的奧祕。The Church confesses the Trinity to be a mystery beyond the comprehension of man.
4. 各種試圖解釋三位一體的比喻。Various Analogies Suggested to Shed Light on the Subject.
- a. 從非生物自然界或植物界的比喻。Analogies from inanimate nature or from plant life.
  - b. 從人的生命的比喻。Analogies from the life of man.
  - c. 從愛的本質的比喻。Analogy from the nature of love.

### C. 上帝的三個位格 The Three Persons Considered Separately

1. 聖父，三位一體的第一位格。The Father or the First Person in the Trinity.
  - a. 稱上帝為『父』。The name "Father" as applied to God.
  - b. 聖父的獨特特性。The distinctive property of the Father.
  - c. 聖父的特別外在工作。The *opera ad extra* ascribed more particularly to the Father.
2. 聖子，三位一體的第二位格。The Son or the Second Person in the Trinity.
  - a. 稱第二位格為『聖子』。The name "Son" as applied to the second person.
    - (1) 形而上學上的意義。In a metaphysical sense.
    - (2) 職位或彌賽亞方面的意義。In an official or Messianic sense.
  - b. 聖子位格上的存在形式。The personal subsistence of the Son.
  - c. 聖子永恆裡受生。The eternal generation of the Son.
  - d. 聖子的神性。The deity of the Son.
  - e. 聖子在三位一體上帝的計劃中的地位。The place of the Son in the economic Trinity.
3. 聖靈，三位一體的第三位格。The Holy Spirit or the Third Person in the Trinity.
  - a. 稱第三位格為『聖靈』。The name applied to the third person of the Trinity.
  - b. 聖靈是位格。The personality of the Holy Spirit.
  - c. 聖靈與聖父，聖子的關係。The relation of the Holy Spirit to the other persons in the trinity.
  - d. 聖靈的神性。The deity of the Holy Spirit.
  - e. 聖靈在三位一體上帝的計劃中的工作。The work of the Holy Spirit in the divine economy.

## 上帝的作為 THE WORKS OF GOD

### I. 上帝的預旨：概論 THE DIVINE DECREES IN GENERAL (pp. 100-108)

- A. 神學中上帝預旨的教義 The Doctrine of the Decrees in Theology
  - 1. 改革宗神學。Reformed Theology.
  - 2. 路德宗神學。Lutheran Theology.
  - 3. 亞米念派神學。Arminian Theology.
  
- B. 上帝的預旨：《聖經》中的名詞 Scriptural Names for the Divine Decrees
  - 1. 《舊約聖經》所用的名詞。Old Testament Terms.
  - 2. 《新約聖經》所用的名詞。New Testament Terms.
  
- C. 上帝預旨的本質 The Nature of the Divine Decrees
  - 1. 上帝的預旨是一個。The Divine Decree is One.
  - 2. 上帝的預旨與上帝的知識的關係。The Relation of the Decree to the Knowledge of God.
  - 3. 上帝的預旨與上帝，和與人都有關。The Decree Relates to Both God and Man.
  - 4. 上帝對某一作為的預旨，與作為本身是兩碼事。The Decree to Act is Not the Act Itself.
  
- D. 上帝預旨的特性 The Characteristics of the Divine Decrees
  - 1. 預旨是建立在上帝的智慧上。It is Founded in Divine Wisdom.
  - 2. 是永恆的。It is Eternal.
  - 3. 是有效的。It Is Efficacious.
  - 4. 是不能變的。It is Immutable.
  - 5. 是無條件，或絕對的。It is Unconditional or Absolute.
  - 6. 是普世性的，或包含萬物的。It is Universal or All-Comprehensive.
  - 7. 預旨與罪的關係：預旨的容許性。With Reference to Sin It is Permissive.
  
- E. 反對上帝預旨的論據 Objections to the Doctrine of the Decrees
  - 1. 與人的道德自由不一致。It is Inconsistent with the Moral Freedom of Man.
  - 2. 抹殺人的努力的一切原動力。It Takes Away All Motives for Human Exertion.
  - 3. 等於說上帝是罪的作成者。It Makes God the Author of Sin.

## II. 預定的教義 PREDESTINATION (pp. 109-125)

- A. 歷史中上帝預定的教義 The Doctrine of Predestination in History
1. 早期教父 Early Church Fathers
  2. 伯拉糾 Pelagius
  3. 奧古斯丁 Augustine
  4. 半伯拉糾主義者 Semi-Pelagians
  5. Gottschalk
  6. 中古時期的羅馬天主教 Roman Catholic Church in the Middle Ages
  7. 阿奎拿 Thomas Aquinas – Augustinianism
  8. 半伯拉糾主義 Molinas – Semi-Pelagianism
  9. 十六世紀宗教改革領袖 16<sup>th</sup> Century Reformers
  10. 路德 Luther
  11. 加爾文 Calvin
  12. 改革宗的信經：多特信經 Reformed Confessions – Canons of Dort
  13. 士萊馬赫以來的預定教義 Doctrine of Predestination Since Schleiermacher
  14. 現代自由派神學 Modern Liberal Theology
  15. 巴特 Karl Barth
- B. 預定：《聖經》中的名詞 Scriptural Terms for Predestination
1. The Hebrew Word yada' and the Greek words ginoskein, proginoskein, and prognosis.
  2. The Hebrew word bachar and the Greek words eklegesthai and ekloge.
  3. The Greek words proorizein and proorismos.
  4. The Greek words protithenai and prosthesis.
- C. 預定的作成者與目的 The Author and Objects of Predestination
1. 預定的作成者。The Author.
  2. 預定的對象。The Objects of Predestination.
    - a. 全人類，義人與惡人。All men, both good and evil.
    - b. 所有天使，義的與邪惡的。The angels, both good and evil.
    - c. 中保基督。Christ as Mediator.
- D. 預定的部分 The Parts of Predestination
1. 揀選。Election.
    - a. 《聖經》關與揀選的觀念。The Biblical Idea of Election.
    - b. 揀選的特性。The Characteristics of Election.
      - (1) 揀選表達了上帝主權的旨意，祂的屬神的美意。Election is an expression of the sovereign will of God, His divine good pleasure.

- (2) 上帝的揀選是不能變的，因此人的得救是確定的。It is immutable, and therefore renders the salvation of the elect certain.
  - (3) 揀選是永恆的，即是，上帝從永恆就揀選了。It is eternal, that is, from eternity.
  - (4) 揀選是無條件的。It is unconditional.
  - (5) 揀選是不能抗拒的。It is irresistible.
  - (6) 人不能控告上帝的揀選是不公平的。It is not chargeable with injustice.
  - c. 揀選的目的。The Purpose of Election.
    - (1) 次要的目的，乃是選民的救贖。The proximate purpose is the salvation of the elect.
    - (2) 至終的，是上帝的榮耀。The final aim is the glory of God.
  - 2. 上帝預定非選民沉淪。Reprobation.
    - a. 詮述此教義。Statement of the Doctrine.
    - b. 此教義的根據。Proof for the Doctrine of Reprobation.
- E. 墮落前主義與墮落後主義 Supra- and Infralapsarianism
- 1. 問題的癥結。The Exact Point at Issue.
    - a. 消極來說，兩者的差別不在於：Negatively, the difference is not found:
      - (1) 上帝預旨在時間上次序的不同看法。In divergent views respecting the temporal order of the divine decrees.
      - (2) 一個基本上的差異：人類的墮落是否上帝所預旨的，或只不過是上帝所預知的。In any essential difference as to whether the fall of man was decreed or was merely the object of divine foreknowledge.
      - (3) 一個基本上的差異：上帝的預旨是否容許罪。In any essential difference as to the question, whether the decree relative to sin is permissive.
    - b. 積極來說，兩者的差別在於：Positively, the difference does concern:
      - (1) 預定的範圍。The extent of predestination.
      - (2) 上帝預旨在邏輯上的次序。The logical order of the decrees.
      - (3) 預定中位格因素的範圍，是否涉及創造與墮落的預旨。The extension of the personal element of predestination to the decrees to create and to permit the fall.
  - 2. 墮落前主義的立場。The Supralapsarian Position.
    - a. 支持墮落前主義的四種論據。Four Arguments in Favor of It.
    - b. 五種反對的論據。Five Objections to It.
  - 3. 墮落後主義的立場。The Infralapsarian Position.
    - a. 支持墮落後主義的四種論據。Four Arguments in Favor of It.
    - b. 四種反對的論據。Four Objections to It.
  - 4. 結論。Concluding Remarks.

### III. 創造論：概論 CREATION IN GENERAL (pp. 126-140)

- A. 歷史中的創造論 The Doctrine of Creation in History
  - 1. 希臘哲學。Greek Philosophy.
  - 2. 早期教父。Early Church Fathers.
  - 3. 俄利根。Origen.
  - 4. 三位一體教義的爭辯。Trinitarian Controversy.
  - 5. 奧古斯丁。Augustine.
  - 6. 經院主義者。Scholastics.
  - 7. 宗教改革領袖。Reformers.
  - 8. 後宗教改革的文獻。Post-Reformation Literature.
  - 9. 十八世紀的泛神論與唯物論。18<sup>th</sup> Century: Pantheism and Materialism.
  - 10. 現代神學。Modern Theologians.
  
- B. 創造論：《聖經》的證據 Scriptural Proof for the Doctrine of Creation
  
- C. 創造的觀念 The Idea of Creation
  - 引言。Introduction.
  - 1. 創造是三位一體上帝的作為。Creation is an Act of the Triune God.
  - 2. 創造是上帝自由（主權）的作為。Creation is a Free Act of God.
  - 3. 創造是上帝在時間中的作為。Creation is a Temporal Act of God.
    - a. 《聖經》在這方面的教導。The Teaching of Scripture On This Point.
    - b. 此教義的難處。Difficulties Which Burden This Doctrine.
    - c. 解決此問題的建議。Suggested Solutions of the Problem.
    - d. 從哪方向尋求解決。Direction in Which the Solution Should Be Sought.
  - 4. 創造的作為，就是從無生有。Creation is an Act By Which Something is Brought Forth Out of Nothing.
    - a. 創造的教義是絕對獨特的。The Doctrine of Creation is Absolutely Unique.
    - b. 《聖經》中關與『創造』所用的詞匯。Scriptural Terms for “to Create.”
    - c. 『從無創造』的意義。Meaning of the Term “Creation Out of Nothing.”
    - d. 『從無創造』的《聖經》根據。Scriptural Basis for the Doctrine of Creation Out of Nothing.
  - 5. 創造賜予世界一個獨特，而依賴上帝的存在。Creation Gives the World a Distinct, Yet Always Dependent Existence.
    - a. 世界的存在是獨特的。The World Has a Distinct Existence.
    - b. 世界是完全依賴上帝而存在的。The World is Always Dependent on God.
  - 6. 上帝創造的至終目的。The Final End of God in Creation.
    - a. 人，或人類的幸福。The Happiness of Man or of Humanity.
    - b. 宣告上帝的榮耀。The Declarative Glory of God.

- c. 反對『上帝的榮耀乃是創造的至終目的』的論據。Objections to the Doctrine That the Glory of God is the End of Creation.
- (1) 上帝計劃創造宇宙是自私的。It makes the scheme of the universe a selfish scheme.
  - (2) 上帝創造宇宙，違背了祂的自存性與獨立性。It is contrary to God's self-sufficiency and independence.

D. 關於世界起源的不同理論 Divergent Theories Respecting the Origin of the World

1. 二元論。The Dualistic Theory.
2. 放射論（不同版本）。The Emanation Theory in Various Forms.
3. 進化論。The Theory of Evolution.

#### IV. 靈界的創造 CREATION OF THE SPIRITUAL WORLD (pp. 141-149)

- A. 歷史中的天使論 The Doctrine of Angels in History
1. 早期教會與早期教父。Early Church and Early Church Fathers.
  2. 天使的三個層次。Three Classes of Angels: Dionysius the Areopagite.
  3. 奧古斯丁。Augustine.
  4. 老底嘉會議。The Council of Laodicea.
  5. 中古時期。Middle Ages
  6. 經院主義。Scholasticism.
  7. 經院主義：阿奎那主義與司可脫主義。Scholastics: Thomists and Scotists.
  8. 宗教改革：路德與加爾文。Reformation: Luther and Calvin.
  9. 基督新教的神學家。Protestant Theology: Zanchius and Grotius.
  10. 《比利時信條》。Belgic Confession.
  11. 天主教與基督教神學至今。Roman Catholic and Protestant Theologians up to present time.
  12. Swedenborg.
  13. 十八世界理性主義。18<sup>th</sup> Century Rationalism.
  14. 現代自由派神學。Modern Liberal Theology.
- B. 天使的存在 The Existence of Angels
- C. 天使的本質 The Nature of Angels
1. 天使與上帝有別，是被造的存有物。In Distinction from God They Are Created Beings.
  2. 天使是屬靈的存有物，並不需要身體。They Are Spiritual and Incorporeal Beings.
  3. 天使是有理性，道德性，不朽的存有物。They Are Rational, Moral, and Immortal Beings.
  4. 有些天使是聖潔的，有些是邪惡的。They Are Partly Good and Partly Evil.
- D. 天使的數目與等級 The Number and Organization of Angels
1. 天使的書目。Their Number.
  2. 天使的等級。Their Orders.
    - a. 居路伯。Cherubim.
    - b. 撒拉非。Seraphim.
    - c. (空中)掌權的，有位的，等。Principalities, Powers, Thrones, and Dominions.
    - d. 加伯列與米高。Gabriel and Michael.
- E. 天使的事奉 The Service of the Angels



- 1 . 他們一般的事奉。 Their Ordinary Service.
- 2 . 他們特殊的事奉。 Their Extraordinary Service.

F. 邪惡的天使 The Evil Angels

- 1 . 他們的起源。 Their Origin.
- 2 . 他們的首領。 Their Head.

## V. 物質世界的創造 CREATION OF THE MATERIAL WORLD (pp. 150-164)

- A. 創造：《聖經》的記載 The Scriptural Account of Creation
  1. 《聖經》從什麼角度看創造大工。 The Point of View from Which the Bible Contemplates the Work of Creation.
  2. 創造記載的起源。 The Origin of the Account of Creation.
  3. 如何解釋《創世記》1: 2。 The Interpretation of Genesis 1:2.
  
- B. 每一天的創造大工 The Hexaemeron, or the Work of the Separate Days
  1. 『一日』是指一段漫長的時期的理論。 Consideration of the Theory that They Were Long Periods of Time.
  2. 『一日』就指是二十四小時的理論。 Consideration of the View That They Were Literal Days.
  3. 每一日的工作。 The Work of the Separate Days.
    - a. 第一日。 The first day.
    - b. 第二日。 The second day.
    - c. 第三日。 The third day.
    - d. 第四日。 The fourth day.
    - e. 第五日。 The fifth day.
    - f. 第六日。 The sixth day.
    - g. 第七日。 The seventh day.
  4. 《創世記》第二章不是創造的不同記載。 No Second Account of Creation in Genesis 2.
  5. 調和《聖經》關於創造的記載與科學的發現。 Attempts to Harmonize the Narrative of Creation With the Findings of Science.
    - a. 『理想』解經或寓意解經。 The ideal or allegorical interpretation.
    - b. 現代哲學的『神話』理論。 The mythical theory of modern philosophy.
    - c. 『復原』論。 The restitution theory.
    - d. 『協同』論。 The concordistic theory.
  6. 創造的教義與進化理論。 The Doctrine of Creation and the Theory of Evolution.
    - a. 進化論的理論不能取代創造的教義。 The theory of evolution cannot take the place of the doctrine of creation.
    - b. 自然主義的進化論不符合《聖經》關於創造的記載 The theory of naturalistic evolution is not in harmony with the narrative of creation.
    - c. 自然主義的進化論的基礎不穩固，不能解釋所有事實。 The theory of naturalistic evolution is not well established and fails to account for the facts.
    - d. 自然主義的進化論，從《聖經》的角度來看，缺乏可信性。 Theistic evolution is not tenable in the light of Scripture.

## VI. 護理的教義 PROVIDENCE (pp. 165-178)

### A. 護理的教義：概論 Providence in General

1. 護理教義的歷史。History of the Doctrine of Providence.
  - a. 希臘哲學與基督教會。Epicurean View, Stoic View vs. the Christian Church.
  - b. 早期教父。Early Church Fathers.
  - c. 奧古斯丁。Augustine.
  - d. 中古時期。The Middle Ages.
  - e. 伯拉糾與伯拉糾主義。Pelagianism and Semi-Pelagianism.
  - f. 經院主義：阿奎拿與司可脫。Scholastics: Thomas Aquinas and Duns Scotus.
  - g. 宗教改革：路德，加爾文。Reformers: Luther and Calvin.
  - h. 蘇西尼主義與阿米念主義。Socinians and Arminians.
  - i. 十八，十九世紀：自然神論與泛神論。18<sup>th</sup> and 19<sup>th</sup> Centuries: Deism and Pantheism.
  - j. 現代自由派神學。Modern Liberal Theology.
2. 護理的觀念。The Idea of Providence.
3. 關與護理本質的誤解。Misconceptions Concerning the Nature of Providence.
  - a. 自然神論的護理觀念。The deistic conception of divine providence.
  - b. 泛神論的護理觀念。The pantheistic view of divine providence.
4. 上帝護理的對象。The Objects of Divine Providence.
  - a. 《聖經》在這方面的教導：護理涉及：The teachings of Scripture on this point: God's Providence:
    - (1) 宇宙的整體。Over the universe at large.
    - (2) 物質世界。Over the physical world.
    - (3) 動物界。Over the brute creation.
    - (4) 列國。Over the affairs of nations.
    - (5) 人的出生，與今生的命運。Over man's birth and lot in life.
    - (6) 人生的外在成敗。Over the outward success and failures of men's lives.
    - (7) 似乎偶然與微小的事情。Over things seemingly accidental or insignificant.
    - (8) 保護義人。In the protection of the righteous.
    - (9) 供應上帝子民的需要。In supplying the wants of God's people.
    - (10) 對禱告的回覆。In giving answers to prayer.
    - (11) 暴露與懲罰惡人。In the exposure and punishment of the wicked.
  - b. 一般護理與特殊護理。General and special providence.

### B. 宇宙的保存 Preservation

1. 保存的教義的根據。Basis for the Doctrine of Preservation.
  - a. 直接證據。Direct proof.

- b. 間接推理。Inferential proof.
  - 2. 關於上帝保存的正確觀念。The Proper Conception of Divine Preservation.
  - 3. 關於上帝保存的錯誤觀念。Erroneous Conceptions of Divine Preservation.
    - a. 保存是完全負面的。That it is purely negative.
    - b. 保存乃不斷的創造。That it is a continuous creation.
- C. 同時發生論 Concurrency
- 1. 『同時發生』的觀念，與其《聖經》根據。The Idea of Divine Concurrency and Scriptural Proof for It.
    - a. 定義與解釋。Definition and explanation.
    - b. 『同時發生』的《聖經》根據。Scriptural proof for divine concurrence.
  - 2. 應當避免的錯誤。Errors That Should Be Avoided.
    - a. 只是能力的傳遞；在任何意義上，上帝並沒有決定這個動作。That it consists merely in a general communication of power, without determining the specific action in any way.
    - b. 這種同時發生論的說法，等於相信人作事情的一部分，上帝作事情的一部分。That it is of such a nature that man does part of the work and God a part.
    - c. 上帝的作為於被造物的作為是互聯的。That the work of God and that of the creature in concurrence are co-ordinate.
  - 3. 『同時發生』的特質。Characteristics of the Divine Concurrency.
    - a. 是事先的，是先決的，不過不是從時間上理解，乃是邏輯上。It is previous and pre-determining, not in a temporal but in a logical sense.
    - b. 也是同步發生。It is also a simultaneous concurrence.
    - c. 最後，是直接的『同時發生』。It is, finally, an immediate concurrence.
  - 4. 『同時發生』與罪。The Divine Concurrency and Sin.
- D. 上帝的掌管 Government
- 1. 上帝掌管的本質。Nature of the Divine Government.
    - a. 上帝，身為宇宙的君王，的掌管。It is the government of God as King of the universe.
    - b. 上帝的掌管，乃適合祂所掌管的被造物的本質。It is a government adapted to the nature of the creatures which He governs.
  - 2. 上帝掌管的範圍。The Extent of the Government.
- E. 特殊的護理，或神蹟 Extraordinary Providence or Miracles
- 1. 神蹟的本質。The Nature of Miracles.
  - 2. 神蹟的可能性。The Possibility of Miracles.
  - 3. 《聖經》中神蹟的目的。The Purpose of the Miracles of Scripture.

## 上帝的存在 THE EXISTENCE OF GOD

(Louis Berkhof, *Systematic Theology*, pp. 19-28.)

### E. 上帝論在教義神學的地位 PLACE OF THE DOCTRINE OF GOD IN DOGMATICS

系統神學從上帝論開始；原因：神學＝對上帝系統的認識；萬物出於祂，藉着祂；歸於祂  
因此我們應期待，神學從頭到尾都是對上帝的認識

第一個題目＝上帝論，直接探索上帝；其他題目：比較間接探索

DOGMATICS BEGIN WITH DOCTRINE OF GOD – GOOD REASON FOR IT:

REASON: THEOLOGY = SYSTEMATIZED KNOWLEDGE OF GOD,  
OF WHOM, THROUGH WHOM, UNTO WHOM ARE ALL THINGS

WE SHOULD EXPECT DOGMATICS TO BE A STUDY OF GOD *THROUGHOUT*, IN ALL RAMIFICATIONS

FIRST LOCUS = DOCTRINE OF GOD, TREATS GOD DIRECTLY; OTHER LOCI – INDIRECTLY

Works on dogmatic or systematic theology generally begin with the doctrine of God. The prevailing opinion has always recognized this as the most logical procedure and still points in the same direction. In many instances even they whose fundamental principles would seem to require another arrangement, continue the traditional practice. There are good reasons for starting with the doctrine of God, if we proceed on the assumption that theology is the systematized knowledge of God, of whom, through whom, and unto whom, are all things. Instead of being surprised that Dogmatics should begin with the doctrine of God, we might well expect it to be a study of God *throughout* in all its ramifications, from the beginning to the end. As a matter of fact, that is exactly what it is intended to be, though only the first locus deals with God directly, while the succeeding ones treat of Him more indirectly.

神學的兩個前提：上帝存在；上帝在祂的話中自我啓示了

祂的啓示教導我們：祂對自己，和祂與受造物的關係，啓示了什麼

THEOLOGY'S 2 PRESUPPOSITIONS: GOD EXISTS; HE HAS REVEALED HIMSELF IN HIS WORD

HIS REVELATION TEACHES US WHAT HE REVEALED ABOUT HIMSELF & HIS RELATIONSHIPS

We start the study of theology with two presuppositions, namely (1) that God exists, and (2) that He has revealed Himself in His divine Word. And for that reason it is not impossible for us to start with the study of God. We can turn to His revelation, in order to learn what He has revealed concerning Himself and concerning His relation to His creatures.

歷史上，系統神學曾嘗試證明，神學的全部是研究上帝的：

方法：把神學的內容分為『聖父』，『聖子』，『聖靈』等：並不成功

DOGMATICS HAS TRIED TO SHOW THAT, IN ITS ENTIRETY, IT IS A STUDY OF GOD –

BY ARRANGING CONTENTS UNDER “FATHER; SON; SPIRIT;” ETC. – NOT VERY SUCCESSFUL

Attempts have been made in the course of time to distribute the material of Dogmatics in such a way as to exhibit clearly that it is, not merely in one locus, but in its entirety, a study of God. This was done by the application of the Trinitarian method, which arranges the subject-matter of Dogmatics under the three headings of (1) the Father, (2) the Son, and (3) the Holy Spirit. That method was applied in some

of the earlier systematic works, was restored to favor by Hegel, and can still be seen in Martensen's *Christian Dogmatics*. A similar attempt was made by Breckenridge, when he divided the subject-matter of Dogmatics into (1) The Knowledge of God Objectively Considered, and (2) The Knowledge of God Subjectively Considered. Neither one of these can be called very successful.

一八零零年之前：系統神學一般以上帝論開始：

士萊馬赫的改變：欲保存神學的『科學性』（學術性）

神學的來源＝人的宗教意識，而不是上帝的話

人的洞悉（情感上，或理性上）＝宗教思想的標準；神學研究的對象＝宗教（不再是上帝）

UP TO 1800: DOGMATICS GENERALLY BEGIN WITH DOCTRINE OF GOD

SCHLEIERMACHER CHANGES THIS: TO SAFEGUARD THEOLOGY'S SCIENTIFIC CHARACTER

SOURCE OF THEOLOGY = MAN'S RELIGIOUS CONSCIOUSNESS, NOT WORD OF GOD

MAN'S INSIGHT (EMOTIONAL OR RATIONAL) = STANDARD OF RELIGIOUS THOUGHT

OBJECT OF THEOLOGY = RELIGION (NO LONGER GOD)

Up to the beginning of the nineteenth century the practice was all but general to begin the study of Dogmatics with the doctrine of God; but a change came about under the influence of Schleiermacher, who sought to safeguard the scientific character of theology by the introduction of a new method. The religious consciousness of man was substituted for the Word of God as the source of theology. Faith in Scripture as an authoritative revelation of God was discredited, and human insight based on man's own emotional or rational apprehension became the standard of religious thought. Religion gradually took the place of God as the object of theology.

對上帝的認識不再來自《聖經》；人的驕傲＝以『尋求上帝者』自居

十九世紀：人『發現』上帝；每一項『發現』被稱為『啓示』

上帝成為一連串推論的終點

因此有人自然認為，從上帝論開始系統神學＝不適宜

KNOWLEDGE OF GOD = NO LONGER GIVEN IN SCRIPTURE

MAN PRIDES HIMSELF AS SEEKER OF GOD

19<sup>th</sup> CENTURY: MAN "DISCOVERS" GOD; EVERY "DISCOVERY" WAS CALLED "REVELATION"

GOD CAME AT END OF A CHAIN OF REASONING

THUS: SOME NATURALLY THINK, TO BEGIN DOGMATICS WITH GOD = INCONGRUOUS

Man ceased to recognize the knowledge of God as something that was *given* in Scripture, and began to pride himself on being a seeker after God. In course of time it became rather common to speak of man's discovering God, as if man ever discovered Him; and every discovery that was made in the process was dignified with the name of "revelation." God came at the end of a syllogism, or as the last link in a chain of reasoning, or as the cap-stone of a structure of human thought. Under such circumstances it was but natural that some should regard it as incongruous to begin Dogmatics with the study of God. It is rather surprising that so many, in spite of their subjectivism, continued the traditional arrangement.

有神學家意識到不適宜：士萊馬赫研究，分析宗教意識；  
他支離破碎地論述上帝論，最後以三位一體論結束  
出發點＝以人為中心，不以上帝為中心

SOME DO SENSE INCONGRUITY: SCHLEIERMACHER ANALYZES RELIGIOUS CONSCIOUSNESS  
HE DEALS WITH DOCTRINE OF GOD IN FRAGMENTS, CONCLUDES WITH TRINITY  
STARTING POINT = ANTHROPOLOGICAL, NOT THEOLOGICAL

Some, however, sensed the incongruity and struck out in a different way. Schleiermacher's dogmatic work is devoted to a study and analysis of the religious consciousness and of the doctrines therein implied. He does not deal with the doctrine of God connectedly, but only in fragments, and concludes his work with a discussion of the Trinity. His starting point is anthropological rather than theological.

有些神學家，如 O.A. Curtis，從人論開始，以上帝論結束

SOME THEOLOGIANS BEGIN WITH STUDY OF MAN, ENDS WITH GOD: E.G. O.A. CURTIS

Some of the mediating theologians were influenced to such an extent by Schleiermacher that they logically began their dogmatic treatises with the study of man. Even in the present day this arrangement is occasionally followed. A striking example of it is found in the work of O.A. Curtis on *The Christian Faith*. This begins with the doctrine of man and concludes with the doctrine of God.

黎菽爾派神學：上帝的客觀啓示不在《聖經》，乃在基督，上帝國度的創始者  
國度＝神學最中心的觀念

可是：黎菽爾派神學家跟傳統的系統神學次序

RITSCHLIAN THEOLOGY:

GOD'S OBJECTIVE REVELATION = NOT IN BIBLE, BUT IN CHRIST, FOUNDER OF GOD'S KINGDOM

KINGDOM-IDEA = ALL CONTROLLING CONCEPT OF THEOLOGY

BUT RITSCHLIANS (HERRMANN, HAERING, KAFTAN) FOLLOW TRADITIONAL ORDER

Ritschlian theology might seem to call for still another starting point, since it finds the objective revelation of God, not in the Bible as the divinely inspired Word, but in Christ, as the Founder of the Kingdom of God, and considers the idea of the Kingdom as the central and all-controlling concept of theology. However, Ritschlian dogmatists, such as Herrmann, Haering, and Kaftan follow, at least formally, the usual order.

有些神學家以基督，或基督救贖大工開始

T.B. Strong: 基督教神學與神學不同，研究道成肉身

SOME THEOLOGIANS BEGIN WITH DOCTRINE OF CHRIST, OR HIS WORK OF REDEMPTION

T.B. STRONG: CHRISTIAN THEOLOGY = DIFFERENT FROM THEOLOGY, STUDIES INCARNATION

At the same time there are several theologians who in their works begin with the discussion of dogmatics proper with the doctrine of Christ or His redemptive work. T.B. Strong distinguishes between *theology* and *Christian theology*, defines the latter as "the expression and analysis of the Incarnation of Jesus Christ," and makes the incarnation the dominating concept throughout his *Manual of Theology*.

## F. 《聖經》中上帝存在的證據 SCRIPTURAL PROOF FOR THE EXISTENCE OF GOD

上帝的存在＝神學的偉大前提；我們若不能先設上帝存在，認識祂則沒有意思  
 神學的前提＝清楚，＝自存，自我意識，有位格的上帝，祂是萬有的源頭；  
 祂超越整個宇宙，同時在整個宇宙臨在；上帝不是『某種東西』

EXISTENCE OF GOD = GREAT PRESUPPOSITION OF THEOLOGY

IF WE CANNOT PRESUPPOSE THAT GOD EXISTS, NO SENSE TO KNOW HIM

THEOLOGY'S PRESUPPOSITION = VERY DEFINITE: NOT JUST GOD IS "SOMETHING"

THEOLOGY'S PRESUPPOSITION = SELF-EXISTENT, SELF-CONSCIOUS, PERSONAL GOD, ORIGIN OF ALL  
 TRANSCENDS ENTIRE CREATION, IMMANENT IN ALL OF IT

For us the existence of God is the great presupposition of theology. There is no sense in speaking of the knowledge of God, unless it may be assumed that God exists. The presupposition of Christian theology is of a very definite type. The assumption is not merely that there is something, some idea or ideal, some power or purposeful tendency, to which the name of God may be applied, but that there is a self-existent, self-conscious, personal Being, which is the origin of all things, and which transcends the entire creation, but is at the same time immanent in every part of it.

這是否合理的前提？是的；不是說：我們可以用邏輯證明上帝存在  
 乃是：雖然我們是藉信心接受上帝存在，可是此信心是有根有據的  
 凱伯：證明上帝的存在＝沒用，不可能成功的

IS THIS REASONABLE ASSUMPTION? YES – NOT THAT WE CAN LOGICALLY PROVE GOD EXISTS

BUT: WHILE WE ACCEPT GOD'S EXISTENCE BY FAITH, FAITH = BASED ON RELIABLE INFORMATION

KUYPER: USELESS & UNSUCCESSFUL TO PROVE GOD EXISTS

The question may be raised, whether this is a reasonable assumption, and this question may be answered in the affirmative. This does not mean, however, that the existence of God is capable of a logical demonstration that leaves no room whatever for doubt; but it does mean that, while the truth of God's existence is accepted by faith, this faith is based on reliable information. While Reformed theology regards the existence of God as an entirely reasonable assumption, it does not claim the ability to demonstrate this by rational argumentation. Dr. Kuyper speaks as follows of the attempt to do this: "The attempt to prove God's existence is either useless or unsuccessful. It is useless if the searcher believes that God is a rewarder of those who seek Him. And it is unsuccessful if it is an attempt to force a person who does not have this *pistis* by means of argumentation to an acknowledgement in a logical sense."

相信上帝存在＝建於證據上；證據＝普遍啓示與《聖經》

《聖經》並不直接宣告上帝存在，更不從邏輯證明；《聖經》從開卷就預設：上帝存在

FAITH IN GOD'S EXISTENCE = BASED ON EVIDENCE: GENERAL REVELATION AND SCRIPTURE

BIBLE DOESN'T EXPLICITLY DECLARES, NOR LOGICALLY PROVES, GOD EXISTS

IT PRESUPPOSES GOD EXISTS IN OPENING STATEMENT

The Christian accepts the truth of the existence of God by faith. But this faith is not a blind faith,



but a faith that is based on evidence, and the evidence is found primarily in Scripture as the inspired Word of God, and secondarily in God's revelation in nature. Scripture proof on this point does not come to us in the form of an explicit declaration, and much less in the form of a logical argument. In that sense the Bible does not prove the existence of God. The closest it comes to a declaration is perhaps in Heb. 11:6 ... "for he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him." It presupposes the existence of God in its very opening statement, "In the beginning God created the heavens and the earth."

來Hebrews 11:6

人非有信，就不能得神的喜悅；因為到神面前來的人必須信有神，且信他賞賜那尋求他的人。

And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

《聖經》形容上帝是萬物的創造者，托住萬物，掌管一切

上帝隨己意行萬事，並逐步啓示祂偉大的救贖計劃

SCRIPTURE DESCRIBES GOD = CREATOR, UPHOLDER, RULER OF ALL THINGS

GOD WORKS ALL THINGS ACC. TO COUNSEL OF HIS WILL; REVEALS GREAT PLAN OF REDEMPTION

Not only does it describe God as the Creator of all things, but also as the Upholder of all His creatures, and as the Ruler of the destinies of individuals and nations. It testifies to the fact that God works all things according to the counsel of His will, and reveals the gradual realization of His great purpose of redemption.

《舊約聖經》：上帝預備祂的大工：揀選，帶領舊約的以色列民

《新約聖經》：上帝（初步）完成祂的大工：耶穌基督的道成肉身與大工

上帝以話語和作為啓示祂自己：差不多在《聖經》的每一頁

此啓示＝我們相信上帝存在的根據；因此我們的信仰是合理的

GOD PREPARES THIS WORK – CHOOSES, GUIDES O.T. PEOPLE OF ISRAEL (O.T.)

GOD (INITIALLY) CULMINATES THIS WORK – IN PERSON AND WORK OF CHRIST (N.T.)

GOD REVEALS HIMSELF IN WORDS AND ACTIONS – IN ALMOST EVERY PAGE OF SCRIPTURE

THIS REVELATION = BASIS OF OUR FAITH IN EXISTENCE OF GOD -> ENTIRELY REASONABLE FAITH

The preparation for this work, especially in the choice and guidance of the old covenant people of Israel, is clearly seen in the Old Testament, and the initial culmination of it in the Person and work of Christ stands out with great clarity on the pages of the New Testament. God is seen on almost every page of Holy Writ as He reveals Himself in words and actions. This revelation of God is the basis of our faith in the existence of God, and makes this an entirely reasonable faith.

當然：我們只能藉信心接受，了解上帝的啓示（約 17：17）

透過與上帝密切的交通－》認識上帝（何 6：3）

OF COURSE: ONLY BY FAITH, WE ACCEPT & UNDERSTAND GOD'S REVELATION (John 17:17)

### KNOWLEDGE <- INTIMATE COMMUNION WITH GOD (Hosea 6:3)

It should be remarked, however, that it is only by faith that we accept the revelation of God, and that we obtain a real insight into its contents. Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," John 7:17. It is this intensive knowledge, resulting from intimate communion with God, which Hosea has in mind when he says, "And let us know, let us follow on to know the Lord," Hos. 6:3.

#### 約 John 7:17

人若立志遵著他的旨意行，就必曉得這教訓或是出於神，或是我憑著自己說的。  
If anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own.

#### 何 Hosea 6:3

我們務要認識耶和華，竭力追求認識他。他出現確如晨光，他必臨到我們像甘雨，像滋潤田地的春雨。  
Let us acknowledge the Lord; let us press on to acknowledge him. As surely as the sun rises, he will appear; he will come to us like the winter rains, like the spring rains that water the earth."

非信徒並不真正了解上帝的話；

上帝藉着宣講（福音）的愚拙拯救相信的人

**UNBELIEVER DOESN'T REALLY UNDERSTAND GOD'S WORD**

**GOD SAVES BELIEVER THRU FOOLISHNESS OF PREACHING**

The unbeliever has no real understanding of the Word of God. The words of Paul are very much to the point in this connection: "Where is the wise? Where is the scribe? Where is the disputer of this age (world)? Hath not God made foolish the wisdom of the world? For, seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe," I Cor. 1:20, 21.

#### 林前 I Cor. 1:20, 21

智慧人在那裡？文士在那裡？這世上的辯士在那裡？神豈不是叫這世上的智慧變成愚拙麼？

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。

Where is the wise man? Where is the scholar? Where is the philosopher of this age? Has not God made foolish the wisdom of the world? 21 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.

## **G. 否認上帝存在的不同立場 DENIAL OF THE EXISTENCE OF GOD IN ITS VARIOUS FORMS**

『上帝』的概念是普世性的，包括『落後民族』人士

可是：有人不承認上帝的存在，包括『基督教國家』人士

**IDEA OF GOD = "UNIVERSAL" IN HUMAN RACE, INCLUDING "UNCIVILIZED" TRIBES**

**BUT SOME DO DENY GOD'S EXISTENCE, INCLUDING THOSE IN "CHRISTIAN" NATIONS**

Students of Comparative Religion and missionaries often testify to the fact that the idea of God is practically universal in the human race. It is found even among the most uncivilized nations and tribes of the world. This does not mean, however, that there are no individuals who deny the existence of God altogether, nor even that there is not a goodly number in Christian lands who deny the existence of God as He is revealed in Scripture, a self-existent and self-conscious Person of infinite perfections, who works all things according to a pre-determined plan. It is the latter that we have in mind particularly here. This may and has assumed various forms in the course of history.

### 3. 絕對否認上帝的存在。ABSOLUTE DENIAL OF THE EXISTENCE OF GOD

就算『落後民族』，沒有特殊啓示的影響，也相信『上帝』的概念；

因此有人相信：人類沒有真正的無神論者；

可是事實是：有兩種無神論者：（一）實際的無神論者；（二）理論的無神論者

EVEN UNCIVILIZED, W/ NO IMPACT FROM SPECIAL REVELATION, BELIEVE IN IDEA OF GOD;

THUS SOME BELIEVE: THERE ARE NO REAL ATHEISTS

BUT FACT IS: THERE ARE ATHEISTS: (A) PRACTICAL ATHEISTS, (B) THEORETICAL ATHEISTS

As stated above, there is strong evidence for the universal presence of the idea of God in the human mind, even among tribes which are uncivilized and have not felt the impact of special revelation. In view of this fact some go so far as to deny that there are people who deny the existence of God, real atheists; but this denial is contradicted by the facts. It is customary to distinguish two kinds, namely, practical and theoretical atheists.

實際的無神論者：不敬虔，不面對上帝；假裝上帝不存在地生活

理論的無神論者：多是知識分子；相信有理性論據證明上帝並不存在

宗教種子->沒有先天的無神論者；無神論<-人的道德狀況，欲逃離上帝：

對自己靈魂的最基本的本能，最深的需要與追求是盲目的，壓抑這一切

PRACTICAL ATHEISTS: NOT GODLY; DON'T RECKON GOD; LIVE AS IF THERE WERE NO GOD

THEORETICAL ATHEISTS: MORE INTELLECTUAL;

THEY BELIEVE THERE'RE CONCLUSIVE RATIONAL ARGUMENTS THAT GOD DOESN'T EXIST

SEMEN RELIGIONIS -> NO BORN ATHEISTS; ATHEISM <- MORAL STATE, DESIRE TO ESCAPE GOD

BLIND TO, SUPPRESSES OWN DEEPEST INSTINCT, DEEPEST NEEDS & ASPIRATIONS OF SOUL

The former are simply godless persons, who in their practical life do not reckon with God, but live as if there were no God. The latter are, as a rule, of a more intellectual kind, and base their denial on a process of reasoning. They seek to prove by what seem to them conclusive rational arguments, that there is no God. In view of the *semen religionis* implanted in every man by his creation in the image of God, it is safe to assume that no one is born an atheist. In the last analysis atheism results from the perverted moral state of man and from his desire to escape from God. It is deliberately blind to and suppresses the most fundamental instinct of man, the deepest needs of the soul, the highest aspirations of the human spirit, and the longings of a heart that gropes after some higher Being.

壓抑宗教種子（理論或生活上）可能包括長期掙扎

PRACTICALLY/INTELLECTUALLY SUPPRESSING *SEMEN RELIGIONIS*: INVOLVES LONG STRUGGLES

This practical or intellectual suppression of the operation of the *semen religionis* often involves prolonged and painful struggles.

世上充滿實際的無神論者：詩 10:4, 14:1；弗 2:12

可能在他人眼中是正人君子，可是對屬靈事物並不關心

知道自己遠離上帝，懼怕面對上帝，嘗試忘記上帝

順利時喜歡炫耀自己的無神論；患難臨到時則跪下禱告上帝

PRACTICAL ATHEISTS EXIST ABUNDANTLY: PS. 10:4, PS. 14:1, EPH. 2:12

MAY BE "DECENT" IN EYES OF THE WORLD – BUT INDIFFERENT TO SPIRITUAL THINGS

THEY KNOW THEY'RE ALIENATED FR. GOD; DREAD TO MEET GOD, TRY TO FORGET HIM

AT SMOOTH SAILING, THEY PARADE ATHEISM; IN TROUBLES, KNEEL IN PRAYER TO GOD

There can be no doubt about the existence of practical atheists, since both Scripture and experience testify to it. Psalm 10:4b declares of the wicked, "All his thoughts are, There is no God." According to Ps. 14:1 "The fool hath said in his heart, There is no God." And Paul reminds the Ephesians that they were formerly "without God in the world," Eph. 2:12. Experience also testifies abundantly to their presence in the world. They are not necessarily notoriously wicked in the eyes of men, but may belong to the so-called "decent men of the world," though respectably indifferent to spiritual things. Such people are often quite conscious of the fact that they are out of harmony with God, dread to think of meeting Him, and try to forget about Him. They seem to take a secret delight in parading their atheism when they have smooth sailing, but have been known to get down on their knees for prayer when their life was suddenly endangered. At the present thousands of these practical atheists belong to the *American Association for the Advancement of Atheism*.

詩 Psalm 10: 4

惡人面帶驕傲，說：耶和華必不追究；他一切所想的都以為沒有神。

In his pride the wicked does not seek him; in all his thoughts there is no room for God.

詩 Psalm 14:1

（大衛的詩，交與伶長。）愚頑人心裡說：沒有神。他們都是邪惡，行了可憎惡的事；沒有一個人行善。

The fool says in his heart, "There is no God." They are corrupt, their deeds are vile; there is no one who does good.

弗 Eph. 2:12

那時，你們與基督無關，在以色列國民以外，在所應許的諸約上是局外人，並且活在世上沒有指望，沒有神。

remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.

理論的無神論者分三種：

- （一）教條式無神論：斷言否認上帝存在；
- （二）懷疑主義：懷疑人有能力決定（證明）上帝存在；
- （三）批判式無神論：沒有論據證明上帝存在

THEORETICAL ATHEISTS:

- (1) DOGMATIC ATHEISM – FLATLY DENIES GOD EXISTS,
- (2) SKEPTICAL ATHEISM – DOUBTS MIND’S ABILITY TO DETERMINE GOD EXISTS
- (3) CRITICAL ATHEISM – NO VALID PROOF THAT GOD EXISTS

Theoretical atheists are of a different kind. They are usually of a more intellectual type and attempt to justify the assertion that there is no God by rational argumentation. Prof. Flint distinguishes three kinds of theoretical atheism, namely, (1) *dogmatic atheism*, which flatly denies that there is a Divine Being; (2) *skeptical atheism*, which doubts the ability of the human mind to determine, whether or not there is a God; and (3) *critical atheism*, which maintains that there is no valid proof for the existence of God. These often go hand in hand, but even the most modest of them really pronounces all belief in God a delusion. (*Anti-Theistic Theories*, p. 4 f.)

懷疑主義＝無神論之一種，  
結果讓人沒有敬拜的對象

AGNOSTICISM = SORT OF ATHEISM, LEAVES US W/O OBJECT OF WORSHIP (LIKE DOGM. ATH.)

In this division, it will be noticed, agnosticism also appears as a sort of atheism, a classification which many agnostics resent. But it should be borne in mind that agnosticism respecting the existence of God, while allowing the possibility of His reality, leaves us without an object of worship and adoration just as much as dogmatic atheism does.

真正的無神論者＝教條式無神論者：兩個可能：

他不承認任何神的存在，或他不承認《聖經》的上帝存在

很少無神論者不製造某種神明；多說無神論者與《聖經》的上帝決裂

REAL ATHEIS = DOGMATIC ATHEIST: EITHER [1] HE RECOGNIZES NO GOD OF ANY KIND, OR

[2] HE DOESN’T RECOGNIZE GOD OF SCRIPTURE

FEW ATHEISTS DON’T FASHION SOME GOD; MOST ATHEISTS BROKE W/ GOD OF BIBLE

However the real atheist is the dogmatic atheist, the man who makes the positive assertion that there is no God. Such an assertion may mean one of two things: either that he recognizes no god of any kind, sets up no idol for himself, or that he does not recognize the God of Scripture. Now there are very few atheists who do not in practical life fashion some sort of god for themselves. There is a far greater number who theoretically set aside any and every god; and there is a still greater number that has broken with the God of Scripture.

理論的無神論通常有科學理論或哲學理論為基礎：

唯物論的一元論與無神論相輔相成

絕對，主體的唯心主義：相信『上帝』的概念，可是沒有真實的上帝

現代人文主義：上帝＝『人類精神』或其他抽象概念

其他理論：相信有上帝，可是排除《聖經》的上帝：

至高，有位格的存有，宇宙的創造者，保存者，統治者，與宇宙有別，卻在宇宙中臨在

THEORETICAL ATHEISM USUALLY ROOTS IN SOME SCIENTIFIC/PHILOS. THEORY

MATERIALIST MONISM & ATHEISM GO TOGETHER

ABSOLUTE SUBJECTIVE IDEALISM: BELIEVES IN GOD-IDEA, BUT NO REAL GOD

MODERN HUMANIST: GOD = "SPIRIT OF HUMANITY" OR OTHER ABSTRACT IDEA

OTHER THEORIES BELIEVE IN GOD, BUT EXCLUDE GOD OF BIBLE:

SUPREME, PERSONAL BEING, CREATOR, PRESEVER, RULER OF UNIVERSE,

DISTINCT FROM / PRESENT IN CREATION

Theoretical atheism is generally rooted in some scientific or philosophical theory. Materialistic Monism in its various forms and atheism usually go hand in hand. Absolute subjective Idealism may still leave us the idea of God, but denies that there is any corresponding reality. To the modern Humanist "God" simply means "the Spirit of humanity," "the Sense of wholeness," "the Racial Goal" and other abstractions of that kind. Other theories not only leave room for God, but also pretend to maintain His existence, but certainly exclude the God of theism, a supreme personal Being, Creator, Preserver, and Ruler of the universe, distinct from His creation, and yet everywhere present in it.

泛神論：自然與超自然、有限與無限合而為一，成為一體（質）

上帝＝隱藏的，現象世界的基礎（實體），可是並沒有位格，沒有理性，意志一切（萬有）就是上帝（包括世界的邪惡？）

排除《聖經》的上帝：因此顯然是無神論的

Pantheism merges the natural and supernatural, the finite and infinite, into one substance. It often speaks of God as the hidden ground of the phenomenal world, but does not conceive of Him as personal, and therefore as endowed with intelligence and will. It boldly declares that all is God, and thus engages in what Brightman calls "the expansion of God," so that we get "too much of God," seeing that He also includes all the evil of the world. It excludes the God of Scripture, and in so far is clearly atheistic.

斯賓諾莎：『迷醉於上帝』，可是他的神不是基督徒所敬拜的

世界上不少理論的無神論者：休謨：沒有教條式的無神論者；法國 d'Holbach 男爵不同意！

懷疑主義者其實與無神論：其實換湯不換藥

SPINOZAA: "GOD-INTOXICATED MAN," BUT HIS GOD = NOT CHRISTIAN GOD

MANY THEORETICAL ATHEISTS EXIST IN THE WORLD

HUME DOUBTS DOGMATIC ATHEIST EXISTS: D'HOLBACH REBUTS

AGNOSTIC & DOGMATIC ATHEIST – BOTH LEAVE US WITHOUT A GOD

Spinoza may be called "the God-intoxicated man," but his God is certainly not the God whom Christian worship and adore. Surely, there can be no doubt about the presence of theoretical atheists in the world. When David Hume expressed doubt as to the existence of a dogmatic atheist, Baron d'Holbach replied, "My dear sir, you are at this moment sitting at table with seventeen such persons." They who

are agnostic respecting the existence of God may differ somewhat from the dogmatic atheist, but they, as well as the latter, leave us without a God.

#### 4. 當代對上帝的錯誤觀念：含有否認真神的成分。

##### **PRESENT DAY FALSE CONCEPTIONS OF GOD INVOLVING A DENIAL OF THE TRUE GOD**

當代神觀的種種：都否認有神論的上帝

##### **CURRENT CONCEPTIONS OF GOD – DENY THEISTIC CONCEPTION OF GOD**

There are several conceptions of God current in our day, which involve a denial of the theistic conception of God. A brief indication of the most important of these must suffice in this connection.

##### **d. 一位臨在，非位格的上帝。AN IMMANENT AND IMPERSONAL GOD.**

泛神論：相對於自然神論取相反方向：上帝＝世界，

沒有一位與宇宙有別，居宇宙之上的上帝

士萊馬赫：上帝與世界連續：人，透過經驗，可以認識上帝

上帝自我顯示為『絕對成因』，基督徒的意識：絕對的依靠

上帝的『屬性』＝依靠的感覺的不同形態：只不過是一些主觀的觀念

**PANTHEISM: OTHER DIRECTION FROM DEISM – GOD = WORLD,**

**NO GOD DISTINCT FROM/INFINITELY EXALTED ABOVE HIS CREATION**

**SCHLEIERMACHER: GOD = CONTINUOUS WITH THE WORLD: MAN, THRU EXP'CE, CAN KNOW GOD**

**GOD MANIFESTS SELF AS ABSOLUTE CAUSALITY – XN CONSCIOUSNESS: ABSOLUTE DEPENDENCE**

**GOD'S "ATTRIBUTES" = SYMBOLS OF MODES OF FEELING OF DEPENDENCE – ONLY SUBJECTIVE IDEAS**

Theism has always believed in a God who is both transcendent and immanent. Deism removed God from the world, and stressed His transcendence at the expense of His immanence. Under the influence of Pantheism, however, the pendulum swung in the other direction. It identified God and the world, and did not recognize a Divine Being, distinct from, and infinitely exalted above, His creation. Through Schleiermacher the tendency to make God continuous with the world gained a footing in theology. He completely ignores the transcendent God, and recognizes only a God that can be known by human experience and manifests Himself in Christian consciousness as Absolute Causality, to which a feeling of absolute dependence corresponds. The attributes we ascribe to God are in this view merely symbolical expressions of the various modes of this feeling of dependence, subjective ideas without any corresponding reality.

早期與后期的士萊馬赫：不同？

布倫納：士萊馬赫以宇宙取代上帝

上帝與宇宙：只在理念上不同：世界的合一與世界的多元顯示

上帝就是宇宙，就是世界的一切：非位格？可是，我們能藉着基督與上帝相交

EARLY & LATE SCHLEIERMACHER = DIFFERENT?

BRUNNER: SCHL. REPLACES GOD W/ UNIVERSE

GOD = UNIVERSE ITSELF, AND UNITY LYING BEHIND UNIVERSE

GOD & UNIVERSE: ONLY "IDEALLY" DIFFERENT: WORLD'S UNITY VS. DIVERSE MANIFESTATIONS

GOD = UNIVERSUM, WELT-ALL: IMPERSONAL? YET WE CAN COMMUNE W/ GOD IN CHRIST

His earlier and his later representations of God seem to differ somewhat, and interpreters of Schleiermacher differ as to the way in which his statements must be harmonized. Brunner would seem to be quite correct, however, when he says that with him the universe takes the place of God, though the latter name is used; and that he conceives of God both as identical with the universe and as the unity lying behind it. It often seems as if his distinction between God and the world is only an ideal one, namely, the distinction between the world as a unity and the world in its manifold manifestations. He frequently speaks of God as the "Universum" or the "Welt-All," and argues against the personality of God; though, inconsistently, also speaking as we could have communion with Him in Christ.

上帝與宇宙的連續：十九世紀神學的主題：巴特抗衡

GOD AS CONTINUOUS WITH THE WORLD: DOMINANT IN 19<sup>TH</sup> CENTURY THEOLOGY; <= BARTH

These views of Schleiermacher, making God continuous with the world, largely dominated the theology of the past century, and it is this view that Barth is combating with his strong emphasis on God as "the Wholly Other."

#### e. 一位有限，有位格的上帝。A FINITE AND PERSONAL GOD.

有限的神（一位或多位）：與多神論一樣古老：與多神論相配，與哲學的一元論不同

十九世紀：一元哲學興起：神學中的上帝＝哲學中的『絕對』

十九十九末：上帝不再是『絕對』：因為這意味著不可知論，泛神論

又因為：神學欲排除一切形而上學

Bradley: 基督教的上帝＝『絕對』的一部分；

詹姆斯：上帝須與（人的）應驗吻合，不必是無限的

詹姆斯：除去上帝的形而上學性的（本體的）屬性；上帝的道德屬性＝至高的

上帝在時間中存在，與人一樣，發展出祂的歷史

FINITE GOD/GODS: AS OLD AS POLYTHEISM/HENOtheISM – FITS PLURALISM, NOT PHILOS. MONISM

19<sup>th</sup> CENTURY: MONIST PHILOSOPHY RISES: GOD OF THEOLOGY = ABSOLUTE OF PHILOSOPHY

LATE 19<sup>th</sup> CENTURY: GOD NO LONGER IS "ABSOLUTE" – BECAUSE IT IMPLIES AGNOSTICISM/PANTHEISM

AND BECAUSE: THEOLOGY WANTS TO EXCLUDE ALL METAPHYSICS

BRADLEY: CHRISTIAN GOD = PART OF THE ABSOLUTE;

JAMES: GOD TO HARMONIZE WITH EXPERIENCE RATHER THAN BE INFINITE

JAMES: ELIMINATES GOD'S METAPHYSICAL ATTRIBUTES; MORAL ATTRIBUTES = SUPREME

GOD EXISTS IN TIME, WORKS OUT A HISTORY, LIKE MEN

The idea of a finite god or gods is not new, but as old as Polytheism and Henotheism. The idea fits in with Pluralism, but not with philosophical Monism or theological Monotheism. Theism has always



regarded God as an absolute personal Being of infinite perfections. During the nineteenth century, when monistic philosophy was in the ascendant, it became rather common to identify the God of theology with the Absolute of philosophy. Toward the end of the century, however, the term "Absolute," as a designation of God, fell into disfavor, partly because of its agnostic and pantheistic implications, and partly as the result of the opposition to the idea of the "Absolute" philosophy, and of the desire to exclude all metaphysics from theology. Bradley regarded the God of the Christian religion as a part of the Absolute, and James pleaded for a conception of God that was more in harmony with human experience than the idea of an infinite God. He eliminates from God the metaphysical attributes of self-existence, infinity, and immutability, and makes the moral attributes supreme. God has an environment, exists in time, and works out a history just like ourselves.

詹姆斯：邪惡在世界裡；因此：上帝的知識或權能（或兩者）是有限的  
上帝是一個更大的能力，對人友善，是人可以與之溝通的，滿足人實際的需要  
上帝是有位格的；上帝是否無限？

JAMES: EVIL IS IN WORLD, THUS: GOD IS LIMITED IN KNOWLEDGE, POWER (OR BOTH)  
GOD=LARGER POWER, FRIENDLY TO MAN, MAN CAN COMMUNE W/, MEETS MAN'S PRACTICAL NEEDS  
GOD IS PERSONAL; IS GOD INFINITE?

Because of the evil that is in the world, He must be thought of as limited in knowledge or power, or in both. The condition of the world makes it impossible to believe in a good God infinite in knowledge and power. The existence of a larger power which is friendly to man and with which he can commune meets all the practical needs and experiences of religion. James conceived of this power as personal, but was not willing to express himself as to whether he believed in one infinite God or a number of them.

柏格森：掙扎的上帝，成長的上帝，從祂的環境吸取  
其他：上帝是有限的

BERGSON: A STRUGGLING, GROWING GOD, DRAWING ON HIS ENVIRONMENT  
OTHERS: GOD IS FINITE

Bergson added to this conception of James the idea of a struggling and growing God, constantly drawing upon his environment. Others who defended the idea of a finite God, though in different ways, are Hobhouse, Schiller, James Ward, Rashdall, and H.G. Wells.

**f. 上帝只不過是一個抽象觀念的位格化。**

**GOD AS THE PERSONIFICATION OF A MERE ABSTRACT IDEA.**

自由派神學：『上帝』僅是一個象徵符號：宇宙的過程，宇宙的意志...

現在，人按照自己的形象創造自己的上帝

第一次世界大戰之前：上帝＝絕對掌權者；大戰後：民主的統治者，服事祂所有的人民

LIBERAL THEOLOGY: "GOD" = MERE SYMBOL – COSMIC PROCESS, UNIVERSAL WILL ...

MAN IS NOW CREATING GOD IN HIS IMAGE

PRE-WWI: GOD = ABSOLUTE SOVEREIGN; POST-WAR: DEMOCRATIC RULER SERVING ALL SUBJECTS

It has become quite the vogue in modern liberal theology to regard the name "God" as a mere symbol, standing for some cosmic process, some universal will or power, or some lofty and comprehensive ideal. The statement is repeatedly made that, if God once created man in His image, man is now returning the compliment by creating God in his (man's) image. It is said of Harry Elmer Barnes that he once said in one of his laboratory classes: "Gentlemen, we shall now proceed to create God." That was a very blunt expression of a rather common idea. Most of those who reject the theistic view of God still profess faith in God, but He is a God of their own imagination. The form which He assumes at any particular time depends, according to Shailer Mathews, on the thought patterns of that day. If in pre-war times the controlling pattern was that of an autocratic sovereign, demanding absolute obedience, now it is that of a democratic ruler eager to serve all his subjects.

孔德，等：上帝＝人類社會秩序的象徵：Meliorists/社學神學家們

新心理學家們：上帝＝人類思想的投射；人類早期把經驗化為形象，加上『半位格』

Leuba: 這個對上帝的幻覺有用；可是時候將到來：不再需要『上帝』這概念

COMTE ET AL: GOD = SOCIAL ORDER OF HUMANITY PERSONIFIED - MELIORISTS/SOCIAL THEOLOGIANS

NEW PSYCHOLOGISTS: GOD = PROJECTION OF HUMAN MIND – EXPERIENCES W/QUASI-PERSONALITY

LEUBA: ILLUSION OF GOD SERVED USEFUL PURPOSE; TIME COMES: "GOD" = NO LONGER NEEDED

Since the days of Comte there has been a tendency to personify the social order of humanity as a whole and worship this personification. The so-called Meliorists or Social Theologians reveal a tendency to identify in some way with the social order. And the New Psychologists inform us that the idea of God is a projection of the human mind, which in its early stages is inclined to make images of its experiences and to clothe them with quasi-personality. Leuba is of the opinion that this illusion of God has served a useful purpose, but that the time is coming when the idea of God will be no more needed.

（伯克富的）同代對上帝的定義：

萊斯：上帝乃是『群體的臨在精神』

G.B. 史密斯：上帝是支持，豐富人類的屬靈追求的人類社會特質

E.S. 阿姆斯：上帝就是構成人類成長中的社會秩序的所有關係的總和

G.B. 霍斯特：『上帝』這個詞是一個象徵，指宇宙的理想、成型的能量

S. 馬太斯：上帝是從社會經驗產生的，就是我們對我們宇宙環境的『人格進化與人格回應的因素』的觀念，我們與這些因素有有機（生命上）的關係

(BERKHOF'S) CONTEMPORARY DEFINITIONS

ROYCE: IMMANENT SPIRIT OF COMMUNITY

G.B. SMITH: "SOCIETY'S QUALITY OF SUPPORTING/ENRICHING HUAMNITY IN SPIRITUAL QUEST"

E.S. AMES: "TOTAL RELATIONS = WHOLE SOCIAL ORDER OF GROWING HUMANITY"

G.B. FOSTER: "UNIVERSE IN ITS IDEAL FORMING CAPACITY"

S. MATHEWS: GOD = "PERSONALITY-EVOLVING, PERSONALLY RESPONSIVE ELEMENTS OF COSMIC ENVIRONMENT"

A few definitions will serve to show the present day trend. "God is the immanent spirit of the community" (Royce). He is "that quality in human society which supports and enriches humanity in its spiritual quest" (Gerald Birney Smith). "God is the totality of relations constituting the whole social order of growing humanity" (E.S. Ames). "The word 'god' is a symbol to designate the universe in its ideal forming capacity" (G.B. Foster). "God is our conception, born of social experience, of the personality-evolving and personally responsive elements of our cosmic environment with which we are organically related" (Shailer Mathews).

不是一位有位格的上帝；並不滿足人最深處的需要

NOT PERSONAL GOD; DOESN'T ANSWER TO DEEPEST NEEDS OF MAN

It need hardly be said that the God so defined is not a personal God and does not answer to the deepest needs of the human heart.

#### H. 哲學史中對上帝存在的【證據】

##### THE SO-CALLED RATIONAL PROOFS FOR THE EXISTENCE OF GOD

In course of time certain rational arguments for the existence of God were developed, and found a foothold in theology especially through the influence of Wolff. Some of these were in essence already suggested by Plato and Aristotle, and others were added in modern times by students of the Philosophy of Religion. Only the most common of these arguments can be mentioned here.

#### 6. 本體論的論據。The Ontological Argument.

安瑟倫（笛卡兒，Samuel 克拉克）：

（一）人有一個絕對完美的存有者的觀念；（二）存在，是完美者的屬性之一  
ANSELM (ALSO DESCARTES, SAMUEL CLARKE):

(1) MAN HAS IDEA OF ABSOLUTELY PERFECT BEING; (2) EXISTENCE = AN ATTRIBUTE OF PERFECTION

This has been presented in various forms by Anselm, Descartes, Samuel Clarke, and others. It has been stated in its most perfect form by Anselm. He argues that man has the idea of an absolutely perfect being; that existence is an attribute of perfection; and that therefore an absolutely perfect being must exist.

伯克富的批判：（一）『上帝』這概念並不證明祂存在

（二）這論據假設：人對上帝存在的知識，是存在在他的思想中的  
而對上帝存在的論據，乃可以用邏輯證明

康德：不成立！黑格爾：這是唯一可行的論據！

現代神學家們：用不同形式出現

BERKHOF'S CRITIQUE: (1) IDEA OF GOD DOESN'T PROVE HIS EXISTENCE

(2) ARGUMENT ASSUMES: KNOWLEDGE OF GOD'S EXISTENCE EXISTS IN MIND – WHICH ARGUMENT CAN BE DEMONSTRATED LOGICALLY

KANT: UNTENABLE! HEGEL: ONLY ARGUMENT WHICH WORKS!

MODERN THEOLOGIANS – CAST IT IN DIFFERENT FORM

But it is quite evident that we cannot conclude from abstract thought to real existence. The fact that we have an idea of God does not yet prove His objective existence. Moreover, this argument tacitly assumes, as already existing in the human mind, the very knowledge of God's existence which it would derive from logical demonstration. Kant stressed the untenableness of this argument, but Hegel hailed it as the one great argument for the existence of God. Some modern Idealists suggested that it might better be cast into a somewhat different form, which Hocking called "the report of experience." By virtue of it we can say, "I have an idea of God, therefore I have an experience of God."

### 7. 宇宙觀的論據。The Cosmological Argument.

萬物都有成因：宇宙必有一個無限偉大的成因

EVERYTHING HAS CAUSE: UNIVERSE MUST HAVE INFINITELY GREAT CAUSE

This has also appeared in several forms. In general it runs as follows: Every existing thing in the world must have an adequate cause; and if this is so, the universe must also have an adequate cause, that is a cause which is indefinitely great.

伯克富的批判：

休謨懷疑『因果律』；

康德：上帝必須有祂的成因：因此無限度的延伸

再者：宇宙不是必然有『一個』，『有位格的』，絕對的成因

波恩(Bowne)：宇宙是互動的；一個『歸一的行動者』(unitary agent) 須作所有部分的中介，或是一個『動態的存有基礎』(dynamic ground of being)

BERKHOF'S CRITIQUE

HUME QUESTIONS LAW OF CAUSATION;

KANT – GOD MUST HAVE A CAUSE – ENDLESS CHAIN

ALSO: UNIVERSE DOESN'T NECESSARILY HAVE A SINGLE, PERSONAL, ABSOLUTE CAUSE

BOWNE'S CONSTRUCTION: UNIVERSE = INTERACTIVE; UNITARY AGENT MUST MEDIATE PARTS, OR IS DYNAMIC GROUND OF BEING

However, the argument did not carry general conviction. Hume called the law of causation itself in question, and Kant pointed out that, if every existing thing has an adequate cause, this also applies to God, and that we are thus led to an endless chain. Moreover, the argument does not necessitate the assumption that the cosmos had a single cause, a personal and absolute cause, - and therefore falls short of proving the existence of God. This difficulty led to a slightly different construction of the argument, as, for instance, by B.P. Bowne. The material universe appears as an interacting system, and therefore as a unit, consisting of several parts. Hence there must be a unitary Agent that mediates the interaction of the various parts or is the dynamic ground of their being.

### 8. 目標論( ? ) 的論據。The Teleological Argument.

世界顯示一種智慧，秩序，和諧，目的：暗示有一位有思想的存有(intelligent being)

康德：這是最好的論據：直說世界有智慧目的(intelligent purpose)的證據，

導致一位有意識的，有智慧的，有目的的存有的存在

可是：這存有不一定就是宇宙的創造主

WORLD REVEALS INTELLIGENCE, ORDER, HARMONY, PURPOSE – IMPLIES INTELLIGENT BEING

KANT: THIS = BEST ARGUMENT; EXPLICITLY STATES WORLD HAS EVIDENCES OF INTELLIGENT PURPOSE, LEADS TO EXISTENCE OF CONSCIOUS, INTELLIGENT, PURPOSEFUL BEING

BUT IT DOESN'T FOLLOW THAT THIS BEING = CREATOR OF THE WORLD

This is also a causal argument, and is really but an extension of the preceding one. It may be stated in the following form: The world everywhere reveals intelligence, order, harmony, and purpose, and thus implies the existence of an intelligent and purposeful being, adequate to the production of such a world. Kant regards this argument as the best of the three which were named, but claims that it does not prove the existence of God, nor of a Creator, but only of a great architect who fashioned the world. It is superior to the cosmological argument in that it makes explicit what is not stated in the latter, namely, that the world contains evidences of intelligence and purpose, and thus leads on to the existence of a conscious, and intelligent, and purposeful being. That this being was the Creator of the world does not necessarily follow.

### 9. 道德論的論據。The Moral Argument.

康德用『道德絕對的命令』作起點，推論一位頒佈律法者，審判官是存在的，有絕對權柄吩咐人

康德：這是最好的論據

其他哲學家：從人的道德行為，和他在今生享受的富裕的嫌隙：需要將來的調整：

因此需要一位公義的裁判者

現代神學：人承認一種『至善』，人追求道德的完美（理想）：

必須有一位存在的上帝，此理想才真實

伯格富的批判：這並不意味著，必須相信一位無限完美，創造宇宙的上帝

KANT STARTS WITH CATEGORICAL IMPERATIVE: INFERS EXISTENCE OF ONE WHO HAS ABSOLUTE RIGHT TO COMMAND MAN (AS LAWGIVER, JUDGE)

KANT: THIS = FAR SUPERIOR ARGUMENT

OTHERS: FROM DISPARITY: MAN'S MORAL CONDUCT VS. PROSPERITY ENJOYED:

DISPARITY CALLS FOR FUTURE ADJUSTMENT -> REQUIRES RIGHTEOUS ARBITER

MODERN THEOLOGY: MAN RECOGNIZES A HIGHEST GOOD, QUESTS FOR A MORAL IDEAL:

THESE DEMAND, NECESSITATE A GOD WHO EXISTS, TO GIVE REALITY TO IDEAL

BERKHOF'S CRITIQUE: THIS DOES NOT COMPEL BELIEF IN GOD-CREATOR, INFINITELY PERFECT

Just as the other arguments, this too assumed different forms. Kant took his startingpoint in the categorical imperative, and from it inferred the existence of someone who, as lawgiver and judge, has the absolute right to command man. In his estimation this argument is far superior to any of the others. It is the one on which he mainly relies in his attempt to prove the existence of God. This may be one of the reasons why it is more generally recognized than any other, though it is not always cast into the same form. Some argue from the disparity often observed between the moral conduct of men and the

prosperity which they enjoy in the present life, and feel that this calls for an adjustment in the future which, in turn, requires a righteous arbiter. Modern theology also uses it extensively, especially in the form that man's recognition of a Highest Good and his quest for a moral ideal demand and necessitate the existence of a God to give reality to that ideal. While this argument does point to the existence of a holy and just being, it does not compel belief in a God, a Creator, or a being of infinite perfection.

#### **10. 歷史或民族（文化）的論據。Historical or Ethnological Argument.**

所有部落都有神明的意識：並有宗教崇拜儀式顯明之

這是普世性的現象，因此是屬於人的本性

而：若人的本性導致宗教敬拜，那么有一位更高的存有存在，構成人為一位有宗教性的存有

ALL TRIBES HAVE SENSE OF THE DIVINE – REVEALED IN AN EXTERNAL CULTUS

PHENOMENON IS UNIVERSAL -> IN THE VERY NATURE OF MAN

IF NATURE OF MAN LEADS TO RELIGIOUS WORSHIP,

THEN: A HIGHER BEING EXISTS, WHO CONSTITUTES MAN A RELIGIOUS BEING

In the main this takes the following form: Among all the peoples and tribes of the earth there is a sense of the divine, which reveals itself in an external cultus. Since the phenomenon is universal, it must belong to the very nature of man. And if the nature of man naturally leads to religious worship, this can only find its explanation in a higher Being who has constituted man a religious being.

伯克富的批判：這普世性的現象可能從人類祖先的錯誤而生，

宗教敬拜儀式在野蠻部落最強烈，隨着文明的發展，逐漸消失

BERKHOF'S CRITIQUE: UNIVERSAL PHENOMENON MAY COME FROM ERRORS OF ANCESTORS;

RELIGIOUS CULTUS IS STRONGEST AMONG PRIMITIVE RACES, DISAPPEARS PROP. TO CIVILIZATION

In answer to this argument, however, it may be said that this universal phenomenon may have originated in an error or misunderstanding of one of the early progenitors of the human race, and that the religious cultus referred to appears strongest among primitive races, and disappears in the measure in which they become civilized.

#### **總結與檢討**

##### **OVERALL EVALUATION**

有信仰的人不需要這些論據

信徒確信上帝存在，乃因為他們接受《聖經》，上帝的自我啓示

今天有人靠這些理性論據，因為他們拒絕接受聖經的自證

若想說服非信徒？沒有一個論據能絕對說服的

BELIEVERS DON'T NEED THESE RATIONAL ARGUMENTS

BELIEVERS' CONVICTION THAT GOD EXISTS = FROM ACCEPTING SCRIPTURE, GOD'S SELF-REVELATION

MANY TODAY PUT STAKE ON RATIONAL ARGUMENTS, BECAUSE THEY REFUSE SCRIPTURE'S TESTIMONY

TRY TO CONVINC NON-BELIEVER? NO ARGUMENT CARRIES ABSOLUTE CONVICTION

In evaluating these rational arguments it should be pointed out first of all that believers do not need them. Their conviction respecting the existence of God does not depend on them, but on a believing acceptance of God's self-revelation in Scripture. If many in our day are willing to stake their faith in the existence of God on such rational arguments, it is to a great extent due to the fact that they refuse to accept the testimony of the Word of God. Moreover, in using these arguments in an attempt to convince unbelievers, it will be well to bear in mind that none of them can be said to carry absolute conviction.

在哲學史上，康德駁倒了這一切的論據

但今天頗流行：不是完全沒有價值；對信徒來說，是見證，不是能夠證明上帝存在的論據

這些都是對上帝的普遍啓示的解釋；顯示相信一位上帝是合理的

說明上帝存在的機率很高：可能催逼一些人相信，使一些非信徒啞口無言

KANT, MORE THAN ANYONE, DISCREDITED THESE ARGUMENTS

POPULAR TODAY? ARGUMENTS NOT TOTALLY WORTHLESS

WORTHWHILE TO BELIEVERS AS TESTIMONIA, NOT ARGUMENTS

THEY ARE INTERPRETATIONS OF GOD'S GENERAL REVELATION,

EXHIBITS REASONABLENESS OF BELIEF IN A DIVINE BEING

SHOWS STRONG PROBABILITY THAT GOD EXISTS – COMPEL ASSENT, SILENCE SOME UNBELIEVERS

No one did more to discredit them than Kant. Since his day many philosophers and theologians have discarded them as utterly worthless, but to-day they are once more gaining favor and their number is increasing. And the fact that in our day so many find in them rather satisfying indications of the existence of God, would seem to indicate that they are not entirely devoid of value. They have some value for believers themselves, but should be called *testimonia* rather than arguments. They are important as interpretations of God's general revelation and as exhibiting the reasonableness of belief in a divine Being. Moreover, they can render some service in meeting the adversary. While they do not prove the existence beyond the possibility of doubt, so as to compel assent, they can be so construed as to establish a strong probability and thereby silence many unbelievers.

## 上帝的可知性 THE KNOWABILITY OF GOD

(Louis Berkhof, *Systematic Theology*, pp. 29-40.)

### A. 上帝是不可（透）知，卻是可知的

#### **God Incomprehensible but yet Knowable (pp. 29-30).**

我們承認上帝是不可（透）知的，卻是可知的

伯 11: 7, 賽 40: 8; 同時: 約 17: 3, 約壹 5: 20:

人要得救，必須認識上帝

WE CONFESS: GOD IS INCOMPREHENSIBLE, YET KNOWABLE

JOB 11:7, ISAIAH 40:8; YET JOHN 17:3, I JOHN 5:20: KNOWING GOD IS NECESSARY FOR SALVATION

The Christian church confesses on the one hand that God is the Incomprehensible One, but also on the other hand, that He can be known and that knowledge of Him is an absolute requisite unto salvation. It recognizes the force of Zophar's question, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Job 11:7. And it feels that it has no answer to the question of Isaiah, "To whom then will ye liken God? Or what likeness will ye compare unto Him?" Isa. 40:8. But at the same time it is also mindful of Jesus' statement, "And this is life eternal, that they should know Thee, the only true God, and Him whom thou didst send, even Jesus Christ," John 17:3. It rejoices in the fact that "the Son of God is come, and hath given us an understanding, that we know Him that is true, and we are in Him that is true, even in his Son Jesus Christ." I John 5:20. The two ideas reflected in these passages were always held side by side in the Christian Church.

#### 伯 Job 11: 7

你考察就能測透神嗎？你豈能盡情測透全能者嗎？

"Can you fathom the mysteries of God? Can you probe the limits of the Almighty?"

#### 賽 Isaiah 40: 8

草必枯乾，花必凋殘，惟有我們 神的話必永遠立定。

The grass withers and the flowers fall, but the word of our God stands forever."

#### 約 John 17: 3

認識你—獨一的真神，並且認識你所差來的耶穌基督，這就是永生。

Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.

#### 約壹 I John 5: 20

我們也知道，神的兒子已經來到，且將智慧賜給我們，使我們認識那位真實的，我們也在那位真實的裡面，就是在他兒子耶穌基督裡面。這是真神，也是永生。

We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is true--even in his Son Jesus Christ. He is the true God and eternal life.



早期教父沒有超越希臘哲學：上帝是絕對，沒有屬性的存在：無名，不受生，永恆，不能變  
但是也相信：上帝藉『羅格斯』自我啓示；人可以認識上帝而得救

EARLY FATHERS DIDN'T ADVANCE BEYOND GREEK PHILOSOPHY:

GOD IS ABSOLUTE, ATTRIBUTELESS EXISTENCE: NAMELESS, UNBEGOTTEN, ETERNAL, UNCHANGEABLE  
BUT GOD REVEALED HIMSELF IN LOGOS – MAN CAN KNOW GOD, BE SAVED

The Early Church Fathers spoke of the invisible God as an unbegotten, nameless, eternal, incomprehensible, unchangeable Being. They had advanced very little beyond the old Greek idea that the Divine Being is absolute attributeless existence. At the same time they also confessed that God revealed Himself in the Logos, and can therefore be known unto salvation.

亞流主義者：人的理性能完全理解（涵蓋）上帝

EUNOMIUS (ARIAN): GOD CAN BE PERFECTLY COMPREHENDED BY MAN'S INTELLECT

In the fourth century Eunomius, an Arian, argued from the simplicity of God, that there is nothing in God that is not perfectly known and comprehended by the human intellect, but his view was rejected by all the recognized leaders of the Church.

經院主義：上帝本質的存有（不可知）與上帝的屬性（可知）

SCHOLASTICS: GOD'S ESSENTIAL BEING (QUID) VS. GOD'S ATTRIBUTES (QUALIS); WE KNOW QUALIS

The Scholastics distinguished between the *quid* and the *qualis* of God, and maintained that we do not know what God is in His essential Being, but can know something of His nature, of what He is to us, as He reveals Himself in His divine attributes.

宗教改革領袖：遵循經院主義；例外：人不能用理性，不受外來幫助，真正認識上帝

REFORMERS FOLLOW SCHOLASTICS, BUT: MAN CAN'T REALLY KNOW GOD WITH UNAIDED REASON

The same general ideas were expressed by the Reformers, though they did not agree with the Scholastics as to the possibility of acquiring real knowledge of God, by unaided human reason, from general revelation.

路德：隱藏之上帝與啓示之上帝；啓示之上帝仍然隱藏（我們不能完全認識祂）

加爾文：上帝的本質是不可知的

LUTHER: HIDDEN GOD VS. REVEALED GOD; REVEALED GOD IS HIDDEN (WE CAN'T FULLY KNOW HIM)

CALVIN: GOD'S ESSENCE IS INCOMPREHENSIBLE

Luther speaks repeatedly of God as the *Deus Absconditus* (hidden God), in distinction from Him as the *Deus Revelatus* (revealed God). In some passages he even speaks of the *revealed* God as still a *hidden* God in view of the fact that we cannot fully know Him even through His special revelation. To Calvin, God in the depths of His being is past finding out. "His essence," he says, "is incomprehensible; so that His divinity wholly escapes all human senses."

改教家：人能藉創造認識上帝，但：真正認識上帝，必須藉特殊啓示，加上聖靈的光照

REFORMERS: MAN CAN KNOW GOD THRU CREATION, BUT

TRUE KNOWLEDGE ONLY THRU SPECIAL REVELATION WITH SPIRIT'S ILLUMINATION

The Reformers do not deny that man can learn something of the nature of God from His creation, but maintain that he can acquire true knowledge of Him only from special revelation, under the illuminating influence of the Holy Spirit.

臨在神學（受泛神論影響）：忽略或否認上帝的超越性

上帝與世界同一水平；沒有那麼不可知，卻仍然奧祕；

否認特殊啓示：人可以藉着臨在的上帝的外在彰顯來認識祂

IMMANENCE THEOLOGY (PANTHEISTIC) IGNORES/DENIES GOD'S TRANSCENDENCE

GOD CONTINUOUS WITH WORLD, THUS LESS INCOMPREHENSIBLE, BUT STILL MYSTERIOUS

NO SPECIAL REVELATION: KNOW GOD THRU OUTWARD MANIFESTATIONS OF IMMANENT GOD

(\*\*\* 林注 Notes by Ling)

Under the influence of the pantheizing theology of immanence, inspired by Hegel and Schleiermacher, a change came about. The transcendence of God is soft-pedaled, ignored, or explicitly denied. God is brought down to the level of the world, is made continuous with it, and is therefore regarded as less incomprehensible, though still shrouded in mystery. Special revelation in the sense of a direct communication of God to man is denied. (Ling: Van Til would say: Special revelation in the sense of a direct, concrete communication of God to man in nature and history is denied.) Sufficient knowledge of God can be obtained without it, since man can discover God for himself in the depths of his own being, in the material universe, and above all in Jesus Christ, since these are all but outward manifestations of the immanent God.

巴特：不能藉自然，歷史認識上帝，只能藉特殊啓示，所謂『上帝的話』

BARTH: KNOW GOD ONLY IN SPECIAL REVELATION (SO-CALLED "WORD"), NOT IN NATURE/HISTORY

(\*\*\* 林注 Notes by Ling)

It is over against this trend in theology that Barth now raises his voice and points out that God is not to be found in nature, in history, or in human experience of any kind, but only in the special revelation that has reached us in the Bible. (Ling: Special revelation that is the Word of God, which is contained in the Bible.) In his strong statements respecting the hidden God he uses the language of Luther rather than Calvin. (Ling: He uses the language of Schleiermacher and Kierkegaard.)

改革宗神學：不可能透知（涵蓋，comprehend）上帝

人不可能正式給上帝定義 (define)，只能局部描述 (describe) 上帝

不可能用邏輯定義上帝：上帝不在任何類別之下

可是：人能認識上帝：此知識足夠讓人實現上帝在他生命中的旨意

憑特殊啓示，藉着小孩子的信心，人能真正認識上帝 -> 敬虔（宗教）

真正的宗教：敬畏，敬虔，敬拜，事奉上帝：認識上帝是至高聖潔的上帝

REFORMED THEOLOGY: FINITE CANNOT COMPREHEND GOD (EXHAUSTIVE KNOWLEDGE)

MAN CAN'T PROPERLY DEFINE GOD, ONLY PARTIALLY DESCRIBE GOD

LOGICAL DEFINITION IMPOSSIBLE: GOD NOT UNDER HIGHER GENUS

BUT MAN CAN KNOW GOD, ADEQUATE TO REALIZE GOD'S PURPOSE IN HIS LIFE

(\*\*\* 林注 Notes/Ling)

MAN CAN TRULY KNOW GOD THRU SPECIAL REVELATION + CHILD-LIKE FAITH -> RELIGION (GODLINESS)

RELIGION: FEAR, REVERENCE, WORSHIP, SERVICE OF GOD: TO KNOW THAT GOD IS HIGH AND HOLY

Reformed theology holds that God can be known, but that it is impossible for man to have a knowledge of Him that is exhaustive and perfect in every way. To have such a knowledge of God would be equivalent to comprehending Him, and this is entirely out of the question: "*Finitum non posuit capere infinitum.*" Furthermore, man cannot give a definition of God in the proper sense of the word, but only a partial description. A logical definition is impossible, because God cannot be subsumed under some higher genus. At the same time it is maintained that man can obtain a knowledge of God that is perfectly adequate for the realization of the divine purpose in the life of man. (Ling: Frame would say: Knowledge of God is possible, which is covenant obedience.) However, true knowledge of God can be acquired only from the divine self-revelation, and only by the man who accepts this with childlike faith. Religion necessarily presupposes such a knowledge. It is the most sacred relation between man and his God, a relation in which man is conscious of the absolute greatness and majesty of God as the supreme Being, and of his own utter insignificance and subjection to the High and Holy One. And if this is true, it follows that religion presupposes the knowledge of God in man. If man were left absolutely in the dark respecting the being of God, it would be impossible for him to assume a religious attitude. There could be no reverence, no piety, no fear of God, no worshipful service.

## B. 否認上帝的可知性的理論。

### **Denial of the Knowability of God (pp. 30-34).**

否認人能認識上帝的根據：人類五官，理性的『限制』（！）

人不能認識神明及任何超越自然現象的事物

Huxley 用『不可知論者』：與古希臘哲學以來的懷疑主義論一致

不可知論者不等於是無神論者：他們不知道上帝是否存在

BASIS OF DENIAL: THE "LIMITS" OF HUMAN SENSES/MIND

MAN CANNOT KNOW DIVINE THINGS, ANYTHING BEYOND/BEHIND NATURAL PHENOMENA

HUXLEY: USES NAME "AGNOSTIC": ~ SKEPTICS SINCE GREEK PHILOSOPHY

AGNOSTICS ARE NOT ATHEISTS: DO NOT KNOW WHETHER GOD EXISTS OR NOT

The possibility of knowing God has been denied on various grounds. This denial is generally based on the supposed limits of the human faculty of cognition, though it has been presented in several different forms. The fundamental position is that the human mind is incapable of knowing anything of that which lies beyond and behind natural phenomena, and is therefore necessarily ignorant of supersensible and divine things. Huxley was the first to apply to those who assume this position, himself included, and the name "agnostics." They are entirely in line with the skeptics of former centuries and of Greek philosophy. As a rule agnostics do not like to be branded as atheists, since they do not deny absolutely that there is a God, but declare that they do not know whether He exists or not, and even if

He exists, are not certain that they have any true knowledge of Him, and in many cases even deny that they can have any real knowledge of Him.

休謨：我們並不真正認識上帝的屬性；這些知識都是擬人化

我們稱上帝的屬性：符合上帝的事實嗎？不確定；預設：所有知識都基於經驗

康德：分析理性的限制；理性只認識現象，不能認識現象背後的『事物的本相』

因此，我們當然不可能理論上認識上帝

DAVID HUME: WE DON'T TRULY KNOW GOD'S ATTRIBUTES; ALL KNOWLEDGE = ANTHROPOMORPHISM

ATTRIBUTES WE ASCRIBE TO GOD – CORRESPOND TO REALITY OF GOD? NOT SURE

PRESUPPOSITION: ALL KNOWLEDGE IS BASED ON EXPERIENCE

IMMANUEL KANT: ANALYZED LIMITS OF HUMAN REASON

REASON ONLY KNOWS PHENOMENA, CANNOT KNOW "THING IN ITSELF" BEHIND PHENOMENA

THUS, WE CANNOT HAVE THEORETICAL KNOWLEDGE OF GOD

Hume has been called the father of modern agnosticism. He did not deny the existence of God, but asserted that we have no true knowledge of His attributes. All our ideas of Him are, and can only be, anthropomorphic. We cannot be sure that there is any reality corresponding to the attributes we ascribe to Him. His agnosticism resulted from the general principle that all knowledge is based on experience. It was especially Kant, however, who stimulated agnostic thought by his searching inquiry into the limits of the human understanding and reason. He affirmed that the theoretical reason knows only phenomena and is necessarily ignorant of that which underlies these phenomena, - the thing in itself. From this it followed, of course, that it is impossible for us to have any theoretical knowledge of God.

Lotze 批判康德：我們認識現象時，同時認識現象背後的本質

Hamilton: 我們只能認識有條件與對外有相關的事物

我們不可能認識絕對與無限者：它完全對外沒有相關性（它不依靠任何相關性存在）

LOTZE VS. KANT: WHEN WE KNOW PHENOMENA, WE ALWAYS KNOW SUBSTANCE BEHIND THEM

HAMILTON (AGNOSTIC): MIND ONLY KNOWS THINGS CONDITIONED & IN RELATIONS

WE CAN'T KNOW ABSOLUTE AND INFINITE: ENTIRELY UN-RELATED (EXISTS IN NO RELATIONS)

(\*\*\* 林注 Notes by Ling)

But Lotze already pointed out that phenomena, whether physical or mental, are always connected with some substance lying back of them, and that in knowing the phenomena we also know the underlying substance, of which they are manifestations. (Ling: cf. Van Til's nine forms of knowledge.) The Scotch philosopher, Sir William Hamilton, while not in entire agreement with Kant, yet shared the intellectual agnosticism of the latter. He asserts that the human mind knows only that which is conditioned and exists in various relations, and that, since the Absolute and Infinite is entirely unrelated, that is exists in no relations, we can obtain no knowledge of it.

Hamilton, Mansel: 我們不可藉理性知道的，可以藉信心知道

可是：絕對者不一定沒有相關性而存在；它可以建立關係

我們只認識有關係的事物；這是真知識，不是虛假（相關）的知識

HAMILTON & MANSEL: THAT WHICH IS BEYOND KNOWLEDGE, WE CAN KNOW THROUGH FAITH  
BUT: ABSOLUTE DOESN'T NECESSARILY EXIST OUTSIDE OF RELATIONS, IT CAN ENTER INTO RELATIONS  
WE KNOW THINGS ONLY IN RELATIONS; SUCH KNOWLEDGE ISN'T UNREAL/RELATIVE

But while he denies that the Infinite can be known by us, he does not deny its existence. Says he, "Through faith we apprehend what is beyond our knowledge." His views were shared in substance by Mansel, and were popularized by him. To him also it seemed utterly impossible to conceive of an infinite Being, though he also professed faith in its existence. The reasoning of these two men did not carry conviction, since it was felt that the Absolute or Infinite does not *necessarily* exist outside of all relations, but can enter into various relations; and that the fact that we know things only in their relations does not mean that the knowledge so acquired is merely a relative or unreal knowledge.

孔德：實證主義 (Positivism)：人只能透過五官認識物質現象，和現象之間的關係，定律理性的現象，直接的意識＝約化為物質現象

神學猜測（有神論，無神論）＝幼稚階段的思想，必須被駁斥

COMTE: MAN CAN KNOW ONLY PHYSICAL PHENOMENA THRU SENSES, + THEIR LAWS/RELATIONS  
MENTAL PHENOMENA, IMMEDIATE CONSCIOUSNESS = (reduced to) PHYSICAL PHENOMENA  
THEOLOGICAL SPECULATION (THEISM, ATHEISM) = THOUGHT IN INFANCY, TO BE CONDEMNED

Comte, the father of Positivism, was also agnostic in religion. According to him man can know nothing but physical phenomena and their laws. His senses are the sources of all true thinking, and he can know nothing except the phenomena which they apprehend and the relations in which these stand to each other. Mental phenomena can be reduced to material phenomena, and in science man cannot get beyond these. Even the phenomena of immediate consciousness are excluded, and further, everything that lies behind the phenomena. Theological speculation represents thought in its infancy. No positive affirmation can be made respecting the existence of God, and therefore both theism and atheism stand condemned. In later life Comte felt the need of some religion and introduced the so-called "religion of Humanity."

Spencer（現代科學的不可知論）：『不可知』的教義（宇宙中的絕對，為首，至終，上帝）現象背後是有至終實存的，可是思想它必導致矛盾；至終實存是完全不可測度的我們必須承認，至終權力是存在的（位格與否？不知道），可是不可建立有關它的觀念然後孔德發展『不可知者』的正面內容（不一致！）

HERBERT SPENCER (modern scientific agnosticism): DOCTRINE OF THE UNKNOWABLE  
(THE ABSOLUTE, FIRST, ULTIMATE, "GOD" IN UNIVERSE)  
REALITY BEHIND PHENOMENA EXISTS, BUT REFLECTION ON IT -> CONTRADICTION; IT IS INSCRUTABLE  
WE MUST ACCEPT: SOME ULTIMATE POWER EXISTS (personal?), CANNOT FORM CONCEPT OF IT  
THEN COMTE DEVELOPS THE UNKNOWABLE'S POSITIVE CONTENT (INCONSISTENT!)

(\*\*\*林注 Notes by Ling)

Even more than Comte, Herbert Spencer is recognized as the great exponent of modern scientific agnosticism. He was influenced very much by Hamilton's doctrine of the relativity of knowledge and by Mansel's conception of the Absolute, and in the light of these worked out his doctrine of the Unknowable, which was his designation of whatever may be absolute, first or ultimate in the order of the universe, including God. He proceeds on the assumption that there is some reality lying back of phenomena, but maintains that all reflection on it lands us in contradiction. This ultimate reality is utterly inscrutable. While we must accept the existence of some ultimate Power, either personal or impersonal, we can form no conception of it. Inconsistently he devotes a great part of his *First Principles* to the development of the positive content of the Unknowable, as if it were well known indeed. (Ling: cf. John Frame's "non-Christian rationalism" and "non-Christian irrationalism.")

受 Spencer 影響的不可知論者；二十世紀的人文主義；

現代人文主義者：H.E. Barnes: 有批判思想，符合科學的現代人只可能使不可知論者

SPENCER INFLUENCED HUXLEY, FISKE, CLIFFORD

MODERN HUMANISM: H. E. BARNES: SCIENTIFIC, CRITICAL MODERN MAN CAN BE AGNOSTIC ONLY

Other agnostics, who were influenced by him, are such men as Huxley, Fiske, and Clifford. We meet with agnosticism also repeatedly in modern Humanism. Harry Elmer Barnes says: "To the writer it seems quite obvious that the agnostic position is the only one which can be supported by any scientifically-minded and critically-inclined person in the present state of knowledge." (Barnes, *The Twilight of Christianity*, p. 260.)

不可知論的其他形式

OTHER FORMS OF AGNOSTICISM

Besides the forms indicated in the preceding the agnostic argument has assumed several others, of which the following are some of the most important.

#1: 人的知識只是類比知識：人只可能知道與他的本性，經驗有關的東西

伯克富：（一）可是我們也從對照學習；經院主義的『反面思維』

（二）人是上帝的形象，上帝的本性與人的本性有『類比』

（附：林注）

#1: MAN KNOWS BY ANALOGY ONLY – ONLY THINGS ANALOGOUS TO MAN'S NATURE/EXPERIENCE

BERKHOF: (1) BUT WE ALSO LEARN BY CONTRAST; SCHOLASTICS' VIA NEGATIONIS

(2) MAN IS IMAGE OF GOD: IMPORTANT ANALOGIES BETWEEN GOD'S AND MAN'S NATURE

(Ling's Note)

First: *Man knows only by analogy.* We know only that which bears some analogy to our own nature or experience: "*Similia similibus percipiuntur.*" But while it is true that we learn a great deal by analogy, we also learn by contrast. In many cases the differences are the very things that arrest our attention. The Scholastics spoke of the *via negationis* by which they in thought eliminated from God the imperfections of the creature. Moreover, we should not forget that man is made in the image of God, and that there are important analogies between the divine nature and the nature of man.

(林注：參：傅蘭姆論范泰爾的延伸與否定法。)

(Cf. Van Til on extrapolation and negation.)

#2: 人所知道的，必須是全面的知識；人不能透知上帝，因此不認識上帝

伯克富：這項假設並不成立：部分知識就不可能是真正的知識

這樣的假設，讓我們所有的知識都不成立；我們一切所知道的，都遠不及完全的知識

認識上帝，可以是非常真實的知識，足夠面對我們的需要

#2: MAN KNOWS ONLY WHAT HE CAN GRASP IN ITS ENTIRETY

MAN CANNOT EXHAUSTIVELY KNOW GOD, THEREFORE CANNOT KNOW GOD

BERKHOF: UNWARRANTED ASSUMPTION: PARTIAL KNOWLEDGE CANNOT BE REAL KNOWLEDGE

THIS ASSUMPTION INVALIDATES ALL OUR KNOWLEDGE; ALL WE KNOW – FAR SHORT OF COMPLETE KNOWLEDGE OF GOD CAN BE VERY REAL, ADEQUATE FOR OUR NEEDS

Second: *Man really knows only what he can grasp in its entirety.* Briefly stated the position is that man cannot comprehend God, who is infinite, cannot have an exhaustive knowledge of Him, and therefore cannot know Him. But this position proceeds on the unwarranted assumption that partial knowledge cannot be real knowledge, an assumption which would really invalidate all our knowledge, since it always falls far short of completeness. Our knowledge of God, though not exhaustive, may yet be very real and perfectly adequate for our present needs.

(Cf. Van Til's critique of "activism" in *The New Modernism*.)

#3: 我們對上帝一切的言說都是負面的，因此並不是真正的知識

Hamilton: 絕對的，無限的＝我們可以想到的事物的否定而已；

我們對它們沒有什麼觀念

伯克富：不錯，我們對上帝的知識，很多是負面形式的，可是它們傳遞正面的觀念

上帝的自存，自足，愛，靈性，聖潔都是正面的觀念

#3: ALL PREDICATES OF GOD = NEGATIVE, GIVE NO REAL KNOWLEDGE

HAMILTON: THE ABSOLUTE, THE INFINITE = A NEGATION OF THE THINKABLE;

WE CAN HAVE NO CONCEPTION OF THEM AT ALL

BERKHOF: YES, MUCH OF OUR KN. OF GOD = NEGATIVE, BUT CONVEYS POSITIVE IDEA

ASEITY OF GOD INCL. POSITIVE IDEA OF SELF-EXISTENCE, SELF-SUFFICIENCY

LOVE, SPIRITUALITY, HOLINESS = POSITIVE IDEAS

Third: *All predicates of God are negative and therefore furnish no real knowledge.* Hamilton says that the Absolute and the Infinite can only be conceived as a negation of the thinkable; which really means that we can have no conception of them at all. But though it is true that much of what we predicate to God is negative in form, this does not mean that it may not at the same time convey some positive idea. The aseity of God includes the positive idea of his self-existence and self-sufficiency. Moreover, such ideas as love, spirituality, and holiness, are positive.

(林注：參攷傅蘭姆論范泰爾的延伸與否定。)

(Cf. Frame on Van Til's extrapolation and negation.)

#4:我們所有的知識都是與被知的對象有關的；我們只知道這些事物與我們五官的關係  
我們在認知過程中扭曲認知的對象，我們是帶着有色眼鏡來認知的

伯克富：不錯，我們的知識是有主觀條件的；可是

錯誤觀念：恰恰因為我們透過五官認知，我們就不可能真知道事物的本身(as they really are)

我們的知識若是真的，就是對客觀現實的真正認識

認知，思想的規則並不隨意，是對稱事物的本性的；

若沒有這個對稱(correspondence)，對上帝或任何事物的認識＝完全不可能了

（附：林注）

#4: ALL OUR KNOWLEDGE = RELATIVE TO KNOWING SUBJECT

WE KNOW OBJECTS ONLY AS THEY ARE RELATED TO OUR SENSES, FACULTIES

WE DISTORT AND COLOR OBJECT IN PROCESS OF KNOWING

BERKHOF: TRUE, ALL OUR KN. IS SUBJECTIVELY CONDITIONED

BUT NOT TRUE: BECAUSE WE KNOW THRU SENSES, WE DON'T KNOW THINGS AS THEY REALLY ARE

INSOFAR AS WE HAVE REAL KNOWLEDGE, THAT KNOWLEDGE CORRESPONDS TO OBJECTIVE REALITY

LAWS OF PERCEPTION/THOUGHT = NOT ARBITRARY, THEY CORRESPOND TO NATURE OF THINGS

W/O THIS CORRESPONDENCE, KN. OF GOD AND ALL TRUE KNOWLEDGE = UTTERLY IMPOSSIBLE

(Note by Ling)

Fourth: *All our knowledge is relative to the knowing subject.* It is said that we know the objects of knowledge, not as they are objectively, but only as they are related to our senses and faculties. In the process of knowledge we distort and color them. In a sense it is perfectly true that all our knowledge is subjectively conditioned, but the import of the assertion under consideration seems to be that, because we know things only through the mediation of our senses and faculties, we do not know them as they are. But this is not true; in so far as we have any real knowledge of things, that knowledge corresponds to the objective reality. The laws of perception and thought are not arbitrary, but correspond to the nature of things. Without such correspondence, not only the knowledge of God, but all true knowledge would be utterly impossible.

（林注：參范泰爾的『上帝的不可知性』，就是祂的無所不知：這是人類知識的基礎；另參攷：范泰爾論『類比知識』；參：傅蘭姆，『連續與斷層』。）

(Note by Ling: cf. Van Til's "incomprehensibility of God", i.e., his omniscience, as the basis of human knowledge; and Van Til on "analogical knowledge". Cf. Jo hnFrame, "Continuities and Discontinuities.")

巴特＝一類的不可知論者？Zerbe: 巴特思想中充滿『實際上的不可知論』

巴特受了康德的毒害：『事物的本身』(Ding-in-sich)是不可知的

Zerbe: 『羅馬書＝上帝的啓示；上帝啓示后，人不能認識上帝。祂永遠是不可知的上帝。

上帝自我啓示時（後），更加與我們遙遠。』

KARL BARTH = SPECIES OF AGNOSTICISM?

ZERBE: PRACTICAL AGNOSTICISM DOMINATES BARTH'S THOUGHT,

BARTH = VICTIM OF KANT'S "THING-IN-ITSLEF = UNKNOWABLE"



“ROMANS = REVELATION OF THE UNKNOWN GOD... AFTER REVELATION, MAN CANNOT KNOW GOD, HE IS ALWAYS UNKNOWN GOD. IN SELF-REV., GOD IS FARTHER AWAY THAN EVER BEFORE”

Some are inclined to look upon the position of Barth as a species of agnosticism. Zerbe says that practical agnosticism dominates Barth's thinking and renders him a victim of the Kantian unknowableness of the Thing-in-Itself, and quotes him as follows; “*Romans* is a revelation of the unknown God; God comes to man, not man to God. *Even after the revelation man cannot know God, for He is always the unknown God. In manifesting Himself to us He is farther away than ever before.* (Rbr. p. 53).” [Zerbe, *The Karl Barth Theology*, p. 84.]

Zerbe: 可是巴特的不可知論並不一致

巴特怎樣對『不可知的上帝』認識這麼多的？

ZERBE: BUT BARTH'S AGNOSTICISM = INCONSISTENT

HOW CAN BARTH COME TO KNOW SO MUCH ABOUT “UNKNOWN GOD”?

At the same time he finds Barth's agnosticism, like that of Herbert Spencer, inconsistent. Says he: “It was said of Herbert Spencer that he knew a great deal about the ‘Unknowable’; so of Barth, one wonders how he came to know so much of the ‘Unknown God.’” [Zerbe, *The Karl Barth Theology*, p. 84.]

Dickie 論巴特：強烈的不可知論：上帝自我啓示，我們只認識祂是不可知的上帝

Dickie: 巴特的意思是：我們認識祂是不可透知的上帝 (incomprehensible)，不是不可知！

DICKIE ON BARTH: STRONG AGNOSTICISM –

GOD REVEALS SELF/WE KNOW HIM AS UNKNOWN GOD

DICKIE: BARTH MEANS TO SAY: WE KNOW HIM AS INCOMPREHENSIBLE, NOT UNKNOWN!

(Ling: Dickie 一廂情願, not informed re. Barth's existential method)

Dickie speaks in a similar vein: “In speaking of a transcendent God, Barth seems sometimes to be speaking of a God of Whom we can never know anything.” [Dickie, *Revelation and Response*, p. 187.] He finds, however, that in this respect too there has been a change of emphasis in Barth. While it is perfectly clear that Barth does not mean to be an agnostic, it cannot be denied that some of his statements can readily be interpreted as having an agnostic flavor. He strongly stresses the fact that God is the hidden God, who cannot be known from nature, history, or experience, but only by His self-revelation in Christ, when it meets with the response of faith. But even in this revelation God appears only as the hidden God. God reveals Himself exactly as the hidden God, and through His revelation makes us more conscious of the distance which separates Him from man than we ever were before. This can easily be interpreted to mean that we learn by revelation merely that God cannot be known, so that after all we are face to face with an unknown God. But in view of all that Barth has written this is clearly not what he wants to say. His assertion, that in the light of revelation we see God as the hidden God, does not exclude the idea that by revelation we also acquire a great deal of useful knowledge of God as He enters into relations with His people. When He says that even in His revelation God still remains for us *the unknown God*, he really means, *the incomprehensible God*. The revealing God is God in action. By His revelation we learn to know Him in His operations, but acquire no real knowledge of His inner being. The following passage in *The Doctrine of the Word of God* (p. 426), is rather illuminating:

“On this freedom (freedom of God) rests the *inconceivability* of God, the inadequacy of all knowledge of the revealed God. Even the three-in-oneness of God is revealed to us only in God’s operations. Therefore the three-in-oneness of God is also inconceivable to us. Hence, too, the inadequacy of all our knowledge of the three-in-oneness. The conceivability with which it has appeared to us, primarily in Scripture, secondarily in the Church doctrine of the Trinity, is a creaturely conceivability. To the conceivability in which God exists for Himself it is not only relative: it is absolutely separate from it. Only upon the free grace of revelation does it depend that the former conceivability, in its absolute separation from its object, is yet not without truth. In this sense the three-in-oneness of God, as we know it from the operation of God, is truth.”

### C. 上帝的自我啓示，乃是對上帝一切認識的先決條件

#### **Self-Revelation the Prerequisite of All Knowledge of God (pp. 34-39).**

#1 凱伯：人是站在知識對象的上或之下？

人會對上帝啓示所賜的知識作反省

就算有了客觀啓示，人的理想並沒有發現上帝；上帝向有信心的人自我顯示

#1 – KUYPER: MAN STANDS ABOVE/UNDER OBJECT OF KNOWLEDGE?

MAN REFLECTS ON KNOWLEDGE GIVEN BY REVELATION

EVEN WITH OBJECTIVE REVELATION, REASON DOESN’T DISCOVER GOD; GOD DISCLOSES SELF TO FAITH

#### 1. God Communicates Knowledge of Himself to Man.

Kuyper calls attention to the fact that theology as the knowledge of God differs in an important point from all other knowledge. In the study of all other sciences man places himself *above* the object of his investigation and *actively* elicits from it his knowledge by whatever method may seem most appropriate, but in theology he does not stand above but rather *under* the object of his knowledge. In other words, man can know God only in so far as the latter actively makes Himself known. God is first of all the subject communicating knowledge to man, and can only become an object of study for man in so far as the latter appropriates and reflects on the knowledge conveyed to him by revelation. Without revelation man would never have been able to acquire any knowledge of God. And even after God has revealed Himself objectively, it is not human reason that discovers God, but it is God who discloses Himself to the eye of faith.

可是，聖化的理性研究上帝的話，聖靈帶領人更認識上帝

巴特：唯有上帝啓示時，人才能夠認識上帝；上帝永遠是主體，不是客體：

啓示永遠是主體性（主觀）的，啓示永不成為客觀，例如：成為《聖經》

啓示一次過在耶穌基督裡賜下，在存在的生命時刻中臨到人

巴特的啓示觀與改革宗的啓示觀是完全兩碼事

BUT W/SANCTIFIED REASON STUDYING GOD’S WORD, SPIRIT GUIDES MAN TO KNOW GOD MORE

BARTH: ONLY WHEN GOD REVEALS, CAN MAN KNOW GOD;

GOD IS ALWAYS SUBJECT, NEVER OBJECT –

REVELATION ALWAYS SUBJECTIVE, NEVER -> OBJECTIVE E.G. SCRIPTURE

REVELATION = GIVEN ONCE FOR ALL IN JESUS CHRIST, COMES TO MEN IN EXISTENTIAL MOMENT OF LIFE

BARTH'S DOCTRINE OF REVELATION = FOREIGN TO REFORMED THEOLOGY

However, by the application of sanctified human reason to the study of God's Word man can, under the guidance of the Holy Spirit, gain an ever-increasing knowledge of God. Barth also stresses the fact that man can know God only when God comes to him in an act of revelation. He asserts that there is no way from man to God, but only from God to man, and says repeatedly that God is always the subject, and never an object. Revelation is always something purely subjective, and can never turn into something objective like the written Word of Scripture, and as such become an object of study. It is given once for all in Jesus Christ, and in Christ comes to men in the existential moment of their lives. While there are elements of truth in what Barth says, his construction of the doctrine of revelation is foreign to Reformed theology.

上帝的自我啓示，對神學是必須的

上帝在啓示宗不是被動的；上帝主動的，透過祂的作為自我顯示

啓示並不是人更深的體會（悟），對上帝更多的發現

啓示乃是上帝超自然的，自我意旨的，自我顯示(purposeful act of self-communication)的作為

GOD'S SELF-REVELATION NECESSARY FOR THEOLOGY

GOD IS NOT PASSIVE IN REVELATION; GOD ACTIVELY MAKES HIMSELF KNOWN

REVELATION = NOT MAN'S DEEPENED INSIGHT, INCREASING DISCOVERY OF GOD

REVELATION = GOD'S SUPERNATURAL, PURPOSEFUL ACT OF SELF-COMMUNICATION

The position must be maintained, however, that theology would be utterly impossible without a self-revelation of God. And when we speak of revelation, we use the term in the strict sense of the word. It is not something in which God is passive, a mere "becoming manifest," but something in which He is actively making Himself known. It is not, as many moderns would have it, a deepened spiritual insight which leads to an ever-increasing discovery of God on the part of man: but a supernatural act of self-communication, a purposeful act on the part of the Living God. There is nothing surprising in the fact that God can be known only if, and in so far as, He reveals Himself.

人的自我顯示也是一樣（雖然心理學不以為然）

SAME IS TRUE OF MAN, DESPITE PSYCHOLOGY

In a measure this is also true of man. Even after Psychology has made a rather exhaustive study of man, Alexis Carrell is still able to write a very convincing book on *Man the Unknown*. "For who among men," says Paul, "knoweth the things of a man, save the spirit of the man, which is in him? Even so the things of God none knoweth, save the Spirit of God." I Cor. 2:11. The Holy Spirit searcheth all things, even the deep things of God, and reveals them unto man. God has made Himself known.

上帝原本的（自我）知識與人類類比（抄本）的知識：原本的知識是真實，正確的版本

ARCHETYPAL AND ECTYPAL KNOWLEDGE – ECTYPAL KN. IS TRUE, ACCURATE, COPY

Alongside of the archetypal knowledge of God, found in God Himself, there is also an ectypal knowledge of Him, given to man by revelation. The latter is related to the former as a copy is to the original, and

therefore does not possess the same measure of clearness and perfection. All our knowledge of God is derived from His self-revelation in nature and in Scripture. Consequently, our knowledge of God is on the one hand ectypal and analogical, but on the other hand also true and accurate, since it is a copy of the archetypal knowledge which God has of Himself.

#2 已存的知識，獲得的知識：所有（人類的）知識都是獲得的

已存（與生俱來）的知識：柏拉圖，希希拉，笛卡兒：上帝的觀念是已存（與生俱來）的：

人類的思想成熟的時候，就會想到上帝的觀念

有些觀中，上帝的觀念是最重要（最顯著）的

洛克：反對此思想：哲學上，是極端的經驗主義(empiricism)

#2 – INNATE KNOWLEDGE, ACQUIRED KNOWLEDGE – ALL KNOWLEDGE IS ACQUIRED

INNATE IDEAS – PLATO, CICERO; DESCARTES – IDEA OF GOD IS INNATE:

MAN TENDS TO FORM IDEA OF GOD WHEN MIND MATURES

THERE ARE IDEAS, OF WHICH IDEA OF GOD IS MOST PROMINENT

LOCKE ATTACKS THIS DOCTRINE: GOES TO EXTREME OF PHILOSOPHICAL EMPIRICISM

2. Innate and Acquired Knowledge of God (*cognito insita* and *acquista*). A distinction is usually made between innate and acquired knowledge of God. This is not a strictly logical distinction, because in the last analysis all human knowledge is acquired. The doctrine of innate ideas is philosophical rather than theological. The seeds of it are already found in Plato's doctrine of ideas, while it occurs in Cicero's *De Natura Deorum* in a more developed form. In modern philosophy it was taught first of all by Descartes, who regarded the idea of God as innate. He did not deem it necessary to consider this as innate in the sense that it was consciously present in the human mind from the start, but only in the sense that man has a natural tendency to form the idea when the mind reaches maturity. The doctrine finally assumed the form that there are certain ideas, of which the idea of God is the most prominent, which are inborn and are therefore present in human consciousness from birth. It was in this form that Locke rightly attacked the doctrine of innate ideas, though he went to another extreme in his philosophical empiricism.

改革宗神學拒絕『已存的知識』（這是理性主義）；知識是上帝插進的，種植的

對上帝的認識，從人類理性的構造就是必須的：是自然獲得的

透過宗教的種子：人既是上帝的形象，就有宗教的種子種植在他裡面

REFORMED REJECT "INNATE IDEAS" (rationalist); "INGRAFTED/IMPLANTED KNOWLEDGE"

KNOWLEDGE OF GOD IS NECESSARY FROM MIND'S CONSTITUTION: ACQUIRED SPONTANEOUSLY THROUGH SEED OF RELIGION IMPLANTED AS CREATED IN GOD'S IMAGE

Reformed theology also rejected the doctrine in that particular form. And while some of its representatives retained the name "innate ideasm" but gave it another connotation, others preferred to speak of a *cognitio Dei insita* (ingrafted or implanted knowledge of God). On the one hand this *cognitio Dei insita* does not consist in any ideas or formed notions which are present in man at the time of his birth; but on the other hand it is more than a mere capacity which enables man to know God. It denotes a knowledge that necessarily results from the constitution of the human mind, that is inborn only in the

sense that it is acquired spontaneously, under the influence of the *semen religionis* implanted in man by his creation in the image of God, and that is not acquired by the laborious process of reasoning and argumentation.

人得到這知識，是必須的；並沒有受人的意志影響

獲得的知識(acquired)就不是自然的知識(spontaneous): 透過研究上帝得到啓示而來

MAN ACQUIRES THIS KNOWLEDGE OF NECESSITY; NOT CONDITIONED BY MAN'S WILL

ACQUIRED KNOWLEDGE IS NOT SPONTANEOUS; OBTAINED BY STUDY OF REVELATION

It is a knowledge which man, constituted as he is, acquires of necessity, and as such is distinguished from all knowledge that is conditioned by the will of man. Acquired knowledge, on the other hand, is obtained by the study of God's revelation. It does not arise spontaneously in the human mind, but results from the conscious and sustained pursuit of knowledge. It can be acquired only by the wearisome process of perception and reflection, reasoning and argumentation.

黑格爾的唯心主義，進化論：過分著重已存的知識

巴特反對已存（與生俱來）的知識

HEGEL'S IDEALISM, EVOLUTION: OVEREMPHASIZES INNATE KNOWLEDGE

BARTH DENIES INNATE KNOWLEDGE

Under the influence of the Hegelian Idealism and of the modern view of evolution the innate knowledge of God has been over-emphasized; Barth on the other hand denies the existence of any such knowledge.

#3: 《聖經》說到普遍啓示與特殊啓示

普遍啓示：《詩篇》19 篇；《使徒行傳》14 章；《羅馬書》1 章

#3 – BIBLE SPEAKS OF GENERAL REVELATION & SPECIAL REVELATION

GENERAL REVELATION: PSALM 19, ACTS 14, ROMANS 1

3. General and Special Revelation. The Bible testifies to a twofold revelation of God: a revelation in nature round about us, in human consciousness, and in the providential government of the world; and a revelation embodied in the Bible as the Word of God. It testifies to the former in such passages as the following: "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge," Ps. 19:1, 2. "And yet He left not Himself without witness, in that He did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness," Acts 14:17. "Because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity," Rom. 1:19, 20.

羅 Romans 1:19, 20

神的事情，人所能知道的，原顯明在人心裡，因為神已經給他們顯明。

自從造天地以來，神的永能和神性是明明可知的，雖是眼不能見，但藉著所造之物就可以曉得，叫人無可推諉。

since what may be known about God is plain to them, because God has made it plain to them.

For since the creation of the world God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made, so that men are without excuse.

## 特殊啓示

### SPECIAL REVELATION

Of the latter it gives abundant evidence in both the Old and New Testament. "Yet Jehovah testified unto Israel, and unto Judah, by every prophet, and every seer, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets," I Kings 17:13. "He hath made known His ways unto Moses, His doings unto the children of Israel," Ps. 103:7. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him," John 1:18. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken to us in His Son," Heb. 1:2.

### 王上 I Kings 17:13

以利亞對他說：不要懼怕！可以照你所說的去做罷！只要先為我做一個小餅拿來給我，然後為你和你兒子做餅。

Elijah said to her, "Don't be afraid. Go home and do as you have said. But first make a small cake of bread for me from what you have and bring it to me, and then make something for yourself and your son.

### 詩 Psalm 103:7

他使摩西知道他的法則，叫以色列人曉得他的作為。

He made known his ways to Moses, his deeds to the people of Israel:

### 約 John 1:18

從來沒有人看見神，只有在父懷裡的獨生子將他表明出來。

No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.

### 來 Hebrews 1:2

就在這末世藉著他兒子曉諭我們；又早已立他為承受萬有的，也曾藉著他創造諸世界。  
but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe.

自然啓示與超自然啓示：在於傳遞啓示方法的不同；啓示的內容更不同

### NATURAL & SUPERNATURAL REVELATION:

#### DIFFERENT WAYS IN WHICH REVELATION IS COMMUNICATED; ALSO DIFFERENT SUBJECT-MATTER

On the basis of these scriptural data it became customary to speak of natural and supernatural revelation. The distinction thus applied to the idea of revelation is primarily a distinction based on the manner in which it is communicated to man; but in the course of history it has also been based in part on the nature of its subject-matter. The mode of revelation is natural when it is communicated through nature, that is, through the visible creation with its ordinary laws and powers. It is supernatural when it is communicated to man in a higher, supernatural manner, as when God speaks to him, either directly, or through supernaturally endowed messengers. The substance of revelation was regarded as natural, if

it could be acquired by human reason from the study of nature; and was considered to be supernatural when it could not be known from nature, nor by unaided human reason.

中古時期：理性與啓示對立

基督新教（宗教改革）：現實中的啓示 vs. 話語的啓示

可是：所有啓示都是超自然的：從啓示的來源與內容來說

直接的啓示，間接（透過媒體）的啓示 (Ewald)

MIDDLE AGES: REASON VS. REVELATION

PROTESTANTS: REAL REVELATION VS. VERBAL REVELATION

BUT: ALL REVELATION IS SUPERNATURAL, IN ORIGIN AND CONTENT

IMMEDIATE REVELATION & MEDIATE REVELATION (EWALD)

Hence it became quite common in the Middle Ages to contrast reason and revelation. In Protestant theology natural revelation was often called a *revelatio realis*, and supernatural revelation a *revelatio verbalis*, because the former is embodied in things, and the latter in words. In course of time, however, the distinction between natural and supernatural revelation was found to be rather ambiguous, since all revelation is supernatural in origin and, as a revelation of God, also in content. Ewald in his work on *Revelation: Its Nature and Record* [p. 5f.] speaks of the revelation in nature as *immediate revelation*, and of the revelation in Scripture, which he regards as the only one deserving the name “revelation” in the fullest sense, as *mediate revelation*.

普遍啓示與特殊啓示：華爾非德的定義

GENERAL REVELATION & SPECIAL REVELATION

WARFIELD: REVELATION AND INSPIRATION, Page 6

A more common distinction, however, which gradually gained currency, is that of *general* and *special* revelation. Dr. Warfield distinguishes the two as follows: “The one is addressed generally to all intelligent creatures, and is therefore accessible to all men; the other is addressed to a special class of sinners, to whom God would make know His salvation. The one has in view to meet and supply the natural need of creatures for knowledge of their God; the other to rescue broken and deformed sinners from their sin and its consequences.” [B.B. Warfield, *Revelation and Inspiration*, p. 6.] General revelation is rooted in creation, to know God and thus enjoy communion with Him. Special revelation is rooted in the redemptive plan of God, is addressed to man as sinner, can be properly understood and appropriated only by faith, and serves the purpose of securing the end for which man was created in spite of the disturbance wrought by sin. In view of the eternal plan of redemption it should be said that this special revelation did not come in as an after-thought, but was in the mind of God from the very beginning.

普遍啓示與特殊啓示的關係

經院主義：人的理性，加上自然啓示，就能建立『自然神學』

RELATIONSHIP OF GENERAL REVELATION TO SPECIAL REVELATION

SCHOLASTICISM: HUMAN REASON W/ NATURAL REVELATION CAN BUILD NATURAL THEOLOGY

There was considerable difference of opinion respecting the relation of these two to each other. According to Scholasticism natural revelation provided the necessary data for the construction of a scientific natural theology by human reason. But while it enabled man to attain to a scientific knowledge of God as the ultimate cause of all things, it did not provide for the knowledge of the mysteries, such as the Trinity, the incarnation, and redemption. This knowledge is supplied by special revelation. It is a knowledge that is not rationally demonstrable but must be accepted by faith.

早期經院派：信仰加上理性：

特殊啓示的真理，透過信心領受，然后用理性來證實這些真理

EARLY SCHOLASTICS: CREDO UT INTELLIGAM –

SPECIAL REVELATION TRUTHS = BY FAITH, THEN DEMONSTRATE THESE TRUTHS RATIONALLY

Some of the earlier Scholastics were guided by the slogan “*Credo ut intelligam*,” and, after accepting the truths of special revelation by faith, considered it necessary to raise faith to understanding by a rational demonstration of those truths, or at least to prove their rationality.

阿奎那：奧祕不能用邏輯證實；

普遍與特殊啓示並不衝突

建立在自然啓示基礎上的『自然神學』是可能的

AQUINAS: MYSTERIES CANNOT BE LOGICALLY DEMONSTRATED;

GENERAL & SPECIAL REVELATION DON'T CONFLICT

A NATURAL THEOLOGY POSSIBLE BASED ON NATURAL REVELATION

Thomas Aquinas, however, considered this impossible, except in so far as special revelation contained truths which also formed a part of natural revelation. In his opinion the mysteries, which formed the real contents of supernatural revelation, did not admit of any logical demonstration. He held, however, that there could be no conflict between the truths of natural and those of supernatural revelation. If there appears to be a conflict, there is something wrong with one's philosophy. The fact remains, however, that he recognized, besides the structure reared by faith on the basis of supernatural revelation, a system of scientific theology on the foundation of natural revelation. In the former one assents to something because it is revealed, in the latter because it is perceived as true in the light of natural reason. The logical demonstration, which is out of the question in the one, is the natural method of proof in the other.

宗教改革領袖們拒絕經院主義的二元論

建立在自然啓示上的『自然神學』是不可能的

因為罪的緣故，普遍啓示＝暗淡，看不清楚；加上人已瞎眼了

因此：上帝從新頒佈普遍啓示的真理；

透過重生，成聖（包括光照）醫治人的瞎眼

REFORMERS REJECTED SCHOLASTIC DUALISM

NATURAL THEOLOGY BASED ON NATURAL REVELATION = IMPOSSIBLE

BECAUSE OF SIN, GENERAL REVELATION = DIM, ILLEGIBLE; ALSO MAN IS BLIND



THEREFORE: GOD REPUBLISHED TRUTHS OF GENERAL REVELATION;  
AND CURED MAN'S BLINDNESS THROUGH REGENERATION, SANCTIFICATION, INCL. ILLUMINATION

The Reformers rejected the dualism of the Scholastics and aimed at a synthesis of God's twofold revelation. They did not believe in the ability of human reason to construct a scientific system of theology on the basis of natural revelation pure and simple. Their view of the matter may be represented as follows: As a result of the entrance of sin into the world, the handwriting of God in nature is greatly obscured, and is in some of the most important matters rather dim and illegible. (Note: Van Til would disagree.) Moreover, man is stricken with spiritual blindness, and is thus deprived of the ability to read aright what God had originally plainly written in the works of creation. In order to remedy the matter and to prevent the frustration of His purpose, God did two things. In His supernatural revelation He republished the truths of natural revelation, cleared them of misconception, interpreted them with a view to the present needs of man, and thus incorporated them in His supernatural revelation of redemption. And in addition to that He provided a cure for the spiritual blindness of man in the work of regeneration and sanctification, including spiritual illumination, and thus enabled man once more to obtain true knowledge of God, the knowledge that carries with it the assurance of eternal life.

理性主義的自然啓示，犧牲了超自然啓示  
人完全信任自己的理性，來獲得真知識

RATIONALISM: NATURAL REVELATION AT EXPENSE OF SUPERNATURAL REVELATION  
MAN TRUSTS COMPLETELY IN HIS REASON FOR TRUE KNOWLEDGE

When the chill winds of Rationalism swept over Europe, natural revelation was exalted at the expense of supernatural revelation. Man became intoxicated with a sense of his own ability and goodness, refused to listen and submit to the voice of authority that spoke to him in Scripture, and reposed complete trust in the ability of human reason to lead him out of the labyrinth of ignorance and error into the clear atmosphere of true knowledge.

自然啓示=足夠的，可是超自然啓示使人瞭解更快  
或：超自然啓示需由理想來證明

NATURAL REVELATION = SUFFICIENT, BUT SUPERNATURAL REVELATION SPEEDS UP UNDERSTANDING  
OR: SUPERNATURAL REVELATION NEEDS TO BE PROVEN BY REASON

Some who maintained that natural revelation was quite sufficient to teach men all necessary truths, still admitted that they might learn them sooner with the aid of supernatural revelation. Others denied that the authority of supernatural revelation was complete, until its contents had been demonstrated by reason.

自然神論（高潮）：超自然啓示並不存在，並不需要，並不可能

DEISM (CLIMAX): SUPERNATURAL REVELATION DOESN'T EXIST, IS NOT NEEDED, NOT POSSIBLE

And finally Deism in some of its forms denied, not only the necessity, but also the possibility and reality of supernatural revelation.

士來馬赫：從客觀啓示到主觀宗教（經驗）：

自然宗教與啓示宗教之間沒有區分了

啓示乃是人的發現

現代（自由派）神學：啓示與理性之間沒有區別

一個啓示的真理系統，因為它的權威而被接納的，是不存在的：這與人的理性相違背

所有真理的基礎，都是需要訴諸人的理性的

SCHLEIERMACHER: FROM OBJECTIVE REVELATION TO SUBJECTIVE RELIGION:

NO DISTINCTION BETWEEN NATURAL RELIGION AND REVEALED RELIGION

REVELATION = MAN'S DISCOVERY

MODERN (LIBERAL) THEOLOGY: NO DISTINCTION BETWEEN REVELATION AND REASON

THERE IS NO BODY OF REVEALED TRUTH ACCEPTED ON AUTHORITY, OPPOSED TO HUMAN REASON

ALL TRUTH RESTS ON POWER TO APPEAL TO HUMAN MIND

In Schleiermacher the emphasis shifts from the objective to the subjective, from revelation to religion, and that without any distinction between natural and revealed religion. The term "revelation" is still retained, but is reserved as a designation of the deeper spiritual insight of man, an insight which does not come to him, however, without his own diligent search. What is called revelation from one point of view, may be called human discovery from another. This view has become quite characteristic of modern theology. Says Knudson: "But this distinction between natural and revealed religion has now largely fallen into disuse. The present tendency is to draw no sharp line of distinction between revelation and natural reason, but to look upon the highest insights of reason as themselves divine revelations. In any case there is no fixed body of revealed truth, accepted on authority, that stands opposed to the truths of reason. All truth to-day rests on its power to appeal to the human mind." [Knudson, *The Doctrine of God*, p. 173.]

巴特強烈地駁斥自由派神學的啓示觀：欲把教會從主觀宗教（經驗）帶回到客觀啓示

上帝並不在自然界自我啓示；上帝直接向人啓示；藉信心領受

BARTH STRONGLY DENOUNCED LIBERAL VIEW OF REVELATION;

TO LEAD CHURCH FROM SUBJECTIVE RELIGION BACK TO OBJECTIVE REVELATION

GOD DOES NOT REVEAL IN NATURE; GOD REVEALS DIRECTLY TO MAN, RECEIVED BY FAITH

It is this view of revelation that is denounced in the strongest terms by Barth. He is particularly interested in the subject of revelation, and wants to lead the Church back from the subjective to the objective, from religion to revelation. In the former he sees primarily man's efforts to find God, and in the latter "God's search for man" in Jesus Christ. Barth does not recognize any revelation in nature. Revelation never exists on any horizontal line, but always comes down perpendicularly from above. Revelation is always God in action, God speaking, bringing something entirely new to man, something of which he could have no previous knowledge, and which becomes a real revelation only for him who accepts the object of revelation by a God-given faith.

耶穌基督就是上帝的啓示：啓示是一項恩典的作為：乃是和好  
上帝掌主權，上帝是（絕對）自由的；啓示不可能以客觀形式出現，若然肯定會受限制  
《聖經》是上帝的話，只是從次層次來理解；《聖經》是啓示的見證和象徵  
可是人認出，啓示乃是從上頭而來：這認辯是由聖靈的見證而作成

JESUS CHRIST IS GOD'S REVELATION – REVELATION IS ACT OF GRACE – THE RECONCILIATION  
GOD IS SOVEREIGN & FREE; REVELATION CAN NEVER BE IN OBJECTIVE FORM WITH LIMITATIONS  
BIBLE IS WORD OF GOD ONLY IN SECONDARY SENSE; IT IS WITNESS TO, TOKEN OF REVELATION  
BUT MAN RECOGNIZES REVELATION AS FROM ABOVE: RECOGNITION EFFECTED BY  
TESTIMONY OF THE HOLY SPIRIT

Jesus Christ is the revelation of God, and only he who knows Jesus Christ knows anything about revelation at all. Revelation is an act of grace, by which man becomes conscious of his sinful condition, but also of God's free, unmerited, and forgiving condescension in Jesus Christ. Barth even calls it *the reconciliation*. Since God is always sovereign and free in His revelation, it can never assume a factually present, objective form with definite limitations, to which man can turn at any time for instruction. Hence it is a mistake to regard the Bible as God's revelation in any other than a secondary sense. It is a witness to, and a token of, God's revelation. The same may be said, though in a subordinate sense, of the preaching of the gospel. But through whatever mediation the word of God may come to man in the existential moment of his life, it is always recognized by man as a word directly spoken to him, and coming perpendicularly from above. This recognition is effected by a special operation of the Holy Spirit, by what may be called an individual *testimonium Spiritus Sancti*.

上帝在耶穌基督裡的啓示：一次過的，不是在歷史中；上帝不斷說話

GOD'S REVELATION IN JESUS CHRIST = ONCE FOR ALL, NOT IN HISTORY; GOD CONTINUES TO SPEAK  
The revelation of God was given *once for all* in Jesus Christ: not in His historical appearance, but in the superhistorical in which the powers of the eternal world become evident, such as His incarnation and His death and resurrection. And if His revelation is also continuous – as it is –, it is such only in the sense that God continues to speak to individual sinners, in the existential moment of their lives, through the revelation in Christ, mediated by the Bible and by preaching.

我們所擁有的：對個人的啓示的一些點滴

巴特懷疑，我們能否建立一個『上帝論』

人只有從能犯錯的見證中認識上帝；人不可能獲得沒有錯誤的啓示

WHAT WE HAVE: FLASHES OF REVELATION TO INDIVIDUALS  
BARTH DOUBTS WE CAN BUILD A DOCTRINE OF GOD  
MAN ONLY HAS KNOWLEDGE OF GOD THRU FALLIBLE TESTIMONIES;  
NO INFALLIBLE REVELATION AVAILABLE TO MAN

Thus we are left with mere flashes of revelation coming to individuals, of which only those individuals have absolute assurance; and fallible witnesses to, or tokens of, the revelation in Jesus Christ, – a rather precarious foundation for theology. It is no wonder that Barth is in doubt as to the possibility of constructing a doctrine of God. Mankind is not in possession of any infallible revelation of God, and of

His unique revelation in Christ and its extension in the special revelation that come to certain men it has knowledge only through the testimony of fallible witnesses.

上帝的存有與上帝的屬性的關係  
**RELATION OF THE BEING AND ATTRIBUTES OF GOD**

(Louis Berkhof, *Systematic Theology*, pp. 41-46.)

上帝的存有：與上帝的屬性一起攷慮，即或分開？

BEING OF GOD: TOGETHER WITH, OR SEPARATE FROM ATTRIBUTES OF GOD?

Some dogmaticians devote a separate chapter or chapters to the Being of God, before taking up the discussion of His attributes. This is done, for instance, in the works of Mastricht, Ebrard, Kuyper, and Shedd. Others prefer to consider the Being of God in connection with His attributes in view of the fact that it is in these that He has revealed Himself. This is the more common method, which is followed in the *Synopsis Purioris Theologiae*, and in the works of Turretin, a Marck, Brakel, Bavinck, Hodge, and Honig. This difference of treatment is not indicative of any serious fundamental disagreement between them. They are all agreed that the attributes are not mere names to which no reality corresponds, nor separate parts of a composite God, but essential qualities in which the Being of God is revealed and with which it can be identified. The only difference would seem to be that some seek to distinguish between the Being and the attributes of God more than others do.

**A. 上帝的存有 The Being of God (pp. 41-43).**

上帝是獨一無二的，因此，不可能把上帝歸類來定義  
 只能描述上帝；而就算如此，還是不能描述透徹

GENETIC-SYNTHETIC DEFINITION NOT POSSIBLE;

ONLY ANALYTIC-DESCRIPTIVE DEFINITION POSSIBLE – GOD IS ONE OF A KIND

EVEN THIS CAN ONLY BE PARTIAL

It is quite evident that the Being of God does not admit of any scientific definition. In order to give a logical definition of God, we would have to begin by going in search of some higher concept, under which God could be coordinated with other concepts; and would then have to point out the characteristics that would be applicable to God only. Such a *genetic-synthetic* definition cannot be given of God, since God is not one of several species of gods, which can be subsumed under a single genus. At most only an *analytical-descriptive* definition is possible. This merely means the characteristics of a person or thing, but leaves the essential being unexplained. And even such a definition cannot be complete but only partial, because it is impossible to give an exhaustive positive (as opposed to negative) description of God. It would consist in an enumeration of all the known attributes of God, and these are to a great extent negative in character.

The Bible never operates with an abstract concept of God, but always describes Him as the Living God, who enters into various relations with His creatures, relations which are indicative of several different attributes. In Kuyper's *Dictaten Dogmatiek* [De Deo, I, p. 28] we are told that God, personified as Wisdom, speaks of His *essence* in Prov. 8:14, when He ascribes to Himself *tushiyach*, a Hebrew word

rendered “wezen” in the Holland translation. But this rendering is very doubtful, and the English rendering “counsel” deserves preference. It has also been pointed out that the Bible speaks of the *nature* of God in II Pet. 1:4, but this can hardly refer to the essential Being of God, for we are not made partakers of the divine essence.

箴 Proverbs 8:14

我有謀略和真知識；我乃聰明，我有能力。

Counsel and sound judgment are mine; I have understanding and power.

彼後 II Peter 1:4

因此，他已將又寶貴又極大的應許賜給我們，叫我們既脫離世上從情慾來的敗壞，就得與神的性情有分。

Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires.

An indication of the very essence of God has been found in the name Jehovah, as interpreted by God Himself, “I am that I am.” On the basis of this passage the essence of God was found in being itself, abstract being. And this has been interpreted to mean self-existence or self-contained permanence or absolute independence. Another passage is repeatedly quoted as containing an indication of the essence of God, and as the closest approach to a definition that is found in the Bible, namely, John 4:24, “God is Spirit: and they that worship Him must worship in spirit and truth.” This statement of Christ is clearly indicative of the spirituality of God. The two ideas derived from these passages occur repeatedly in theology as designations of the very Being of God. On the whole it may be said that Scripture does not exalt one attribute of God at the expense of the others, but represents them as existing in perfect harmony in the Divine Being. It may be true that now one, and then another attribute is stressed, but Scripture clearly intends to give due emphasis to every one of them. The Being of God is characterized by a depth, a fullness, a variety, and a glory far beyond our comprehension, and the Bible represents it as a glorious harmonious whole, without any inherent contradictions. And this fullness of life finds expression in no other way than in the perfections of God.

約 John 4:24

神是個靈（或無個字），所以拜他的必須用心靈和誠實拜他。

God is spirit, and his worshipers must worship in spirit and in truth."

西波爾論早期教父們：他們受希臘哲學影響，  
上帝的存有＝絕對的，沒有屬性的存在

SEEBERG ON EARLY FATHERS: INFLUENCED BY GREEK PHILOSOPHY,  
BEING OF GOD = ABSOLUTE ATTRIBUTE-LESS EXISTENCE

Some of the early Church Fathers were clearly under the influence of Greek philosophy in their doctrine of God and, as Seeberg expresses it, did not advance “beyond the mere abstract conception that the Divine Being is absolute attributeless Existence.” For some time theologians were rather generally inclined to emphasize the transcendence of God, and to assume the impossibility of any adequate knowledge or definition of the divine essence.

三位一體論的爭辯；同一本質，三位格

TRINITARIAN CONTROVERSY; ONE ESSENCE, THREE PERSONS

本質：超乎人的理解；Gregory of Naziane

奧古斯丁論上帝的本質：與Gregory相似

ESSENCE: BEYOND COMPREHENSION; GREGORY OF NAZIANE

AUGUSTINE ON ESSENCE OF GOD: SIMILAR TO GREGORY

During the Trinitarian controversy the distinction between the one essence and the three persons in the Godhead was strongly emphasized, but the essence was generally felt to be beyond human comprehension. Gregory of Naziane, however, ventures to say: "So far as we can discern, *ho on* and *ho theos* are somehow more than other terms the names of the (divine) essence, and of these *ho on* is the preferable." He regards this as a description of absolute being. Augustine's conception of the essence of God was closely akin to that of Gregory.

中古時期：人並不認識上帝的本質，或只有最少的認識

阿奎那特別注意上帝的自足性(aseity)；司各脫：上帝的無限性；上帝＝純的單一

MIDDLE AGES: MAN HAS NO, OR MINIMAL, KNOWLEDGE OF ESSENCE OF GOD

AQUINAS SINGLES OUT ASEITY, DUNS SCOTUS: INFINITY OF GOD; GOD = ACTUS PURUS (SIMPLICITY)

In the Middle Ages too there was a tendency, either to deny that man has any knowledge of the essence of God, or to reduce such knowledge to a minimum. In some cases one attribute was singled out as the most expressive of the essence of God. Thus Thomas Aquinas spoke of His aseity or self-existence, and Duns Scotus, of His infinity. It became quite common to speak of God as *actus purus* in view of His simplicity.

宗教改革及其領袖們：上帝的本質是不能理解（透知）的，

可是我們對上帝的本質還是有某一程度上的認識：上帝的獨一性，單一性，上帝是靈

REFORMERS & POST-REFORMATION: GOD'S ESSENCE IS INCOMPREHENSIBLE,

BUT WE HAVE SOME KNOWLEDGE: UNITY, SIMPLICITY, SPIRITUALITY

The Reformers and their successors also spoke of the essence of God as incomprehensible, but they did not exclude all knowledge of it, though Luther used very strong language on this point. They stressed the unity, simplicity, and spirituality of God. The words of the Belgic Confession are quite characteristic: "We all believe with the heart, and confess with the mouth, that there is one only simple and spiritual Being, which we call God." [Art. I.]

後來的哲學與神學：上帝＝抽象的存有，宇宙性的物體，純理念，抽象之成因，愛，人格，威嚴的聖潔性，光

LATER PHILOSOPHY AND THEOLOGY:

ABSTRACT BEING, UNIVERSAL SUBSTANCE, PURE THOUGHT, ABSTRACT CAUSALITY, LOVE, PERSONALITY, MAJESTIC HOLINESS, THE NUMINOUS

Later on philosophers and theologians found the essence of God in abstract being, in universal substance, in pure thought, in absolute causality, in love, in personality, and in majestic holiness or the numinous.

**B. 認識上帝存有的可能性 The Possibility of Knowing the Being of God (pp. 43-44).**

共識：上帝的本質/存有 = 那位不可透知的

我們是否對上帝的存有一無所知？

『認識』上帝，和『透知』是兩碼事

CONSENSUS: GOD'S ESSENCE/BEING = THE INCOMPREHENSIBLE ONE

DO WE HAVE NO KNOWLEDGE OF BEING OF GOD?

TO "KNOW" GOD AND TO "COMPREHEND" GOD ARE DIFFERENT

From the preceding it already appears that the question as to the possibility of knowing God in His essential Being engaged the best minds of the Church from the earliest centuries. And the consensus of opinion in the early Church, during the Middle Ages, and at the time of the Reformation, was that God in His inmost Being is the Incomprehensible One. And in some cases the language used is so strong that it seemingly allows of no knowledge of the Being of God whatsoever. At the same time they who use it, at least in some cases, seem to have considerable knowledge of the Being of God. Misunderstanding can easily result from a failure to understand the exact question under consideration, and from neglecting to discriminate between "knowing" and "comprehending."

經院主義學者論上帝的三個問題：

上帝的存在，上帝的本質（本性），上帝的屬性

SCHOLASTICS' 3 QUESTIONS ABOUT GOD:

GOD'S EXISTENCE, GOD'S NATURE/ESSENCE, GOD'S ATTRIBUTES

The Scholastics spoke of three questions to which all the speculations respecting the Divine Being could be reduced, namely: *An sit Deus? Quid sit Deus? And Qualis sit Deus?* The first question concerns the existence of God, the second, His nature or essence, and the third, His attributes.

上帝是什麼？上帝內在結構的本性是什麼？

若要回答這些問題，我們需要理解上帝，解釋祂的存有：而這是不可能的

WHAT IS GOD? WHAT IS NATURE OF GOD'S INNER CONSTITUTION?

TO ANSWER, WE NEED TO COMPREHEND GOD & EXPLAIN HIS BEING – THIS IS IMPOSSIBLE

In this paragraph it is particularly the second question that calls for attention. The question then is: What is God? What is the nature of His inner constitution? What makes Him to be what He is? In order to answer that question adequately, we would have to be able to comprehend God and to offer a satisfactory explanation of His Divine Being, and this is utterly impossible. The finite cannot comprehend the Infinite. The question of Zophar, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" (Job 11:7) has the force of a strong negative.



伯 Job 11:7

你考察就能測透神嗎？你豈能盡情測透全能者嗎？

"Can you fathom the mysteries of God? Can you probe the limits of the Almighty?"

除非上帝啓示祂的屬性，我們不可能認識上帝的存有

但上帝的確啓示了祂的屬性：因此，

我們對上帝的存有有某一定程度上的認識：這些知識都是有限的

APART FROM GOD'S REVELATION OF ATTRIBUTES, WE DON'T KNOW BEING OF GOD AT ALL

BUT GOD REVEALED HIMSELF IN ATTRIBUTES: THEREFORE,

WE HAVE SOME KNOWLEDGE OF HIS BEING – SUCH KNOWLEDGE = LIMITED

And if we consider the second question entirely apart from the third, our negative answer becomes even more inclusive. Apart from the revelation of God in His attributes, we have no knowledge of the Being of God whatsoever. But in so far as God reveals Himself in His attributes, we also have some knowledge of His Divine Being, though even so our knowledge is subject to human limitations.

馬丁路德：當我們認識（自我）啓示的上帝的時候，

我們僅認識到上帝的隱藏性而已

LUTHER: IN KNOWING REVEALED GOD, WE ONLY KNOW GOD IN HIS HIDDENNESS

Luther uses some very strong expressions respecting our inability to know something of the Being or essence of God. On the one hand he distinguishes between the *Deus absconditus* (hidden God) and the *Deus revelatus* (revealed God); but on the other hand he also asserts that in knowing the *Deus revelatus*, we only know Him in his hiddenness. By this he means that even in His revelation God has not manifested Himself entirely *as He is essentially*, but as to His essence still remains shrouded in impenetrable darkness. We know God only in so far as He enters into relations with us.

加爾文：上帝存有的深處是不可能知道（透知）的

我們實際上的關注，是認識上帝的屬性 (*qualis*)，不是認識上帝本身是什麼 (*quid*)

CALVIN: GOD IN DEPTHS OF BEING IS INCOMPREHENSIBLE

GOD'S QUID AND QUALIS: SEEK TO KNOW QUALIS (OUR PRACTICAL INTEREST)

Calvin too speaks of the Divine essence as incomprehensible. He holds that God in the depths of His Being is past finding out. Speaking of the knowledge of the *quid* and of the *qualis* of God, he says that it is rather useless to speculate about the former, while our practical interest lies in the latter. Says he: "They are merely toying with frigid speculations whose mind is set on the question of what God is (*quid sit Deus*), when what it really concerns us to know is rather what kind of a person He is (*qualis sit*) and what is appropriate to His nature." [*Inst.* I. 2.2.] While he feels that God cannot be known to perfection, he does not deny that we can know something of His Being or nature. But this knowledge cannot be obtained by *a priori* methods, but only in an *a posteriori* manner through the attributes, which he regards as real determinations of the nature of God. They convey to us at least some knowledge of what God is, but especially of what He is in relation to us.

我們須避免哲學上少有的立場(Cousin): 上帝存有的深處=完全可以理解的

我們也須避免不可知論: Hamilton, Mansel

我們不可能認識上帝: 不可能有絕對的, 透徹的知識

可是我們可以有相對的, 部分的知識: 認識上帝的存有

AVOID COUSIN (RARE POSITION IN PHILOSOPHY): GOD IN DEPTHS OF BEING = ENTIRELY INTELLIGIBLE

ALSO AVOID AGNOSTICISM: HAMILTON AND MANSEL

WE CANNOT COMPREHEND GOD – CANNOT HAVE ABSOLUTE, EXHAUSTIVE KNOWLEDGE

BUT WE CAN HAVE RELATIVE, PARTIAL KNOWLEDGE OF GOD’S BEING

In dealing with our knowledge of the Being of God we must certainly avoid the position of Cousin, rather rare in the history of philosophy, that God even in the depths of His Being is not at all incomprehensible but essentially intelligible; but we must also steer clear of the agnosticism of Hamilton and Mansel. We cannot comprehend God, cannot have an absolute and exhaustive knowledge of Him but we can undoubtedly have a relative or partial knowledge of the Divine Being. It is perfectly true that this knowledge of God is possible only, because He has placed Himself in certain relations to His moral creatures and has revealed Himself to them, and that even this knowledge is humanly conditioned; but it is nevertheless real and true knowledge, and is at least a partial knowledge of the absolute nature of God.

There is a difference between an absolute knowledge, and a relative or partial knowledge of an absolute being. It will not do at all to say that man knows only the relations in which God stands to His creatures. It would not even be possible to have a proper conception of these relations without knowing something of both God and man. To say that we can know nothing of the Being of God, but can know only relations, is equivalent to saying that we cannot know Him at all and cannot make Him the object of our religion. Dr. Orr says: “We may not know God in the depths of His absolute being. But we can at least know Him in so far as He reveals Himself in His relation to us. The question, therefore, is not as to the possibility of a knowledge of God in the unfathomableness of His being, but is: Can we know God *as He enters into relations* with the world and with ourselves? God has entered into relations with us in His revelation of Himself, and supremely in Jesus Christ; and we Christians humbly claim that through this Self-revelation we do know God to be the true God, and have real acquaintance with His character and will. Neither is it correct to say that this knowledge which we have of God is only a *relative knowledge*. It is in part a knowledge of the *absolute* nature of God as well.” [*Side-Lights on Christian Doctrine*, p. 11.] The last statements are probably intended to ward off the idea that all our knowledge of God is merely relative to the human mind, so that we have no assurance that it corresponds with the reality as it exists in God.

### c. 上帝的存有，在祂的屬性顯示出來

#### **The Being of God Revealed in His Attributes (pp. 44-46).**

上帝的屬性，不是一個組合的上帝的不同部分

上帝的存有，不可能有所增加的

上帝的屬性就是上帝向我們啓示的祂自己

ATTRIBUTES NOT PARTS OF A COMPOSITE GOD

NO ADDITION IS EVER MADE TO GOD'S BEING

GOD'S ATTRIBUTES ARE GOD HIMSELF AS HE REVEALS HIMSELF TO US

From the simplicity of God it follows that God and His attributes are one. The attributes cannot be considered as so many parts that enter into the composition of God, for God is not, like men, composed of different parts. Neither can they be regarded as something added to the Being of God, though the name, derived from *ad* and *tribuere*, might seem to point in that direction, for no addition was ever made to the Being of God, who is eternally perfect. It is commonly said in theology that God's attributes are God Himself, as He has revealed Himself to us.

經院主義者：上帝就是一切祂所有的；

上帝本質的全部，與祂每一項屬性相同

每一項屬性 = 完全與其他每一項屬性相同：

上帝裡沒有（邏輯上的）分辨？危險的極端說法—>導致泛神論

SCHOLASTICS: GOD IS ALL THAT HE HAS;

WHOLE ESSENCE OF GOD IS IDENTICAL WITH EACH ATTRIBUTE

EVERY ATTRIBUTE = IDENTICAL WITH EVERY OTHER ATTRIBUTE –

NO LOGICAL DISTINCTIONS IN GOD? DANGEROUS EXTREME -> PANTHEISM

The Scholastics stressed the fact that God is all that He has. He *has* life, light, wisdom, love, and righteousness. It was further asserted by the Scholastics that the whole essence of God is identical with each one of the attributes, so that God's knowing is God, God's willing is God, and so on. Some of them even went so far as to say that each attribute is identical with every other attribute, and that there are no logical distinctions in God. This is a very dangerous extreme. While it may be said that there is an interpretation of the attributes of God, and that they form a harmonious whole, we are moving in the direction of Pantheism, when we rule out all distinctions in God, and say that His self-existence is His infinity, His knowing is His willing, His love is His righteousness, and vice versa.

唯名主義者：上帝裡所有的分辨都消除

動機：保護上帝的獨一性，單一性

屬性只存在於我們的思想裡，在上帝的存有裡並不真實存在

NOMINALISTS: OBLITERATED ALL DISTINCTIONS IN GOD

MOTIVATION: GUARD UNITY, SIMPLICITY OF GOD

PERFECTIONS (ATTRIBUTES) EXIST IN OUR THOUGHTS ONLY, NOT REAL IN DIVINE BEING

It was characteristic of the Nominalists that they obliterated all real distinctions in God. They were afraid that by assuming real distinctions in Him, corresponding to the attributes ascribed to God, they would endanger the unity and simplicity of God, and were therefore motivated by a laudable purpose. According to them the perfections of the Divine Being exist only in our thoughts, without any corresponding reality in the Divine Being.

唯實主義者：屬性是客觀存在，真的

唯名主義者導致泛神論，否認有位格的上帝

同時試圖保護上帝的獨一性，單一性：上帝本質的全部，都在每一屬性裡

REALISTS: PERFECTIONS (ATTRIBUTES) ARE OBJECTIVELY REAL

NOMINALISM LEADS TO PANTHEISM, DENIES A PERSONAL GOD

ALSO SOUGHT TO SAFEGUARD GOD'S UNITY, SIMPLICITY: WHOLE ESSENCE IS IN EACH ATTRIBUTE

The Realists, on the other hand, asserted the reality of the divine perfections. They realized that the theory of the Nominalists, consistently carried out, would lead in the direction of a pantheistic denial of a personal God, and therefore considered it of the utmost importance to maintain the objective reality of the attributes in God. At the same time they sought to safeguard the unity and simplicity of God by maintaining that the whole essence is in each attribute: God is All in all, All in each.

阿奎那：屬性顯示上帝與與祂創造的受造物的關係上是怎樣的上帝，

而不是上帝本身是怎樣的上帝

AQUINAS: ATTRIBUTES REVEAL WHAT GOD IS IN RELATION TO CREATURES,

NOT WHAT GOD IS IN HIMSELF

Thomas Aquinas had the same purpose in mind, when he asserted that the attributes do not reveal what God is in Himself, in the depths of His Being, but only what He is in relation to His creatures.

對上帝的本質與屬性的關係的錯誤觀念：

屬性決定（定義）存有；屬性是存有裡必須有的 (Shedd)

FALSE CONCEPT OF RELATION OF ESSENCE TO ATTRIBUTES:

ATTRIBUTES = REAL DETERMINATIONS OF BEING; THEY INHERE IN BEING OF GOD

SHEDD: WHOLE ESSENCE IS IN EACH ATTRIBUTE, THE ATTRIBUTE IS IN THE ESSENCE

Naturally, we should guard against separating the divine essence and the divine attributes or perfections, and also against a false conception of the relation in which they stand to each other. The attributes are real determinations of the Divine Being or, in other words, qualities that inhere in the Being of God. Shedd speaks of them as "an analytical and closer description of the essence." [*Dogm. Theol.* I, p. 334.] In a sense they are identical, so that it can be said that God's perfections are God Himself as He has revealed Himself to us. It is possible to go even farther and say with Shedd, "The whole essence is in each attribute, and the attribute in the essence." [*Ibid.* p. 334.]

對上帝屬性的認識＝認識上帝的本質

上帝的本質並不是孤存的

KNOWLEDGE OF ATTRIBUTES = KNOWLEDGE OF DIVINE ESSENCE

DIVINE ESSENCE DOESN'T EXIST BY ITSELF

And because of the close relation in which the two stand to each other, it can be said that knowledge of the attributes carries with it knowledge of the Divine Essence. It would be a mistake to conceive of the essence of God as existing by itself and prior to the attributes, and of the attributes as additive and accidental characteristics of the Divine Being. They are essential qualities of God, which inhere in His very Being and are co-existent with it. These qualities cannot be altered without altering the essential Being of God. And since they are essential qualities, each one of them reveals to us some aspect of the Being of God.

## 上帝的名字

### THE NAMES OF GOD

(Louis Berkhof, *Systematic Theology*, pp. 47-51.)

#### A. 上帝的名字：一般的論述

##### THE NAMES OF GOD IN GENERAL

名字與名字所指的那位是同義詞；

上帝的名字，就是上帝的自我啓示（不是祂存有的啓示）

NAME = SYNON. FOR PERSON;

GOD'S NAME = GOD IN HIS SELF-REVELATION (NOT IN HIS BEING)

While the Bible records several names of God, it also speaks of *the name* of God in the singular as, for instance in the following statements: "Thou shalt not take the name of the Lord thy God in vain," Ex. 20:7; "How excellent is thy name in all the earth," Ps. 8:1; "As is thy name, O God, so is thy praise," Ps. 48:10; "His name is great in Israel," Ps. 76:2; "The name of Jehovah is a strong tower; the righteous runneth into it and is safe," Prov. 18:10. In such cases "the name" stands for the whole manifestation of God in His relation to His people, or simply for the person, so that it becomes synonymous with God. This usage is due to the fact that in oriental thought a name was never regarded as a mere vocable, but as an expression of the nature of the thing designated. To know the name of a person was to have power over him, and the names of the various gods were used in incantations to exercise power over them. In the most general sense of the word, then, the name of God is His self-revelation. It is a designation of Him, not as He exists in the depths of His divine Being, but as He reveals Himself especially in His relations to man. For us the one general name of God is split up into many names, expressive of the many-sided Being of God. It is only because God has revealed Himself in His name (*nomen editum*), that we can now designate Him by that name in various forms (*nomina indita*). The names of God are not of human invention, but of divine origin, though they are all borrowed from human language, and derived from human and early relations. They are anthropomorphic and mark a condescending approach of God to man.

出 Ex. 20:7

不可妄稱耶和華—你神的名；因為妄稱耶和華名的，耶和華必不以他為無罪。

"You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name.

詩 Ps. 8:1

（大衛的詩，交與伶長。用迦特樂器。）耶和華—我們的主啊，你的名在全地何其美！你將你的榮耀彰顯於天。

O Lord, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens.

詩 Ps. 48:10

神啊，你受的讚美正與你的名相稱，直到地極！你的右手滿了公義。

Like your name, O God, your praise reaches to the ends of the earth; your right hand is filled with righteousness.

詩 Ps. 76:2

在撒冷有他的帳幕；在錫安有他的居所。

His tent is in Salem, his dwelling place in Zion.

箴 Prov. 18:10

耶和華的名是堅固臺；義人奔入便得安穩。

The name of the LORD is a strong tower; the righteous run to it and are safe.

我們不可以為上帝命名；上帝有不同的名字

上帝的名字不是人發明的；是由上帝所給，它們見證上帝的存有

上帝的名字為祂作見證，因為：世界和其中所有的關係都是上帝的啓示

上帝為了人（宇宙）認識祂，就遷就自己；上帝使用人的語言

上帝的自我遷就（擬人化）若限制了祂，那麼：

世界並沒有顯示上帝，而是隱藏了祂

GOD IS UNNAMABLE; GOD HAS MANY NAMES

NAME = NOT HUMAN INVENTION; GIVEN BY GOD, TESTIFY TO BEING OF GOD

NAME TESTIFIES GOD BECAUSE: WORLD AND ALL RELATIONS = A REVELATION OF GOD

TO MAKE HIMSELF KNOWN, GOD ACCOMMODATES HIMSELF; GOD USES HUMAN LANGUAGE

IF ACCOMMODATION/ANTHROPOMORPHISM LIMITS GOD, THEN

WORLD DOES NOT REVEAL GOD, BUT CONCEALS GOD

The names of God constitute a difficulty for human thought. God is the *Incomprehensible One*, infinitely exalted above all that is temporal; but in His names He descends to all that is finite and becomes like unto man. On the one hand we cannot name Him, and on the other hand He has many names. How can this be explained? On what grounds are these names applied to the infinite and incomprehensible God? It should be borne in mind that they are not of man's invention, and do not testify to his insight into the very Being of God. They are given by God Himself with the assurance that they contain in a measure a revelation of the Divine Being. This was made possible by the fact that the world and all its relations is and was meant to be a revelation of God. Because the Incomprehensible One revealed Himself in His creatures, it is possible for man to name Him after the fashion of a creature. In order to make Himself known to man, God has to condescend to the level of man, to accommodate Himself to the limited and finite human consciousness, and to speak in human language. If the meaning of God with anthropomorphic names involves a limitation of God, as some say, then this must be true to an even greater degree of the revelation of God in creation. Then the world does not reveal, but rather conceals, God; then man is not related to God, but simply forms an antithesis to Him; and then we are shut up to a hopeless agnosticism.

上帝的不同名字，可以包括祂的屬性和位格

GOD'S NAMES CAN INCLUDE ATTRIBUTES AND PERSONS

From what was said about the name of God in general it follows that we can include under the names of God not only the appellations by which He is indicated as an independent personal Being and by which He is addressed, but also the attributes of God; and then not merely the attributes of the Divine Being in general, but also those that qualify the separate Persons of the Trinity. Dr. Bavinck bases his division of the names of God on that broad conception of them, and distinguishes between *nomina propria* (proper names), *nomina essentialia* (essential names, or attributes), and *nomina personalia* (personal names, a Father, Son, and Holy Spirit). In the present chapter we limit ourselves to the discussion of the first class.

## B. 《舊約聖經》中上帝的名字，與它們的意義

### THE OLD TESTAMENT NAMES AND THEIR MEANING

#### 1. 'EL, 'ELOHIM, and 'ELYON.

The most simple name by which God is designated in the Old Testament, is the name *'El*, which is possibly derived from *'ul*, either in the sense of being first, being lord, or in that of being strong and mighty. The name *'Elohim* (sing. *'Eloah*) is probably derived from the same root, or from *'alah*, to be smitten with fear; and therefore points to God as the strong and mighty One, or as the object of fear. The name seldom occurs in the singular, except in poetry. The plural is to be regarded as intensive, and therefore serves to indicate a fullness of power. The name *'Elyon* is derived from *'alah*, to go up, to be elevated, and designates God as the high and exalted One, Gen. 14:19, 20; Num. 24:16; Isa. 14:14. It is found especially in poetry. These names are not yet *nomina propria* in the strict sense of the word, for they are also used of idols, Ps. 95:3; 96:5, of men, Gen. 33:10; Ex. 7:1, and of rulers, Judg. 5:8; Ex. 21:6; 22:8-10; Ps. 82:1.

#### 創 Gen. 14:19, 20

他為亞伯蘭祝福，說：願天地的主、至高的神賜福與亞伯蘭！

至高的神把敵人交在你手裡，是應當稱頌的！亞伯蘭就把所得的拿出十分之一來，給麥基洗德。

and he blessed Abram, saying, "Blessed be Abram by God Most High, Creator of heaven and earth.

And blessed be God Most High, who delivered your enemies into your hand." Then Abram gave him a tenth of everything.

#### 民 Num. 24:16

得聽神的言語，明白至高者的意旨，看見全能者的異象，眼目睜開而仆倒的人說：

the oracle of one who hears the words of God, who has knowledge from the Most High, who sees a vision from the Almighty, who falls prostrate, and whose eyes are opened:

#### 賽 Isa. 14:14

我要升到高雲之上；我要與至上者同等。

I will ascend above the tops of the clouds; I will make myself like the Most High."

#### 詩 Ps. 95:3



因耶和華為大神，為大王，超乎萬神之上。

For the LORD is the great God, the great King above all gods.

#### 詩 Ps. 96:5

外邦的神都屬虛無；惟獨耶和華創造諸天。

For all the gods of the nations are idols, but the LORD made the heavens.

#### 創 Gen. 33:10

雅各說：不然，我若在你眼前蒙恩，就求你從我手裡收下這禮物；因為我見了你的面，如同見了神的面，並且你容納了我。

"No, please!" said Jacob. "If I have found favor in your eyes, accept this gift from me. For to see your face is like seeing the face of God, now that you have received me favorably.

#### 出 Ex. 7:1

耶和華對摩西說：我使你在法老面前代替神，你的哥哥亞倫是替你說話的。

Then the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet.

#### 士 Judg. 5:8

以色列人選擇新神，爭戰的事就臨到城門。那時，以色列四萬人中豈能見盾牌槍矛呢？

When they chose new gods, war came to the city gates, and not a shield or spear was seen among forty thousand in Israel.

#### 出 Ex. 21:6

他的主人就要帶他到審判官（審判官或作：神；下同）那裡，又要帶他到門前，靠近門框，用錐子穿他的耳朵，他就永遠服事主人。

then his master must take him before the judges. He shall take him to the door or the doorpost and pierce his ear with an awl. Then he will be his servant for life.

#### 出 Ex. 22:8-10

若找不到賊，那家主必就近審判官，要看看他拿了原主的物件沒有。

兩個人的案件，無論是為甚麼過犯，或是為牛，為驢，為羊，為衣裳，或是為甚麼失掉之物，有一人說：這是我的，兩造就要將案件稟告審判官，審判官定誰有罪，誰就要加倍賠還。

人若將驢，或牛，或羊，或別的牲畜，交付鄰舍看守，牲畜或死，或受傷，或被趕去，無人看見，

But if the thief is not found, the owner of the house must appear before the judges to determine whether he has laid his hands on the other man's property.

In all cases of illegal possession of an ox, a donkey, a sheep, a garment, or any other lost property about which somebody says, 'This is mine,' both parties are to bring their cases before the judges. The one whom the judges declare guilty must pay back double to his neighbor.

"If a man gives a donkey, an ox, a sheep or any other animal to his neighbor for safekeeping and it dies or is injured or is taken away while no one is looking,

#### 詩 Ps. 82:1

神站在有權力者的會中，在諸神中行審判，

God presides in the great assembly; he gives judgment among the "gods":

## 2. 'ADONAI.

This name is related in meaning to the preceding ones. It is derived from either *dun (din)* or *'adan*, both of which mean to judge, to rule, and thus points to God as the almighty Ruler, to whom everything is subject, and to whom man is related as a servant. In earlier times it was the usual name by which the people of Israel addressed God. Later on it was largely supplanted by the name Jehovah (*Yahweh*). All the names so far mentioned describe God as the high and exalted One, the transcendent God. The following names point to the fact that this exalted Being condescended to enter into relations with His creatures.

## 3. SHADDAI AND 'EL-SHADDAI.

The name *Shaddai* is derived from *shadad*, to be powerful, and points to God as possessing all power in heaven and on earth. Others, however, derive it from *shad*, lord. It differs in an important point from *'Elohim*, the God of creation and nature, in that it contemplates God as subjecting all the powers of nature and making them subservient to the work of divine grace. While it stresses the greatness of God, it does not represent Him as an object of fear and terror, but as a source of blessing and comfort. It is the name with which God appeared unto Abraham, the father of the faithful, Ex. 6:2.

出 Exodus 6:2

神曉諭摩西說：我是耶和華。

God also said to Moses, "I am the Lord."

## 4. YAHWEH AND YAHWEH TSEBHAOTH.

It is especially in the name *Yahweh*, which gradually supplanted earlier names, that God reveals Himself as the God of grace. It has always been regarded as the most sacred and the most distinctive name of God, the incommunicable name. The Jews had a superstitious dread of using it, since they read Lev. 24:16 as follows: "He that nameth the name of *Yahweh* shall surely be put to death." And therefore in reading the Scriptures they substituted for it either *'Adonai* or *'Elohim*; and the Massorettes, while leaving the consonants intact, attached to them the vowels of one of these names, usually those of *'Adonai*. The real derivation of the name and its original pronunciation and meaning are more or less lost in obscurity. The Pentateuch connects the name with the Hebrew verb *hayah*, to be, Ex. 3:13, 14. On the strength of that passage we may assume that the name is in all probability derived from an archaic form of that verb, namely, *hawah*. As far as the form is concerned, it may be regarded as a third person imperfect *qal* or *hiphil*. Most likely, however, it is the former. The meaning is explained in Ex. 3:14, which is rendered "I am that I am," or "I shall be what I shall be." Thus interpreted, the name points to the unchangeableness of God. Yet it is not so much the unchangeableness of His essential Being that is in view, as the unchangeableness of His relation to His people. The name contains the assurance that God will be for the people of Moses' day what He was for their fathers, Abraham, Isaac, and Jacob. It stresses the covenant faithfulness of God, is His proper name *par excellence*, Ex. 15:3; Ps.

83:19; Hos. 12:6; Isa. 42:8; and is therefore used of no one but Israel's God. The exclusive character of the name appears from the fact that it never occurs in the plural or with a suffix. Abbreviated forms of it, found especially in composite names, are *Yah* and *Yahu*.

#### 出 Exodus 15:3

耶和華是戰士；他的名是耶和華。

The LORD is a warrior; the LORD is his name.

Psalm ???

#### 何 Hosea 12:6

所以你當歸向你的神，謹守仁愛、公平，常常等候你的神。

But you must return to your God; maintain love and justice, and wait for your God always.

#### 賽 Isaiah 42:8

我是耶和華，這是我的名；我必不將我的榮耀歸給假神，也不將我的稱讚歸給雕刻的偶像。

"I am the LORD; that is my name! I will not give my glory to another or my praise to idols.

The name *Yahweh* is often strengthened by the addition of *tsebhaoth*. Origen and Jerome regard this as an apposition, because *Yahweh* does not admit of a construct state. But this interpretation is not sufficiently warranted and hardly yields an intelligible sense. It is rather hard to determine to what the word *tsebhaoth* refers. There are especially three opinions:

- a. 以色列的軍隊。 *The armies of Israel*. But the correctness of this view may well be doubted.

Most of the

passages quoted to support this idea do not prove the point; only three of them contain a semblance of proof, namely, I Sam. 4:4; 17:45; II Sam. 6:2, while one of them, II Kings 19:31, is rather unfavorable to this view. While the plural *tsebhaoth* is used for the hosts of the people of Israel, the army is regularly indicated by the singular. This militates against the notion, inherent in this view, that in the name under consideration the term refers to the army of Israel. Moreover, it is clear that in the Prophets at least the name "Jehovah of hosts" does not refer to Jehovah as the God of war. And if the meaning of the name changed, what caused the change?

#### 撒上 I Samuel 4:4

於是百姓打發人到示羅，從那裡將坐在二基路伯上萬軍之耶和華的約櫃抬來。以利的兩個兒子何弗尼、非尼哈與神的約櫃同來。

So the people sent men to Shiloh, and they brought back the ark of the covenant of the LORD Almighty, who is enthroned between the cherubim. And Eli's two sons, Hophni and Phinehas, were there with the ark of the covenant of God.

#### 撒上 I Samuel 17:45

大衛對非利士人說：你來攻擊我，是靠著刀槍和銅戟；我來攻擊你，是靠著萬軍之耶和華的名，就是你所怒罵帶領以色列軍隊的神。

David said to the Philistine, "You come against me with sword and spear and javelin, but I come against you in the name of the LORD Almighty, the God of the armies of Israel, whom you have defied.

### 撒下 II Samuel 6:2

大衛起身，率領跟隨他的眾人前往，要從巴拉猶大將 神的約櫃運來；這約櫃就是坐在二基路伯上萬軍之耶和華留名的約櫃。

He and all his men set out from Baalah of Judah to bring up from there the ark of God, which is called by the Name, the name of the LORD Almighty, who is enthroned between the cherubim that are on the ark.

### 王下 II Kings 19:31

必有餘剩的民從耶路撒冷而出；必有逃脫的人從錫安山而來。耶和華的熱心必成就這事。

For out of Jerusalem will come a remnant, and out of Mount Zion a band of survivors. The zeal of the LORD Almighty will accomplish this.

b. 眾星。 *The stars*. But in speaking of the host of heaven Scripture always uses the singular, and never the plural. Moreover, while the stars are called the host of heaven, they are never designated the host of God.

c. 天使們。 *The angels*. This interpretation deserves preference. The name *Yahweh tsebhaoth* is often found in connections in which angels are mentioned: I Sam. 4:4; II Sam. 6:2; Isa. 37:16; Hos. 12:4, 5, Ps. 80:1, 4 f.; Ps. 89:6-8.

### 撒上 I Sam. 4:4

於是百姓打發人到示羅，從那裡將坐在二基路伯上萬軍之耶和華的約櫃抬來。以利的兩個兒子何弗尼、非尼哈與 神的約櫃同來。

So the people sent men to Shiloh, and they brought back the ark of the covenant of the LORD Almighty, who is enthroned between the cherubim. And Eli's two sons, Hophni and Phinehas, were there with the ark of the covenant of God.

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He and all his men set out from Baalah of Judah to bring up from there the ark of God, which is called by the Name, the name of the LORD Almighty, who is enthroned between the cherubim that are on the ark.

### 賽 Isa. 37:16

坐在二基路伯上萬軍之耶和華—以色列的 神啊，你—惟有你是天下萬國的 神，你曾創造天地。

"O LORD Almighty, God of Israel, enthroned between the cherubim, you alone are God over all the kingdoms of the earth. You have made heaven and earth.

### 何 Hos. 12:4, 5

與天使較力，並且得勝，哭泣懇求，在伯特利遇見耶和華。耶和華—萬軍之 神在那裡曉諭我們以色列人；耶和華是他可記念的名。

耶和華是萬軍的 神，耶和華是他的名號。

He struggled with the angel and overcame him; he wept and begged for his favor. He found him at Bethel and talked with him there—the LORD God Almighty, the LORD is his name of renown!

### 詩 Ps. 80:1, 4—5

領約瑟如領羊群之以色列的牧者啊，求你留心聽！坐在二基路伯上的啊，求你發出光來！

耶和華—萬軍之神啊，你向你百姓的禱告發怒，要到幾時呢？

你以眼淚當食物給他們吃，又多量出眼淚給他們喝。

Hear us, O Shepherd of Israel, you who lead Joseph like a flock; you who sit enthroned between the cherubim, shine forth

O LORD God Almighty, how long will your anger smolder against the prayers of your people?

You have fed them with the bread of tears; you have made them drink tears by the bowlful.

### 詩 Ps. 89:6-8

在天空誰能比耶和華呢？神的眾子中，誰能像耶和華呢？

他在聖者的會中，是大有威嚴的神，比一切在他四圍的更可畏懼。

耶和華—萬軍之神啊，哪一個大能者像你耶和華？你的信實是在你的四圍。

For who in the skies above can compare with the Lord? Who is like the LORD among the heavenly beings?

In the council of the holy ones God is greatly feared; he is more awesome than all who surround him.

O LORD God Almighty, who is like you? You are mighty, O Lord, and your faithfulness surrounds you.

The angels are repeatedly represented as a host that surrounds the throne of God, Gen. 28:12; 32:2; Jos. 5:14; I Kings 22:19; Ps. 68:17; 103:21; 148:2; Isa. 6:2.

### 創 Gen. 28:12

夢見一個梯子立在地上，梯子的頭頂著天，有神的使者在梯子上，上去下來。

He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it.

### 創 Gen. 32:2

雅各看見他們就說：這是神的軍兵，於是給那地方起名叫瑪哈念（就是二軍兵的意思）。

When Jacob saw them, he said, "This is the camp of God!" So he named that place Mahanaim.

### 書 Joshua 5:14

他回答說：不是的，我來是要作耶和華軍隊的元帥。約書亞就俯伏在地下拜，說：我主有甚麼話吩咐僕人。

"Neither," he replied, "but as commander of the army of the LORD I have now come." Then Joshua fell facedown to the ground in reverence, and asked him, "What message does my Lord have for his servant?"

### 王上 I Kings 22:19

米該雅說：你要聽耶和華的話！我看見耶和華坐在寶座上，天上的萬軍侍立在他左右。

Micaiah continued, "Therefore hear the word of the Lord: I saw the LORD sitting on his throne with all the host of heaven standing around him on his right and on his left.

### 詩 Ps. 68:17

神的車蔥詎萬盈千；主在其中，好像在西乃聖山一樣。

The chariots<sup>1</sup> of God are tens of thousands and thousands of thousands;<sup>2</sup> the Lord [has come] from Sinai into his sanctuary.

詩 Ps. 103:21

你們作他的諸軍，作他的僕役，行他所喜悅的，都要稱頌耶和華！

Praise the Lord, all his heavenly hosts, you his servants who do his will.

詩 Ps. 148:2

他的眾使者都要讚美他！他的諸軍都要讚美他！

Praise him, all his angels, praise him, all his heavenly hosts.

賽 Isa. 6:2

其上有撒拉弗侍立，各有六個翅膀：用兩個翅膀遮臉，兩個翅膀遮腳，兩個翅膀飛翔；

Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying.

It is true that in this case also the singular is generally used, but this is no serious objection, since the Bible also indicates that there are several divisions of angels, Gen. 32:2; Deut. 33:2; Ps. 68:17.

創 Gen. 32:2

雅各看見他們就說：這是 神的軍兵，於是給那地方起名叫瑪哈念（就是二軍兵的意思）。

When Jacob saw them, he said, "This is the camp of God!" So he named that place Mahanaim.

申 Deut. 33:2

他說：耶和華從西乃而來，從西珥向他們顯現，從巴蘭山發出光輝，從萬萬聖者中來臨，從他右手為百姓傳出烈火的律法。

He said: "The LORD came from Sinai and dawned over them from Seir; he shone forth from Mount Paran. He came with myriads of holy ones from the south, from his mountain slopes.

詩 Ps. 68:17

神的車蔥詎萬盈千；主在其中，好像在西乃聖山一樣。

The chariots of God are tens of thousands and thousands of thousands; the Lord [has come] from Sinai into his sanctuary.

Moreover, this interpretation is in harmony with the meaning of the name, which has no martial flavor, but is expressive of the glory of God as King, Deut. 33:2; I Kings 22:19; Ps. 24:10; Isa. 6:3; 24:23; Zech. 14:16.

申 Deut. 33:2

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### 王上 I Kings 22:19

米該雅說：你要聽耶和華的話！我看見耶和華坐在寶座上，天上的萬軍侍立在他左右。

Micaiah continued, "Therefore hear the word of the Lord: I saw the LORD sitting on his throne with all the host of heaven standing around him on his right and on his left.

### 詩 Ps. 24:10

榮耀的王是誰呢？萬軍之耶和華，他是榮耀的王！（細拉）

Who is he, this King of glory? The LORD Almighty-- he is the King of glory. "Selah"

### 賽 Isa. 6:3

彼此呼喊說：聖哉！聖哉！聖哉！萬軍之耶和華；他的榮光充滿全地！

And they were calling to one another: "Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory."

### 賽 Isa. 24:23

那時，月亮要蒙羞，日頭要慚愧；因為萬軍之耶和華必在錫安山，在耶路撒冷作王；在敬畏他的長老面前，必有榮耀。

The moon will be abashed, the sun ashamed; for the LORD Almighty will reign on Mount Zion and in Jerusalem, and before its elders, gloriously.

### 撒迦利亞 Zech. 14:16

所有來攻擊耶路撒冷列國中剩下的人，必年年上來敬拜大君王—萬軍之耶和華，並守住棚節。

Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Feast of Tabernacles.

Jehovah of hosts, then, is God as the King of glory, who is surrounded by angelic hosts, who rules heaven and earth in the interest of His people, and who receives glory from all His creatures.

## C. 《新約聖經》中上帝的名字與它們的意義

### THE NEW TESTAMENT NAMES AND THEIR INTERPRETATION

#### 1. THEOS.

The New Testament has the Greek equivalent of the Old Testament names. For 'El, 'Elohim, and 'Elyon it has *Theos*, which is the most common name applied to God. Like 'Elohim, it may by accommodation be used of heathen gods, though strictly speaking it expresses essential deity. 'Elyon is rendered *Hupsistos Theos*, Mark 5:7; Luke 1:32, 35, 75; Acts 7:48; 16:17; Heb. 7:1.

### 可 Mark 5:7

大聲呼叫說：至高神的兒子耶穌，我與你有甚麼相干？我指著神懇求你，不要叫我受苦！

He shouted at the top of his voice, "What do you want with me, Jesus, Son of the Most High God? Swear to God that you won't torture me!"

### 路 Luke 1:32, 35, 75

他要為大，稱為至高者的兒子；主神要把他祖大衛的位給他。

天使回答說：聖靈要臨到你身上，至高者的能力要蔭庇你，因此所要生的聖者必稱為神的兒子（或作：所要生的，必稱為聖，稱為神的兒子）。

就可以終身在他面前，坦然無懼的用聖潔、公義事奉他。

He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David,

The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.

in holiness and righteousness before him all our days.

### 徒 Acts 7:48

其實，至高者並不住人手所造的，就如先知所言：

"However, the Most High does not live in houses made by men. As the prophet says:

### 徒 Acts 16:17

他跟隨保羅和我們，喊著說：這些人是至高神的僕人，對你們傳說救人的道。

This girl followed Paul and the rest of us, shouting, "These men are servants of the Most High God, who are telling you the way to be saved."

### 來 Heb. 7:1

這麥基洗德就是撒冷王，又是至高神的祭司，本是長遠為祭司的。他當亞伯拉罕殺敗諸王回來的時候，就迎接他，給他祝福。

This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him,

The names *Shaddai* and *'El-Shaddai* are rendered *Pantokrator* and *Theos Pantokrator*, II Cor. 6:18; Rev. 1:8; 4:8; 11:17; 15:3; 16:7, 14.

### 林後 II Cor. 6:18

我要作你們的父；你們要作我的兒女。這是全能的主說的。

"I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty."

### 啓 Rev. 1:8

主神說：我是阿拉法，我是俄梅戛，（阿拉法，俄梅戛：是希利尼字母首末二字），是昔在、今在、以後永在的全能者。

"I am the Alpha and the Omega," says the Lord God, "who is, and who was, and who is to come, the Almighty."

### 啓 Rev. 4:8

四活物各有六個翅膀，遍體內外都滿了眼睛。他們晝夜不住的說：聖哉！聖哉！聖哉！

主神是昔在、今在、以後永在的全能者。

Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying:

"HOLY, HOLY, HOLY IS THE LORD GOD ALMIGHTY, WHO WAS, AND IS, AND IS TO COME."

### 啓 Rev. 11:17

說：昔在、今在的主神—全能者阿，我們感謝你！因你執掌大權作王了。



saying: "We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign.

### 啓 Rev. 15:3

唱神僕人摩西的歌，和羔羊的歌，說：主神—全能者阿，你的作為大哉！奇哉！萬世（或作：國）之王阿，你的道途義哉！誠哉！

and sang the song of Moses the servant of God and the song of the Lamb: "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages.

### 啓 Rev. 16:7, 14

我又聽見祭壇中有聲音說：是的，主神—全能者阿，你的判斷義哉！誠哉！

他們本是鬼魔的靈，施行奇事，出去到普天下眾王那裡，叫他們在神全能者的大日聚集爭戰。

And I heard the altar respond: "Yes, Lord God Almighty, true and just are your judgments."

They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.

More generally, however, *Theos* is found with a genitive of possession, such as *mou, sou, heon, humon*, because in Christ God may be regarded as the God of all and of each one of His children. The national idea of the Old Testament has made place for the individual in religion.

## 2. KURIOS.

The name *Yahweh* is explicated a few times by variations of a descriptive kind, such as "the Alpha and Omega," "who is and who was and who is to come," "the beginning and the end," "the first and the last," Rev. 1:4, 8, 17; 2:8; 21:6; 22:13.

### 啓 Rev. 1:4, 8, 17

約翰寫信給亞西亞的七個教會。但願從那昔在、今在、以後永在的神，和他寶座前的七靈，

主神說：我是阿拉法，我是俄梅戛，（阿拉法，俄梅戛：是希利尼字母首末二字），是昔在、今在、以後永在的全能者。

我一看見，就仆倒在他腳前，像死了一樣。他用右手按著我，說：不要懼怕！我是首先的，我是末後的，

John, To the seven churches in the province of Asia: Grace and peace to you from him who is, and who was, and who is to come, and from the seven spirits before his throne,

"I am the Alpha and the Omega," says the Lord God, "who is, and who was, and who is to come, the Almighty."

When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: "Do not be afraid. I am the First and the Last.

### 啓 Rev. 2:8

你要寫信給士每拿教會的使者，說：那首先的、末後的、死過又活的，說：

"To the angel of the church in Smyrna write: These are the words of him who is the First and the Last, who died and came to life again.

### 啓 Rev. 21:6

他又對我說：都成了！我是阿拉法，我是俄梅戛；我是初，我是終。我要將生命泉的水白白賜給那口渴的人喝。

He said to me: "It is done. I am the Alpha and the Omega, the Beginning and the End. To him who is thirsty I will give to drink without cost from the spring of the water of life.

啓 Rev. 22:13

我是阿拉法，我是俄梅戛；我是首先的，我是末後的；我是初，我是終。

I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

For the rest, however the New Testament follows the Septuagint, which substituted '*Adonai* for it, and rendered this by *Kurios*, derived from *kuros*, power. This name does not have exactly the same connotation as *Yahweh*, but designates God as the Mighty One, the Lord, the Possessor, the Ruler who has legal power and authority. It is used not only of God, but also of Christ.

### 3. PATER.

It is often said that the New Testament introduced a new name of God, namely, *Pater* (Father). But this is hardly correct. The name Father is used of the Godhead even in heathen religions. It is used repeatedly in the Old Testament to designate the relation of God to Israel, Deut. 32:6; Ps. 103:13; Isa. 63:16; 64:8; Jer. 3:4, 19; 31:9; Mal. 1:6; 2:10, while Israel is called the son of God, Ex. 4:22; Deut. 14:1; 32:19; Isa. 1:2; Jer. 31:20; Hos. 1:10; 11:1.

申 Deut. 32:6

愚昧無知的民哪，你們這樣報答耶和華麼？他豈不是你的父、將你買來的麼？他是製造你、建立你的。

Is this the way you repay the Lord, O foolish and unwise people? Is he not your Father, your Creator, who made you and formed you?

詩 Ps. 103:13

父親怎樣憐恤他的兒女，耶和華也怎樣憐恤敬畏他的人！

As a father has compassion on his children, so the LORD has compassion on those who fear him;

賽 Isa. 63:16

亞伯拉罕雖然不認識我們，以色列也不承認我們，你卻是我們的父。耶和華啊，你是我們的父；從萬古以來，你名稱為我們的救贖主。

But you are our Father, though Abraham does not know us or Israel acknowledge us; you, O Lord, are our Father, our Redeemer from of old is your name.

賽 Isa. 64:8

耶和華啊，現在你仍是我們的父！我們是泥，你是窯匠；我們都是你手的工作。

Yet, O Lord, you are our Father. We are the clay, you are the potter; we are all the work of your hand.

耶 Jer. 3:4, 19

從今以後，你豈不向我呼叫說：我父啊，你是我幼年的恩主。

我說：我怎樣將你安置在兒女之中，賜給你美地，就是萬國中肥美的產業。我又說：你們必稱我為父，也不再轉去不跟從我。

Have you not just called to me: 'My Father, my friend from my youth,

"I myself said, " 'How gladly would I treat you like sons and give you a desirable land, the most beautiful inheritance of any nation.' I thought you would call me 'Father' and not turn away from following me.

### 耶 Jer. 31:9

他們要哭泣而來。我要照他們懇求的引導他們，使他們在河水旁走正直的路，在其上不致絆跌；因為我是以色列的父，以法蓮是我的長子。

They will come with weeping; they will pray as I bring them back. I will lead them beside streams of water on a level path where they will not stumble, because I am Israel's father, and Ephraim is my firstborn son.

### 瑪 Mal. 1:6

藐視我名的祭司啊，萬軍之耶和華對你們說：兒子尊敬父親，僕人敬畏主人；我既為父親，尊敬我的在哪裡呢？我既為主人，敬畏我的在哪裡呢？你們卻說：我們在何事上藐視你的名呢？

"A son honors his father, and a servant his master. If I am a father, where is the honor due me? If I am a master, where is the respect due me?" says the LORD Almighty. "It is you, O priests, who show contempt for my name. "But you ask, 'How have we shown contempt for your name?'

### 瑪 Mal. 2:10

我們豈不都是一位父麼？豈不是一位神所造的麼？我們各人怎麼以詭詐待弟兄，背棄了神與我們列祖所立的約呢？

Have we not all one Father? Did not one God create us? Why do we profane the covenant of our fathers by breaking faith with one another?

### 出 Ex. 4:22

你要對法老說：耶和華這樣說：以色列是我的兒子，我的長子。

Then say to Pharaoh, 'This is what the LORD says: Israel is my firstborn son,

### 申 Deut. 14:1

你們是耶和華—你們神的兒女。不可為死人用刀割身，也不可將額上剃光。

You are the children of the LORD your God. Do not cut yourselves or shave the front of your heads for the dead,

### 申 Deut. 32:19

耶和華看見他的兒女惹動他，就厭惡他們，說：

The LORD saw this and rejected them because he was angered by his sons and daughters.

### 賽 Isa. 1:2

天哪，要聽！地啊，側耳而聽！因為耶和華說：我養育兒女，將他們養大，他們竟悖逆我。

Hear, O heavens! Listen, O earth! For the LORD has spoken: "I reared children and brought them up, but they have rebelled against me.

### 耶 Jer. 31:20

耶和華說：以法蓮是我的愛子麼？是可喜悅的孩子麼？我每逢責備他，仍深顧念他；所以我的心腸戀慕他；我必要憐憫他。

Is not Ephraim my dear son, the child in whom I delight? Though I often speak against him, I still remember him. Therefore my heart yearns for him; I have great compassion for him," declares the Lord.

### 何 Hos. 1:10

然而，以色列的人數必如海沙，不可量，不可數。從前在甚麼地方對他們說你們不是我的子民，將來在那裡必對他們說你們是永生神的兒子。

"Yet the Israelites will be like the sand on the seashore, which cannot be measured or counted. In the place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.'

### 何 Hos. 11:1

以色列年幼的時候，我愛他，就從埃及召出我的兒子來。

"When Israel was a child, I loved him, and out of Egypt I called my son.

In such cases the name is expressive of the special theocratic relation in which God stands to Israel. In the general sense of originator or creator it is used in the following New Testament passages: I Cor. 8:6; Eph. 3:15; Heb. 12:9; James 1:18.

### 林前 I Cor. 8:6

然而我們只有一位神，就是父，萬物都本於他；我們也歸於他——並有一位主，就是耶穌基督——萬物都是藉著他有的；我們也是藉著他有的。

yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live.

### 弗 Eph. 3:15

（天上地上的各（或作：全）家，都是從他得名。）

from whom his whole family in heaven and on earth derives its name.

### 來 Heb. 12:9

自從你出埃及地以來，我就是耶和華——你的神；我必使你再住帳棚，如在大會的日子一樣。

Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live!

### 雅 James 1:18

他按自己的旨意，用真道生了我們，叫我們在他所造的萬物中好像初熟的果子。

He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created.

In all other places it serves to express either the special relation in which the first Person of the Trinity stands to Christ, as the Son of God either in a metaphysical or a mediatorial sense, or the ethical relation in which God stands to all believes as His spiritual children.

## 上帝的屬性：一般的論述

### THE ATTRIBUTES OF GOD IN GENERAL

(Louis Berkhof, *Systematic Theology*, pp. 52-56.)

#### A. 所有的名詞：檢討 EVALUATION OF THE TERMS USED.

印象：『屬性』外加了什麼給上帝

『本性』(property) 好一點：上帝本有的（屬性）(proper to God)

可是：有些屬性是可以傳遞（給人）的！

因此：『本性』仍然暗示：上帝的本質與祂的本性（屬性）有所區別

IMPRESSION: "ATTRIBUTE" ADDS/ASSIGNS SOMETHING TO GOD

"PROPERTIES" - BETTER TERM – SOMETHING PROPER TO GOD

BUT: SOME ATTRIBUTES= COMMUNICABLE!

"PROPERTIES" STILL SUGGEST: ESSENCE/NATURE & THAT WHICH IS PROPER TO IT = DIFFERENT

The name "attributes" is not ideal, since it conveys the notion of adding or assigning something to one, and is therefore apt to create the impression that something is added to the divine Being. Undoubtedly the term "properties" is better, as pointing to something that is proper to God and to God only. Naturally, in so far as some of the attributes are communicable, the absolute character of the proprium is weakened, for to that extent some of the attributes are not proper to God in the absolute sense of the word. But even this term contains the suggestion of a distinction between the essence or nature of God and that which is proper to it.

『上帝的美德』比較好；不過要記得：『美德』不要從道德角度理解

首先：這是《聖經》的用詞；其次：避免暗示上帝有所外加之物

"PERFECTIONS", "VIRTUES" OF GOD = PREFERRED

JUST UNDERSTAND: "VIRTUES" NOT IN ETHICAL SENSE

FIRST, THIS IS WORD USED IN BIBLE

SECOND, AVOIDS SUGGESTION THAT SOMETHING = ADDED TO BEING OF GOD

On the whole it is preferable to speak of the "perfections" or "virtues" of God, with the distinct understanding, however, that in this case the term "virtues" is not used in a purely ethical sense. By so doing we (a) follow the usage of the Bible, which uses the term *arête*, rendered *virtues* or *excellencies*, in I Pet. 2:9; and (b) avoid the suggestion that something is added to the Being of God.

上帝的美德，不是外加給上帝的本性（存有）的

上帝本身（存有）就是祂所有美德的豐滿，上帝的本身（存有）從祂的美德顯示出來

上帝透過祂的創造，護理，救贖大工顯明（運作）祂的美德

VIRTUES= NOT ADDED TO BEING OF GOD;

BEING OF GOD = THE FULLNESS OF HIS VIRTUES,

BEING OF GOD = REVEALED IN VIRTUES

GOD EXERCISES HIS VIRTUES IN WORKS OF CREATION, PROVIDENCE, REDEMPTION

**His virtues are not added to His Being, but His Being is the *pleroma* of His virtues and reveals itself in them.** They may be defined as ***the perfections which are predicated of the Divine Being in Scripture, or are visibly exercised by Him in His works of creation, providence, and redemption.*** If we still continue to use the name “attributes,” it is because it is commonly used and with the distinct understanding that the notion of something added to the Being of God must be rigidly excluded.

## B. 如何確定上帝的屬性。

### METHOD OF DETERMINING THE ATTRIBUTES OF GOD.

經院主義學者：三種確定上帝的屬性的方法：成因法，否定法，超越法

SCHOLASTICS: THREE WAYS TO DETERMINE ATTRIBUTES OF GOD

WAY OF CAUSALITY; WAY OF NEGATION; WAY OF EMINENCE

The Scholastics in their attempt to construct a system of natural theology posited three ways in which to determine the attributes of God, which they designated as **the *via causalitatis, via negationis, and via eminentiae.***

#### 成因法 WAY OF CAUSALITY

By the *way of causality* we rise from the effects which we see in the world round about us to the idea of a first Cause, from the contemplation of creation, to the idea of an almighty Creator, and from the observation of the moral government of the world to the idea of a powerful and wise Ruler.

#### 否定法 WAY OF NEGATION

By *way of negation* we remove from our idea of God all the imperfections seen in His creatures, as inconsistent with the idea of a Perfect being, and ascribe to Him the opposite perfection. In reliance on that principle we speak of God as independent, infinite, incorporeal, immense, immortal, and incomprehensible.

#### 超越法 WAY OF EMINENCE

And finally, by *way of eminence* we ascribe to God *in the most eminent manner* the relative perfections which we discover in man, according to the principle that **what exists in an effect, pre-exists in its cause, and even in the most absolute sense in God as the most perfect being.** This method may appeal to some, because it proceeds from the known to the unknown, but is not the proper method of dogmatic theology. **It takes the starting point in man, and concludes from what it finds in man to what is found in God.** And in so far as it does this ***it makes man the measure of God.*** This is certainly not a

theological method of procedure. Moreover, **it bases its knowledge of God on human conclusions** rather than on the self-revelation of God in His divine Word. And yet this is the only adequate source of the knowledge of God. While that method might be followed in a so-called natural theology, it does not fit in a theology of revelation.

現代神學的方法

#### METHODS FROM MODERN “EXPERIMENTAL” THEOLOGY

The same may be said of the methods suggested by modern representatives of experimental theology. A typical example of this may be found in Macintosh’s *Theology as an Empirical Science* (p. 159 ff.). He also speaks of three methods of procedure. We may **begin with our intuitions of the reality of God**, those unreasoned certitudes which are firmly rooted in immediate experience. One of these is that **the Object of our religious dependence is absolutely sufficient for our imperative needs**. Especially may deductions be drawn from the life of Jesus and the “Christ-like” everywhere. We may also take our starting point, not in man’s certainties, but in his needs. **The practically necessary postulate is that God is absolutely sufficient and absolutely dependable with reference to the religious needs of man**. On that basis man can build up his doctrine of the attributes of God. And, finally, it is also possible to follow a more **pragmatic method**, which rests on the principle that **we can learn to certain extent what things and persons are, beyond what they are immediately perceived to be, by observing what they do**. Macintosh finds it necessary to make use of all three methods.

黎菽爾 RITSCHL

Ritschl wants us to start with the idea that **God is love**, and would have us ask **what is involved in this most characteristic thought of God**. Since love is personal, **it implies the personality of God**, and thus affords us a principle for the interpretation of the world and of the life of man. The thought that God is love also carries with it the conviction that **He can achieve His purpose of love**, that is, that **His will is supremely effective** in the world. This yields the idea of an almighty Creator. And by virtue of this basic thought we also affirm God’s eternity, since, **in controlling all things for the realization of His Kingdom, He sees the end from the beginning**. In a somewhat similar vein Dr. **W.A. Brown** says: **“We gain our knowledge of the attributes by analyzing the idea of God which we already won from the revelation in Christ; and we arrange them in such a way as to bring the distinctive features of that idea to clearest expression.”** (*Christian Theology in Outline*, p. 101.)

這些方法都以人的經驗作出發點（而不是上帝的話）

#### ALL THESE METHODS START WITH MAN’S EXPERIENCE, NOT GOD’S WORD

All these methods take their **starting-point in human experience rather than in the Word of God**. They deliberately **ignore the clear self-revelation of God in Scripture** and exalt the idea of the human discovery of God. They who rely on such methods have an exaggerated idea of their own ability to find out God and to determine the nature of God inductively by approved “scientific methods.” At the same time **they close their eyes** to the only avenue through which they might obtain real knowledge of God,

that is, His special revelation, apparently oblivious of the fact that only the Spirit of God search and reveal the deep things of God and reveal them unto us.

這些方法都把上帝從天上扯下來，到人的水平

他們按照人的形象造上帝

THESE METHODS DRAG GOD DOWN TO MAN'S LEVEL

THEY MAKE GOD IN THE IMAGE OF MAN

**Their very method compels them to drag God down to the level of man**, to stress His immanence at the expense of His transcendence, and to make Him continuous with the world. And as the final result of their philosophy we have a **God made in the image of man**.

詹姆斯：實用主義的方法

WILLIAM JAMES: PRAGMATIC METHOD

**(William) James condemns all intellectualism in religion**, and maintains that philosophy in the form of **scholastic theology fails** as completely **to define God's attributes in a scientific way** as it does to establish His existence. After an appeal to the book of Job he says: "Raticocination is a relatively superficial and unreal path to the deity." He concludes his discussion with these significant words: "In all sincerity I think we must conclude that the attempt to demonstrate by purely intellectual processes the truth of the deliverances of direct religious experience is absolutely hopeless." (*Varieties of Religious Experience*, p. 455.) He has more confidence in the **pragmatic method** which is sufficient to **believe that "beyond each man and in a fashion continuous with him there exists a larger power which is friendly to him and to his ideals. All that the facts requires is that the power should be other and larger than our conscious selves.** Anything larger will do, if it only be large enough to trust for the next step. **It need not be infinite, it need not be solitary. It might conceivably even be only a larger and more god-like self**, of which the present self would then be mutilated expression, and the universe might conceivably be a collection of such selves, of different degree and inclusiveness, with no absolutely unity realized in it at all." Thus we are left with the idea of a finite God.

唯一正當的方法：研讀上帝在《聖經》中的自我啓示

ONLY PROPER WAY: STUDY GOD'S SELF-REVELATION IN SCRIPTURE

**The only proper way to obtain perfectly reliable knowledge of the divine attributes is by the study of God's self-revelation in Scripture.** It is true that we can acquire some knowledge of the greatness and power, the wisdom and goodness of God through the study of nature, but for an adequate conception of even these attributes it will be necessary to turn to the Word of God. In the theology of revelation we seek to learn from the Word of God which are the attributes of the Divine Being. Man does not elicit knowledge from God as he does from other objects of study, but God conveys knowledge of Himself to man, a knowledge which man can only accept and appropriate. For the appropriation and understanding of this revealed knowledge it is, of course, of the greatest importance that man is created in the image of God, and therefore finds helpful analogies in his own life. In distinction from the *a priori* method of the Scholastics, who deduced the attributes from the idea of a perfect Being, this method



may be called a posteriori, since it takes its starting-point, not in an abstract perfect Being, but in the fullness of the divine self-revelation, and in the light of this seeks to know the Divine Being.

### C. 對上帝屬性分類的建議。

#### SUGGESTED DIVISIONS OF THE ATTRIBUTES.

The question of the classification of the divine attributes has engaged the attention of theologians for a long time. Several classifications have been suggested, most of which distinguish two general classes. These classes are designated by different names and represent different points of view, but are substantially the same in the various classifications. The following are the most important of these:

自然屬性，道德屬性

NATURAL, MORAL ATTRIBUTES

[1] Some speak of *natural and moral attributes*. The former, such as self-existence, simplicity, infinity, etc., belong to the constitutional nature of God, as distinguished from his will. The latter, as truth, goodness, mercy, justice, holiness, etc., qualify Him as a moral Being. The objection to this classification is that the so-called moral attributes are just as truly natural (i.e., original) in God as the others. Dabney prefers this division, but admits, in view of the objection raised, that the terms are not felicitous. He would rather speak of moral and non-moral attributes.

絕對屬性，相對屬性

ABSOLUTE, RELATIVE ATTRIBUTES

[2] Others distinguish between *absolute and relative attributes*. The former belong to the essence of God as considered in itself, while the latter belong to the divine essence considered in relation to His creation. The one class includes such attributes as self-existence, immensity, eternity; and the other, such attributes as omnipresence and omniscience. This division seems to proceed on the assumption that we can have some knowledge of God as He is in Himself, entirely apart from the relations in which He stands to His creatures. But this is not so, and therefore, properly speaking, all the perfections of God are relative, indicating what He is in relation to the world. Strong evidently does not recognize the objection, and gives preference to this division.

本有屬性，發放屬性

IMMANENT, EMANENT ATTRIBUTES

[3] Still others divide the divine perfections into *immanent or intransitive* and *emanent or transitive* attributes. **Strong** combines this division with the preceding one, when he speaks of *absolute or immanent* and *relative or transitive* attributes. The former are those which do not go forth and operate outside of the divine essence, but remain immanent, such as immensity, simplicity, eternity, etc.; and the latter are such as issue forth and produce effects external to God, as omnipotence, benevolence, justice, etc. But if some of the divine attributes are purely immanent, all knowledge of them would seem to be excluded. H.B. Smith remarks that every one of them must be both immanent and transeunt.

不可傳遞屬性，可傳遞屬性

#### INCOMMUNICABLE, COMMUNICABLE ATTRIBUTES

[4] The most common distinction is that between *incommunicable and communicable* attributes. The former are those to which there is nothing analogous in the creature, as aseity, simplicity, immensity, etc.; the latter those to which the properties of the human spirit bears some analogy, as power, goodness, mercy, righteousness, etc. This distinction found **no favor with the Lutherans**, but has always been rather popular in Reformed circles, and is found in such representative works as those of the Leyden Professors (*Synopsis Purioris Theologiae*), **Mastricht and Turretin**. It was felt from the very beginning, however, that the distinction was untenable without further qualification, since from one point of view every attribute may be called communicable. None of the divine perfections are communicable in the infinite perfection in which they exist in God, and at the same time there are faint traces in man even of the so-called *incommunicable* attributes of God. Among more recent Reformed theologians there is a tendency to discard this distinction in favor of some other divisions. Dick, Shedd, and Vos retain the old division. Kuyper expresses himself as dissatisfied with it, and yet reproduces it in his *virtues per antithesin and virtues per synthesin*; and Bavinck, after following another order in the first edition of his Dogmatics, returns to it in the second edition. Honig prefers to follow the division given by Bavinck in his first edition. And, finally, the Hodges, H.B. Smith, and Thornwell follow a division suggested by the **Westminster Catechism**. However, the classification of the attributes under two main heads, as found in the distinction under consideration, is really inherent in all the other divisions, so that they are all subject to the **objection that they apparently divide the Being of God into two parts**, that first **God as He is in Himself, God as the absolute being**, is discussed, and then **God as He is related to His creatures, God as a personal Being**. It may be said that such a treatment does not result in a unitary and harmonious conception of the divine attributes. This difficulty may be obviated, however, by having it clearly **understood that the attributes belonging to the first class qualify all those belonging to the second class**, so that it can be said that **God is one, absolute, unchangeable and infinite in His knowledge and wisdom**, His goodness and love, His grace and mercy, His righteousness and holiness. If we bear this in mind, and also remember that **none of the attributes of God are incommunicable in the sense that there is no trace of them in man, and that none of them are communicable in the sense that they are found in man as they are found in God**, we see no reason why we should depart from the old division which has become so familiar in Reformed theology. For practical reasons it seems more desirable to retain it.

## 上帝不可傳達的屬性（上帝，絕對的存有）

### THE INCOMUNICABLE ATTRIBUTES

#### (God as Absolute Being)

[Louis Berkhof, *Systematic Theology*, pp. 57-63.]

## 哲學中的「絕對」

### THE ABSOLUTE IN PHILOSOPHY

神學界常稱上帝為「絕對的存有」。不過，「絕對」是哲學典型的說法，不是神學的說法。在形而上學中，「絕對」是指所有存在的至終根基；因為有神論者也稱上帝為所有存在的至終根基，所以有人以為哲學裏的「絕對」與有神論中的「上帝」是同一回事。可是事情並不一定如此。其實，一般哲學的「絕對」觀念，不可能與《聖經》與基督教神學的上帝等同。「絕對」一詞來自拉丁文的 *absolutus*，*ab* 就是「從」，*solvere* 就是「釋放」，所以意思就是不被任何條件束縛，或不受任何限制或約束。這觀念有不同表達的方式，「絕對」被認為是沒有條件限制的（「無條件的」或「自存的」），不受任何關係限制的（「沒有關連的」），毫無瑕疵的（「完全的」），或不受任何外在分辨限制，例如物質或靈，本質或屬性，外表或實質（「真實的」，或「至終實體」）。

It has been quite common in theology to speak of God as the absolute Being. At the same time the term "absolute" is more characteristic of philosophy than it is of theology. In metaphysics the term "the Absolute" is a designation of the ultimate ground of all existence; and because the theist also speaks of God as the ultimate ground of all existence, it is sometimes thought that the Absolute of philosophy and the God of theism are one and the same. But that is not necessarily so. In fact the usual conception of the Absolute renders it impossible to equate it with the God of the Bible and of Christian theology. The term "Absolute" is derived from the Latin *absolutus*, a compound of *ab* (from) and *solvere* (to loosen), and thus means free as to condition, or free from limitation or restraint. This fundamental thought was worked out in various ways, so that the Absolute was regarded as that which is free from all conditions (the Unconditioned or Self-Existent), from all relations (the Unrelated), from all imperfections (the Perfect), or from all phenomenal differences or distinctions, such as matter and spirit, being and attributes, subject and object, appearance and reality (the Real, or Ultimate Reality).

## 哲學的「絕對」與神學的「上帝」等同？

### The Absolute of Philosophy: One with the God of Theology?

哲學的「絕對」能否與神學的「上帝」等同？這要看每人對「絕對」的觀念。Spinoza 認為「絕對」是唯一自存的存有 (one Self-subsistent Being)，所有個別事物都是這存有的暫時形式；因此上帝與世界等同。我們不視他的「絕對」為上帝。黑格爾視「絕對」為思想與存有的合一，萬物的總和，包括一切的關係，現今的一切不和都在完全合一中和解。我們也不可能同意他把這「絕對」與上帝等同。Bradley 說他的「絕對」與無有 (nothing) 有關，它不可能與有限的意志有任何實際的關係；我們同意他說這「絕對」不可能是基督教的「上帝」，因為基督教的上帝與有限的被造物建立關係的。Bradley 的觀念中，宗教的上帝只能是有限的上帝。可是當「絕對者」被定義為所有存在事物的第一因，或一切實存的至終根基，或唯一自存的存有 (one self-existent Being)，就可以與神學的上帝等同了。上帝是無限的那位，他不存在在 any 必須的關係裏，因為祂是自足的，但是祂同時可以 *自由* 地與祂所造的宇宙或其中任何被造者發生任何關係。上帝不可傳達的屬性強調上帝絕對的存有；祂可傳達的屬性則強調祂與被造物建立各樣的關係。本章將考慮上帝的這些屬性。

The answer to the question, whether the Absolute of philosophy can be identified with the God of theology, depends on the conception one has of the Absolute. If Spinoza conceives of the Absolute as the one Self-subsistent Being of which all particular things are but transient modes, thus identifying God and the world, we cannot share his view of this Absolute as God. When Hegel views the Absolute as the unity of thought and being, as the totality of all things, which includes all relations, and in which all the discords of the present are resolved in perfect unity, we again find it impossible to follow him in regarding this Absolute as God. And when Bradley says that his Absolute is related to nothing, and that there cannot be any practical relation between it and the finite will, we agree with him that his Absolute cannot be the God of the Christian religion, for this God does enter into relations with finite creatures. Bradley cannot conceive of the God of religion as other than a finite God. But when the Absolute is defined as the First Cause of all existing things, or as the ultimate ground of all reality, or as the one self-existent Being, it can be considered as identical with the God of theology. He is the Infinite One, who does not exist in any *necessary* relations, because He is self-sufficient, but at the same time can *freely* enter into various relations with His creation as a whole and with His creatures. While the incommunicable attributes emphasize the absolute Being of God, the communicable attributes stress the fact that He enters into various relations with His creatures. In the present chapter the following perfections of God come into consideration.

#### A. 上帝的自存性。

### THE SELF-EXISTENCE OF GOD (p. 58).

上帝是自存的，意思是上帝自己就是祂存在的根基。這個觀念有時候這樣表達：上帝是自己的成因 (*causa sui*)，可是這說法並不準確，因為上帝並沒有成因，祂根據自己存有的必須性而存在，因此祂的存在是必須的。相反地，人的存在並不是必須的，人存在的成因在自己之外。上帝的自存，一般用「自存」 (*aseitas*) 來表達，意思是上帝是源自自己的；可是改革宗神學家一般用「獨立」取代 (*independentia*)，以表達上帝不只是在祂的存有是獨立的，祂在每一方面都是獨立的：在祂的美德、永恆計劃，作為等等。我們可以說，被造物也有這特性，可是其意義只不過是：被造物，雖然完全依靠創造主，還是有自己獨特的存在。不過這與「自存」差得很遠。上帝這屬性，一般在異教的宗教和在哲學的「絕對」觀念是被承認的。「絕對」若被視為是自存的，是萬物存在的根基，也同時自願與萬物建立各樣關係的話，那麼「絕對」可以與神學的上帝等同。身為自存的上帝，祂不只是本身是獨立的，也是萬物依靠祂的成因。上帝這「自存」以祂的名字「耶和華」表達。只有一位自存，獨立的上帝才能保證，祂在祂與祂的子民的關係中是永遠不變的。《聖經》也提到上帝的自存，例如約翰福音 5：26：「因為父怎樣在自己有生命，就賜給祂兒子也照樣在自己有生命」。還有上帝並不依靠任何事物，萬物都靠祂而生存，詩 94：8ff；賽 40：18ff；徒 7：25。《聖經》也暗示，上帝在祂的思想是獨立的，羅 11：33-34，在祂的意志上是獨立的，但 4：35；羅 9：19；弗 1：5；啟 4：11；在祂的權能上是獨立的，詩 115：3；在祂的永恆計劃上是獨立的，詩 33：11。

God is self-existent, that is, He has the ground of His existence in Himself. This idea is sometimes expressed by saying that He is *causa sui* (His own cause), but this expression is hardly accurate, since God is the uncaused, who exists by the necessity of His own Being, and therefore necessarily. Man, on the other hand, does not exist necessarily, and has the cause of his existence outside of himself. The idea of God's existence was generally expressed by the term *aseitas*, meaning self-originated, but Reformed theologians quite generally substituted for it the word *independentia* (independence), as expressing, not merely that God is independent in His Being, but also that He is independent in everything else: in His virtues, decrees, works, and so on. It may be said that there is a faint trace of this perfection in the creature, but this can only mean that the creature, though absolutely dependent, yet has its own distinct existence. But, of course, this falls far short of being self-existent. This attribute of God is generally recognized, and is implied in heathen religions and in the Absolute of philosophy. When the Absolute is conceived of as the self-existent and as the ultimate ground of all things, which voluntarily enters into various relations with other beings, it can be identified with the God of theology. As the self-existent God, He is not only independent in Himself, but also causes everything to depend on Him. This self-existence of God finds expression in the name Jehovah. It is only as the self-existent and independent One that God can give the assurance that He will remain eternally the same in relation to His people. Additional indications of it are found in the assertion in John 5:26, "For as the Father hath life in Himself, even so gave He to the Son also to have life in Himself"; in the declaration that He is independent of all things and that all things exist only through Him, Ps. 94:8ff.; Isa. 40:18ff.; Acts 7:25;

and in statements implying that He is independent in His thought, Rom. 11:33,34, and in His will, Dan. 4:35; Rom. 9:19; Eph. 1:5; Rev. 4:11, in His power, Ps. 115:3, and in His counsel, Ps. 33:11.

約 John 5:26

因為父怎樣在自己有生命、就賜給他兒子也照樣在自己有生命。

For as the Father hath life in himself; so hath he given to the Son to have life in himself;

詩 Psalm 94:8 ff.

你們民間的畜類人當思想。你們愚頑人、到幾時纔有智慧呢。

Understand, ye brutish among the people: and ye fools, when will ye be wise?

賽 Isaiah 40:18 — 31

你們究竟將誰比 神、用甚麼形像與 神比較呢。

偶像是匠人鑄造、銀匠用金包裹、為他鑄造銀鍊。

窮乏獻不起這樣供物的、就揀選不能朽壞的樹木、為自己尋找巧匠、立起不能搖動的偶像。

你們豈不曾知道麼、你們豈不曾聽見麼、從起初豈沒有人告訴你們麼、自從立地的根基、你們豈沒有明白麼。

神坐在地球大圈之上、地上的居民好像蝗蟲。他鋪張穹蒼如幔子、展開諸天如可住的帳棚。

他使君王歸於虛無、使地上的審判官成為虛空。

他們是剛纔栽上、（剛纔或作不曾下同）剛纔種上、根也剛纔扎在地裡、他一吹在其上、便都枯乾、旋風將他們吹去、像碎秸一樣。

那聖者說、你們將誰比我、叫他與我相等呢。

你們向上舉目、看誰創造這萬象、按數目領出、他一一稱其

名。因他的權能、又因他的大能大力、連一個都不缺。

雅各阿、你為何說、我的道路向耶和華隱藏。以色列阿、你為何言、我的冤屈 神並不查問。

你豈不曾知道麼、你豈不曾聽見麼、永在的 神耶和華、創造地極的主、並不疲乏、也不困倦。他的智慧無法測度。

疲乏的、他賜能力。軟弱的、他加力量。

就是少年人也要疲乏困倦、強壯的也必全然跌倒。

但那等候耶和華的、必從新得力、他們必如鷹展翅上騰、他們奔跑卻不困倦、行走卻不疲乏。

To whom, then, will you compare God? What image will you compare him to?

As for an idol, a craftsman casts it, and a goldsmith overlays it with gold and fashions silver chains for it.

A man too poor to present such an offering selects wood that will not rot. He looks for a skilled craftsman to set up an idol that will not topple.

Do you not know? Have you not heard? Has it not been told you from the beginning? Have you not understood since the earth was founded?

He sits enthroned above the circle of the earth, and its people are like grasshoppers. He stretches out the heavens like a canopy, and spreads them out like a tent to live in.

He brings princes to naught and reduces the rulers of this world to nothing.

No sooner are they planted, no sooner are they sown, no sooner do they take root in the ground, than he blows on them and they wither, and a whirlwind sweeps them away like chaff.

"To whom will you compare me? Or who is my equal?" says the Holy One.

Lift your eyes and look to the heavens: Who created all these? He who brings out the starry host one by one, and calls them each by name. Because of his great power and mighty strength, not one of them is missing.

Why do you say, O Jacob, and complain, O Israel, "My way is hidden from the LORD; my cause is disregarded by my God"?

Do you not know? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom.

He gives strength to the weary and increases the power of the weak.

Even youths grow tired and weary, and young men stumble and fall;

but those who hope in the LORD will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.

徒 Acts 7:25

他以為弟兄必明白 神是藉他的手搭救他們。他們卻不明白。

Moses thought that his own people would realize that God was using him to rescue them, but they did not.

羅 Rom. 11:33-34

深哉、 神豐富的智慧和知識。他的判斷、何其難測、他的蹤跡何其難尋、誰知道主的心、誰作過他的謀士呢、

Oh, the depth of the riches of the wisdom and[i] knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!

Who has known the mind of the Lord? Or who has been his counselor?"

但 Dan. 4:35

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、他都憑自己的意旨行事。無人能攔住他手、或問他說、你作甚麼呢。

All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: "What have you done?"

羅 Rom. 9:19

這樣、你必對我說、他為甚麼還指責人呢。有誰抗拒他的旨意呢。

One of you will say to me: "Then why does God still blame us? For who resists his will?"

弗 Eph.1:5



又因愛我們、就按著自己意旨所喜悅的、預定我們、藉著耶穌基督得兒子的名分、

he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will--

啓 Rev. 4:11

我們的主、我們的神、你是配得榮耀尊貴權柄的。因為你創造了萬物、並且萬物是因你的旨意被創造而有的。

"You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being."

詩 Ps. 115:3

然而我們的神在天上。都隨自己的意旨行事。

Our God is in heaven; he does whatever pleases him.

詩 Ps. 33:11

耶和華的籌算永遠立定、他心中的思念萬代常存。

But the plans of the LORD stand firm forever, the purposes of his heart through all generations.

## B. 上帝的不變性 THE IMMUTABILITY OF GOD (pp. 58-59).

上帝的不變性是必須隨伴著上帝的自存性的屬性。這項屬性說明，上帝是完全沒有更改的，不只是祂的本性（存有， **Being**）不變；而且祂的美德（屬性），祂的計劃與祂的應許都永不改變。因祂有這項屬性，祂完全不會在祂的存有或屬性上有任何的擴大、縮小、長進、或衰退。祂的知識，計劃，祂的道德原則與意志都永不改變。就算人的理性也教導我們上帝是不可能改變的，因為改變的意思，就是變好或變壞。可是上帝既然是絕對完全者，祂的改良或衰退都同樣是

不可能的事。下列的經文清楚教導上帝的不變性：出 3：14；詩 102：26-28；賽 41：4；48：12；瑪 3：6；羅 1：23；來 1：11，12；雅 1：17。同時，有好些經文似乎暗示上帝是能變的。居在永恆中的上帝，豈不進入到被造的世界？祂豈不是道成肉身？祂豈不是藉著聖靈住在教會中間？上帝豈不是隱藏的上帝，又是自我啟示的上帝？祂豈不是來去往返？上帝不是悔改，改變祂的主意嗎？上帝對待回轉之前的和回轉之後的人，豈不是不同嗎？參：出 32：10-14；拿 3：10；箴 11：20，12：22；詩 18：26，27。這方面的異議是出自一種誤解。上帝的不變性不可被理解為祂的不動性，好像把上帝說為不能動的。其實神學界裏常稱上帝為「純動力」，一位不斷施行作為，不斷在「動」的上帝。《聖經》教導，上帝與人建立各種不同的關係，甚至可以說，上帝與人一同度過一生。在上帝的周圍都有變動在發生，上帝與人的關係不斷在變化，可是上帝的本性 (Being) 並沒有改變，祂的屬性，祂的計劃，祂作為的動機，和祂的應許都永不改變。

The Immutability of God is a necessary concomitant of His aseity. It is that perfection of God by which He is devoid of all change, not only in His Being, but also in His perfections, and in His purposes and promises. In virtue of this attribute He is exalted above all becoming, and is free from all accession or diminution and from all growth or decay in His Being or perfections. His knowledge and plans, His moral principles and volitions remain forever the same. Even reason teaches us that no change is possible in God, since a change is either for better or for worse. But in God, as the absolute Perfection, improvement and deterioration are both equally impossible. This immutability of God is clearly taught in such passages of Scripture as Ex. 3:14; Ps. 102:26-28; Isa. 41:4; 48:12; Mal. 3:6; Rom. 1:23; Heb. 1:11, 12; Jas. 1:17. At the same time there are many passages of Scripture which seem to ascribe change to God. Did not He who dwelleth in eternity pass on to the creation of the world, become incarnate in Christ, and in the Holy Spirit take up His abode in the Church? Is He not represented as revealing and hiding Himself, as coming and going, as repenting and changing His intention, and as dealing different with man before and after conversion? Cf. Ex. 32:10-14; Jonah 3:10; Prov. 11:20; 12:22; Ps. 18:26, 27. The objection here implied is based to a certain extent on misunderstanding. The divine immutability should not be understood as implying *immobility*, as if there were no movement in God. It is even customary in theology to speak of god as *actus purus*, a God who is always in action. The Bible teaches that God enters into manifold relations with man and, as it were, lives their life with them. There is change round about Him, change in the relations of men to Him, but there is no change in His Being, His attributes, His purposes, His motives of action, or His promises.

出 Ex. 3:14

神對摩西說、我是自有永有的。又說、你要對以色列人這樣說、那自有的打發我到你們這裡來。

God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.'"

詩 Ps. 102:26-28

天地都要滅沒、你卻要長存。天地都要如外衣漸漸舊了。你要將天地如裡衣更換、天地就改變了。

惟有你永不改變。你的年數沒有窮盡。

你僕人的子孫要長存。他們的後裔、要堅立在你面前。

They will perish, but you remain; they will all wear out like a garment. Like clothing you will change them and they will be discarded. But you remain the same, and your years will never end. The children of your servants will live in your presence; their descendants will be established before you."

賽 Isa. 41:4

誰行作成就這事、從起初宣召歷代呢、就是我耶和華、我是首先的、也與末後的同在。

Who has done this and carried it through, calling forth the generations from the beginning? I, the LORD--with the first of them and with the last--I am he."

賽 Isa. 48:12

雅各、我所選召的以色列阿、當聽我言。我是耶和華、我是首先的、也是末後的。

"Listen to me, O Jacob, Israel, whom I have called: I am he; I am the first and I am the last.

瑪 Mal. 3:6

因我耶和華是不改變的、所以你們雅各之子沒有滅亡。

"I the LORD do not change. So you, O descendants of Jacob, are not destroyed.

羅 Rom. 1:23

將不能朽壞之 神的榮耀、變為偶像、彷彿必朽壞的人、和飛禽走獸昆蟲的樣式。

and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.

來 Heb. 1:11, 12

天地都要滅沒、你卻要長存。天地都要像衣服漸漸舊了。

你要將天地捲起來、像一件外衣、天地就都改變了。惟有你永不改變、你的年數沒有窮盡。』

They will perish, but you remain; they will all wear out like a garment. You will roll them up like a robe; like a garment they will be changed. But you remain the same, and your years will never end."

雅 Jas. 1:17

各樣美善的恩賜、和各樣全備的賞賜、都是從上頭來的。從眾光之父那裡降下來的。在他並沒有改變、也沒有轉動的影兒。

Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.

出 Ex. 32:10-14

你且由著我、我要向他們發烈怒、將他們滅絕、使你的後裔成為大國。

摩西便懇求耶和華他的 神說、耶和華阿、你為甚麼向你的百姓發烈怒呢、這百姓是你用大力和大能的手、從埃及地領出來的。

為甚麼使埃及人議論說、他領他們出去、是要降禍與他們、把他們殺在山中、將他們從地上除滅。求你轉意、不發你的烈怒、後悔、不降禍與你的百姓。

求你記念你的僕人亞伯拉罕、以撒、以色列。你曾指著自己起誓說、我必使你們的後裔像天上的星那樣多、並且我所應許的這全地、必給你們的後裔、他們要永遠承受為業。

於是耶和華後悔、不把所說的禍降與他的百姓。

Now leave me alone so that my anger may burn against them and that I may destroy them. Then I will make you into a great nation." But Moses sought the favor of the LORD his God. "O Lord," he said, "why should your anger burn against your people, whom you brought out of Egypt with great power and a mighty hand? Why should the Egyptians say, 'It was with evil intent that he brought them out, to kill them in the mountains and to wipe them off the face of the earth'? Turn from your fierce anger; relent and do not bring disaster on your people. Remember your servants Abraham, Isaac and Israel, to whom you swore by your own self: 'I will make your descendants as numerous as the stars in the sky and I will give your descendants all this land I promised them, and it will be their inheritance forever.' " Then the LORD relented and did not bring on his people the disaster he had threatened.

拿 Jonah 3:10

於是 神察看他們的行為、見他們離開惡道、他就後悔、不把所說的災禍降與他們了。

When God saw what they did and how they turned from their evil ways, he had compassion and did not bring upon them the destruction he had threatened.

箴 Prov. 11:20

心中乖僻的、為耶和華所憎惡。行事完全的、為他所喜悅。

The LORD detests men of perverse heart but he delights in those whose ways are blameless.

箴 Prov. 12:22

說謊言的嘴、為耶和華所憎惡。行事誠實的、為他所喜悅。

The LORD detests lying lips, but he delights in men who are truthful. A prudent man keeps his knowledge to himself, but the heart of fools blurts out folly.

詩 Ps. 18:26, 27

清潔的人、你以清潔待他。乖僻的人、你以彎曲待他。

困苦的人民、你必拯救。高傲的眼目、你必使他降卑。

to the pure you show yourself pure, but to the crooked you show yourself shrewd. You save the humble but bring low those whose eyes are haughty.

上帝創造的旨意是內在的、永恆的，當祂以一個永恆旨意的行動來實現這旨意的時候，祂自己並沒有變動。基督道成肉身並沒有帶來上帝本性與屬性的改變，祂的計劃也沒有改變，因為祂永恆的美意，就是要差遣祂的愛子到世上來。而當《聖經》講到上帝悔改，改變祂的主意，當罪人悔改的時候更改祂與他們的關係的時候，這些都是擬人法的說法。其實上帝並沒有改變，只是人改變了，人與上帝的關係也改變了。我們必須堅持上帝的不變性的教義；這與伯拉糾主義和阿米念主義的教義的對照是顯明的，後者認為上帝是會改變的；當然上帝的本性不改變，可是上帝的知識與旨意會改變上帝做的決定，大體上都視乎人的行為；《聖經》也與泛神主義相對照，後者認為上帝是永恆的生成 (eternal becoming)，不是絕對的存有 (absolute being)；這個無意識的「絕對」，在人裏逐漸演變成為有意識的個性（位格）。《聖經》的神觀也有別於目前流行的趨向，認為上帝是有限的，在掙扎中的，逐漸增長的上帝。

The purpose to create was eternal with him, and there was no change in Him when this purpose was realized by a single eternal act of His will. The incarnation brought no change in the Being or perfections of God, nor in His purpose, for it was His eternal good pleasure to send the Son of His love into the world. And if Scripture speaks of His repenting, changing His intention, and altering His relation to sinners when they repent, we should remember that this is only an anthropopathic way of speaking. In reality the change is not in God, but in man and in man's relations to God. It is important to maintain the immutability of God over against the Pelagian and Arminian doctrine that God is subject to change, not indeed in His Being, but in His knowledge and will, so that His decisions are to a great extent dependent on the actions of man; over against the pantheistic notion that God is an eternal becoming rather than an absolute Being, and that the unconscious Absolute is gradually developing into conscious personality in man; and over against the present tendency of some to speak of a finite, struggling, and gradually growing God.

### C. 上帝的無限性 THE INFINITY OF GOD (pp. 59-61).

上帝的無限性，乃是指祂完全不受任何限制的屬性。我們稱上帝為無限的意思，就是說上帝的本身（存有）與屬性都沒有任何的限制。這裏暗示著，上帝完全不被宇宙、時間空間的世界所限制，上帝也不限在宇宙中運作。上帝並不與宇宙萬物的總和等同；我們也不否認有限的、有起源的事物與上帝是並存對，他們與上帝有一定的關係。上帝的無限是集中性的 (intensive)，不是分散的 (extensive)，上帝的無限不等於祂無限度的延伸；我們不可認為上帝延伸在整個宇宙中，有一部分在這裏，另一部分在那裏，因為上帝沒有身體，因此，沒有延伸。我們也不應該認為這只

是一個負面的觀念，雖然我們不能整理一個正面的觀念出來。上帝無限的這項事實，只有上帝自己了解，只有包含在祂裏面。我們只能分辨出上帝無限性的不同層面。

The infinity of God is that perfection of God by which He is free from all limitations. In ascribing it to God we deny that there are or can be any limitations to the divine Being or attributes. It implies that He is in no way limited by the universe, by this time-space world, or confined to the universe. It does not involve His identity with the sum-total of existing things, nor does it exclude the co-existence of derived and finite things, to which He bears relation. The infinity of God must be conceived as intensive rather than extensive, and should not be confused with boundless extension, as if God were spread out through the entire universe, one part being here and another there, for God has no body and therefore no extension. Neither should it be regarded as a merely negative concept, though it is perfectly true that we cannot form a positive idea of it. It is a reality in God fully comprehended only by Him. We distinguish various aspects of God's infinity.

### 1. 上帝絕對的完全。His Absolute Perfection.

上帝絕對的完全，就是從祂本性來看祂存有的無限性。我們不應該從「量」的意義來理解，乃須從「質」的意義來理解。上帝的完全是形容祂所有能傳達的屬性的屬性。祂無限的能力不是什麼絕對的能量 (quantum)，乃是不能窮盡的能力 (potency)；無限的聖潔，不是什麼無限量 (quantu) 的聖潔，乃是永存的聖潔 (holiness which is)，本質上完全沒有限制，也不受任何瑕疵所限制的聖潔。上帝無限的知識與智慧，愛與公義都須從這重意義上理解。奧爾博士說：「或許我們可以說，上帝裏的無限性至終是：（一）在上帝裏面，本質上是完全沒有限制與瑕疵的；（二）在祂有無限的可能 (potentiality)。」從這意義上來理解，上帝的無限性就是祂神聖存有的完全。經文：伯 11：7-10；詩 145：3；太 5：48。

This is the infinity of the divine Being considered in itself. It should not be understood in a quantitative, but in a qualitative sense; it qualifies all the communicable attributes of God. Infinite power is not an absolute quantum, but an exhaustless potency of power; and infinite holiness is not a boundless quantum of holiness, but a holiness which is, qualitatively free from all limitation of limitation or defect. The same may be said of infinite knowledge and wisdom, and of infinite love and righteousness. Says Dr. Orr: "Perhaps we can say that infinity in God is ultimately: (a) internally and qualitatively, absence of all limitation and defect; (b) boundless potentiality." In this sense of the word the infinity of God is simply identical with the perfection of His Divine Being. Scripture proof for it is found in Job 11:7-10; Ps. 145:3; Matt. 5:48.

你考察、就能測透 神麼。你豈能盡情測透全能者麼。

他的智慧高於天、你還能作甚麼。深於陰間、你還能知道甚麼。

其量、比地長、比海寬。

他若經過、將人拘禁、招人受審、誰能阻擋他呢。

"Can you fathom the mysteries of God? Can you probe the limits of the Almighty? They are higher than the heavens--what can you do? They are deeper than the depths of the grave--what can you know? Their measure is longer than the earth and wider than the sea. "If he comes along and confines you in prison and convenes a court, who can oppose him?"

詩 Ps. 145:3

耶和華本為大、該受大讚美。其大無法測度。

Great is the LORD and most worthy of praise; his greatness no one can fathom.

太 Matt. 5:48

所以你們要完全、像你們的天父完全一樣。

Be perfect, therefore, as your heavenly Father is perfect.

## 2. 上帝的永恆性。His Eternity.

上帝的無限性與時間的關係，就是祂的永恆性。《聖經》述說上帝的永恆性的方法，乃是祂萬世無窮，詩 90 : 2; 102 : 2; 弗 3 : 21。不過我們必須記得，《聖經》這樣的說法是通俗的說法，不是哲學的語言。我們一般也是這樣理解上帝的永恆性，即時間無限的延伸，不論是過去或將來。可是這也只不過是通俗的說法，事實上上帝的永恆性是超越時間的，在本質上與時間不同。「永恆」這個稱謂，是指超越所有時間上的限制。彼後 3 : 8 暗示，上帝的永恆性有這方面的意義。奧爾博士說：「嚴格來說，時間只能與有先後次序存在的事物發生關係。上帝充滿時間；祂在時間的每一部份，可是祂的永恆性，不是指祂這樣地在時間裏。上帝的永恆，與時間之間有著絕對的對照。」人的存在，可分日，周，月，年；上帝的存在卻不是這樣。我們的生命分為過去，現在與將來，可是上帝的生命中沒有這樣的分別。祂是永恆的「我就是」（I am, 我是自有永



有)。祂的永恆性可以理解為「上帝的一種屬性，上帝在所有時間性的限制和時刻的先後次序之上，上帝在一個沒有分割的『現在』裏擁有祂所有的存在。」永恆與時間之間的關係，是哲學與神學中最困難的問題之一，有可能在我們今生沒法解決。

The infinity of God in relation to time is called His eternity. The form in which the Bible represents God's eternity is simply that of duration through endless ages, Ps. 90:2; 102:2; Eph. 3:21. We should remember, however, that in speaking as it does the Bible uses popular language, and not the language of philosophy. We generally think of God's eternity in the same way, namely, as duration infinitely prolonged both backwards and forwards. But this is only a popular and symbolical way of representing that which in reality transcends time and differs from it essentially. Eternity in the strict sense of the word is ascribed to that which transcends all temporal limitations. That it applies to God in that sense is at least intimated in II Pet. 3:8. "Time," says Dr. Orr, "strictly has relation to the world of objects existing in succession. God fills time; is in every part of it; but His eternity still is not really this being in time. It is rather that to which time forms a contrast." Our existence is marked off by days and weeks and months and years; not so the existence of God. Our life is divided into a past, present and future, but there is no such division in the life of God. He is the eternal "I am." His eternity may be defined as *that perfection of God whereby He is elevated above all temporal limits and all succession of moments, and possesses the whole of His existence in one indivisible present.* The relation of eternity to time constitutes one of the most difficult problems in philosophy and theology, perhaps incapable of solution in our present condition.

詩 Ps. 90:2

諸山未曾生出、地與世界你未曾造成、從亙古到永遠、你是 神。

Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God.

詩 Ps. 102:2

我在急難的日子、求你向我側耳、不要向我掩面。我呼求的日子、求你快快應允我。

Do not hide your face from me when I am in distress. Turn your ear to me; when I call, answer me quickly.

弗 Eph. 3:21

但願他在教會中、並在基督耶穌裡、得著榮耀、直到世世代代、永永遠遠。阿們。

to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

彼後 II Peter 3:8

親愛的弟兄阿、有一件事你們不可忘記、就是主看一日如千年、千年如一日。

But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day.

### 3. 上帝的廣大性 His Immensity.

上帝的無限性也可以從空間的角度來看，這稱作祂的廣大性。上帝的廣大性可以被定義為「祂的一種屬性，上帝超越所有空間的限制，卻同時以祂整個存有臨在在空間的每一處。」它有它的反面與正面；否認上帝的存有中在空間上受任何的限制；正面宣稱，上帝是在空間以上，同時以祂整個的存有來充滿空間的每一部份。我們說明上帝是「以祂整個的存有」臨在，為要排除一種看法：一位上帝在空間是分散的 (diffused)，祂存有的某一部分在一個地方，另外一部分在另一個地方。我們可以分辨三種在空間的存在。(一) 物體在空間地存在，是受空間限制的，這是「被圍存在」(circumscriptive)。(二) 有限的靈體在空間存在，可是並不是無所不在，只在某一地方，這是「肯定存在」(definite)。(三) 上帝的存在有別於上述兩種存在，祂充滿所有的空間，是「豐滿存在」(repletive)。空間中沒有什麼地方是上帝不在的；上帝的臨在，也不會在某地方多過其他地方。

The infinity of God may also be viewed with reference to space, and is then called His immensity. It may be defined as *that perfection of the Divine Being by which He transcends all spatial limitations, and yet is present in every point of space with His whole Being*. It has a negative and a positive side, denying all limitations of space to the Divine Being, and asserting that God is above space and fills every part of it *with His whole Being*. The last words are added, in order to ward off the idea that God is diffused through space, so that one part of His Being is present in one place, and another part in some other place. We distinguish three modes of presence in space. Bodies are in space circumscriptively, because they are bounded by it; finite spirits are in space definitely, since they are not everywhere, but only in a certain definite place; and in distinction from both of these God is in space repletively, because He fills all space. He is not absent from any part of it, nor more present in one part than in another.

從某一種意義上，上帝的「廣大性」與「無所不在」是指同一件事，因此兩者可被視為同義詞。可是我們須要辨清一方面的不同。「廣大性」指出，上帝超越所有的空間，不被空間所限制；而「無所不在」所指的是，上帝雖然超越空間，可是也以祂整個存有充滿空間的每一部份。前者強調上帝的超越性，後者強調祂的臨在性。上帝與所有被祂造的同在，上帝臨在在整個宇宙中；可是上帝不受宇宙約束。關於上帝與世界的關係，我們必須避免犯兩種的錯誤：（一）泛神論的觀念，在今天思想界非常流行；他們否認上帝的超越性，他們假設上帝的存有就是宇宙萬物的總和。（二）自然神論的上帝觀，認為上帝的確以祂的大能 (*per potentiam*) 在宇宙中同在，可是並不是以祂的存有與本性 (Being and nature) 同在 (*per essentiam*)。上帝是從遠處向世界施行作為。

In a certain sense the terms “immensity” and “omnipresence,” as applied to God, denote the same thing, and can therefore be regarded as synonymous. Yet there is a point of difference that should be carefully noted. “Immensity” points to the fact that God transcends all space and is not subject to its limitations, while “omnipresence” denotes that He nevertheless fills every part of space with His entire Being. The former emphasizes the transcendence, and the latter, the immanence of God. God is immanent in all His creatures, in His entire creation, but is in no way bounded by it. In connection with God’s relation to the world we must avoid, on the one hand, the error of Pantheism, so characteristic of a great deal of present day thinking, with its denial of the transcendence of God and its assumption that the Being of God is really the substance of all things; and, on the other hand, the Deistic conception that God is indeed present in creation *per potentiam* (with His power), but not *per essentiam et naturam* (with His very Being and nature), and acts upon the world from a distance.

雖然上帝與世界有別，有不可與世界認同，祂卻臨在在祂創造的世界的每一角落，

不僅是因為祂的能力有同在的潛能 (*per potentiam*)，而且是真正，實質的同在 (*per essentiam*)。不過，這並不表示上帝與每一個祂所造的被造物的同在都是同樣的真實，或有同樣的意義。祂同在的性質，是與祂的受造物相稱的。祂在地上的臨在，與祂在天上的臨在，與人同在和與動物同在，與祂所造的活物與死物同在，與邪惡的人和與敬虔的人的同在，與教會同在和在基督裏同在，都是不同的。祂在祂所造的被造物中的同在，有無限的多元性，同時，這些受造之物向有眼可看的人顯明上帝，也是無限地多元。上帝的無所不在是《聖經》清楚啟示的。天與地都不能容納祂，王上 8 : 27；賽 66 : 1；徒 7 : 48, 49；同時，祂充滿天地，也是與天地親近同在的上帝，詩 139 : 7-10；耶 23 : 23, 24；徒 17 : 27, 28。

Though God is distinct from the world and may not be identified with it, He is yet present in every part of His creation, not only *per potentiam*, but also *per essentiam*. This does not mean, however, that he is equally present and present in the same sense in all His creatures. The nature of His indwelling is in

harmony with that of His creatures. He does not dwell on earth as He does in heaven, in animals as He does in man, in the inorganic as He does in the organic creation, in the wicked as He does in the pious, nor in the Church as He does in Christ. There is an endless variety in the manner in which He is immanent in His creatures, and in the measure in which they reveal God to those who have eyes to see. The omnipresence of God is clearly revealed in Scripture. Heaven and earth cannot contain Him, I Kings 8:27; Isa. 66:1; Acts 7:48, 49; and at the same time He fills both and is a God at hand, Ps. 139:7-10; Jer. 23:23, 24; Acts 17:27, 28.

王上 I Kings 8:27

神果真住在地上麼、看哪、天和天上的天、尚且不足你居住的、何況我所建的這殿呢。

"But will God really dwell on earth? The heavens, even the highest heaven, cannot contain you. How much less this temple I have built!

賽 Isa. 66:1

耶和華如此說、天是我的座位、地是我的腳凳。你們要為我造何等的殿宇。那裡是我安息的地方呢。

This is what the LORD says: "Heaven is my throne, and the earth is my footstool. Where is the house you will build for me? Where will my resting place be?"

徒 Acts 7:48, 49

其實至高者並不住人手所造的。就如先知所言、

『主說、天是我的座位、地是我的腳凳。你們要為我造何等的殿宇、那裡是我安息的地方呢。』

"However, the Most High does not live in houses made by men. As the prophet says: " 'Heaven is my throne, and the earth is my footstool. What kind of house will you build for me? says the Lord. Or where will my resting place be?"

詩 Ps. 139:7-10

我往那裡去躲避你的靈。我往那裡逃躲避你的面。

我若升到天上、你在那裡。我若在陰間下榻、你也在那裡。

我若展開清晨的翅膀、飛到海極居住。

就是在那裡、你的手必引導我。你的右手、也必扶持我。

Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast.

耶 Jer. 23:23, 24

耶和華說、我豈為近處的神呢、不也為遠處的神麼。

耶和華說、人豈能在隱密處藏身、使我看不見他呢。耶和華說、我豈不充滿天地麼。

"Am I only a God nearby," declares the Lord, "and not a God far away? Can anyone hide in secret places so that I cannot see him?" declares the Lord. "Do not I fill heaven and earth?" declares the Lord.

徒 Acts 17:27, 28

要叫他們尋求神、或者可以揣摩而得、其實他離我們各人不遠。

我們生活、動作、存留、都在乎他。就如你們作詩的、有人說、我們也是他所生的。

God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us. 'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'

#### D. 上帝的合一性 THE UNITY OF GOD (pp. 61-62).

A distinction is made between the *unitas singularitatis* and the *unitas simpliciteris*.

1. The Unitas Singularitatis.
2. The Unitas Simpliciteris.

(從略)

可傳遞的屬性——上帝乃有位格的靈

## THE COMMUNICABLE ATTRIBUTES – God as a Personal Spirit

(Louis Berkhof, *Systematic Theology*, pp. 64-81.)

可傳遞的屬性：有位格的上帝：有意識、有智慧、自由的、有道德的實存  
 哲學問題：有位格的實存可與其絕對性調和嗎？

COMMUNICABLE ATTRIBUTES: GOD AS PERSON: CONSCIOUS, INTELLIGENT, FREE, MORAL BEING  
 PHILOSOPHICAL QUESTION: PERSONAL EXISTENCE CONSISTENT WITH ABSOLUTENESS?

如果前一章討論的屬性強調神是絕對的實存，接下來要考慮的那些屬性重點在於他有位格的屬性。正是在他可傳遞的屬性當中，神突出地表現為有意識的、有智慧的、自由的、有道德的實存，一種在世界上最高意義上有位格的實存。長期以來一直受到哲學家們關注和迄今仍在爭論之中的問題是，有位格的實存是否能與絕對的觀念調和呢？

If the attributes discussed in the previous chapter stressed the absolute Being of God, those that remain to be considered emphasize His personal nature. It is in the communicable attributes that God stands out as a conscious, intelligent, free, and moral Being, as a Being that is personal in the highest sense of the word. The question has long engaged the attention of philosophers, and is still a subject of debate, whether personal existence is consistent with the idea of absoluteness.

『絕對』的意思：『不可知論』意義上的、邏輯意義上的、因果意義上的  
 MEANING OF “ABSOLUTE”: AGNOSTIC, LOGICAL, CAUSAL SENSE

要回答那個問題，很大程度上依賴於人在說『絕對』這個詞時的意思是什麼。在哲學上這個字有三種不同的意思，它們可以稱作『不可知論』意義的、邏輯意義的、因果意義的。

The answer to that question depends to a great extent on the meaning one ascribes to the word “absolute.” The word has been used in three different senses in philosophy, which may be denominated as the agnostic, the logical, and the causal sense.

#1 不可知論意義上的：絕對的 = 沒有關聯的、無法知道的：因此是沒有位格的

#1 AGNOSTIC: ABSOLUTE = UNRELATED, UNKNOWABLE: THUS IMPERSONAL

For the agnostic the Absolute is the unrelated, of which nothing can be known, since things are known only in their relations. And if nothing can be known of it, personality cannot be ascribed to it. Moreover, since personality is unthinkable apart from relations, it cannot be identified with an Absolute which is in its very essence the unrelated.

#2 邏輯意義上的：絕對的 = 最高的整體、終極的實體、冰冷的個體

斯賓諾莎：絕對的物質；黑格爾：絕對的精神

它藉著有限的東西表達它自己；但有限的東西不能表達出它的本質/本性

位格將絕對限制在實存的一種狀態，毀掉了絕對性

這種絕對是空洞無物的

#2 LOGICAL: ABSOLUTE = HIGHEST UNIVERSAL, ULTIMATE REALITY, ABSORBS INDIVIDUAL

SPINOZA: ABSOLUTE SUBSTANCE; HEGEL: ABSOLUTE SPIRIT

IT EXPRESSES ITSELF THRU FINITE; BUT FINITE CAN'T EXPRESS ITS ESSENCE/NATURE  
 PERSONALITY LIMITS ABSOLUTE TO ONE MODE OF BEING, DESTROYS ABSOLUTENESS  
 THIS ABSOLUTE IS DEVOID OF CONTENT

邏輯意義上的絕對，個體附屬於整體，最高級的整體乃是終極的實體。如此以來，斯賓諾莎的就是絕對的物質，黑格爾的就是絕對的精神。它或許能在有限的東西之中或藉著有限的東西來表達自己，但沒有任何有限的東西能表達出其本性。要描述其位格就得將其限制在實存的一個狀態，就會將其絕對性給毀掉。事實上，如此這般的絕對性或終極性是相當抽象和空洞的概念，也就是萬事皆空。

In the logical Absolute the individual is subordinated to the universal, and the highest universal is ultimate reality. Such is the absolute substance of Spinoza, and the absolute spirit of Hegel. It may express itself in and through the finite, but nothing that is finite can express its essential nature. To ascribe personality to it would be to limit it to one mode of being, and would destroy its absoluteness. In fact, such an absolute or ultimate is a mere abstract and empty concept, that is barren of all content.

#3 因果意義的：實存的終極領域（根基）

不依賴於任何事物；萬事卻依賴於它

它進入有限的造物的關係當中

#3 CAUSAL: ULTIMATE GROUND OF BEING  
 NOT DEPENDENT ON ANYTHING; ALL DEPENDS ON IT  
 IT ENTERS INTO RELATIONS WITH FINITE CREATURES

(\*\*\* Note by Ling)

因果觀的絕對代表著所有事物的終極領域。它不依賴於它之外的任何事物，卻使得任何事物都依賴於它。此外，它不必完全沒關聯，卻能與有限的造物進入各種關聯之中。如此這般的絕對概念跟位格的概念就不調和了。

The causal view of the Absolute represents it as the ultimate ground of all things. It is not dependent on anything outside of itself, but causes all things to depend on it. Moreover, it is not necessarily completely unrelated, but can enter into various relations with finite creatures. Such a conception of the Absolute is not inconsistent with the idea of personality.

（參：弗萊姆評范泰爾：絕對的位格。）

(Cf. Frame on Van Til: absolute personality.)

神乃完美的位格，人隻是拷貝；神=三（一）位格的

**GOD AS PERFECT PERSON, MAN MERE COPY; GOD = TRI-PERSONAL!**

還有，我們得注意哲學家們在他們的爭辯中，總是在人的位格觀念裡面兜圈子，而忽視了神的位格乃是更完美的東西這個事實。事實上，完美的位格隻能在神裡面找到，我們在人裡面所見到的隻不過是原版之有限的拷貝而已。再還有，在神的裡面有三而一的位格，而這在人裡面卻沒有類比。

Moreover, we should bear in mind that in their argumentation philosophers were always operating with the idea of personality as it is realized in man and lost sight of the fact that personality in God might be

something infinitely more perfect. As a matter of fact, perfect personality is found only in God, and what we see in man is only a finite copy of the original. Still more, there is a tri-personality in God, of which no analogy is found in human beings.

上帝位格性的證明

#### PROOFS FOR THE PERSONALITY OF GOD

與引証神的存在的情形非常類似，有幾種自然的證明被用來證明上帝的位格性。

Several natural proofs, quite similar to those adduced for the existence of God, have been urged to prove the personality of God.

#1 人的位格需要解釋/原因：原因必須是位格的

#### #1 MAN'S PERSONALITY DEMANDS EXPLANATION/CAUSE: CAUSE MUST BE PERSONAL

首先，人的位格依賴於有位格的上帝作為它的解釋，人不是自存的和永恆的，而只是有起始有終結的有限實存。假設的原因必須足夠解釋果效的全部。因為人乃是有位格的產物，產生他的能力也就必須是有位格的。否則的話，果效中的一些事物就會高於原因中的事物，而那根本就是不可能的。

First: Human personality demands a personal God for its explanation. Man is not a self-existent and eternal, but a finite being that has a beginning and an end. The cause assumed must be sufficient to account for the whole of the effect. Since man is a personal product, the power originating him must also be personal. Otherwise there is something in the effect which is superior to anything that is found in the cause; and this would be quite impossible.

#2 世界的構造彰顯位格：智慧，情感，全能/意旨

#### #2 WORLD'S CONSTITUTION REVEALS PERSONALITY: INTELLIGENCE, EMOTIONS, POWER/WILL

其次：世界在通常意義上見證上帝的位格。就其整個構造結構而言，世界彰顯出由一位具有無限智慧、具有最高深柔和情感和具有全能意旨而來的最清晰的跡象。其結果就是，我們被這世界和這世界的創造者定形為有智慧、有靈敏和有意旨的實存，那就是人。

Second: The world in general bears witness to the personality of God. In its whole fabric and constitution it reveals the clearest traces of an infinite intelligence, of the deepest, highest and tenderest emotions, and of a will that is all-powerful. Consequently, we are constrained to mount from the world to the world's Maker as a Being of intelligence, sensibility, and will, that is, as a person.

#3 人的道德、宗教本性指向一個有位格的上帝——

有義務行義推測有立法者

追求與高等實存相交需要有位格的上帝作為目標/終點

甚至泛神論者也下意識地相信有位格的上帝

#### #3 MAN'S MORAL, RELIGIOUS NATURE POINTS TO A PERSONAL GOD –

OBLIGATION TO DO RIGHT PRESUPPOSES LAWGIVER

QUEST FOR COMMUNION WITH HIGHER BEING DEMANDS PERSONAL GOD AS OBJECT/END

EVEN PANTHEISTS UNCONSCIOUSLY BELIEVE IN PERSONAL GOD



第三：人的道德和宗教本性也指向上帝的位格。他的道德本性賦予祂一種要做行義的責任感，這就暗示有那麼一位至高的立法者存在。此外，他的宗教本性不斷地驅使他追尋與某位最高實存之間有位格的相交；而所有這些宗教因素和活動都需要一個有位格的上帝作為他們的目標和終極目的。甚至乎在所謂的泛神論宗教當中也常常下意識地表現出相信一個有位格的上帝。事實上，諸如在悔改、信心和順服、相交和相愛、服事和獻祭當中的忠誠、相信生命與死亡的事情，若沒有在有位格的上帝裡面找到合適的目標，都是毫無意義的。

Third: The moral and religious nature of man also points to the personality of God. His moral nature imposes on him a sense of obligation to do that which is right, and this necessarily implies the existence of a supreme Lawgiver. Moreover, his religious nature constantly prompts him to seek personal communion with some higher Being; and all the elements and activities of religion demand a personal God as their object and final end. Even so-called pantheistic religions often testify unconsciously to belief in a personal God. The fact is that all such things as penitence, faith and obedience, fellowship and love, loyalty in service and sacrifice, trust in life and death, are meaningless unless they find their appropriate object in a personal God.

見證：《聖經》中上帝自我啟示的証據：詞匯：PANIM, PROSOPON

上帝位格的顯現：《聖經》= 上帝、人同形同性論的，擬人的

TESTIMONIA; PROOF IN GOD'S SELF-REVELATION IN SCRIPTURE: WORDS: PANIM, PROSOPON;  
PERSONAL PRESENCE OF GOD; BIBLE = ANTHROPOMORPHIC, ANTHROPATHIC

But while all these considerations are true and have some value as *testimonia*, they are not the proofs on which theology depends in its doctrine of the personality of God. It turns for proof to God's Self-revelation in Scripture. The term "person" is not applied to God in the Bible, though there are words, such as the Hebrew *panim* and the Greek *prosopon*, that come very close to expressing the idea. At the same time Scripture testifies to the personality of God in more than one way. The presence of God, as described by Old and New Testament writers, is clearly a personal presence. And the anthropomorphic and anthropathic representations of God in Scripture, while they must be interpreted so as not to militate against the pure spirituality and holiness of God, can hardly be justified, except on the assumption that the Being to whom they apply is a real person, with personal attributes, even though it be without human limitations. God is represented throughout as a personal God, with whom men can and may converse, whom they can trust, who sustains them in their trials, and fills their hearts with the joy of deliverance and victory.

《聖經》中上帝的啟示是位格的啟示

GOD'S REVELATION IN SCRIPTURE IS PERSONAL REVELATION

And, finally, the highest revelation of God to which the Bible testifies is a personal revelation. Jesus Christ reveals the Father in such a perfect way that He could say to Philip, "He who hath seen me hath seen the Father," John 14:9. More detailed proofs will appear in the discussion of the communicable attributes.

#### A. 神的靈性 THE SPIRITUALITY OF GOD (pp. 65-66).

上帝是靈（約 4：24）：上帝的實存乃是非物質的、看不見的、沒有構造/廣延性

『靈』全部完美的品德：自覺、自決；無形

GOD IS SPIRIT (JOHN 4:24): GOD'S BEING IS IMMATERIAL, INVISIBLE, W/O COMPOSITION/EXTENSION  
ALL PERFECT QUALITIES OF SPIRIT: SELF-CONSCIOUS, SELF-DETERMINING; EXCLUDES CORPOREITY

The Bible does not give us a definition of God. The nearest approach to anything like it is found in the word of Christ to the Samaritan woman, "God is Spirit," John 4:24. This is at least a statement purporting to tell us in a single word what God is. The Lord does not merely say that god is *a* spirit, but that He is Spirit. And because of this clear statement it is but fitting that we should discuss first of all the spirituality of God. By teaching the spirituality of God theology stresses the fact that God has a substantial Being all His own and distinct from the world, and that this substantial Being is immaterial, invisible, and without composition or extension. It includes the thought that all the essential qualities which belong to the perfect idea of Spirit are found in Him: that He is a self-conscious and self-determining Being. Since He is Spirit in the most absolute, and in the purest sense of the word, there is in Him no composition of parts. The idea of spirituality of necessity excludes the ascription of anything like corporeity to God, and thus condemns the fancies of some of the early Gnostics and medieval Mystics, and of all those sectarians of our own day who ascribe a body to God. It is true that the Bible speaks of the hands and feet, the eyes and ears, the mouth and nose of God, but in doing this it is speaking anthropomorphically or figuratively of Him who far transcends our human knowledge, and of whom we can only speak in a stammering fashion after the manner of men.

上帝沒有任何物質的屬性：不能用感覺來辨識

GOD HAS NONE OF MATTER'S PROPERTIES: CANNOT BE DISCERNED BY SENSES

By ascribing spirituality to God we also affirm that He has none of the properties belonging to matter, and that He cannot be discerned by the bodily senses. Paul speaks of Him as "the King eternal, immortal, invisible" (I Tim. 1:17), and again as "the King of kings, and Lord of lords, who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honor and power eternal," I Tim. 6:15, 16.

提前 I Timothy 6:15-17

到了日期，那可稱頌、獨有權能的萬王之王、萬主之主，

就是那獨一不死、住在人不能靠近的光裡，是人未曾看見、也是不能看見的，要將他顯明出來。但願尊貴和永遠的權能都歸給他。阿們！

你要囑咐那些今世富足的人，不要自高，也不要倚靠無定的錢財；只要倚靠那厚賜百物給我們享受的神。

15 which God will bring about in his own time--God, the blessed and only Ruler, the King of kings and Lord of lords, 16 who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen. 17 Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment.

**B. 智慧的屬性 INTELLECTUAL ATTRIBUTES (pp. 66-70).**

God is represented in Scripture as Light, and therefore as perfect in His intellectual life. This category compromises two of the divine perfections, namely, the knowledge and the wisdom of God.

## 1. 上帝的知識 THE KNOWLEDGE OF GOD

神在永恆的、單一的作為中知道一切

GOD KNOWS ALL IN ONE ETERNAL, SIMPLE ACT

The knowledge of God may be defined as *that perfection of God whereby He, in an entirely unique manner, knows Himself and all things possible and actual in one eternal and most simple act.* The Bible testifies to the knowledge of God abundantly, as, for instance, in I Sam. 2:3; Job 12:13; Ps. 94:9; 147:4; Isa. 29:15; 40:27, 28. In connection with the knowledge of God several points call for consideration.

撒下 I Sam. 2:3

人不要誇口說驕傲的話、也不要出狂妄的言語、因耶和華是大有智識的神、人的行為被他衡量。  
"Do not keep talking so proudly or let your mouth speak such arrogance, for the LORD is a God who knows, and by him deeds are weighed.

伯 Job 12:13

在神有智慧和能力、他有謀略和知識。  
"To God belong wisdom and power; counsel and understanding are his.

詩 Ps. 94:9

造耳朵的、難道自己不聽見麼、造眼睛的、難道自己不看見麼。  
Does he who implanted the ear not hear? Does he who formed the eye not see?

詩 Ps. 147:4

他數點星宿的數目、一一稱他的名。  
He determines the number of the stars and calls them each by name.

賽 Isa. 29:15

禍哉、那些向耶和華深藏謀略的、又在暗中行事、說、誰看見我們呢、誰知道我們呢。  
Therefore once more I will astound these people with wonder upon wonder; the wisdom of the wise will perish, the intelligence of the intelligent will vanish."

賽 Isa. 40:27, 28

雅各阿、你為何說、我的道路向耶和華隱藏、以色列阿、你為何言、我的冤屈、神並不查問。  
你豈不曾知道麼、你豈不曾聽見麼、永在的神耶和華、創造地極的主、並不疲乏、也不困倦、他的智慧無法測度。  
Why do you say, O Jacob, and complain, O Israel, "My way is hidden from the LORD; my cause is disregarded by my God"? Do you not know? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom.

### a. 上帝知識的性質：

原型知识：神在他的意识中知道一切，而不是从没有知识到获得知识  
绝对的、完美的、固有的、直接的、自有的、完整的、自觉的

#### THE NATURE OF THE KNOWLEDGE OF GOD

ARCHETYPAL KNOWLEDGE: GOD KNOWS ALL IN HIS MIND, NOT OBTAINED FROM WITHOUT  
ABSOLUTE, PERFECT, INTUITIVE, INNATE, IMMEDIATE, SIMULTANEOUS, COMPLETE, CONSCIOUS

The knowledge of God differs in some important points from that of men. It is *archetypal*, which means that He knows the universe as it exists in His own eternal idea previous to its existence as a finite reality in time and space; and that His knowledge is not, like ours, obtained from without. It is a knowledge that is characterized by *absolute perfection*. As such it is *intuitive* rather than demonstrative or discursive. It is *innate and immediate*, and does not result from observation or from a process of reasoning. Being perfect, it is also *simultaneous* and not successive, so that He sees things at once in their totality, and not piecemeal one after another. Furthermore, it is *complete and fully conscious*, while man's knowledge is always partial, frequently indistinct, and often fails to rise to the clear light of consciousness.

上帝不可缺少（必然）的知識 VS. 上帝無約束的知識

上帝不可缺少（必然）的知識：不需要上帝意旨的行動；祂自己對所有可能事物的知識

#### NECESSARY KNOWLEDGE VS. FREE KNOWLEDGE OF GOD

NECESSARY KNOWLEDGE: W/O ACT OF DIVINE WILL; KNOWLEDGE OF HIMSELF ALL THINGS POSSIBLE

A distinction is made between the *necessary* and *free* knowledge of God. The former is the knowledge which God has of Himself and of all things possible, a knowledge resting on the consciousness of His omnipotence. It is called *necessary knowledge*, because it is not determined by an action of the divine will. It is also known as *the knowledge of simple intelligence*, in view of the fact that it is purely an act of the divine intellect, without any concurrent action of the divine will.

上帝無約束的知識：上帝對所有實際事物的知識

#### FREE KNOWLEDGE: KNOWLEDGE OF ALL THINGS ACTUAL

*The free knowledge of God* is the knowledge which He has of all things actual, that is, of things that existed in the past, that exist in the present, or that will exist in the future. It is founded on God's infinite knowledge of His own all-comprehensive and unchangeable eternal purpose, and is called free knowledge, because it is determined by a concurrent act of the will. It is also called *scientia visionis*, knowledge of vision.

#### b. 上帝知識的程度

##### THE EXTENT OF THE KNOWLEDGE OF GOD

範圍全面廣泛的，無所不知的；上帝看透隱藏的本質；看透可能的/實際的

##### ALL-INCLUSIVE, OMNISCIENT; GOD SEES HIDDEN ESSENCE; SEES POSSIBLE/ACTUAL

The knowledge of God is not only perfect in kind, but also in its inclusiveness. It is called *omniscience*, because it is all-comprehensive. In order to promote a proper estimate of it, we may particularize as follows; God knows Himself and in Himself all things that come from Him (internal

knowledge). He knows all things as they actually come to pass, past, present, and future, and knows them in their real relations. He knows the hidden essence of things, to which the knowledge of man cannot penetrate. He sees not as man sees, who observes only the outward manifestations of life, but penetrates to the depths of the human heart. Moreover, He knows what is possible as well as what is actual; all things that might occur under certain circumstances are present to His mind. The omniscience of God is clearly taught in several passages of Scripture. He is perfect in knowledge, Job 37:16, looketh not on outward appearance but on the heart, I Sam. 16:7; I Chron. 28:9, 17; Ps. 139:1-4; Jer. 17:10, observes the ways of men, Deut. 2:7; Job 23:10; 24:23; 31:4; Ps. 1:6; 119:168, knows the place of their habitation, Ps. 33:13, and the days of their life, Ps. 37:18.

#### 撒 上 I Sam. 16:7

耶和華卻對撒母耳說、不要看他的外貌和他身材高大、我不揀選他、因為耶和華不像人看人、人是看外貌、耶和華是看內心。

But the LORD said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart."

#### 代 上 I Chron. 28:9, 17

我兒所羅門哪、你當認識耶和華你父的神、誠心樂意地事奉他、因為他鑒察眾人的心、知道一切心思意念、你若尋求他、他必使你尋見、你若離棄他、他必永遠丟棄你。

精金的肉叉子、盤子、和爵的分兩、各金碗與各銀碗的分兩、

"And you, my son Solomon, acknowledge the God of your father, and serve him with wholehearted devotion and with a willing mind, for the LORD searches every heart and understands every motive behind the thoughts. If you seek him, he will be found by you; but if you forsake him, he will reject you forever.

the weight of pure gold for the forks, sprinkling bowls and pitchers; the weight of gold for each gold dish; the weight of silver for each silver dish;

#### 詩 Ps. 139:1-4

耶和華阿、你已經鑒察我、認識我、

我坐下、我起來、你都曉得、你從遠處知道我的意念。

我行路、我躺臥、你都細察、你也深知我一切所行的。

耶和華阿、我舌頭上的話、你沒有一句不知道的、

O Lord, you have searched me and you know me. You know when I sit and when I rise; you perceive my thoughts from afar. You discern my going out and my lying down; you are familiar with all my ways. Before a word is on my tongue you know it completely, O Lord. You hem me in--behind and before; you have laid your hand upon me.

#### 耶 Jer. 17:10

我耶和華是鑒察人心、試驗人肺腑的、要照各人所行的、和他作事的結果報應他。

and then come and stand before me in this house, which bears my Name, and say, "We are safe"--safe to do all these detestable things?

#### 申 Deut. 2:7

因為耶和華你的神、在你手裡所辦的一切事上、已賜福與你、你走這大曠野他知道了、這四十年、耶和華你的神常與你同在、故此你一無所缺。

The LORD your God has blessed you in all the work of your hands. He has watched over your journey through this vast desert. These forty years the LORD your God has been with you, and you have not lacked anything.

#### 伯 Job 23:10

然而他知道我所行的路、他試煉我之後、我必如精金。

But he knows the way that I take; when he has tested me, I will come forth as gold.

#### 伯 Job 24:23

神使他們安穩、他們就有所倚靠、神的眼目也看顧他們的道路。

He may let them rest in a feeling of security, but his eyes are on their ways.

#### 伯 Job 31:4

神豈不是察看我的道路、數點我的腳步呢。

Does he not see my ways and count my every step?

#### 詩 Ps. 1:6

因為耶和華知道義人的道路、惡人的道路、卻必滅亡。

For the LORD watches over the way of the righteous, but the way of the wicked will perish.

#### 詩 Ps. 119:168

我遵守了你的訓詞和法度、因我一切所行的、都在你面前。

I obey your precepts and your statutes, for all my ways are known to you.

#### 詩 Ps. 33:13

耶和華從天上觀看、他看見一切的世人。

From heaven the LORD looks down and sees all mankind;

#### 詩 Ps. 37:18

耶和華知道完全人的日子、他們的產業、要存到永遠。

The days of the blameless are known to the Lord, and their inheritance will endure forever.

This doctrine of the knowledge of God must be maintained over against all pantheistic tendencies to represent God as the unconscious ground of the phenomenal world, and of those who, like Marcion, Socinus and all who believe in a finite God, ascribe to Him only a limited knowledge.

上帝預知人的自由行動、有條件的事件

有些人否認這種預知；還有些人否認人的自由

**GOD'S FOREKNOWLEDGE OF MEN'S FREE ACTIONS, CONDITIONAL EVENTS:**

**SOME DENY THIS FOREKNOWLEDGE; OTHERS DENY HUMAN FREEDOM**

There is one question, however, that calls for special discussion. It concerns God's foreknowledge of the free actions of men, and therefore of conditional events. We can understand how god can foreknow where necessity rules, but find it difficult to conceive of a previous knowledge of actions which man freely originates. The difficulty of this problem led some to deny the foreknowledge of free actions, and others to deny human freedom.

《聖經》清楚教導上帝的預知和人的自由

上帝諭令所有事情的原因和條件在確切的次序當中

上帝在他的諭令當中預知未來/偶然的事情

SCRIPTURE CLEARLY TEACHES FOREKNOWLEDGE, AND FREEDOM  
 GOD DECREES ALL THINGS W/CAUSES AND CONDITIONS IN EXACT ORDER  
 GOD'S FOREKNOWLEDGE OF FUTURE/CONTINGENT THINGS RESTS ON DECREE

It is perfectly evident that Scripture teaches the divine foreknowledge of contingent events, I Sam. 23:10-13; II Kings 13:19; Ps. 81:14, 15; Isa. 42:9; 48:18; Jer. 2:2, 3; 38:17-20; Ezek. 3:6; Matt. 11:21.

撒上. 23:10-13

大衛禱告說、耶和華以色列的神阿、你僕人聽真了掃羅要往基伊拉來、為我的緣故滅城。基伊拉人將我交在掃羅手裡不交。掃羅照著你僕人所聽的話下來不下來。耶和華以色列的神阿、求你指示僕人。耶和華說、掃羅必下來。大衛又說、基伊拉人將我和跟隨我的人、交在掃羅手裡不交。耶和華說、必交出來。大衛和跟隨他的、約有六百人、就起身出了基伊拉、往他們所能往的地方去。有人告訴掃羅、大衛離開基伊拉逃走。於是掃羅不出來了。

When they arrived at Gibeah, a procession of prophets met him; the Spirit of God came upon him in power, and he joined in their prophesying. When all those who had formerly known him saw him prophesying with the prophets, they asked each other, "What is this that has happened to the son of Kish? Is Saul also among the prophets?" A man who lived there answered, "And who is their father?" So it became a saying: "Is Saul also among the prophets?" After Saul stopped prophesying, he went to the high place.

王下 II Kings 13:19

神人向他發怒、說、應當擊打五六次、就能攻打亞蘭人、直到滅盡。現在只能打敗亞蘭人三次。  
 The man of God was angry with him and said, "You should have struck the ground five or six times; then you would have defeated Aram and completely destroyed it. But now you will defeat it only three times."

詩 Ps. 81:14, 15

我便速速治服他們的仇敵、反手攻擊他們的敵人  
 恨耶和華的人必來投降、但他的百姓必永久長存。  
 how quickly would I subdue their enemies and turn my hand against their foes! Those who hate the LORD would cringe before him, and their punishment would last forever.

賽 Isa. 42:9

看哪、先前的事已經成就、現在我將新事說明、這事未發以先、我就說給你們聽。  
 See, the former things have taken place, and new things I declare; before they spring into being I announce them to you."

賽 Isa. 48:18

甚願你素來聽從我的命令、你的平安就如河水、你的公義就如海浪。  
 If only you had paid attention to my commands, your peace would have been like a river, your righteousness like the waves of the sea.

耶 Jer. 2:2, 3

你去向耶路撒冷人的耳中喊叫說、耶和華如此說、你幼年的恩愛、婚姻的愛情、你怎樣在曠野、在未曾耕種之地跟隨我、我都記得。  
 那時以色列歸耶和華為聖、作為土產初熟的果子。凡吞喫他的、必算為有罪。災禍必臨到他們。這是耶和華說的。  
 "Go and proclaim in the hearing of Jerusalem: " 'I remember the devotion of your youth, how as a bride you loved me and followed me through the desert, through a land not sown. Israel was holy to the Lord, the firstfruits of his harvest; all who devoured her were held guilty, and disaster overtook them,' " declares the Lord.

### 耶 Jer. 38:17-20

耶利米對西底家說、耶和華萬軍之神、以色列的神如此說、你若出去歸降巴比倫王的首領、你的命就必存活、這城也不至被火焚燒、你和你的全家都必存活。

你若不出去歸降巴比倫王的首領、這城必交在迦勒底人手中、他們必用火焚燒、你也不得脫離他們的手。

西底家王對耶利米說、我怕那些投降迦勒底人的猶大人、恐怕迦勒底人將我交在他們手中、他們戲弄我。

耶利米說、迦勒底人必不將你交出。求你聽從我對你所說耶和華的話、這樣、你必得好處、你的命也必存活。

Then Jeremiah said to Zedekiah, "This is what the LORD God Almighty, the God of Israel, says: 'If you surrender to the officers of the king of Babylon, your life will be spared and this city will not be burned down; you and your family will live. But if you will not surrender to the officers of the king of Babylon, this city will be handed over to the Babylonians and they will burn it down; you yourself will not escape from their hands.'" King Zedekiah said to Jeremiah, "I am afraid of the Jews who have gone over to the Babylonians, for the Babylonians may hand me over to them and they will mistreat me." "They will not hand you over," Jeremiah replied. "Obey the LORD by doing what I tell you. Then it will go well with you, and your life will be spared."

### 結 Ezek. 3:6

不是往那說話深奧、言語難懂的多國去、他們的話語是你不懂得、我若差你往他們那裡去、他們必聽從你。

not to many peoples of obscure speech and difficult language, whose words you cannot understand. Surely if I had sent you to them, they would have listened to you.

### 太 Matt. 11:21

哥拉汛哪、你有禍了、伯賽大阿、你有禍了、因為在你們中間所行的異能、若行在推羅西頓、他們早已披麻蒙灰悔改了。

"Woe to you, Korazin! Woe to you, Bethsaida! If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."

Moreover, it does not leave us in doubt as to the freedom of man. It certainly does not permit the denial of either one of the terms of the problem. We are up against a problem here, which we cannot fully solve, though it is possible to make an approach to a solution. God has decreed all things, and has decreed them with their causes and conditions in the exact order in which they come to pass; and His foreknowledge of future things and also of contingent events rests on His decree. This solves the problem as far as the foreknowledge of God is concerned.

預先確定與人的自由意旨調和嗎？

自由意旨是任意（肆意妄為）嗎？不！

人的意旨是有根基的：即他的人性：意識、情感、直覺、我們身為人的特徵

自由意旨是合理的自我決定（LUBENTIA RATIONALIS）——與預知並不矛盾

人的行為是有個『為什麼』的——自由的人乃是可靠的人——自由是有其規律的

PREDETERMINATION CONSISTENT WITH MAN'S FREE WILL?

IS FREE WILL ARBITRARINESS? NO!

WILL OF MAN IS ROOTED IN NATURE: MIND, EMOTIONS, INSTINCTS, OUR VERY CHARACTER



FREE WILL AS RATIONAL SELF-DETERMINATION (*LUBENTIA RATIONALIS*) – NOT INCONSISTENT WITH FOREKNOWLEDGE

MAN'S ACTION HAS A "WHY" – FREE MAN IS RELIABLE MAN – FREEDOM HAS ITS LAWS (ORR)

But now the question arises, Is the predetermination of things consistent with the free will of man? And the answer is that it certainly is not, if the freedom of the will be regarded as *indifferentia* (arbitrariness), but this is an unwarranted conception of the freedom of man. The will of man is not something altogether indeterminate, something hanging in the air that can be swung arbitrarily in either direction. It is rather something rooted in our very nature, connected with our deepest instincts and emotions, and determined by our intellectual considerations and by our very character. As if we conceive of our human freedom as *lubentia rationalis* (reasonable self-determination), then we have no sufficient warrant for saying that it is inconsistent with divine foreknowledge. Says Dr. Orr: "A solution of this problem there is, though our minds fail to grasp it. In part it probably lies, not in denying freedom, but in a revised conception of freedom. For freedom, after all, is not arbitrariness. There is in all rational action a *why* for acting – a reason which decides action. The truly free man is not the uncertain, incalculable man, but the man who is *reliable*. In short, freedom has its laws – spiritual laws – and the omniscient Mind knows what these are. But an element of mystery, it must be acknowledged, still remains." [*Side-Lights on Christian Doctrine*, p. 30.]

*SCIENTIA MEDIA* (中介知識)：耶穌會，路德宗，阿米念

中介知識 VS. 不可缺少的知識：目標= 未來確切的事物

中介知識 VS. 無約束的知識：基礎= 造物預知的自由行為

中介知識：上帝藉著無限的遠見知道偶然的、次要的原因會行動，預知，不是通過知道其永恆的旨意

*SCIENTIA MEDIA* (MEDIATE KNOWLEDGE): JESUITS, LUTHERANS, ARMINIANS

MEDIATE VS. NECESSARY KNOWLEDGE: OBJECT = THINGS ACTUALLY FUTURE

MEDIATE VS. FREE KNOWLEDGE: GROUND = FREE ACTION OF CREATURE AS FORESEEN

MEDIATE: GOD KNOWS BY INFINITE INSIGHT INTO HOW CONTINGENT, SECONDARY CAUSE WILL ACT, FORESEEN, NOT BY KNOWING HIS ETERNAL PURPOSE

A.A. HODGE, DABNEY

Jesuit, Lutheran, and Arminian theologians suggested the so-called *scientia media* as a solution of the problem. The name is indicative of the fact that it occupies a middle ground between the necessary and the free knowledge of God. It differs from the former in that its *object* is not all possible things, *but a special class of things actually future*; and from the latter in that its *ground* is not the eternal purpose of God, *but the free action of the creature as simply foreseen*. [A.A. Hodge, *Outlines of Theol.*, p. 147.] It is called *mediate*, says Dabney, "because they suppose God arrives at it, not directly by knowing His own purpose to effect it, but indirectly by His infinite insight into the manner in which the contingent second cause will act, under given outward circumstances, foreseen or produced by God." [Dabney, *Syst. And Polem. Theol.*, p. 156.]

伯克富的評論：伯拉糾的『自由』和某些知識不能調和

上帝不可能完全靠人肆意妄為的意旨來（預）知事物，如果預知乃是基於人的選擇，神就不是無所不知的了

**BERKHOF'S CRITIQUE: PELAGIAN "FREEDOM" & CERTAIN KNOWLEDGE CAN'T BE RECONCILED  
GOD CANNOT (FORE)KNOW THINGS WHOLLY DEPENDENT ON MAN'S ARBITRARY WILL  
IF FOREKNOWLEDGE DEPENDS ON MAN'S CHOICE, GOD IS NOT OMNISCIENT**

But this is no solution of the problem at all. It is an attempt to reconcile two things which logically exclude each other, namely, freedom of action in the Pelagian sense and a *certain* knowledge of that action. Actions that are in no way determined by God, directly or indirectly, but are wholly dependent on the arbitrary will of man, can hardly be the object of divine knowledge. Moreover, it is objectionable, because it makes the divine knowledge dependent on the choice of man, virtually annuls the certainty of the knowledge of future events, and thus implicitly denies the omniscience of God. It is also contrary to such passages of Scripture as Acts 2:23; Rom. 9:16; Eph. 1:11; Phil. 2:13.

(Cf. Open Theism.)

徒 Acts 2:23

他既按著 神的定旨先見、被交與人、你們就藉著無法之人的手、把他釘在十字架上殺了。

This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.

羅 Romans 9:16

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。

It does not, therefore, depend on man's desire or effort, but on God's mercy.

弗 Ephesians 1:11

我們也在他裡面得了基業、〔得或作成〕這原是那位隨己意行作萬事的、照著他旨意所預定的。

Yet, before the twins were born or had done anything good or bad<sup>25</sup>--in order that God's purpose<sup>26</sup> in election might stand:

腓 Philippians 2:13

因為你們立志行事、都是 神在你們心裡運行、為要成就他的美意

for it is God who works in you to will and to act according to his good purpose.

## 2. 上帝的智慧 THE WISDOM OF GOD

智慧是直覺上的，不是理論上的；人的知識和智慧是不完全的

**WISDOM IS INTUITIVE, NOT THEORETICAL; MAN'S KNOWLEDGE & WISDOM ARE IMPERFECT**

The wisdom of God may be regarded as a particular aspect of His knowledge. It is quite evident that knowledge and wisdom are not the same, though they are closely related. They do not always accompany each other. An uneducated man may be superior to a scholar in wisdom. Knowledge is acquired by study, but wisdom results from an intuitive insight into things. The former is theoretical, while the latter is practical, making knowledge subservient to some specific purpose. Both are imperfect in man, but in God they are characterized by absolute perfection.

上帝的智慧=智慧，採用手段達到目的

深的目的=最佳；上帝的手段=最佳

上帝採用知識來以最佳方式榮耀他自己（目的）

GOD'S WISDOM = INTELLIGENCE, ADAPTING MEANS TO ENDS;

GOD'S ENDS = BEST; GOD'S MEANS = BEST

GOD APPLIES KNOWLEDGE TO GLORIFY HIMSELF (END) WITH BEST WAY

God's wisdom is His intelligence as manifested in the adaptation of means to ends. It points to the fact that He always strives for the best possible ends, and chooses the best means for the realization of His purposes. H.B. Smith defines the divine wisdom as "that attribute of God whereby He produces the best possible results with the best possible means." We may be a little more specific and call it *that perfection of God whereby He applies His knowledge to the attainment of His ends in a way which glorifies Him most*. It implies a final end to which all secondary ends are subordinate; and according to Scripture this final end is the glory of God, Rom. 11:33; 14:7, 8; Eph. 1:11, 12; Col. 1:16.

羅 Rom. 11:33

深哉、神豐富的智慧和知識。他的判斷、何其難測、他的蹤跡何其難尋、

Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!

羅 Rom. 14:7, 8

我們沒有一個人為自己活、也沒有一個人為自己死。

我們若活著、是為主而活、若死了、是為主而死、所以我們或活或死、總是主的人。

For none of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord.

弗 Eph. 1:11, 12

我們也在他裡面得了基業、〔得或作成〕這原是一位隨己意行作萬事的、照著他旨意所預定的、叫他的榮耀、從我們這首先在基督裡有盼望的人、可以得著稱讚。

In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, in order that we, who were the first to hope in Christ, might be for the praise of his glory.

西 Col. 1:16

因為萬有都是靠他造的、無論是天上的、地上的、能看見的、不能看見的、或是有位的、主治的、執政的、掌權的、一概都是藉著他造的、又是為他造的。

For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.

Scripture refers to the wisdom of God in many passages, and even represents itself as personified in Proverbs 8.

箴言第八章 Proverbs chapter 8

（從略 omitted）

This wisdom of God is seen particularly in creation Ps. 19:1-7; 104:1-34; in providence, Ps. 33:10, 11; Rom. 8:28; and in redemption, Rom. 11:33; I Cor. 2:7; Eph. 3:10.

### 詩 Psalm 19:1-7

〔大衛的詩、交與伶長。〕諸天述說 神的榮耀、穹蒼傳揚他的手段。

這日到那日發出言語、這夜到那夜傳出知識。

無言無語、也無聲音可聽。

它的量帶通遍天下、它的言語傳到地極。 神在其間為太陽安設帳幕。

太陽如同新郎出洞房、又如勇士歡然奔路。

它從天這邊出來、繞到天那邊、沒有一物被隱藏不得它的熱氣。

耶和華的律法全備、能甦醒人心、耶和華的法度確定、能使愚人有智慧。

The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the world. In the heavens he has pitched a tent for the sun, which is like a bridegroom coming forth from his pavilion, like a champion rejoicing to run his course. It rises at one end of the heavens and makes its circuit to the other; nothing is hidden from its heat. The law of the LORD is perfect, reviving the soul. The statutes of the LORD are trustworthy, making wise the simple.

### 詩歌 Psalm 104:1-34

我的心哪、你要稱頌耶和華。耶和華我的 神阿、你為至大、你以尊榮威嚴為衣服、

披上亮光、如披外袍、鋪張穹蒼、如鋪幔子、

在水中立樓閣的棟梁、用雲彩為車輦、藉著風的翅膀而行、

以風為使者、以火焰為僕役、

將地立在根基上、使地永不動搖。

你用深水遮蓋地面、猶如衣裳、諸水高過山嶺。

你的斥責一發、水便奔逃、你的雷聲一發、水便奔流。

〔諸山升上、諸谷沉下。〔或作隨山上翻隨谷下流〕〕歸你為他所安定之地。

你定了界限、使水不能過去、不再轉回遮蓋地面。耶和華使泉源湧在山谷、流在山間、

使野地的走獸有水喝、野驢得解其渴。

天上的飛鳥在水旁住宿、在樹枝上啼叫。

他從樓閣中澆灌山嶺、因他作為的功效、地就豐足。

他使草生長、給六畜喫、使菜蔬發長、供給人用、使人從地裡能得食物、

又得酒能悅人心、得油能潤人面、得糧能養人心。

佳美的樹木、就是利巴嫩的香柏樹、是耶和華所栽種的、都滿了汁漿。

雀鳥在其上搭窩。至於鶴、松樹是他的房屋。

高山為野山羊的住所、巖石為沙番的藏處。

你安置月亮為定節令、日頭自知沉落。

你造黑暗為夜、林中的百獸就都爬出來。

少壯獅子吼叫、要抓食、向 神尋求食物。

日頭一出、獸便躲避、臥在洞裡。

人出去作工、勞碌直到晚上。

耶和華阿、你所造的何其多、都是你用智慧造成的、遍地滿了你的豐富。

那裡有海、又大又廣、其中有無數的動物、大小活物都有。

那裡有船行走、有你所造的鱷魚、游泳在其中。

這都仰望你按時給他食物。

你給他們、他們便拾起來、你張手、他們飽得美食。

你掩面、他們便驚惶、你收回他們的氣、他們就死亡歸於塵土。

你發出你的靈、他們便受造、你使地面更換為新。

願耶和華的榮耀存到永遠、願耶和華喜悅自己所造的。

他看地、地便震動、他摸山、山就冒煙。

我要一生向耶和華唱詩、我還活的時候、要向我 神歌頌。

願他以我的默念為甘甜、我要因耶和華歡喜。

- 1** Praise the Lord, O my soul. O LORD my God, you are very great; you are clothed with splendor and majesty.
- 2** He wraps himself in light as with a garment; he stretches out the heavens like a tent
- 3** and lays the beams of his upper chambers on their waters. He makes the clouds his chariot and rides on the wings of the wind.
- 4** He makes winds his messengers, flames of fire his servants.
- 5** He set the earth on its foundations; it can never be moved.
- 6** You covered it with the deep as with a garment; the waters stood above the mountains.
- 7** But at your rebuke the waters fled, at the sound of your thunder they took to flight;
- 8** they flowed over the mountains, they went down into the valleys, to the place you assigned for them.
- 9** You set a boundary they cannot cross; never again will they cover the earth.
- 10** He makes springs pour water into the ravines; it flows between the mountains.
- 11** They give water to all the beasts of the field; the wild donkeys quench their thirst.
- 12** The birds of the air nest by the waters; they sing among the branches.
- 13** He waters the mountains from his upper chambers; the earth is satisfied by the fruit of his work.
- 14** He makes grass grow for the cattle, and plants for man to cultivate-- bringing forth food from the earth:
- 15** wine that gladdens the heart of man, oil to make his face shine, and bread that sustains his heart.
- 16** The trees of the LORD are well watered, the cedars of Lebanon that he planted.
- 17** There the birds make their nests; the stork has its home in the pine trees.
- 18** The high mountains belong to the wild goats; the crags are a refuge for the coney.
- 19** The moon marks off the seasons, and the sun knows when to go down.
- 20** You bring darkness, it becomes night, and all the beasts of the forest prowl.
- 21** The lions roar for their prey and seek their food from God.
- 22** The sun rises, and they steal away; they return and lie down in their dens.
- 23** Then man goes out to his work, to his labor until evening.
- 24** How many are your works, O Lord! In wisdom you made them all; the earth is full of your creatures.
- 25** There is the sea, vast and spacious, teeming with creatures beyond number-- living things both large and small.
- 26** There the ships go to and fro, and the leviathan, which you formed to frolic there.
- 27** These all look to you to give them their food at the proper time.
- 28** When you give it to them, they gather it up; when you open your hand, they are satisfied with good things.

**29** When you hide your face, they are terrified; when you take away their breath, they die and return to the dust.  
**30** When you send your Spirit, they are created, and you renew the face of the earth.

**31** May the glory of the LORD endure forever; may the LORD rejoice in his works—  
**32** he who looks at the earth, and it trembles, who touches the mountains, and they smoke.  
**33** I will sing to the LORD all my life; I will sing praise to my God as long as I live.  
**34** May my meditation be pleasing to him, as I rejoice in the Lord.

#### 詩 Psalm 33:10, 11

耶和華使列國的籌算歸於無有、使眾民的思念無有功效。  
 耶和華的籌算永遠立定、他心中的思念萬代常存。

The LORD foils the plans of the nations; he thwarts the purposes of the peoples. **11** But the plans of the LORD stand firm forever, the purposes of his heart through all generations.

#### 羅 Romans 8:28

我們曉得萬事都互相效力、叫愛 神的人得益處、就是按他旨意被召的人。

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.

#### 羅 Romans 11:33

深哉、 神豐富的智慧和知識。他的判斷、何其難測、他的蹤跡何其難尋、

Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!

#### 林前 I Corinthians 2:7

我們講的、乃是從前所隱藏、 神奧秘的智慧、就是 神在萬世以前、預定使我們得榮耀的。

No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our glory before time began.

#### 弗 Ephesians 3:10

為要藉著教會、使天上執政的、掌權的、現在得知 神百般的智慧

His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms,

### 3. 上帝的真實 THE VERACITY OF GOD

《聖經》的詞匯：希伯拉文，希臘文；真理，誠實，信實

SCRIPTURE'S WORDS: HEBREW, GREEK; TRUTH, TRUTHFULNESS, FAITHFULNESS

Scripture uses several words to express the veracity of God: in the Old Testament *'emeth*, *'amunah*, and *'amen*, and in the New Testament *alethes* (*aletheia*), *alethinos*, and *pistis*. This already points to the fact that it includes several ideas, such as truth, truthfulness, and faithfulness.

[a] 上帝就是真理 - 形而上學意義上的：

上帝在自己裡面將神格的觀念完美地實現出來了；他就是他作為神應該是的所有

上帝就是真理 - 邏輯意義上的

上帝知道事物原本是怎樣的

GOD IS TRUTH – IN METAPHYSICAL SENSE:

GOD PERFECTLY REALIZES IN HIMSELF IDEA OF GODHEAD; HE IS ALL THAT HE AS GOD SHOULD BE

[b] 上帝就是真理 – 道德意義上的:

神啟示他自己，因為他真的是神：啟示是絕對可靠的

GOD IS TRUTH – IN ETHICAL SENSE:

GOD REVEALS HIMSELF AS HE REALLY IS: REVELATION IS ABSOLUTELY RELIABLE

[c] 上帝就是真理 – 邏輯意義上的

上帝知道事物原本是怎樣的

構建人的意識，以致人能知道事物的實際（而不隻是表面）

神的真理——所有知識的基礎

GOD IS TRUTH – IN LOGICAL SENSE:

GOD KNOWS THINGS AS THEY REALLY ARE;

CONSTITUTES MAN'S MIND THAT MAN CAN KNOW REALITY (NOT JUST APPEARANCE) OF THINGS

TRUTH OF GOD – THE FOUNDATION OF ALL KNOWLEDGE

When God is called the truth, this is to be understood in its most comprehensive sense. He is the truth first of all in a metaphysical sense, that is, in Him the idea of the Godhead is perfectly realized; He is all that He as God should be, and as such is distinguished from all so-called gods, which are called vanity and lies, Ps. 96:5; 97:7; 115:4-8; Isa. 44:9, 10.

詩 Ps. 96:5

外邦的神都屬虛無·惟獨耶和華創造諸天。

For all the gods of the nations are idols, but the LORD made the heavens.

詩 Ps. 97:7

願一切事奉雕刻的偶像、靠虛無之神自誇的、都蒙羞愧。萬神哪、你們都當拜他。

All who worship images are put to shame, those who boast in idols-- worship him, all you gods!

詩 Ps. 115:4-8

他們的偶像、是金的銀的、是人手所造的。

有口卻不能言·有眼卻不能看·

有耳卻不能聽·有鼻卻不能聞·

有手卻不能摸·有腳卻不能走·有喉嚨也不能出聲。

造他的要和他一樣·凡靠他的也要如此。

But their idols are silver and gold, made by the hands of men. They have mouths, but cannot speak, eyes, but they cannot see; they have ears, but cannot hear, noses, but they cannot smell; they have hands, but cannot feel, feet, but they cannot walk; nor can they utter a sound with their throats. Those who make them will be like them, and so will all who trust in them.

賽 Isa. 44:9, 10

製造雕刻偶像的、盡都虛空·他們所喜悅的、都無益處·他們的見證、無所看見、無所知曉、他們便覺羞愧。

誰製造神像、鑄造無益的偶像。

All who make idols are nothing, and the things they treasure are worthless. Those who would speak up for them are blind; they are ignorant, to their own shame. Who shapes a god and casts an idol, which can profit him nothing?

He is also the truth in an *ethical* sense, and as such reveals Himself as He really is, so that His revelation is absolutely reliable, Num. 23:19; Rom. 3:4; Heb. 6:18.

#### 民 Num. 23:19

神非人、必不致說謊、也非人子、必不致後悔。他說話豈不照著行呢、他發言豈不要成就呢。  
God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?

#### 羅 Rom. 3:4

斷乎不能。不如說、神是真實的、人都是虛謊的。如經上所記、『你責備人的時候、顯為公義、被人議論的時候、可以得勝。』  
Not at all! Let God be true, and every man a liar. As it is written: "So that you may be proved right when you speak and prevail when you judge."

#### 來 Heb. 6:18

藉這兩件不更改的事、神決不能說謊、好叫我們這逃往避難所、持定擺在我們前頭指望的人、可以大得勉勵。  
God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged.

Finally, he is also the truth in a *logical* sense, and in virtue of this He knows things as they really are, and has so constituted the mind of man that the latter can know, not merely the appearance, but also the reality, of things. Thus the truth of God is the foundation of all knowledge. It should be borne in mind, moreover, that these three are but different aspects of the truth, which is one in God.

小結：真實：神完全符合神格的概念

神的啟示是完全可靠的，神按照它們原本那樣看事物

因此：神在道德、宗教和科學上都是真理

SUMMARY: VERACITY: GOD FULLY ANSWERS TO IDEA OF GODHEAD,  
GOD'S REVELATION IS PERFECTLY RELIABLE, GOD SEES THINGS AS THEY REALLY ARE  
THEREFORE: GOD IS TRUTH IN MORALS, RELIGION, AND SCIENCE

In view of the preceding we may define the veracity or truth of God as *that perfection of His Being by virtue of which He fully answers to the idea of the Godhead, is perfectly reliable in His revelation, and sees things as they really are.* It is because of this perfection that He is the source of all truth, not only in the sphere of morals and religion, but also in every field of scientific endeavor. Scripture is very emphatic in its references to God as the truth, Ex. 34:6; Num. 23:19; Deut. 32:4; Ps. 25:10; 31:6; Isa. 65:16; Jer. 10:8, 10, 11; John 14:6; 17:3; Tit. 1:2; Heb. 6:18; I John 5:20, 21.

#### 出 Ex. 34:6

耶和華在他面前宣告說、耶和華、耶和華、是有憐憫、有恩典的神、不輕易發怒、並有豐盛的慈愛和誠實。  
And he passed in front of Moses, proclaiming, "The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness,



## 民 Num. 23:19

神非人、必不致說謊、也非人子、必不致後悔。他說話豈不照著行呢、他發言豈不要成就呢。  
 God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?

## 申 Deut. 32:4

他是磐石、他的作為完全、他所行的無不公平。是誠實無偽的神、又公義、又正直。  
 He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is he.

## 詩 Ps. 25:10

凡遵守他的約和他法度的人、耶和華都以慈愛誠實待他。  
 All the ways of the LORD are loving and faithful for those who keep the demands of his covenant.

## 詩 Ps. 31:6

我很惡那信奉虛無之神的人。我卻倚靠耶和華。  
 I hate those who cling to worthless idols; I trust in the Lord.

## 賽 Isa. 65:16

這樣、在地上為自己求福的、必憑真實的神求福。在地上起誓的、必指真實的神起誓。因為從前的患難已經忘記、也從我眼前隱藏了。  
 Whoever invokes a blessing in the land will do so by the God of truth; he who takes an oath in the land will swear by the God of truth. For the past troubles will be forgotten and hidden from my eyes.

## 耶 Jer. 10:8, 10, 11

他們盡都是畜類、是愚昧的。偶像的訓誨算甚麼呢。偶像不過是木頭。  
 惟耶和華是真神、是活神、是永遠的王。他一發怒大地震動、他一惱恨、列國都擔當不起。  
 你們要對他們如此說、不是那創造天地的神、必從地上從天下被除滅。  
 are all senseless and foolish; they are taught by worthless wooden idols.  
 But the LORD is the true God; he is the living God, the eternal King. When he is angry, the earth trembles; the nations cannot endure his wrath.  
 "Tell them this: 'These gods, who did not make the heavens and the earth, will perish from the earth and from under the heavens.' "

## 約 John 14:6

耶穌說、我就是道路、真理、生命。若不藉著我、沒有人能到父那裡去。  
 Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.

## 約 John 17:3

認識你獨一的真神、並且認識你所差來的耶穌基督、這就是永生。  
 Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.

## 多 Tit. 1:2

盼望那無謊言的神、在萬古之先所應許的永生、  
 a faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time,

## 來 Heb. 6:18

藉這兩件不更改的事、神決不能說謊、好叫我們這逃往避難所、持定擺在我們前頭指望的人、可以大得勉勵。

God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged.

### 約壹 I John 5:20, 21

我們也知道神的兒子已經來到、且將智慧賜給我們、使我們認識那位真實的、我們也在那位真實的裡面、就是在他兒子耶穌基督裡面。這是真神、也是永生。

小子們哪、你們要自守、遠避偶像。

We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is true--even in his Son Jesus Christ. He is the true God and eternal life.

Dear children, keep yourselves from idols.

### 上帝信實的真理

上帝成就了所有的應許——對上帝的子民最實際的

賜下信心、希望、勇氣、快樂

GOD'S TRUTH AS FAITHFULNESS

GOD FULFILLS ALL PROMISES – MOST PRACTICAL TO GOD'S PEOPLE:

GIVES CONFIDENCE, HOPE, COURAGE, JOY

There is still another aspect of this divine perfection, and one that is always regarded as of the greatest importance. It is generally called His *faithfulness*, in virtue of which He is ever mindful of His covenant and fulfils all the promises which He has made to His people. The faithfulness of God is of the utmost practical significance to the people of God. It is the ground of their confidence, the foundation of their hope, and the cause of their rejoicing. It saves them from the despair to which their own unfaithfulness might easily lead, gives them courage to carry on in spite of their failures, and fills their hearts with joyful anticipation, even when they are deeply conscious of the fact that they have forfeited all the blessings of God. Num. 23:19; Deut. 7:9; Ps. 9:33; Isa. 49:7; I Cor. 1:9; II Tim. 2:13; Heb. 6:17, 18; 10:23.

### 民 Num. 23:19

神非人、必不致說謊、也非人子、必不致後悔、他說話豈不照著行呢、他發言豈不要成就呢。

God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?

### 申 Deut. 7:9

所以你要知道耶和華你的神、他是神、是信實的神、向愛他守他誠命的人、守約施慈愛、直到千代。

Know therefore that the LORD your God is God; he is the faithful God, keeping his covenant of love to a thousand generations of those who love him and keep his commands.

### 詩 Ps. 89:33 (sic)

### 賽 Isa. 49:7

救贖主以色列的聖者耶和華、對那被人所藐視、本國所憎惡、官長所虐待的、如此說、君王要看見就站起、首領也要下拜、都因信實的耶和華、就是揀選你以色列的聖者。

This is what the LORD says-- the Redeemer and Holy One of Israel-- to him who was despised and abhorred by the nation, to the servant of rulers: "Kings will see you and rise up, princes will see and bow down, because of the Lord, who is faithful, the Holy One of Israel, who has chosen you."

#### 林前 I Cor. 1:9

神是信實的、你們原是被他所召、好與他兒子、我們的主耶穌基督、一同得分  
God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful.

#### 提後 II Tim. 2:13

我們縱然失信、他仍是可信的、因為他不能背乎自己。  
if we are faithless, he will remain faithful, for he cannot disown himself.

#### 來 Heb. 6:17, 18

照樣、神願意為那承受應許的人、格外顯明他的旨意是不更改的、就起誓為證、藉這兩件不更改的事、神決不能說謊、好叫我們這逃往避難所、持定擺在我們前頭指望的人、可以大得勉勵。

Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath.

God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged.

#### 來 Heb. 10:23

也要堅守我們所承認的指望、不至搖動、因為那應許我們的是信實的。  
Let us hold unwaveringly to the hope we profess, for he who promised is faithful.

### c. 道德屬性 MORAL ATTRIBUTES (pp. 70-76).

對人來說最榮耀的，包括神的良善、聖潔、義

MOST GLORIOUS TO MAN; INCLUDES GOD'S GOODNESS, HOLINESS, RIGHTEOUSNESS

The moral attributes of God are generally regarded as the most glorious of the divine perfections. Not that one attribute of God is in itself more perfect and glorious than another but relatively to man the moral perfections of God shine with a splendor all their own. They are generally discussed under three heads: (1) the goodness of God, (2) the holiness of God; and (3) the righteousness of God.

#### 1. 上帝的良善 THE GOODNESS OF GOD

上帝本身是良善的（完全符合理想的『上帝』）

GOD IS GOOD IN HIMSELF (ANSWERS TO IDEAL "GOD" PERFECTLY)

This is generally treated as a generic conception, including several varieties, which are distinguished according to their objects. The goodness of God should not be confused with His kindness, which is a more restricted concept. We speak of something as good, when it answers in all parts to the ideal. Hence in our ascription of goodness to God the fundamental idea is that He is in every way all that He as God should be, and therefore answers perfectly to the ideal expressed in the word "God." He is good in the metaphysical sense of the word, absolute perfection and perfect bliss in Himself. It is in this sense that Jesus said to the young ruler: "None is good save one, even God," Mark 10:18.

### 可 Mark 10:18

耶穌對他說、你為甚麼稱我是良善的、除了 神一位之外、再沒有良善的。  
"Why do you call me good?" Jesus answered. "No one is good--except God alone.

上帝對造物良善：上帝是一切良善的源泉；上帝是至善

GOD IS GOOD FOR CREATURES: GOD IS FOUNTAIN OF ALL GOOD; GOD IS HIGHEST GOOD

But since God is good in Himself, He is also good for His creatures, and may therefore be called the *fons omnium bonorum*. He is the fountain of all good, and is so represented in a variety of ways throughout the Bible. The poet sings: "For with thee is the fountain of life; in thy light shall we see light," Ps. 36:9.

### 詩 Psalm 36:9

因為在你那裡、有生命的源頭、在你的光中、我們必得見光。  
For with you is the fountain of life; in your light we see light.

All the good things which the creatures enjoy in the present and expect in the future, flow to them out of this inexhaustible fountain. And not only that, but God is also the *summum bonum*, the highest good, for all His creatures, though in different degrees and according to the measure in which they answer to the purpose of their existence. In the present connection we naturally stress the ethical goodness of God and the different aspects of it, as these are determined by the nature of its objects.

#### a. 上帝對他的造物普善

*The Goodness of God Toward His Creatures in General.*

上帝對造物友善慷慨

GOD DEALS KINDLY AND BOUNTIFULLY WITH CREATURES

This may be defined as that perfection of God which prompts Him to deal bountifully and kindly with all His creatures. It is the affection which the Creator feels toward His sentient creatures as such. The Psalmist sings of it in the well know words: "Jehovah is good to all; and His tender mercies are over all His works. ... The eyes of all wait for thee; and thou givest them their food in due season. Thou openest thy hand, and satisfies the desire of every living thing," Ps. 145: 9, 15, 16.

### 詩 Psalm 145:9, 15, 16

耶和華善待萬民、他的慈悲、覆庇他一切所造的。  
萬民都舉目仰望你、你隨時給他們食物。  
你張手、使有生氣的都隨願飽足。

The LORD is good to all; he has compassion on all he has made. The eyes of all look to you, and you give them their food at the proper time. You open your hand and satisfy the desires of every living thing.

This benevolent interest of God is revealed in His care for the creature's welfare, and is suited to the nature and the circumstances of the creature. It naturally varies in degree according to the capacity of the objects to receive it. And while it is not restricted to believers, they only manifest a proper appreciation of its blessings, desire to use them in the service of their God, and thus enjoy them in a

richer and fuller measure. The Bible refers to this goodness of God in many passages, such as Ps. 36:6; 104:21; Matt. 5:45; 6:26; Luke 6:35; Acts 14:17.

#### 詩 Ps. 36:6

你的公義、好像高山·你的判斷、如同深淵·耶和華阿、人民牲畜、你都救護。

righteousness is like the mighty mountains, your justice like the great deep. O Lord, you preserve both man and beast.

#### 詩 Ps. 104:21

少壯獅子吼叫、要抓食、向 神尋求食物。

The lions roar for their prey and seek their food from God.

#### 太 Matt. 5:45

這樣、就可以作你們天父的兒子·因為他叫日頭照好人、也照歹人、降雨給義人、也給不義的人。

that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

#### 太 Matt. 6:26

你們看那天上的飛鳥、也不種、也不收、也不積蓄在倉裡、你們的天父尚且養活他·你們不比飛鳥貴重得多麼。

Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?

#### 路 Luke 6:35

你們倒要愛仇敵、也要善待他們、並要借給人不指望償還·你們的賞賜就必大了、你們也必作至高者的兒子·因為他恩待那忘恩的和作惡的。

But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked.

#### 徒 Acts 14:17

然而為自己未嘗不顯出證據來、就如常施恩惠、從天降雨、賞賜豐年、叫你們飲食飽足、滿心喜樂。

Yet he has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy."

#### b. 上帝的愛 *The Love of God.*

上帝永恆地 趨向自我交通

上帝是絕對地良善；祂的愛在 不完美的事物中無法完全得到滿足

祂為自己的緣故愛 有理性的造物； 祂喜愛在他們裡面 他自己/美德/作為

GOD IS ETERNALLY MOVED TO SELF-COMMUNICATION

GOD IS ABSOLUTELY GOOD; HIS LOVE CANNOT BE COMPLETELY SATISFIED IN IMPERFECT OBJECT

HE LOVES RATIONAL CREATURES FOR HIS OWN SAKE: HE LOVES IN THEM HIMSELF/VIRTUES/WORKS

When the goodness of God is exercised toward His rational creatures, it assumes the higher character of love, and this love may again be distinguished according to the objects on which it terminates. In distinction from the goodness of God in general, it may be defined as that *perfection of*

*God by which He is eternally moved to self-communication.* Since God is absolutely good in Himself, His love cannot find complete satisfaction in any object that falls short of absolute perfection. He loves His rational creatures for His own sake, or, to express it otherwise, He loves in them Himself, His virtues, His work, and His gifts. He does not even withdraw His love completely from the sinner in his present sinful state, though the latter's sin is an abomination to Him, since He recognizes even in the sinner His image-bearer. John 3:16; Matt. 5:44, 45. At the same time He loves believers with a special love, since He contemplates them as His spiritual children in Christ. It is to them that He communicates Himself in the fullest and richest sense, with all the fullness of His grace and mercy. John 16:27; Rom. 5:8; I John 3:1.

#### 約 John 3:16

神愛世人、甚至將他的獨生子賜給他們、叫一切信他的、不至滅亡、反得永生。  
"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.

#### 太 Matthew 5: 44, 45

只是我告訴你們、要愛你們的仇敵、為那逼迫你們的禱告。  
這樣、就可以作你們天父的兒子、因為他叫日頭照好人、也照歹人、降雨給義人、也給不義的人。  
But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

#### 約 John 16:27

父自己愛你們、因為你們已經愛我、又信我是從父出來的。  
No, the Father himself loves you because you have loved me and have believed that I came from God.

#### 羅 Romans 5:8

惟有基督在我們還作罪人的時候為我們死、神的愛就在此向我們顯明了。  
But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

#### 約壹 I John 3:1

你看父賜給我們是何等的慈愛、使我們得稱為神的兒女、我們也真是他的兒女、世人所以不認識我們、是因未曾認識他。  
How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him.

#### c. 上帝的恩典 The Grace of God.

恩典就是好處（並不總是不配得的）

#### GRACE AS FAVOR (NOT ALWAYS UNDESERVED)

The significant word "grace" is a translation of the Hebrew *chanan* and of the Greek *charis*. According to Scripture it is manifested not only by God, but also by men, and then denotes the favor which one man shows another, Gen. 33:8, 10, 18; 39:4; 47:25; Ruth 2:2; I Sam. 1:18; 16:22.

#### 創 Gen. 33:8, 10, 18

以掃說、我所遇見的這些群畜是甚麼意思呢、雅各說、是要在我主面前蒙恩的。

雅各說、不然、我若在你眼前蒙恩、就求你從我手裡收下這禮物、因為我見了你的面、如同見了神的面、並且你容納了我。

雅各從巴旦亞蘭回來的時候、平平安安的到了迦南地的示劍城、在城東支搭帳棚。

Esau asked, "What do you mean by all these droves I met?" "To find favor in your eyes, my lord," he said.

"No, please!" said Jacob. "If I have found favor in your eyes, accept this gift from me. For to see your face is like seeing the face of God, now that you have received me favorably.

After Jacob came from Paddan Aram, he arrived safely at the city of Shechem in Canaan and camped within sight of the city.

#### 創 Gen. 39:4

約瑟就在主人眼前蒙恩、伺候他主人、並且主人派他管理家務、把一切所有的都交在他手裡。

Joseph found favor in his eyes and became his attendant. Potiphar put him in charge of his household, and he entrusted to his care everything he owned.

#### 創 Gen. 47:25

他們說、你救了我們的性命、但願我們在我主眼前蒙恩、我們就作法老的僕人。

"You have saved our lives," they said. "May we find favor in the eyes of our lord; we will be in bondage to Pharaoh."

#### 得 Ruth 2:2

摩押女子路得對拿俄米說、容我往田間去、我蒙誰的恩、就在誰的身後拾取麥穗、拿俄米說、女兒阿、你只管去。

And Ruth the Moabitess said to Naomi, "Let me go to the fields and pick up the leftover grain behind anyone in whose eyes I find favor." Naomi said to her, "Go ahead, my daughter."

#### 撒下 I Sam. 1:18

哈拿說、願婢女在你眼前蒙恩、於是婦人走去喫飯、面上再不帶愁容了。

She said, "May your servant find favor in your eyes." Then she went her way and ate something, and her face was no longer downcast.

#### 撒下 I Sam. 16:22

掃羅差遣人去見耶西說、求你容大衛侍立在我面前、因為他在我眼前蒙了恩。

Then Saul sent word to Jesse, saying, "Allow David to remain in my service, for I am pleased with him."

In such cases it is not necessarily implied that the favor is underserved. In general it can be said, however, that grace is the free bestowal of kindness on one who has no claim to it. This is particularly the case where the grace referred to is the grace of God.

上帝對那些喪失愛、被定罪的人的愛

救贖恩典和廣義的恩典

GOD'S LOVE & GOODNESS TO THOSE WHO FORFEITED IT, ARE UNDER CONDEMNATION

SAVING GRACE & GRACE IN BROADER SENSE

His love to man is always unmerited, and when shown to sinners, is even forfeited. The Bible generally uses the word to denote *the unmerited goodness or love of God to those who have forfeited it, and are*

*by nature under a sentence of condemnation.* The grace of God is the source of all spiritual blessings that are bestowed upon sinners. As such we read of it in Eph. 1:6, 7; 2:7-9; Tit. 2:11; 3:4-7.

#### 弗 Eph. 1:6, 7

使他榮耀的恩典得著稱讚。這恩典是他在愛子裡所賜給我們的。

我們藉這愛子的血、得蒙救贖、過犯得以赦免、乃是照他豐富的恩典。

to the praise of his glorious grace, which he has freely given us in the One he loves. **7** In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace

#### 弗 Eph. 2:7-9

要將他極豐富的恩典、就是他在基督耶穌裡向我們所施的恩慈、顯明給後來的世代看。

你們得救是本乎恩、也因著信、這並不是出於自己、乃是神所賜的。

也不是出於行為、免得有人自誇。

in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. 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.

#### 多 Tit. 2:11

因為神救眾人的恩典、已經顯明出來、

For the grace of God that brings salvation has appeared to all men.

#### 多 Tit. 3:4-7

但到了神我們救主的恩慈、和他向人所施的慈愛顯明的時候、

他便救了我們、並不是因我們自己所行的義、乃是照他的憐憫、藉著重生的洗、和聖靈的更新。

聖靈就是神藉著耶穌基督我們的主、厚厚澆灌在我們身上的。

好叫我們因他的恩得稱為義、可以憑著永生的盼望成為後嗣。〔或作可以憑著盼望承受永生〕

But 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, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life.

While the Bible often speaks of the grace of God as saving grace, it also makes mention of it in a broader sense, as in Isa. 26:10; Jer. 16:13.

#### 賽 Isa. 26:10

以恩惠待惡人、他仍不學習公義。在正直的地上、他必行事不義、也不注意耶和華的威嚴。

Though grace is shown to the wicked, they do not learn righteousness; even in a land of uprightness they go on doing evil and regard not the majesty of the LORD.

#### 耶 Jer. 16:13

所以我必將你們從這地趕出、直趕到你們和你們列祖素不認識的地。你們在那裡必晝夜事奉別神。因為我必不向你們施恩。

So I will throw you out of this land into a land neither you nor your fathers have known, and there you will serve other gods day and night, for I will show you no favor.'

恩典：對罪人最有意義的；上帝以恩典開啟救贖

GRACE: OF GREATEST SIGNIFICANCE FOR SINNERS: GOD OPENS REDEMPTION BY GRACE



The grace of God is of the greatest practical significance for sinful men. It was by grace that the way of redemption was opened for them, Rom. 3:24; II Cor. 8:9, and that the message of redemption went out into the world, Acts 14:3.

#### 羅 Rom. 3:24

如今卻蒙 神的恩典、因基督耶穌的救贖、就白白的稱義。

and are justified freely by his grace through the redemption that came by Christ Jesus.

#### 林後 II Cor. 8:9

你們知道我們主耶穌基督的恩典、他本來富足、卻為你們成了貧窮、叫你們因他的貧窮、可以成為富足。

For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.

#### 徒 Acts 14:3

二人在那裡住了多日、倚靠主放膽講道、主藉他們的手、施行神蹟奇事、證明他的恩道。

So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who confirmed the message of his grace by enabling them to do miraculous signs and wonders.

By grace sinners receive the gift of God in Jesus Christ, Acts 18:27; Eph. 2:8.

#### 徒 Acts 18:27

他想要往亞該亞去、弟兄們就勉勵他、並寫信請門徒接待他、〔或作弟兄們就寫信勸門徒接待他〕他到了那裡、多幫助那蒙恩信主的人。

When Apollos wanted to go to Achaia, the brothers encouraged him and wrote to the disciples there to welcome him. On arriving, he was a great help to those who by grace had believed.

#### 弗 Ephesians 2:8

你們得救是本乎恩、也因著信、這並不是出於自己、乃是 神所賜的。

For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God--

By grace they are justified, Rom. 3:24; 4:16; Tit. 3:7, they are enriched with spiritual blessings, John 1:16; II Cor. 8:9; II Thess. 2:16, and they finally inherit salvation, Eph. 2:8; Tit. 2:11.

#### 羅 Romans 3:24

如今卻蒙 神的恩典、因基督耶穌的救贖、就白白的稱義。

and are justified freely by his grace through the redemption that came by Christ Jesus.

#### 羅 Romans 4:16

所以人得為後嗣是本乎信、因此就屬乎恩、叫應許定然歸給一切後裔、不但歸給那屬乎律法的、也歸給那效法亞伯拉罕之信的。

Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring--not only to those who are of the law but also to those who are of the faith of Abraham. He is the father of us all.

#### 多 Titus 3:7

好叫我們因他的恩得稱為義、可以憑著永生的盼望成為後嗣。〔或作可以憑著盼望承受永生〕  
so that, having been justified by his grace, we might become heirs having the hope of eternal life.

#### 林後 II Corinthians 8:9

你們知道我們主耶穌基督的恩典、他本來富足、卻為你們成了貧窮、叫你們因他的貧窮、可以成為富足。

For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.

#### 帖後 II Thess. 2:16

但願我們主耶穌基督、和那愛我們、開恩將永遠的安慰、並美好的盼望、賜給我們的父 神、

May our Lord Jesus Christ himself and God our Father, who loved us and by his grace gave us eternal encouragement and good hope,

#### 弗 Ephesians 2:8

你們得救是本乎恩、也因著信、這並不是出於自己、乃是 神所賜的。

For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God—

#### 多 Titus 2:11

因為 神救眾人的恩典、已經顯明出來、

For the grace of God that brings salvation has appeared to all men.

Seeing they have absolutely no merits of their own, they are altogether dependent on the grace of God in Christ.

現代神學：神原本善，能夠幫助自己

恩典的救贖=消失的聲音；『恩典』一詞毫無意義

MODERN THEOLOGY: MAN IS INHERENTLY GOOD, CAN HELP HIMSELF;

SALVATION BY GRACE = LOST CHORD; WORD "GRACE" IS EMPTY OF MEANING

In modern theology, with its belief in the inherent goodness of man and his ability to help himself, the doctrine of salvation by grace has practically become a "lost chord," and even the word "grace" was emptied of all spiritual meaning and vanished from religious discourses. It was retained only in the sense of "graciousness," something that is quite external. Happily, there are some evidences of a renewed emphasis on sin, and of a newly awakened consciousness of the need of divine grace.

#### d. 上帝的憐憫 The Mercy of God.

憐憫，柔和的同情：CHESED, RACHAM, ELEOS

恩典視人有罪，人需要饒恕；

憐憫讓人可憐，承受罪的后果，需要神的幫助

憐憫：神對那些痛苦、貧困的人的良善和慈愛

MERCY, TENDER COMPASSION: CHESED, RACHAM, ELEOS

GRACE COMPLETES MAN AS GUILTY, MAN NEEDS FORGIVENESS;

MERCY CONTEMPLATES MAN AS PITIABLE, BEARS CONSEQUENCES OF SIN, NEEDS GOD'S HELP

## MERCY: GOD'S GOODNESS & LOVE TO THOSE IN MISERY, DISTRESS

Another important aspect of the goodness and love of God is his mercy or tender compassion. The Hebrew word most generally used for this is *chesed*. There is another word, however, which expresses a deep and tender compassion, namely, the word *racham*, which is beautifully rendered by "tender mercy" in our English Bible. The Septuagint and the New Testament employ the Greek word *eleos* to designate the mercy of God. If the grace of God contemplates man as guilty before God, and therefore in need of forgiveness, the mercy of God contemplates him as one who is bearing the consequences of sin, who is in a pitiable condition, and who therefore needs divine help. It may be defined as *the goodness or love of God shown to those who are in misery or distress, irrespective of their deserts*. In His mercy God reveals Himself as a compassionate God, who pities those who are in misery and is ever ready to relieve their distress.

憐憫=慷慨；憐憫和恩典總在一起

上帝對那些敬畏上帝的人顯出憐憫（儘管不隻是對他們）

憐憫=上帝總體的作為；甚至乎對那些不敬畏上帝的

上帝的憐憫 = 並不違背祂的公義

MERCY = BOUNTIFUL; MERCY & GRACE TOGETHER (NT)

GOD SHOWS MERCY TO THOSE WHO FEAR GOD (THO NOT LIMITED TO THEM)

MERCY = OVER ALL GOD'S WORKS, EVEN THOSE WHO DON'T FEAR GOD

MERCY OF GOD = NOT OPPOSITE TO HIS JUSTICE

This mercy is bountiful, Deut. 5:10; Ps. 57:10; 86:5; and the poets of Israel delighted to sing of it as enduring forever, I Chron. 16:34; II Chron. 7:6; Ps. 136; Ezra 3:11.

申 Deut. 5:10

愛我守我誡命的、我必向他們發慈愛直到千代、

but showing love to a thousand [ generations] of those who love me and keep my commandments.

詩 Psalm 57:10

因為你的慈愛、高及諸天·你的誠實、達到穹蒼。

For great is your love, reaching to the heavens; your faithfulness reaches to the skies.

詩 Psalm 86:5

主阿、你本為良善、樂意饒恕人、有豐盛的慈愛、賜給凡求告你的人。

You are forgiving and good, O Lord, abounding in love to all who call to you.

代上 I Chron. 16:34

應當稱謝耶和華·因他本為善·他的慈愛永遠長存。

Give thanks to the Lord, for he is good; his love endures forever.

代下 II Chron. 7:6

祭司侍立、各供其職·利未人也拿著耶和華的樂器、就是大衛王造出來、藉利未人頌讚耶和華的·（他的慈愛永遠長存）祭司在眾人面前吹號·以色列人都站立。

The priests took their positions, as did the Levites with the LORD's musical instruments, which King David had made for praising the LORD and which were used when he gave thanks, saying, "His love endures forever." Opposite the Levites, the priests blew their trumpets, and all the Israelites were standing.

詩 Psalm 136 (從略)

拉 Ezra 3:11

他們彼此唱和、讚美稱謝耶和華、說、他本為善、他向以色列人永發慈愛。他們讚美耶和華的時候、眾民大聲呼喊、因耶和華殿的根基已經立定。

With praise and thanksgiving they sang to the Lord: "He is good; his love to Israel endures forever." And all the people gave a great shout of praise to the Lord, because the foundation of the house of the LORD was laid.

In the New Testament it is often mentioned alongside of the grace of God, especially in salutations, I Tim. 1:2; II Tim. 1:1; Titus 1:4.

提前 I Tim. 1:2

寫信給那因信主作我真兒子的提摩太。願恩惠憐憫平安、從父神和我們主基督耶穌、歸與你。

To Timothy my true son in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

提後 II Tim. 1:1

奉神旨意、照著在基督耶穌裡生命的應許、作基督耶穌使徒的保羅、

Paul, an apostle of Christ Jesus by the will of God, according to the promise of life that is in Christ Jesus,

多 Titus 1:4

現在寫信給提多、就是照著我們共信之道作我真兒子的。願恩惠平安、從父神和我們的救主基督耶穌歸與你。

To Titus, my true son in our common faith: Grace and peace from God the Father and Christ Jesus our Savior.

We are told repeatedly that it is shown to them that fear God, Ex. 20:2; Deut. 7:9; Ps. 86:5; Luke 1:50.

出 Ex. 20:2

我是耶和華—你的神，曾將你從埃及地為奴之家領出來。

"I am the LORD your God, who brought you out of Egypt, out of the land of slavery.

申 Deut. 7:9

所以，你要知道耶和華—你的神，他是神，是信實的神；向愛他、守他誠命的人守約，施慈愛，直到千代；

Know therefore that the LORD your God is God; he is the faithful God, keeping his covenant of love to a thousand generations of those who love him and keep his commands.

詩 Ps. 86:5

主啊，你本為良善，樂意饒恕人，有豐盛的慈愛賜給凡求告你的人。

You are forgiving and good, O Lord, abounding in love to all who call to you.

路 Luke 1:50

他憐憫敬畏他的人，直到世世代代。

His mercy extends to those who fear him, from generation to generation.

This does not mean, however, that it is limited to them, though they enjoy it in a special measure. God's tender mercies are over all His works, Ps. 145:9, and even those who do not fear Him share in them, Ezek. 18:23, 32; 33:11; Luke 6:35, 36.

#### 詩 Psalm 145:9

耶和華善待萬民；他的慈悲覆庇他一切所造的。

The LORD is good to all; he has compassion on all he has made.

#### 結 Ezek. 18:23, 32

主耶和華說：惡人死亡，豈是我喜悅的麼？不是喜悅他回頭離開所行的道存活麼？

主耶和華說：我不喜悅那死人之死，所以你們當回頭而存活。

Do I take any pleasure in the death of the wicked? declares the Sovereign Lord. Rather, am I not pleased when they turn from their ways and live?

For I take no pleasure in the death of anyone, declares the Sovereign Lord. Repent and live!

#### 結 Ezek. 33:11

你對他們說，主耶和華說：我指著我的永生起誓，我斷不喜悅惡人死亡，惟喜悅惡人轉離所行的道而活。以色列家啊，你們轉回，轉回罷！離開惡道，何必死亡呢？

Say to them, '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. Turn! Turn from your evil ways! Why will you die, O house of Israel?'

#### 路 Luke 6:35, 36

你們倒要愛仇敵，也要善待他們，並要借給人不指望償還，你們的賞賜就必大了，你們也必作至高者的兒子；因為他恩待那忘恩的和作惡的。

你們要慈悲，像你們的父慈悲一樣。

But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked.

Be merciful, just as your Father is merciful.

The mercy of God may not be represented as opposed to His justice. It is exercised only in harmony with the strictest justice of God, in view of the merits of Jesus Christ. Other terms used for it in the Bible are "pity," "compassion," and "lovingkindness."

#### e. 上帝的忍耐 The Longsuffering of God

長久受苦：EREK APH, 面的長, 慢慢地動怒; MAKROTHU MIA

上帝的良善忍受冒犯和邪惡，盡管長時間的悖逆

上帝視罪人持續在罪中，盡管警告過祂

上帝延遲應得的審判

LONGSUFFERING: EREK APH, LONG OF FACE, SLOW TO ANGER; MAKROTHU MIA

GOD'S GOODNESS BERAS WITH FORWARD & EVIL, INSPITE OF LONG OBEDIENCE

GOD CONTEMPLATES SINNER AS CONTINUING IN SIN, DESPITE WARNINGS TO HIM

## GOD POSTPONES MERITED JUDGMENT

The longsuffering of God is still another aspect of his great goodness or love. The Hebrew uses the expression *'erek 'aph*, which means literally "long of face," and then also "slow to anger," while the Greek expresses the same idea by the word *makrothumia*. It is *that aspect of the goodness of God in virtue of which He bears with the forward and evil in spite of their long continued disobedience*. In the exercise of this attribute the sinner is contemplated as continuing in sin, notwithstanding the admonitions and warnings that come to him. It reveals itself in the postponement of the merited judgment. Scripture speaks of it in Ex. 34:6; Ps. 86:15; Rom. 2:4; 9:22; I Pet. 3:20; II Pet. 3:15. A synonymous term of a slightly different connotation is the word "forbearance."

### 出 Exodus 34:6

耶和華在他面前宣告說：耶和華，耶和華，是有憐憫有恩典的神，不輕易發怒，並有豐盛的慈愛和誠實，

And he passed in front of Moses, proclaiming, "The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness,

### 詩 Psalm 86:15

主啊，你是有憐憫有恩典的神，不輕易發怒，並有豐盛的慈愛和誠實。

But you, O Lord, are a compassionate and gracious God, slow to anger, abounding in love and faithfulness.

### 羅 Romans 2:4

還是你藐視他豐富的恩慈、寬容、忍耐，不曉得他的恩慈是領你悔改呢？

Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance?

### 羅 Romans 9:22

倘若神要顯明他的忿怒，彰顯他的權能，就多多忍耐寬容那可怒預備遭毀滅的器皿，

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?

### 彼前 I Peter 3:20

就是那從前在挪亞預備方舟、神容忍等待的時候，不信從的人。當時進入方舟，藉著水得救的不多，只有八個人。

who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water,

### 彼後 II Peter 3:15

並且要以我主長久忍耐為得救的因由，就如我們所親愛的兄弟保羅，照著所賜給他的智慧寫了信給你們。

Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him.

## 2. 上帝的聖潔 THE HOLINESS OF GOD

聖潔: QADASH, HAGIAZO, HAGIOS; 主要還不是道德/宗教品德:

上帝與某些位格或實存間的位置/關係

HOLINESS: QADASH, HAGIAZO, HAGIOS; NOT PRIMARILY MORAL/RELIGIOUS QUALITY:  
POSITION/RELATIONSHIP BETWEEN GOD & SOME PERSON OR BEING

The Hebrew word for “to be holy,” *qadash*, is derived from the root *qad*, which means to cut or to separate. It is one of the most prominent religious words of the Old Testament, and is applied primarily to God. The same idea is conveyed by the New Testament words *hagiazō* and *hagios*. From this it already appears that it is not correct to think of holiness primarily as a moral or religious quality, as is generally done. Its fundamental idea is that of a *position or relationship* existing between God and some person or thing.

a. 其性質 Its Nature

上帝絕對有別於、高於所有造物之上

上帝的一種超越的屬性——上帝高超的完美

最核心的/最基本的 (!) 上帝之屬性

GOD IS ABSOLUTELY DISTINCT FROM, EXALTED ABOVE ALL CREATURES  
A TRANSCENDENTAL ATTRIBUTE OF GOD – GOD’S SUPREME PERFECTION  
THE MOST CENTRAL/FUNDAMENTAL (!) ATTRIBUTE OF GOD

The Scriptural idea of holiness of God is twofold. In its original sense it denotes that He is absolutely distinct from all His creatures, and is exalted above them in infinite majesty. So understood, the holiness of God is one of His transcendental attributes, and is sometimes spoken of as His central and supreme perfection. It does not seem proper to speak of one attribute of God as being more central and fundamental than another; but if this were permissible, the Scriptural emphasis on the holiness of God would seem to justify its selection.

聖潔延及和適合上帝所有其它的表徵

上帝在任何啟示他的事情上都是聖潔的，在祂的良善、恩典、公義、忿怒

上帝莊嚴的聖潔

HOLINESS IS CO-EXTENSIVE WITH, APPLICABLE TO ALL PREDICATES OF GOD  
GOD IS HOLY IN EVERYTHING THAT REVEALS HIM, IN HIS GOODNESS, GRACE, JUSTICE, WRATH  
GOD’S MAJESTY-HOLINESS

It is quite evident, however, that holiness in this sense of the word is not really a *moral* attribute, which can be coordinated with the others, such as love, grace and mercy, but is rather something that is co-extensive with, and applicable to, everything that can be predicated of God. He is holy in everything that reveals Him, in His goodness and grace as well as in His justice and wrath. It may be called the “majesty-holiness” of God, and is referred to in such passages as Ex. 15:11; I Sam. 2:2; Isa. 57:15; Hos. 11:9.

出 Exodus 15:11

耶和華阿，眾神之中，誰能像你？誰能像你——至聖至榮，可頌可畏，施行奇事？

"Who among the gods is like you, O Lord? Who is like you--

### 撒上 I Sam. 2:2

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。

"There is no one holy like the Lord; there is no one besides you; there is no Rock like our God.

### 賽 Isaiah 57:15

因為那至高至上、永遠長存（原文是住在永遠）、名為聖者的如此說：我住在至高至聖的所在，也與心靈痛悔謙卑的人同居；要使謙卑人的靈甦醒，也使痛悔人的心甦醒。

For this is what the high and lofty One says-- he who lives forever, whose name is holy: "I live in a high and holy place, but also with him who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite.

### 何 Hosea 11:9

我必不發猛烈的怒氣，也不再毀滅以法蓮。因我是神，並非世人，是你們中間的聖者；我必不在怒中臨到你們。

I will not carry out my fierce anger, nor will I turn and devastate Ephraim. For I am God, and not man-- the Holy One among you. I will not come in wrath.

### RUDOLF OTTO, 聖潔的觀念

上帝的絕對無法企及性，絕對超然權能，極其的威嚴

RUDOLF OTTO, IDEA OF THE HOLY:

GOD'S ABSOLUTE UNAPPROACHABILITY, ABSOLUTE OVERPOWERINGNESS, AWFUL MAJESTY

It is this holiness of God which Otto, in his important work on *Das Heilige* [Eng. tr. *The Idea of the Holy*], regards as that which is most essential in God, and which he designates as "the *numinous*." He regards it as part of the non-rational in God, which cannot be thought of conceptually, and which includes such ideas as "absolute unapproachability" and "absolute overpoweringness" or "aweful majesty." It awakens in man a sense of absolute nothingness, a "creature-consciousness" or "creature-feeling," leading to absolute self-abasement.

倫理方面，從威嚴-聖潔相關/從其產生

ETHICAL ASPECT, ASSOCIATED WITH/DEVELOPED FROM MAJESTY-HOLINESS

But the holiness of God also has a specifically ethical aspect in Scripture, and it is with this aspect of it that we are more directly concerned in this connection. The ethical idea of the divine holiness may not be dissociated from the idea of God's majesty-holiness. The former developed out of the latter.

上帝絕對的分別——與邪惡和罪分別開來

上帝能與罪沒有任何關聯——上帝莊嚴的純潔、道德的莊嚴

GOD AS ABSOLUTELY SEPARATE – SEPARATE FROM EVIL/SIN



### GOD CAN HAVE NO COMMUNION WITH SIN – GOD’S MAJESTIC PURITY, ETHICAL MAJESTY

The fundamental idea of the ethical holiness of God is also that of separation, but in this case it is a separation from moral evil or sin. In virtue of His holiness God can have no communion with sin, Job 34:10; Hab. 1:13. Used in this sense, the word “holiness” points to God’s majestic purity, or ethical majesty.

#### 伯 Job 34:10

所以，你們明理的人要聽我的話。神斷不致行惡；全能者斷不致作孽。  
"So listen to me, you men of understanding. Far be it from God to do evil, from the Almighty to do wrong.

#### 哈 Hab. 1:13

你眼目清潔，不看邪僻，不看奸惡；行詭詐的，你為何看著不理呢？惡人吞滅比自己公義的，你為何靜默不語呢？

Your eyes are too pure to look on evil; you cannot tolerate wrong. Why then do you tolerate the treacherous? Why are you silent while the wicked swallow up those more righteous than themselves?

正面的內容：道德上的卓越，倫理上的完美

上帝在永恆裡決意和保持祂自己道德上的卓越，與罪惡無緣，要求純潔

POSITIVE CONTENT: MORAL EXCELLENCE, ETHICAL PERFECTION

GOD ETERNALLY WILLS & MAINTAINS HIS OWN MORAL EXCELLENCE, ABHORS SIN, DEMANDS PURITY

But the idea of ethical holiness is not merely negative (separation from sin); it also has a positive content, namely, that of moral excellence, or ethical perfection. If man reacts to God’s majestic-holiness with a feeling of utter insignificance and awe, his reaction to the ethical holiness reveals itself in a sense of impurity, a consciousness of sin, Isa. 6:5.

#### 賽 Isaiah 6:5

那時我說：禍哉！我滅亡了！因為我是嘴唇不潔的人，又住在嘴唇不潔的民中，又因我眼見大君王——萬軍之耶和華。

"Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty."

Otto also recognizes this element in the holiness of God, though he stresses the other, and says of the response to it: "Mere awe, mere need of shelter from the 'tremendum,' has here been elevated to the feeling that man in his 'profaneness' is not *worthy* to stand in the presence of the Holy One, and that his entire personal unworthiness might defile even holiness itself." [*The Idea of the Holy*, p. 56.] This ethical holiness of God may be defined as *that perfection of God, in virtue of which He eternally wills and maintains His own moral excellence, abhors sin, and demands purity in his moral creatures.*

#### b. 它的表現 Its Manifestation

上帝在他的道德律、植入人心版的、藉著良心來展現他的聖潔  
尤其是在特別啟示當中——摩西的律法（最明顯的）

GOD MANIFESTS HIS HOLINESS IN HIS MORAL LAW, IMPLANTED IN MAN'S HEART, THRU CONSCIENCE; PARTICULARLY, IN SPECIAL REVELATION – LAW OF MOSES (MOST PROMINENT)

The holiness is revealed in the moral law, implanted in man's heart, and speaking through the conscience, and more particularly in God's special revelation. It stood out prominently in the law given to Israel. That law in all its aspects was calculated to impress upon Israel the idea of the holiness of God, and to urge upon the people the necessity of leading a holy life. This was the purpose served by such symbols and types as the holy nation, the holy land, the holy city, the holy place, and the holy priesthood.

上帝獎賞那些遵循他律法的，懲罰悖逆的

最高啟示是耶穌基督，聖潔、公義的那位；反映出完全的聖潔

GOD REWARDS THOSE WHO KEEP LAW, PUNISHES TRANSGRESSORS

HIGHEST REVELATION IS JESUS CHRIST, THE HOLY, RIGHTEOUS ONE; REFLECTS PERFECT HOLINESS

Moreover, it was revealed in the manner in which God rewarded the keeping of the law, and visited transgressors with dire punishments. The highest revelation of it was given in Jesus Christ, who is called "the Holy and Righteous One," Acts 3:14. He reflected in His life the perfect holiness of God. Finally, the holiness of God is also revealed in the Church as the body of Christ.

徒 Acts 3:14

你們棄絕了那聖潔公義者，反求著釋放一個兇手給你們。

You disowned the Holy and Righteous One and asked that a murderer be released to you.

驚奇：舊約講神的聖潔遠遠多過新約

新約稱聖靈為『聖善的』

STRIKING: OT ASCRIBES GOD'S HOLINESS FAR MORE FREQUENTLY THAN NT;

NT CALLS HOLY SPIRIT "HOLY"

It is a striking fact, to which attention is often called, that holiness is ascribed to God with far greater frequency in the Old Testament than in the New, though it is done occasionally in the New Testament, John 17:11; I Pet. 1:16; Rev. 4:8; 6:10.

約 John 17:11

從今以後，我不在世上，他們卻在世上；我往你那裡去。聖父阿，求你因你所賜給我的名保守他們，叫他們合而為一像我們一樣。

I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name--the name you gave me--so that they may be one as we are one.

彼前 I Peter 1:16

因為經上記著說：「你們要聖潔，因為我是聖潔的。」

for it is written: "Be holy, because I am holy."

啓 Rev. 4:8

四活物各有六個翅膀，遍體內外都滿了眼睛。他們晝夜不住的說：聖哉！聖哉！聖哉！主神是昔在、今在、以後永在的全能者。

Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying: "HOLY, HOLY, HOLY IS THE LORD GOD ALMIGHTY, WHO WAS, AND IS, AND IS TO COME."

啓 Rev. 6:10

大聲喊著說：聖潔真實的主阿，你不審判住在地上的人，給我們伸流血的冤，要等到幾時呢？

They called out in a loud voice, "How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?"

This is probably due to the fact that the New Testament appropriates the term more particularly to qualify the third Person of the Holy Trinity as the One whose special task it is, in the economy of redemption, to communicate holiness to His people.

### 3. 上帝的公義 THE RIGHTEOUSNESS OF GOD

義：上帝聖潔的模式；可以轉移的聖潔；與上帝的公義有關係的

RIGHTEOUSNESS: MODE OF GOD'S HOLINESS; TRANSITIVE HOLINESS; THE RELATIVE JUSTICE OF GOD

This attribute is closely related to the holiness of God. Shedd speaks of the justice of God as "a mode of His holiness"; and Strong calls it simply "transitive holiness." However, these terms apply only to what is generally called the *relative*, in distinction from the *absolute*, justice of God.

#### a. The Fundamental Idea of Righteousness

義就是嚴格地遵守律法

上帝在他自己是絕對的義

RIGHTEOUSNESS AS STRICT ADHERENCE TO THE LAW:

GOD IS INFINITELY RIGHTEOUS I HIMSELF

The fundamental idea of righteousness is that of strict adherence to the law. Among men it presupposes that there is a law to which they must conform. It is sometimes said that we cannot speak of righteousness in God, because there is no law to which He is subject. But though there is no law above God, there is certainly a law in the very nature of God, and this is the highest possible standard, by which all other laws are judged. A distinction is generally made between the absolute and the relative justice of God. The former is *that rectitude of the divine nature, in virtue of which God is infinitely righteous in Himself*, while the latter is *that perfection of God by which He maintains Himself over against every violation of His holiness, and shows in every respect that He is the Holy One*. It is to this righteousness that the term "justice" more particularly applies. Justice manifests itself especially in giving every man his due, in treating him according to his deserts. The inherent righteousness of God is naturally basic to the righteousness which He reveals in dealing with His creatures, but it is especially the latter, also called the justice of God, that calls for special consideration here. The Hebrew terms for "righteous" and "righteousness" are *tsaddik*, *tsedhek*, and *tsedhakah*, and the corresponding Greek

terms, *diakaios* and *dikaiousune*, all of which contain the idea of conformity to a standard. This perfection is repeatedly ascribed to God in Scripture, Ezra 9:15; Neh. 9:8; Ps. 119:137; 145:17; Jer. 12:1; Lam. 1:18; Dan. 9:14; John 17:25; II Tim. 4:8; I John 2:29; 3:7; Rev. 16:5.

#### 拉 Ezra 9:15

耶和華—以色列的神啊，因你是公義的，我們這剩下的人才得逃脫，正如今日的光景。看哪，我們在你面前有罪惡，因此無人在你面前站立得住。」

O Lord, God of Israel, you are righteous! We are left this day as a remnant. Here we are before you in our guilt, though because of it not one of us can stand in your presence."

#### 尼 Neh. 9:8

你見他在你面前心裡誠實，就與他立約，應許把迦南人、赫人、亞摩利人、比利洗人、耶布斯人、革迦撒人之地賜給他的後裔，且應驗了你的話，因為你是公義的。

You found his heart faithful to you, and you made a covenant with him to give to his descendants the land of the Canaanites, Hittites, Amorites, Perizzites, Jebusites and Girgashites. You have kept your promise because you are righteous.

#### 詩 Ps. 119:137

耶和華啊，你是公義的；你的判語也是正直的！

teous are you, O Lord, and your laws are right.

#### 詩 Ps. 145:17

耶和華在他一切所行的，無不公義；在他一切所做的都有慈愛。

The LORD is righteous in all his ways and loving toward all he has made.

#### 耶 Jer. 12:1

耶和華啊，我與你爭辯的時候，你顯為義；但有一件，我還要與你理論：惡人的道路為何亨通呢？大行詭詐的為何得安逸呢？

You are always righteous, O Lord, when I bring a case before you. Yet I would speak with you about your justice: Why does the way of the wicked prosper? Why do all the faithless live at ease?

#### 哀 Lam. 1:18

耶和華是公義的！他這樣待我，是因我違背他的命令。眾民哪，請聽我的話，看我的痛苦；我的處女和少年人都被擄去。

"The LORD is righteous, yet I rebelled against his command. Listen, all you peoples; look upon my suffering. My young men and maidens have gone into exile.

#### 但 Dan. 9:14

所以耶和華留意使這災禍臨到我們身上，因為耶和華—我們的神在他所行的事上都是公義；我們並沒有聽從他的話。

The LORD did not hesitate to bring the disaster upon us, for the LORD our God is righteous in everything he does; yet we have not obeyed him.

#### 約 John 17:25

公義的父阿，世人未曾認識你，我卻認識你；這些人也知道你差了我來。

"Righteous Father, though the world does not know you, I know you, and they know that you have sent me.

### 提後 II Tim. 4:8

從此以後，有公義的冠冕為我存留，就是按著公義審判的主到了那日要賜給我的；不但賜給我，也賜給凡愛慕他顯現的人。

Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day--and not only to me, but also to all who have longed for his appearing.

### 約壹 I John 2:29

你們若知道他是公義的，就知道凡行公義之人都是他所生的。

If you know that he is righteous, you know that everyone who does what is right has been born of him.

### 約壹 I John 3:7

小子們哪，不要被人誘惑，行義的才是義人，正如主是義的一樣。

Dear children, do not let anyone lead you astray. He who does what is right is righteous, just as he is righteous.

### 啓 Rev. 16:5

我聽見掌管眾水的天使說：昔在、今在的聖者阿，你這樣判斷是公義的；

Then I heard the angel in charge of the waters say: "You are just in these judgments, you who are and who were, the Holy One, because you have so judged;

## b. 與神的公義之間的差別

### Distinctions Applied to the Justice of God

#### 正直的公義

#### RECTORAL JUSTICE

There is first of all a *rectoral justice* of God. This justice, as the very name implies, is the rectitude which God manifests as the Ruler of both the good and the evil. In virtue of it He has instituted a moral government in the world, and imposed a just law upon man, with promises of reward for the obedient, and threats of punishment for the transgressor. God stands out prominently in the Old Testament as the Lawgiver of Israel, Isa. 33:22, and of people in general, Jas. 4:12, and His laws are righteous laws, Deut. 4:8. The Bible refers to this rectoral work of God also in Ps. 99:4, and Rom. 1:32.

#### 賽 Isaiah 33:22

因為，耶和華是審判我們的；耶和華是給我們設律法的；耶和華是我們的王；他必拯救我們。

For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; it is he who will save us.

#### 雅 James 4:12

設立律法和判斷人的，只有一位，就是那能救人也能滅人的。你是誰，竟敢論斷別人呢？

There is only one Lawgiver and Judge, the one who is able to save and destroy. But you--who are you to judge your neighbor?

## 申 Deut. 4:8

又那一大國有這樣公義的律例典章、像我今日在你們面前所陳明的這一切律法呢？

And what other nation is so great as to have such righteous decrees and laws as this body of laws I am setting before you today?

## 詩 Ps. 99:4

王有能力，喜愛公平，堅立公正，在雅各中施行公平和公義。

The King is mighty, he loves justice-- you have established equity; in Jacob you have done what is just and right.

## 羅 Rom. 1:32

他們雖知道神判定行這樣事的人是當死的，然而他們不但自己去行，還喜歡別人去行。

Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.

上帝個體的公義：未得回報的，報應的

## DISTRIBUTIVE JUSTICE OF GOD: REMUNERATIVE, RETRIBUTIVE

Closely connected with the rectoral is the *distributive justice* of God. This term usually serves to designate God's rectitude in the execution of the law, and relates to the distribution of rewards and punishments, Isa. 3:10, 11; Rom. 2:6; I Pet. 1:17.

## 賽 Isa. 3:10-11

你們要論義人說：他必享福樂，因為要吃自己行為所結的果子。

惡人有禍了！他必遭災難！因為要照自己手所行的受報應。

Tell the righteous it will be well with them, for they will enjoy the fruit of their deeds.

Woe to the wicked! Disaster is upon them! They will be paid back for what their hands have done.

## 羅 Rom. 2:6

他必照各人的行為報應各人。

God "will give to each person according to what he has done."

## 彼前 I Peter 1:17

你們既稱那不偏待人、按各人行為審判人的主為父，就當存敬畏的心度你們在世寄居的日子，

Since you call on a Father who judges each man's work impartially, live your lives as strangers here in reverent fear.

It is of two kinds: (1) *Remunerative justice*, which manifests itself in the distribution of rewards to both men and angels, Deut. 7:9, 12, 13; II Chron. 6:15; Ps. 58:11; Micah 7:20; Matt. 25:21, 34; Rom. 2:7; Heb. 11:26. It is really an expression of the divine love, dealing out its bounties, not on the basis of strict merit, for the creature can establish no absolute merit before the Creator, but according to promise and agreement, Luke 17:10; I Cor. 4:7. God's rewards are gracious and spring from a covenant relation which He has established.

## 申 Deut. 7:9, 12-13

所以，你要知道耶和華—你的 神，他是 神，是信實的 神；向愛他、守他誠命的人守約，施慈愛，直到千代；

你們果然聽從這些典章，謹守遵行，耶和華—你 神就必照他向你列祖所起的誓守約，施慈愛。

他必愛你，賜福與你，使你人數增多，也必在他向你列祖起誓應許給你的地上賜福與你身所生的，地所產的，並你的五穀、新酒，和油，以及牛犢、羊羔。

Know therefore that the LORD your God is God; he is the faithful God, keeping his covenant of love to a thousand generations of those who love him and keep his commands.

If you pay attention to these laws and are careful to follow them, then the LORD your God will keep his covenant of love with you, as he swore to your forefathers.

He will love you and bless you and increase your numbers. He will bless the fruit of your womb, the crops of your land--your grain, new wine and oil--the calves of your herds and the lambs of your flocks in the land that he swore to your forefathers to give you.

### 代下 II Chron. 6:15

向你僕人—我父大衛所應許的話現在應驗了。你親口應許，親手成就，正如今日一樣。

You have kept your promise to your servant David my father; with your mouth you have promised and with your hand you have fulfilled it--as it is today.

### 詩 Ps. 58:11

因此，人必說：義人誠然有善報；在地上果有施行判斷的 神！

Then men will say, "Surely the righteous still are rewarded; surely there is a God who judges the earth."

### 彌 Micah 7:20

你必按古時起誓應許我們列祖的話，向雅各發誠實，向亞伯拉罕施慈愛。

You will be true to Jacob, and show mercy to Abraham, as you pledged on oath to our fathers in days long ago.

### 太 Matt. 25:21, 34

主人說：好，你這又良善又忠心的僕人，你在不多的事上有忠心，我要把許多事派你管理；可以進來享受你主人的快樂。

於是王要向那右邊的說：你們這蒙我父賜福的，可來承受那創世以來為你們所預備的國；

"His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!'

"Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.

### 羅 Rom. 2:7

凡恆心行善、尋求榮耀、尊貴，和不能朽壞之福的，就以永生報應他們；

To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life.

### 來 Heb. 11:26

他看為基督受的凌辱比埃及的財物更寶貴，因他想望所要得的賞賜。

He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward.

(2) *Retributive justice*, which relates to the infliction of penalties. It is an expression of the divine wrath.

While in a sinless world there would be no place for its exercise, it necessarily holds a very prominent

place in a world full of sin.

《聖經》強調賞義多過懲惡  
人不配得獎賞，本當受懲罰  
公義的責任就是要懲惡，而不是賞善  
神懲罰罪人隻是要改造他，威懾他人不要犯罪嗎？不是  
懲罰人的目的是要保持正直公義

BIBLE STRESSES REWARDS FOR RIGHTEOUS MORE THAN PUNISHMENT FOR WICKED  
MAN DOESN'T MERIT REWARD, DOES MERIT PUNISHMENT  
JUSTICE IS OBLIGED TO PUNISH EVIL, NOT TO REWARD GOOD  
DOES GOD PUNISH SINNER MERELY TO REFORM HIM, DETER OTHERS FROM SIN? NO  
PUNISHMENT'S MAIN PURPOSE IS TO MAINTAIN RIGHT, JUSTICE

On the whole the Bible stresses the reward of the righteous more than the punishment of the wicked; but even the latter is sufficiently prominent. Rom. 1:32; 2:9; 12:19; II Thess. 1:8, and many other passages. It should be noted that, while man does not merit the reward which he receives, he does merit the punishment which is meted out to him. Divine justice is originally and necessarily obliged to punish evil, but not to reward good, Luke 17:10; I Cor. 4:7; Job 41:11. Many deny the strict punitive justice of God and claim that God punishes the sinner to reform him, or to deter others from sin; but these positions are not tenable. The primary purpose of the punishment of sin is the maintenance of right and justice. Of course, it may incidentally serve, and may even, secondarily, be intended, to reform the sinner and to deter others from sin.

羅 Rom. 1:32

他們雖知道神判定行這樣事的人是當死的，然而他們不但自己去行，還喜歡別人去行。  
Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.

羅 Rom. 2:9

將患難、困苦加給一切作惡的人，先是猶太人，後是希利尼人；  
There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile;

羅 Rom. 12:19

親愛的弟兄，不要自己伸冤，寧可讓步，聽憑主怒（或作：讓人發怒）；因為經上記著：主說：伸冤在我；我必報應。  
Do not take revenge, my friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord.

帖後 II Thess. 1:8

要報應那不認識神和那不聽從我主耶穌福音的人。  
He will punish those who do not know God and do not obey the gospel of our Lord Jesus.

路 Luke 17:10



這樣，你們做完了一切所吩咐的，只當說：我們是無用的僕人，所做的本是我們應分做的。

So you also, when you have done everything you were told to do, should say, 'We are unworthy servants; we have only done our duty.' "

林前 I Cor. 4:7

使你與人不同的是誰呢？你有甚麼不是領受的呢；若是領受的，為何自誇，彷彿不是領受的呢？

For who makes you different from anyone else? What do you have that you did not receive? And if you did receive it, why do you boast as though you did not?

伯 Job 41:11

誰先給我甚麼，使我償還呢？天下萬物都是我的。

Who has a claim against me that I must pay? Everything under heaven belongs to me.

#### **d. 主權的屬性 ATTRIBUTES OF SOVEREIGNTY (pp. 76-80).**

上帝的意旨成就萬事；上帝對宇宙擁有絕對主權

上帝決定萬事的結局；最最絕對地統治萬事；萬事皆仰賴於祂

**GOD'S WILL CAUSES ALL THINGS; GOD HAS ABSOLUTE AUTHORITY OF UNIVERSE**

**GOD DETERMINES ENDS WHICH ALL THINGS SERVE; RULES MOST ABSOLUTELY; ALL IS DEPENDENT**

The sovereignty of God is strongly emphasized in Scripture. He is represented as the Creator, and His will as the cause of all things. In virtue of His creative work heaven and earth and all that they contain belong to Him. He is clothed with absolute authority over the hosts of heaven and the inhabitants of the earth. He upholds all things with His almighty power, and determines the ends which they are destined to serve. He rules as King in the most absolute sense of the word, and all things are dependent on Him and subservient to Him. There is a wealth of Scripture evidence for the sovereignty of God, but we limit our references here to a few of the most significant passages: Gen. 14:19; Ex. 18:11; Deut. 10:14, 17; I Chron. 29:11, 12; II Chron. 20:6; Neh. 9:6; Ps. 22:28; 47:2, 3, 7, 8; Ps. 50:10-12; 95:3-5; 115:3; 135:5, 6; 145:11-13; Jer. 27:5; Luke 1:53; Acts 17:24-26; Rev. 19:6. Two attributes call for discussion under this head, namely (1) the sovereign will of God, and (2) the sovereign power of God.

創 Gen. 14:19

他為亞伯蘭祝福，說：願天地的主、至高的神賜福與亞伯蘭！

and he blessed Abram, saying, "Blessed be Abram by God Most High, Creator of heaven and earth.

出 Ex. 18:11

我現今在埃及人向這百姓發狂傲的事上得知，耶和華比萬神都大。

Now I know that the LORD is greater than all other gods, for he did this to those who had treated Israel arrogantly."

申 Deut. 10:14, 17

看哪，天和天上的天，地和地上所有的，都屬耶和華—你的神。

因為耶和華—你們的神—他是萬神之神，萬主之主，至大的神，大有能力，大而可畏，不以貌取人，也不受賄賂。

To the LORD your God belong the heavens, even the highest heavens, the earth and everything in it.

For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes.

### 代上 I Chron. 29:11, 12

耶和華啊，尊大、能力、榮耀、強勝、威嚴都是你的；凡天上地下的都是你的；國度也是你的，並且你為至高，為萬有之首。

豐富尊榮都從你而來，你也治理萬物。在你手裡有大能大力，使人尊大強盛都出於你。

Yours, O Lord, is the greatness and the power and the glory and the majesty and the splendor, for everything in heaven and earth is yours. Yours, O Lord, is the kingdom; you are exalted as head over all. Wealth and honor come from you; you are the ruler of all things. In your hands are strength and power to exalt and give strength to all.

### 代下 II Chron. 20:6

說：耶和華—我們列祖的神啊，你不是天上的神麼？你不是萬邦萬國的主宰麼？在你手中有大能大力，無人能抵擋你。

and said: "O Lord, God of our fathers, are you not the God who is in heaven? You rule over all the kingdoms of the nations. Power and might are in your hand, and no one can withstand you.

### 尼 Neh. 9:6

你，惟獨你是耶和華！你造了天和天上的天，並天上的萬象，地和地上的萬物，海和海中所有的；這一切都是你所保存的。天軍也都敬拜你。

You alone are the Lord. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you.

### 詩 Ps. 22:28

因為國權是耶和華的；他是管理萬國的。

for dominion belongs to the LORD and he rules over the nations.

### 詩 Ps. 47:2, 3, 7, 8

因為耶和華至高者是可畏的；他是治理全地的大君王。

他叫萬民服在我們以下，又叫列邦服在我們腳下。

因為神是全地的王；你們要用悟性歌頌。

神作王治理萬國；神坐在他的聖寶座上。

How awesome is the LORD Most High, the great King over all the earth! He subdued nations under us, peoples under our feet.

For God is the King of all the earth; sing to him a psalm of praise. God reigns over the nations; God is seated on his holy throne.

### 詩 Ps. 50:10-12

因為，樹林中的百獸是我的，千山上的牲畜也是我的。

山中的飛鳥，我都知道；野地的走獸也都屬我。

我若是飢餓，我不用告訴你，因為世界和其中所充滿的都是我的。

for every animal of the forest is mine, and the cattle on a thousand hills. I know every bird in the mountains, and the creatures of the field are mine. If I were hungry I would not tell you, for the world is mine, and all that is in it.

### 詩 Ps. 95:3-5

因耶和華為大神，為大王，超乎萬神之上。

地的深處在他手中；山的高峰也屬他。

海洋屬他，是他造的；旱地也是他手造成的。

For the LORD is the great God, the great King above all gods. In his hand are the depths of the earth, and the mountain peaks belong to him. The sea is his, for he made it, and his hands formed the dry land.

詩 Ps. 115:3

然而，我們的神在天上，都隨自己的意旨行事。

Our God is in heaven; he does whatever pleases him.

詩 Ps. 135:5, 6

原來我知道耶和華為大，也知道我們的主超乎萬神之上。

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。

I know that the LORD is great, that our Lord is greater than all gods. The LORD does whatever pleases him, in the heavens and on the earth, in the seas and all their depths.

詩 Ps. 145:11-13

傳說你國的榮耀，談論你的大能，

好叫世人知道你大能的作為，並你國度威嚴的榮耀。

你的國是永遠的國！你執掌的權柄存到萬代！

They will tell of the glory of your kingdom and speak of your might, so that all men may know of your mighty acts and the glorious splendor of your kingdom. Your kingdom is an everlasting kingdom, and your dominion endures through all generations. The LORD is faithful to all his promises and loving toward all he has made.

耶 Jer. 27:5

我用大能和伸出來的膀臂，創造大地和地上的人民、牲畜。我看給誰相宜，就把地給誰。

With my great power and outstretched arm I made the earth and its people and the animals that are on it, and I give it to anyone I please.

路 Luke 1:53

叫飢餓的得飽美食，叫富足的空手回去。

He has filled the hungry with good things but has sent the rich away empty.

徒 Acts 17:24-26

創造宇宙和其中萬物的神，既是天地的主，就不住人手所造的殿，

也不用人手服事，好像缺少甚麼；自己倒將生命、氣息、萬物，賜給萬人。

他從一本（有古卷作血脈）造出萬族的人，住在全地上，並且預先定準他們的年限和所住的疆界，

"The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else. From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live.

啓 Rev. 19:6

我聽見好像群眾的聲音，眾水的聲音，大雷的聲音，說：哈利路亞！因為主—我們的神、全能者作王了。

Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: "Hallelujah! For our Lord God Almighty reigns."

## 1. 上帝主權的意旨 THE SOVEREIGN WILL OF GOD

### a. 上帝一般的意旨 The Will of God in General

《聖經》的用字：CHAPHETS, TSEBHU, RATSON; BOULE, THELEMA

BIBLICAL WORDS: CHAPHETS, TSEBHU, RATSON; BOULE, THELEMA

The Bible employs several words to denote the will of God, namely the Hebrew words *chaphets*, *tsebhu* and *ratson* and the Greek words *boule* and *thelema*. The importance of the divine will appears in many ways in Scripture. It is represented as the final cause of all things. Everything is derived from it; creation and preservation, Ps. 135:6; Jer. 18:6; Rev. 4:11, government, Prov. 21:1; Dan. 4:35; election and reprobation, Rom. 9:15-16; Eph. 1:11, the sufferings of Christ, Luke 22:42; Acts 2:23, regeneration, Jas. 1:18, sanctification, Phil. 2:13, the sufferings of believers, I Pet. 3:17, man's life and destiny, Acts 18:21; Rom. 15:32; Jas. 4:15, and even the smallest things of life, Matt. 10:29. Hence Christian theology has always recognized the will of God as the ultimate cause of all things, though philosophy has sometimes shown an inclination to seek a deeper cause in the very Being of the Absolute. However, the attempt to ground everything in the very Being of God generally results in Pantheism.

詩 Ps. 135:6

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。

The LORD does whatever pleases him, in the heavens and on the earth, in the seas and all their depths.

耶 Jer. 18:6

耶和華說：以色列家啊，我待你們，豈不能照這窯匠弄泥麼？以色列家啊，泥在窯匠的手中怎樣，你們在我的手中也怎樣。

"O house of Israel, can I not do with you as this potter does?" declares the Lord. "Like clay in the hand of the potter, so are you in my hand, O house of Israel."

啓 Rev. 4:11

我們的主，我們的神，你是配得榮耀、尊貴、權柄的；因為你創造了萬物，並且萬物是因你的旨意被創造而有的。

"You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being."

箴 Prov. 21:1

王的心在耶和華手中，好像隴溝的水隨意流轉。

The king's heart is in the hand of the Lord; he directs it like a watercourse wherever he pleases.

但 Dan. 4:35

這是顯給你看，要使你知，惟有耶和華—他是神，除他以外，再無別神。

All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: "What have you done?"

### 羅 Rom. 9:15-16

因他對摩西說：我要憐憫誰就憐憫誰，要恩待誰就恩待誰。

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。

For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." It does not, therefore, depend on man's desire or effort, but on God's mercy.

### 弗 Eph. 1:11

我們也在他裡面得（或作：成）了基業；這原是那位隨己意行、做萬事的，照著他旨意所預定的，

In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will,

### 路 Luke 22:42

說：父阿！你若願意，就把這杯撤去；然而，不要成就我的意思，只要成就你的意思。

"Father, if you are willing, take this cup from me; yet not my will, but yours be done."

### 徒 Acts 2:23

他既按著神的定旨先見被交與人，你們就藉著無法之人的手，把他釘在十字架上，殺了。

This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.

### 雅 Jas. 1:18

他按自己的旨意，用真道生了我們，叫我們在他所造的萬物中好像初熟的果子。

He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created.

### 腓 Phil. 2:13

因為你們立志行事都是神在你們心裡運行，為要成就他的美意。

for it is God who works in you to will and to act according to his good purpose.

### 彼前 I Pet. 3:17

神的旨意若是叫你們因行善受苦，總強如因行惡受苦。

It is better, if it is God's will, to suffer for doing good than for doing evil.

### 徒 Acts 18:21

就辭別他們，說：神若許我，我還要回到你們這裡；於是開船離了以弗所。

But as he left, he promised, "I will come back if it is God's will." Then he set sail from Ephesus.

### 羅 Rom. 15:32

並叫我順著神的旨意，歡歡喜喜的到你們那裡，與你們同得安息。

so that by God's will I may come to you with joy and together with you be refreshed.

雅 Jas. 4:15

你們只當說：「主若願意，我們就可以活著，也可以做這事，或做那事。」

Instead, you ought to say, "If it is the Lord's will, we will live and do this or that."

太 Matt. 10:29

兩個麻雀不是賣一分銀子麼？若是你們的父不許，一個也不能掉在地上；

Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father.

《聖經》中『意旨』的意思：上帝的道德性質；自主的能力

這種活動的產物——預定的計劃/目的

執行這個計劃的權能；掌管理智的造物的生命

MEANING OF "WILL" IN SCRIPTURE: GOD'S MORAL NATURE; FACULTY OF SELF-DETERMINATION;

PRODUCT OF THIS ACTIVITY – PREDETERMINED PLAN/PURPOSE;

POWER TO EXECUTE THIS PLAN; RULE OF LIFE FOR RATIONAL CREATURES

The word "will" as applied to God does not always have the same connotation in Scripture. It may denote (1) the whole moral nature of God, including such attributes as love, holiness, righteousness, etc.; (2) the faculty of self-determination, i.e. the power to determine self to a course of action or to form a plan; (3) the product of this activity, that is, the predetermined plan or purpose; (4) the power to execute this plan and to realize this purpose (the will in action or omnipotence); and (5) the rule of life laid down for rational creatures.

主要的意思（這裡）：自主的能力

PRIMARY MEANING (HERE): FACULTY OF SELF-DETERMINATION

It is primarily the will of God as the faculty of self-determination with which we are concerned at present. It may be defined as *that perfection of His Being whereby He, in a most simple act, goes out towards Himself as the highest good (i.e., delights in Himself as such) and towards His creatures for His own name's sake, and is thus the ground of their being and continued existence.* With reference to the universe and all the creatures which it contains this naturally includes the idea of causation.

b. 用到上帝意旨上的區分 Distinctions Applied to the Will of God

先前的 / 後果的意旨，絕對的 / 有條件的意旨

ANTECEDENT/CONSEQUENT WILL, ABSOLUTE/CONDITIONAL WILL

Several distinctions have been applied to the will of God. Some of these found little favor in Reformed theology, such as the distinctions between an *antecedent* and a *consequent* will of God and that between an *absolute* and a *conditional* will. These distinctions were not only liable to misunderstanding, but were actually interpreted in objectionable ways. Others, however, were found useful, and were therefore more generally accepted. They may be stated as follows:

諭令性的 / 教導性的意旨

DECRETIVE/PRECEPTIVE WILL

First. *The decretive and the preceptive will of God.* The former is that will of God by which He purposes or decrees whatever shall come to pass, whether He wills to accomplish it effectively (causatively), or to permit it to occur through the unrestrained agency of His rational creatures. The latter is the rule of life which God has laid down for His moral creatures, indicating the duties which He enjoins upon them. The former is always accomplished, while the latter is often disobeyed.

#### EUDOKIA 和 EURESTIA

#### EUDOKIA AND EURESTIA

Second. *The will of eudokia and the will of eurestia.* The division was made, not so much in connection with the purpose to do, as with respect to the pleasure in doing, or the desire to see something done. It corresponds with the preceding, however, in the fact that the will of *eudokia*, like that of the decree, comprises what shall certainly be accomplished, while the will of *eurestia*, like that of the precept, embraces simply what God is pleased to have His creatures do. The word *eudokia* should not mislead us to think that the will of *eudokia* has reference only to good, and not to evil, cf. Matt. 11:26. It is hardly correct to say that the element of complacency or delight is always present in it.

#### BENEPLACITUM 的意旨和 SIGNUM 的意旨

#### WILL OF THE BENEPLACITUM AND WILL OF THE SIGNUM

Third. *The will of the beneplacitum and the will of the signum.* The former again denotes the will of God as embodied in His hidden counsel, until He makes it known by some revelation, or by the event itself. Any will that is so revealed becomes a *signum*. This distinction is meant to correspond to that between the decretive and the preceptive will of God, but can hardly be said to do this. The good pleasure of God also finds expression in His preceptive will; and the decretive will sometimes also comes to our knowledge by a *signum*.

#### 隱秘的/顯明的意旨

#### SECRET/REVEALED WILL

Fourth. *The secret and the revealed will of God.* This is the most common distinction. The former is the will of God's decree, which is largely hidden in God, while the latter is the will of the precept, which is revealed in the law and the gospel. The distinction is based on Deut. 29:29. The secret will of God is mentioned in Ps. 115:3; Dan. 4:17, 22, 32, 35; Rom. 9:18, 19; 11:33, 34; Eph. 1:5, 9, 11; and His revealed will, in Matt. 7:21; 12:50; John 4:34; 7:17; Rom. 12:2. The latter is accessible to all and is not far from us, Deut. 30:14; Rom. 10:8. The secret will of God pertains to all things which He wills either to effect or to permit, and which are therefore absolutely fixed. The revealed will prescribes the duties of man, and represents the way in which he can enjoy the blessings of God.

#### 申 Deut. 29:29

隱秘的事是屬耶和華—我們 神的；惟有明顯的事是永遠屬我們和我們子孫的，好叫我們遵行這律法上的一切話。

The secret things belong to the LORD our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law.

**詩 Ps. 115:3**

然而，我們的神在天上，都隨自己的意旨行事。

Our God is in heaven; he does whatever pleases him.

**但 Dan. 4:17, 22, 32, 35**

這是守望者所發的命，聖者所出的令，好叫世人知道至高者在人的國中掌權，要將國賜與誰就賜與誰，或立極卑微的人執掌國權。

王啊，這漸長又堅固的樹就是你。你的威勢漸長及天，你的權柄管到地極。

你必被趕出離開世人，與野地的獸同居，吃草如牛，且要經過七期。等你知道至高者在人的國中掌權，要將國賜與誰就賜與誰。

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，他都憑自己的意旨行事。

無人能攔住他手，或問他說，你做甚麼呢？

"The decision is announced by messengers, the holy ones declare the verdict, so that the living may know that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes and sets over them the lowliest of men."

you, O king, are that tree! You have become great and strong; your greatness has grown until it reaches the sky, and your dominion extends to distant parts of the earth.

You will be driven away from people and will live with the wild animals; you will eat grass like cattle. Seven times will pass by for you until you acknowledge that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes."

All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: "What have you done?"

**羅 Rom. 9:18, 19**

如此看來，神要憐憫誰就憐憫誰，要叫誰剛硬就叫誰剛硬。

這樣，你必對我說：他為甚麼還指責人呢？有誰抗拒他的旨意呢？

Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden. One of you will say to me: "Then why does God still blame us? For who resists his will?"

**羅 Rom. 11:33, 34**

深哉，神豐富的智慧和知識！他的判斷何其難測！他的蹤跡何其難尋！

誰知道主的心？誰作過他的謀士呢？

Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out! "Who has known the mind of the Lord? Or who has been his counselor?"

**弗 Eph. 1:5, 9, 11**

又因愛我們，就按著自己意旨所喜悅的，預定我們藉著耶穌基督得兒子的名分，

都是照他自己所預定的美意，叫我們知道他旨意的奧祕，

我們也在他裡面得（或作：成）了基業；這原是那位隨己意行、做萬事的，照著他旨意所預定的，

he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will—

And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ,

In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will,

**太 Matt. 7:21**

凡稱呼我主阿，主阿的人不能都進天國；惟獨遵行我天父旨意的人才能進去。

"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.



### 太 Matt. 12:50

凡遵行我天父旨意的人，就是我的弟兄姐妹和母親了。

For whoever does the will of my Father in heaven is my brother and sister and mother."

### 約 John 4:34

耶穌說：「我的食物就是遵行差我來者的旨意，做成他的工。

"My food," said Jesus, "is to do the will of him who sent me and to finish his work.

### 約 John 7:17

人若立志遵著他的旨意行，就必曉得這教訓或是出於神，或是我憑著自己說的。

If anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own.

### 羅 Rom. 12:2

不要效法這個世界，只要心意更新而變化，叫你們察驗何為神的善良、純全、可喜悅的旨意。

Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will.

### 申 Deut. 30:14

這話卻離你甚近，就在你口中，在你心裡，使你可以遵行。

No, the word is very near you; it is in your mouth and in your heart so you may obey it.

### 羅 Rom. 10:8

他到底怎麼說呢？他說：這道離你不遠，正在你口裡，在你心裡。就是我們所傳信主的道。

But what does it say? "The word is near you; it is in your mouth and in your heart," that is, the word of faith we are proclaiming:

#### c. 上帝意旨的自由 The freedom of God's will.

上帝的意志（意旨）：必然的意志（意旨），自由的意志（意旨）

#### WILL OF GOD: NECESSARY WILL, FREE WILL

The question is frequently debated whether God, in the exercise of His will, acts necessarily or freely. The answer to this question requires careful discrimination. Just as there is a *scientia necessaria* and a *scientia libera*, there is also a *voluntas necessaria* (necessary will) and a *voluntas libera* (free will) in God. God Himself is the object of the former. He *necessarily* wills Himself, His holy nature, and the personal distinctions in the Godhead. This means that He necessarily loves Himself and takes delight in the contemplation of His own perfections. Yet He is under no compulsion, but acts according to the law of His Being; and this, while necessary, is also the highest freedom. It is quite evident that the idea of causation is absent here, and that the thought of complacency or self-approval is in the foreground. God's creatures, however, are the objects of His *voluntas libera*. God determines *voluntarily* what and whom He will create, and the times, places, and circumstances, of their lives. He marks out the path of all his rational creatures, determines their destiny, and uses them for His purposes. And though He

endows them with freedom, yet His will controls their actions. The Bible speaks of this freedom of God's will in the most absolute terms, Job 11:10; 33:13; Ps. 115:3; Prov. 21:1; Isa. 10:15; 29:16; 45:9; Matt. 20:15; Rom. 9:15-18, 20, 21; I Cor. 12:11; Rev. 4:11.

#### 伯 Job 11:10

他若經過，將人拘禁，招人受審，誰能阻擋他呢？

If he comes along and confines you in prison and convenes a court, who can oppose him?

#### 伯 Job 33:13

你為何與他爭論呢？因他的事都不對人解說？

Why do you complain to him that he answers none of man's words?

#### 詩 Ps. 115:3

然而，我們的神在天上，都隨自己的意旨行事。

Our God is in heaven; he does whatever pleases him.

#### 箴 Prov. 21:1

王的心在耶和華手中，好像隴溝的水隨意流轉。

The king's heart is in the hand of the Lord; he directs it like a watercourse wherever he pleases.

#### 賽 Isa. 10:15

斧豈可向用斧砍木的自誇呢？鋸豈可向用鋸的自大呢？好比棍掄起那舉棍的，好比杖舉起那非木的人。

Does the ax raise itself above him who swings it, or the saw boast against him who uses it? As if a rod were to wield him who lifts it up, or a club brandish him who is not wood!

#### 賽 Isa. 29:16

你們把事顛倒了，豈可看窯匠如泥嗎？被製作的物豈可論製作物的說：他沒有製作我？或是被創造的物論造物的說：他沒有聰明。

You turn things upside down, as if the potter were thought to be like the clay! Shall what is formed say to him who formed it, "He did not make me"? Can the pot say of the potter, "He knows nothing"?

#### 賽 Isa. 45:9

禍哉，那與造他的主爭論的！他不過是地上瓦片中的一塊瓦片。泥土豈可對搏弄他的說：你做甚麼呢？所做的物豈可說：你沒有手呢？

"Woe to him who quarrels with his Maker, to him who is but a potsherd among the potsherds on the ground. Does the clay say to the potter, 'What are you making?' Does your work say, 'He has no hands'?"

#### 太 Matt. 20:15

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？

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

#### 羅 Rom. 9:15-18, 20, 21

因他對摩西說：我要憐憫誰就憐憫誰，要恩待誰就恩待誰。

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。

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。

如此看來，神要憐憫誰就憐憫誰，要叫誰剛硬就叫誰剛硬。

你這個人哪，你是誰，竟敢向神強嘴呢？受造之物豈能對造他的說：你為甚麼這樣造我呢？

窯匠難道沒有權柄從一團泥裡拿一塊做成貴重的器皿，又拿一塊做成卑賤的器皿麼？

For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." It does not, therefore, depend on man's desire or effort, but on God's mercy. For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden. But who are you, O man, to talk back to God? "Shall what is formed say to him who formed it, 'Why did you make me like this?' " Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use?

#### 林前 I Cor. 12:11

這一切都是這位聖靈所運行、隨己意分給各人的。

All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.

#### 啓 Rev. 4:11

我們的主，我們的神，你是配得榮耀、尊貴、權柄的；因為你創造了萬物，並且萬物是因你的旨意被創造而有的。

"You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being."

The Church always defended this freedom, but also emphasized the fact that it may not be regarded as absolute indifference. Duns Scotus applied the idea of a will in no sense determined to God; but this idea of a blind will, acting with perfect indifference, was rejected by the Church. The freedom of God is not pure indifference, but rational self-determination. God has reasons for willing as He does, which induce Him to choose one end rather than another, and one set of means to accomplish one end in preference to others. There is in each case a prevailing motive, which makes the end chosen and the means selected the most pleasing to Him, though we may not be able to determine what this motive is. In general it may be said that God cannot will anything that is contrary to His nature, to His wisdom or love, to His righteousness or holiness. Dr. Bavinck points out that we can seldom discern why God willed one thing rather than another, and that it is not possible nor even permissible for us to look for some deeper ground of things than the will of God, because all such attempts result in seeking a ground for the creature in the very Being of God in robbing it of its contingent character, and in making it necessary, eternal, divine. [*Geref. Dog.* II, p. 241.]

#### d. 上帝的意旨與罪的關係 God's will in relation to sin.

The doctrine of the will of God often gives rise to serious questions. Problems arise here which have never yet been solved and which are probably incapable of solution by man.

上帝：罪的原創者嗎？亞米念觀點：神允許罪 <- 預知

改革宗：諭令性的意旨包括了罪行；但上帝不是罪的原創

改革宗承認：解決這個問題有難度

自由意志 – BERKHOF: OK, 但帶著肯定!

允許犯罪並不包括神喜悅/高興人犯罪

GOD: AUTHOR OF SIN? ARMINIAN VIEW: GOD PERMITS SIN <- FOREKNOWLEDGE

REFORMED: DECRETIVE WILL INCLUDES SINFUL DEEDS; BUT GOD NOT AUTHOR OF SIN

REFORMED ADMITS: DIFFICULTY IN RESOLUTION

PERMISSIVE WILL – BERKHOF: OK, BUT WITH CERTAINTY!

WILL TO PERMIT SIN DOESN'T INCLUDE DELIGHT/PLEASURE OF GOD

First. It is said that if the decretive will of God also determined the entrance of sin into the world, God thereby becomes the author of sin and really wills something that is contrary to His moral perfections. Arminians, to escape the difficulty, make the will of God to permit sin dependent on His foreknowledge of the course which man would choose. Reformed theologians, while maintaining on the basis of such passages as Acts 2:23; 3:8; etc., that God's decretive will also includes the sinful deeds of man, are always careful to point out that this must be conceived in such a way that God does not become the author of sin.

徒 Acts 2:23

他既按著神的定旨先見被交與人，你們就藉著無法之人的手，把他釘在十字架上，殺了。

This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.

徒 Acts 3:8

就跳起來，站著，又行走，同他們進了殿，走著，跳著，讚美神。

He jumped to his feet and began to walk. Then he went with them into the temple courts, walking and jumping, and praising God.

They frankly admit that they cannot solve the difficulty, but at the same time make some valuable distinctions that prove helpful. Most of them insist on it that God's will with respect to sin is simply a will to permit sin and not a will to effectuate it, as He does the moral good. This terminology is certainly permissible, provided it is understood correctly. It should be borne in mind that God's will to permit sin carries certainty with it. Others call attention to the fact that, while the term "will" or "to will" may include the idea of complacency or delight, they sometimes point to a simple determination of the will; and that therefore the will of God to permit sin need not imply that He takes delight or pleasure in sin.

諭令性的 VS. 教導性的意旨：矛盾嗎？

在上帝來說，兩者本質上是一個

DECRETIVE VS. PERCEPTIVE: CONTRADICTION?

TWO ARE FUNDAMENTALLY ONE IN GOD

Second. Again, it is said that the decretive and perceptive will of God are often contradictory. His decretive will includes many things which He forbids in His perceptive will, and excludes many things which He commands in His perceptive will, cf. Gen. 22; Ex. 4:21-23; II Kings 20:1-7; Acts 2:23.

## 創 Gen. 22 章 （從略）

### 出 Ex. 4:21-23

耶和華對摩西說：你回到埃及的時候，要留意將我指示你的一切奇事行在法老面前。但我要使（或作：任憑；下同）他的心剛硬，他必不容百姓去。

你要對法老說：耶和華這樣說：以色列是我的兒子，我的長子。

這樣，我和弟兄僕人，並跟從我的護兵都不脫衣服，出去打水也帶兵器。

The LORD said to Moses, "When you return to Egypt, see that you perform before Pharaoh all the wonders I have given you the power to do. But I will harden his heart so that he will not let the people go. Then say to Pharaoh, 'This is what the LORD says: Israel is my firstborn son, and I told you, "Let my son go, so he may worship me." But you refused to let him go; so I will kill your firstborn son.'"

### 王下 II Kings 20:1-7

那時，希西家病得要死。亞摩斯的兒子先知以賽亞去見他，對他說：耶和華如此說：你當留遺命與你的家，因為你必死，不能活了。

希西家就轉臉朝牆，禱告耶和華說：

耶和華啊，求你記念我在你面前怎樣存完全的心，按誠實行事，又做你眼中所看為善的。希西家就痛哭了。

以賽亞出來，還沒有到中院（院或作城），耶和華的話就臨到他，說：

你回去告訴我民的君希西家說：耶和華—你祖大衛的神如此說：我聽見了你的禱告，看見了你的眼淚，我必醫治你；到第三日，你必上到耶和華的殿。

我必加增你十五年的壽數，並且我要救你和這城脫離亞述王的手。我為自己和我僕人大衛的緣故，必保護這城。

以賽亞說：當取一塊無花果餅來。人就取了來，貼在瘡上，王便痊愈了。

1 In those days Hezekiah became ill and was at the point of death. The prophet Isaiah son of Amoz went to him and said, "This is what the LORD says: Put your house in order, because you are going to die; you will not recover."

2 Hezekiah turned his face to the wall and prayed to the Lord,

3 "Remember, O Lord, how I have walked before you faithfully and with wholehearted devotion and have done what is good in your eyes." And Hezekiah wept bitterly.

4 Before Isaiah had left the middle court, the word of the LORD came to him:

5 "Go back and tell Hezekiah, the leader of my people, 'This is what the Lord, the God of your father David, says: I have heard your prayer and seen your tears; I will heal you. On the third day from now you will go up to the temple of the Lord.

6 I will add fifteen years to your life. And I will deliver you and this city from the hand of the king of Assyria. I will defend this city for my sake and for the sake of my servant David.'"

7 Then Isaiah said, "Prepare a poultice of figs." They did so and applied it to the boil, and he recovered.

### 徒 Acts 2:23

他既按著神的定旨先見被交與人，你們就藉著無法之人的手，把他釘在十字架上，殺了。

This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.

Yet it is of great importance to maintain both the decretive and the perceptive will, but with the definite understanding that, while they appear to us as distinct, they are yet fundamentally one in God.

如何解決這個問題：兩種意義上的『意志』：

諭令性的：上帝決定他要做什麼/什麼會要發生

教導性的：祂啟示我們什麼是我們有責任要做的

道德律 = 上帝的意旨——聖潔本性的體現

HOW TO RESOLVE ISSUE: “WILL” IN 2 SENSES:

DECREATIVE: GOD DETERMINED WHAT HE WILL DO/WHAT WILL COME TO PASS

PRECEPTIVE: HE REVEALS TO US WHAT WE ARE DUTY-BOUND TO DO

MORAL LAW = EMBODIMENT OF GOD’S WILL – HOLY NATURE

Though a perfectly satisfactory solution of the difficulty is out of the question for the present, it is possible to make some approaches to a solution. When we speak of the decretive and the perceptive will of God, we use the word “will” in two different senses. By the former God has determined what He will do or what shall come to pass; in the latter He reveals to us what we are in duty bound to do. [Cf. Bavinck, *Geref. Dogm.* II, pp. 246ff.; Dabney, *Syst. and Polem. Theol.*, p. 162.] At the same time we should remember that the moral law, the rule of our life, is also in a sense the embodiment of the will of God. It is an expression of His holy nature and of what this naturally requires of all moral creatures. Hence another remark must be added to the preceding.

兩者並不矛盾

2 DO NOT CONFLICT

The decretive and perceptive will of God do not conflict in the sense that in the former He does, and according to the latter He does not, take pleasure in sin; nor in the sense that according to the former He does not, and according to the latter He does, will the salvation of every individual *with a positive volition*. Even according to the decretive will God takes no pleasure in sin; and even according to the perceptive will He does not will the salvation of every individual *with a positive volition*.

## 2. 上帝主權的權能 THE SOVEREIGN POWER OF GOD

上帝的無所不能：上帝絕對是萬事的成因

經院派：上帝絕對的權能；上帝有序的權能

改革宗拒絕這種有分別的/經院派的意義

GOD’S OMNIPOTENCE: GOD IS ABSOLUTE CAUSALITY

SCHOLASTICS: ABSOLUTE POWER OF GOD; ORDERED POWER OF GOD

REFORMED REJECT THIS DISTINCTION/SCHOLASTIC SENSE

The sovereignty of God finds expression, not only in the divine will, but also in the omnipotence of God or the power to execute His will. Power in God may be called the effective energy of His nature, or *that perfection of His Being by which He is the absolute and highest causality*. It is customary to distinguish between a *potentia Dei absoluta* (absolute power of God) and a *potentia Dei ordinata* (ordered power of God). However, Reformed theology rejects this distinction in the sense in which it was understood by the Scholastics, who claimed that God by virtue of His absolute power could effect contradictions, and could even sin and annihilate Himself.

改革宗的意思：HODGE, SHEDD

絕對的權能：上帝有效地實施而沒有第二因介入

有序的權能：上帝有效地通過第二因來運作

CHARNOCK

REFORMED SENSE: HODGE, SHEDD

ABSOLUTE POWER: GOD'S EFFICIENCY EXERCISED W/O 2<sup>ND</sup> CAUSES INTERVENING;

ORDINATE POWER: GOD'S EFFICIENCY THRU OPERATION OF 2<sup>ND</sup> CAUSES

CHARNOCK

At the same time it adopts the distinction as expressing a real truth, though it does not always represent it in the same way. According to Hodge and Shedd absolute power is the divine efficiency, as exercised without the intervention of second causes; while ordinate power is the efficiency of God, as exercised by the ordered operation of second causes. [Shedd, *Dogm. Theol.* I, pp. 361f., Hodge, *Syst. Theol.* 1. Pp. 410f.] The more general view is stated by Charnock as follows; "Absolute, is that power whereby God is able to do that which He will not do, but is possible to be done; ordinate, is that power whereby God doth that which He hath decreed to do, that is, which He hath ordained or appointed to be exercised; which are not distinct powers, but one and the same power. His ordinate power is a part of His absolute; for if He had power to do everything that He could will, He might not have the power to do everything that He doth will." [*Existence and Attributes of God* II, p. 12. Cf. also Bavinck, *Geref. Dogm.* II, p. 252; Kuyper, *Dict. Dogm., De Deo* I, pp. 412f.]

伯克富的定義

BERKHOF'S DEFINITION

The *potentia ordinata* can be defined as *that perfection of God whereby He, through the mere exercise of His will, can realize whatsoever is present in His will or counsel.* The power of God in actual exercise limits itself to that which is comprehended in His eternal decree. But the actual exercise of God's power does not represent its limits. God could do more than that, if He were so minded. In that sense we can speak of the *potentia absoluta*, or absolute power, of God.

不論如何：上帝的權能不限於祂所成就的

《聖經》：上帝的權能超越祂實際所實現的

IN ANY CASE: GOD'S POWER IS NOT LIMITED IN WHAT HE ACCOMPLISHES

BIBLE: GOD'S POWER EXTENDS BEYOND WHAT IS ACTUALLY REALIZED

This position must be maintained over against those who, like Schleiermacher and Strauss, hold that God's power is limited to that which He actually accomplishes. But in our assertion of the absolute power of God it is necessary to guard against misconceptions. The Bible teaches us on the one hand that the power of God extends beyond that which is actually realized, Gen. 18:14; Jer. 32:27; Zech. 8:6; Matt. 3:9; 26:53. We cannot say, therefore, that what God does not bring to realization, is not possible for Him.

創 Gen. 18:14

耶和華豈有難成的事麼？到了日期，明年這時候，我必回到你這裡，撒拉必生一個兒子。

Is anything too hard for the Lord? I will return to you at the appointed time next year and Sarah will have a son."

## 耶 Jer. 32:27

我是耶和華，是凡有血氣者的神，豈有我難成的事麼？

"I am the Lord, the God of all mankind. Is anything too hard for me?"

## 亞 Zech. 8:6

萬軍之耶和華如此說：到那日，這事在餘剩的民眼中看為希奇，在我眼中也看為希奇麼？這是萬軍之耶和華說的。

This is what the LORD Almighty says: "It may seem marvelous to the remnant of this people at that time, but will it seem marvelous to me?" declares the LORD Almighty.

## 太 Matt. 3:9

不要自己心裡說：有亞伯拉罕為我們的祖宗。我告訴你們，神能從這些石頭中給亞伯拉罕興起子孫來。

And do not think you can say to yourselves, 'We have Abraham as our father.' I tell you that out of these stones God can raise up children for Abraham.

## 太 Matt. 26:53

你想，我不能求我父現在為我差遣十二營多天使來麼？

Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?

但上帝不會說慌、犯罪、改變、否定祂自己

**BUT GOD CANNOT LIE, SIN, CHANGE, DENY HIMSELF**

But on the other hand it also indicates that there are many things which God cannot do. He can neither lie, sin, change, nor deny Himself, Num. 23:19; I Sam. 15:29; II Tim. 2:13; Heb. 6:18; Jas. 1:13, 17.

## 民 Num. 23:19

神非人，必不致說謊，也非人子，必不致後悔。他說話豈不照著行呢？他發言豈不要成就呢？

God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?

## 撒上 I Sam. 15:29

以色列的大能者必不致說謊，也不致後悔；因為他迥非世人，決不後悔。

He who is the Glory of Israel does not lie or change his mind; for he is not a man, that he should change his mind."

## 提後 II Tim. 2:13

我們縱然失信，他仍是可信的，因為他不能背乎自己。

if we are faithless, he will remain faithful, for he cannot disown himself.

## 來 Heb. 6:18

藉這兩件不更改的事，神決不能說謊，好叫我們這逃往避難所、持定擺在我們前頭指望的人可以大得勉勵。

God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged.



**雅 Jas. 1:13, 17**

人被試探，不可說：「我是被神試探」；因為神不能被惡試探，他也不試探人。各樣美善的恩賜和各樣全備的賞賜都是從上頭來的，從眾光之父那裡降下來的；在他並沒有改變，也沒有轉動的影兒。

When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone; Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.

There is no absolute power in Him that is divorced from His perfections, and in virtue of which He can do all kinds of things which are inherently contradictory. The idea of God's omnipotence is expressed in the name *'El-Shaddai*; and the Bible speaks of it in no uncertain terms, Job. 9:12; Ps. 115:3; Jer. 32:17; Matt. 19:26; Luke 1:37; Rom. 1:20; Eph. 1:19.

**伯 Job 9:12**

他奪取，誰能阻擋？誰敢問他：你做甚麼？

If he snatches away, who can stop him? Who can say to him, 'What are you doing?'

**詩 Ps. 115:3**

然而，我們的神在天上，都隨自己的意旨行事。

Our God is in heaven; he does whatever pleases him.

**耶 Jer. 32:17**

主耶和華啊，你曾用大能和伸出來的膀臂創造天地，在你沒有難成的事。

"Ah, Sovereign Lord, you have made the heavens and the earth by your great power and outstretched arm. Nothing is too hard for you.

**太 Matt. 19:26**

耶穌看著他們，說：在人這是不能的，在神凡事都能。

Jesus looked at them and said, "With man this is impossible, but with God all things are possible."

**路 Luke 1:37**

因為，出於神的話，沒有一句不帶能力的。

For nothing is impossible with God."

**羅 Rom. 1:20**

自從造天地以來，神的永能和神性是明明可知的，雖是眼不能見，但藉著所造之物就可以曉得，叫人無可推諉。

For since the creation of the world God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made, so that men are without excuse.

**弗 Eph. 1:19**

並知道他向我們這信的人所顯的能力是何等浩大，

and his incomparably great power for us who believe. That power is like the working of his mighty strength,

God manifests His power in creation, Rom. 4:17; Isa. 44:24; in the works of providence, Heb. 1:3, and in the redemption of sinners, I Cor. 1:24; Rom. 1:16.

#### 羅 Rom. 4:17

亞伯拉罕所信的，是那叫死人復活、使無變為有的神，他在主面前作我們世人的父。如經上所記：我已經立你作多國的父。

As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed--the God who gives life to the dead and calls things that are not as though they were.

#### 賽 Isa. 44:24

從你出胎，造就你的救贖主—耶和華如此說：我—耶和華是創造萬物的，是獨自鋪張諸天、鋪開大地的。誰與我同在呢？

"This is what the LORD says-- your Redeemer, who formed you in the womb: I am the LORD, who has made all things, who alone stretched out the heavens, who spread out the earth by myself,

#### 來 Heb. 1:3

他是神榮耀所發的光輝，是神本體的真像，常用他權能的命令托住萬有。他洗淨了人的罪，就坐在高天至大者的右邊。

The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

#### 林前 I Cor. 1:24

但在那蒙召的，無論是猶太人、希利尼人，基督總為神的能力，神的智慧。

but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.

#### 羅 Rom. 1:16

我不以福音為恥；這福音本是神的大能，要救一切相信的，先是猶太人，後是希利尼人。

I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.

