

三位一體，上帝的預旨，上帝的預定  
（上帝論，第二部分）

**DOCTRINE OF THE TRINITY,  
DOCTRINE OF THE DECREES OF GOD,  
DOCTRINE OF PREDESTINATION  
(Doctrine of God, Part 2)**

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## 三位一體論 THE HOLY TRINITY

[Louis Berkhof, *Systematic Theology*, pp. 82-99.]

### A. 教會歷史中的三位一體論

#### THE DOCTRINE OF THE TRINITY IN HISTORY (pp. 82-84).

The doctrine of the Trinity has always bristled with difficulties, and therefore it is no wonder that the Church in its attempt to formulate it was repeatedly tempted to rationalize it and to give a construction of it which failed to do justice to the Scriptural data.

#### 1. 宗教改革之前。The Pre-Reformation Period.

##### a. 猶太人。Jews.

上帝是一：沒有位格之間的分別

GOD IS ONE (UNITY): DISTINCTIONS BETWEEN PERSON = RULED OUT

The Jews of Jesus' days strongly emphasized the unity of God, and this emphasis was carried over into the Christian Church. The result was that some ruled out the personal distinctions in the Godhead altogether, and that others failed to do full justice to the essential deity of the second and third persons of the Holy Trinity.

##### b. 特土良。Tertullian.

第一位用『三位一體』一詞；可是：子從屬父

FIRST TO USE TERM "TRINITY" – BUT DEFICIENT: SON = SUBORDINATE

Tertullian was the first to use the term "Trinity" and to formulate the doctrine, but his formulation was deficient, since it involved an unwarranted subordination of the Son to the Father.

##### c. 俄利根。Origen.

直說：子在本質上從屬父；聖靈從屬子

EXPLICIT: SON = SUBORDINATE TO FATHER IN ESSENCE

HOLY SPIRIT = SUBORDINATE TO SON

Origen went even farther in this direction by teaching explicitly that the Son is subordinate to the Father *in respect to essence*, and that the Holy Spirit is subordinate even to the Son. He detracted from the essential deity of these two persons in the Godhead, and furnished a steppingstone to the Arians, who ...

##### d. 亞流派。Arians.

子=父所創造的第一位；聖靈=子所創造的第一位

SON = FIRST CREATURE OF FATHER; HOLY SPIRIT = FIRST CREATURE OF SON

... denied the deity of the Son and of the Holy Spirit by representing the Son as the first creature of the Father, and the Holy Spirit as the first creature of the Son. Thus the consubstantiality of the Son and the

Holy Spirit with the Father was sacrificed, in order to preserve the unity of God; and the three persons of the Godhead were made to differ in rank. The Arians still retained a semblance of the doctrine of three persons in the Godhead, but this was sacrificed entirely by Monarchianism, ...

e. 神格唯一論。Monarchianism.

完全犧牲了上帝的三個位格：為了保存上帝的『一』，與子的神性  
耶穌僅是凡人；聖靈就是上帝的影響力

3 PERSONS IN GODHEAD = COMPLETELY SACRIFICED

IN ORDER TO MAINTAIN GOD'S UNITY, AND DEITY OF SON

JESUS = MERELY A MAN; HOLY SPIRIT = MERELY GOD'S INFLUENCE

... partly in the interest of the unity of God and partly to maintain the deity of the Son. Dynamic Monarchianism saw in Jesus but a man and in the Holy Spirit a divine influence, while ...

f. 形式主義（撒伯流主義）。Modalism.

父，子，靈＝上帝自我彰顯的三種形式

FATHER, SON, SPIRIT = 3 MODES OF MANIFESTATION ASSUMED BY GOD

... Modalistic Monarchianism regarded the Father, the Son, and the Holy Spirit, merely as three modes of manifestation successively assumed by the Godhead.

g. 基督一性論。Monophysites.

有些說法：三個上帝；例如：後期的基督一性論者

SOME = TRI-THEISTS; E.G. LATER MONOPHYSITES

On the other hand there were also some who lost sight of the unity of God to such an extent that they landed in Tritheism. Some of the later Monophysites, such as John Ascunages and John Philoponus, fell into this error.

h. 唯名主義者。Nominalists.

與基督一性論的錯誤相同：三個上帝

SAME ERROR AS MONOPHYSITES: 3 GODS

During the Middle Ages the Nominalist, Roscelinus, was accused of the same error.

i. 尼西亞會議。Council of Nicea.

第四世紀：三位一體教義成形；尼西亞會議宣告：聖子與聖父同質（325）。

The Church began to formulate its doctrine of the Trinity in the fourth century. The Council of Nicea declared the Son to be co-essential with the Father (325 A.D.), while ...

j. 君士坦丁堡會議。Council of Constantinople.

宣告聖靈是上帝（381），雖然沒有尼西亞會議那麼精準。關於三位格之間的相互關係，宣告：聖子由聖父所生，聖靈由父和子而出。東方教會的教義，由大馬色的約翰最清楚表達。

... the Council of Constantinople (381 A.D.) asserted the deity of the Holy Spirit, though not with the same precision. As to the interrelation of the three it was officially professed that the Son is generated by the Father, and that the Holy Spirit proceeds from the Father and the Son. In the East the doctrine of the Trinity found its fullest statement in the work of John of Dasmascus, and ...

k. 奧古斯丁。Augustine.

西方教會的教義，由奧古斯丁最清楚表達：著有《三位一體論》。奧古斯丁不像大馬色約翰那樣宣稱三位格之間有從屬關係。奧古斯丁的交易中完全沒有從屬觀念。

... in the west, in Augustine's great work *De Trinitate*. The former still retains an element of subordination, which is entirely eliminated by the latter.

2. 宗教改革之後。The Post-Reformation Period.

宗教改革之後，三位一體的教義並沒有新的發展。只是向前的一些錯誤教義，在宗教改革之後又再次遇到。

We have no further development of the doctrine of the Trinity, but only encounter repeatedly some of the earlier erroneous constructions of it after the Reformation.

a. 阿米念主義與路德宗的從屬主義。

Subordinationism among Arminians and Lutherans.

阿米念主義恢復了從屬主義；主要是為了維持神格的合一（一神論）。他們認為聖父有某一種的尊貴：在次序三，在尊嚴上，和在權能上都高過子與靈。英格蘭的克拉克，和路德宗的康尼斯都持類似的立場。

The Arminians, Eiscopius, Curcellaeus, and Limborgh, revived the doctrine of subordination, chiefly again, so it seems, to maintain the unity of the Godhead. They ascribed to the Father a certain pre-eminence over the other persons, *in order, dignity, and power*. A somewhat similar position was taken by Samuel Clarke in England and by the Lutheran theologian, Kahnis.

b. 形式主義種種，包括黑格爾，士萊馬赫。

Modalism: Swedenborg, Hegel, Schleiermacher

有些其他的神學家依循撒伯流的路線，教導一種形式主義；例如 Emmanuel Swendenborg，他認為永恆的“神人”透過子成為肉身（人），並透過靈行事；黑格爾認為父就是上帝本身，子就是上帝自我客體化，而聖靈就是上帝回歸自己。士萊馬赫則視三個位格僅是上帝的不同層面：父就是上帝，萬物背後的“一”；子乃是上帝透過人成為有意識的人格(coming to conscious personality)；而聖靈就是活在教會裏的上帝。



Others followed the way pointed out by Sabellius by teaching a species of Modalism, as, for instance, Emmanuel Swedenborg, who held that the eternal God-man became flesh in the Son, and operated through the Holy Spirit; Hegel, who speaks of the Father as God in Himself, of the Son as God objectifying Himself, and of the Holy Spirit as God returning unto Himself; and Schleiermacher, who regards the three persons simply as three aspects of God: the Father is God as the underlying unity of all things, the Son is God coming to conscious personality in man, and the Holy Spirit is God as living in the Church.

c. 亞流主義。蘇西尼派；自由派神學。

Arianism: Socinians; Unitarians; Liberal Theology.

The Socinians of the days of the Reformation moved along Arian lines, but even went beyond Arius, by making Christ merely a man and the Holy Spirit but a power or influence. They were the forerunners of the Unitarians and also of the liberal theologians who spoke of Jesus as a divine teacher, and identify the Holy Spirit with the immanent God.

d. 只承認三位一體在救贖計劃中的關係者。

Stuart, Alexander, Brown: Only Economic Trinity.

Finally, there were also some who, since they regarded the statement of the doctrine of an ontological Trinity as unintelligible, wanted to stop short of it and rest satisfied with the doctrine of an economic Trinity, a Trinity as revealed in the work of redemption and in human experience, as Moses Stuart, W.L. Alexander, and W.A. Brown.

e. 位格主義：三位一體論的式微。

Personalism: Decline of the Doctrine.

For a considerable time interest in the doctrine of the Trinity waned, and theological discussion centered more particularly to the personality of God.

f. 巴特與布倫納。巴特：上帝是啓示者，啓示，被啓示性。

Brunner and Barth; Barth: God as Revealer, Revelation, Revealedness.

Brunner and Barth have again called attention to its importance. The latter (Barth) placed it very much in the foreground, discussing it in connection with the doctrine of revelation, and devotes 220 pages of his Dogmatics to it. Materially, he derives the doctrine from Scripture, but formally and logically, he finds that it is involved in the simple sentence, "God speaks." He is Revealer (Father), Revelation (Son) and Revealedness (Holy Spirit). He reveals Himself, He is the Revelation, and He is also the content of the Revelation. God and His Revelation are identified. He remains God also in His revelation, absolutely free and sovereign. This view of Barth is not a species of Sabellianism, for he recognizes three persons in the Godhead. Moreover, he does not allow for any subordination. Says he: "Thus, to the same God who in unimpaired unity is Revealer, Revelation, and Revealedness, is also ascribed in unimpaired variety in Himself precisely this threefold mode of being." (*The Doctrine of the Word of God*, p. 344.)

## B. 上帝是三，又是一。

### **GOD AS TRINITY IN UNITY (pp. 84-90).**

The word "Trinity" is not quite as expressive as the Holland word "Drie-eenheid," for it may simply denote the state of being three, without any implication as to the unity of the three. It is generally understood, however, that, as a technical term in theology, it includes that idea. It goes without saying that, when we speak of the Trinity of God, we refer to a trinity in unity, and to a unity that is trinal.

#### 1. 上帝是位格，與三位一體。

##### The Personality of God and the Trinity.

上帝是位格，是有理性，道德性的存有

上帝若不是位格，則沒有真正的禱告，相交，信心，希望

我們從思想人的位格性，可以揣摩上帝的位格性

可是：人不可成為衡量上帝的位格性的標準

上帝是原本的位格，人是抄本

**GOD IS PERSON, A RATIONAL, MORAL BEING**

**IF GOD IS NOT PERSON, NO REAL PRAYER, COMMUNION, FAITH, HOPE**

**WE KNOW SOMETHING ABOUT GOD'S PERSONALITY BY CONTEMPLATING MAN'S PERSONALITY**

**BUT: MAN IS NOT STANDARD TO MEASURE GOD'S PERSONALITY**

**GOD IS ARCHETYPAL FORM OF PERSONALITY, MAN = ECTYPAL**

As stated in the preceding, the communicable attributes of God stress His personality, since they reveal Him as a rational and moral Being. His life stands out clearly before us in Scripture as a personal life; and it is, of course, of the greatest importance to maintain the personality of God, for without it there can be no religion in the real sense of the word: no prayer, no personal communion, no trustful reliance and no confident hope. Since man is created in the image of God, we learn to understand something of the personal life of God from the contemplation of personality as we know it in man. We should be careful, however, not to set up man's personality as a standard by which the personality of God must be measured. The original form of personality is not in man but in God; His is archetypal, while man's is ectypal. The latter is not identified with the former, but does contain faint traces of similarity with it.

不可說：人是有位格的，上帝是超位格的，因為：所謂超位格的，就是非位格的

應該說：人是不完全的位格，上帝是完全的位格

而最顯著的不同就是：人是一位格，上帝是三位格

在上帝的存有裏，三位格的存在是必須的

上帝不可能不以三位格存在

**DON'T SAY: MAN IS PERSONAL, GOD IS SUPER-PERSONAL,**

**BECAUSE: WHAT IS SUPER-PERSONAL IS NOT PERSONAL**

RATHER SAY: MAN IS IMPERFECT; GOD IS PERFECT PERSON  
 AND OUTSTANDING DIFF.: MAN IS ONE PERSON, GOD IS THREE PERSONS  
 AND TRI-PERSONAL EXISTENCE IS NECESSARY IN GOD'S BEING –  
 GOD CANNOT EXIST IN ANY OTHER WAY THAN IN THREE PERSONS

We should not say that man is personal, while God is super-personal (a very unfortunate term), for what is super-personal is not personal; but rather, that what appears as imperfect in man exists in infinite perfection in God. The one outstanding difference between the two is that man is uni-personal, while God is tri-personal. And this tri-personal existence is a necessity in the Divine Being, and not in any sense the result of a choice of God. He could not exist in any other than the tri-personal form.

This has been argued in various ways. It is very common to argue it from the idea of personality itself. Shedd bases his argument on the *general* self-consciousness of the triune God, as distinguished from the particular individual self-consciousness of each one of the Persons in the Godhead, for in self-consciousness the subject must know itself as an object, and also perceive that it does. This is possible in God because of His trinal existence. He says that God could not be self-contemplating, self-cognitive, and self-communing, if He were not trinal in His constitution. (*Dogm. Theol.*, I, pp. 393 f., 251 ff., 178 ff.) Bartlett presents in an interesting way a variety of considerations to prove that God is *necessarily* tri-personal. (*The Triune God, Part Two.*) The argument from personality, to prove at least a plurality in God, can be put in some such form as this: Among men the ego awakens to consciousness only by contact with the non-ego. Personality does not develop nor exist in isolation, but only in association with other persons. Hence it is not possible to conceive of personality in God apart from an association of *equal* persons in Him. His contact with His creatures would not account for His personality any more than man's contact with the animals would explain his personality. In virtue of the tri-personal existence of God there is an infinite fullness of divine life in Him. Paul speaks of this *pleroma* (fullness) of the Godhead in Eph 3:19 and Col. 1:9, 2:9. In view of the fact that there are three persons in God, it is better to say that God is personal than to speak of Him as a Person.

弗 Eph. 3:19

並知道這愛是過於人所能測度的，便叫神一切所充滿的，充滿了你們。  
 and to know this love that surpasses knowledge--that you may be filled to the measure of all the fullness of God.

西 Col. 1:9

因此，我們自從聽見的日子，也就為你們不住的禱告祈求，願你們在一切屬靈的智慧悟性上，滿心知道神的旨意；

For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding.

西 Col. 2:9

因為神本性一切的豐盛都有形有體的居住在基督裡面，

For in Christ all the fullness of the Deity lives in bodily form,

## 2. 證明三位一體教義的《聖經》經文。

### Scriptural Proof for the Doctrine of the Trinity.

The doctrine of the Trinity is very decidedly a doctrine of revelation. It is true that human reason may suggest some thoughts to substantiate the doctrine, and that men have sometimes on purely philosophical grounds abandoned the idea of a bare unity in God, and introduced the idea of living movement and self-distinction. And it is also true that Christian experience would seem to demand some such construction of the doctrine of God. At the same time it is a doctrine which we would not have known, nor have been able to maintain with any degree of confidence, on the basis of experience alone, and which is brought to our knowledge only by God's special self-revelation. Therefore it is of the utmost importance that we gather the Scriptural proofs for it.

#### a. 《舊約聖經》經文。

##### Old Testament Proofs.

Some of the early Church Fathers and even some later theologians, disregarding the progressive character of God's revelation, gave the impression that the doctrine of the Trinity was completely revealed in the Old Testament. On the other hand Socinians and Arminians were of the opinion that it was not found there at all. Both were mistaken. The Old Testament does not contain a full revelation of the Trinitarian existence of God, but does contain several indications of it. And this is exactly what might be expected. The Bible never deals with the doctrine of the Trinity as an abstract truth, but reveals the Trinitarian life in its various relations as a living reality, to a certain extent in connection with the works of creation and providence, but particularly in relation to the work of redemption. Its most fundamental revelation is a revelation given in facts rather than in words. And this revelation increases in clarity in the measure in which the redemptive work of God is more clearly revealed, as in the incarnation of the Son and the outpouring of the Holy Spirit. And the more the glorious reality of the Trinity stands out in the facts of history, the clearer the statements of the doctrine become. The fuller revelation of the Trinity in the New Testament is due to the fact that the Word became flesh, and that the Holy Spirit took up His abode in the Church.

Proof for the Trinity has sometimes been found in the distinction of Jehovah and Elohim, and also in the plural Elohim, but the former is entirely unwarranted, and the latter is, to say the least, very dubious, though Rottenberg still maintains it in his work on *De Triniteit in Israels Godsbecrip*. (pp. 19ff.) It is far more plausible that the passages in which God speaks of Himself in the plural, Gen. 1:26; 11:7, contain an indication of personal distinctions in God, though even these do not point to a trinity but only to a plurality of persons.

#### 創 Gen. 1:26

神說：我們要照著我們的形像、按著我們的樣式造人，使他們管理海裡的魚、空中的鳥、地上的牲畜，和全地，並地上所爬的一切昆蟲。

Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground."

### 創 Gen. 11:7

Still clearer indications of such personal distinctions are found in those passages which refer to the Angel of Jehovah, who is on the one hand identified with Jehovah, and on the other hand distinguished from Him, Gen. 16:7-13; 18:1-21; 19:1-28; Mal. 3:1; and also in passages in which the Word or Wisdom of God is personified, Ps. 33:4, 6; Prov. 8:12-31. In some cases more than one person is mentioned, Ps. 33:6; 45:6, 7 (comp. Heb. 1:8, 9), and in others God is the speaker, and mentions both the Messiah and the Spirit, or the Messiah is the speaker who mentions both God and the Spirit, Isa. 48:167; 61:1; 63:9, 10. Thus the Old Testament contains a clear anticipation of the fuller revelation of the Trinity in the New Testament.

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Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground."

### 創 Gen. 11:8

於是耶和華使他們從那裡分散在全地上；他們就停工，不造那城了。

So the LORD scattered them from there over all the earth, and they stopped building the city.

### 創 Gen. 16:7-13

耶和華的使者在曠野書珥路上的水泉旁遇見他，

對他說：撒萊的使女夏甲，你從那裡來？要往那裡去？夏甲說：我從我的主母撒萊面前逃出來。

耶和華的使者對他說：你回到你主母那裡，服在他手下；

又說：我必使你的後裔極其繁多，甚至不可勝數；

並說：你如今懷孕要生一個兒子，可以給他起名叫以實瑪利，因為耶和華聽見了你的苦情。（以實瑪利就是神聽見的意思）

他為人必像野驢。他的手要攻打人，人的手也要攻打他；他必住在眾弟兄的東邊。

夏甲就稱那對他說話的耶和華為看顧人的神。因而說：在這裡我也看見那看顧我的麼？

7 The angel of the LORD found Hagar near a spring in the desert; it was the spring that is beside the road to Shur. 8 And he said, "Hagar, servant of Sarai, where have you come from, and where are you going?" "I'm running away from my mistress Sarai," she answered. 9 Then the angel of the LORD told her, "Go back to your mistress and submit to her." 10 The angel added, "I will so increase your descendants that they will be too numerous to count." 11 The angel of the LORD also said to her: "You are now with child and you will have a son. You shall name him Ishmael, for the LORD has heard of your misery. 12 He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility toward all his brothers." 13 She gave this name to the LORD who spoke to her: "You are the God who sees me," for she said, "I have now seen the One who sees me."

### 創 Gen. 18:1-21

耶和華在幔利橡樹那裡向亞伯拉罕顯現出來。那時正熱，亞伯拉罕坐在帳棚門口，舉目觀看，見有三個人在對面站著。他一見，就從帳棚門口跑去迎接他們，俯伏在地，說：我主，我若在你眼前蒙恩，求你不要離開僕人往前去。

容我拿點水來，你們洗洗腳，在樹下歇息歇息。

容我拿點水來，你們洗洗腳，在樹下歇息歇息。

亞伯拉罕急忙進帳棚見撒拉，說：你速速拿三細亞細麵調和作餅。

亞伯拉罕又跑到牛群裡，牽了一隻又嫩又好的牛犢來，交給僕人，僕人急忙預備好了。

亞伯拉罕又取了奶油和奶，並預備好的牛犢來，擺在他們面前，自己在樹下站在旁邊，他們就吃了。

他們問亞伯拉罕說：你妻子撒拉在那裡？他說：在帳棚裡。

三人中有一位說：到明年這時候，我必要回到你這裡；你的妻子撒拉必生一個兒子。撒拉在那人後邊的帳棚門口也聽見了這話。

亞伯拉罕和撒拉年紀老邁，撒拉的月經已斷絕了。

撒拉心裡暗笑，說：我既已衰敗，我主也老邁，豈能有這喜事呢？

耶和華對亞伯拉罕說：撒拉為甚麼暗笑，說：我既已年老，果真能生養麼？

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。

撒拉就害怕，不承認，說：我沒有笑。那位說：不然，你實在笑了。

三人就從那裡起行，向所多瑪觀看，亞伯拉罕也與他們同行，要送他們一程。

耶和華說：我所要作的事豈可瞞著亞伯拉罕呢？

亞伯拉罕必要成為強大的國；地上的萬國都必因他得福。

我眷顧他，為要叫他吩咐他的眾子和他的眷屬遵守我的道，秉公行義，使我所應許亞伯拉罕的話都成就了。

耶和華說：所多瑪和蛾摩拉的罪惡甚重，聲聞於我。

我現在要下去，察看他們所行的，果然盡像那達到我耳中的聲音一樣麼？若是不然，我也必知道。

1 The LORD appeared to Abraham near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day. 2 Abraham looked up and saw three men standing nearby. When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground. 3 He said, "If I have found favor in your eyes, my lord, do not pass your servant by. 4 Let a little water be brought, and then you may all wash your feet and rest under this tree. 5 Let me get you something to eat, so you can be refreshed and then go on your way--now that you have come to your servant." "Very well," they answered, "do as you say." 6 So Abraham hurried into the tent to Sarah. "Quick," he said, "get three seahs of fine flour and knead it and bake some bread." 7 Then he ran to the herd and selected a choice, tender calf and gave it to a servant, who hurried to prepare it. 8 He then brought some curds and milk and the calf that had been prepared, and set these before them. While they ate, he stood near them under a tree. 9 "Where is your wife Sarah?" they asked him. "There, in the tent," he said. 10 Then the LORD said, "I will surely return to you about this time next year, and Sarah your wife will have a son." Now Sarah was listening at the entrance to the tent, which was behind him. 11 Abraham and Sarah were already old and well advanced in years, and Sarah was past the age of childbearing. 12 So Sarah laughed to herself as she thought, "After I am worn out and my master is old, will I now have this pleasure?" 13 Then the LORD said to Abraham, "Why did Sarah laugh and say, 'Will I really have a child, now that I am old?'" 14 Is anything too hard for the Lord? I will return to you at the appointed time next year and Sarah will have a son." 15 Sarah was afraid, so she lied and said, "I did not laugh." But he said, "Yes, you did laugh." 16 When the men got up to leave, they looked down toward Sodom, and Abraham walked along with them to see them on their way. 17 Then the LORD said, "Shall I hide from Abraham what I am about to do? 18 Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him. 19 For I have chosen him, so that he will direct his children and his household after him to keep the way of the LORD by doing what is right and just, so that the LORD will bring about for Abraham what he has promised him." 20 Then the LORD said, "The outcry against Sodom and Gomorrah is so great and their sin so grievous 21 that I will go down and see if what they have done is as bad as the outcry that has reached me. If not, I will know."

## 創 Gen.19:1-28

那兩個天使晚上到了所多瑪；羅得正坐在所多瑪城門口，看見他們，就起來迎接，臉伏於地下拜，

說：我主阿，請你們到僕人家裡洗洗腳，住一夜，清早起來再走。他們說：不！我們要在街上過夜。

羅得切切的請他們，他們這才進去，到他屋裡。羅得為他們預備筵席，烤無酵餅，他們就吃了。

他們還沒有躺下，所多瑪城裡各處的人，連老帶少，都來圍住那房子，

呼叫羅得說：今日晚上到你這裡來的人在那裡呢？把他們帶出來，任我們所為。

羅得出來，把門關上，到眾人那裡，

說：眾弟兄，請你們不要作這惡事。

我有兩個女兒，還是處女，容我領出來，任憑你們的心願而行；只是這兩個人既然到我舍下，不要向他們作甚麼。

眾人說：退去罷！又說：這個人來寄居，還想要作官哪！現在我們要害你比害他們更甚。眾人就向前擁擠羅得，要攻破房門。

只是那二人伸出手來，將羅得拉進屋去，把門關上，

並且使門外的人，無論老少，眼都昏迷；他們摸來摸去，總尋不著房門。

二人對羅得說：你這裡還有甚麼人麼？無論是女婿是兒女，和這城中一切屬你的人，你都要將他們從這地方帶出去。

我們要毀滅這地方；因為城內罪惡的聲音在耶和華面前甚大，耶和華差我們來，要毀滅這地方。

羅得就出去，告訴娶了(或作將要娶)他女兒的女婿們說：你們起來離開這地方，因為耶和華要毀滅這城。他女婿們卻以為他說的是戲言。

天明了，天使催逼羅得說：起來！帶著你的妻子和你在這裡的兩個女兒出去，免得你因這城裡的罪惡同被剿滅。

但羅得遲延不走。二人因為耶和華憐恤羅得，就拉著他的手和他妻子的手，並他兩個女兒的手，把他們領出來，安置在城外；

領他們出來以後，就說：逃命罷！不可回頭看，也不可在平原站住。要往山上逃跑，免得你被剿滅。

羅得對他們說：我主阿，不要如此！

你僕人已經在你眼前蒙恩；你又向我顯出莫大的慈愛，救我的性命。我不能逃到山上去，恐怕這災禍臨到我，我便死了。

看哪，這座城又小又近，容易逃到，這不是一個小的麼？求你容我逃到那裡，我的性命就得存活。

天使對他說：這事我也應允你；我不傾覆你所說的這城。

你要速速地逃到那城；因為你還沒有到那裡，我不能作甚麼。因此那城名叫瑣珥(就是小的意思)。

羅得到了瑣珥，日頭已經出來了。

當時，耶和華將硫磺與火從天上耶和華那裡降與所多瑪和蛾摩拉，把那些城和全平原，並城裡所有的居民，連地上生長的，都毀滅了。

羅得的妻子在後邊回頭一看，就變成了一根鹽柱。

亞伯拉罕清早起來，到了他從前站在耶和華面前的地方，

向所多瑪和蛾摩拉與平原的全地觀看，不料，那地方煙氣上騰，如同燒窯一般。

1 The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them and bowed down with his face to the ground. 2 "My lords," he said, "please turn aside to your servant's house. You can wash your feet and spend the night and then go on your way early in the morning." "No," they answered, "we will spend the night in the square." 3 But he insisted so strongly that they did go with him and entered his house. He prepared a meal for them, baking bread without yeast, and they ate. 4 Before they had gone to bed, all the men from every part of the city of Sodom--both young and old--surrounded the house. 5 They called to Lot, "Where are the men who came to you tonight? Bring them out to us so that we can

have sex with them." 6 Lot went outside to meet them and shut the door behind him 7 and said, "No, my friends. Don't do this wicked thing. 8 Look, I have two daughters who have never slept with a man. Let me bring them out to you, and you can do what you like with them. But don't do anything to these men, for they have come under the protection of my roof." 9 "Get out of our way," they replied. And they said, "This fellow came here as an alien, and now he wants to play the judge! We'll treat you worse than them." They kept bringing pressure on Lot and moved forward to break down the door. 10 But the men inside reached out and pulled Lot back into the house and shut the door. 11 Then they struck the men who were at the door of the house, young and old, with blindness so that they could not find the door. 12 The two men said to Lot, "Do you have anyone else here--sons-in-law, sons or daughters, or anyone else in the city who belongs to you? Get them out of here, 13 because we are going to destroy this place. The outcry to the LORD against its people is so great that he has sent us to destroy it." 14 So Lot went out and spoke to his sons-in-law, who were pledged to marry his daughters. He said, "Hurry and get out of this place, because the LORD is about to destroy the city!" But his sons-in-law thought he was joking. 15 With the coming of dawn, the angels urged Lot, saying, "Hurry! Take your wife and your two daughters who are here, or you will be swept away when the city is punished." 16 When he hesitated, the men grasped his hand and the hands of his wife and of his two daughters and led them safely out of the city, for the LORD was merciful to them. 17 As soon as they had brought them out, one of them said, "Flee for your lives! Don't look back, and don't stop anywhere in the plain! Flee to the mountains or you will be swept away!" 18 But Lot said to them, "No, my lords, please! 19 Your servant has found favor in your eyes, and you have shown great kindness to me in sparing my life. But I can't flee to the mountains; this disaster will overtake me, and I'll die. 20 Look, here is a town near enough to run to, and it is small. Let me flee to it--it is very small, isn't it? Then my life will be spared." 21 He said to him, "Very well, I will grant this request too; I will not overthrow the town you speak of. 22 But flee there quickly, because I cannot do anything until you reach it." (That is why the town was called Zoar.) 23 By the time Lot reached Zoar, the sun had risen over the land. 24 Then the LORD rained down burning sulfur on Sodom and Gomorrah--from the LORD out of the heavens. 25 Thus he overthrew those cities and the entire plain, including all those living in the cities--and also the vegetation in the land. 26 But Lot's wife looked back, and she became a pillar of salt. 27 Early the next morning Abraham got up and returned to the place where he had stood before the Lord. 28 He looked down toward Sodom and Gomorrah, toward all the land of the plain, and he saw dense smoke rising from the land, like smoke from a furnace.

### 瑪 Mal. 3:1

萬軍之耶和華說：我要差遣我的使者在我前面預備道路。你們所尋求的主必忽然進入他的殿；立約的使者，就是你們所仰慕的，快要來到。

"See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come," says the LORD Almighty.

### 詩 Ps. 33:4, 6

因為耶和華的言語正直；凡他所做的盡都誠實。

諸天藉耶和華的命而造；萬象藉他口中的氣而成。

For the word of the LORD is right and true; he is faithful in all he does.

By the word of the LORD were the heavens made, their starry host by the breath of his mouth.

### 箴 Prov. 8:12-31

我一智慧以靈明為居所，又尋得知識和謀略。

敬畏耶和華在乎恨惡邪惡；那驕傲、狂妄，並惡道，以及乖謬的口，都為我所恨惡。

我有謀略和真知識；我乃聰明，我有能力。

帝王藉我坐國位；君王藉我定公平。

王子和首領，世上一切的審判官，都是藉我掌權。

愛我的，我也愛他；懇切尋求我的，必尋得見。

豐富尊榮在我；恆久的財並公義也在我。

我的果實勝過黃金，強如精金；我的出產超乎高銀。

我在公義的道上走，在公平的路中行，

使愛我的，承受貨財，並充滿他們的府庫。

在耶和華造化的起頭，在太初創造萬物之先，就有了我。

從亙古，從太初，未有世界以前，我已被立。

沒有深淵，沒有大水的泉源，我已生出。



大山未曾奠定，小山未有之先，我已生出。  
 耶和華還沒有創造大地和田野，並世上的土質，我已生出。  
 他立高天，我在那裡；他在淵面的周圍，劃出圓圈。  
 上使穹蒼堅硬，下使淵源穩固，  
 為滄海定出界限，使水不越過他的命令，立定大地的根基。  
 那時，我在他那裡為工師，日日為他所喜愛，常常在他面前踴躍，  
 踴躍在他為人預備可住之地，也喜悅住在世人之間。

12 "I, wisdom, dwell together with prudence; I possess knowledge and discretion. 13 To fear the LORD is to hate evil; I hate pride and arrogance, evil behavior and perverse speech. 14 Counsel and sound judgment are mine; I have understanding and power. 15 By me kings reign and rulers make laws that are just; 16 by me princes govern, and all nobles who rule on earth. 17 I love those who love me, and those who seek me find me. 18 With me are riches and honor, enduring wealth and prosperity. 19 My fruit is better than fine gold; what I yield surpasses choice silver. 20 I walk in the way of righteousness, along the paths of justice, 21 bestowing wealth on those who love me and making their treasuries full. 22 "The LORD brought me forth as the first of his works, before his deeds of old; 23 I was appointed from eternity, from the beginning, before the world began. 24 When there were no oceans, I was given birth, when there were no springs abounding with water; 25 before the mountains were settled in place, before the hills, I was given birth, 26 before he made the earth or its fields or any of the dust of the world. 27 I was there when he set the heavens in place, when he marked out the horizon on the face of the deep, 28 when he established the clouds above and fixed securely the fountains of the deep, 29 when he gave the sea its boundary so the waters would not overstep his command, and when he marked out the foundations of the earth. 30 Then I was the craftsman at his side. I was filled with delight day after day, rejoicing always in his presence, 31 rejoicing in his whole world and delighting in mankind.

#### 詩 Ps. 45:6, 7

神啊，你的寶座是永永遠遠的；你的國權是正直的。  
 你喜愛公義，恨惡罪惡；所以 神—就是你的 神—用喜樂油膏你，勝過膏你的同伴。  
 Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom.  
 You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.

#### 來 Heb. 1:8, 9

論到子卻說：神阿，你的寶座是永永遠遠的；你的國權是正直的。  
 你喜愛公義，恨惡罪惡；所以神，就是你的神，用喜樂油膏你，勝過膏你的同伴；  
 But about the Son he says, "Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy."

#### 賽 Isa. 48:16

你們要就近我來聽這話：我從起頭並未曾在隱密處說話；自從有這事，我就在那裡。現在，主耶和華差遣我和他的靈來（或譯：耶和華和他的靈差遣我來）。  
 "Come near me and listen to this: "From the first announcement I have not spoken in secret; at the time it happens, I am there." And now the Sovereign LORD has sent me, with his Spirit.

#### 賽 Isa. 61:1

主耶和華的靈在我身上；因為耶和華用膏膏我，叫我傳好信息給謙卑的人（或譯：傳福音給貧窮的人），差遣我醫好傷心的人，報告被擄的得釋放，被囚的出監牢；  
 The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners,

#### 賽 Isa. 63:9, 10

他們在一切苦難中，他也同受苦難；並且他面前的使者拯救他們；他以慈愛和憐憫救贖他們；在古時的日子常保抱他們，懷護他們。

他們竟悖逆，使主的聖靈擔憂。他就轉作他們的仇敵，親自攻擊他們。

In all their distress he too was distressed, and the angel of his presence saved them. In his love and mercy he redeemed them; he lifted them up and carried them all the days of old.

Yet they rebelled and grieved his Holy Spirit. So he turned and became their enemy and he himself fought against them.

b. 《新約聖經》。

New Testament Proofs.

The New Testament carries with it a clearer revelation of the distinctions in the Godhead. If in the Old Testament Jehovah is represented as the Redeemer and Savior of His people, Job 19:25; Ps. 19:14; 78:35; 106:21; Isa. 41:14; 43:3, 11, 14; 47:4; 49:7, 26; 60:16; Jer. 14:3; 50:14; Hos.1 3:3, in the New Testament the Son of God clearly stands out in that capacity, Matt. 1:21; Luke 1:76-79; 2:17; John 4:42; Acts 5:3; Gal. 3:13, 4:5; Phil. 3:30; Tit. 2:13, 14.

伯 Job 19:25

我知道我的救贖主活著，末了必站立在地上。

I know that my Redeemer lives, and that in the end he will stand upon the earth.

詩 Ps. 19:14

耶和華—我的磐石，我的救贖主啊，願我口中的言語、心裡的意念在你面前蒙悅納。

May the words of my mouth and the meditation of my heart be pleasing in your sight, O Lord, my Rock and my Redeemer.

詩 Ps. 78:35

他們也追念 神是他們的磐石，至高的神是他們的救贖主。

They remembered that God was their Rock, that God Most High was their Redeemer.

詩 Ps. 106:21

忘了神—他們的救主；他曾在埃及行大事，

They forgot the God who saved them, who had done great things in Egypt,

賽 Isa. 41:14

你這蟲雅各和你們以色列人，不要害怕！耶和華說：我必幫助你。你的救贖主就是以色列的聖者。

Do not be afraid, O worm Jacob, O little Israel, for I myself will help you," declares the LORD, your Redeemer, the Holy One of Israel.

賽 Isa. 43:3, 11, 14

因為我是耶和華—你的 神，是以色列的聖者—你的救主；我已經使埃及作你的贖價，使古實和西巴代替你。

惟有我是耶和華；除我以外沒有救主。

耶和華—你們的救贖主、以色列的聖者如此說：因你們的緣故，我已經打發人到巴比倫去；並且我要使迦勒底人如逃民，都坐自己喜樂的船下來。

For I am the LORD, your God, the Holy One of Israel, your Savior; I give Egypt for your ransom, Cush and Seba in your stead.

I, even I, am the LORD, and apart from me there is no savior.

This is what the LORD says-- your Redeemer, the Holy One of Israel: "For your sake I will send to Babylon and bring down as fugitives all the Babylonians, in the ships in which they took pride.

#### 賽 Isa. 47:4

我們救贖主的名是萬軍之耶和華—以色列的聖者。  
Our Redeemer--the LORD Almighty is his name-- is the Holy One of Israel.

#### 賽 Isa. 49:7, 26

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。並且我必使那欺壓你的吃自己的肉，也要以自己的血喝醉，好像喝甜酒一樣。凡有血氣的必都知道我—耶和華是你的救主，是你的救贖主，是雅各的大能者。

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."

I will make your oppressors eat their own flesh; they will be drunk on their own blood, as with wine. Then all mankind will know that I, the Lord, am your Savior, your Redeemer, the Mighty One of Jacob."

#### 賽 Isa. 60:16

你也必吃萬國的奶，又吃君王的奶。你便知道我—耶和華是你的救主，是你的救贖主，雅各的大能者。

You will drink the milk of nations and be nursed at royal breasts. Then you will know that I, the Lord, am your Savior, your Redeemer, the Mighty One of Jacob.

#### 耶 Jer. 14:3

他們的貴冑打發家僮打水；他們來到水池，見沒有水，就拿著空器皿，蒙羞慚愧，抱頭而回。

The nobles send their servants for water; they go to the cisterns but find no water. They return with their jars unfilled; dismayed and despairing, they cover their heads.

#### 耶 Jer. 50:14

所有拉弓的，你們要在巴比倫的四圍擺陣，射箭攻擊他。不要愛惜箭枝，因他得罪了耶和華。

"Take up your positions around Babylon, all you who draw the bow. Shoot at her! Spare no arrows, for she has sinned against the Lord.

#### 何 Hos. 13:3

因此，他們必如早晨的雲霧，又如速散的甘露，像場上的糠秕被狂風吹去，又像煙氣騰於窗外。

Therefore they will be like the morning mist, like the early dew that disappears, like chaff swirling from a threshing floor, like smoke escaping through a window.

#### 太 Matt. 1:21

他將要生一個兒子，你要給他起名叫耶穌，因他要將自己的百姓從罪惡裡救出來。  
She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."

#### 路 Luke 1:76-79

孩子阿！你要稱為至高者的先知；因為你要行在主的在前面，預備他的道路，叫他的百姓因罪得赦，就知道救恩。  
因我們神憐憫的心腸，叫清晨的日光從高天臨到我們，要照亮坐在黑暗中死蔭裡的人，把我們的腳引到平安的路上。

76 And you, my child, will be called a prophet of the Most High; for you will go on before the Lord to prepare the way for him, 77 to give his people the knowledge of salvation through the forgiveness of their sins, 78 because of the tender mercy of our God, by which the rising sun will come to us from heaven 79 to shine on those living in darkness and in the shadow of death, to guide our feet into the path of peace."

#### 路 Luke 2:17

既然看見，就把天使論這孩子的話傳開了。

When they had seen him, they spread the word concerning what had been told them about this child,

#### 約 John 4:42

便對婦人說：「現在我們信，不是因為你的話，是我們親自聽見了，知道這真是救世主。」

They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world."

#### 徒 Acts 5:3

彼得說：亞拿尼亞！為甚麼撒但充滿了你的心，叫你欺哄聖靈，把田地的價銀私自留下幾分呢？

Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?"

#### 加 Gal. 3:13, 4:5

基督既為我們受（原文是成）了咒詛，就贖出我們脫離律法的咒詛；因為經上記著：凡掛在木頭上都是被咒詛的。

要把律法以下的人贖出來，叫我們得著兒子的名分。

Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

to redeem those under law, that we might receive the full rights of sons.

#### 多 Tit. 2:13, 14

等候所盼望的福，並等候至大的神和我們（或作：神—我們）救主耶穌基督的榮耀顯現。

他為我們捨了自己，要贖我們脫離一切罪惡，又潔淨我們，特作自己的子民，熱心為善。

while we wait for the blessed hope--the glorious appearing of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

And if the Old Testament it is Jehovah that dwells among Israel and in the hearts of those that fear him, Ps. 74:2; 135:21; Isa. 8:18; 57:15; Ezek. 43:7-9; Joel 3:17, 21; Zech. 2:10, 11, in the New Testament it is the Holy Spirit that dwells in the Church, Acts 2:4; Rom. 8:9, 11; I Cor. 3:16; Gal. 4:6; Eph. 2:22; Jas. 4:5.

**詩 Ps. 74:2**

求你記念你古時所得來的會眾，就是你所贖；作你產業支派的，並記念你向來所居住的錫安山。

Remember the people you purchased of old, the tribe of your inheritance, whom you redeemed-- Mount Zion, where you dwell.

**詩 Ps. 135:21**

住在耶路撒冷的，耶和華該從錫安受稱頌。你們要讚美耶和華！

Praise be to the LORD from Zion, to him who dwells in Jerusalem. Praise the Lord.

**賽 Isa. 8:18**

看哪，我與耶和華所給我的兒女，就是從住在錫安山萬軍之耶和華來的，在以色列中作為預兆和奇蹟。

Here am I, and the children the LORD has given me. We are signs and symbols in Israel from the LORD Almighty, who dwells on Mount Zion.

**賽 Isa. 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.

**結 Ezek. 43:7-9**

他對我說：人子啊，這是我寶座之地，是我腳掌所踏之地。我要在這裡住，在以色列人中直到永遠。以色列家和他們的君王必不再玷污我的聖名，就是行邪淫、在錫安的高處葬埋他們君王的屍首，

使他們的門檻挨近我的門檻，他們的門框挨近我的門框；他們與我中間僅隔一牆，並且行可憎的事，玷污了我的聖名，所以我發怒滅絕他們。

現在他們當從我面前遠除邪淫和他們君王的屍首，我就住在他們中間直到永遠。

7 He said: "Son of man, this is the place of my throne and the place for the soles of my feet. This is where I will live among the Israelites forever. The house of Israel will never again defile my holy name--neither they nor their kings--by their prostitution and the lifeless idols of their kings at their high places. 8 When they placed their threshold next to my threshold and their doorposts beside my doorposts, with only a wall between me and them, they defiled my holy name by their detestable practices. So I destroyed them in my anger. 9 Now let them put away from me their prostitution and the lifeless idols of their kings, and I will live among them forever.

**珥 Joel 3:17, 21**

你們就知道我是耶和華—你們的神，且又住在錫安—我的聖山。那時，耶路撒冷必成為聖；外邦人不再從其中經過。

我未曾報復（或譯：洗除；下同）流血的罪，現在我要報復，因為耶和華住在錫安。

"Then you will know that I, the LORD your God, dwell in Zion, my holy hill. Jerusalem will be holy; never again will foreigners invade her.

Their bloodguilt, which I have not pardoned, I will pardon." THE LORD DWELLS IN ZION!

**撒迦利亞 Zech. 2:10, 11**

錫安城啊，應當歡樂歌唱，因為我來要住在你中間。這是耶和華說的。

那時，必有許多國歸附耶和華，作他（原文是我）的子民。他（原文是我）要住在你們中間，你就知道萬軍之耶和華差遣我到你那裡去了。

"Shout and be glad, O Daughter of Zion. For I am coming, and I will live among you," declares the Lord.

"Many nations will be joined with the LORD in that day and will become my people. I will live among you and you will know that the LORD Almighty has sent me to you.

#### 徒 Acts 2:4

他們就都被聖靈充滿，按著聖靈所賜的口才說起別國的話來。

All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

#### 羅 Rom. 8:9, 11

如果神的靈住在你們心裡，你們就不屬肉體，乃屬聖靈了。人若沒有基督的靈，就不是屬基督的。

然而，叫耶穌從死裡復活者的靈若住在你們心裡，那叫基督耶穌從死裡復活的，也必藉著住在你們心裡的聖靈，使你們必死的身體又活過來。

You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ.

And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.

#### 林前 I Cor. 3:16

豈不知你們是神的殿，神的靈住在你們裡頭麼？

Don't you know that you yourselves are God's temple and that God's Spirit lives in you?

#### 加 Gal. 4:6

你們既為兒子，神就差他兒子的靈進入你們（原文作我們）的心，呼叫：阿爸！父！

Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "'Abba", Father."

#### 弗 Eph. 2:22

你們也靠他同被建造，成為神藉著聖靈居住的所在。

And in him you too are being built together to become a dwelling in which God lives by his Spirit.

#### 雅 Jas. 4:5

你們想經上所說是徒然的麼？神所賜、住在我們裡面的靈，是戀愛至於嫉妒麼？

Or do you think Scripture says without reason that the spirit he caused to live in us envies intensely?

The New Testament offers the clear revelation of God sending His Son into the world, John 3:16; Gal. 4:4; Heb. 1:6; I John 4:9; and of both the Father and the Son, sending the Spirit, John 14:26; 15:26; 16:7; Gal. 4:6.

#### 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.

#### 加 Gal. 4:4

及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，  
But when the time had fully come, God sent his Son, born of a woman, born under law,

來 **Heb. 1:6**

再者，神使長子到世上來的時候（或作：神再使長子到世上來的時候），就說：神的使者都要拜他。

And again, when God brings his firstborn into the world, he says, "Let all God's angels worship him."

約壹 **John 4:9**

神差他獨生子到世間來，使我們藉著他得生，神愛我們的心在此就顯明了。

This is how God showed his love among us: He sent his one and only Son into the world that we might live through him.

約 **John 14:26**

但保惠師，就是父因我的名所要差來的聖靈，他要將一切的事指教你們，並且要叫你們想起我對你們所說的一切話。

But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

約 **John 15:26**

但我要從父那裡差保惠師來，就是從父出來真理的聖靈；他來了，就要為我作見證。

"When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.

約 **John 16:7**

然而，我將真情告訴你們，我去是與你們有益的；我若不去，保惠師就不到你們這裡來；我若去，就差他來。

But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.

加 **Gal. 4:6**

你們既為兒子，神就差他兒子的靈進入你們（原文作我們）的心，呼叫：阿爸！父！

Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "'Abba", Father."

We find the Father addressing the Son, Mark 1:11; Luke 3:22; the Son communing with the Father, Matt. 11:25, 26; 26:39; John 11:41; 12:27, 28, and the Holy Spirit praying to God in the hearts of believers, Rom. 8:26.

可 **Mark 1:11**

又有聲音從天上來，說：你是我的愛子，我喜悅你。

And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."

路 **Luke 3:22**

聖靈降臨在他身上，形狀彷彿鴿子；又有聲音從天上來，說：你是我的愛子，我喜悅你。

and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."

#### 太 Matt. 11:25, 26

那時，耶穌說：父阿，天地的主，我感謝你！因為你將這些事向聰明通達人就藏起來，向嬰孩就顯出來。

父阿，是的，因為你的美意本是如此。

At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children.

Yes, Father, for this was your good pleasure.

#### 太 Matt. 26:39

他就稍往前走，俯伏在地，禱告說：我父阿，倘若可行，求你叫這杯離開我。然而，不要照我的意思，只要照你的意思。

Going a little farther, he fell with his face to the ground and prayed, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will."

#### 約 John 11:41

他們就把石頭挪開。耶穌舉目望天，說：父阿，我感謝你，因為你已經聽我。

So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me.

#### 約 John 12:27, 28

我現在心裡憂愁，我說甚麼才好呢？父阿，救我脫離這時候；但我原是為這時候來的。

父阿，願你榮耀你的名！當時就有聲音從天上來，說：我已經榮耀了我的名，還要再榮耀。

"Now my heart is troubled, and what shall I say? 'Father, save me from this hour'? No, it was for this very reason I came to this hour. Father, glorify your name!" Then a voice came from heaven, "I have glorified it, and will glorify it again."

#### 羅 Rom. 8:26

況且我們的軟弱有聖靈幫助，我們本不曉得當怎樣禱告，只是聖靈親自用說不出來的歎息替我們禱告。

In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express.

Thus the separate persons of the Trinity are made to stand out clearly before our minds. At the baptism of the Son the Father speaks from heaven, and the Holy Spirit descends in the form of a dove, Matt. 3:16, 17. In the great commission Jesus mentions the three persons: "... baptizing them into the name of the Father and of the Son and of the Holy Spirit," Matt. 28:19. They are also named alongside of each other in I Cor. 12:4-6; II Cor. 13:14; and I Peter 1:2. The only passage speaking of tri-unity is I John 5:7 (Auth. Ver.), but this is of doubtful genuineness, and is therefore eliminated from the latest critical editions of the New Testament.

#### 太 Matt. 3:16, 17

耶穌受了洗，隨即從水裡上來。天忽然為他開了，他就看見神的靈彷彿鴿子降下，落在他身上。



從天上有聲音說：這是我的愛子，我所喜悅的。

As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him.

And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

#### 太 Matt. 28:19

所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗（或作：給他們施洗，歸於父、子、聖靈的名）。

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

#### 林前 I Cor. 12:4-6

恩賜原有分別，聖靈卻是一位。

職事也有分別，主卻是一位。

功用也有分別，神卻是一位，在眾人裡面運行一切的事。

There are different kinds of gifts, but the same Spirit.

There are different kinds of service, but the same Lord.

There are different kinds of working, but the same God works all of them in all men.

#### 林後 II Cor. 13:14

願主耶穌基督的恩惠、神的慈愛、聖靈的感動，常與你們眾人同在！

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

#### 前 I Peter 1:2

就是照父神的先見被揀選，藉著聖靈得成聖潔，以致順服耶穌基督，又蒙他血所灑的人。願恩惠、平安多多的加給你們。

who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance.

#### 約壹 I John 5:7

並且有聖靈作見證，因為聖靈就是真理。

For there are three that testify:

### 3. 三位一體的教義。

#### Statement of the Doctrine of the Trinity.

The doctrine of the Trinity can best be discussed briefly in connection with various propositions, which constitute an epitome of the faith of the Church on this point.

#### a. 上帝的存有裡，只有一個不可分割的本質。

There is in the Divine Being but one indivisible essence (*ousia, essentia*).

God is one in His essential being or constitutional nature. Some of the early Church Fathers used the term "*substantia*" as synonymous with "essentia," but later writers avoided this use of it in view of the fact that in the Latin Church "*substantia*" was used as a rendering of "*hupostasis*" as well as of "*ousia*," and was therefore ambiguous. At present the two terms "substance" and "essence" are

often used interchangeably. There is no objection to this, provided we bear in mind that they have slightly different connotations. Shedd distinguishes them as follows; "Essence is from *esse*, to be, and denotes energetic being. Substance is from *substare*, and denotes the latent possibility of being. ... The term essence describes God as a sum-total of infinite perfections; the term substance describes Him as the underlying ground of infinite activities. The first is, comparatively, an active word; the last, a passive. The first is, comparatively, a spiritual, the last a material term. We speak of material substance rather than of "material essence." (*Dogm. Theol.*, I, p. 271.) Since the unity of God was already discussed in the preceding, it is not necessary to dwell on it in detail in the present connection. This proposition respecting the unity of God is based on such passages as Deut. 6:4; Jas. 2:19, on the self-existence and immutability of God, and on the fact that He is identified with His perfections as when He is called life, light, truth, righteousness, and so on.

申 Deut. 6:4

以色列阿，你要聽！耶和華—我們 神是獨一的主。

Hear, O Israel: The LORD our God, the LORD is one.

雅 Jas. 2:19

你信神只有一位，你信的不錯；鬼魔也信，卻是戰驚。

You believe that there is one God. Good! Even the demons believe that--and shudder.

b. 在這上帝的本質裡，有三個位格，各有他的生存形態：聖父，聖子，聖靈。

In this one Divine Being there are three Persons or individual subsistences, Father, Son, and Holy Spirit.

This is proved by the various passages referred to as substantiating the doctrine of the Trinity. To denote these distinctions in the Godhead, Greek writers generally employed the term *hypostasis*, while Latin authors used the term *persona*, and sometimes *substantia*. Because the former was apt to be misleading and the latter was ambiguous, the Schoolmen coined the word *subsistentia*. The variety of the terms used points to the fact that their inadequacy was always felt. It is generally admitted that the word "person" is but an imperfect expression of the idea. In common parlance it denotes a separate rational and moral individual, possessed of self-consciousness, and conscious of his identity amid all changes. Experience teaches that where you have a person, you also have a distinct individual essence. Every person is a distinct and separate individual, in whom human nature is individualized. But in God there are no three individuals alongside of, and separate from, one another, but only personal self-distinctions within the Divine essence, which is not only generically, but also numerically, one. Consequently many preferred to speak of the three hypostases in God, three different modes, not of manifestation, as Sabellius taught, *but of existence or subsistence*. Thus Calvin says: "By person, I mean a subsistence in the Divine essence, – a subsistence which, while related to the other two, is distinguished from them by incommunicable properties." (*Inst.* I, XIII, 6.) This is perfectly permissible and may ward off misunderstanding, but should not cause us to lose sight of the fact that the self-distinctions in the Divine Being imply an "I" and "Thou" and "He," in the Being of God, which assume personal relations to one another. Matt. 3:16; 4:1; John 1:18; 3:16; 5:20-22; 14:26; 15:26; 16:13-15.

### 太 Matt. 3:16, 17

耶穌受了洗，隨即從水裡上來。天忽然為他開了，他就看見神的靈彷彿鴿子降下，落在他身上。

從天上有聲音說：這是我的愛子，我所喜悅的。

As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him.

And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

### 太 Matt. 28:19

所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗（或作：給他們施洗，歸於父、子、聖靈的名）。

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功用也有分別，神卻是一位，在眾人裡面運行一切的事。

There are different kinds of gifts, but the same Spirit.

There are different kinds of service, but the same Lord.

There are different kinds of working, but the same God works all of them in all men.

### 林後 II Cor. 13:14

願主耶穌基督的恩惠、神的慈愛、聖靈的感動，常與你們眾人同在！

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

### 前 I Peter 1:2

就是照父神的先見被揀選，藉著聖靈得成聖潔，以致順服耶穌基督，又蒙他血所灑的人。願恩惠、平安多多的加給你們。

who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance.

### 約壹 I John 5:7

並且有聖靈作見證，因為聖靈就是真理。

For there are three that testify:

- c. 上帝完整的，不可分割的本質，都屬於每一個位格。

The whole undivided essence of God belongs equally to each of the three persons.

This means that the divine essence is not divided among the three persons, but is wholly with all its perfection in each one of the persons, so that they have a numerical unity of essence. The divine nature is distinguished from the human nature in that it can subsist *wholly* and *indivisibly* in more than one person. While three persons among them have only a *specific* unity of nature or essence, that is, share in the same kind of nature or essence, the persons in the Godhead have a *numerical* unity of essence, that is, possess the identical essence. Human nature or essence may be regarded as a species, of which each man has an individual part, so that there is a *specific* (from species) unity; but the divine

nature is indivisible and therefore identical in the persons of the Godhead. It is numerically one and the same, and therefore the unity of the essence in the persons is a numerical unity. From this it follows that the divine essence is not an independent existence alongside of the three persons. It has no existence outside of and apart from the three persons. If it did, there would be no true unity, but a division that would lead to tetratheism. The personal distinction is one within the divine essence. This has, as it is usually termed, three modes of subsistence. Another conclusion which follows from the preceding, is that there can be no subordination *as to essential being* of the one person of the Godhead to the other, and therefore no difference in personal dignity. This must be maintained over against the subordinationism of Origen and other early Church Fathers, and the Arminians, and of Clarke and other Anglican theologians. The only subordination of which we can speak, is a subordination in respect to order and relationship. It is especially when we reflect on the relation of the three persons to the divine essence that all analogies fail us and we become deeply conscious of the fact that the Trinity is a mystery far beyond our comprehension. It is the incomprehensible glory of the Godhead. Just as human nature is too rich and too full to be embodied in a single individual, and comes to its adequate expression only in humanity as a whole so the divine Being unfolds itself in its fullness only in its three fold subsistence of Father, Son, and Holy Spirit.

- d. 上帝存有裡的三個位格，他們的生存形態和運作，是有肯定的秩序的。

The subsistence and operation of the three persons in the divine Being is marked by a certain definite order.

There is a certain order in the ontological Trinity. In personal subsistence the Father is first, the Son second, and the Holy Spirit third. It need hardly be said that this order does not pertain to any priority of time or of essential dignity, but only to the logical order of derivation. The Father is neither begotten by, nor proceeds from any other person; the Son is eternally begotten of the Father, and the Spirit proceeds from the Father and the Son from all eternity. Generation and procession take place within the Divine Being, and imply a certain subordination as to the manner of personal subsistence, but no subordination as far as the possession of the divine essence is concerned. This ontological Trinity and its inherent order is the metaphysical basis of the economic Trinity. It is but natural, therefore, that the order existing in the essential Trinity should be reflected in the *opera ad extra* that are more particularly ascribed to each one of the persons. Scripture clearly indicates this order in the so-called *praepositiones distinctionales*, *ek*, *dia*, and *en*, which are used in expressing the idea that all things are out of the Father, through the Son, and in the Holy Spirit.

- e. 每一個位格有自己獨特的一些位格屬性，與其他兩位有別。

There are certain personal attributes by which the three persons are distinguished.

These are also called *opera ad intra*, because they are works within the Divine Being, which do not terminate on the creature. They are personal operations, which are not performed by the three persons jointly and which are incommunicable. Generation is an act of the Father only; filiation belongs to the Son exclusively; and procession can only be ascribed to the Holy Spirit. *As opera ad intra* these works are distinguished from the *opera ad extra*, or those activities and effects by which the Trinity is manifested outwardly. These are never works of one person exclusively, but always works of the Divine

Being as a whole. At the same time it is true that in the economical order of God's works some of the *opera ad extra* are ascribed more particularly to one person, and some more especially to another. Though they are all works of the three persons jointly, creation is ascribed primarily to the Father, redemption to the Son, and sanctification to the Holy Spirit. This order in the divine operations point back to the essential order in God and forms the basis for what is generally known as the economic Trinity.

f. 教會承認，三位一體的交易是超乎人的理解的奧秘。

The Church confesses the Trinity to be a mystery beyond the comprehension of man.

The Trinity is a mystery, not merely in the Biblical sense that it is a truth, which was formerly hidden but is now revealed; but in the sense that man cannot comprehend it and make it intelligible. It is intelligible in some of its relations and modes of manifestation, but unintelligible in its essential nature. The many efforts that were made to explain the mystery were speculative rather than theological. They invariably resulted in the development of tritheistic or modalistic conceptions of God, in the denial of either the unity of the divine essence or the reality of the personal distinctions within the essence. The real difficulty lies in the relation in which the persons in the Godhead stand to the divine essence and to one another; and this is a difficulty which the Church cannot remove, but only try to reduce to its proper proportion by a proper definition of terms. It has never tried to explain the mystery of the Trinity, but only sought to formulate the doctrine of the Trinity in such a manner that the errors which endangered it were warded off.

4. 一些曾經提出的比較（比喻）。

Various Analogies Suggested to Shed Light on the Subject.

From the very earliest time of the Christian era attempts were made to shed light on the trinitarian Being of God, on the trinity in unity and the unity in trinity, by analogies drawn from several sources. While these are all defective, it cannot be denied that they were of some value in the trinitarian discussion. This applies particularly to those derived from the constitutional nature, or from the psychology, of man. In view of the fact that man was created in the image of God, it is but natural to assume that, if there were some traces of the Trinitarian life in the creature, the clearest of these will be found in man.

a. 從死物，和植物。

Analogies From Inanimate Nature and Plant Life.

Some of these illustrations or analogies were taken from inanimate nature or from plant life, as the water of the fountain, the creek, and the river, or of the rising mist, the cloud, and the rain, or in the form of rain, snow, and ice; and as the tree with its root, trunk, and branches. These and all similar illustrations are very defective. The idea of personality is, of course, entirely wanting; and while they do furnish examples of a common nature or substance, they are not examples of a common essence which is present, not merely in part, but in its entirety, in each of its constituent parts or forms.

b. 從人的生命。

Analogies From the Life of Man.

Others of great importance were drawn from the life of man, particularly from the constitution and the processes of the human mind. These were considered to be of special significance, because man is the image-bearer of God. To this class belong the psychological unity of the intellect, the affections, and the will (Augustine); the logical unity of thesis, antithesis, and synthesis (Hegel); and the metaphysical unity of subject, object, and subject-object (Olshausen, Shedd). In all of these we do have a certain trinity in unity, but no tri-personality in unity of substance.

c. 愛的本質。

The Nature of Love.

Attention has also been called to the nature of love, which presupposes a subject and an object, and calls for the union of these two, so that, when love has its perfect work, three elements are included. But it is easy to see that this analogy is faulty, since it co-ordinates two persons and a relationship. It does not illustrate a tri-personality at all. Moreover, it only refers to a quality and not at all to a substance possessed in common by the subject and the object.

**c. 三個位格的每一位。**

**THE THREE PERSONS CONSIDERED SEPARATELY (pp. 90-98).**

1. 聖父，三位一體中的第一位格。

The Father or the First Person in the Trinity.

a. “父”指上帝。The name “Father” as applied to God.

This name is not always used of God in the same sense in Scripture.

(1) Sometimes it is applied to the Triune God as the origin of all created things, I Cor. 8:6; Eph. 3:15; Heb. 12:9; Jas. 1:17. While in these cases the name applies to the triune God, it does refer more particularly to the first person, to whom the work of creation is more especially ascribed in Scripture.

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

再者，我們曾有生身的父管教我們，我們尚且敬重他，何況萬靈的父，我們豈不更當順

服他得生麼？

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 1:17**

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.

(2) The name is also ascribed to the triune God to express the theocratic relation in which He stands to Israel as His Old Testament people, Deut. 32:6; Isa. 63:16; 64:8; Jer. 3:4; Mal. 1:6; 2:10.

**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?

**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**

從今以後，你豈不向我呼叫說：我父啊，你是我幼年的恩主。

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

**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?

(3) In the New Testament the name is generally used to designate the triune god as the Father in an ethical sense of all His spiritual children, Matt. 5:45; 6:6-15; Rom. 8:16; I John 3:1.

#### 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. 6:6-15

你禱告的時候，要進你的內屋，關上門，禱告你在暗中的父；你父在暗中察看，必然報答你。

你們禱告，不可像外邦人，用許多重複話，他們以為話多了必蒙垂聽。

你們不可效法他們；因為你們沒有祈求以先，你們所需用的，你們的父早已知道了。

所以，你們禱告要這樣說：我們在天上的父：願人都尊你的名為聖。

願你的國降臨；願你的旨意行在地上，如同行在天上。

我們日用的飲食，今日賜給我們。

免我們的債，如同我們免了人的債。

不叫我們遇見試探；救我們脫離兇惡（或作：脫離惡者）。因為國度、權柄、榮耀，全是你的，直到永遠。阿們（有古卷沒有因為... 阿們等字）！

你們饒恕人的過犯，你們的天父也必饒恕你們的過犯；

你們不饒恕人的過犯，你們的天父也必不饒恕你們的過犯。

6 But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. 7 And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. 8 Do not be like them, for your Father knows what you need before you ask him. 9 "This, then, is how you should pray: "Our Father in heaven, hallowed be your name, 10 your kingdom come, your will be done on earth as it is in heaven. 11 Give us today our daily bread. 12 Forgive us our debts, as we also have forgiven our debtors. 13 And lead us not into temptation, but deliver us from the evil one. ' 14 For if you forgive men when they sin against you, your heavenly Father will also forgive you. 15 But if you do not forgive men their sins, your Father will not forgive your sins.

#### 羅 Rom. 8:16

聖靈與我們的心同證我們是神的兒女；

The Spirit himself testifies with our spirit that we are God's children.

#### 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.

(4) In an entirely different sense, however, the name is applied to the first person of the Trinity in His relation to the second person, John 1:14, 18; 5:17-26; 8:54; 14:12, 13. The first person is the Father of the second in a metaphysical sense. This is the original fatherhood of God, of which all earthly fatherhood is but a faint reflection.



### 約 John 1:14, 18

道成了肉身，住在我們中間，充充滿滿的有恩典有真理。我們也見過他的榮光，正是父獨生子的榮光。

從來沒有人看見神，只有在父懷裡的獨生子將他表明出來。

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

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

### 約 John 5:17-26

耶穌就對他們說：我父做事直到如今，我也做事。

所以猶太人越發想要殺他；因他不但犯了安息日，並且稱神為他的父，將自己和神當作平等。

耶穌對他們說：我實實在在的告訴你們，子憑著自己不能做甚麼，惟有看見父所做的，子才能做；父所做的一切事，子也照樣做。

父愛子，將自己所做的一切事指給他看，還要將比這更大的事指給他看，叫你們希奇。

父怎樣叫死人起來，使他們活著，子也照樣隨自己的意思使人活著。

父不審判甚麼人，乃將審判的事全交與子，

叫人都尊敬子如同尊敬父一樣。不尊敬子的，就是不尊敬差子來的父。

我實實在在的告訴你們，那聽我話、又信差我來者的，就有永生；不至於定罪，是已經出死入生了。

我實實在在的告訴你們，時候將到，現在就是了，死人要聽見神兒子的聲音，聽見的人就要活了。

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，

17 Jesus said to them, "My Father is always at his work to this very day, and I, too, am working." 18 For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God. 19 Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. 20 For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these. 21 For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. 22 Moreover, the Father judges no one, but has entrusted all judgment to the Son, 23 that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him. 24 "I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life. 25 I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. 26 For as the Father has life in himself, so he has granted the Son to have life in himself.

### 約 John 8:54

耶穌回答說：我若榮耀自己，我的榮耀就算不得甚麼；榮耀我的乃是我的父，就是你們所說是你們的神。

Jesus replied, "If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me.

### 約 John 14:12, 13

我實實在在的告訴你們，我所做的事，信我的人也要做，並且要做比這更大的事，因為我往父那裡去。

你們奉我的名無論求甚麼，我必成就，叫父因兒子得榮耀。

12 I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father. 13 And I will do whatever you ask in my name, so that the Son may bring glory to the Father.

## b. 父的特點。

The distinctive property of the Father.

The personal property of the Father is, negatively speaking, that He is not begotten or unbegotten, and positively speaking, the generation of the Son and the spiration of the Spirit. It is true that spiration is also a work of the Son, but in Him it is not combined with generation. Strictly speaking, the only work that is peculiar to the Father exclusively is that of active generation.

## c. 父的獨特工作。

The *opera ad extra* ascribed more particularly to the Father.

All the *opera ad extra* of God are works of the triune God, but in some of these works the Father is evidently in the foreground, such as: (1) Designing the work of redemption, including election, of which the Son was Himself an object, Ps. 2:7-9; 40:6-9; Isa. 53:10; Matt. 12:32; Eph. 1:3-6. (2) The works of creation and providence, especially in their initial stages, I Cor. 8:6; Eph. 2:9. (3) The work of representing the Trinity in the Counsel of Redemption, as the holy and righteous Being, whose right was violated, Ps. 2:7-9; 40:6-9; John 6:37, 38; 17:4-7.

## 詩 Ps. 2:7-9

受膏者說：我要傳聖旨。耶和華曾對我說：你是我的兒子，我今日生你。

你求我，我就將列國賜你為基業，將地極賜你為田產。

你必用鐵杖打破他們；你必將他們如同窯匠的瓦器摔碎。

7 I will proclaim the decree of the Lord: He said to me, "You are my Son; today I have become your Father. 8 Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. 9 You will rule them with an iron scepter; you will dash them to pieces like pottery."

## 詩 Ps. 40:6-9

祭物和禮物，你不喜悅；你已經開通我的耳朵。燔祭和贖罪祭非你所要。

那時我說：看哪，我來了！我的事在經卷上已經記載了。

我的神啊，我樂意照你的旨意行；你的律法在我心裡。

我在大會中宣傳公義的佳音；我必不止住我的嘴唇。耶和華啊，這是你所知道的。

6 Sacrifice and offering you did not desire, but my ears you have pierced; burnt offerings and sin offerings you did not require. 7 Then I said, "Here I am, I have come-- it is written about me in the scroll. 8 I desire to do your will, O my God; your law is within my heart." 9 I proclaim righteousness in the great assembly; I do not seal my lips, as you know, O Lord.

## 賽 Isa. 53:10

耶和華卻定意（或譯：喜悅）將他壓傷，使他受痛苦。耶和華以他為贖罪祭（或譯：他獻本身為贖罪祭）。他必看見後裔，並且延長年日。耶和華所喜悅的事必在他手中亨通。

Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.

## 太 Matt. 12:32

凡說話干犯人子的，還可得赦免；惟獨說話干犯聖靈的，今世來世總不得赦免。

Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

### 弗 Eph. 1:3-6

願頌讚歸與我們主耶穌基督的父神！他在基督裡曾賜給我們天上各樣屬靈的福氣：就如神從創立世界以前，在基督裡揀選了我們，使我們在他面前成為聖潔，無有瑕疵；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，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。

3 Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. 4 For he chose us in him before the creation of the world to be holy and blameless in his sight. In love 5 he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will-- 6 to the praise of his glorious grace, which he has freely given us in the One he loves.

### 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. 2:9

也不是出於行為，免得有人自誇。

not by works, so that no one can boast.

### 詩 Ps. 2:7-9

受膏者說：我要傳聖旨。耶和華曾對我說：你是我的兒子，我今日生你。

你求我，我就將列國賜你為基業，將地極賜你為田產。

你必用鐵杖打破他們；你必將他們如同窯匠的瓦器摔碎。

7 I will proclaim the decree of the Lord: He said to me, "You are my Son; today I have become your Father. 8 Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. 9 You will rule them with an iron scepter; you will dash them to pieces like pottery."

### 詩 Ps. 40:6-9

祭物和禮物，你不喜悅；你已經開通我的耳朵。燔祭和贖罪祭非你所要。

那時我說：看哪，我來了！我的事在經卷上已經記載了。

我的神啊，我樂意照你的旨意行；你的律法在我心裡。

我在大會中宣傳公義的佳音；我必不止住我的嘴唇。耶和華啊，這是你所知道的。

6 Sacrifice and offering you did not desire, but my ears you have pierced; burnt offerings and sin offerings you did not require. 7 Then I said, "Here I am, I have come-- it is written about me in the scroll. 8 I desire to do your will, O my God; your law is within my heart." 9 I proclaim righteousness in the great assembly; I do not seal my lips, as you know, O Lord.

### 約 John 6:37, 38

凡父所賜給我的人必到我這裡來；到我這裡來的，我總不丟棄他。

因為我從天上降下來，不是要按自己的意思行，乃是要按那差我來者的意思行。

All that the Father gives me will come to me, and whoever comes to me I will never drive away.

For I have come down from heaven not to do my will but to do the will of him who sent me.

### 約 John 17:4-7

我在地上已經榮耀你，你所託付我的事，我已成全了。

父阿，現在求你使我同你享榮耀，就是未有世界以先，我同你所有的榮耀。  
你從世上賜給我的人，我已將你的名顯明與他們。他們本是你的，你將他們賜給我，他們也遵守了你的道。

如今他們知道，凡你所賜給我的，都是從你那裡來的；

4 I have brought you glory on earth by completing the work you gave me to do.

5 And now, Father, glorify me in your presence with the glory I had with you before the world began. 6 "I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. 7 Now they know that everything you have given me comes from you.

## 2. 聖子，三位一體中的第二位格。

### The Son or the Second Person in the Trinity.

#### a. “子”指第二位格。

The name “Son” as applied to the second person.

The second person in the Trinity is called “Son” or “Son of God” in more than one sense of the word.

#### (1) 從形而上學的意義來看。

In a metaphysical sense.

This must be maintained over against Socinians and Unitarians, who reject the idea of a tri-personal Godhead, see in Jesus a mere man, and regard the name “Son of God” as applied to Him primarily as an honorary title conferred upon Him. It is quite evident that Jesus Christ is represented as the Son of God in Scripture, irrespective of His position and work as Mediator.

(a) He is spoken of as the Son of God from a pre-incarnation standpoint, for instance in John 1:14, 18; Gal. 4:4.

#### 約 John 1:14, 18

道成了肉身，住在我們中間，充充滿滿的有恩典有真理。我們也見過他的榮光，正是父獨生子的榮光。

從來沒有人看見神，只有在父懷裡的獨生子將他表明出來。

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

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

#### 加 Gal. 4:4

及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，

But when the time had fully come, God sent his Son, born of a woman, born under law,

(b) He is called the “only-begotten” Son of God or of the Father, a term that would not apply to Him, if he were the Son of God only in an official or in an ethical sense, John 1:14, 18; 3:16, 18; I John 4:9. Compare II Sam. 7:14; Job 2:1; Ps. 2:7; Luke 3:38; John 1:12.

#### 約 John 1:14, 18

道成了肉身，住在我們中間，充充滿滿的有恩典有真理。我們也見過他的榮光，正是父獨生子的榮光。

從來沒有人看見神，只有在父懷裡的獨生子將他表明出來。

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

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

### 約 John 3:16, 18

「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。

信他的人，不被定罪；不信的人，罪已經定了，因為他不信神獨生子的名。

"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.

Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.

### 約壹 I John 4:9

神差他獨生子到世間來，使我們藉著他得生，神愛我們的心在此就顯明了。

This is how God showed his love among us: He sent his one and only Son into the world that we might live through him.

### 撒下 II Sam. 7:14

我要作他的父，他要作我的子；他若犯了罪，我必用人的杖責打他，用人的鞭責罰他。

I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men.

### 伯 Job 2:1

又有一天，神的眾子來侍立在耶和華面前，撒但也來在其中。

On another day the angels came to present themselves before the Lord, and Satan also came with them to present himself before him.

### 詩 Ps. 2:7

受膏者說：我要傳聖旨。耶和華曾對我說：你是我的兒子，我今日生你。

I will proclaim the decree of the Lord: He said to me, "You are my Son; today I have become your Father.

### 路 Luke 3:38

以挪士是塞特的兒子；塞特是亞當的兒子；亞當是神的兒子。

the son of Enosh, the son of Seth, the son of Adam, the son of God.

### 約 John 1:12

凡接待他的，就是信他名的人，他就賜他們權柄，作神的兒女。

Yet to all who received him, to those who believed in his name, he gave the right to become children of God--

(c) In some passages it is abundantly evident from the context that the name is indicative of the deity of Christ, John 5:18-25; Heb. 1.

### 約 John 5:18-25

所以猶太人越發想要殺他；因他不但犯了安息日，並且稱神為他的父，將自己和神當作平等。

耶穌對他們說：我實實在在的告訴你們，子憑著自己不能做甚麼，惟有看見父所做的，子才能做；父所做的事，子也照樣做。

父愛子，將自己所做的一切事指給他看，還要將比這更大的事指給他看，叫你們希奇。

父怎樣叫死人起來，使他們活著，子也照樣隨自己的意思使人活著。

父不審判甚麼人，乃將審判的事全交與子，

叫人都尊敬子如同尊敬父一樣。不尊敬子的，就是不尊敬差子來的父。

我實實在在的告訴你們，那聽我話、又信差我來者的，就有永生；不至於定罪，是已經出死入生了。

我實實在在的告訴你們，時候將到，現在就是了，死人要聽見神兒子的聲音，聽見的人就要活了。

18 For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God. 19 Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. 20 For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these. 21 For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. 22 Moreover, the Father judges no one, but has entrusted all judgment to the Son, 23 that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him. 24 "I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life. 25 I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live.

### 來 Hebrews chapter 1 全章（從略 omitted）

(d) While Jesus teaches His disciples to speak of God, and to address Him as "our Father," He Himself speaks of Him, and addresses Him, simply as "Father" or "my Father," and thereby shows that He was conscious of a unique relationship to the Father, Matt. 6:9; 7:21; John 20:17.

#### 太 Matt. 6:9

所以，你們禱告要這樣說：我們在天上的父：願人都尊你的名為聖。

"This, then, is how you should pray: "Our Father in heaven, hallowed be your name,

#### 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.

### 約 John 20:17

耶穌說：不要摸我，因我還沒有升上去見我的父。你往我弟兄那裡去，告訴他們說，我要升上去見我的父，也是你們的父，見我的神，也是你們的神。

Jesus said, "Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to my God and your God.' "

(e) According to Matt. 11:27, Jesus as the Son of God claims a unique knowledge of God, a knowledge such as no one else can possess.

太 Matt. 11:27

一切所有的，都是我父交付我的；除了父，沒有人知道子；除了子和子所願意指示的，沒有人知道父。

"All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.

(f) The Jews certainly understood Jesus to claim that He was the Son of God in a metaphysical sense, for they regarded the manner in which He spoke of Himself as the Son of God as blasphemy, Matt. 26:63; John 5:18; 10:36.

太 Matt. 26:63

耶穌卻不言語。大祭司對他說：我指著永生神叫你起誓告訴我們，你是神的兒子基督不是？

But Jesus remained silent. The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Christ, the Son of God."

約 John 5:18

所以猶太人越發想要殺他；因他不但犯了安息日，並且稱神為他的父，將自己和神當作平等。

For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

約 John 10:36

父所分別為聖、又差到世間來的，他自稱是神的兒子，你們還向他說你說僭妄的話麼？

what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son'?

(2) 從職位，即彌賽亞的職位來看。

In an official or Messianic sense.

In some passages this meaning of the name is combined with the one previously mentioned. The following passages apply the name "Son of God" to Christ as Mediator, Matt. 8:29, 26:63 (where this meaning is combined with the other); 27:40; John 1:49; 11:27. This Messiah-Sonship is, of course, related to the original Sonship of Christ. It was only because He was the essential and eternal Son of God, that He could be called the Son of God as Messiah. Moreover, the Messiah-Sonship reflects the eternal Sonship of Christ. It is from the point of view of this Messiah-Sonship that God is even called the God of the Son, II Cor. 11:31; Eph. 1:3, and is sometimes mentioned as God in distinction from the Lord, John 17:3; I Cor. 8:6; Eph. 4:5, 6.

太 Matt. 8:29

他們喊著說：神的兒子，我們與你有甚麼相干？時候還沒有到，你就上這裡來叫我們受苦麼？

"What do you want with us, Son of God?" they shouted. "Have you come here to torture us before the appointed time?"

#### 太 Matt. 26:63

耶穌卻不言語。大祭司對他說：我指著永生神叫你起誓告訴我們，你是神的兒子基督不是？

But Jesus remained silent. The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Christ, the Son of God."

#### 太 Matt. 27:40

你這拆毀聖殿、三日又建造起來的，可以救自己罷！你如果是神的兒子，就從十字架上下來罷！

and saying, "You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!"

#### 約 John 1:49

拿但業說：「拉比，你是神的兒子，你是以色列的王！」

Then Nathanael declared, "Rabbi, you are the Son of God; you are the King of Israel."

#### 約 John 11:27

馬大說：主阿，是的，我信你是基督，是神的兒子，就是那要臨到世界的。

"Yes, Lord," she told him, "I believe that you are the Christ, the Son of God, who was to come into the world."

#### 林後 II Cor. 11:31

那永遠可稱頌之主耶穌的父神知道我不說謊。

The God and Father of the Lord Jesus, who is to be praised forever, knows that I am not lying.

#### 弗 Eph. 1:3

願頌讚歸與我們主耶穌基督的父神！他在基督裡曾賜給我們天上各樣屬靈的福氣：

Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.

#### 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.

#### 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. 4:5, 6



一主，一信，一洗，

一神，就是眾人的父，超乎眾人之上，貫乎眾人之中，也住在眾人之內。

one Lord, one faith, one baptism;

one God and Father of all, who is over all and through all and in all.

- (3) In a nativistic sense. The name “Son of God” is given to Jesus also in view of the fact that He owed His birth to the paternity of God. He was begotten, according to His human nature, by the supernatural operation of the Holy Spirit, and is in that sense the Son of God. This is clearly indicated in Luke 1:32, 35, and may probably be inferred also from John 1:13.

路 Luke 1:32, 35

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）。

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.

約 John 1:13

這等人不是從血氣生的，不是從情慾生的，也不是從人意生的，乃是從神生的。

children born not of natural descent, nor of human decision or a husband's will, but born of God.

- b. 聖子的生存形態。

The personal subsistence of the Son.

The personal subsistence of the Son must be maintained over against all Modalists, who in one way or another deny the *personal* distinctions in the Godhead. The personality of the Son may be substantiated as follows:

- (1) The way in which the Bible speaks of the Father and the Son alongside of each other implies that the one is just as personal as the other, and is also indicative of a personal relationship existing between the two.
- (2) The use of the appellatives “only-begotten” and “firstborn” imply that the relation between the Father and the Son, while unique, can nevertheless be represented approximately as one of generation and birth. The name “firstborn” is found in Col. 1:15; Heb. 1:6, and emphasizes the fact of the eternal generation of the Son. It simply means that He was before all creation.

西 Col. 1:15

愛子是那不能看見之神的像，是首生的，在一切被造的以先。

He is the image of the invisible God, the firstborn over all creation.

來 Heb. 1:6

再者，神使長子到世上來的時候（或作：神再使長子到世上來的時候），就說：神的使者都要拜他。

And again, when God brings his firstborn into the world, he says, "Let all God's angels worship him."

- (3) The distinctive use of the term "Logos" in Scripture points in the same direction. This term applied to the Son, not in the first place to express His relation to the world (which is quite secondary), but to indicate the intimate relation in which He stands to the Father, the relation like that of a word to the speaker. In distinction from philosophy, the Bible represents the Logos as personal and identifies Him with the Son of God, John 1:1-14; I John 1:1-3.

### 約 John 1:1-14

太初有道，道與神同在，道就是神。

這道太初與神同在。

萬物是藉著他造的；凡被造的，沒有一樣不是藉著他造的。

生命在他裡頭，這生命就是人的光。

光照在黑暗裡，黑暗卻不接受光。

有一個人，是從神那裡差來的，名叫約翰。

這人來，為要作見證，就是為光作見證，叫眾人因他可以信。

他不是那光，乃是要為光作見證。

那光是真光，照亮一切生在世上的人。

他在世界，世界也是藉著他造的，世界卻不認識他。

他到自己的地方來，自己的人倒不接待他。

凡接待他的，就是信他名的人，他就賜他們權柄，作神的兒女。

這等人不是從血氣生的，不是從情慾生的，也不是從人意生的，乃是從神生的。

道成了肉身，住在我們中間，充充滿滿的有恩典有真理。我們也見過他的榮光，正是父獨生子的榮光。

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning. 3 Through him all things were made; without him nothing was made that has been made. 4 In him was life, and that life was the light of men. 5 The light shines in the darkness, but the darkness has not understood it. 6 There came a man who was sent from God; his name was John. 7 He came as a witness to testify concerning that light, so that through him all men might believe. 8 He himself was not the light; he came only as a witness to the light. 9 The true light that gives light to every man was coming into the world. 10 He was in the world, and though the world was made through him, the world did not recognize him. 11 He came to that which was his own, but his own did not receive him. 12 Yet to all who received him, to those who believed in his name, he gave the right to become children of God-- 13 children born not of natural descent, nor of human decision or a husband's will, but born of God. 14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

### 約壹 I John 1:1-3

論到從起初原有的生命之道，就是我們所聽見、所看見、親眼看過、親手摸過的。

這生命已經顯現出來，我們也看見過，現在又作見證，將原與父同在、且顯現與我們那永遠的生命、傳給你們。

我們將所看見、所聽見的傳給你們，使你們與我們相交。我們乃是與父並他兒子耶穌基督相交的。

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched--this we proclaim concerning the Word of life. 2 The life appeared; we have seen it and

testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. 3 We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.

- (4) The description of the Son as the image, or even as the very image of God in II Cor. 4:4; Col. 1:15; Heb. 1:3. God clearly stands out in Scripture as a personal Being. If the Son of God is the very image of God, He too must be a person.

#### 林後 II Cor. 4:4

此等不信之人被這世界的神弄瞎了心眼，不叫基督榮耀福音的光照著他們。基督本是神的像。

The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.

#### 西 Col. 1:15

愛子是那不能看見之神的像，是首生的，在一切被造的以先。

He is the image of the invisible God, the firstborn over all creation.

#### 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.

- c. 聖子在永恆裡受生。

#### The eternal generation of the Son.

The personal property of the Son is that He is eternally begotten of the Father (briefly called "filiation"), and shares with the Father in the spiration of the Spirit. The doctrine of the generation of the Son is suggested by the Biblical representation of the first and second persons of the Trinity as standing in the relation of Father and Son to each other. Not only do the names "Father" and "Son" suggest the generation of the latter by the former, but the Son is also repeatedly called "the only-begotten," John 1:14, 18; 3:16, 18; Heb. 11:17; I John 4:9.

#### 約 John 1:14, 18

道成了肉身，住在我們中間，充充滿滿的有恩典有真理。我們也見過他的榮光，正是父獨生子的榮光。

從來沒有人看見神，只有在父懷裡的獨生子將他表明出來。

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

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

#### 約 John 3:16, 18

「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。信他的人，不被定罪；不信的人，罪已經定了，因為他不信神獨生子的名。

"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.

Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.

來 Heb. 11:17

亞伯拉罕因著信，被試驗的時候，就把以撒獻上；這便是那歡喜領受應許的，將自己獨生的兒子獻上。

By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had received the promises was about to sacrifice his one and only son,

約壹 I John 4:9

神差他獨生子到世間來，使我們藉著他得生，神愛我們的心在此就顯明了。

This is how God showed his love among us: He sent his one and only Son into the world that we might live through him.

關於聖子受生，必須特別強調幾點：

Several particulars deserve emphasis in connection with the generation of the Son:

(1) 這是上帝必須的作為。

It is a necessary act of God.

Origen, one of the very first to speak of the generation of the Son, regarded it as an act dependent on the Father's will and therefore free. Others at various times expressed the same opinion. But it was clearly seen by Athanasius and others that a generation dependent on the optional will of the Father would make the existence of the Son contingent and thus rob Him of His deity. Then the Son would not be equal to and *homoousios* with the Father, for the Father exists necessarily, and cannot be conceived of as non-existent. The generation of the Son must be regarded as a necessary and perfectly natural act of God. This does not mean that it is not related to the Father's will in any sense of the word. It is an act of the Father's necessary will, which merely means that His concomitant will takes perfect delight in it.

(2) 這是聖父永恆裡的作為。

It is an eternal act of the Father.

This naturally follows from the preceding. If the generation of the Son is a *necessary* act of the Father, so that it is impossible to conceive of Him as not generating, it naturally share in the eternity of the Father. This does not mean, however, that it is an act that was completed in the far distant past, but rather that it is a timeless act, the act of an eternal present, an act always continuing and yet every completed. Its eternity follows not only from the eternity of God, but also from the divine immutability and from the true deity of the Son. In addition to this it can be inferred from all those passages of Scripture which teach either the pre-existence of the Son or His equality with the Father, Mic. 5:2; John 1:14, 18; 3:16; 5:17, 18, 30, 36; Acts 13:33; John 17:5; Col. 1:16; Heb. 1:3. The statement of Ps. 2:7: "Thou art my Son; this day have I begotten thee," is generally quoted to prove the generation of the Son, but, according to some, with rather doubted propriety, cf. Acts 13:33; Heb. 1:5. They surmise that these words refer to the raising up of Jesus as Messianic King, and to the recognition of Him as Son of God in an official sense, and should probably be linked up with the promise found in II Sam. 7:14, just as they are in Heb. 1:5.

**彌 Mic. 5:2**

伯利恆、以法他啊，你在猶大諸城中為小，將來必有一位從你那裡出來，在以色列中為我作掌權的；他的根源從亙古，從太初就有。

"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times. "

**約 John 1:14, 18**

道成了肉身，住在我們中間，充充滿滿的有恩典有真理。我們也見過他的榮光，正是父獨生子的榮光。

從來沒有人看見神，只有在父懷裡的獨生子將他表明出來。

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

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

**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.

**約 John 5:17, 18, 30, 36**

耶穌就對他們說：我父做事直到如今，我也做事。

所以猶太人越發想要殺他；因他不但犯了安息日，並且稱神為他的父，將自己和神當作平等。

我憑著自己不能做甚麼，我怎麼聽見就怎麼審判。我的審判也是公平的；因為我不求自己的意思，只求那差我來者的意思。

我若為自己作見證，我的見證就不真。

17 Jesus said to them, "My Father is always at his work to this very day, and I, too, am working." 18 For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God. 30 By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me. 36 "I have testimony weightier than that of John. For the very work that the Father has given me to finish, and which I am doing, testifies that the Father has sent me.

**徒 Acts 13:33**

神已經向我們這作兒女的應驗，叫耶穌復活了。正如詩篇第二篇上記著說：你是我的兒子，我今日生你。

he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: "You are my Son; today I have become your Father. "

**約 John 17:5**

父阿，現在求你使我同你享榮耀，就是未有世界以先，我同你所有的榮耀。

And now, Father, glorify me in your presence with the glory I had with you before the world began.

**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.

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.

詩 Ps. 2:7

受膏者說：我要傳聖旨。耶和華曾對我說：你是我的兒子，我今日生你。

I will proclaim the decree of the Lord: He said to me, "You are my Son; today I have become your Father.

徒 Acts 13:33

神已經向我們這作兒女的應驗，叫耶穌復活了。正如詩篇第二篇上記著說：你是我的兒子，我今日生你。

he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: "You are my Son; today I have become your Father."

來 Heb. 1:5

所有的天使，神從來對那一個說，你是我的兒子，我今日生你？又指著那一個說：我要作他的父，他要作我的子？

For to which of the angels did God ever say, "You are my Son; today I have become your Father" ? Or again, "I will be his Father, and he will be my Son" ?

(3) 這是子的位格生存形態的受生，不是祂的神性（本質）的受生。

It is a generation of the personal subsistence rather than of the divine essence of the Son.

Some have spoken as if the Father generated the essence of the Son, but this is equivalent to saying that He generated His own essence, for the essence of both the Father and the Son is exactly the same. It is better to say that the Father generates the personal subsistence of the Son, but thereby also communicates to Him the divine essence in its entirety. But in doing this we should guard against the idea that the Father first generated a second person, and then communicated the divine essence to this person, for that would lead to the conclusion that the Son was not generated out of the divine essence, but created out of nothing. In the work of generation there was a communication of essence; it was one indivisible act. And in virtue of this communication the Son also has life in Himself. This is in agreement with the statement of Jesus, "For as the Father hath life in Himself, even so gave He to the Son also to have life in Himself," John 5:26.

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 has life in himself, so he has granted the Son to have life in himself.

(4) 聖子受生是屬靈的，屬上帝（神聖）的。

It is a generation that must be conceived of as spiritual and divine.

In opposition to the Arians, who insisted that the generation of the Son necessarily implied separation or division in the divine Being, the Church Fathers stressed the fact that this generation must not be conceived in a physical and creaturely way, but should be regarded as spiritual and divine, excluding all idea of division or change. It brings *distinctio* and *distributio*, but no *diversitas* and *divisio* in the divine Being. (Bavinck.) The most striking analogy of it is found in man's thinking and speaking, and the Bible itself seems to point to this, when it speaks of the Son as the Logos.

(5) 聖子受生的定義。

The following definition may be given of the generation of the Son:

***It is that eternal and necessary act of the first person of the Trinity, whereby He, within the divine Being, is the ground of a second personal subsistence like His own, and puts this second person in possession of the whole divine essence, without any division, alienation, or change.***

d. 聖子的神性。

The deity of the Son.

The deity of the Son was denied in the early Church by the Ebionites and the Alogi, and also by the dynamic Monarchians and the Arians. In the days of the Reformation the Socinians followed their example, and spoke of Jesus as a mere man. The same position is taken by Schleiermacher and Ritschl, by a host of liberal scholars, particularly in Germany, by the Unitarians, and by the Modernists and Humanists of the present day. This denial is possible only for those who disregard the teachings of Scripture, for the Bible contains an abundance of evidence for the deity of Christ. (This is very ably summed up in such works as Liddon's *The Divinity of Our Lord*, Warfield's *The Lord of Glory*, and Wm. C. Robinson's *Our Lord*.) We find that Scripture:

(1) 《聖經》明說聖子的神性。

*Explicitly asserts the deity of the Son* in such passages as John 1:1; 20:28; Rom. 9:5; Phil. 2:6; Tit. 2:13; I John 5:20;

約 John 1:1

太初有道，道與神同在，道就是神。

In the beginning was the Word, and the Word was with God, and the Word was God.

約 John 20:28

多馬說：我的主！我的神！

Thomas said to him, "My Lord and my God!"

羅 Rom. 9:5

列祖就是他們的祖宗，按肉體說，基督也是從他們出來的，他是在萬有之上，永遠可稱頌的神。阿們！

Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.

**腓 Phil. 2:6**

他本有神的形像，不以自己與神同等為強奪的；

Who, being in very nature God, did not consider equality with God something to be grasped,

**多 Tit. 2:13**

等候所盼望的福，並等候至大的神和我們（或作：神—我們）救主耶穌基督的榮耀顯現。

while we wait for the blessed hope--the glorious appearing of our great God and Savior, Jesus Christ,

**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.

**(2) 《聖經》裡，聖子有屬上帝的名字。**

*Applies divine names to Him, Isa. 9:6; 40:3; Jer. 23:5, 6; Joel 2:32 (comp. Acts 2:21);*

**賽 Isa. 9:6**

因有一嬰孩為我們而生；有一子賜給我們。政權必擔在他的肩頭上；他名稱為奇妙策士、全能的神、永在的父、和平的君。

For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

**賽 Isa. 40:3**

有人聲喊著說：在曠野預備耶和華的路（或譯：在曠野，有人聲喊著說：當預備耶和華的路），在沙漠地修平我們神的道。

A voice of one calling: "In the desert prepare the way for the LORD; make straight in the wilderness a highway for our God.

**耶 Jer. 23:5, 6**

耶和華說：日子將到，我要給大衛興起一個公義的苗裔；他必掌王權，行事有智慧，在地上施行公平和公義。

在他的日子，猶大必得救，以色列也安然居住。他的名必稱為耶和華—我們的義。

5 "The days are coming," declares the Lord, "when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land. 6 In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The LORD.

**珥 Joel 2:32**

到那時候，凡求告耶和華名的就必得救；因為照耶和華所說的，在錫安山，耶路撒冷必有逃脫的人，在剩下的人中必有耶和華所召的。

And everyone who calls on the name of the LORD will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the LORD has said, among the survivors whom the LORD calls.

**徒 Acts 2:21**



到那時候，凡求告主名的，就必得救。  
And everyone who calls on the name of the Lord will be saved.'

(3) 《聖經》裡，聖子有屬上帝的屬性。

*Ascribes to Him divine attributes*, such as eternal existence, Isa. 9:6; John 1:1, 2; Rev. 1:8, 22:13, omnipresence, Matt. 18:20; 28:20; John 3:13; omniscience, John 2:24, 25; 21:17; Rev. 2:23, omnipotence, Isa. 9:6; Phil. 3:21; Rev. 1:8, immutability, Heb. 1:10-12, 13:18, and in general every attribute belonging to the Father, Col. 2:9;

賽 Isa. 9:6

因有一嬰孩為我們而生；有一子賜給我們。政權必擔在他的肩頭上；他名稱為奇妙策士、全能的神、永在的父、和平的君。

For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

約 John 1:1, 2

太初有道，道與神同在，道就是神。

這道太初與神同在。

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning.

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. 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。

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

太 Matt. 18:20

因為無論在那裡，有兩三個人奉我的名聚會，那裡就有我在他們中間。

For where two or three come together in my name, there am I with them."

太 Matt. 28:20

凡我所吩咐你們的，都教訓他們遵守，我就常與你們同在，直到世界的末了。

and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

約 John 3:13

除了從天降下、仍舊在天的人子，沒有人升過天。

No one has ever gone into heaven except the one who came from heaven--the Son of Man.

約 John 2:24, 25

耶穌卻不將自己交託他們；因為他知道萬人，

也用不著誰見證人怎樣，因他知道人心裡所存的。

24 But Jesus would not entrust himself to them, for he knew all men. 25 He did not need man's testimony about man, for he knew what was in a man.

### 約 John 21:17

第三次對他說：約翰的兒子西門，你愛我麼？彼得因為耶穌第三次對他說你愛我麼，就憂愁，對耶穌說：主阿，你是無所不知的；你知道我愛你。耶穌說：你餵養我的羊。

The third time he said to him, "Simon son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you." Jesus said, "Feed my sheep.

### 啓 Rev. 2:23

我又要殺死他的黨類（原文是兒女），叫眾教會知道，我是那察看人肺腑心腸的，並要照你們的行為報應你們各人。

I will strike her children dead. Then all the churches will know that I am he who searches hearts and minds, and I will repay each of you according to your deeds.

### 賽 Isa. 9:6

因有一嬰孩為我們而生；有一子賜給我們。政權必擔在他的肩頭上；他名稱為奇妙策士、全能的神、永在的父、和平的君。

For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

### 腓 Phil. 3:21

他要按著那能叫萬有歸服自己的大能，將我們這卑賤的身體改變形狀，和他自己榮耀的身體相似。

who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

### 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."

### 來 Heb. 1:10-12

又說：主阿，你起初立了地的根基；天也是你手所造的。

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。

10 He also says, "In the beginning, O Lord, you laid the foundations of the earth, and the heavens are the work of your hands. 11 They will perish, but you remain; they will all wear out like a garment. 12 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."

### 來 Heb. 13:18

請你們為我們禱告，因我們自覺良心無虧，願意凡事按正道而行。

Pray for us. We are sure that we have a clear conscience and desire to live honorably in every way.

### 西 Col. 2:9

因為神本性一切的豐盛都有形有體的居住在基督裡面，  
For in Christ all the fullness of the Deity lives in bodily form,

#### (4) 《聖經》說聖子有屬上帝的作為。

*Speaks of Him as doing divine works, as creation, John 1:3, 10; Col. 1:16; Heb. 1:2, 10, providence, Luke 10:22; John 3:35; 17:2; Eph. 1:22; Col. 1:17; Heb. 1:3, the forgiveness of sins, Matt. 9:2-7; Mark 2:7-10; Col. 3:13, resurrection and judgment, Matt. 25:31, 32; John 5:19-29; Acts 10:42; 17:31; Phil. 3:21; II Tim. 4:1, the final dissolution and renewal of all things, Heb. 1:10-12; Phil. 3:21; Rev. 21:5; and*

### 約 John 1:3, 10

萬物是藉著他造的；凡被造的，沒有一樣不是藉著他造的。

他在世界，世界也是藉著他造的，世界卻不認識他。

3 Through him all things were made; without him nothing was made that has been made.

10 He was in the world, and though the world was made through him, the world did not recognize him.

### 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.

### 來 Heb. 1:2, 10

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。

又說：主阿，你起初立了地的根基；天也是你手所造的。

2 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.

10 He also says, "In the beginning, O Lord, you laid the foundations of the earth, and the heavens are the work of your hands.

### 路 Luke 10:22

一切所有的都是我父交付我的；除了父，沒有人知道子是誰；除了子和子所願意指示的，沒有人知道父是誰。

"All things have been committed to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him."

### 約 John 3:35

父愛子，已將萬有交在他手裡。

The Father loves the Son and has placed everything in his hands.

### 約 John 17:2

正如今曾賜給他權柄管理凡有血氣的，叫他將永生賜給你所賜給他的人。

For you granted him authority over all people that he might give eternal life to all those you have given him.

### 弗 Eph. 1:22

又將萬有服在他的腳下，使他為教會作萬有之首。

And God placed all things under his feet and appointed him to be head over everything for the church,

### 西 Col. 1:17

他在萬有之先；萬有也靠他而立。

He is before all things, and in him all things hold together.

### 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.

### 太 Matt. 9:2-7

有人用褥子抬著一個癱子到耶穌跟前來。耶穌見他們的信心，就對癱子說：小子，放心罷！你的罪赦了。

有幾個文士心裡說：這個人說僭妄的話了。

耶穌知道他們的心意，就說：你們為甚麼心裡懷著惡念呢？

或說：你的罪赦了，或說：你起來行走，那一樣容易呢？

但要叫你們知道，人子在地上有赦罪的權柄；就對癱子說：起來！拿你的褥子回家去罷。

那人就起來，回家去了。

2 Some men brought to him a paralytic, lying on a mat. When Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven." 3 At this, some of the teachers of the law said to themselves, "This fellow is blaspheming!" 4 Knowing their thoughts, Jesus said, "Why do you entertain evil thoughts in your hearts? 5 Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? 6 But so that you may know that the Son of Man has authority on earth to forgive sins . . ." Then he said to the paralytic, "Get up, take your mat and go home." 7 And the man got up and went home.

### 可 Mark 2:7-10

這個人為甚麼這樣說呢？他說僭妄的話了。除了神以外，誰能赦罪呢？

耶穌心中知道他們心裡這樣議論，就說：你們心裡為甚麼這樣議論呢？

或對癱子說你的罪赦了，或說起來！拿你的褥子行走；那一樣容易呢？

但要叫你們知道，人子在地上有赦罪的權柄。就對癱子說：

7 "Why does this fellow talk like that? He's blaspheming! Who can forgive sins but God alone?" 8 Immediately Jesus knew in his spirit that this was what they were thinking in their hearts, and he said to them, "Why are you thinking these things? 9 Which is easier: to say to the paralytic, 'Your sins are forgiven,' or to say, 'Get up, take your mat and walk'? 10 But that you may know that the Son of Man has authority on earth to forgive sins . . ." He said to the paralytic,

### 西 Col. 3:13

倘若這人與那人有嫌隙，總要彼此包容，彼此饒恕；主怎樣饒恕了你們，你們也要怎樣饒恕人。

Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.

### 太 Matt. 25:31, 32

當人子在他榮耀裡、同著眾天使降臨的時候，要坐在他榮耀的寶座上。  
萬民都要聚集在他面前。他要把他們分別出來，好像牧羊的分別綿羊山羊一般，  
31 "When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory.  
32 All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.

### 約 John 5:19-29

耶穌對他們說：我實實在在的告訴你們，子憑著自己不能做甚麼，惟有看見父所做的，子才能做；父所做的事，子也照樣做。  
父愛子，將自己所做的一切事指給他看，還要將比這更大的事指給他看，叫你們希奇。

父怎樣叫死人起來，使他們活著，子也照樣隨自己的意思使人活著。

父不審判甚麼人，乃將審判的事全交與子，

叫人都尊敬子如同尊敬父一樣。不尊敬子的，就是不尊敬差子來的父。

我實實在在的告訴你們，那聽我話、又信差我來者的，就有永生；不至於定罪，是已經出死入生了。

我實實在在的告訴你們，時候將到，現在就是了，死人要聽見神兒子的聲音，聽見的人就要活了。

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，

並且因為他是人子，就賜給他行審判的權柄。

你們不要把這事看作希奇。時候要到，凡在墳墓裡的，都要聽見他的聲音，就出來；

行善的，復活得生；作惡的，復活定罪。

19 Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. 20 For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these. 21 For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. 22 Moreover, the Father judges no one, but has entrusted all judgment to the Son, 23 that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him. 24 "I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life. 25 I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. 26 For as the Father has life in himself, so he has granted the Son to have life in himself. 27 And he has given him authority to judge because he is the Son of Man. 28 "Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice 29 and come out--those who have done good will rise to live, and those who have done evil will rise to be condemned.

### 徒 Acts 10:42

他吩咐我們傳道給眾人，證明他是神所立定的，要作審判活人、死人的主。

He commanded us to preach to the people and to testify that he is the one whom God appointed as judge of the living and the dead.

### 徒 Acts 17:31

因為他已經定了日子，要藉著他所設立的人按公義審判天下，並且叫他從死裡復活，給萬人作可信的憑據。

For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead."

#### 腓 Phil. 3:21

他要按著那能叫萬有歸服自己的大能，將我們這卑賤的身體改變形狀，和他自己榮耀的身體相似。

who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

#### 提後 II Tim. 4:1

我在神面前，並在將來審判活人死人的基督耶穌面前，憑著他的顯現和他的國度囑咐你：

In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge:

#### 來 Heb. 1:10-12

又說：主阿，你起初立了地的根基；天也是你手所造的。

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。

10 He also says, "In the beginning, O Lord, you laid the foundations of the earth, and the heavens are the work of your hands. 11 They will perish, but you remain; they will all wear out like a garment. 12 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."

#### 腓 Phil. 3:21

他要按著那能叫萬有歸服自己的大能，將我們這卑賤的身體改變形狀，和他自己榮耀的身體相似。

who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

#### 啓 Rev. 21:5

坐寶座的說：看哪，我將一切都更新了！又說：你要寫上；因這些話是可信的，是真實的。

He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true."

#### (5) 《聖經》尊重聖子，好像尊重上帝一樣。

*Accords Him divine honor*, John 5:22, 23; 14:1; I Cor. 15:19; II Cor. 13:13; Heb. 1:6; Matt. 28:19.

#### 約 John 5:22, 23

父不審判甚麼人，乃將審判的事全交與子，

叫人都尊敬子如同尊敬父一樣。不尊敬子的，就是不尊敬差子來的父。

22 Moreover, the Father judges no one, but has entrusted all judgment to the Son, 23 that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.

#### 約 John 14:1

你們心裡不要憂愁；你們信神，也當信我。

"Do not let your hearts be troubled. Trust in God; trust also in me.

#### 林前 I Cor. 15:19

我們若靠基督，只在今生有指望，就算比眾人更可憐。

If only for this life we have hope in Christ, we are to be pitied more than all men.

#### 林後 II Cor. 13:13

眾聖徒都問你們安。

All the saints send their greetings.

#### 來 Heb. 1:6

再者，神使長子到世上來的時候（或作：神再使長子到世上來的時候），就說：神的使者都要拜他。

And again, when God brings his firstborn into the world, he says, "Let all God's angels worship him."

#### 太 Matt. 28:19

所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗（或作：給他們施洗，歸於父、子、聖靈的名）。

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

#### e. 聖子在三位一體救贖計劃裡的地位。

The place of the Son in the economic Trinity.

It should be noted that the order of existence in the essential or ontological Trinity is reflected in the economic Trinity. The Son occupies the second place in the *opera ad extra*. If all things are *out of* the Father, they are *through* the Son, I Cor. 8:6. If the former is represented as the absolute cause of all things, the latter stands out clearly as the mediating cause. This applies in the natural sphere, where all things are created and maintained through the Son, John 1:3, 10; Heb. 1:2, 3. He is the light that lighteth every man that cometh into the world, John 1:9. It applies also the work of redemption. In the Counsel of Redemption He takes upon Himself to be Surety for His people, and to execute the Father's plan of redemption, Ps. 40:7, 8. He works this out more particularly in His incarnation, sufferings, and death, Eph. 1:3-14. In connection with His function the attributes of wisdom and power, I Cor. 1:24; Heb. 1:3, and of mercy and grace, are especially ascribed to Him, II Cor. 13:13; Eph. 5:2, 25.

#### 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.

### 約 John 1:3, 10

萬物是藉著他造的；凡被造的，沒有一樣不是藉著他造的。

他在世界，世界也是藉著他造的，世界卻不認識他。

3 Through him all things were made; without him nothing was made that has been made.

10 He was in the world, and though the world was made through him, the world did not recognize him.

### 來 Heb. 1:2, 3

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。

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。

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.

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.

### 約 John 1:9

那光是真光，照亮一切生在世上的人。

The true light that gives light to every man was coming into the world.

### 詩 Ps. 40:7, 8

那時我說：看哪，我來了！我的事在經卷上已經記載了。

我的神啊，我樂意照你的旨意行；你的律法在我心裡。

7 Then I said, "Here I am, I have come-- it is written about me in the scroll. 8 I desire to do your will, O my God; your law is within my heart."

### 弗 Eph. 1:3-14

願頌讚歸與我們主耶穌基督的父神！他在基督裡曾賜給我們天上各樣屬靈的福氣：

就如神從創立世界以前，在基督裡揀選了我們，使我們在他面前成為聖潔，無有瑕疵；

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，

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。

這恩典是神用諸般智慧聰明，充充足足賞給我們的；

都是照他自己所預定的美意，叫我們知道他旨意的奧秘，

要照所安排的，在日期滿足的時候，使天上、地上、一切所有的都在基督裡面同歸於一。

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，

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。

你們既聽見真理的道，就是那叫你們得救的福音，也信了基督，既然信他，就受了所應許的聖靈為印記。

這聖靈是我們得基業的憑據（原文作：質），直等到神之民（原文作：產業）被贖，使他的榮耀得著稱讚。



3 Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. 4 For he chose us in him before the creation of the world to be holy and blameless in his sight. In love 5 he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will-- 6 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 8 that he lavished on us with all wisdom and understanding. 9 And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, 10 to be put into effect when the times will have reached their fulfillment--to bring all things in heaven and on earth together under one head, even Christ. 11 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, 12 in order that we, who were the first to hope in Christ, might be for the praise of his glory. 13 And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, 14 who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession--to the praise of his glory.

### 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.

### 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.

### 林後 II Cor. 13:13

眾聖徒都問你們安。  
All the saints send their greetings.

### 弗 Eph. 5:2, 25

也要憑愛心行事，正如基督愛我們，為我們捨了自己，當作馨香的供物和祭物，獻與神。

你們作丈夫的，要愛你們的妻子，正如基督愛教會，為教會捨己。  
and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.  
Husbands, love your wives, just as Christ loved the church and gave himself up for her

### 3. 聖靈，三位一體中的第三個位格。

The Holy Spirit or the Third Person in the Trinity.

#### a. 第三位格的名稱。

The Name Applied to the Third Person of the Trinity.

While we are told in John 4:24 that God is Spirit, the name is applied more particularly to the third person in the Trinity. The Hebrew term by which He is designated is *ruach*, and the Greek *pneuma*, both of which are, like the Latin *spiritus*, derived from roots which mean "to breathe." Hence they can also be rendered "breath." Gen. 2:7; 6:17; Ezek. 37:5, 6, or "wind." Gen. 8:1; I Kings 19:11; John 3:8.

### 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."

### 創 Gen. 2:7; 6:17

耶和華 神用地上的塵土造人，將生氣吹在他鼻孔裡，他就成了有靈的活人，名叫亞當。

看哪，我要使洪水氾濫在地上，毀滅天下；凡地上有血肉、有氣息的活物，無一不死。

7 the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being. 17 I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish.

### 結 Ezek. 37:5, 6

主耶和華對這些骸骨如此說：我必使氣息進入你們裡面，你們就要活了。

我必給你們加上筋，使你們長肉，又將皮遮蔽你們，使氣息進入你們裡面，你們就要活了；你們便知道我是耶和華。

5 This is what the Sovereign LORD says to these bones: I will make breath enter you, and you will come to life. 6 I will attach tendons to you and make flesh come upon you and cover you with skin; I will put breath in you, and you will come to life. Then you will know that I am the Lord.' "

### 創 Gen. 8:1

神記念挪亞和挪亞方舟裡的一切走獸牲畜。 神叫風吹地，水勢漸落。

But God remembered Noah and all the wild animals and the livestock that were with him in the ark, and he sent a wind over the earth, and the waters receded.

### 王上 I Kings 19:11

耶和華說：你出來站在山上，在我面前。那時耶和華從那裡經過，在他面前有烈風大作，崩山碎石，耶和華卻不在風中；風後地震，耶和華卻不在其中；

The LORD said, "Go out and stand on the mountain in the presence of the Lord, for the LORD is about to pass by." Then a great and powerful wind tore the mountains apart and shattered the rocks before the Lord, but the LORD was not in the wind. After the wind there was an earthquake, but the LORD was not in the earthquake.

### 約 John 3:8

風隨著意思吹，你聽見風的響聲，卻不曉得從那裡來，往那裡去；凡從聖靈生的，也是如此。」

The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit."

The Old Testament generally uses the term "spirit" without any qualification, or speaks of "the Spirit of God" or "the Spirit of the Lord," and employs the term "Holy Spirit" only in Ps. 51:11; Isa. 63:10, 11, while in the New Testament this has become a far more common designation of the third person in the Trinity.

### 創 Gen. 8:1

神記念挪亞和挪亞方舟裡的一切走獸牲畜。 神叫風吹地，水勢漸落。

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The LORD said, "Go out and stand on the mountain in the presence of the Lord, for the LORD is about to pass by." Then a great and powerful wind tore the mountains apart and shattered the rocks before the Lord, but the LORD was not in the wind. After the wind there was an earthquake, but the LORD was not in the earthquake.

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It is a striking fact that, while the Old Testament repeatedly calls God "the Holy One of Israel," Ps. 71:22; 89:18; Isa. 10:20; 41:14; 43:3; 48:17, the New Testament seldom applies the adjective "holy" to God in general, but uses it frequently to characterize the Spirit. This is in all probability due to the fact that it was especially in the Spirit and His sanctifying work that God revealed Himself as the Holy One. It is the Holy Spirit that takes up His abode in the hearts of believers, that separates them unto God, and that cleanses them from sin.

### 詩 Ps. 71:22

我的神啊，我要鼓瑟稱讚你，稱讚你的誠實！以色列的聖者啊，我要彈琴歌頌你！

I will praise you with the harp for your faithfulness, O my God; I will sing praise to you with the lyre, O Holy One of Israel.

### 詩 Ps. 89:18

我們的盾牌屬耶和華；我們的王屬以色列的聖者。

Indeed, our shield belongs to the Lord, our king to the Holy One of Israel.

### 賽 Isa. 10:20

到那日，以色列所剩下的和雅各家所逃脫的，不再倚靠那擊打他們的，卻要誠實倚靠耶和華—以色列的聖者。

In that day the remnant of Israel, the survivors of the house of Jacob, will no longer rely on him who struck them down but will truly rely on the LORD, the Holy One of Israel.

### 賽 Isa. 41:14

你這蟲雅各和你們以色列人，不要害怕！耶和華說：我必幫助你。你的救贖主就是以色列的聖者。

Do not be afraid, O worm Jacob, O little Israel, for I myself will help you," declares the LORD, your Redeemer, the Holy One of Israel.

### 賽 Isa. 43:3

因為我是耶和華—你的神，是以色列的聖者—你的救主；我已經使埃及作你的贖價，使古實和西巴代替你。

For I am the LORD, your God, the Holy One of Israel, your Savior; I give Egypt for your ransom, Cush and Seba in your stead.

**賽 Isa. 48:17**

耶和華—你的救贖主，以色列的聖者如此說：我是耶和華—你的神，教訓你，使你得益處，引導你所當行的路。

This is what the LORD says-- your Redeemer, the Holy One of Israel: "I am the LORD your God, who teaches you what is best for you, who directs you in the way you should go.

**b. 聖靈有位格。****The Personality of the Holy Spirit.**

The terms "Spirit of God" and "Holy Spirit" do not suggest personality as much as the term "Son" does. Moreover, the person of the Holy Spirit did not appear in a clearly discernible personal form among men, as the person of the Son of God did. As a result the personality of the Holy Spirit was often called in question, and therefore deserves special attention. The personality of the Spirit was denied in the early Church by the Monarchians and the Pneumatomachians. In this denial they were followed by the Socinians in the days of the Reformation. Still later Schleiermacher, Ritschl, the Unitarians, present-day Modernists, and all modern Sabellians reject the personality of the Holy Spirit. It is often said in the present day that those passages which seem to imply the personality of the Holy Spirit simply contain personifications. But personifications are certainly rare in the prose writings of the New Testament and can easily be recognized. Moreover, such an explanation clearly destroys the sense of some of these passages, e.g. John 14:26; 16:7-11; Rom. 8:26.

**約 John 14:26**

但保惠師，就是父因我的名所要差來的聖靈，他要將一切的事指教你們，並且要叫你們想起我對你們所說的一切話。

But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

**約 John 16:7-11**

然而，我將真情告訴你們，我去是與你們有益的；我若不去，保惠師就不到你們這裡來；我若去，就差他來。

他既來了，就要叫世人為罪、為義、為審判，自己責備自己。

為罪，是因他們不信我；

為義，是因我往父那裡去，你們就不再見我；

為審判，是因這世界的王受了審判。

7 But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. 8 When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment: 9 in regard to sin, because men do not believe in me; 10 in regard to righteousness, because I am going to the Father, where you can see me no longer; 11 and in regard to judgment, because the prince of this world now stands condemned.

**羅 Rom. 8:26**

況且我們的軟弱有聖靈幫助，我們本不曉得當怎樣禱告，只是聖靈親自用說不出來的歎息替我們禱告。

In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express.

《聖經》經文證明聖靈是有位格的。

Scripture proof for the personality of the Holy Spirit is quite sufficient:

(1) 《聖經》用有位格的名稱稱呼聖靈。

*Designations that are proper to personality are given to Him.* Though *pneuma* is neuter, yet the masculine pronoun *ekeinos* is used of the Spirit in John 16:14; and in Eph. 1:14 some of the best authorities have the masculine relative pronoun *hos*. Moreover, the name Parakletos is applied to Him, John 14:26; 15:26; 16:7, which cannot be translated by "comfort," or be regarded as the name of any abstract influence. That a person is meant is indicated by the fact that the Holy Spirit as Comforter is placed in juxtaposition with Christ as the Comforter about to depart, to whom the same term is applied in I John 2:1. It is true that this term is followed by the neuters *ho* and *auto* in John 14:16-18, but this is due to the fact that *pneuma* intervenes.

約 John 16:14

他要榮耀我，因為他要將受於我的告訴你們。

He will bring glory to me by taking from what is mine and making it known to you.

弗 Eph. 1:14

這聖靈是我們得基業的憑據（原文作：質），直等到神之民（原文作：產業）被贖，使他的榮耀得著稱讚。

who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession--to the praise of his glory.

約 John 14:26

但保惠師，就是父因我的名所要差來的聖靈，他要將一切的事指教你們，並且要叫你們想起我對你們所說的一切話。

But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

約 John 15:26

但我要從父那裡差保惠師來，就是從父出來真理的聖靈；他來了，就要為我作見證。

"When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.

約 John 16:7

然而，我將真情告訴你們，我去是與你們有益的；我若不去，保惠師就不到你們這裡來；我若去，就差他來。

But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.

### 約壹 I John 2:1

我小子們哪，我將這些話寫給你們，是要叫你們不犯罪。若有人犯罪，在父那裡我們有一位中保，就是那義者耶穌基督。

My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense--Jesus Christ, the Righteous One.

### 約 John 14:16-18

我要求父，父就另外賜給你們一位保惠師（或作：訓慰師；下同），叫他永遠與你們同在，

就是真理的聖靈，乃世人不能接受的；因為不見他，也不認識他。你們卻認識他，因他常與你們同在，也要在你們裡面。

我不撇下你們為孤兒，我必到你們這裡來。

16 And I will ask the Father, and he will give you another Counselor to be with you forever-- 17 the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. 18 I will not leave you as orphans; I will come to you.

### (2) 聖靈有位格的特點。

*The characteristics of a person are ascribed to Him, such as intelligence, John 14:26; 15:26; Rom. 8:16; will, Acts 16:7; I Cor. 12:11, and affections, Isa. 63:10; Eph. 4:30. Moreover, He performs acts proper to personality. He searches, speaks, testifies, commands, reveals, strives, creates, makes intercession, raises the dead, etc., Gen. 1:2; 6:3; Luke 12:12; John 14:26; 15:26; 16:8; Acts 8:29; 13:2; Rom. 8:11; I Cor. 2:10, 11. What does all these things cannot be a mere or influence, but must be a person.*

### 約 John 14:26

但保惠師，就是父因我的名所要差來的聖靈，他要將一切的事指教你們，並且要叫你們想起我對你們所說的一切話。

But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

### 約 John 15:26

但我要從父那裡差保惠師來，就是從父出來真理的聖靈；他來了，就要為我作見證。

"When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.

### 羅 Rom. 8:16

聖靈與我們的心同證我們是神的兒女；

The Spirit himself testifies with our spirit that we are God's children.

### 徒 Acts 16:7

到了每西亞的邊界，他們想要往庇推尼去，耶穌的靈卻不許。

When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to.

**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.

**賽 Isa. 63:10**

他們竟悖逆，使主的聖靈擔憂。他就轉作他們的仇敵，親自攻擊他們。

Yet they rebelled and grieved his Holy Spirit. So he turned and became their enemy and he himself fought against them.

**弗 Eph. 4:30**

不要叫神的聖靈擔憂；你們原是受了他的印記，等候得贖的日子來到。

And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.

**創 Gen. 1:2**

地是空虛混沌，淵面黑暗；神的靈運行在水面上。

Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

**創 Gen. 6:3**

耶和華說：人既屬乎血氣，我的靈就不永遠住在他裡面；然而他的日子還可到一百二十年。

Then the LORD said, "My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years."

**路 Luke 12:12**

因為正在那時候，聖靈要指教你們當說的話。

for the Holy Spirit will teach you at that time what you should say."

**約 John 14:26**

但保惠師，就是父因我的名所要差來的聖靈，他要將一切的事指教你們，並且要叫你們想起我對你們所說的一切話。

But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

**約 John 15:26**

但我要從父那裡差保惠師來，就是從父出來真理的聖靈；他來了，就要為我作見證。

"When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.

**約 John 16:8**

他既來了，就要叫世人為罪、為義、為審判，自己責備自己。

When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment:

## 徒 Acts 8:29

聖靈對腓利說：你去！貼近那車走。

The Spirit told Philip, "Go to that chariot and stay near it."

## 徒 Acts 13:2

他們事奉主、禁食的時候，聖靈說：要為我分派巴拿巴和掃羅，去做我召他們所做的工。

While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them."

## 羅 Rom. 8:11

然而，叫耶穌從死裡復活者的靈若住在你們心裡，那叫基督耶穌從死裡復活的，也必藉著住在你們心裡的聖靈，使你們必死的身體又活過來。

And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.

## 林前 I Cor. 2:10, 11

只有神藉著聖靈向我們顯明了，因為聖靈參透萬事，就是神深奧的事也參透了。除了在人裡頭的靈，誰知道人的事；像這樣，除了神的靈，也沒有人知道神的事。

10 but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God. 11 For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God.

## (3) 聖靈與聖父，聖子的關係，暗示祂自己是一個位格。

*He is represented as standing in such relations to other persons as imply His own personality.*

He is placed in juxtaposition with the apostles in Acts 15:28, with Christ in John 16:14, and with the Father and the Son in Matt. 28:19; II Cor. 13:13; I Pet. 1:1, 2; Jude 20, 21. Sound exegesis requires that in these passages the Holy Spirit be regarded as a person.

## 徒 Acts 15:28

因為聖靈和我們定意不將別的重擔放在你們身上；惟有幾件事是不可少的，

It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements:

## 約 John 16:14

他要榮耀我，因為他要將受於我的告訴你們。

He will bring glory to me by taking from what is mine and making it known to you.

## 太 Matt. 28:19

所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗（或作：給他們施洗，歸於父、子、聖靈的名）。

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,



### 林後 II Cor. 13:13

眾聖徒都問你們安。

All the saints send their greetings.

### 彼前 I Pet. 1:1, 2

耶穌基督的使徒彼得寫信給那分散在本都、加拉太、加帕多家、亞西亞、庇推尼寄居的，

就是照父神的先見被揀選，藉著聖靈得成聖潔，以致順服耶穌基督，又蒙他血所灑的人。願恩惠、平安多多的加給你們。

1 Peter, an apostle of Jesus Christ, To God's elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, 2 who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance.

### 猶 Jude 20, 21 節(sic)

(4) 有些經文裡，聖靈有別與祂的能力。

*There are also passages in which the Holy Spirit is distinguished from His own power, Luke 1:35; 4:14; Acts 10:38; Rom. 15:13; I Cor. 2:4. Such passages would become tautological, meaningless, and even absurd, if they were interpreted on the principle that the Holy Spirit is merely a power. This can be shown by substituting for the name "Holy Spirit" such a word as "power" or "influence."*

### 路 Luke 1:35

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）。

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.

### 路 Luke 4:14

耶穌滿有聖靈的能力，回到加利利；他的名聲就傳遍了四方。

Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside.

### 徒 Acts 10:38

神怎樣以聖靈和能力膏拿撒勒人耶穌，這都是你們知道的。他周流四方，行善事，醫好凡被魔鬼壓制的人，因為神與他同在。

how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him.

### 羅 Rom. 15:13

但願使人有盼望的神，因信將諸般的喜樂、平安充滿你們的心，使你們藉著聖靈的能力大有盼望。

May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.

林前 I Cor. 2:4

我說的話、講的道，不是用智慧委婉的言語，乃是用聖靈和大能的明證，  
My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power,

c. 聖靈與聖父，聖子的關係。

The Relation of the Holy Spirit to the Other Persons in the Trinity.

The early Trinitarian controversies led to the conclusion that the Holy Spirit, as well as the Son, is of the essence as the Father, and is therefore consubstantial with Him. And the long drawn dispute about the question, whether the Holy Spirit proceeded from the Father alone or also from the Son, was finally settled by the Synod of Toledo in 589 by adding the word "Filioque" to the Latin version of the Constantinopolitan Creed: "*Credimus in Spiritum Sanctum qui a Patre Filioque procedit*" (We believe in the Holy Spirit, who proceeds from the Father and the Son"). This procession of the Holy Spirit, briefly called spiration, is his personal property. Much of what was said respecting the generation of the Son also applies to the spiration of the Holy Spirit, and need not be repeated. The following points of distinction between the two may be noted, however:

- (1) Generation is the work of the Father only; spiration is the work of both the Father and the Son.
- (2) By generation the Son is enabled to take part in the work of spiration, but the Holy Spirit requires no such power.
- (3) In logical order generation precedes spiration.

It should be remembered, however, that all this implies no essential subordination of the Holy Spirit to the Son. In spiration as well as in generation there is a communication of the whole of the divine essence, so that the Holy Spirit is on an equality with the Father and the Son. The doctrine of the procession of the Holy Spirit from the Father and the Son is based on John 15:26, and on the fact that the Spirit is also called the Spirit of Christ and of the Son, Rom. 8:9; Gal. 4:6, and is sent by Christ into the world. Spiration may be defined as *that eternal and necessary act of the first and second persons in the Trinity whereby they, within the divine Being, become the ground of the personal subsistence of the Holy Spirit, and put the third person in possession of the whole divine essence, without any division, alienation or change.*

約 John 15:26

但我要從父那裡差保惠師來，就是從父出來真理的聖靈；他來了，就要為我作見證。  
"When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.

### 羅 Rom. 8:9

如果神的靈住在你們心裡，你們就不屬肉體，乃屬聖靈了。人若沒有基督的靈，就不是屬基督的。

You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ.

### 加 Gal. 4:6

你們既為兒子，神就差他兒子的靈進入你們（原文作我們）的心，呼叫：阿爸！父！

Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba", Father."

聖靈與父、子的關係是最密切的。

*The Holy Spirit stands in the closest possible relation to the other persons.* In virtue of His procession from the Father and the Son the Spirit is represented as standing in the closest possible relation to both of the other persons. From I Cor. 2:10, 11, we may infer, not that the Spirit is the same as the self-consciousness of God, but that He is as closely connected with God the Father as the soul of man is with man. In II Cor. 3:17, we read, "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty." Here the Lord (Christ) is identified with the Spirit, not with respect to personality, but as to manner of working. In the same passage the Spirit is called "the Spirit of the Lord." The work for which the Holy Spirit was sent into the Church on the day of Pentecost was based on His unity with the Father and the Son. He came as the Parakletos to take the place of Christ and to do His work on earth, that is, to teach, proclaim, testify, bear witness, etc., as the Son had done. Now in the case of the Son this revelational work rested on His unity with the Father. Just so the work of the Spirit is based on His unity with the Father and the Son, John 16:14, 15. Notice the words of Jesus in this passage: "He shall glorify me; for He shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that He taketh of mine, and shall declare it unto you."

### 林前 I Cor. 2:10, 11

只有神藉著聖靈向我們顯明了，因為聖靈參透萬事，就是神深奧的事也參透了。

除了在人裡頭的靈，誰知道人的事；像這樣，除了神的靈，也沒有人知道神的事。

10 but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God. 11 For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God.

### 林後 II Cor. 3:17

主就是那靈；主的靈在那裡，那裡就得以自由。

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

### 約 John 16:14, 15

他要榮耀我，因為他要將受於我的告訴你們。

凡父所有的，都是我的；所以我說，他要將受於我的告訴你們。

He will bring glory to me by taking from what is mine and making it known to you. 15 All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.

d. 聖靈的神性。

The Deity of the Holy Spirit.

The deity of the Holy Spirit may be established from Scripture by a line of proof quite similar to that employed in connection with the Son:

(1) 聖靈有屬上帝的名稱。

*Divine names are given to Him*, Ex. 17:7 (comp. Heb. 3:7-9); Acts 5:3, 4; I Cor. 3:16; II Tim. 3:16 (comp. II Pet. 1:21).

出 Ex. 17:7

他給那地方起名叫瑪撒（就是試探的意思），又叫米利巴（就是爭鬧的意思）；因以色列人爭鬧，又因他們試探耶和華，說：耶和華是在我們中間不是？

And he called the place Massah and Meribah because the Israelites quarreled and because they tested the LORD saying, "Is the LORD among us or not?"

來 Heb. 3:7-9

聖靈有話說：你們今日若聽他的話，就不可硬著心，像在曠野惹他發怒、試探他的時候一樣。

在那裡，你們的祖宗試我探我，並且觀看我的作為有四十年之久。

7 So, as the Holy Spirit says: "Today, if you hear his voice, 8 do not harden your hearts as you did in the rebellion, during the time of testing in the desert, 9 where your fathers tested and tried me and for forty years saw what I did."

徒 Acts 5:3, 4

彼得說：亞拿尼亞！為甚麼撒但充滿了你的心，叫你欺哄聖靈，把田地的價銀私自留下幾分呢？

田地還沒有賣，不是你自己的麼？既賣了，價銀不是你作主麼？你怎麼心裡起這意念呢？你不是欺哄人，是欺哄神了。

3 Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? 4 Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied to men but to God."

林前 I Cor. 3:16

豈不知你們是神的殿，神的靈住在你們裡頭麼？

Don't you know that you yourselves are God's temple and that God's Spirit lives in you?

提後 II Tim. 3:16

聖經都是神所默示的（或作：凡神所默示的聖經），於教訓、督責、使人歸正、教導人學義都是有益的，

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness,

彼後 II Pet. 1:21

因為預言從來沒有出於人意的，乃是人被聖靈感動，說出神的話來。

For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

## (2) 聖靈有屬上帝的屬性。

*Divine perfections are ascribed to Him, such as omnipresence, Ps. 139:7-10, omniscience, Isa. 40:13, 14 (comp. Rom. 11:34); I Cor. 2:10, 11, omnipotence, I Cor. 12:11; Rom. 15:19; and eternity, Heb. 9:14 (?).*

## 詩 Ps. 139:7-10

我往哪裡去躲避你的靈？我往哪裡逃、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。

7 Where can I go from your Spirit? Where can I flee from your presence? 8 If I go up to the heavens, you are there; if I make my bed in the depths, you are there. 9 If I rise on the wings of the dawn, if I settle on the far side of the sea, 10 even there your hand will guide me, your right hand will hold me fast.

## 賽 Isa. 40:13, 14

誰曾測度耶和華的心（或譯：誰曾指示耶和華的靈），或作他的謀士指教他呢？

他與誰商議，誰教導他，誰將公平的路指示他，又將知識教訓他，將通達的道指教他呢？

13 Who has understood the mind of the LORD, or instructed him as his counselor? 14 Whom did the LORD consult to enlighten him, and who taught him the right way? Who was it that taught him knowledge or showed him the path of understanding?

## 羅 Rom. 11:34

誰知道主的心？誰作過他的謀士呢？

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

## 林前 I Cor. 2:10, 11

只有神藉著聖靈向我們顯明了，因為聖靈參透萬事，就是神深奧的事也參透了。

除了在人裡頭的靈，誰知道人的事；像這樣，除了神的靈，也沒有人知道神的事。

10 but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God. 11 For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God.

## 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.

## 羅 Rom. 15:19

甚至我從耶路撒冷，直轉到以利哩古，到處傳了基督的福音。

by the power of signs and miracles, through the power of the Spirit. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ.

## 來 Heb. 9:14

何況基督藉著永遠的靈，將自己無瑕無疵獻給神，他的血豈不更能洗淨你們的心（原文是良心），除去你們的死行，使你們事奉那永生神麼？

How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

(3) 聖靈作上帝的作為。

*Divine works are performed by Him, such as creation, Gen. 1:2; Job 26:13; 33:4, providential renovation, Ps. 104:30, regeneration, John 3:5, 6; Tit. 3:5, and the resurrection of the dead, Rom. 8:11.*

創 Gen. 1:2

地是空虛混沌，淵面黑暗； 神的靈運行在水面上。

Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

伯 Job 26:13

藉他的靈使天有妝飾； 他的手刺殺快蛇。

By his breath the skies became fair; his hand pierced the gliding serpent.

伯 Job 33:4

神的靈造我； 全能者的氣使我得生。

The Spirit of God has made me; the breath of the Almighty gives me life.

詩 Ps. 104:30

你發出你的靈， 他們便受造； 你使地面更換為新。

When you send your Spirit, they are created, and you renew the face of the earth.

約 John 3:5, 6

耶穌說：「我實實在在的告訴你， 人若不是從水和聖靈生的， 就不能進神的國。

從肉身生的就是肉身； 從靈生的就是靈。

Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. 6 Flesh gives birth to flesh, but the Spirit gives birth to spirit.

多 Tit. 3:5

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。

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,

羅 Rom. 8:11

然而， 叫耶穌從死裡復活者的靈若住在你們心裡， 那叫基督耶穌從死裡復活的， 也必藉著住在你們心裡的聖靈， 使你們必死的身體又活過來。

And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.

## (4) 聖靈有上帝的尊貴。

*Divine honor is also paid to him, Matt. 28:19; Rom. 9:1; II Cor. 13:13.*

## 太 Matt. 28:19

所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗（或作：給他們施洗，歸於父、子、聖靈的名）。

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

## 羅 Rom. 9:1

我在基督裡說真話，並不謊言，有我良心被聖靈感動，給我作見證；

I speak the truth in Christ--I am not lying, my conscience confirms it in the Holy Spirit--

## 林後 II Cor. 13:13

眾聖徒都問你們安。

All the saints send their greetings.

## e. 聖靈在三位一體救贖計劃中的工作。

## The Work of the Holy Spirit in the Divine Economy.

There are certain works which are more particularly ascribed to the Holy Spirit, not only in the general economy of God, but also in the special economy of redemption. In general it may be said that it is a special task of the Holy Spirit to bring things to completion by acting immediately upon and in the creature. Just as He Himself is the person who completes the Trinity, so His work is the completion of God's contact with His creatures and the consummation of the work of God in every sphere. It follows the work of the Son, just as the work of the Son follows that of the Father. It is important to bear this in mind, for if the work of the Holy Spirit is divorced from the objective work of the Son, false mysticism is bound to result. The work of the Holy Spirit includes the following in the natural sphere:

## (1) 賜生命。

*The generation of life.* As being is out of the Father, and thought through the Son, so life is mediated by the Spirit, Gen. 1:3; Job 26:13; Ps. 33:6 (?); Ps. 104:30. In that respect He puts the finishing touch to the work of creation.

## 創 Gen. 1:3

神說：要有光，就有了光。

And God said, "Let there be light," and there was light.

## 伯 Job 26:13

藉他的靈使天有妝飾；他的手刺殺快蛇。

By his breath the skies became fair; his hand pierced the gliding serpent.

## 詩 Ps. 33:6 (?)

諸天藉耶和華的命而造；萬象藉他口中的氣而成。

By the word of the LORD were the heavens made, their starry host by the breath of his mouth.

## 詩 Ps. 104:30

你發出你的靈，他們便受造；你使地面更換為新。

When you send your Spirit, they are created, and you renew the face of the earth.

## (2) 賜一般人的才幹，靈感。

*The general inspiration and qualification of men.* The Holy Spirit inspires and qualifies men for their official tasks, for work in science and art, etc., Ex. 28:3; 31:2, 3, 6; 35:35; I Sam. 11:6; 16:13, 14.

## 出 Ex. 28:3

又要吩咐一切心中有智慧的，就是我用智慧的靈所充滿的，給亞倫做衣服，使他分別為聖，可以給我供祭司的職分。

Tell all the skilled men to whom I have given wisdom in such matters that they are to make garments for Aaron, for his consecration, so he may serve me as priest.

## 出 Ex. 31:2, 3, 6

看哪，猶大支派中，戶珥的孫子、烏利的兒子比撒列，我已經題他的名召他。

我也以我的靈充滿了他，使他有智慧，有聰明，有知識，能做各樣的工，能想出巧工，用金、銀、銅製造各物，

2 "See, I have chosen Bezaleel son of Uri, the son of Hur, of the tribe of Judah, 3 and I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts— 6 Moreover, I have appointed Oholiab son of Ahisamach, of the tribe of Dan, to help him. Also I have given skill to all the craftsmen to make everything I have commanded you:

## 出 Ex. 35:35

耶和華使他們的心滿有智慧，能做各樣的工，無論是雕刻的工，巧匠的工，用藍色、紫色、朱紅色線，和細麻、繡花的工，並機匠的工，他們都能做，也能想出奇巧的工。

He has filled them with skill to do all kinds of work as craftsmen, designers, embroiderers in blue, purple and scarlet yarn and fine linen, and weavers--all of them master craftsmen and designers.

## 撒上 I Sam. 11:6

掃羅聽見這話，就被 神的靈大大感動，甚是發怒。

When Saul heard their words, the Spirit of God came upon him in power, and he burned with anger.

## 撒上 I Sam. 16:13, 14

撒母耳就用角裡的膏油，在他諸兄中膏了他。從這日起，耶和華的靈就大大感動大衛。撒母耳起身回拉瑪去了。

耶和華的靈離開掃羅，有惡魔從耶和華那裡來擾亂他。

13 So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came upon David in power. Samuel then went to Ramah. 14 Now the Spirit of the LORD had departed from Saul, and an evil spirit from the LORD tormented him.



Of even greater importance is the work of the Holy Spirit in the sphere of redemption. Here the following points may be mentioned:

(1) 預備，裝備基督來完成救贖大工。

*The preparation and qualification of Christ for His mediatorial work.*

He prepared Christ a body and thus enabled Him to become a sacrifice for sin. Luke 1:35; Heb. 10:5-7. In the words "a body thou didst prepare for me, the writer of Hebrews follows the Septuagint. The meaning is: Thou hast enabled me by the preparation of a holy body to become a real sacrifice. At His baptism Christ was anointed with the Holy Spirit, Luke 3:22, and received the qualifying gifts of the Holy Spirit without measure, John 3:24.

路 Luke 1:35

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）。

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."

來 Heb. 10:5-7

所以基督到世上來的時候，就說：神阿，祭物和禮物是你不願意的；你曾給我預備了身體。

燔祭和贖罪祭是你不喜歡的。

那時我說：神阿，我來了，為要照你的旨意行；我的事在經卷上已經記載了。

5 Therefore, when Christ came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me; 6 with burnt offerings and sin offerings you were not pleased. 7 Then I said, 'Here I am--it is written about me in the scroll-- I have come to do your will, O God.' "

路 Luke 3:22

聖靈降臨在他身上，形狀彷彿鴿子；又有聲音從天上來，說：你是我的愛子，我喜悅你。

and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."

約 John 3:24

（那時約翰還沒有下在監計。）

(This was before John was put in prison.)

(2) 默示《聖經》。

*The inspiration of Scripture.*

The Holy Spirit inspired Scripture, and thus brought to men the special revelation of God, I Cor. 2:13; II Pet. 1:21, the knowledge of the work of redemption which is in Christ Jesus.

林前 I Cor. 2:13

並且我們講說這些事，不是用人智慧所指教言語，乃是用聖靈所教訓的言語，將屬靈的

話解釋屬靈的事。（或作：將屬靈的事講與屬靈的人）

This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.

彼後 II Pet. 1:21

因為預言從來沒有出於人意的，乃是人被聖靈感動，說出神的話來。

For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

(3) 設立教會，使教會增長。

*The formation and augmentation of the Church.*

The Holy Spirit forms and increases the Church, the mystical body of Jesus Christ, by regeneration and sanctification, and dwells in it as the principle of the new life, Eph. 1:22, 23; 2:22; I Cor. 3:16; 12:4 ff.

弗 Eph. 1:22, 23

又將萬有服在他的腳下，使他為教會作萬有之首。

教會是他的身體，是那充滿萬有者所充滿的。

22 And God placed all things under his feet and appointed him to be head over everything for the church, 23 which is his body, the fullness of him who fills everything in every way.

弗 Eph. 2:22

你們也靠他同被建造，成為神藉著聖靈居住的所在。

And in him you too are being built together to become a dwelling in which God lives by his Spirit.

林前 I Cor. 3:16

豈不知你們是神的殿，神的靈住在你們裡頭麼？

Don't you know that you yourselves are God's temple and that God's Spirit lives in you?

林前 I Cor. 12:4-7

恩賜原有分別，聖靈卻是一位。

職事也有分別，主卻是一位。

功用也有分別，神卻是一位，在眾人裡面運行一切的事。

聖靈顯在各人身上，是叫人得益處。

4 There are different kinds of gifts, but the same Spirit. 5 There are different kinds of service, but the same Lord. 6 There are different kinds of working, but the same God works all of them in all men. 7 Now to each one the manifestation of the Spirit is given for the common good.

(4) 教導，帶領教會。

*Teaching and guiding the Church.*

The Holy Spirit testifies to Christ and leads the Church into all truth. By doing this He manifests the glory of God and of Christ, increases the knowledge of the Savior, keeps the Church from error, and prepares her for her eternal destiny, John 14:26; 15:26; 16:13, 14; Acts 5:32; Heb. 10:15; I John 2:27.

約 John 14:26

但保惠師，就是父因我的名所要差來的聖靈，他要將一切的事指教你們，並且要叫你們想起我對你們所說的一切話。

But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

#### 約 John 15:26

但我要從父那裡差保惠師來，就是從父出來真理的聖靈；他來了，就要為我作見證。

"When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.

#### 約 John 16:13, 14

只等真理的聖靈來了，他要引導你們明白（原文作進入）一切的真理；因為他不是憑自己說的，乃是把他所聽見的都說出來，並要把將來的事告訴你們。

他要榮耀我，因為他要將受於我的告訴你們。

13 But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. 14 He will bring glory to me by taking from what is mine and making it known to you.

#### 徒 Acts 5:32

我們為這事作見證；神賜給順從之人的聖靈也為這事作見證。

We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him."

#### 來 Heb. 10:15

聖靈也對我們作見證；因為他既已說過：

The Holy Spirit also testifies to us about this. First he says:

#### 約壹 I John 2:27

你們從主所受的恩膏常存在你們心裡，並不用人教訓你們，自有主的恩膏在凡事上教訓你們。這恩膏是真的，不是假的；你們要按這恩膏的教訓住在主裡面。

As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit--just as it has taught you, remain in him.

## 上帝的預旨（永恆的旨意）：一般的論述

### THE DIVINE DECREES IN GENERAL

(Louis Berkhof, *Systematic Theology*, 100-108.)

#### A. 上帝的預旨（永恆的旨意）論在（系統）神學中的地位

##### THE DOCTRINE OF THE DECREES IN THEOLOGY.

改革宗神學：上帝在永恆裡就預定了一切要發生的事

弗 1:11

討論上帝的作為，應從討論上帝開始

REFORMED THEOLOGY: GOD DETERMINED FROM ETERNITY WHATSOEVER COMES TO PASS

EPHESIANS 1:11

DISCUSSION OF WORKS OF GOD SHOULD START WITH GOD

Reformed theology stresses the sovereignty of God in virtue of which He has sovereignly determined from all eternity whatsoever will come to pass, and works His sovereign will in His entire creation, both natural and spiritual, according to His pre-determined plan. It is in full agreement with Paul when he says that God “worketh all things after the counsel of His will,” Eph. 1:11. For that reason it is but natural that, in passing from the discussion of the Being of God to that of the works of the works of God, it should begin with a study of the divine decrees. This is the only proper theological method. A theological discussion of the works of God should take its startingpoint in God, both in the work of creation and in that of redemption or recreation. It is only as issuing from, and as related to, God that the works of God come into consideration as a part of theology.

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,

只有在改革宗神學：上帝的預旨＝神學的出發點

路德宗神學：比較以人為中心：比較從下而上，而不從上而下

ONLY IN REFORMED THEOLOGY: DECREES = THEOLOGY'S STARTING POINT

LUTHERNISM: MORE ANTHROPOLOGICAL: CONSIDER THINGS FROM BELOW, NOT ABOVE

In spite of this, however, Reformed theology stands practically alone in its emphasis on the doctrine of the decrees. Lutheran theology is less theological and more anthropological. It does not consistently take its starting point in God and consider all things as divinely pre-determined, but reveals a tendency to consider things from below rather than from above. And in so far as it does believe in pre-determination, it is inclined to limit this to the good that is in the world, and more particularly to the blessings of salvation. It is a striking fact that many Lutheran theologians are silent, or all but silent, respecting the doctrine of the decrees of God in general and discuss only the doctrine of predestination,

and regard this as *conditional* rather than absolute. In the doctrine of predestination Lutheran theology shows strong affinity with Arminianism.

Krauth: 阿米念主義與路德宗之間的相似  
要避免伯拉糾主義，並不需要絕對預定論

KRAUTH: AFFINITIES BETWEEN ARMINIANISM & LUTHERANISM

ABSOLUTE PREDESTINATION = NOT NECESSARY TO ESCAPE PELAGIANISM

Krauth (an influential leader of the Lutheran Church in our country) even says: “The views of Arminius himself, in regard to the five points, were formed under Lutheran influences, and do not differ essentially from those of the Lutheran Church; but on many points in the developed system now known as Arminianism, the Lutheran Church has no affinity whatever with it, and on these points would sympathize far more with Calvinism, though she has never believed that in order to escape from Pelagianism, it is necessary to run into the doctrine of absolute predestination. The ‘Formula of Concord’ touches the five points almost purely on their practical sides, and on them arrays itself against Calvinism, rather by the negation of the inferences which result logically from that system, than by express condemnation of its fundamental theory in its abstract form.” (*The Conservative Reformation and Its Theology*, pp. 127f.)

## B. 《聖經》中對上帝的預旨的用詞

### SCRIPTURAL NAMES FOR THE DIVINE DECREES.

上帝內在（臨在）的作為；

上帝外在（在被造物身上所作的）作為

Opera Immanentia vs. Opera Exeuntia

臨在的作為：又分位格的作為與本質上的作為

OPERA AD INTRA – PURELY IMMANENT WORKS;

OPERA AD EXTRA – WORKS WHICH BEAR ON CREATURES

ALTERNATELY: OPERA IMMANENTIA VS. OPERA EXEUNTIA

OPERA IMMANENTIA: OPERA PERSONALIA VS. OPERA ESSENTIALIA

From the purely immanent works of God (*opera ad intra*) we must distinguish those which bear directly on the creatures (*opera ad extra*). Some theologians, in order to avoid misunderstanding, prefer to speak of *opera immanentia* and *opera exeuntia*, and subdivide the former into two classes, *opera immanentia per se*, which are the *opera personalia* (generation, filiation, spiration), and *opera immanentia donec exeunt*, which are *opera essentialia*, that is, works of the triune God, in distinction from works of any one of the persons of the Godhead, but are immanent in God, until they are realized in the works of creation, providence, and redemption. The divine decrees constitute this class of divine works. They are not described in the abstract in Scripture, but are placed before us in their historical realization. Scripture uses several terms for the eternal decree of God.

## 1. 《舊約》的用詞

### OLD TESTAMENT TERMS.

There are some terms which stress the intellectual element in the decree, such as *'etsah* from *ya'ats*, to counsel, to give advice, Job 38:2; Isa. 14:26; 46:11; *sod* from *yasad*, to sit together in deliberation (niph'al), Jer. 23:28, 33; and *mezimmah* from *zamam*, to meditate, to have in mind, to purpose, Jer. 4:28; 51:12; Prov. 30:32. Besides these there are terms which emphasize the volitional element, such as *chaphets*, inclination, will, good pleasure, Is. 53:10; and *ratson*, to please, to be delighted, and thus denoting delight, good pleasure, or sovereign will, Ps. 51:19; Isa. 49:8.

#### 伯 Job 38:2

誰用無知的言語使我的旨意暗昧不明，  
"Who is this that darkens my counsel with words without knowledge?"

#### 賽 Isa. 14:26

這是向全地所定的旨意；這是向萬國所伸出的手。  
This is the plan determined for the whole world; this is the hand stretched out over all nations.

#### 賽 Isa. 46:11

我召鷲鳥從東方來，召那成就我籌算的人從遠方來。我已說出，也必成就；我已謀定，也必做成。  
From the east I summon a bird of prey; from a far-off land, a man to fulfill my purpose. What I have said, that will I bring about; what I have planned, that will I do.

#### 耶 Jer. 23:28, 33

得夢的先知可以述說那夢；得我話的人可以誠實講說我的話。糠秕怎能與麥子比較呢？這是耶和華說的。  
無論是百姓，是先知，是祭司，問你說：耶和華有甚麼默示呢？你就對他們說：甚麼默示啊？耶和華說：我要撇棄你們。  
Let the prophet who has a dream tell his dream, but let the one who has my word speak it faithfully. For what has straw to do with grain?" declares the Lord.  
"When these people, or a prophet or a priest, ask you, 'What is the oracle of the Lord?' say to them, 'What oracle? I will forsake you, declares the Lord.'

#### 耶 Jer. 4:28

因此，地要悲哀，在上的天也必黑暗；因為我言已出，我意已定，必不後悔，也不轉意不做。  
Therefore the earth will mourn and the heavens above grow dark, because I have spoken and will not relent, I have decided and will not turn back."

#### 耶 Jer. 51:12

你們要豎立大旗，攻擊巴比倫的城牆；要堅固瞭望臺，派定守望的設下埋伏；因為耶和華指著巴比倫居民所說的話、所定的意，他已經作成。  
Lift up a banner against the walls of Babylon! Reinforce the guard, station the watchmen, prepare an ambush! The LORD will carry out his purpose, his decree against the people of Babylon.

#### 箴 Prov. 30:32

你若行事愚頑，自高自傲，或是懷了惡念，就當用手搗口。  
"If you have played the fool and exalted yourself, or if you have planned evil, clap your hand over your mouth!"

### 詩 Ps. 51:19

那時，你必喜愛公義的祭和燔祭並全牲的燔祭；那時，人必將公牛獻在你壇上。

Then there will be righteous sacrifices, whole burnt offerings to delight you; then bulls will be offered on your altar.

### 賽 Isa. 49:8

耶和華如此說：在悅納的時候，我應允了你；在拯救的日子，我濟助了你。我要保護你，使你作眾民的中保（中保：原文是約）；復興遍地，使人承受荒涼之地為業。

This is what the LORD says: "In the time of my favor I will answer you, and in the day of salvation I will help you; I will keep you and will make you to be a covenant for the people, to restore the land and to reassign its desolate inheritances,

## 2. 《新約》的用詞

### NEW TESTAMENT TERMS.

The New Testament also contains a number of significant terms. The most general word is *boule*, designating the decree in general, but also pointing to the fact that the purpose of God is based on counsel and deliberation, Acts 2:23; 4:28; Heb. 6:17. Another rather general word is *thelema*, which, as applied to the counsel of God, stresses the volitional rather than the deliberative element, Eph. 1:11. The word *eudokia* emphasizes more particularly the freedom of the purpose of God, and the delight with which it is accompanied, though this idea is not always present, Matt. 11:26; Luke 2:14; Eph. 1:5, 9. Other words are used more especially to designate that part of the divine decree that pertains in a very special sense to God's moral creatures, and is known as predestination. These terms will be considered in connection with the discussion of that subject.

### 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 4:28

成就你手和你意旨所預定必有的事。

They did what your power and will had decided beforehand should happen.

### 來 Heb. 6:17

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。

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.

### 弗 Eph. 1:11

我們也在他裡面得（或作：成）了基業；這原是一位隨己意行、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,

### 太 Matt. 11:26

父阿，是的，因為你的美意本是如此。

Yes, Father, for this was your good pleasure.

#### 路 Luke 2:14

在至高之處榮耀歸與神！在地上平安歸與他所喜悅的人（有古卷作：喜悅歸與人）！

"Glory to God in the highest, and on earth peace to men on whom his favor rests."

#### 弗 Eph. 1:5, 9

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秘，

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,

### C. 上帝預旨的本質 THE NATURE OF THE DIVINE DECREES.

《威敏斯特小要理問答》

#### WESTMINSTER SHORTER CATECHISM

『上帝的預旨是：祂按己意所意旨的永恆計劃，根據此計劃，祂預先定下一切要發生的事。』

The decree of God may be defined with the Westminster Shorter Catechism as "*His eternal purpose according to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever comes to pass.*"

#### 1. 上帝的預旨是一個。

##### THE DIVINE DECREE IS ONE.

Though we often speak of the decrees of God in the plural, yet in its own nature the divine decree is but a single act of God. This is already suggested by the fact that the Bible speaks of it as a *prosthesis*, a purpose or counsel. It follows also from the very nature of God. His knowledge is all immediate and simultaneous rather than successive like ours, and His comprehension of it is always complete. And the decree that is founded on it is also a single, all-comprehensive, and simultaneous act. As an eternal and immutable decree it could not be otherwise. There is, therefore, no series of decrees in God, but simply one comprehensive plan, embracing all that comes to pass. Our finite comprehension, however, constrains us to make distinctions, and this accounts for the fact that we often speak of the decrees of God in the plural. This manner of speaking is perfectly legitimate, provided we do not lose sight of the unity of the divine decree, and of the inseparable connection of the various decrees as we conceive of them.

#### 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.

The decree of God bears the closest relation to the divine knowledge. There is in God, as we have seen, a necessary knowledge, including all possible causes and results. This knowledge furnishes the material for the decree; it is the perfect fountain out of which God drew the thoughts which He desired



to objectify. Out of this knowledge of all things possible He chose, by an act of His perfect will, led by wise considerations, what He wanted to bring to realization, and thus formed His eternal purpose. The decree of God is, in turn, the foundation of His free knowledge or *scientia libera*. It is the knowledge of things as they are realized in the course of history. While the necessary knowledge of God logically precedes the decree, His free knowledge logically follows it. This must be maintained over against all those who believe in a conditional predestination (such as Semi-Pelagians and Arminians), since they make the pre-determinations of God dependent on His foreknowledge. Some of the words used to denote the divine decree point to an element of deliberation in the purpose of God. It would be a mistake, however, to infer from this that the plan of God is the result of any deliberation which implies short-sightedness or hesitation, for it is simply an indication of the fact that there is no blind decree in God, but only an intelligent and deliberate purpose.

### 3. 預旨關乎上帝與人。

#### THE DECREE RELATES TO BOTH GOD AND MAN.

The decree has reference, first of all, to the works of God. It is limited, however, to God's *opera ad extra* or transitive acts, and does not pertain to the essential Being of God, nor to the immanent activities within the Divine Being which result in the Trinitarian distinctions. God did not decree to be holy and righteous, nor to exist as three persons in one essence or to generate the Son. These things are as they are *necessarily*, and are not dependent on the optional will of God. That which is essential to the inner Being of God can form no part of the contents of the decree. This includes only the *opera ad extra* or *exeuntia*. But while the decree pertains primarily to the acts of God Himself, it is not limited to these, but also embraces the actions of His free creatures. And the fact that they are included in the decree renders them absolutely certain, though they are not at all effectuated in the same manner. In the case of some things God decided, not merely that they would come to pass, but that He Himself would bring them to pass, either immediately, as in the work of creation, or through the mediation of secondary causes, which are continually energized by His power. He Himself assumes the responsibility for their coming to pass. There are other things, however, which God included in His decree and thereby rendered certain, but which He did not decide to effectuate Himself, as the sinful acts of His rational creatures. The decree, in so far as it pertains to these acts, is generally called God's permissive decree. This name does not imply that the futurition of these acts is not certain to God, but simply that He permits them to come to pass by the free agency of His rational creatures. God assumes no responsibility for these sinful acts whatsoever.

### 4. 上帝預旨祂的作為，與這些作為有別。

#### THE DECREE TO ACT IS NOT THE ACT ITSELF.

The decrees are an internal manifestation and exercise of the divine attributes, rendering the futurition of things certain, but this exercise of the intelligent volition of God should not be confounded with the realization of its objects in creation, providence, and redemption. The decree to create is not creation itself, nor is the decree to justify justification itself. A distinction must be made between the decree and its execution. God's so ordering the universe that man will pursue a certain course of action, is also quite a different thing from His commanding him to do so. The decrees are not addressed to man,

and are not of the nature of a statute law; neither do they impose compulsion or obligation on the wills of men.

#### D. 上帝預旨的特徵

##### THE CHARACTERISTICS OF THE DIVINE DECREE.

#### 1. 上帝的預旨，是基於祂的智慧。

##### IT IS FOUNDED ON DIVINE WISDOM.

The word "counsel," which is one of the terms by which the decree is designated, suggests careful deliberation and consultation. It may contain a suggestion of an intercommunion between the three persons of the Godhead. In speaking of God's revelation of the mystery that was formerly hid in Him, Paul says that this was "to the intent that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord," Eph. 3:10, 11. The wisdom of the decree also follows from the wisdom displayed in the realization of the eternal purpose of God. The poet sings in Ps. 104:24, "O Jehovah, how manifold are thy works! In wisdom has thou made them all." The same idea is expressed in Prov. 3:19, "Jehovah by wisdom founded the earth; by understanding He established the heavens." Cf. also Jer. 10:12; 51:15. The wisdom of the counsel of the Lord can also be inferred from the fact that it stands fast forever, Ps. 33:11; Prov. 19:21. There may be a great deal in the decree that passes human understanding and is inexplicable to the finite mind, but it contains nothing that is irrational or arbitrary. God formed his determination with wise insight and knowledge.

#### 弗 Eph. 3:10, 11

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。

這是照神從萬世以前，在我們主基督耶穌裡所定的旨意。

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,

according to his eternal purpose which he accomplished in Christ Jesus our Lord.

#### 詩 Ps. 104:24

耶和華啊，你所造的何其多！都是你用智慧造成的；遍地滿了你的豐富。

How many are your works, O Lord! In wisdom you made them all; the earth is full of your creatures.

#### 箴 Prov. 3:19

耶和華以智慧立地，以聰明定天，

By wisdom the LORD laid the earth's foundations, by understanding he set the heavens in place;

#### 耶 Jer. 10:12

耶和華用能力創造大地，用智慧建立世界，用聰明鋪張穹蒼。

But God made the earth by his power; he founded the world by his wisdom and stretched out the heavens by his understanding.

#### 耶 Jer. 51:15

耶和華用能力創造大地，用智慧建立世界，用聰明鋪張穹蒼。

"He made the earth by his power; he founded the world by his wisdom and stretched out the heavens by his understanding.

### 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.

### 箴 Prov. 19:21

人心多有計謀；惟有耶和華的籌算才能立定。

Many are the plans in a man's heart, but it is the LORD's purpose that prevails.

## 2. 上帝的預旨是永恆的。

### IT IS ETERNAL.

The divine decree is eternal in the sense that it lies entirely in eternity. In a certain sense it can be said that all the acts of God are eternal, since there is no succession of moments in the Divine Being. But some of them terminate in time, as, for instance, creation and justification. Hence we do not call them eternal but temporal acts of God. The decree, however, while it relates to things outside of God, remains in itself an act within the Divine Being, and is therefore eternal in the strictest sense of the word. Therefore it also partakes of the simultaneousness and the successionlessness of the eternal, Acts 15:18; Eph. 1:4; II Tim. 1:9. The eternity of the decree also implies that the order in which the different elements in it stand to each other may not be regarded as temporal, but only as logical. There is a real chronological order in the events as effectuated, but not in the decree respecting them.

### 徒 Acts 15:18

這話是從創世以來，顯明這事的主說的。

that have been known for ages.

### 弗 Eph. 1:4

就如神從創立世界以前，在基督裡揀選了我們，使我們在他面前成為聖潔，無有瑕疵；

For he chose us in him before the creation of the world to be holy and blameless in his sight. In love

### 提後 II Tim. 1:9

神救了我們，以聖召召我們，不是按我們的行為，乃是按他的旨意和恩典；這恩典是萬古之先，在基督耶穌裡賜給我們的，

who has saved us and called us to a holy life--not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time,

## 3. 上帝的預旨是有效的。

### IT IS EFFICACIOUS.

This does not mean that God has determined to bring to pass Himself by a direct application of His power all things which are included in His decree, but only that what He has decreed will certainly come to pass; that nothing can thwart His purpose. Says Dr. A.A. Hodge: "The decree itself provides in every case that the event shall be effected by causes acting in a manner perfectly consistent with the nature of the event in question. Thus in the case of every free act of a moral agent the decree provides

at the same time – (a) That the agent shall be a free agent. (b) That his antecedents and all the antecedents of the act in question shall be what they are. (c) That all the *present* conditions of the act shall be what they are. (d) That the act shall be perfectly spontaneous and free on the part of the agent. (e) That it shall be certainly future. Ps. 33:11; Prov. 19:21; Is. 46:10.” (*Outlines of Theology*, p. 203.)

#### 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.

#### 箴 Prov. 19:21

人心多有計謀；惟有耶和華的籌算才能立定。

Many are the plans in a man's heart, but it is the LORD's purpose that prevails.

#### 賽 Is. 46:10

我從起初指明末後的事，從古時言明未成的事，說：我的籌算必立定；凡我所喜悅的，我必成就。

I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please.

#### 4. 上帝的預旨是不變的。

##### IT IS IMMUTABLE.

Man may and often does alter his plans for various reasons. It may be that in making his plan he lacked seriousness of purpose, that he did not fully realize what the plan involved, or that he is wanting the power to carry it out. But in God nothing of the kind is conceivable. He is not deficient in knowledge, veracity, or power. Therefore He need not change His decree because of a mistake of ignorance, nor because of inability to carry it out. And He will not change it, because He is the immutable God and because He is faithful and true. Job 23:13, 14; Ps. 33:11; Isa. 46:10; Luke 22:32; Acts 2:23.

#### 伯 Job 23:13, 14

只是他心志已定，誰能使他轉意呢？他心裡所願的，就行出來。

他向我所定的，就必做成；這類的事他還有許多。

"But he stands alone, and who can oppose him? He does whatever he pleases.

He carries out his decree against me, and many such plans he still has in store.

#### 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.

#### 賽 Isa. 46:10

我從起初指明末後的事，從古時言明未成的事，說：我的籌算必立定；凡我所喜悅的，我必成就。

I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please.

#### 路 Luke 22:32

但我已經為你祈求，叫你不至於失了信心，你回頭以後，要堅固你的弟兄。

But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers."

### 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.

#### 5. 上帝的預旨是無條件的，絕對的。

IT IS UNCONDITIONAL OR ABSOLUTE.

This means that it is not dependent in any of its particulars on anything that is not part and parcel of the decree itself. The various elements in the decree are indeed mutually dependent but nothing in the plan is conditioned by anything that is not in the decree. The execution of the plan may require means or be dependent on certain conditions, but then these means or conditions have also been determined in the decree. God did not simply decree to save sinners without determining the means to effectuate the decree. The means leading to the pre-determined end were also decreed, Acts 2:23; Eph. 2:8; I Pet. 1:2. The absolute character of the decree follows from its eternity, its immutability, and its exclusive dependence on the good pleasure of God. It is denied by Semi-Pelagians and Arminians.

### 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.

### 弗 Eph. 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--

### 彼前 I Pet. 1:2

就是照父神的先見被揀選，藉著聖靈得成聖潔，以致順服耶穌基督，又蒙他血所灑的人。願恩惠、平安多多的加給你們。

who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance.

#### 6. 上帝的預旨是普世性的，包含萬有的。

IT IS UNIVERSAL OR ALL-COMPREHENSIVE.

The decree includes whatsoever comes to pass in the world, whether it be in the physical or in the moral realm, whether it be good or evil, Eph. 1:11. It includes: (a) the good actions of men, Eph. 2:10; (b) their wicked acts, Prov. 16:4; Acts 2:23; 4:27, 28; (c) contingent events, Gen. 45:8; 50:20; Prov. 16:33; (d) the means as well as the end, Ps. 119:89-91; II Thess. 2:13; Eph. 1:4; (e) the duration of man's life, Job 14:5; Ps. 39:4, and the place of his habitation, Acts 17:26.

### 弗 Eph. 1:11

我們也在他裡面得（或：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,

### 弗 Eph. 2:10

我們原是他的工作，在基督耶穌裡造成的，為要叫我們行善，就是神所預備叫我們行的。  
For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.

### 箴 Prov. 16:4

耶和華所造的，各適其用；就是惡人也為禍患的日子所造。  
The LORD works out everything for his own ends-- even the wicked for a day of disaster.

### 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 4:27, 28

希律和本丟彼拉多，外邦人和以色列民，果然在這城裡聚集，要攻打你所膏的聖僕（僕：或作子）耶穌，  
成就你手和你意旨所預定必有的事。  
Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed.  
They did what your power and will had decided beforehand should happen.

### 創 Gen. 45:8

這樣看來，差我到這裡來的不是你們，乃是神。他又使我如法老的父，作他全家的主，並埃及全地的宰相。  
"So then, it was not you who sent me here, but God. He made me father to Pharaoh, lord of his entire household and ruler of all Egypt.

### 創 Gen. 50:20

從前你們的意思是要害我，但神的意思原是好的，要保全許多人的性命，成就今日的光景。  
You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.

### 箴 Prov. 16:33

籤放在懷裡，定事由耶和華。  
The lot is cast into the lap, but its every decision is from the Lord.

### 詩 Ps. 119:89-91

耶和華啊，你的話安定在天，直到永遠。  
你的誠實存到萬代；你堅定了地，地就長存。  
天地照你的安排存到今日；萬物都是你的僕役。  
89 Your word, O Lord, is eternal; it stands firm in the heavens. 90 Your faithfulness continues through all generations; you established the earth, and it endures. 91 Your laws endure to this day, for all things serve you.

### 帖後 II Thess. 2:13

主所愛的弟兄們哪，我們本該常為你們感謝神；因為他從起初揀選了你們，叫你們因信真道，又被聖靈感動，成為聖潔，能以得救。

But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.

#### 弗 Eph. 1:4

就如神從創立世界以前，在基督裡揀選了我們，使我們在他面前成為聖潔，無有瑕疵；  
For he chose us in him before the creation of the world to be holy and blameless in his sight. In love

#### 伯 Job 14:5

人的日子既然限定，他的月數在你那裡，你也派定他的界限，使他不能越過，  
Man's days are determined; you have decreed the number of his months and have set limits he cannot exceed.

#### 詩 Ps. 39:4

耶和華啊，求你叫我曉得我身之終！我的壽數幾何？叫我知道我的生命不長！  
"Show me, O Lord, my life's end and the number of my days; let me know how fleeting is my life.

#### 徒 Acts 17:26

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，  
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.

### 7. 上帝的預旨容許罪。

#### WITH REFERENCE TO SIN IT IS PERMISSIVE.

It is customary to speak of the decree of God respecting moral evil as permissive. By His decree God rendered the sinful actions of man infallibly certain without deciding to effectuate them by acting immediately upon and in the finite will. This means that God does not positively work in man "both to will and to do," when man goes contrary to His revealed will. It should be carefully noted, however, that this permissive decree does not imply a passive permission of something which is not under the control of the divine will. It is a decree which renders the future sinful act absolutely certain, but in which God determines (a) not to hinder the sinful self-determination of the finite will; and (b) to regulate and control the result of this sinful self-determination. Ps. 78:29; 106:15; Acts 14:16; 17:30.

#### 詩 Ps. 78:29

他們吃了，而且飽足；這樣就隨了他們所欲的。  
They ate till they had more than enough, for he had given them what they craved.

#### 詩 Ps. 106:15

他將他們所求的賜給他們，卻使他們的心靈軟弱。  
So he gave them what they asked for, but sent a wasting disease upon them.

#### 徒 Acts 14:16

他在從前的世代，任憑萬國各行其道；  
In the past, he let all nations go their own way.

#### 徒 Acts 17:30

世人蒙昧無知的時候，神並不監察，如今卻吩咐各處的人都要悔改。  
In the past God overlooked such ignorance, but now he commands all people everywhere to repent.

#### E. 反對上帝預旨的教義的理由。

##### **OBJECTIONS TO THE DOCTRINE OF THE DIVINE DECREES.**

As was said in the preceding, only Reformed theology does full justice to the doctrine of the decrees. Lutheran theologians do not, as a rule, construe it theologically but soteriologically, for the purpose of showing how believers can derive comfort from it. Pelagians and Socinians reject it as unscriptural; and Semi-Pelagians and Arminians show it scant favor: some ignoring it altogether; others stating it only to combat it; and still others maintaining only a decree conditioned by the foreknowledge of God. The objections raised to it are, in the main, always the same.

#### 1. 這教義不符合人的道德自由。

##### **IT IS INCONSISTENT WITH THE MORAL FREEDOM OF MAN.**

Man is a free agent with the power of rational self-determination. He can reflect upon, and in an intelligent way choose, certain ends, and can also determine his action with respect to them. The decree of God however, carries with it necessity. God has decreed to effectuate all things or, if He has not decreed that, He has at least determined that they must come to pass. He has decided the course of man's life for him. (Cf. Watson, *Theological Institutes*, Part II, Chap. XXVIII; Miley, *Systematic Theology*, II p. 271 ff.) In answer to this objection it may be said that the Bible certainly does not proceed on the assumption that the divine decree is inconsistent with the free agency of man. It clearly reveals that God has decreed the free acts of man, but also that the actors are none the less free and therefore responsible for their acts, Gen. 50:19, 20; Acts 2:23; 4:27, 28. It was determined that the Jews should bring about the crucifixion of Jesus; yet they were perfectly free in their wicked course of action, and were held responsible for this crime. There is not a single indication in Scripture that the inspired writers are conscious of a contradiction in connection with these matters. They never make an attempt to harmonize the two. This may well restrain us from assuming a contradiction here, even if we cannot reconcile both truths.

Moreover, it should be borne in mind that God has not decreed *to effectuate by His own direct action* whatsoever must come to pass. The divine decree only brings certainty into the events, but does not imply that God will actively effectuate them, so that the question really resolves itself into this, whether previous certainty is consistent with free agency. Now experience teaches us that we can be reasonably certain as to the course a man of character will pursue under certain circumstances, without infringing in the least on his freedom. The prophet Jeremiah predicted that the Chaldeans would take Jerusalem. He knew the coming event as a certainty, and yet the Chaldeans freely followed their own desires in fulfilling the prediction. Such certainty is indeed inconsistent with the Pelagian liberty of indifference, according to which the will of man is not determined in any way, but is entirely indeterminate, so that in every volition it can decide in opposition, not only to all outward inducements,



but also to all inward considerations and judgments, inclinations and desires, and even to the whole character and inner state of man. But it is now generally recognized that such freedom of the will is a psychological fiction. However, the decree is not necessarily inconsistent with human freedom in the sense of rational self-determination, according to which man freely acts in harmony with his previous thoughts and judgments, his inclinations and desires, and his whole character. This freedom also has its laws, and the better we are acquainted with them, the more sure we can be of what a free agent will do under certain circumstances. God Himself has established these laws. Naturally, we must guard against all determinism, materialistic, pantheistic, and rationalistic, in our conception of freedom in the sense of rational self-determination.

The decree is no more inconsistent with free agency than foreknowledge is, and yet the objectors, who are generally of the semi-Pelagian or Arminian type, profess to believe in divine foreknowledge. By His foreknowledge God *knows* from all eternity the *certain futurity* of all events. It is based on His foreordination, by which He determined their future certainty. The Arminian will of course, say that he does not believe in a foreknowledge based on a decree which renders things certain, but in a foreknowledge of facts and events which are contingent on the free will of man, and therefore indeterminate. Now such a foreknowledge of the free actions of man may be possible, if man even in his freedom acts in harmony with divinely established laws, which again bring in the element of certainty; but it would seem to be impossible to foreknow events which are entirely dependent on the chance decision of an unprincipled will, which can at any time, irrespective of the state of the soul, of existing conditions, and of the motives that present themselves to the mind, turn in different directions. Such events can only be foreknown as bare possibilities.

2. 這教義毀滅人所有努力的動力。

IT TAKES AWAY ALL MOTIVES FOR HUMAN EXERTION.

This objection is to the effect that people will naturally say that, if all things are bound to happen as God has determined them, they need not concern themselves about the future and need not make any efforts to obtain salvation. But this is hardly correct. In the case of people who speak after that fashion this is generally the mere excuse of indolence and disobedience. The divine decrees are not addressed to men as a rule of action, and cannot be such a rule, since their contents become known only through, and therefore after, their realization. There is a rule of action, however, embodied in the law and in the gospel, and this puts men under obligation to employ the means which God has ordained.

This objection also ignores the logical relation, determined by God's decree, between the means and the end to be obtained. The decree includes not only the various issues of human life, but also the free human actions which are logically prior to, and are destined to bring about, the results. It was absolutely certain that all those who were in the vessel with Paul (Acts 27) were to be saved, but it was equally certain that, in order to secure this end, the sailors had to remain aboard. And since the decree establishes an interrelation between means and ends, and ends are decreed only as the result of means, they encourage effort instead of discouraging it. Firm belief in the fact that, according to the divine

decrees, success will be the reward of toil, is an inducement to courageous and persevering efforts. On the very basis of the decree Scripture urges us to be diligent in using the appointed means, Phil. 2:13; Eph. 2:10.

### 3. 這教義使上帝成為罪的作成者。

IT MAKES GOD THE AUTHOR OF SIN.

This, if true, would naturally be an insuperable objection, for God cannot be the author of sin. This follows equally from Scripture, Ps. 92:15; Eccl. 7:29; Jas. 1:13; I John 1:5, from the law of God which prohibits all sin, and from the holiness of God. But the charge is not true; the decree merely makes God the author of free moral beings, who are themselves the authors of sin. God decrees to sustain their free agency, to regulate the circumstances of their life, and to permit that free agency to exert itself in a multitude of acts, of which some are sinful. For good and holy reasons He renders these sinful acts certain, but He does not decree to work evil desires or choices efficiently in man. The decree respecting sin is not an efficient but a permissive decree, or a decree to permit, in distinction from a decree to produce, sin by divine efficiency. No difficulty attaches to such a decree which does not also attach to a mere *passive* permission of what He could very well prevent, such as the Arminians, who generally raise this objection, assume. The problem of God's relation to sin remains a mystery for us, which we are not able to solve. It may be said, however, that His decree to permit sin, while it renders the entrance of sin into the world certain, does not mean that He takes delight in it; but only that He deemed it wise, for the purpose of His self-revelation, to permit moral evil, however abhorrent it may be to His nature.

#### 詩 Ps. 92:15

好顯明耶和華是正直的。他是我的磐石，在他毫無不義。

proclaiming, "The LORD is upright; he is my Rock, and there is no wickedness in him."

#### 傳 Eccl. 7:29

我所找到的只有一件，就是 神造人原是正直，但他們尋出許多巧計。

This only have I found: God made mankind upright, but men have gone in search of many schemes."

#### 雅 Jas. 1:13

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。

When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone;

#### 約壹 I John 1:5

神就是光，在他毫無黑暗。這是我們從主所聽見、又報給你們的信息。

This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all.

神就是光，在他毫無黑暗。這是我們從主所聽見、又報給你們的信息。

This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all.

## 上帝的預定

### PREDESTINATION

(Louis Berkhof, *Systematic Theology*, 109-125.)

In passing from the discussion of the divine decree to that of predestination, we are still dealing with the same subject, but are passing from the general to the particular. The word “predestination” is not always used in the same sense. Sometimes it is employed simply as a synonym of the generic word “decree.” In other cases it serves to designate the purpose of God respecting all His moral creatures. Most frequently, however, it denotes “the counsel of God concerning fallen men, including the sovereign election of some and the righteous reprobation of the rest.” In the present discussion it is used primarily in the last sense, though not altogether to the exclusion of the second meaning.

#### A. 教會歷史中的預定論

##### THE DOCTRINE OF PREDESTINATION IN HISTORY

Predestination does not form an important subject of discussion in history until the time of Augustine. Earlier Church Fathers allude to it, but do not as yet seem to have a very clear conception of it. On the whole they regard it as the prescience of God with reference to human deeds, on the basis of which He determines their future destiny. Hence it was possible for Pelagius to appeal to some of those early Fathers. “According to Pelagius,” says Wiggers, “Foreordination to salvation or to damnation, is founded on prescience. Consequently he did not admit an ‘absolute predestination,’ but in every respect a ‘conditional predestination.’” (*Augustinism and Pelagianism*, p. 252.) At first, Augustine himself was inclined to this view, but deeper reflection on the sovereign character of the good pleasure of God led him to see that predestination was in no way dependent on God’s foreknowledge of human actions, but was rather the basis of the divine foreknowledge. His representation of reprobation is not as unambiguous as it might be. Some of his statements are to the effect that in predestination God foreknows what He will Himself do, while He is also able to foreknow what He will not do, as all sins; and speak of the elect as subjects of predestination, and of the reprobate as subjects of the divine knowledge. (Cf. Wiggers, *ibid.*, p. 239, Dijk. *Om’t Eeuwig Welbehagen*, pp. 39f.; Polman, *De Predestinatieleer van Augustinus, Thomas van Aquino, en Calvijn*, pp. 149ff.) In other passages, however, he also speaks of the reprobate as subjects of predestination. However, he recognized their difference, consisting in this that God did not predestinate unto damnation and the means unto it in the same way as He did to salvation, and that predestination unto life is purely sovereign, while predestination unto eternal death is also judicial and takes account of man’s sin. (Cf. Dyk, *ibid.*, p. 40; Polman, *ibid.*, p. 158.)

Augustine’s view found a great deal of opposition, particularly in France, where the semi-Pelagians, while admitting the need of divine grace unto salvation, reasserted the doctrine of a predestination based on foreknowledge. And they who took up the defense of Augustine felt constrained to yield on some important points. They failed to do justice to the doctrine of a double

predestination. Only Gottschalk and a few of his friends maintained this, but his voice was soon silenced, and Semi-Pelagianism gained the upper hand at least among the leaders of the Church. Toward the end of the Middle Ages it became quite apparent that the Roman Catholic Church would allow a great deal of latitude in the doctrine of predestination. As long as its teachers maintained that God willed the salvation of all men, and not merely of the elect, they could with Thomas Aquinas move in the direction of Augustinianism in the doctrine of predestination, or with Molina follow the course of Semi-Pelagianism, as they thought best. This means that even in the case of those who, like Thomas Aquinas, believed in an absolute and double predestination, this doctrine could not be carried through consistently, and could not be made determinative of the rest of their theology.

The Reformers of the sixteenth century all advocated the strictest doctrine of predestination. This is even true of Melancton in his earliest period. Luther accepted the doctrine of absolute predestination, though the conviction that God willed that all men should be saved caused him to soft-pedal the doctrine of predestination somewhat later in life. It gradually disappeared from Lutheran theology, which now regards it either wholly or in part (reprobation) as conditional. Calvin firmly maintained the Augustinian doctrine of an absolute double predestination. At the same time he, in his defense of the doctrine against Pighius, stressed the fact that the decree respecting the entrance of sin into the world was a permissive decree, and that the decree of reprobation should be so construed that God was not made the author of sin nor in any way responsible for it. The Reformed Confessions are remarkably consistent in embodying this doctrine, though they do not all state it with equal fullness and precision. As a result of the Arminian assault on the doctrine, the Canons of Dort contain a clear and detailed statement of it. In churches of the Arminian type the doctrine of absolute predestination has been supplanted by the doctrine of conditional predestination.

Since the days of Schleiermacher the doctrine of predestination received an entirely different form. Religion was regarded as a feeling of absolute dependence, a *Hinneigung zum Weltall*, a consciousness of utter dependence on the causality that is proper to the natural order with its invariable laws and second causes, which predetermine all human resolves and actions. And predestination was identified with this predetermination by nature or the universal causal connection in the world. The scathing denunciation of this view by Otto is none too severe: "There can be no more spurious product of theological speculation, no more fundamental falsification of religious conceptions than this; and it is certainly not against this that the Rationalist feels an antagonism, for it is itself a piece of solid Rationalism, but at the same time a complete abandonment of the real religious idea of 'predestination.'" (*The Idea of the Holy*, p. 90.) In modern liberal theology the doctrine of predestination meets with little favor. It is either rejected or changed beyond recognition. G.B. Foster brands it as determinism; Macintosh represents it as a predestination of *all men* to be conformed to the image of Jesus Christ; and others reduce it to a predestination to certain offices or privileges.

In our day Barth has again directed attention to the doctrine of predestination, but has given a construction of it which is not even distantly related to that of Augustine and Calvin. With the Reformers he holds that this doctrine stresses the sovereign freedom of God in His election, revelation,

calling, and so on. (*The Doctrine of the Word of God*, p. 168; *Roemerbrief* (2<sup>nd</sup> ed.), p. 332.) At the same time he does not see in predestination a predetermined separation of men, and does not understand election like Calvin as particular election. This is evident from what he says on page 332 of his *Roemerbrief*. Camfield therefore says in his *Essay in Barthian Theology*, entitled *Revelation and the Holy Spirit* (p. 92): "It needs to be emphasized that predestination does not mean the selection of a number of people for salvation and the rest for damnation according to the determination of an unknown and unknowable will. That idea does not belong to predestination proper." Predestination brings man into crisis in the moment of revelation and decision. It condemns him in the relation in which he stands to God by nature, as sinner, and in that relation rejects him, but it chooses him in the relation to which he is called in Christ, and for which he was destined in creation. If man responds to God's revelation by faith, he is what God intended him to be, an elect; but if he does not respond, he remains a reprobate. But since man is always in crisis, unconditional pardon and complete rejection continue to apply to everyone simultaneously. Esau may become Jacob, but Jacob may also become once more Esau. Says McConnachie: "For Barth, and as he believes, for St. Paul, the individual is not the object of election or reprobation, but rather the arena of election or reprobation. The two decisions meet within the same individual, but in such a way that, seen from the human side, man is always reprobate, but seen from the divine side, he is always elect. ... The ground of election is faith. The ground of reprobation is want of faith. But who is he who believes? And who is he who disbelieves? Faith and unbelief are grounded in God. We stand at the gates of mystery." (*The Significance of Karl Barth*, pp. 240f.)

## B. 《聖經》中關於預定的用詞

### SCRIPTURAL TERMS FOR PREDESTINATION

The following terms come into consideration here:

#### 1. THE HEBREW WORD *yada'* AND THE GREEK WORDS *ginoskein*, *proginoskein*, and *prognosis*.

The word *yada'* may simply mean "to know" or "to take cognizance" of someone or something, but may also be used in the more pregnant sense of "taking knowledge of one with loving care," or "making one the object of loving care or elective love." In this sense it serves the idea of election, Gen. 18:19; Amos 3:2; Hos. 13:5.

創 Gen. 18:19

我眷顧他，為要叫他吩咐他的眾子和他的眷屬遵守我的道，秉公行義，使我所應許亞伯拉罕的話都成就了。

For I have chosen him, so that he will direct his children and his household after him to keep the way of the LORD by doing what is right and just, so that the LORD will bring about for Abraham what he has promised him."

摩 Amos 3:2

在地上萬族中，我只認識你們；因此，我必追討你們的一切罪孽。  
"You only have I chosen of all the families of the earth; therefore I will punish you for all your sins."

何 Hos. 13:5

我曾在曠野乾旱之地認識你。  
I cared for you in the desert, in the land of burning heat.

The meaning of the words *proginoskein* and *prognosis* in the New Testament is not determined by their usage in the classics, but by the special meaning of *yada'*. They do not denote simple intellectual foresight or prescience, the mere taking knowledge of something beforehand, but rather a selective knowledge which regards one with favor and makes one an object of love, and thus approaches the idea of foreordination, Acts 2:23 (comp. 4:28); Rom. 8:29; 11:2; I Peter 1:2.

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 4:28

成就你手和你意旨所預定必有的事。  
They did what your power and will had decided beforehand should happen.

羅 Rom. 8:29

因為他預先所知道的人，就預先定下效法他兒子的模樣，使他兒子在許多弟兄中作長子。  
For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.

羅 Rom. 11:2

神並沒有棄絕他預先所知道的百姓。你們豈不曉得經上論到以利亞是怎麼說的呢？他在神面前怎樣控告以色列人說：  
God did not reject his people, whom he foreknew. Don't you know what the Scripture says in the passage about Elijah--how he appealed to God against Israel:

彼前 I Peter 1:2

就是照父神的先見被揀選，藉著聖靈得成聖潔，以致順服耶穌基督，又蒙他血所灑的人。願恩惠、平安多多的加給你們。  
who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance.

These passages simply lose their meaning, if the words be taken in the sense of simply taking knowledge of one in advance, for God foreknows all men in that sense. Even Arminians feel constrained to give the

words a more determinative meaning, namely, to foreknow one with absolute assurance in a certain state or condition. This includes the absolute certainty of that future state, and for that very reason comes very close to the idea of predestination. And not only these words, but even the simple *ginoskein* has such a specific meaning in some cases, I Cor. 8:3; Gal. 4:9; II Tim. 2:19.

#### 林前 I Cor. 8:3

若有人愛神，這人乃是神所知道的。

But the man who loves God is known by God.

#### 加 Gal. 4:9

現在你們既然認識神，更可說是被神所認識的，怎麼還要歸回那懦弱無用的小學，情願再給他作奴僕呢？

But now that you know God--or rather are known by God--how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again?

#### 提後 II Tim. 2:19

然而，神堅固的根基立住了；上面有這印記說：主認識誰是他的人；又說：凡稱呼主名的人總要離開不義。

Nevertheless, God's solid foundation stands firm, sealed with this inscription: "The Lord knows those who are his," and, "Everyone who confesses the name of the Lord must turn away from wickedness."

(Cf. Article of C.W. Hodge on "*Foreknow, Foreknowledge*" in the *International Standard Bible Encyclopaedia*.)

## 2. THE HEBREW WORD *bachar* AND THE GREEK WORDS *eklegesthai* AND *ekloge*.

These words stress the element of choice or selection in the decree of God respecting the eternal destiny of sinners, a choice accompanied with good pleasure. They serve to indicate the fact that God selects a certain number of the human race and places them in a special relation to Himself. Sometimes they include the idea of a call to a certain privilege, or of the call to salvation; but it is a mistake to think, as some do, that this exhausts their meaning. It is perfectly evident that they generally refer to a prior and eternal election, Rom. 9:11; 11:5; Eph. 1:4; II Thess. 2:13.

#### 羅 Rom. 9:11

（雙子還沒有生下來，善惡還沒有做出來，只因要顯明神揀選人的旨意，不在乎人的行為，乃在乎召人的主。）

Yet, before the twins were born or had done anything good or bad--in order that God's purpose in election might stand:

#### 羅 Rom. 11:5

如今也是這樣，照著揀選的恩典，還有所留的餘數。

So too, at the present time there is a remnant chosen by grace.

#### 弗 Eph. 1:4

就如神從創立世界以前，在基督裡揀選了我們，使我們在他面前成為聖潔，無有瑕疵；  
For he chose us in him before the creation of the world to be holy and blameless in his sight. In love.

### 帖後 II Thess. 2:13

主所愛的弟兄們哪，我們本該常為你們感謝神；因為他從起初揀選了你們，叫你們因信真道，又被聖靈感動，成為聖潔，能以得救。

But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.

### 3. THE GREEK WORDS *proorizein* AND *proorismos*.

These words always refer to absolute predestination. In distinction from the other words, they really require a complement. The question naturally arises, Foreordained unto what? The words always refer to the foreordination of man to a certain end, and from the Bible it is evident that the end may be either good or bad, Acts 4:28; Eph. 1:5. However, the end to which they refer is not necessarily the final end, but is even more frequently some end in time, which is in turn a means to the final end, Acts 4:28; Rom. 8:29; I Cor. 2:7; Eph. 1:5, 11.

#### 徒 Acts 4:28

成就你手和你意旨所預定必有的事。

They did what your power and will had decided beforehand should happen.

#### 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--

#### 羅 Rom. 8:29

因為他預先所知道的人，就預先定下效法他兒子的模樣，使他兒子在許多弟兄中作長子。

For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.

#### 林前 I Cor. 2:7

我們講的，乃是從前所隱藏、神奧祕的智慧，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 Eph. 1:5, 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，

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，

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

11 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,



#### 4. THE GREEK WORDS *protithenai* AND *prothesis*.

In these words attention is directed to the fact that God sets before Him a definite plan to which He steadfastly adheres. They clearly refer to God's purpose of predestinating men unto salvation in Rom. 8:29; 9:11; Eph. 1:9, 11; II Tim. 1:9.

##### 羅 Rom. 8:29

因為他預先所知道的人，就預先定下效法他兒子的模樣，使他兒子在許多弟兄中作長子。

For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.

##### 羅 Rom. 9:11

（雙子還沒有生下來，善惡還沒有做出來，只因要顯明神揀選人的旨意，不在乎人的行為，乃在乎召人的主。）

Yet, before the twins were born or had done anything good or bad--in order that God's purpose in election might stand:

##### 弗 Eph. 1:9, 11

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，

9 And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ,

11 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,

##### 提後 II Tim. 1:9

神救了我們，以聖召召我們，不是按我們的行為，乃是按他的旨意和恩典；這恩典是萬古之先，在基督耶穌裡賜給我們的，

who has saved us and called us to a holy life--not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time,

### C. 預定者和預定的對象

#### THE AUTHOR AND OBJECTS OF PREDESTINATION

##### 1. 預定者。

###### THE AUTHOR.

The decree of predestination is undoubtedly in all the parts the concurrent act of the three persons in the Trinity, who are one in their counsel and will. But in the economy of salvation, as it is revealed in Scripture, the sovereign act of predestination is more particularly attributed to the Father, John 17:6; Rom. 8:29; Eph. 1:4; I Pet. 1:2.

##### 約 John 17:6

你從世上賜給我的人，我已將你的名顯明與他們。他們本是你的，你將他們賜給我，他們也遵守了你的道。

"I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word.

羅 Rom. 8:29

因為他預先所知道的人，就預先定下效法他兒子的模樣，使他兒子在許多弟兄中作長子。

For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.

弗 Eph. 1:4

就如神從創立世界以前，在基督裡揀選了我們，使我們在他面前成為聖潔，無有瑕疵；

For he chose us in him before the creation of the world to be holy and blameless in his sight. In love.

彼前 I Pet. 1:2

就是照父神的先見被揀選，藉著聖靈得成聖潔，以致順服耶穌基督，又蒙他血所灑的人。願恩惠、平安多多的加給你們。

who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance.

## 2. 預定的對象。

### THE OBJECTS OF PREDESTINATION.

In distinction from the decree of God in general, predestination has reference to God's rational creatures only. Most frequently it refers to fallen men. Yet it is also employed in a wider sense, and we use it in the more inclusive sense here, in order to embrace all the objects of predestination. It includes all God's rational creatures, that is:

#### a. 所有人，好人和惡人。

*All men, both good and evil.*

These are included not merely as groups, but as individuals, Acts 4:28; Rom. 8:29, 30; 9:11-13; Eph. 1:5, 11.

徒 Acts 4:28

成就你手和你意旨所預定必有的事。

They did what your power and will had decided beforehand should happen.

羅 Rom. 8:29, 30

因為他預先所知道的人，就預先定下效法他兒子的模樣，使他兒子在許多弟兄中作長子。

預先所定下的人又召他們來；所召來的人又稱他們為義；所稱為義的人又叫他們得榮耀。

For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.

And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

### 羅 Rom. 9:11-13

（雙子還沒有生下來，善惡還沒有做出來，只因要顯明神揀選人的旨意，不在乎人的行為，乃在乎召人的主。）

神就對利百加說：將來大的要服事小的。

正如經上所記：雅各是我所愛的；以掃是我所惡的。

11 Yet, before the twins were born or had done anything good or bad--in order that God's purpose in election might stand: 12 not by works but by him who calls--she was told, "The older will serve the younger." 13 Just as it is written: "Jacob I loved, but Esau I hated."

### 弗 Eph. 1:5, 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，我們也在他裡面得（或作：成）了基業；這原是一位隨己意行、做萬事的，照著他旨意所預定的，

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

11 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,

#### b. 天使，善惡兼顧。

*The angels, both good and evil.*

The Bible speaks not only of holy angels, Mark 8:38; Luke 9:26, and of wicked angels, which kept not their first estate, II Pet. 2:4; Jude 6; but also makes explicit mention of elect angels, I Tim. 5:21, thereby implying that there were also non-elect angels.

### 可 Mark 8:38

凡在這淫亂罪惡的世代，把我和我的道當作可恥的，人子在他父的榮耀裡，同聖天使降臨的時候，也要把那人當作可恥的。

If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with the holy angels."

### 路 Luke 9:26

凡把我和我的道當作可恥的，人子在自己的榮耀裡，並天父與聖天使的榮耀裡降臨的時候，也要把那人當作可恥的。

If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory and in the glory of the Father and of the holy angels.

### 彼前 II Pet. 2:4

就是天使犯了罪，神也沒有寬容，曾把他們丟在地獄，交在黑暗坑中，等候審判。

For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment;

### 猶 Jude 6 節

### 提前 I Tim. 5:21

我在神和基督耶穌並蒙揀選的天使面前囑咐你：要遵守這些話，不可存成見，行事也不可有偏心。

I charge you, in the sight of God and Christ Jesus and the elect angels, to keep these instructions without partiality, and to do nothing out of favoritism.

The question naturally arises, How are we to conceive of the predestination of angels? According to some it simply means that God determined in general that the angels which remained holy would be confirmed in a state of bliss, while the others would be lost. But this is not at all in harmony with the Scriptural idea of predestination. It rather means that God decreed, for reasons sufficient unto Himself, to give some angels, in addition to the grace with which they were endowed by creation and which included ample power to remain holy, a special grace of perseverance; and to withhold this from others. There are points of difference between the predestination of men and that of angels: (1) While the predestination of men may be conceived of as infralapsarian, the predestination of angels can only be understood as supralapsarian. God did not choose a certain number out of the fallen mass of angels. (2) The angels were not elected or predestined in Christ as Mediator, but in Him as Head, that is, to stand in a ministerial relation to Him.

#### c. 基督，中保。

##### *Christ as Mediator.*

Christ was the object of predestination in the sense that (1) a special love of the Father, distinct from His usual love to the Son, rested upon Him from all eternity, I Pet. 1:20; 2:4; (2) in His quality as Mediator he was the object of God's good pleasure, I Pet. 2:4; (3) as Mediator He was adorned with the special image of God, to which believers were to be conformed, Rom. 8:29; and (4) the Kingdom with all its glory and the means leading to its possession were ordained for Him, that He might pass these on to believers, Luke 22:29.

### 彼前 I Pet. 1:20

基督在創世以前是預先被神知道的，卻在這末世才為你們顯現。

He was chosen before the creation of the world, but was revealed in these last times for your sake.

### 彼前 I Pet. 2:4

主乃活石，固然是被人所棄的，卻是被神所揀選、所寶貴的。

As you come to him, the living Stone--rejected by men but chosen by God and precious to him--

### 羅 Rom. 8:29

因為他預先所知道的人，就預先定下效法他兒子的模樣，使他兒子在許多弟兄中作長子。

For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.

### 路 Luke 22:29

我將國賜給你們，正如我父賜給我一樣，

And I confer on you a kingdom, just as my Father conferred one on me,

#### D. 上帝預定的部分。

##### THE PARTS OF PREDESTINATION

Predestination includes two parts, namely, election and reprobation, the predestination of both the good and the wicked to their final end, and to certain proximate ends which are instrumental in the realization of their final destiny.

#### 1. 揀選。

##### ELECTION

#### a. 《聖經》揀選的觀念。

##### *The Biblical Idea of Election.*

The Bible speaks of election in more than one sense. There is

(1) the election of Israel as a people for special privileges and for special service, Deut. 4:37; 7:6-8; 10:15; Hos. 13:5.

#### 申 Deut. 4:37

因他愛你的列祖，所以揀選他們的後裔，用大能親自領你出了埃及，

Because he loved your forefathers and chose their descendants after them, he brought you out of Egypt by his Presence and his great strength,

#### 申 Deut. 7:6-8

因為你歸耶和華—你 神為聖潔的民；耶和華—你 神從地上的萬民中揀選你，特作自己的子民。

耶和華專愛你們，揀選你們，並非因你們的人數多於別民，原來你們的人數在萬民中是最少的。

只因耶和華愛你們，又因要守他向你們列祖所起的誓，就用大能的手領你們出來，從為奴之家救贖你們脫離埃及王法老的手。

6 For you are a people holy to the LORD your God. The LORD your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession. 7 The LORD did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples. 8 But it was because the LORD loved you and kept the oath he swore to your forefathers that he brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh king of Egypt.

#### 申 Deut. 10:15

耶和華但喜悅你的列祖，愛他們，從萬民中揀選他們的後裔，就是你們，像今日一樣。

Yet the LORD set his affection on your forefathers and loved them, and he chose you, their descendants, above all the nations, as it is today.

#### 何 Hos. 13:5

我曾在曠野乾旱之地認識你。

I cared for you in the desert, in the land of burning heat.

(2) The election of individuals to some office, or to the performance of some special service, as Moses, Ex. 3, the priests, Deut. 18:5; the kings, I Sam. 10:24; Ps. 78:70, the prophets, Jer. 1:5, and the apostles, John 6:70; Acts 9:15.

#### 出 Ex. 3:7-10

耶和華說：我的百姓在埃及所受的困苦，我實在看見了；他們因受督工的轄制所發的哀聲，我也聽見了。我原知道他們的痛苦，

我下來是要救他們脫離埃及人的手，領他們出了那地，到美好、寬闊、流奶與蜜之地，就是到迦南人、赫人、亞摩利人、比利洗人、希未人、耶布斯人之地。

現在以色列人的哀聲達到我耳中，我也看見埃及人怎樣欺壓他們。

故此，我要打發你去見法老，使你可以將我的百姓以色列人從埃及領出來。

7 The LORD said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. 8 So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey--the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. 9 And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. 10 So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt."

#### 申 Deut. 18:5

因為耶和華—你的 神從你各支派中將他揀選出來，使他和他的子孫永遠奉耶和華的名侍立，事奉。

for the LORD your God has chosen them and their descendants out of all your tribes to stand and minister in the LORD's name always.

#### 撒上 I Sam. 10:24

撒母耳對眾民說：你們看耶和華所揀選的人，眾民中有可比他的麼？眾民就大聲歡呼說：願王萬歲！

Samuel said to all the people, "Do you see the man the LORD has chosen? There is no one like him among all the people." Then the people shouted, "Long live the king!"

#### 詩 Ps. 78:70

又揀選他的僕人大衛，從羊圈中將他召來，

He chose David his servant and took him from the sheep pens;

#### 耶 Jer. 1:5

我未將你造在腹中，我已曉得你；你未出母胎，我已分別你為聖；我已派你作列國的先知。

"Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations."

#### 約 John 6:70

耶穌說：我不是揀選了你們十二個門徒麼？但你們中間有一個是魔鬼。

Then Jesus replied, "Have I not chosen you, the Twelve? Yet one of you is a devil!"

#### 徒 Acts 9:1

掃羅仍然向主的門徒口吐威嚇兇殺的話，去見大祭司，  
Meanwhile, Saul was still breathing out murderous threats against the Lord's disciples. He went to the high priest

(3) The election of individuals to be children of God and heirs of eternal glory, Matt. 22:14; Rom. 11:5; I Cor. 1:27, 28; Eph. 1:4; I Thess. 1:4; I Pet. 1:2; II Pet. 1:10. The last is the election that comes into consideration here as a part of predestination. It may be defined as *that eternal act of God whereby He, in His sovereign good pleasure, and on account of no foreseen merit in them, chooses a certain number of men to be the recipients of special grace and of eternal salvation.* More briefly it may be said to be God's eternal purpose to save some of the human race in and by Jesus Christ.

#### 太 Matt. 22:14

因為被召的人多，選上的人少。  
"For many are invited, but few are chosen."

#### 羅 Rom. 11:5

如今也是這樣，照著揀選的恩典，還有所留的餘數。  
So too, at the present time there is a remnant chosen by grace.

#### 林前 I Cor. 1:27, 28

神卻揀選了世上愚拙的，叫有智慧的羞愧；又揀選了世上軟弱的，叫那強壯的羞愧。  
神也揀選了世上卑賤的，被人厭惡的，以及那無有的，為要廢掉那有的。  
27 But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. 28 He chose the lowly things of this world and the despised things--and the things that are not--to nullify the things that are,

#### 弗 Eph. 1:4

就如神從創立世界以前，在基督裡揀選了我們，使我們在他面前成為聖潔，無有瑕疵；  
For he chose us in him before the creation of the world to be holy and blameless in his sight. In love.

#### 帖前 I Thess. 1:4

被神所愛的弟兄阿，我知道你們是蒙揀選的；  
For we know, brothers loved by God, that he has chosen you,

#### 彼前 I Pet. 1:2

就是照父神的先見被揀選，藉著聖靈得成聖潔，以致順服耶穌基督，又蒙他血所灑的人。願恩惠、平安多多的加給你們。  
who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance.

### 彼後 II Pet. 1:10

所以弟兄們，應當更加殷勤，使你們所蒙的恩召和揀選堅定不移。你們若行這幾樣，就永不失腳。

Therefore, my brothers, be all the more eager to make your calling and election sure. For if you do these things, you will never fall,

#### b. 揀選的特點。

##### *The characteristics of election.*

The characteristics of election are identical with the characteristics of the decrees in general. The decree of election:

##### (1) 揀選表達上帝主權的旨意。

Is an expression of the sovereign will of God, His divine good pleasure.

This means among other things that Christ as Mediator is not the impelling, moving, or meritorious cause of election, as some have asserted. He may be called the mediate cause of the realization of election, and the meritorious cause of the salvation unto which believers are elected, but He is not the moving or meritorious cause of election itself. This is impossible, since He is Himself an object of predestination and election, and because, when He took His mediatorial work upon Him in the Counsel of Redemption, there was already a fixed number that was given unto Him. Election logically precedes the Council of Peace. The elective love of God precedes the sending of the Son, John 3:16; Rom. 5:8; II Tim. 1:9; I John 4:9. By saying that the decree of election originates in the divine good pleasure the idea is also excluded that it is determined by anything in man, such as foreseen faith or good works, Rom. 9:11; II Tim. 1:9.

### 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.

### 羅 Rom. 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.

### 提後 II Tim. 1:9

神救了我們，以聖召召我們，不是按我們的行為，乃是按他的旨意和恩典；這恩典是萬古之先，在基督耶穌裡賜給我們的，

who has saved us and called us to a holy life--not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time,

### 約壹 I John 4:9

神差他獨生子到世間來，使我們藉著他得生，神愛我們的心在此就顯明了。



This is how God showed his love among us: He sent his one and only Son into the world that we might live through him.

### 羅 Rom. 9:11

（雙子還沒有生下來，善惡還沒有做出來，只因要顯明神揀選人的旨意，不在乎人的行為，乃在乎召人的主。）

Yet, before the twins were born or had done anything good or bad--in order that God's purpose in election might stand:

### 提後 II Tim. 1:9

神救了我們，以聖召召我們，不是按我們的行為，乃是按他的旨意和恩典；這恩典是萬古之先，在基督耶穌裡賜給我們的，

who has saved us and called us to a holy life--not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time,

(2) 揀選是不能變的，因此選民的救恩是確定的。

*It is immutable, and therefore renders the salvation of the elect certain.*

God realizes the decree of election by His own efficiency, by the saving work which He accomplishes in Jesus Christ. It is His purpose that certain individuals should believe and persevere unto the end, and He secures this result by the objective work of Christ and the subjective operations of the Holy Spirit, Rom. 8:29, 30; 11:29; II Tim. 2:19. It is the firm foundation of God which standeth, "having the seal, The Lord knoweth them that are His." And as such it is the source of rich comfort for all believers. Their final salvation does not depend on their uncertain obedience, but has its guarantee in the unchangeable purpose of God.

### 羅 Rom. 8:29, 30

因為他預先所知道的人，就預先定下效法他兒子的模樣，使他兒子在許多弟兄中作長子。

預先所定下的人又召他們來；所召來的人又稱他們為義；所稱為義的人又叫他們得榮耀。

For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.

And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

### 羅 Rom. 11:29

因為神的恩賜和選召是沒有後悔的。

for God's gifts and his call are irrevocable.

### 提後 II Tim. 2:19

然而，神堅固的根基立住了；上面有這印記說：主認識誰是他的人；又說：凡稱呼主名的人總要離開不義。

Nevertheless, God's solid foundation stands firm, sealed with this inscription: "The Lord knows those who are his," and, "Everyone who confesses the name of the Lord must turn away from wickedness."

(3) 揀選是永恆裡的揀選。 *It is eternal, that is, from eternity.* This divine election should never be identified with any *temporal* selection, whether it be for the enjoyment of the special grace of God in this life, for special privileges and responsible services, or for the inheritance of glory hereafter, but must be regarded as eternal, Rom. 8:29, 30; Eph. 1:4, 5.

羅 Rom. 8:29, 30

因為他預先所知道的人，就預先定下效法他兒子的模樣，使他兒子在許多弟兄中作長子。

預先所定下的人又召他們來；所召來的人又稱他們為義；所稱為義的人又叫他們得榮耀。

For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.

And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

弗 Eph. 1:4, 5

就如神從創立世界以前，在基督裡揀選了我們，使我們在他面前成為聖潔，無有瑕疵；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，

For he chose us in him before the creation of the world to be holy and blameless in his sight. In love.

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

(3) 揀選是無條件的。

*It is unconditional.*

Election does not in any way depend on the foreseen faith or good works of man, as the Arminians teach, but exclusively on the sovereign good pleasure of God, who is also the originator of faith and good works, Rom. 9:11; Acts 13:48; II Tim. 1:9; I Pet. 1:2. Since all men are sinners and have forfeited the blessings of God, there is no basis for such a distinction in them; and since even the faith and good works of the believers are the fruit of the grace of God, Eph. 2:8, 10; II Tim. 2:21, even these, as foreseen by God, could not furnish such a basis.

羅 Rom. 9:11

(雙子還沒有生下來，善惡還沒有做出來，只因要顯明神揀選人的旨意，不在乎人的行為，乃在乎召人的主。)

Yet, before the twins were born or had done anything good or bad--in order that God's purpose in election might stand:

徒 Acts 13:48

外邦人聽見這話，就歡喜了，讚美神的道；凡預定得永生的人都信了。

When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed.

提後 II Tim. 1:9

神救了我們，以聖召召我們，不是按我們的行為，乃是按他的旨意和恩典；這恩典是萬古之先，在基督耶穌裡賜給我們的，

who has saved us and called us to a holy life--not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time,

### 彼前 I Pet. 1:2

就是照父神的先見被揀選，藉著聖靈得成聖潔，以致順服耶穌基督，又蒙他血所灑的人。願恩惠、平安多多的加給你們。

who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance.

### 弗 Eph. 2:8, 10

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；我們原是他的工作，在基督耶穌裡造成的，為要叫我們行善，就是神所預備叫我們行的。

8 For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God--

10 For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.

### 提後 II Tim. 2:21

人若自潔，脫離卑賤的事，就必作貴重的器皿，成為聖潔，合乎主用，預備行各樣的善事。

If a man cleanses himself from the latter, he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work.

(4) 揀選是不能抗拒的。

*It is irresistible.*

This does not mean that man cannot oppose its execution to a certain degree, but it does mean that his opposition will not prevail. Neither does it mean that God in the execution of His decree overpowers the human will in a manner which is inconsistent with man's free agency. It does mean, however, that God can and does exert such an influence on the human spirit as to make it willing, Ps. 110:3; Phil. 2:13.

### 詩 Ps. 110:3

當你掌權的日子（或譯：行軍的日子），你的民要以聖潔的妝飾為衣（或：以聖潔為妝飾），甘心犧牲自己；你的民多如清晨的甘露（或譯：你少年時光耀如清晨的甘露）。

Your troops will be willing on your day of battle. Arrayed in holy majesty, from the womb of the dawn you will receive the dew of your youth.

### 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.

(5) 人不可責怪上帝不公義。

*It is not chargeable with injustice.*

The fact that God favors some and passes by others, does not warrant the charge that He is guilty of injustice. We can speak of injustice only when one party has a claim on another. If God owed the forgiveness of sin and eternal life to all men, it would be an injustice if He saved only a limited number of them. But the sinner has absolutely no right or claim on the blessings which flow from divine election. As a matter of fact he has forfeited these blessings. Not only have we no right to call God to account for

electing some and passing others by, but we must admit that He would have been perfectly just, if He had not saved any, Matt. 20:14, 15; Rom. 9:14, 15.

太 Matt. 20:14, 15

拿你的走罷！我給那後來的和給你一樣，這是我願意的。  
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？

Take your pay and go. I want to give the man who was hired last the same as I gave you. 15 Don't I have the right to do what I want with my own money? Or are you envious because I am generous?'

羅 Rom. 9:14, 15

這樣，我們可說甚麼呢？難道神有甚麼不公平麼？斷乎沒有！  
因他對摩西說：我要憐憫誰就憐憫誰，要恩待誰就恩待誰。

What then shall we say? Is God unjust? Not at all!

For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

c. 揀選的目的。

*The purpose of election.*

The purpose of this eternal election is twofold:

(1) 選民的得贖。

*The proximate purpose is the salvation of the elect.*

That man is chosen or elected unto salvation is clearly taught in the Word of God, Rom. 11:7-11; II Thess. 2:13.

羅 Rom. 11:7-11

這是怎麼樣呢？以色列人所求的，他們沒有得著，惟有蒙揀選的人得著了；其餘的就成了頑梗不化的。

如經上所記：神給他們昏迷的心，眼睛不能看見，耳朵不能聽見，直到今日。

大衛也說：願他們的筵席變為網羅，變為機檻，變為絆腳石，作他們的報應。

願他們的眼睛昏矇，不得看見；願你時常彎下他們的腰。

我且說，他們失腳是要他們跌倒麼？斷乎不是！反倒因他們的過失，救恩便臨到外邦人，要激動他們發憤。

7 What then? What Israel sought so earnestly it did not obtain, but the elect did. The others were hardened, 8 as it is written: "God gave them a spirit of stupor, eyes so that they could not see and ears so that they could not hear, to this very day." 9 And David says: "May their table become a snare and a trap, a stumbling block and a retribution for them. 10 May their eyes be darkened so they cannot see, and their backs be bent forever." 11 Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious.

帖後 II Thess. 2:13

主所愛的弟兄們哪，我們本該常為你們感謝神；因為他從起初揀選了你們，叫你們因信真道，又被聖靈感動，成為聖潔，能以得救。

But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.

(2) 至終得目的：上帝的榮耀。

*The final aim is the glory of God.*

Even the salvation of man is subordinate to this. That the glory of God is the highest purpose of the electing grace is made very emphatic in Eph. 1:6, 12, 14. The social gospel of our day likes to stress the fact that man is elected unto service. In so far as this is intended as a denial of man's election unto salvation and unto the glory of God, it plainly goes contrary to Scripture. Taken by itself, however, the idea that the elected are predestined unto service or good works is entirely Scriptural, Eph. 2:10; II Tim. 2:21; but this end is subservient to the ends already indicated.

弗 Eph. 1:6, 12, 14

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。

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。

這聖靈是我們得基業的憑據（原文作：質），直等到神之民（原文作：產業）被贖，使他的榮耀得著稱讚。

6 to the praise of his glorious grace, which he has freely given us in the One he loves.

12 in order that we, who were the first to hope in Christ, might be for the praise of his glory.

14 who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession--to the praise of his glory.

弗 Eph. 2:10

我們原是他的工作，在基督耶穌裡造成的，為要叫我們行善，就是神所預備叫我們行的。

For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.

提後 II Tim. 2:21

人若自潔，脫離卑賤的事，就必作貴重的器皿，成為聖潔，合乎主用，預備行各樣的善事。

If a man cleanses himself from the latter, he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work.

2. 遺棄。

**REPROBATION.**

Our confessional standards speak not only of election, but also of reprobation. (*Conf. Belg. Art. XVI; Canons of Dort, I, 15.*) Augustine taught the doctrine of reprobation as well as that of election, but this "hard doctrine" met with a great deal of opposition. Roman Catholics, the great majority of Lutherans, Arminians, and Methodists, generally reject this doctrine in its absolute form. If they still speak of reprobation, it is only of a reprobation based on foreknowledge. That Calvin was deeply conscious of the seriousness of this doctrine, is perfectly evident from the fact that he speaks of it as a "*decretum horribile*" (dreadful decree). (*Inst. III. 23. 7.*) Nevertheless, he did not feel free to deny what he regarded as important Scriptural truth. In our day some scholars who claim to be Reformed balk at this doctrine. Barth teaches a reprobation which is dependent on man's rejection of God's revelation in Christ. Brunner seems to have a more Scriptural conception of election than Barth, but rejects the doctrine of reprobation entirely. He admits that it logically follows from the doctrine of election, but

cautions against the guidance of human logic in this instance, since the doctrine of reprobation is not taught in Scripture. (*Our Faith*, pp. 32 f.)

a. 遺棄的教義。

*Statement of the doctrine.*

Reprobation may be defined as *that eternal decree of God whereby He has determined to pass some men by with the operations of His special grace, and to punish them for their sins, to the manifestation of His justice*. The following points deserve special emphasis: (1) It contains two elements. According to the most usual representation in Reformed theology the decree of reprobation comprises two elements, namely, *preterition* or the determination to pass by some men; and *condemnation* (sometimes called *precondemnation*) or the determination to punish those who are passed by for their sins. As such it embodies a twofold purpose: (a) to pass by some in the bestowal of regenerating and saving grace; and (b) to assign them to dishonor and to the wrath of God for their sins. The Belgic Confession mentions only the former, but the Canons of Dort name the latter as well. Some Reformed theologians would omit the second element from the decree of reprobation. Dabney prefers to regard the condemnation of the wicked as the foreseen and intended result of their preterition, thus depriving reprobation of its positive character; and Dick is of the opinion that the decree to condemn ought to be regarded as a separate decree, and not as a part of the decree of reprobation. It seems to us, however, that we are not warranted in excluding the second element from the decree of reprobation, nor to regard it as a different decree. The positive side of reprobation is so clearly taught in Scripture as the opposite of election that we cannot regard it as something purely negative, Rom. 9:21, 22; Jude 4.

羅 Rom. 9:21, 22

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？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，  
21 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? 22 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?

猶 Jude 4 節

However, we should notice several points of distinction between the two elements of the decree of reprobation: (a) Preterition is a sovereign act of God, an act of His mere good pleasure, in which the demerits of man do not come into consideration, while condemnation is a judicial act, visiting sin with punishment. Even Supralapsarians are willing to admit that in condemnation sin is taken into consideration. (b) The reason for preterition is not known by man. It cannot be sin, for all men are sinners. We can only say that God passed some by for good and wise reasons sufficient unto Himself. On the other hand, the reason for condemnation is known; it is sin. (c) Preterition is purely passive, a simple passing by without any action on man, but condemnation is efficient and positive. Those who are passed by are condemned on account of their sin. (2) We should guard against the idea, however, that as election and reprobation both determine with absolute certainty the end unto which man is

predestined and the means by which that end is realized, they also imply that in the case of reprobation as well as in that of election God will bring to pass by His own direct efficiency whatsoever He has decreed. This means that, while it can be said that God is the author of regeneration, calling, faith, justification, and sanctification, of the elect, and thus by direct action on them brings their election to realization, it cannot be said that He is also the responsible author of the fall, the unrighteous condition, and the sinful acts of the reprobate by direct action on them, and thus effects the realization of their reprobation. God's decree undoubtedly rendered the entrance of sin into the world certain, but He did not predestinate some unto sin, as He did others unto holiness. And as the holy God He cannot be the author of sin. The position which Calvin takes on this point in his Institutes is clearly indicated in the following deliverances found in *Calvin's Articles on Predestination*:

"Although the will of God is the supreme first cause of all things and God holds the devil and all the impious subject to His will, God nevertheless cannot be called the cause of sin, nor the author of evil, neither is He open to any blame.

"Although the devil and reprobates are God's servants and instruments to carry out His secret decisions, nevertheless in an incomprehensible manner God so works in them and through them as to contract no stain from their vice, because their malice is used in a just and righteous way for a good end, although the manner is often hidden from us.

"They act ignorantly and calumniously who say that God is made the author of sin, if all things come to pass by His will and ordinance; because they make no distinction between the depravity of men and the hidden appointments of God." (Quoted by Warfield, *Studies in Theology*, p. 194).

(3) It should be noted that that with which God decided pass some men by, is not His common but his special, His regenerating grace, the grace that changes sinners into saints. It is a mistake to think that in this life the reprobate are entirely destitute of God's favor. God does not limit the distribution of His natural gifts by the purpose of election. He does not even allow election and reprobation to determine the measure of these gifts. The reprobate often enjoy a greater measure of the natural blessings of life than the elect. What effectively distinguishes the latter from the former is that *they* are made recipients of the regenerating and saving grace of God.

b. 支持遺棄教義的證據。

*Proof for the doctrine of reprobation.*

The doctrine of reprobation naturally follows from the logic of the situation. The decree of election inevitably implies the decree of reprobation. If the all-wise God, possessed of infinite knowledge, has eternally purposed to save some, then He *ipso facto* also purposed not to save others. If He has chosen or elected some, then He has by that very fact also rejected others. Brunner warns against this argument, since the Bible does not in a single word teach a divine predestination unto rejection. But it seems to us that the Bible does not contradict but justifies the logic in question. Since the Bible is primarily a revelation of redemption, it naturally does not have as much to say about reprobation as about election. But what it says is quite sufficient, cf. Matt. 11:25, 26; Rom. 9:13, 17, 18, 21, 22; 11:7; Jude 4; 1 Pet. 2:8.

太 Matt. 11:25, 26

那時，耶穌說：父阿，天地的主，我感謝你！因為你將這些事向聰明通達人就藏起來，向嬰孩就顯出來。

父阿，是的，因為你的美意本是如此。

25 At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. 26 Yes, Father, for this was your good pleasure.

羅 Rom. 9:13, 17, 18, 21, 22

正如經上所記：雅各是我所愛的；以掃是我所惡的。

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。

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？

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，

6 Just as it is written: "Jacob I loved, but Esau I hated."

17 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." 18 Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden. 21 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? 22 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?

羅 Rom. 11:7

這是怎麼樣呢？以色列人所求的，他們沒有得著，惟有蒙揀選的人得著了；其餘的就成了頑梗不化的。

What then? What Israel sought so earnestly it did not obtain, but the elect did. The others were hardened,

猶 Jude 4 節

彼前 I Pet. 2:8

又說：作了絆腳的石頭，跌人的磐石。他們既不順從，就在道理上絆跌（或譯：他們絆跌都因不順從道理）；他們這樣絆跌也是預定的。

and, "A stone that causes men to stumble and a rock that makes them fall." They stumble because they disobey the message-- which is also what they were destined for.

## E. 墮落前主義和墮落後主義。

### SUPRA- AND INFRALAPSARIANISM

The doctrine of predestination has not always been presented in exactly the same form. Especially since the days of the Reformation two different conceptions of it gradually emerged, which were designated during the Arminian controversy as Infra- and Supralapsarianism. Already existing differences were more sharply defined and more strongly accentuated as the results of the theological disputes of that day. According to Dr. Dijk the two views under consideration were in their original form simply a difference of opinion respecting the question, whether the fall of man was also included in the divine decree. Was the first sin of man, constituting his fall, predestinated, or was this merely the object



of divine foreknowledge? In their original form Supralapsarianism held the former, and Infralapsarianism the latter. In this sense of the word Calvin was clearly a Supralapsarian. The later development of the difference between the two began with Beza, the successor of Calvin at Geneva. In it the original point in dispute gradually retires into the background, and other differences are brought forward, some of which turn out to be mere differences of emphasis. Later Infralapsarians, such as Rivet, Walaeus, Mastricht, Turretin, a Mark, and deMoor, all admit that the fall of man was included in the decree; and of the later Supralapsarians, such as Beza, Gomarus, Peter Martyr, Zanchius, Ursinus, Perkins, Twisse, Trigland, Voetius, Burmannus, Witsius and Comrie, at least some are quite willing to admit that in the decree of Reprobation God in some way took sin into consideration. We are concerned at present with Supra- and Infralapsarianism in their more developed form.

### 1. 問題的癥結。

#### THE EXACT POINT AT ISSUE.

It is quite essential to have a correct view of the exact point or points at issue between the two.

#### a. 負面：它不是甚麼：

*Negatively, the different is not found:*

- (1) *In divergent views respecting the temporal order of the divine decrees.* It is admitted on all hands that the decree of God is one and in all its parts equally eternal, so that it is impossible to ascribe any temporal succession to the various elements which it includes.
- (2) *In any essential difference as to whether the fall of man was decreed or was merely the object of divine knowledge.* This may have been, as Dr. Dijk says, the original point of difference; but surely, anyone who asserts that the fall was not decreed but only foreseen by God, would now be said to be moving along Arminian rather than Reformed lines. But Supralapsarians and Infralapsarians admit that the fall is included in the divine decrees, and that preterition is an act of God's sovereign will.
- (3) *In any essential difference as to the question, whether the decree relative to sin is permissive.* There is some difference of emphasis on the qualifying adjective. Supralapsarians (with few exceptions) are willing to admit that the decree relative to sin is permissive, but hasten to add that it nevertheless makes the entrance of sin into the world a certainty. And Infralapsarians (with few exceptions) will admit that sin is included in God's decree, but hasten to add that the decree, in so far as it pertains to sin, is permissive rather than positive. The former occasionally overemphasize the positive element in the decree respecting sin, and thus expose themselves to the charge that they make God the author of sin. And the latter sometimes over-emphasize the permissive character of the decree, reducing it to a bare permission, and thus expose themselves to the charge of Arminianism. As a whole, however, Supralapsarians emphatically repudiate every interpretation of the decree that would make God the author of sin; and

Infralapsarians are careful to point out explicitly that the permissive decree of God relative to sin makes sin certainly future.

- (4) *In any essential difference as to the question, whether the decree of reprobation takes account of sin.* It is sometimes represented as if God destined some men for eternal destruction, simply by an act of his sovereign will, without taking account of their sin; as if, like a tyrant, He simply decided to destroy a large number of His rational creatures, purely for the manifestation of His glorious virtues. But Supralapsarians abhor the idea of a tyrannical God, and at least some of them explicitly state that, while preterition is an act of God's sovereign will, the second element of reprobation, namely, condemnation, is an act of justice and certainly takes account of sin. This proceeds on the supposition that logically preterition precedes the decree to create and to permit the fall, while condemnation follows this. The logic of this position may be questioned, but it at least shows that the Supralapsarians who assume it, teach that God takes account of sin in the decree of reprobation.

b. 正面：兩派不同之所在：

Positively, the difference does concern:

- (1) *The extent of predestination.* Supralapsarians include the decree to create and to permit the fall in the decree of predestination, while Infralapsarians refer it to the decree of God in general, and exclude it from the special decree of predestination. According to the former, man appears in the decree of predestination, *not as created and fallen*, but *as certain to be created and to fall*; while according to the latter, he appears in it as already created and fallen.
- (2) *The logical order of the decrees.* The question is, whether the decrees to create and to permit the fall were means to the decree of redemption. Supralapsarians proceed on the assumption that in planning the rational mind passes from the end to the means in a retrograde movement, so that what is the first in design is last in accomplishment. Thus they determine upon the following order: (a) The decree of God to glorify Himself, and particularly to magnify His grace and justice in the salvation of some and the perdition of other rational creatures, which exist in the divine mind as yet only as possibilities. (b) The decree to create those who were thus elected and reprobated. (c) The decree to permit them to fall. (d) The decree to justify the elect and to condemn the non-elect. On the other hand the Infralapsarians suggest a more historical order: (a) The decree to create man in holiness and blessedness. (b) The decree to permit man to fall by the self-determination of his own will. (c) The decree to save a certain number out of this guilty aggregate. (d) The decree to leave the remainder in their self-determination in sin, and to subject them to the righteous punishment which their sin deserves.
- (3) *The extension of the personal element of predestination to the decrees to create and to permit the fall.*

According to the Supralapsarians God, even in the decree to create and permit the fall, had His eye fixed on His elect individually, so that there was not a single moment in the divine

decree, when they did not stand in a special relation to God as His beloved ones. Infralapsarians, on the other hand, hold that this personal element did not appear in the decree till after the decree to create and to permit the fall. In these decrees themselves the elect are simply included in the whole mass of humanity, and do not appear as the special objects of God's love.

## 2. 墮落前主義。

### THE SUPRALAPSARIAN POSITION.

#### (a) 支持的論據。

##### Arguments in favor of it:

- (1) It appeals to all those passages of Scripture which emphasize the absolute sovereignty of God, and more particularly His sovereignty in relation to sin, such as Ps. 115:3; Prov. 16:4; Isa. 10:15; 45:9; Jer. 18:6; Matt. 11:25-26, 20:15; Rom. 9:17, 19-21. Special emphasis is laid on the figure of the potter, which is found in more than one of these passages. It is said that this figure not merely stresses the sovereignty of God in general, but more especially His sovereignty in determining the quality of the vessels at creation. This means that Paul in Rom. 9 speaks from a pre-creation standpoint, an idea that is favored (a) by the fact that the potter's work is frequently used in Scripture as a figure of creation; and (b) by the fact that the potter determines each vessel for a certain use and gives it a corresponding quality, which might cause the vessel to ask, though without any right, Why didst Thou make me this?

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. 16:4

耶和華所造的，各適其用；就是惡人也為禍患的日子所造。

The LORD works out everything for his own ends-- even the wicked for a day of disaster.

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. 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'?"

### 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.

### 太 Matt. 11:25-26

那時，耶穌說：父阿，天地的主，我感謝你！因為你將這些事向聰明通達人就藏起來，向嬰孩就顯出來。

父阿，是的，因為你的美意本是如此。

25 At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. 26 Yes, Father, for this was your good pleasure.

### 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. 9:17, 19-21

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。

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？

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？

19 One of you will say to me: "Then why does God still blame us? For who resists his will?" 20 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?'" 21 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?

(2) Attention is called to the fact that some passages of Scripture suggest that the work of nature or of creation in general was so ordered as to contain already illustrations of the work of redemption. Jesus frequently derives His illustrations for the elucidation of spiritual things from nature, and we are told in Matt. 13:35 that this was in fulfillment of the words of the prophet, "I will utter things hidden from the fountain of the world." Comp. Ps. 78:2. This is taken to mean that they were *hidden in nature*, but were brought to light in the parabolic teachings of Jesus. Ephesians 3:9 is also considered as an expression of the idea that the design of God in the creation of the world was directed to the manifestation of His wisdom, which would issue in the New Testament work of redemption. But the appeal to this passage seems to me, to say the least, very doubtful.

### 太 Matt. 13:35

這是要應驗先知的話，說：我要開口用比喻，把創世以來所隱藏的事發明出來。

So was fulfilled what was spoken through the prophet: "I will open my mouth in parables, I will utter things hidden since the creation of the world."

詩 Ps. 78:2

我要開口說比喻；我要說出古時的謎語，

I will open my mouth in parables, I will utter hidden things, things from of old—

- (3) The order of the decrees, as accepted by the Supralapsarians, is regarded as the more ideal, the more logical and unified of the two. It clearly exhibits the rational order which exists between the ultimate end and the intermediate means. Therefore the Supralapsarians can, while the Infralapsarians cannot, give a specific answer to the question why God decreed to create the world and to permit the fall. They do full justice to the sovereignty of God and refrain from all futile attempts to justify God in the sight of men, while the Infralapsarians hesitate, attempt to prove the justice of God's procedure, and yet in the end must come to the same conclusion as the Supralapsarians, namely, that, in the last analysis, the decree to permit the fall finds its explanation only in the sovereign and good pleasure of God. (Bavinck, *Geref. Dogm.* II, p. 400.)
- (4) The analogy of the predestination of the angels would seem to favor the Supralapsarian position, for it can only be conceived as supralapsarian. God decreed, for reasons sufficient to Himself, to grant some angels the grace of perseverance and to withhold this from others; and to connect with this righteously the confirmation of the former in a state of glory, and the eternal perdition of the latter. This means, therefore, that the decree respecting the fall of the angels forms a part of their predestination. And it would seem impossible to conceive of it in any other way.

**(b) 反對的理由。**

**Objections to it:**

- (1) Notwithstanding its seeming pretensions, it does not give a solution of the problem of sin. It would do this, if it dared to say that God decreed to bring sin into the world *by His own direct efficiency*. Some Supralapsarians, it is true, do represent the decree as the efficient cause of sin, but yet do not want this to be interpreted in such a way that God becomes the author of sin. The majority of them do not care to go beyond the statement that God willed to permit sin. Now this is no objection to the Supralapsarian in distinction from the Infralapsarian, for neither one of them solves the problem. The only difference is that the former makes greater pretensions in this respect than the latter.
- (2) According to its representations man appears in the divine decree first as *creabilis et labilis* (certain to be created and to fall). The objects of the decree are first of all men considered as mere possibilities, as non-existent entities. But such a decree necessarily has only a provisional character, and must be followed by another decree. After the election and reprobation of these

possible men follows the decree to create them and to permit them to fall, and this must be followed by another decree respecting these men whose creation and fall have now been definitely determined, namely, the decree to elect some and to reprobate the rest of those who now appear in the divine purpose as real men. Supralapsarians claim that this is no insuperable objection because, while it is true that on their position the actual existence of men has not yet been determined when they are elected and reprobated, they do exist in the divine idea.

- (3) It is said that Supralapsarianism makes the eternal punishment of the reprobate an object of the divine will in the same sense and in the same manner as the eternal salvation of the elect; and that it makes sin, which leads to eternal destruction, a means unto this end in the same manner and in the same sense as the redemption in Christ is a means unto salvation. If consistently carried through, this would make God the author of sin. It should be noted, however, that the Supralapsarian does not, as a rule, so represent the decree, and explicitly states that the decree may not be so interpreted as to make God the author of sin. He will speak of a predestination unto the grace of God in Jesus Christ, but not of a predestination unto sin.
- (4) Again, it is objected that Supralapsarianism makes the decree of reprobation just as absolute as the decree of election. In other words, that it regards reprobation as purely an act of God's sovereign good pleasure, and not as an act of punitive justice. According to its representation sin does not come into consideration in the decree of reprobation. But this is hardly correct, though it may be true of some Supralapsarians. In general, however, it may be said that, while they regard preterition as an act of God's sovereign good pleasure, they usually regard precondemnation as an act of divine justice which does take sin into consideration. And the Infralapsarian himself cannot maintain the idea that reprobation is an act of justice pure and simple, contingent on the sin of man. In the last analysis, he, too, must declare that it is an act of God's sovereign good pleasure, if he wants to avoid the Arminian camp.
- (5) Finally, it is said that it is not possible to construe a serviceable doctrine of the covenant of grace and of the Mediator on the basis of the Supralapsarian scheme. Both the covenant and the Mediator of the covenant can only be conceived as infralapsarian. This is frankly admitted by some Supralapsarians. Logically, the Mediator appears in the divine decree only after the entrance of sin; and this is the only point of view from which the covenant of grace can be construed. This will naturally have an important bearing on the ministry of the Word.

### 3. 墮落後主義。

#### **THE INFRALAPSARIAN POSITION.**

##### a. 支持的論據。

##### **Arguments in favor of it.**

- (1) Infralapsarians appeal more particularly to those passages of Scripture in which the objects of election appear as in a condition of sin, as being in close union with Christ, and as objects of God's mercy and grace, such as Matt. 11:25, 26; John 15:19; Rom. 8:28, 30; 9:15, 16; Eph. 1:4-12; II Tim. 1:9. These passages would seem to imply that in the thought of God the fall of man preceded the election of some unto salvation.

#### 太 Matt. 11:25, 26

那時，耶穌說：父阿，天地的主，我感謝你！因為你將這些事向聰明通達人就藏起來，向嬰孩就顯出來。

父阿，是的，因為你的美意本是如此。

25 At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. 26 Yes, Father, for this was your good pleasure.

#### 約 John 15:19

你們若屬世界，世界必愛屬自己的；只因你們不屬世界，乃是我從世界中揀選了你們，所以世界就恨你們。

If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you.

#### 羅 Rom. 8:28, 30

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。

預先所定下的人又召他們來；所召來的人又稱他們為義；所稱為義的人又叫他們得榮耀。

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. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

#### 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. 1:4-12

就如神從創立世界以前，在基督裡揀選了我們，使我們在他面前成為聖潔，無有瑕疵；

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，

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。

這恩典是神用諸般智慧聰明，充充足足賞給我們的；

都是照他自己所預定的美意，叫我們知道他旨意的奧祕，

要照所安排的，在日期滿足的時候，使天上、地上、一切所有的都在基督裡面同歸於一。

我們也在他裡面得（或作：成）了基業；這原是一位隨己意行、做萬事的，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。

4 For he chose us in him before the creation of the world to be holy and blameless in his sight. In love 5 he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will-- 6 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 8 that he lavished on us with all wisdom and understanding. 9 And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, 10 to be put into effect when the times will have reached their fulfillment--to bring all things in heaven and on earth together under one head, even Christ. 11 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, 12 in order that we, who were the first to hope in Christ, might be for the praise of his glory.

### 提後 II Tim. 1:9

神救了我們，以聖召召我們，不是按我們的行為，乃是按他的旨意和恩典；這恩典是萬古之先，在基督耶穌裡賜給我們的，

who has saved us and called us to a holy life--not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time,

- (2) It also calls attention to the fact that in its representation the order of the divine decrees is less philosophical and more natural than that proposed by Supralapsarians. IT is in harmony with the historical order in the execution of the decrees, which would seem to reflect the order in the eternal counsel of God. Just as in the execution, so there is in the decree a causal order. It is more modest to abide by this order, just because it reflects the historical order revealed in Scripture and does not pretend to solve the problem of God's relation to sin. It is considered to be less offensive in its presentation of the matter and to be far more in harmony with the requirements of practical life. (Cf. Edwards, *Works* II, p. 543.)
- (3) While some Supralapsarians claim that their construction of the doctrine of the decrees is the more logical of the two, Infralapsarians make the same claim for their position. Says Dabney: "The Supralapsarian (scheme) under the pretense of greater symmetry, is in reality the more illogical of the two." (*Syst. And Polem. Theo*, p. 233.) It is pointed out that the supralapsarian scheme is illogical in that it makes the decree of election and preterition refer to non-entities, that is, to men who do not exist, except as bare possibilities, even in the mind of God; who do not yet exist in the divine decree and are therefore not contemplated as created, but only as creatable. Again, it is said that the supralapsarian construction is illogical in that it necessarily separates the two elements in reprobation, placing preterition before, and condemnation after, the fall.
- (4) Finally, attention is also called to the fact that the Reformed Churches in their official standards have always adopted the infralapsarian position, even though they have never condemned, but always tolerated, the other view. Among members of the Synod of Dort and of the Westminster Assembly there were several Supralapsarians who were held in high honour (the presiding



officer in both cases belonging to the number), but in both the Canons of Dort and the Westminster Confession the infralapsarian view finds expression.

b. 反對的理由。

**Objections to it.**

The following are some of the most important objections raised against Infralapsarianism:

- (1) It does not give, nor does it claim to give a solution of the problem of sin. But this is equally true of the other view, so that, in a comparison of the two, this cannot very well be regarded as a real objection, though it is sometimes raised. The problem of the relation of God to sin has proved to be insoluble for the one as well as for the other.
- (2) While Infralapsarianism may be actuated by the laudable desire to guard against the possibility of charging God with being the author of sin, it is, in doing this, always in danger of overshooting the mark, and some of its representatives have made this mistake. They are averse to the statement that God *willed* sin, and substitute for it the assertion that He *permitted* it. But then the question arises as to the exact meaning of this statement. Does it mean that God merely took cognizance of the entrance of sin, without in any way hindering it, so that the fall was in reality a frustration of His plan? The moment of the Infralapsarian answers this question in the affirmative, he enters the ranks of the Arminians. While there have been some who took this stand, the majority of them feel that they cannot consistently take this position, but must incorporate the fall in the divine decree. They speak of the decree respecting sin as a *permissive decree*, but with the distinct understanding that this decree rendered the entrance of sin into the world certain. And if the question be raised, why God decreed to permit sin and thus rendered it certain, they can only point to the divine good pleasure, and are thus in perfect agreement with the Supralapsarians.
- (3) The same tendency to shield God reveals itself in another way and exposes one to a similar danger. Infralapsarianism really wants to explain reprobation as an act of God's justice. It is inclined to deny either explicitly or implicitly that it is an act of the mere good pleasure of God. This really makes the decree of reprobation a conditional decree and leads into the Arminian fold. But infralapsarians on the whole do not want to teach a conditional decree, and express themselves guardedly on this matter. Some of them admit that it is a mistake to consider reprobation purely as an act of divine justice. And this is perfectly correct. Sin is not the ultimate cause of reprobation any more than faith and good works are the cause of election, for all men are by nature dead in sin and trespasses. When confronted with the problem of reprobation, Infralapsarians, too, can find the answer only in the good pleasure of God. Their language may sound more tender than that of the Supralapsarians, but is also more apt to be misunderstood, and after all proves to convey the same idea.

- (4) The Infralapsarian position does not do justice to the unity of the divine decree, and represents the different members of it too much as disconnected parts. First God decrees to create the world for the glory of His name, which means among other things also that He determined that His rational creatures should live according to the divine law implanted in their hearts and should praise their Maker. Then He decreed to permit the fall, whereby sin enters the world. This seems to be a frustration of the original plan, or at least an important modification of it, since God no more decrees to glorify Himself by the voluntary obedience of *all* His rational creatures. Finally, there follow the decrees of election and reprobation, which mean only a partial execution of the original plan.

#### 4. 結論。

##### CONCLUSION.

From what was said it would seem to follow that we cannot regard Supra- and Infralapsarianism as absolutely antithetical. They consider the same mystery from different points of view, the one fixing its attention on the ideal or teleological; the other, on the historical, order of the decrees. To a certain extent they can and must go hand in hand. Both find support in Scripture. Supralapsarianism in those passages which stress the sovereignty of God, and Infralapsarianism in those which emphasize the mercy and justice of God, in connection with election and reprobation. Each has something in its favor: the former that it does not undertake to justify God, but simply rests in the sovereign and holy good pleasure of God; and the latter, that it is more modest and tender, and reckons with the demands and requirements of practical life. Both are necessarily inconsistent; the former because it cannot regard sin as a progression, but must consider it as a disturbance of creation, and speaks of a *permissive* decree; and the latter, since in the last analysis it must also resort to a permissive *decree*, which makes sin certain. But each one of them also emphasizes an element of truth. The true element in Supralapsarianism is found in its emphasis on the following: that the decree of God is a unit; that God had *one* final aim in view; that He willed sin in a certain sense; and that the work of creation was immediately adapted to the recreative activity of God. And the true element in Infralapsarianism is, that there is a certain diversity in the decrees of God; that creation and fall cannot be regarded merely as means to an end, but also had great independent significance; and that sin cannot be regarded as an element of progress, but should rather be considered as an element of disturbance in the world. In connection with the study of this profound subject we feel that our understanding is limited, and realize that we grasp only fragments of the truth. Our confessional standards embody the infralapsarian position, but do not condemn Supralapsarianism. It was felt that this view was not necessarily inconsistent with Reformed theology. And the conclusions of Utrecht, adopted in 1908 by our Church, state that, while it is not permissible to represent the supralapsarian view as *the* doctrine of the Reformed churches in the Netherlands, it is just as little permissible to molest any one who cherishes that view for himself.

