

創造与護理的教義  
(上帝论, 第三部分)

**DOCTRINE OF CREATION AND  
DOCTRINE OF PROVIDENCE  
(Doctrine of God, Part 3)**

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## 上帝的創造：一般論述

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The discussion of the decrees naturally leads to the consideration of their execution, and this begins with the work of creation. This is not only first in order of time, but is also a logical *prius*. It is the beginning and basis all divine revelation, and consequently also the foundation of all ethical and religious life. The doctrine of creation is not set forth in Scripture as a philosophical solution of the problem of the world, but in its ethical and religious significance, as a revelation of the relation of man to his God. It stresses the fact that God is the origin of all things, and that all things belong to Him and are subject to Him. The knowledge of it is derived from Scripture only and is accepted by faith (Heb. 11:3), though Roman Catholics maintain that it can also be gathered from nature.

來 Heb. 11:3

我們因著信，就知道諸世界是藉神話造成的；這樣，所看見的，並不是從顯然之物造出來的。  
By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.

#### A. 歷史中的創造論。THE DOCTRINE OF CREATION IN HISTORY.

##### 1. 希臘哲學與早期教父。Greek Philosophy and Early Church Fathers

While Greek philosophy sought the explanation of the world in a dualism, which involves the eternity of matter, or in a process of emanation, which makes the world the outward manifestation of God, the Christian Church from the very beginning taught the doctrine of creation as *ex nihilo* and as a *free* act of God. This doctrine was accepted with singular unanimity from the start. It is found in Justin Martyr, Irenaeus, Tertullian, Clement of Alexandria, Origen, and others. Theophilus was the first Church Father to stress the fact that the days of creation were literal days. This seems to have been the view of Irenaeus and Tertullian as well, and was in all probability the common view in the Church.

##### 2. 革利免。俄利根。Clement and Origen.

Clement and Origen thought of creation as having been accomplished *in a single indivisible moment*, and conceived of its description as the work of several days merely as a literary device to describe the origin of things in the order of their worth or of their logical connection. The idea of an eternal creation, as taught by Origen, was commonly rejected. At the same time some of the Church Fathers expressed the idea that God was always Creator, though the created universe began in time.

##### 3. 三位一體教義的爭辯。Trinitarian Controversy.

During the trinitarian controversy some of them emphasized the fact that, in distinction from the generation of the Son, which was a *necessary* act of the Father, the creation of the world was a *free* act of the triune God.

##### 4. 奧古斯丁。Augustine.

Augustine dealt with the work of creation more in detail than others did. He argues that creation was eternally in the will of God, and therefore brought no change in Him. There was no time before creation, since the world was brought into being *with* time rather than *in* time. The question what God did in the many ages before creation is based on a misconception of eternity. While the Church in general still seems to have held that the world was created in six ordinary days, Augustine suggested a somewhat different view. He strongly defended the doctrine of *creation ex nihilo*, but distinguished two moments of creation: the production of matter and spirits out of nothing, and the organization of the material universe. He found it difficult to say what kind of days the days of Genesis were, but was evidently inclined to think that God created all things in a moment of time, and that the thought of days was simply introduced to aid the finite intelligence.

##### 5. 經院主義。Scholasticism.

The Scholastics debated a great deal about the possibility of eternal creation; some, such as, Alexander of Hales, Bonaventura, Albertus Magnus, Henry of Ghent, and the great majority of the Scholastics denying this; and others, such as Thomas Aquinas, Duns Scotus, Durandus, Biel, and others affirming it. Yet the doctrine of creation with or in time carried the day. Erigena and Eckhart were exceptional in teaching that the world originated by emanation. Seemingly the days of creation were regarded as ordinary days, though Anselm suggested that it might be necessary to conceive of them as different from our present days.

##### 6. 宗教改革領袖們。Reformers.

The Reformers held firmly to the doctrine of creation out of nothing by a free act of God in or with time, and regarded the days of creation as six literal days.

7. 宗教改革後時期。Post-Reformation.

This view is also generally maintained in the Post-Reformation literature of the sixteenth and seventeenth centuries, though a few theologians (as Maresius) occasionally speak of *continuous creation*.

8. 十八世紀：汎神論與唯物論影響下的科學。

18<sup>th</sup> Century: Science Under Pantheism and Materialism's Influence.

In the eighteenth century, however, under the dominating influence of Pantheism and Materialism, science launched an attack on the Church's doctrine of creation. It substituted the idea of evolution or development for that of absolute origination by the Absolute. Its origin was pushed back thousands and even millions of years into an unknown past.

9. 現代神學：嘗試與科學，哲學吻合。

Theology Seeks to Harmonize with Science/Philosophy.

And soon theologians were engaged in various attempts to harmonize the doctrine of creation with the teachings of science and philosophy. Some suggested that the first chapters of Genesis should be interpreted allegorically or mythically; others, that a long period elapsed between the primary creation of Gen. 1:1, 2 and the secondary creation of the following verses; and still others, that the days of creation were in fact long periods of time.

創 Gen. 1:1-3

起初，神創造天地。  
地是空虛混沌，淵面黑暗；神的靈運行在水面上。  
神說：要有光，就有了光。

1 In the beginning God created the heavens and the earth. 2 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. 3 And God said, "Let there be light," and there was light.

**B. 創造論：《聖經》根據。**

**SCRIPTURAL PROOF FOR THE DOCTRINE OF CREATION.**

The Scriptural proof for the doctrine of creation is not found in a single and limited portion of the Bible, but is found in every part of the Word of God. It does not consist of a few scattered passages of doubtful interpretation, but of a large number of clear and unequivocal statements, which speak of the creation of the world as a historical fact. We have first of all the extended narrative of creation found in the first two chapters of Genesis, which will be discussed in detail when the creation of the material universe is considered. These chapters certainly appear to the unbiased reader as a historical narrative, and as the record of a historical fact. And the many cross-references scattered throughout the Bible do not regard them in any other light. They all refer to creation as a fact of history. The various passages in which they are found may be classified as follows:

- (1) Passages which stress the omnipotence of God in the work of creation, Isa. 40:26, 28; Amos 4:13.

賽 Isa. 40:26, 28

你們向上舉目，看誰創造這萬象，按數目領出，他一一稱其名；因他的權能，又因他的大能大力，連一個都不缺。

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

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

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

摩 Amos 4:13

那創山、造風、將心意指示人、使晨光變為幽暗、腳踏在地之高處的，他的名是耶和華—萬軍之神。

He who forms the mountains, creates the wind, and reveals his thoughts to man, he who turns dawn to darkness, and treads the high places of the earth-- the LORD God Almighty is his name.

(2) Passages which point to His exaltation above nature as the great and infinite God, Ps. 90:2; 102:26, 27; Acts 17:24.

詩 Ps. 90:2

諸山未曾生出，地與世界你未曾造成，從亙古到永遠，你是神。

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

詩 Ps. 102: 26, 27

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

惟有你永不改變；你的年數沒有窮盡。

26 They will perish, but you remain; they will all wear out like a garment. Like clothing you will change them and they will be discarded. 27 But you remain the same, and your years will never end.

徒 Acts 17:24

創造宇宙和其中萬物的神，既是天地的主，就不住人手所造的殿，

"The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands.

(3) Passages which refer to the wisdom of God in the work of creation, Isa. 40:12-14; Jer. 10:12-16; John 1:3.

賽 Isa. 40:12-14

誰曾用手心量諸水，用手虎口量蒼天，用升斗盛大地的塵土，用秤稱山嶺，用天平平岡陵呢？

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？

12 Who has measured the waters in the hollow of his hand, or with the breadth of his hand marked off the heavens? Who has held the dust of the earth in a basket, or weighed the mountains on the scales and the hills in a balance? 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?

耶 Jer. 10:12-16

耶和華用能力創造大地，用智慧建立世界，用聰明鋪張穹蒼。

他一發聲，空中便有多水激動；他使雲霧從地極上騰；他造電隨雨而閃，從他府庫中帶出風來。

各人都成了畜類，毫無知識；各銀匠都因他雕刻的偶像羞愧。他所鑄的偶像本是虛假的，其中並無氣息，

都是虛無的，是迷惑人的工作；到追討的時候必被除滅。

雅各的分不像這些，因他是造作萬有的主。以色列也是他產業的支派，萬軍之耶和華是他的名。

12 But God made the earth by his power; he founded the world by his wisdom and stretched out the heavens by his understanding. 13 When he thunders, the waters in the heavens roar; he makes clouds rise from the ends of the earth. He sends lightning with the rain and brings out the wind from his storehouses. 14 Everyone is senseless and without knowledge; every goldsmith is shamed by his idols. His images are a fraud; they have no breath in them. 15 They are worthless, the objects of mockery; when their judgment comes, they will perish. 16 He who is the Portion of Jacob is not like these, for he is the Maker of all things, including Israel, the tribe of his inheritance-- the LORD Almighty is his name.

約 John 1:3

萬物是藉著他造的；凡被造的，沒有一樣不是藉著他造的。

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

(4) Passages regarding creation from the point of view of God's sovereignty and purpose in creation, Isa. 43:7; Rom. 1:25.

賽 Isa. 43:7

就是凡稱為我名下的人，是我為自己的榮耀創造的，是我所做成，所造作的。

everyone who is called by my name, whom I created for my glory, whom I formed and made."

羅 Rom. 1:25

他們將神的真實變為虛謊，去敬拜事奉受造之物，不敬奉那造物之主；主乃是可稱頌的，直到永遠。阿們！

They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen.

(5) Passages that speak of creation as a fundamental work of God, I Cor. 11:9; Col. 1:16. One of the fullest and most beautiful statements is that found in Neh. 9:6: "Thou art Jehovah, even thou alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and thou preservest them all; and the host of heaven worshippeth thee." This passage is typical of several other, less extensive, passages that are found in the Bible, which emphasize the fact that Jehovah is the Creator of the universe, Isa. 42:5; 45:18; Col. 1:16; Rev. 4:11; 10:6.

林前 I Cor. 11:9

並且男人不是為女人造的；女人乃是為男人造的。

neither was man created for woman, but woman for man.

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.

尼 Neh. 9:6

你，惟獨你是耶和華！你造了天和天上的天，並天上的萬象，地和地上的萬物，海和海中所有的；這一切都是你所保存的。天軍也都敬拜你。

You alone are the LORD. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you.

賽 Isa. 42:5

創造諸天，鋪張穹蒼，將地和地所出的一併鋪開，賜氣息給地上的眾人，又賜靈性給行在其上之人的神耶和華，他如此說：

This is what God the LORD says-- he who created the heavens and stretched them out, who spread out the earth and all that comes out of it, who gives breath to its people, and life to those who walk on it:

賽 Isa. 45:18

創造諸天的耶和華，製造成全大地的神，他創造堅定大地，並非使地荒涼，是要給人居住。他如此說：我是耶和華，再沒有別神。

For this is what the LORD says-- he who created the heavens, he is God; he who fashioned and made the earth, he founded it; he did not create it to be empty, but formed it to be inhabited-- he says: "I am the LORD, and there is no other

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.

啓 Rev. 4:11

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

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

啓 Rev. 10:6

指著那創造天和天上之物，地和地上之物，海和海中之物，直活到永永遠遠的，起誓說：不再有時日了（或作：不再耽延了）。

And he swore by him who lives for ever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, and said, "There will be no more delay!"

### C. 創造的觀念。

#### THE IDEA OF CREATION.

The faith of the Church in the creation of the world is expressed in the very first article of the *Apostolic Confession of Faith*, "I believe in God the Father, Almighty, Maker of heaven and earth." This is an expression of the faith of the early Church, that God by His almighty power brought forth the universe out of nothing. The words "Maker of heaven and earth" were not contained in the original form of the creed, but represent a later addition. It ascribes to the Father, that is, to the first person in the Trinity, the origination of all things. This is in harmony with the representation of the New Testament that all things are of the Father, through the Son, and in the Holy Spirit. The word "Maker" is a rendering of the word *poiēten*, found in the Greek form of the Apostolic Confession, while the Latin form has *creatorem*. Evidently, it is to be understood as a synonymous term for "Creator." "To create" was understood in the early Church in the strict sense of "to bring forth something out of nothing." It should be noted that Scripture does not always use the Hebrew word *bara'* and the Greek term *ktizein* in that absolute sense. It also employs these terms to denote a secondary creation, in which God made use of material that was already in existence but could not of itself have produced the result indicated, Gen. 1:21, 27; 5:1; Isa. 45:7, 12; 54:16; Amos 4:13; I Cor. 11:9; Rev. 10:6.

創 Gen. 1:21, 27

神就造出大魚和水中所滋生各樣有生命的動物，各從其類；又造出各樣飛鳥，各從其類。神看著是好的。

神就照著自己的形像造人，乃是照著他的形像造男造女。

21 So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good.

27 So God created man in his own image, in the image of God he created him; male and female he created them.

創 Gen. 5:1

亞當的後代記在下面。〈當神造人的日子，是照著自己的樣式造的，

This is the written account of Adam's line. When God created man, he made him in the likeness of God.

賽 Isa. 45:7, 12

我造光，又造暗；我施平安，又降災禍；造作這一切的是我一耶和華。

我造地，又造人在地上。我親手鋪張諸天；天上萬象也是我所命定的。

7 I form the light and create darkness, I bring prosperity and create disaster; I, the LORD, do all these things.

12 It is I who made the earth and created mankind upon it. My own hands stretched out the heavens; I marshaled their starry hosts.

賽 Isa. 54:16

吹噓炭火、打造合用器械的鐵匠是我所造；殘害人、行毀滅的也是我所造。

"See, it is I who created the blacksmith who fans the coals into flame and forges a weapon fit for its work. And it is I who have created the destroyer to work havoc;

摩 Amos 4:13

那創山、造風、將心意指示人、使晨光變為幽暗、腳踏在地之高處的，他的名是耶和華—萬軍之神。

He who forms the mountains, creates the wind, and reveals his thoughts to man, he who turns dawn to darkness, and treads the high places of the earth-- the LORD God Almighty is his name.

林前 I Cor. 11:9

並且男人不是為女人造的；女人乃是為男人造的。

neither was man created for woman, but woman for man.

啓 Rev. 10:6

指著那創造天和天上之物，地和地上之物，海和海中之物，直活到永永遠遠的，起誓說：不再有時日了（或作：不再耽延了）。

And he swore by him who lives for ever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, and said, "There will be no more delay!

It even uses them to designate that which comes into existence under the providential guidance of God, Ps. 104:30; Is. 45:7, 8; 65:18; I Tim. 4:4.

詩 Ps. 104:30

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.

賽 Is. 45:7, 8

我造光，又造暗；我施平安，又降災禍；造作這一切的是我—耶和華。

諸天哪，自上而滴，穹蒼降下公義；地面開裂，產出救恩，使公義一同發生；這都是我—耶和華所造的。

7 I form the light and create darkness, I bring prosperity and create disaster; I, the LORD, do all these things. 8 "You heavens above, rain down righteousness; let the clouds shower it down. Let the earth open wide, let salvation spring up, let righteousness grow with it; I, the LORD, have created it.

賽 Isa. 65:18

你們當因我所造的永遠歡喜快樂；因我造耶路撒冷為人所喜，造其中的居民為人所樂。

But be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy.

提前 I Tim. 4:4

凡神所造的物都是好的，若感謝著領受，就沒有一樣可棄的，

For everything God created is good, and nothing is to be rejected if it is received with thanksgiving,

Two other terms are used synonymously with the term "to create," namely, "to make" (Heb., *'asah*; Greek, *poiein*) and "to form" (Heb. *yatsar*; Greek, *plasso*). The former is clearly used in all the three senses indicated in the preceding: of primary creation in Gen. 2:4; Prov. 16:4; Acts 17:24; more frequently of secondary creation, Gen. 1:7, 16, 26; 2:22; Ps. 89:47; and of the work of providence in Ps. 74:17.

創 Gen. 2:4

創造天地的來歷，在耶和華 神造天地的日子，乃是這樣，  
This is the account of the heavens and the earth when they were created. When the LORD God made the earth and the heavens--

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 17:24

創造宇宙和其中萬物的神，既是天地的主，就不住人手所造的殿，  
"The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands.

創 Gen. 1:7, 16, 26

神就造出空氣，將空氣以下的水、空氣以上的水分開了。事就這樣成了。

神就造出空氣，將空氣以下的水、空氣以上的水分開了。事就這樣成了。

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。

7 So God made the expanse and separated the water under the expanse from the water above it. And it was so.

16 God made two great lights--the greater light to govern the day and the lesser light to govern the night. He also made the stars.

26 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. 2:22

耶和華 神就用那人身上所取的肋骨造成一個女人，領他到那人跟前。  
Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

詩 Ps. 89:47

求你想念我的時候是何等的短少；你創造世人，要使他們歸何等的虛空呢？  
Remember how fleeting is my life. For what futility you have created all men!

詩 Ps. 74:17

地的一切疆界是你所立的；夏天和冬天是你所定的。  
It was you who set all the boundaries of the earth; you made both summer and winter.

The latter is used similarly of primary creation, Ps. 90:2 (perhaps the only instance of this use); of secondary creation, Gen. 2:7, 19; Ps. 104:26; Amos 4:13; Zech. 12:1; and of the work of providence, Deut. 32:18; Isa. 43:1, 7, 21; 45:7.

詩 Ps. 90:2

諸山未曾生出，地與世界你未曾造成，從亙古到永遠，你是神。  
Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God.

創 Gen. 2:7, 19

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。

耶和華 神用土所造成的野地各樣走獸和空中各樣飛鳥都帶到那人面前，看他叫甚麼。那人怎樣叫各樣的活物，那就是他的名字。

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.

19 Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name.

詩 Ps. 104:26

那裡有船行走，有你所造的鱷魚游泳在其中。

There the ships go to and fro, and the leviathan, which you formed to frolic there.

摩 Amos 4:13

那創山、造風、將心意指示人、使晨光變為幽暗、腳踏在地之高處的，他的名是耶和華—萬軍之神。

He who forms the mountains, creates the wind, and reveals his thoughts to man, he who turns dawn to darkness, and treads the high places of the earth-- the LORD God Almighty is his name.

亞 Zech. 12:1

耶和華論以色列的默示。鋪張諸天、建立地基、造人裡面之靈的耶和華說：

This is the word of the LORD concerning Israel. The LORD, who stretches out the heavens, who lays the foundation of the earth, and who forms the spirit of man within him, declares:

申 Deut. 32:18

你輕忽生你的磐石，忘記產你的神。

You deserted the Rock, who fathered you; you forgot the God who gave you birth.

賽 Isa. 43:1, 7, 21

雅各啊，創造你的耶和華，以色列啊，造成你的那位，現在如此說：你不要害怕！因為我救贖了你。我曾提你的名召你，你是屬我的。

就是凡稱為我名下的人，是我為自己的榮耀創造的，是我所做成，所造作的。

這百姓是我為自己所造的，好述說我的美德。

1 But now, this is what the LORD says-- he who created you, O Jacob, he who formed you, O Israel: "Fear not, for I have redeemed you; I have summoned you by name; you are mine. 7 everyone who is called by my name, whom I created for my glory, whom I formed and made." 21 the people I formed for myself that they may proclaim my praise.

賽 Isa. 45:7

我造光，又造暗；我施平安，又降災禍；造作這一切的是我—耶和華。

7 I form the light and create darkness, I bring prosperity and create disaster; I, the LORD, do all these things.

All three words are found together in Isa. 45:7.

Creation in the strict sense of the word may be defined as *that free act of God whereby he, according to His sovereign will and for His own glory, in the beginning brought forth the whole visible and invisible universe, without the use of pre-existing material, and thus gave it an existence, distinct from His own and yet always dependent on Him.* In view of the Scriptural data indicated in the preceding, it is quite evident, however,

that this definition applies only to what is generally known as primary or immediate creation, that is, the creation described in Gen. 1:1. But the Bible clearly uses the word "create" also in cases in which God did make use of pre-existing materials, as in the creation of sun, moon, and stars, of the animals and of man. Hence many theologians add an element to the definition of creation. Thus Wollebius defines: "Creation is that act by which God produces the world and all that is in it, partly out of nothing and partly out of material that is by its very nature unfit, for the manifestation of the glory of His power, wisdom, and goodness." Even so, however, the definition does not cover those cases, also designated in Scripture as creative work, in which God works through secondary causes, Ps. 104:30; Isa. 45:7, 8; Jer. 31:22; Amos 4:13, and produces results which only He could produce. The definition given includes several elements which call for further consideration.

詩 Ps. 104:30

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.

賽 Isa. 45:7, 8

我造光，又造暗；我施平安，又降災禍；造作這一切的是我—耶和華。

諸天哪，自上而滴，穹蒼降下公義；地面開裂，產出救恩，使公義一同發生；這都是我—耶和華所造的。

7 I form the light and create darkness, I bring prosperity and create disaster; I, the LORD, do all these things.

8 "You heavens above, rain down righteousness; let the clouds shower it down. Let the earth open wide, let salvation spring up, let righteousness grow with it; I, the LORD, have created it.

耶 Jer. 31:22

背道的民（原文是女子）哪，你反來覆去要到幾時呢？耶和華在地上造了一件新事，就是女子護衛男子。

How long will you wander, O unfaithful daughter? The LORD will create a new thing on earth-- a woman will surround a man."

摩 Amos 4:13

那創山、造風、將心意指示人、使晨光變為幽暗、腳踏在地之高處的，他的名是耶和華—萬軍之神。

He who forms the mountains, creates the wind, and reveals his thoughts to man, he who turns dawn to darkness, and treads the high places of the earth-- the LORD God Almighty is his name.

#### 1. 創造是三位一體上帝的作為。

CREATION IS AN ACT OF THE TRIUNE GOD.

Scripture teaches us that the triune God is the author of creation, Gen. 1:1; Isa. 40:12; 44:24; 45:12; and this distinguishes Him from the idols, Ps. 96:5; Isa. 37:16; Jer. 10:11, 12. Though the Father is in the foreground in the work of creation, I Cor. 8:6, it is also clearly recognized as a work of the Son and of the Holy Spirit. The Son's participation in it is indicated in John 1:3; I Cor. 8:6; Col. 1:15, 17, and the activity of the Spirit in it finds expression in Gen. 1:2; Job 26:13; 33:4; Ps. 104:30; Isa. 40:12, 13.

創 Gen. 1:1

起初，神創造天地。

1 In the beginning God created the heavens and the earth.

賽 Isa. 40:12

誰曾用手心量諸水，用手虎口量蒼天，用升斗盛大地的塵土，用秤稱山嶺，用天平平岡陵呢？

12 Who has measured the waters in the hollow of his hand, or with the breadth of his hand marked off the heavens? Who has held the dust of the earth in a basket, or weighed the mountains on the scales and the hills in a balance?

賽 Isa. 44:24

從你出胎，造就你的救贖主—耶和華如此說：我—耶和華是創造萬物的，是獨自鋪張諸天、鋪開大地的。誰與我同在呢？

"This is what the LORD says-- your Redeemer, who formed you in the womb: I am the LORD, who has made all things, who alone stretched out the heavens, who spread out the earth by myself,

賽 Isa. 45:12

我造地，又造人在地上。我親手鋪張諸天；天上萬象也是我所命定的。

It is I who made the earth and created mankind upon it. My own hands stretched out the heavens; I marshaled their starry hosts.

詩 Ps. 96:5

邦的神都屬虛無；惟獨耶和華創造諸天。

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

詩 Isa. 37:16

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

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

耶 Jer. 10:11, 12

你們要對他們如此說：不是那創造天地的神，必從地上從天下被除滅！)

耶和華用能力創造大地，用智慧建立世界，用聰明鋪張穹蒼。

11 "Tell them this: 'These gods, who did not make the heavens and the earth, will perish from the earth and from under the heavens.' " 12 But God made the earth by his power; he founded the world by his wisdom and stretched out the heavens by his understanding.

約 John 1:3

萬物是藉著他造的；凡被造的，沒有一樣不是藉著他造的。

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

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.

西 Col. 1:15, 17

愛子是那不能看見之神的像，是首生的，在一切被造的以先。

他在萬有之先；萬有也靠他而立。

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

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

創 Gen. 1:2

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

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

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.

賽 Isa. 40:12, 13

誰曾用手心量諸水，用手虎口量蒼天，用升斗盛大地的塵土，用秤稱山嶺，用天平平岡陵呢？  
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？  
12 Who has measured the waters in the hollow of his hand, or with the breadth of his hand marked off the heavens? Who has held the dust of the earth in a basket, or weighed the mountains on the scales and the hills in a balance? 13 Who has understood the mind of the LORD, or instructed him as his counselor?

The second and third persons are not dependent powers or mere intermediaries, but independent authors together with the Father. The work was not divided among the three persons, but the whole work, though from different aspects, is ascribed to each one of the persons. All things are at once *out of* the Father, *through* the Son, and *in* the Holy Spirit. In general it may be said that *being* is out of the Father, *thought* or the *idea* out of the Son, and *life* out of the Holy Spirit. Since the Father takes the initiative in the work of creation, it is often ascribed to Him economically.

## 2. 創造是上帝自由（主權）的作為。 CREATION IS A FREE ACT OF GOD

Creation is sometimes represented as a necessary act of God rather than as a free act determined by His sovereign will. The old theories of emanation and their modern counterpart, the Pantheistic theories, naturally make the world but a mere moment in the process of divine evolution (Spinoza, Hegel), and therefore regard the world as a necessary act of God. And the necessity which they have in mind is not a relative necessity resulting from the divine decree, but an absolute necessity which follows from the very nature of God, from his omnipotence (Origen) or from His love (Rothe). However, this is not a Scriptural position. The only works of God that are inherently necessary with a necessity resulting from the very nature of God, are the *opera ad intra*, the works of the separate persons within the Divine Being: generation, filiation, and procession. To say that creation is a necessary act of God, is also to declare that it is just as eternal as those immanent works of God. Whatever necessity may be ascribed to God's *opera ad extra*, is a necessity conditioned by the divine decree and the resulting constitution of things. It is a necessity dependent on the sovereign will of God, and therefore no necessity in the absolute sense of the word. The Bible teaches us that God created all things, according to the counsel of His will, Eph. 1:11; Rev. 4:11; and that He is self-sufficient and is not dependent on His creatures in any way, Job 22:2, 3; Acts 17:25.

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,

啓 Rev. 4:11

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

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

伯 Job 22:2, 3

人豈能使神有益呢？智慧人但能有益於己。

你為人公義，豈叫全能者喜悅呢？你行為完全，豈能使他得利呢？

"Can a man be of benefit to God? Can even a wise man benefit him? What pleasure would it give the Almighty if you were righteous? What would he gain if your ways were blameless?"

徒 Acts 17:25

也不用人手服事，好像缺少甚麼；自己倒將生命、氣息、萬物，賜給萬人。

And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else.

3. 創造是上帝在時間中的作為。  
CREATION IS A TEMPORAL ACT OF GOD.

- a. 《聖經》在這方面的教導。  
*The teaching of Scripture on this point.*

The Bible begins with the very simple statement, "In the beginning God created the heavens and the earth," Gen. 1:1.

創 Gen. 1:1

起初，神創造天地。

1 In the beginning God created the heavens and the earth.

As addressed to all classes of people, it employs the ordinary language of daily life, and not the technical language of philosophy. The Hebrew term *bereshith* (lit. "in the beginning") is itself indefinite, and naturally gives rise to the question, In the beginning of what? It would seem best to take the expression in the absolute sense as an indication of the beginning of all temporal things and even of time itself; but Keil is of the opinion that it refers to the beginning of the work of creation. Technically speaking, it is not correct to assume that time was already in existence when God created the world, and that He at some point in that existing time, called "the beginning" brought forth the universe. Time is only one of the forms of all created existence, and therefore could not exist before creation. For that reason Augustine thought it would be more correct to say that the world was created *cum tempore* (with time) than to assert that it was created *in tempore* (in time). The great significance of the opening statement of the Bible lies in its teaching that the world had a beginning. Scripture speaks of this beginning also in other places, Matt. 19:4; 8; Mark 10:6; John 1:1, 2; Heb. 1:10. That the world had a beginning is also clearly implied in such passages as Ps. 90:2, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God"; and Ps. 102:25, "Of old didst thou lay the foundation of the earth; and the heavens are the work of thy hands."

太 Matt. 19:4, 8

耶穌回答說：那起初造人的，是造男造女，

耶穌說：摩西因為你們的心硬，所以許你們休妻，但起初並不是這樣。

4 "Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,'"

8 Jesus replied, "Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning."

可 Mark 10:6

但從起初創造的時候，神造人是造男造女。

"But at the beginning of creation God 'made them male and female.'

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.  
來 Heb. 1:10

又說：主阿，你起初立了地的根基；天也是你手所造的。

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

詩 Ps. 90:2

諸山未曾生出，地與世界你未曾造成，從亙古到永遠，你是神。

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

詩 Ps. 102:25

你起初立了地的根基；天也是你手所造的。

In the beginning you laid the foundations of the earth, and the heavens are the work of your hands.

b. 此教義的難處。 *Difficulties which burden this doctrine.*

Prior to the beginning mentioned in Gen. 1:1, we must postulate a beginningless eternity, during which God only existed. How must we fill up these blank ages in the eternal life of God? What did God do before the creation of the world? It is so far from possible to think of Him as a *Deus otiosus* (a God who is not active), that He is usually conceived of as *actus purus* (pure action). He is represented in Scripture as always working, John 5:17.

約 John 5:17

耶穌就對他們說：我父做事直到如今，我也做事。

Jesus said to them, "My Father is always at his work to this very day, and I, too, am working."

Can we then say that He passed from a state of inactivity to one of action? Moreover, how is the transition from a non-creative to a creative state to be reconciled with His immutability? And if He had the eternal purpose to create, why did He not carry it out at once? Why did He allow a whole eternity to elapse before His plan was put into execution? Moreover, why did He select that particular moment for His creative work?

c. 解決此問題的建議。

*Suggested solutions of the problem.*

- (1) *The theory of eternal creation.* According to some, such as Origen, Erigena, Rother, Dorner, and Pfeleiderer, God has been creating from all eternity, so that the world, though a creature and dependent, is yet just as eternal as God Himself. This has been argued from the omnipotence, the timelessness, the immutability, and the love of God; but neither one of these necessarily imply or involve it. This theory is not only contradicted by Scripture, but is also contrary to reason, for (a) creation from eternity is a contradiction in terms; and (b) the idea of eternal creation, as applied to the present world, which is subject to the law of time, is based on an identification of time and eternity, while these two are essentially different.
- (2) *The theory of the subjectivity of time and eternity.* Some speculative philosophers, such as Spinoza, Hegel, and Green, claim that the distinction of time and eternity is purely subjective and due to our finite position. Hence they would have us rise to a higher point of vantage and consider things *sub specie aeternitatis* (from the point of view of eternity). What exists for our consciousness as a time

development, exists for the divine consciousness only as an eternally complete whole. But this theory is contradicted by Scripture just as much as the preceding one, Gen. 1:1; Ps. 90:2; 102:25; John 1:3. Moreover, it changes objective realities into subjective forms of consciousness, and reduces all history to an illusion. After all, time-development is a reality; there is a succession in our conscious life and in the life of nature around about us. The things that happened yesterday are not the things that are happening to-day. (Cf. Orr, *Christian View of God and the World*, p. 130.)

創 Gen. 1:1

起初， 神創造天地。

1 In the beginning God created the heavens and the earth.

詩 Ps. 90:2

諸山未曾生出，地與世界你未曾造成，從亙古到永遠，你是神。

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

詩 Ps. 102:25

你起初立了地的根基；天也是你手所造的。

In the beginning you laid the foundations of the earth, and the heavens are the work of your hands.

約 John 1:3

萬物是藉著他造的；凡被造的，沒有一樣不是藉著他造的。

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

d. 從哪方向尋求解決。 *Direction in which the solution should be sought.*

In connection with the problem under consideration, Dr. Orr correctly says, "The solution must lie in getting a proper idea of the relation of eternity to time." He adds that, as far as he can see, this has not yet been satisfactorily accomplished. A great deal of the difficulty encountered here is undoubtedly due to the fact that we think of eternity too much as an indefinite extension of time, as, for instance, when we speak of the ages of comparative inaction in God before the creation of the world. God's eternity is no indefinitely extended time, but something essentially different, of which we can form no conception. His is a timeless existence, an eternal presence. The hoary past and the most distant future are both present to Him. He acts in all His works, and therefore also in creation, as the Eternal One, and we have no right to draw creation *as an act of God* into the temporal sphere. In a certain sense this can be called an eternal act, but only in the sense in which all the acts of God are eternal. They are all *as acts of God*, works that are done in eternity. However, it is not eternal in the same sense as the generation of the Son, for this is an immanent act of God in the absolute sense of the word, while creation results in a temporal existence and thus terminates in time. (Bavinck, *Geref. Dogm.* II, p. 452.) Theologians generally distinguish between active and passive creation, the former denoting creation as an act of God, but the latter is, marked by temporal succession, and this temporal succession reflects the order determined in the decree of God. As to the objection that a creation in time implies a change in God, Wollebius remarks that "creation is not the Creator's but the creature's passage from potentiality to actuality." (Quoted by Warfield, *Calvin and Calvinism*, p. 294.)

4. 創造的作為，就是從無生有。

CREATION IS AN ACT BY WHICH SOMETHING IS BROUGHT FORTH OUT OF NOTHING.

a. 創造的教義是絕對獨特的。

The doctrine of creation is absolutely unique.

There has been a great deal of speculation about the origin of the world, and several theories have been proposed. Some declared the world to be eternal, while others saw in it the product of an antagonistic spirit (Gnostics). Some maintained that it was made out of pre-existing matter which God worked up into form (Plato); others held that it originated by emanation out of the divine substance (Syrian Gnostics, Swedenborg); and still others regarded it as the phenomenal appearance of the Absolute, the hidden ground of all things (Pantheism). In opposition to all these vain speculations of men the doctrine of Scripture stands out in grand sublimity: "In the beginning God *created* the heavens and the earth."

b. 《聖經》中關與『創造』所用的詞滙。

Scriptural terms for "to create."

In the narrative of creation, as was pointed out in the preceding, three verbs are used, namely, *bara'*, *'asah*, and *yatsar*, and they are used interchangeably in Scripture, Gen. 1:26, 27; 2:7.

創 Gen. 1:26, 27

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。

26 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." 27 So God created man in his own image, in the image of God he created him; male and female he created them.

創 Gen. 2:7

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。

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.

The first word is the most important. Its original meaning is *to split, to cut, to divide*; but in addition to this it also means *to fashion, to create*, and in a more derivative sense, *to produce, to generate, and to regenerate*. The word itself does not convey the idea of bringing forth something out of nothing, for it is even used of works of providence, Isa. 45:7; Jer. 31:22; Amos 4:13.

賽 Isa. 45:7

我造光，又造暗；我施平安，又降災禍；造作這一切的是我—耶和華。

7 I form the light and create darkness, I bring prosperity and create disaster; I, the LORD, do all these things.

耶 Jer. 31:22

背道的民（原文是女子）哪，你反來覆去要到幾時呢？耶和華在地上造了一件新事，就是女子護衛男子。

How long will you wander, O unfaithful daughter? The LORD will create a new thing on earth-- a woman will surround a man."

摩 Amos 4:13

那創山、造風、將心意指示人、使晨光變為幽暗、腳踏在地之高處的，他的名是耶和華—萬軍之神。

He who forms the mountains, creates the wind, and reveals his thoughts to man, he who turns dawn to darkness, and treads the high places of the earth-- the LORD God Almighty is his name.

Yet it has a distinctive character: it is always used of divine and never of human production; and it never has an accusative of material, and for that very reason serves to stress the greatness of the work of God. The word *'asah* is more general, meaning *to do or to make*, and is therefore used in the general sense of *doing, making, manufacturing, or fashioning*. The word *yatsar* has, more distinctively, the meaning of *fashioning out of pre-existent materials*, and is therefore used of the potter's fashioning vessels out of clay. The New Testament words are *ktizein*, Mark 13:19, *poiein*, Matt. 19:4; *themelioun*, Heb. 1:10, *kataritzein*, Rom. 9:22, *kataskeuazein*, Heb. 3:4, and *plassein*, Rom. 9:20. None of these words in themselves express the idea of creation out of nothing.

c. 『從無創造』的意義。

Meaning of the term "creation out of nothing."

The expression "to create or bring forth out of nothing" is not found in Scripture. It is derived from one of the Apocrypha, namely, II Macc. 7:28. The expression *ex nihilo* has been both misinterpreted and criticized. Some even considered the word *nihilum* (nothing) as the designation of a certain matter out of which the world was created, a matter without qualities and without form. But this is too puerile to be worthy of serious consideration. Others took the expression "to create out of nothing" to mean that the world came into being without a cause,

and proceeded to criticize it as conflicting with what is generally regarded as an axiomatic truth, *ex nihilo nihil fit* (out of nothing comes nothing). But this criticism is entirely unwarranted. To say that God created the world out of nothing is not equivalent to saying that the world came into being without a cause. God Himself or, more specifically, the will of God is the cause of the world. Martensen expresses himself in these words: "The nothing out of which God creates the world are the eternal possibilities of His will, which are the sources of all the actualities of the world." (*Christian Dogmatics*, p. 116.) If the Latin phrase "*ex nihilo nihil fit*" be taken to mean that no effect can be without a cause, its truth may be admitted, but it cannot be regarded as a valid objection against the doctrine of creation out of nothing. But if it be understood to express the idea that nothing can originate, except out of previously existing material, it certainly cannot be regarded as a self-evident truth. Then it is rather a purely arbitrary assumption which, as Shedd points out, does not even hold true of man's and volitions, which are *ex nihilo*. (*Dogma. Theo.* I, p. 467.) But even if the phrase does express a truth of common experience as far as human works are concerned this does not yet prove its truth with respect to the work of the almighty power of God. However, in view of the fact that the expression "creation out of nothing" is liable to misunderstanding, and has often been misunderstood, it is preferable to speak of creation without use of pre-existing material.

d. 『從無創造』的《聖經》根據

Scriptural basis for the doctrine of creation out of nothing.

Gen. 1:1 records the beginning of the work of creation, and it certainly does not represent God as bringing the world forth out of pre-existing material. It was creation out of nothing, creation in the strictest sense of the word, and therefore the only part of the work recorded in Gen. 1 to which Calvin would apply the term. But even in the remaining part of the chapter God is represented as calling forth all things by the word of His power, by a simple divine fiat. The same truth is taught in such passages as Ps. 33:6, 9 and 148:5.

詩 Ps. 33:6, 9

諸天藉耶和華的命而造；萬象藉他口中的氣而成。  
因為他說有，就有，命立，就立。

6 By the word of the LORD were the heavens made, their starry host by the breath of his mouth.  
9 For he spoke, and it came to be; he commanded, and it stood firm.

詩 Ps. 148:5

願這些都讚美耶和華的名！因他一吩咐便都造成。  
Let them praise the name of the LORD, for he commanded and they were created.

The strongest passage is Heb. 11:3, "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear."

來 Heb. 11:3

我們因著信，就知道諸世界是藉神話造成的；這樣，所看見的，並不是從顯然之物造出來的。

By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.

Creation is here represented as a fact which we apprehend only by faith. By faith we understand (perceive, not comprehend) that the world was framed or fashioned by the word of God, that is, the word of God's power, the divine fiat, so that the things which are seen, the visible things of this world, were not made out of things which do appear, which are visible, and which are at least occasionally seen. According to this passage the world certainly was not made out of anything that is palpable to the senses. Another passage that may be quoted in this connection is Rom. 4:7, which speaks of God, "who quickeneth the dead, and calleth those things which be not as though they were" (Moffatt: "who makes the dead alive and calls into being what does not exist").

羅 Rom. 4:7

他說：得赦免其過、遮蓋其罪的，這人是有福的。

"Blessed are they whose transgressions are forgiven, whose sins are covered.

The apostle, it is true, does not speak of all the creation of the world in this connection, but of the hope of Abraham that he would have a son. However, the description here given of God is general and is therefore also of a general application. It belongs to the very nature of God that He is able to call into being what does not exist, and does so call it into being.

5. 創造賜予世界一個獨特，而依賴上帝的存在。

CREATION GIVES THE WORLD A DISTINCT, YET ALWAYS DEPENDENT EXISTENCE.

- a. 世界的存在是獨特的。

The world has a distinct existence.

This means that the world is not God nor any part of God, but something absolutely distinct from God; and that it differs from God, not merely in degree, but in its essential properties. The doctrine of creation implies that, while God is self-existent and self-sufficient, infinite and eternal, the world is dependent, finite, and temporal. The one can never change into the other. This doctrine is an absolute barrier against the ancient idea of emanation, as well as against all pantheistic appearance of the Absolute; and God is not simply the life, or soul, or inner law of the world, but enjoys His own eternally complete life above the world, in absolute independence of it. He is the transcendent God, glorious in holiness, fearful in praises, doing wonders. This doctrine is supported by passages of Scripture which

- (1) testify to the distinct existence of the world, Isa. 42:5; Acts 17:24;

賽 Isa. 42:5

創造諸天，鋪張穹蒼，將地和地所出的一併鋪開，賜氣息給地上的眾人，又賜靈性給行在其上之人的神耶和華，他如此說：

This is what God the LORD says-- he who created the heavens and stretched them out, who spread out the earth and all that comes out of it, who gives breath to its people, and life to those who walk on it:

徒 Acts 17:24

創造宇宙和其中萬物的神，既是天地的主，就不住人手所造的殿，

"The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands.

- (2) speak of the immutability of God, Ps. 102:27; Mal. 3:6; Jas. 1:17;

詩 Ps. 102:27

惟有你永不改變；你的年數沒有窮盡。

But you remain the same, and your years will never end.

瑪 Mal. 3:6

我一耶和華是不改變的，所以你們雅各之子沒有滅亡。

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

雅 Jas. 1:17

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

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

- (3) draw a comparison between God and the creature, Ps. 90:1-2; 102:25-27; 103:15-17; Isa. 2:21; 22:17, etc.; and

詩 Ps. 90:1-2

（ 神人摩西的祈禱 ）主啊，你世世代代作我們的居所。  
諸山未曾生出，地與世界你未曾造成，從亙古到永遠，你是神。

1 Lord, you have been our dwelling place throughout all generations. 2 Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God.

詩 Ps. 102:25-27

你起初立了地的根基；天也是你手所造的。

25 In the beginning you laid the foundations of the earth, and the heavens are the work of your hands. 26 They will perish, but you remain; they will all wear out like a garment. Like clothing you will change them and they will be discarded. 27 But you remain the same, and your years will never end.

詩 Ps. 103:15-17

於世人，他的年日如草一樣。他發旺如野地的花，  
經風一吹，便歸無有；他的原處也不再認識他。

但耶和華的慈愛歸於敬畏他的人，從亙古到永遠；他的公義也歸於子子孫孫

15 As for man, his days are like grass, he flourishes like a flower of the field; 16 the wind blows over it and it is gone, and its place remembers it no more. 17 But from everlasting to everlasting the LORD's love is with those who fear him, and his righteousness with their children's children--

賽 Isa. 2:21

到耶和華興起，使地大震動的時候，人好進入磐石洞中和巖石穴裡，躲避耶和華的驚嚇和他威嚴的榮光。

They will flee to caverns in the rocks and to the overhanging crags from dread of the LORD and the splendor of his majesty, when he rises to shake the earth.

賽 Isa. 22:17

看哪，耶和華必像大有力的人，將你緊緊纏裹，竭力拋去。

"Beware, the LORD is about to take firm hold of you and hurl you away, O you mighty man.

(4) speak of the world as lying in sin or sinful, Rom. 1:18-32; I John 2:15-17, etc.

羅 Rom. 1:18-32

原來，神的忿怒從天上顯明在一切不虔不義的人身上，就是那些行不義阻擋真理的人。

神的事情，人所能知道的，原顯明在人心裡，因為神已經給他們顯明。

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

因為，他們雖然知道神，卻不當作神榮耀他，也不感謝他。他們的思念變為虛妄，無知的心就昏暗了。

自稱為聰明，反成了愚拙，

將不能朽壞之神的榮耀變為偶像，彷彿必朽壞的人和飛禽、走獸、昆蟲的樣式。

所以，神任憑他們逞著心裡的情慾行污穢的事，以致彼此玷辱自己的身體。

他們將神的真實變為虛謊，去敬拜事奉受造之物，不敬奉那造物的主；主乃是可稱頌的，直到永遠。阿們！

因此，神任憑他們放縱可羞恥的情慾。他們的女人把順性的用處變為逆性的用處；男人也是如此，棄了女人順性的用處，慾火攻心，彼此貪戀，男和男行可羞恥的事，就在自己身上受這妄為當得的報應。

他們既然故意不認識神，神就任憑他們存邪僻的心，行那些不合理的事；裝滿了各樣不義、邪惡、貪婪、惡毒（或作：陰毒），滿心是嫉妒、兇殺、爭競、詭詐、毒恨；

又是讒毀的、背後說人的、怨恨神的（或作：被神所憎惡的）、侮慢人的、狂傲的、自誇的、捏造惡事的、違背父母的。

知的，背約的，無親情的，不憐憫人的。

他們雖知道神判定行這樣事的人是當死的，然而他們不但自己去行，還喜歡別人去行。

18 The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, 19 since what may be known about God is plain to them, because God has made it plain to them. 20 For since the creation of the world God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made, so that men are without excuse. 21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. 22 Although they claimed to be wise, they became fools 23 and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles. 24 Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. 25 They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator--who is forever praised. Amen. 26 Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. 27 In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion. 28 Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done. 29 They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, 30 slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; 31 they are senseless, faithless, heartless, ruthless. 32 Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.

約壹 I John 2:15-17

不要愛世界和世界上的事。人若愛世界，愛父的心就不在他裡面了。

因為凡世界上的事，就像肉體的情慾，眼目的情慾，並今生的驕傲，都不是從父來的，乃是從世界來的。

這世界和其上的情慾都要過去，惟獨遵行神旨意的，是永遠常存。

15 Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. 16 For everything in the world--the cravings of sinful man, the lust of his eyes and the boasting of what he has and does--comes not from the Father but from the world. 17 The world and its desires pass away, but the man who does the will of God lives forever.

- b. 世界是完全依賴上帝而存在的。  
The world is always dependent on God.

While God gave the world an existence distinct from His own, He did not withdraw from the world after its creation, but remained in the most intimate connection with it. The universe is not like a clock which was wound up by God and is now allowed to run off without any further divine intervention. This deistic conception of creation is neither biblical nor scientific. God is not only the transcendent God, infinitely exalted above all His creatures; He is also the immanent God, who is present in every part of His creation, and whose Spirit is operative in all the world. He is *essentially*, and not merely *per potentiam*, present in all His creatures, but He is not present in every one of them in the same manner. His immanence should not be interpreted as boundless extension throughout all the spaces of the universe, nor as a partitive presence, so that He is partly here and partly there. God is Spirit, and just because He is Spirit He is everywhere present *as a whole*. He is said to fill heaven and earth, Ps. 139:7-10; Jer. 23:24, to constitute the sphere in which we live and move and have our being, Acts 17:28, to renew the face of the

earth by His Spirit, Ps. 104:30, to dwell in those that are of a broken heart, Ps. 51:11; Isa. 57:15, and in the Church as His temple, I Cor. 3:16; 6:19; Eph. 2:22.

詩 Ps. 139:7-10

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.

耶 Jer. 23:24

和華說：人豈能在隱密處藏身，使我看不見他呢？耶和華說：我豈不充滿天地麼？  
Can anyone hide in secret places so that I cannot see him?" declares the LORD. "Do not I fill heaven and earth?" declares the LORD.

徒 Acts 17:28

我們生活、動作、存留，都在乎他。就如你們作詩的，有人說：我們也是他所生的。  
'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'

詩 Ps. 104:30

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.

詩 Ps. 51:11

不要丟棄我，使我離開你的面；不要從我收回你的聖靈。  
Do not cast me from your presence or take your Holy Spirit from me.

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.

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. 6:19

豈不知你們的身子就是聖靈的殿麼？這聖靈是從神而來，住在你們裡頭的；並且你們不是自己的人；  
Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own;

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.

Both transcendence and immanence find expression in a single passage of Scripture, namely, Eph. 4:6, where the apostle says that we have “one God and Father of all, who is *over all*, and *through all*, and *in all*.”

弗 Eph. 4:6

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

The doctrine of divine immanence has been stretched to the point of Pantheism in a great deal of modern theology. The world, and especially man, was regarded as the phenomenal manifestation of God. At present there is a strong reaction to this position in the so-called “theology of crisis.” It is sometimes thought that this theology, with its emphasis on the “infinite qualitative difference” between time and eternity, on God as the “wholly Other” and the hidden God, and on the distance between God and man, naturally rules out the immanence of God. Brunner gives us the assurance, however, that this is not so. Says he, “Much nonsense has been talked about the ‘Barthian theology’ having perception only for the transcendence of God, not for His immanence. As if we too were not aware of the fact that God the Creator upholds all things by His power, that He has set the stamp of His divinity on the world and created man to be His own image.” (*The Word and the World*, p. 7.) And Barth says, “Dead were God Himself if He moved His world only from the outside, if He were a ‘thing in Himself’ and not the One in all, the Creator of all things visible and invisible, the beginning and the ending.” (*The Word of God and the Word of Man*, p. 291.) These men oppose the modern pantheistic conception of the divine immanence, and also the idea that, in virtue of this immanence, the world is a luminous revelation of God.

#### 6. 上帝創造的至終目的。

##### THE FINAL END OF GOD IN CREATION.

The question of the final end of God in the work of creation has frequently been debated. In the course of history the question has received especially a twofold answer.

#### a. 人，或人類的幸福。

The happiness of man or of humanity.

Some of the earlier philosophers, such as Plato, Philo, and Seneca, asserted that the goodness of God prompted Him to create the world. He desired to communicate Himself to His creatures; their happiness was the end He had in view. Though some Christian theologians chimed in with this idea, it became prominent especially through the Humanism of the Reformation period and the Rationalism of the eighteenth century. This theory was often presented in a very superficial way. The best form in which it is stated is to the effect that God could not make Himself the end of creation, because He is sufficient unto Himself and could need nothing. And if He could not make Himself the end, then this can be found only in the creature, especially in man, and ultimately in his supreme happiness. The teleological view by which the welfare or happiness of man or humanity is made the final end of creation, was characteristic of the thinking of such influential men as Kant, Schleiermacher, and Ritschl, though they did not all present it in the same way. But this theory does not satisfy for several reasons: (1) Though God undoubtedly reveals His goodness in creation, it is not correct to say that His goodness or love could not express itself, if there were no world. The personal relations within the triune God supplied all that was necessary for a full and eternal life of love. (2) it would seem to be perfectly self-evident that God does not exist for the sake of man, but man for the sake of God. God only is Creator and the supreme Good, while man is but a creature, who for that very reason cannot be the end of creation. The temporal finds its end in the eternal, the human in the divine, and not *vice versa*. (3) The theory does not fit the facts. It is impossible to subordinate all that is found in creation to this end, and to explain all in relation to human happiness. This is perfectly evident from a consideration of all the sufferings that are found in the world.

#### b. 宣告上帝的榮耀。

The declarative glory of God.

The Church of Jesus Christ found the true end of creation, not in anything outside of God, but in God Himself, more particularly in the external manifestation of His inherent excellency. This does not mean that God’s receiving glory from others is the final end. The receiving

of glory through the praises of His moral creatures, is an end included in the supreme end, but is not itself that end. God did not create first of all to receive glory, but to make His glory extant and manifest. The glorious perfections of God are manifested in His entire creation; and this manifestation is not intended as an empty show, a mere exhibition to be admired by the creatures, but also aims at promoting their welfare and perfect happiness. Moreover, it seeks to attune their hearts to the praises of the Creator, and to elicit from their souls the expression of their gratefulness and love and adoration. The supreme end of God in creation, the manifestation of His glory, therefore, includes, as subordinate ends, the happiness and salvation of His creatures, and the reception of praise from grateful and adoring hearts. This doctrine is supported by the following considerations:

(1) It is based on the testimony of Scripture, Isa. 43:7; 60:21; 61:3; Ezek. 36:21, 22; 39:7; Luke 2:14; Rom. 9:17, 11:36; I Cor. 15:28; Eph. 1:5, 6, 9, 12, 14; 3:9, 10; Col. 1:16.

賽 Isa. 43:7

就是凡稱為我名下的人，是我為自己的榮耀創造的，是我所做成，所造作的。  
everyone who is called by my name, whom I created for my glory, whom I formed and made."

賽 Isa. 60:21

你的居民都成為義人，永遠得地為業；是我種的栽子，我手的工作，使我得榮耀。  
Then will all your people be righteous and they will possess the land forever. They are the shoot I have planted, the work of my hands, for the display of my splendor.

賽 Isa. 61:3

賜華冠與錫安悲哀的人，代替灰塵；喜樂油代替悲哀；讚美衣代替憂傷之靈；使他們稱為公義樹，是耶和華所栽的，叫他得榮耀。

and provide for those who grieve in Zion-- to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendor.

結 Ezek. 36:21, 22

卻顧惜我的聖名，就是以色列家在所到的列國中所褻瀆的。

所以，你要對以色列家說，主耶和華如此說：以色列家啊，我行這事不是為你們，乃是為我的聖名，就是在你們到的列國中所褻瀆的。

21 I had concern for my holy name, which the house of Israel profaned among the nations where they had gone. 22 "Therefore say to the house of Israel, 'This is what the Sovereign LORD says: It is not for your sake, O house of Israel, that I am going to do these things, but for the sake of my holy name, which you have profaned among the nations where you have gone.'

結 Ezek. 39:7

我要在我民以色列中顯出我的聖名，也不容我的聖名再被褻瀆，列國人就知道我是耶和華—以色列中的聖者。

"I will make known my holy name among my people Israel. I will no longer let my holy name be profaned, and the nations will know that I the LORD am the Holy One in Israel.

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."

羅 Rom. 9:17

因為經上有話向法老說：我將你興起來，特要在你身上彰顯我的權能，並要使我的名傳遍天下。

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."

羅 Rom. 11:36

因為萬有都是本於他，倚靠他，歸於他。願榮耀歸給他，直到永遠。阿們！

For from him and through him and to him are all things. To him be the glory forever! Amen.

林前 I Cor. 15:28

萬物既服了他，那時子也要自己服那叫萬物服他的，叫神在萬物之上，為萬物之主。

When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

弗 Eph. 1:5, 6, 9, 12, 14

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，

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。

都是照他自己所預定的美意，叫我們知道他旨意的奧秘，

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。

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. 9 And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, 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. 3:9, 10

又使眾人都明白，這歷代以來隱藏在創造萬物之神裡的奧秘是如何安排的，

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。

9 and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things. 10 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,

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.

- (2) The infinite God would hardly choose any but the highest end in creation, and this end could only be found in Himself. If whole nations, as compared with Him, are but as a drop in the bucket and as the small dust of the balance, then, surely, His declarative glory is intrinsically of far greater value than the good of His creatures, Isa. 40:15, 16.

賽 Isa. 40:15, 16

看哪，萬民都像水桶的一滴，又算如天平上的微塵；他舉起眾海島，好像極微之物。

利巴嫩的樹林不夠當柴燒；其中的走獸也不夠作燔祭。

15 Surely the nations are like a drop in a bucket; they are regarded as dust on the scales; he weighs the islands as though they were fine dust. 16 Lebanon is not sufficient for altar fires, nor its animals enough for burnt offerings.

- (3) The glory of God is the only end that is consistent with His independence and sovereignty. Everyone is dependent on whomsoever or whatsoever he makes his ultimate end. If God chooses anything in the creature as His final end, this would make Him dependent on the creature to that extent.
- (4) No other end would be sufficiently comprehensive to be the true end of all God's ways and works in creation. It has the advantage of comprising, in subordination, several other ends.
- (5) It is the only end that is actually and perfectly attained in the universe. We cannot imagine that a wise and omnipotent God would choose an end destined to fail wholly or in part, Job 23:13. Yet many of His creatures never attain to perfect happiness.

伯 Job 23:13

只是他心志已定，誰能使他轉意呢？他心裡所願的，就行出來。

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

- c. 反對『上帝的榮耀乃是創造的至終目的』的論據。  
Objections to the doctrine that the glory of God is the end of creation.

The following are the most important of these:

- (1) 上帝計劃創造宇宙是自私的。

It makes the scheme of the universe a selfish scheme.

But we should distinguish between selfishness and reasonable self-regard or self-love. The former is an undue or exclusive care for one's own comfort or pleasure, regardless of the happiness or rights of others; the latter is a due care for one's own happiness and well-being, which is perfectly compatible with justice, generosity, and benevolence toward others. In seeking self-expression for the glory of His name, God did not disregard the well-being, the highest good of others, but promoted it. Moreover, this objection draws the infinite God down to the level of finite and even sinful man and judges Him by human standards, which is entirely unwarranted. God has no equal, and no one can claim any right as over against Him. In making His declarative glory the end of creation, He has chosen the highest end; but when man makes himself the end of all his works, he is not choosing the highest end. He would rise to a higher level, if he chose the welfare of humanity and the glory of God as the end of his life. Finally, this objection is made primarily in view of the fact that the world is full of suffering, and that some of God's rational creatures are doomed to eternal destruction. But this is not due to the creative work of God, but to the sin of man, which thwarted the work of God in creation. The fact that man suffers to consequences of sin and insurrection does not warrant anyone in accusing God of selfishness. One might as well accuse the government of selfishness for upholding its dignity and the majesty of the law against all willful transgressors.

- (2) 上帝創造宇宙，違背了祂的自存性與獨立性。

It is contrary to God's self-sufficiency and independence.

By seeking His honour in this way God shows that He needs the creature. The world is created to glorify God, that is, to add to His glory. Evidently, then, His perfection is wanting in some respects; the work of creation satisfies a want and contributes to the divine perfection. But this representation is not correct. The fact that God created the world for His own glory does not mean that He needed the world. It does not hold universally among men, that the work which they do not perform for others, is necessary to supply a want. This may hold in the case of the common laborer, who is working for his daily bread, but is scarcely true of the artist, who follows the spontaneous impulse of his genius. In the same way there is a good pleasure in God, exalted far above want and compulsion, which artistically embodies His thoughts in creation and finds delight in them. Moreover, it is not true that, when God makes His declarative glory the final end of creation, He aims primarily at receiving something. The supreme end which He had in view, was not to receive glory, but to manifest His inherent glory in the works of His hands. It is true that in doing this, He would also cause the heavens to declare His glory, and the firmament to show His handiwork, the birds of the air and the beasts of the field to magnify Him, and the children of men to sing His praises. But by glorifying the Creator the creatures add nothing to the perfection of His being, but only acknowledge His greatness and ascribe to Him the glory which is due unto Him.

- D. 關於世界起源的不同理論。

**DIVERGENT THEORIES RESPECTING THE ORIGIN OF THE WORLD.**

The Biblical doctrine is not the only view respecting the origin of the world. Three alternative theories, which were suggested, deserve brief consideration at this point.

1. 二元論。

THE DUALISTIC THEORY.

Dualism is not always presented in the same form, but in its most usual form posits two self-existent principles, God and matter, which are distinct from and co-eternal with each other. Original matter, however, is regarded as but a negative and imperfect substance (sometimes regarded as evil), which is subordinate to God and is made the instrument of His will (Plato, Aristotle, the Gnostics, the Manichaeans). According to this theory God is not the creator, but only the framer and artificer of the world. This view is objectionable for several reasons.

- (a) It is wrong in its fundamental idea that there must have been some substance out of which the world was created, since *ex nihilo nihil fit*. This maxim is true only as an expression of the idea that no event takes place without a cause, and is false if it means to assert that nothing can ever be made except out of pre-existing material. The doctrine of creation does not dispense with a cause, but finds the all-sufficient cause of the world in the sovereign will of God.
- (b) Its representation of matter as eternal is fundamentally unsound. If matter is eternal, it must be infinite for it cannot be infinite in one way (duration) and finite in other respects. But it is impossible that two infinities or absolutes should exist side by side. The absolute and the relative may exist simultaneously, but there can be only one absolute and self-existent being.
- (c) It is un-philosophical to postulate two eternal substances, when one self-existent cause is perfectly adequate to account for all the facts. For that reason philosophy does not rest satisfied with a dualistic explanation of the world, but seeks to give a monistic interpretation of the universe.
- (d) If the theory assumes – as it does in some of its forms – the existence of an eternal principle of evil, there is absolutely no guarantee that good will triumph over evil in the world. It would seem that what is eternally necessary is bound to maintain itself and can never go down.

2. 放射論（不同版本）。

THE EMANATION THEORY IN VARIOUS FORMS.

This theory is to the effect that the world is a necessary emanation out of the divine being. According to it God and the world are essentially one, the latter being the phenomenal manifestation of the former. The idea of emanation is characteristic of all pantheistic theories, though it is not always represented in the same way. Here, again, we may register several objections.

- (a) This view of the origin of the world virtually denies the infinity and transcendence of God by applying to Him a principle of evolution, of growth and progress, which characterizes only the finite and imperfect; and by identifying Him and the world. All visible objects thus become but fleeting modifications of a self-existent, unconscious, and impersonal essence, which may be called God, Nature, or the Absolute.
- (b) It robs God of His sovereignty by denuding Him of His power of self-determination in relation to the world. He reduced to the hidden ground from which the creatures necessarily emanate, and which determines their movement by an inflexible necessity of nature. At the same time it deprives all rational creatures of their relative independence, or their freedom, and of their moral character.
- (c) It also compromises the holiness of God in a very serious manner. It makes God responsible for all that happens in the world, for the evil as well as for the good. This is, of course, a very serious consequence of the theory, from which Pantheists have never been able to escape.

3. 進化論。

THE THEORY OF EVOLUTION.

The theory of evolution is sometimes spoken of as if it could be a substitute for the doctrine of creation. But this is clearly a mistake. It certainly cannot be a substitute for creation in the sense of absolute origination, since it presupposes something that evolves, and this must in the last resort be either eternal or created, so that, after all, the evolutionist must choose between the theory of the eternity of matter and the doctrine of creation. At best, it might conceivably serve as a substitute for what is called secondary creation, by which the substance already in existence is given a definite form.

- (a) Some evolutionists, as, for instance, Haeckel, believe in the eternity of matter, and ascribe the origin of life to spontaneous generation. But belief in the eternity of matter is not only decidedly un-Christian and even atheistic; it is also generally discredited. The idea that matter, with force as its universal and inseparable property, is quite sufficient for the explanation of the world, finds little favor to-day in scientific circles. It is felt that a material universe, composed of finite parts (atoms, electrons, and so on) cannot itself be infinite; and that that which is subject to constant change cannot be eternal. Moreover, it has become increasingly clear that blind matter and force or energy cannot account for life and personality, for intelligence and free will. And the idea of spontaneous generation is a pure hypothesis, not only unverified, but practically exploded. The general law of nature seems to be "*omni vivum e vivo*" or "*ex vivo*."
- (b) Other evolutionists advocate what they call theistic evolution. This postulates the existence of God back of the universe, who works in it, as a rule according to the unalterable laws of nature and by physical forces only, but in some cases by direct miraculous intervention, as, for instance, in the case of the absolute beginning, the beginning of life, and the beginning of rational and moral existence. This has often been called derisively a "stop-gap" theory. It is really a child of embarrassment, which calls God in at periodic intervals to help nature over the chasms that yawn at her feet. It is neither the Biblical doctrine of creation, nor a consistent theory of evolution, for evolution is defined as "a series of gradual progressive changes *effected by means of resident forces*" (Le Conte). In fact, theistic evolution is a contradiction in terms. It is just as destructive of faith in the Biblical doctrine of creation as naturalistic evolution is; and by calling in the creative activity of God time and again it also nullifies the evolutionary hypothesis. Besides these two views we may also mention Bergson's Creative evolution, and C. Lloyd Morgan's Emergent evolution. The former is a vitalistic pantheist, whose theory involves the denial of the personality of God; and the latter in the end comes to the conclusion that he cannot explain his so-called emergents without positing some ultimate factor which might be called "God."

## 靈界的創造

### IV. CREATION OF THE SPIRITUAL WORLD

(Louis Berkhof, *Systematic Theology*, 141-149.)

#### A. 歷史中的天使論 THE DOCTRINE OF ANGELS IN HISTORY

##### 1. 早期教會，早期教父。Early Church and Early Church Fathers.

There are clear evidences of belief in the existence of angels from the very beginning of the Christian era. Some of them were regarded as good, and others as evil. The former were held in high esteem as personal beings of a lofty order, endowed with moral freedom, engaged in the joyful service of God, and employed by God to minister to the welfare of men. According to some of the early Church Fathers they had fine ethereal bodies. The general conviction was that all angels were created good, but that some abused their freedom and fell away from God. Satan, who was originally an angel of eminent rank, was regarded as their head. The cause of his fall was found in pride and sinful ambition, while the fall of his subordinates was ascribed to their lusting after the daughters of men. This view was based on what was then the common interpretation of Gen. 6:2. Alongside of the general idea that the good angels ministered to the needs and welfare of believers, the specific notion of guardian angels for individual churches and individual men was cherished by some. Calamities of various kinds, such as sicknesses, accidents, and losses, were frequently ascribed to the baneful influence of evil spirits. The idea of a hierarchy of angels already made its appearance (Clement of Alexandria), but it was not considered proper to worship any of the angels.

As time went on the angels continued to be regarded as blessed spirits, superior to men in knowledge, and free from the encumbrance of gross material bodies. While some still ascribed to them fine ethereal bodies, there was an ever increasing uncertainty as to whether they had any bodies at all. They who still clung to the idea that they were corporeal did this, so it seems, in the interest of the truth that they were subject to spatial limitations.

##### 2. 天使的三個層次。Three Classes of Angels: Dionysius the Areopagite.

Dionysius the Areopagite divided the angels into three classes: the first class consisting of Thrones, Cherubim, and Seraphim; the second, of Might, Dominions, and Powers; and the third, of Principalities, Archangels, and Angels. The first class is represented as enjoying the closest communion with God; the second, as being enlightened by the first; and the third, as being enlightened by the second. This classification was adopted by several later writers.

##### 3. 奧古斯丁。Augustine.

Augustine stressed the fact that the good angels were rewarded for their obedience by the gift of perseverance, which carried with it the assurance that they would never fall. Pride was still regarded as the cause of Satan's fall, but the idea that the rest of the angels fell as the result of their lusting after the daughters of men, though still held by some, was gradually disappearing under the influence of a better exegesis of Gen. 6:2. A beneficent influence was ascribed to the unfallen angels, while the fallen angels were regarded as corrupting the hearts of men, as stimulating to heresy, and as engendering diseases and calamities.

##### 4. 老底嘉會議。The Council of Laodicea.

The polytheistic tendencies of many of the converts to Christianity fostered an inclination to worship the angels. Such worship was formally condemned by a council which convened at Laodicea in the fourth century.

##### 5. 中古時期。The Middle Ages.

During the Middle Ages there were still a few who were inclined to assume that the angels have ethereal bodies, but the prevailing opinion was that they were incorporeal. The angelic appearances were explained by assuming that in such cases angels adopted temporal bodily forms for revelational purposes.

##### 6. 經院主義。Scholasticism.

Several points were in debate among the Scholastics. As to the time of the creation of the angels the prevailing opinion was that they were created at the same time as the material universe. While some held that the angels were created in the state of grace, the more common opinion was that they were created in a state of natural perfection only. There was little difference of opinion respecting the question, whether angels can be said to be in a place. The common answer to this question was affirmative, though it was pointed out that their presence in space is not circumscriptive but definitive, since only bodies can be in space circumscriptively.

##### 7. 經院主義：阿奎拿主義與司可脫主義。Scholastics: Thomists and Scotists.

While all the Scholastics agreed that the knowledge of the angels is limited, the Thomists and Scotists differed considerably respecting the nature of this knowledge. It was admitted by all that the angels received infused knowledge at the time of their creation, but Thomas Aquinas denied, while Duns Scotus affirmed, that they could acquire new knowledge through their own intellectual activity. The former held that the knowledge of the angels is purely intuitive, but the latter asserted that it may also be discursive. The idea of guardian angels found considerably favor during the Middle Ages.

8. 宗教改革：路德與加爾文。Reformation: Luther and Calvin.

The period of the Reformation brought nothing new respecting the doctrine of the angels. Both Luther and Calvin had a vivid conception of their ministry, and particularly of the presence and power of Satan. The latter stresses the fact that he is under divine control, and that, while he is sometimes the instrument of God, he can only work within prescribed limits.

9. 基督新教的神學家。Protestant Theology: Zanchius and Grotius.

Protestant theologians generally regarded the angels as pure spiritual beings, though Zanchius and Grotius still speak of them as having ethereal bodies. As to the work of the good angels the general opinion was that it is their special task to minister to the heirs of salvation. There was no general agreement, however, respecting the existence of guardian angels. Some favored this view, others opposed it, and still others refused to commit themselves on this point.

10. 《比利時信條》。Belgic Confession.

Our Belgic Confession says in Article XII, which deals with creation: "He also created the angels good, to be His messengers and to serve His elect: some of whom are fallen from that excellency, in which God created them, into everlasting perdition; and the others have, by the grace of God, remained steadfast, and continued in their primitive state. The devils and evil spirits are so depraved that they are enemies of God and every good thing to the utmost of their power, as murderers watching to ruin the Church and every member thereof, and by their wicked stratagems to destroy all; and are therefore, by their own wickedness, adjudged to eternal damnation, daily expecting their horrible torments."

11. 天主教與基督教神學至今。Roman Catholic and Protestant Theologians up to present time.

Up to the present time Roman Catholics generally regarded the angels as pure spirits, while some Protestants, such as Emmons, Ebrard, Kurtz, Delitzsch, and others, still ascribe to them some special kind of bodies. But even the great majority of the latter take the opposite view.

12. Swedenborg.

Swedenborg holds that all angels were originally men and exist in bodily form. Their position in the angelic world depends on their life in this world.

13. 十八世界理性主義。18<sup>th</sup> Century Rationalism.

Eighteenth century Rationalism boldly denied the existence of angels and explained what the Bible teaches about them as a species of accommodation.

14. 現代自由派神學。Modern Liberal Theology.

Some modern liberal theologians consider it worthwhile to retain the fundamental idea expressed in the doctrine of the angels. They find in it a symbolic representation of the protecting care and helpfulness of God.

## B. 天使的存在 THE EXISTENCE OF ANGELS

1. From Persia? Or Persian Concepts from the Jews?

All religions recognize the existence of a spiritual world. Their mythologies speak of gods, half-gods, spirits, demons, genii, heroes, and so on. It was especially among the Persians that the doctrine of the angels was developed, and many critical scholars assert that the Jews derived their angelology from the Persians. But this is an unproved and, to say the least, very doubtful theory. It certainly cannot be

harmonized with the Word of God, in which angels appear from the very beginning. Moreover, some great scholars, who made special study of the subject, came to the conclusion that the Persian angelology was derived from that current among the Hebrews.

## 2. Angels in Christianity.

The Christian Church has always believed in the existence of angels, but in modern liberal theology this belief imprints upon us “the living power of God in the history of redemption, His *providentia specialissima* for His people, especially for the ‘little ones.’” (Foster, *Christianity in Its Modern Expression*, p. 114.) Though such men as Leibnitz and Wolff, Kant and Schleiermacher, admitted the possibility of the existence of an angelic world, and some of them even tried to prove this by rational argumentation, it is quite evident that philosophy can neither prove nor disprove the existence of angels. From philosophy, therefore, we turn to Scripture, which makes no deliberate attempt to prove the existence of angels, but assumes this throughout, and in its historical books repeatedly shows us the angels in action. No one who bows before the authority of the Word of God can doubt the existence of angels.

### C. 天使的本質 THE NATURE OF ANGELS

Under this heading several points call for consideration.

#### 1. 天使與上帝有別，是被造的存有物。 In Distinction from God They Are Created Beings.

The creation of the angels has sometimes been denied, but is clearly taught in Scripture. It is not certain that those passages which speak of the creation of the host of heaven (Gen. 2:1; Ps. 33:6; Neh. 9:6) refer to the creation of the angels rather than to the creation of the starry host; but Ps. 148:2, 5, and Col. 1:16 clearly speak of the creation of the angels (comp. I Kings 22:19; Ps. 103:20, 21).

創 Gen. 2:1

天地萬物都造齊了。

Thus the heavens and the earth were completed in all their vast array.

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.

尼 Neh. 9:6

你，惟獨你是耶和華！你造了天和天上的天，並天上的萬象，地和地上的萬物，海和海中所有的；這一切都是你所保存的。天軍也都敬拜你。

You alone are the LORD. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you.

詩 Ps. 148: 2, 3

他的眾使者都要讚美他！他的諸軍都要讚美他！

日頭月亮，你們要讚美他！放光的星宿，你們都要讚美他！

Praise him, all his angels, praise him, all his heavenly hosts. Praise him, sun and moon, praise him, all you shining stars.

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.

王上 I Kings 22:19

該雅說：你要聽耶和華的話！我看見耶和華坐在寶座上，天上的萬軍侍立在他左右。  
Micaiah continued, "Therefore hear the word of the LORD: I saw the LORD sitting on his throne with all the host of heaven standing around him on his right and on his left.

詩 Ps. 103:20, 21

聽從他命令、成全他旨意、有大能的天使，都要稱頌耶和華！  
聽從他命令、成全他旨意、有大能的天使，都要稱頌耶和華！  
20 Praise the LORD, you his angels, you mighty ones who do his bidding, who obey his word. 21 Praise the LORD, all his heavenly hosts, you his servants who do his will.

The time of their creation cannot be fixed definitely. The opinion of some, based on Job 38:7, that they were created before all other things, really finds no support in Scripture.

伯 Job 38:7

那時，晨星一同歌唱； 神的眾子也都歡呼。  
while the morning stars sang together and all the angels shouted for joy?

As far as we know, no creative work preceded the creation of heaven and earth. The passage in the book of Job (38:7) teaches, indeed, in a poetic vein that they were present at the founding of the world just as the stars were, but not that they existed before the primary creation of heaven and earth. The idea that the creation of the heavens was completed on the first day, and that the creation of the angels was simply a part of the day's work, is also an unproved assumption, though the fact that the statement in Gen. 1:2 applies to the earth only would seem to favor it.

創 Gen. 1:2

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.

Possibly the creation of the heavens was not completed in a single moment any more than that of the earth. The only safe statement seems to be that they were created before the seventh day. This at least follows from such passages as Gen. 2:1; Ex. 20:11; Job 38:7; Neh. 9:6.

創 Gen. 2:1

地萬物都造齊了。  
Thus the heavens and the earth were completed in all their vast array.

出 Ex. 20:11

因為六日之內，耶和華造天、地、海，和其中的萬物，第七日便安息，所以耶和華賜福與安息日，定為聖日。  
For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

伯 Job 38:7

那時，晨星一同歌唱； 神的眾子也都歡呼。  
while the morning stars sang together and all the angels shouted for joy?

尼 Neh. 9:6

你，惟獨你是耶和華！你造了天和天上的天，並天上的萬象，地和地上的萬物，海和海中所有的；這一切都是你所保存的。天軍也都敬拜你。

You alone are the LORD. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you.

## 2. 天使是屬靈的存有物，並不需要身體。They Are Spiritual and Incorporeal Beings.

This has always been disputed. The Jews and many of the early Church Fathers ascribed to them airy or fiery bodies; but the Church of the Middle Ages came to the conclusion that they are pure spiritual beings. Yet even after that some Roman Catholic, Arminian, and even Lutheran and Reformed theologians ascribed to them a certain corporeity, most subtle and pure. They regarded the idea of a purely spiritual and incorporeal nature as metaphysically inconceivable, and also as incompatible with the conception of a creature. They also appealed to the fact that the angels are subject to spatial limitations, move about from place to place, and were sometimes seen by men. But all these arguments are more than counter-balanced by the explicit statements of Scripture to the effect that the angels are *pneumata*, Matt. 8:16; 12:45; Luke 7:21; 8:2; 11:26; Acts 19:12; Eph. 6:12; Heb. 1:14.

太 Matt. 8:16

到了晚上，有人帶著許多被鬼附的來到耶穌跟前，他只用一句話就把鬼都趕出去，並且治好了一切有病的人。

When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick.

太 Matt. 12:45

便去另帶了七個比自己更惡的鬼來，都進去住在那裡。那人末後的景況比先前更不好了。這邪惡的世代也要如此。

Then it goes and takes with it seven other spirits more wicked than itself, and they go in and live there. And the final condition of that man is worse than the first. That is how it will be with this wicked generation."

路 Luke 7:21

正當那時候，耶穌治好了許多有疾病的，受災患的，被惡鬼附著的，又開恩叫好些瞎子能看見。

At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind.

路 Luke 8:2

有被惡鬼所附、被疾病所累、已經治好的幾個婦女，內中有稱為抹大拉的馬利亞，曾有七個鬼從他身上趕出來，

and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out;

路 Luke 11:26

便去另帶了七個比自己更惡的鬼來，都進去住在那裡。那人末後的景況比先前更不好了。

Then it goes and takes seven other spirits more wicked than itself, and they go in and live there. And the final condition of that man is worse than the first."

徒 Acts 19:12

至有人從保羅身上拿手巾或圍裙放在病人身上，病就退了，惡鬼也出去了。

so that even handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the evil spirits left them.

弗 Eph. 6:12

因我們並不是與屬血氣的爭戰（原文作摔跤；下同），乃是與那些執政的、掌權的、管轄這幽暗世界的，以及天空屬靈氣的惡魔爭戰。

For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

來 Heb. 1:14

使豈不都是服役的靈、奉差遣為那將要承受救恩的人效力麼？

Are not all angels ministering spirits sent to serve those who will inherit salvation?

They have no flesh and bone, Luke 24:39, do not marry, Matt. 22:30, can be present in great numbers in a very limited space, Luke 8:30, and are invisible, Col. 1:16.

路 Luke 24:39

你們看我的手，我的腳，就知道實在是我了。摸我看看！魂無骨無肉，你們看，我是有的。

Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have."

太 Matt. 22:30

當復活的時候，人也不娶也不嫁，乃像天上的使者一樣。

At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.

路 Luke 8:30

耶穌問他說：你名叫甚麼？他說：我名叫群；這是因為附著他的鬼多。

Jesus asked him, "What is your name?" "Legion," he replied, because many demons had gone into 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.

Such passages as Ps. 104:4 (comp. Heb. 1:7); Matt. 22:30; and I Cor. 11:10 do not prove the corporeity of angels.

詩 Ps. 104:4

以風為使者，以火燄為僕役，

He makes winds his messengers, flames of fire his servants.

來 Heb. 1:7

到使者，又說：神以風為使者，以火燄為僕役；

In speaking of the angels he says, "He makes his angels winds, his servants flames of fire."

太 Matt. 22:30

當復活的時候，人也不娶也不嫁，乃像天上的使者一樣。

At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.

林前 I Cor. 11:10

因此，女人為天使的緣故，應當在頭上有服權柄的記號。

For this reason, and because of the angels, the woman ought to have a sign of authority on her head.

Neither is this proved by the symbolical descriptions of the angels in the prophecy of Ezekiel and in the book of Revelation, nor by their appearance in bodily forms, though it is difficult to say, whether the bodies which they assumed on certain occasions were real or only apparent. It is clear, however, that they are creatures and therefore finite and limited, though they stand in a freer relation to time and space than man. We cannot ascribe to them an *ubi repletivum*, nor an *ubi circumscriptivum*, but only an *ubi definitivum*. They cannot be in two or more places simultaneously.

### 3. 天使是有理性，道德性，不朽的存有物。They Are Rational, Moral, and Immortal Beings.

This means that they are personal beings endowed with intelligence and will. The fact that they are intelligent beings would seem to follow at once from the fact that they are spirits; but it is also taught explicitly in Scripture, II Sam. 14:20; Matt. 24:36; Eph. 3:10; I Pet. 1:12; II Pet. 2:11.

撒下 II Sam. 14:20

王的僕人約押如此行，為要挽回這事。我主的智慧卻如 神使者的智慧，能知世上一切事。

Your servant Joab did this to change the present situation. My lord has wisdom like that of an angel of God--he knows everything that happens in the land."

太 Matt. 24:36

那日子，那時辰，沒有人知道，連天上的使者也不知道，子也不知道，惟獨父知道。

"No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

弗 Eph. 3:10

為要藉著教會使天上執政的、掌權的，現在得知神百般的智慧。

His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms,

彼前 I Peter 1:12

他們得了啟示，知道他們所傳講（原文是服事）的一切事，不是為自己，乃是為你們。那靠著從天上差來的聖靈傳福音給你們的人，現在將這些事報給你們；天使也願意詳細察看這些事。

It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.

彼後 II Pet. 2:11

就是天使，雖然力量權能更大，還不用毀謗的話在主面前告他們。

yet even angels, although they are stronger and more powerful, do not bring slanderous accusations against such beings in the presence of the Lord.

While not omniscient, they are superior to men in knowledge, Matt. 24:36.

太 Matt. 24:36

那日子，那時辰，沒有人知道，連天上的使者也不知道，子也不知道，惟獨父知道。

"No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

Moreover, they are possessed of moral natures, and as such are under moral obligation; they are rewarded for obedience, and are punished for disobedience. The Bible speaks of the angels which remained loyal as "holy angels," Matt. 25:31; Mark 8:38; Luke 9:26; Acts 10:22; Rev. 14:10; and pictures those who fell away as lying and sinning, John 8:44; I John 3:8-10.

太 Matt. 25:31

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。

"When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory.

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.

徒 Acts 10:22

們說：百夫長哥尼流是個義人，敬畏神，為猶太通國所稱讚。他蒙一位聖天使指示，叫他請你到他家裡去，聽你的話。

The men replied, "We have come from Cornelius the centurion. He is a righteous and God-fearing man, who is respected by all the Jewish people. A holy angel told him to have you come to his house so that he could hear what you have to say."

啓 Rev. 14:10

這人也必喝神大怒的酒；此酒斟在神忿怒的杯中純一不雜。他要在聖天使和羔羊面前，在火與硫磺之中受痛苦。

he, too, will drink of the wine of God's fury, which has been poured full strength into the cup of his wrath. He will be tormented with burning sulfur in the presence of the holy angels and of the Lamb.

約 John 8:44

你們是出於你們的父魔鬼，你們父的私慾你們偏要行。他從起初是殺人的，不守真理，因他心裡沒有真理。他說謊是出於自己；因他本來是說謊的，也是說謊之人的父。

You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.

約壹 I John 3:8-10

犯罪的是屬魔鬼，因為魔鬼從起初就犯罪。神的兒子顯現出來，為要除滅魔鬼的作為。從神生的，就不犯罪，因神的道（原文作種）存在他心裡；他也不能犯罪，因為他是神生的。

從此就顯出誰是神的兒女，。誰是魔鬼的兒女。凡不行義的就不屬神，不愛弟兄的也是如此。

8 He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work. 9 No one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning, because he has been born of God. 10 This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother.

The good angels are also immortal in the sense that they are not subject to death. In that respect the saints in heaven are said to be like them, Luke 20:35, 36.

路 Luke 20:35, 36

惟有算為配得那世界，與從死裡復活的人也不娶也不嫁；為他們不能再死，和天使一樣；既是復活的人，就為神的兒子。

35 But those who are considered worthy of taking part in that age and in the resurrection from the dead will neither marry nor be given in marriage, 36 and they can no longer die; for they are like the angels. They are God's children, since they are children of the resurrection.

In addition to all this, great power is ascribed to them. They form the army of God, a host of mighty heroes, always ready to do the Lord's bidding, Ps. 103:20; Col. 1:16; Eph. 1:21; 3:10; Heb. 1:14; and the evil angels form the army of Satan, bent on destroying the work of the Lord, Luke 11:21; II Thess. 2:9; I Pet. 5:8.

詩 Ps. 103:20

從他命令、成全他旨意、有大能的天使，都要稱頌耶和華！

Praise the LORD, you his angels, you mighty ones who do his bidding, who obey his word.

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.

弗 Eph. 1:21

遠超過一切執政的、掌權的、有能的、主治的，和一切有名的；不但是今世的，連來世的也都超過了。

far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come.

弗 Eph. 3:10

為要藉著教會使天上執政的、掌權的，現在得知神百般的智慧。

His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms,

來 Heb. 1:14

天使豈不都是服役的靈、奉差遣為那將要承受救恩的人效力麼？

Are not all angels ministering spirits sent to serve those who will inherit salvation?

路 Luke 11:21

壯士披掛整齊，看守自己的住宅，他所有的都平安無事；

"When a strong man, fully armed, guards his own house, his possessions are safe.

帖後 II Thess. 2:9

弟兄們，你們記念我們的辛苦勞碌，晝夜做工，傳神的福音給你們，免得叫你們一人受累。

The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders,

彼前 I Pet. 5:8

要謹守，儆醒。因為你們的仇敵魔鬼，如同吼叫的獅子，遍地遊行，尋找可吞吃的人。

Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour.

#### 4. 有些天使是聖潔的，有些是邪惡的。They Are Partly Good and Partly Evil.

The Bible furnishes very little information respecting the original state of the angels. We read, however, that at the end of His creative work God saw everything that He had made and, behold, it was very good. Moreover, [John 8:44](#); [II Pet. 2:4](#); and [Jude 6](#) presupposes an original good condition of all angels. The good angels are called elect angels in [I Tim. 5:21](#). They evidently received, in addition to the grace with which all angels were endowed, and which was sufficient to enable them to retain their position, a special grace of perseverance, by which they were confirmed in their position. There has been a great deal of useless speculation about the time and character of the fall of the angels. Protestant theology, however, was generally satisfied with the knowledge that the good angels retained their original state, were confirmed in their position, and are now incapable of sinning. They are not only called holy angels, but also angels of light, [II Cor. 11:14](#). They always behold the face of God, [Matt. 18:10](#), are our exemplars in doing the will of God, [Matt. 6:10](#), and possess immortal life, [Luke 20:36](#).

約 John 8:44

你們是出於你們的父魔鬼，你們父的私慾你們偏要行。他從起初是殺人的，不守真理，因他心裡沒有真理。他說謊是出於自己；因他本來是說謊的，也是說謊之人的父。

You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.

彼後 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 1:6

又有不守本位、離開自己住處的天使，主用鎖鍊把他們永遠拘留在黑暗裡，等候大日的審判。

And the angels who did not keep their positions of authority but abandoned their own home--these he has kept in darkness, bound with everlasting chains for judgment on the great Day.

提前 I Tim. 5:21

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.

林後 II Cor. 11:14

也不足為怪，因為連撒但也裝作光明的天使。

And no wonder, for Satan himself masquerades as an angel of light.

太 Matt. 18:10

你們要小心，不可輕看這小子裡的一個；我告訴你們，他們的使者在天上，常見我天父的面。（有古卷在此有

"See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.

太 Matt. 6:10

願你的國降臨；願你的旨意行在地上，如同行在天上。

your kingdom come, your will be done on earth as it is in heaven.

路 Luke 20:36

因為他們不能再死，和天使一樣；既是復活的人，就為神的兒子。

and they can no longer die; for they are like the angels. They are God's children, since they are children of the resurrection.

#### D. 天使的數目與等級 THE NUMBER AND ORGANIZATION OF ANGELS

##### 1. 天使的書目。Their Number.

The Bible contains no definite information respecting the number of the angels, but indicates very clearly that they constitute a mighty army. They are repeatedly called the host of heaven or of God, and this term itself already points to a goodly number. In [Deut. 33:2](#) we read that "Jehovah came from Sinai . . . from the ten thousands of holy ones," and in [Ps. 68:17](#) the poet sings, "The chariots of God are twenty thousand, even thousands upon thousands: the Lord is among them, as in Sinai, in the sanctuary." In reply to the question of Jesus addressed to an unclean spirit, the answer was, "my name is legion; for we are many," [Mark 5:9,15](#). The Roman legion was not always the same, but varied at different times all the way from 3000 to 6000. In Gethsemane Jesus said to the band that came to take him captive, "Or thinkest thou that I cannot beseech my Father, and He shall even now send me more than twelve legions of angels?" [Matt. 26:53](#). And, finally, we read in [Rev. 5:11](#), "And I saw, and I heard the voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." In view of all these data it is perfectly safe to say that the angels constitute an innumerable company, a mighty host. They do not form an organism like mankind, for they are spirits, which do not marry and are not born the one out of the other. Their full number was created in the beginning; there has been no increase in their ranks.

申 Deut. 33:2

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

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

詩 Ps. 68:17

神的車憲詎萬盈千；主在其中，好像在西乃聖山一樣。

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

可 Mark 5:9, 15

耶穌問他說：你名叫甚麼？回答說：我名叫群，因為我們多的緣故；們來到耶穌那裡，看見那被鬼附著的人，就是從前被群鬼所附的，坐著，穿上衣服，心裡明白過來，他們就害怕。

9 Then Jesus asked him, "What is your name?" "My name is Legion," he replied, "for we are many."

15 When they came to Jesus, they saw the man who had been possessed by the legion of demons, sitting there, dressed and in his right mind; and they were afraid.

太 Matt. 26:53

你想，我不能求我父現在為我差遣十二營多天使來麼？

Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?

啓 Rev. 5:11

我又看見且聽見，寶座與活物並長老的周圍有許多天使的聲音；他們的數目有千千萬萬，

Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders.

## 2. 天使的等級。Their Orders.

Though the angels do not constitute an organism, they are evidently organized in some way. This follows from the fact that, alongside of the general name "angel," the Bible uses certain specific names to indicate different classes of angels. The name "angel," by which we designate the higher spirits generally, is not a *nomen naturae* in Scripture, but a *nomen officii*. The Hebrew word *mal'ak* simply means messenger, and serves to designate one sent by men, [Job 1:14](#); [1 Sam. 11:3](#), or by God, [Hag. 1:13](#); [Mal. 2:7](#); [3:1](#). The Greek term *aggelos* is also frequently applied to men, [Matt. 11:10](#); [Mark 1:2](#); [Luke 7:24](#); [9:51](#); [Gal. 4:14](#). There is no general distinctive name for all spiritual beings in Scripture. They are called sons of God, [Job 1:6](#); [2:1](#); [Ps. 29:1](#); [89:6](#), spirits, [Heb. 1:14](#), saints, [Ps. 89:5,7](#); [Zech. 14:5](#); [Dan. 8:13](#), watchers, [Dan. 4:13,17,24](#). There are several specific names, however, which point to different classes of angels.

伯 Job 1:14

報信的來見約伯，說：牛正耕地，驢在旁邊吃草，

a messenger came to Job and said, "The oxen were plowing and the donkeys were grazing nearby,

撒下 1 Sam. 11:3

雅比的長老對他說：求你寬容我們七日，等我們打發人往以色列的全境去；若沒有人救我們，我們就出來歸順你。

The elders of Jabesh said to him, "Give us seven days so we can send messengers throughout Israel; if no one comes to rescue us, we will surrender to you."

哈 Hag. 1:13

和華的使者哈該奉耶和華差遣對百姓說：耶和華說：我與你們同在。  
Then Haggai, the LORD's messenger, gave this message of the LORD to the people: "I am with you," declares the LORD.

瑪 Mal. 2:7

祭司的嘴裡當存知識，人也當由他口中尋求律法，因為他是萬軍之耶和華的使者。  
"For the lips of a priest ought to preserve knowledge, and from his mouth men should seek instruction--because he is the messenger of the LORD Almighty.

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.

太 Matt. 11:10

上記著說：我要差遣我的使者在你前面預備道路，所說的就是這個人。  
This is the one about whom it is written: "I will send my messenger ahead of you, who will prepare your way before you."

可 Mark 1:2

正如先知以賽亞（有古卷無以賽亞三個字）書上記著說：看哪，我要差遣我的使者在你前面，預備道路。  
It is written in Isaiah the prophet: "I will send my messenger ahead of you, who will prepare your way"--

路 Luke 7:24

翰所差來的人既走了，耶穌就對眾人講論約翰說：你們從前出去到曠野，是要看甚麼呢？要看風吹動的蘆葦麼？  
After John's messengers left, Jesus began to speak to the crowd about John: "What did you go out into the desert to see? A reed swayed by the wind?"

路 Luke 9:51

耶穌被接上升的日子將到，他就定意向耶路撒冷去，  
As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem.

加 Gal. 4:14

們為我身體的緣故受試煉，沒有輕看我，也沒有厭棄我，反倒接待我，如同神的使者，如同基督耶穌。  
Even though my illness was a trial to you, you did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself.

伯 Job 1:6

有一天， 神的眾子來侍立在耶和華面前，撒但也來在其中。

One day the angels came to present themselves before the LORD, and Satan also came with them.

伯 Job 2:1

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. 29:1

大衛的詩。) 神的眾子啊，你們要將榮耀、能力歸給耶和華，歸給耶和華！

Ascribe to the LORD, O mighty ones, ascribe to the LORD glory and strength.

詩 Ps. 89:6

在天空誰能比耶和華呢？神的眾子中，誰能像耶和華呢？

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

來 Heb. 1:14

天使豈不都是服役的靈、奉差遣為那將要承受救恩的人效力麼？

Are not all angels ministering spirits sent to serve those who will inherit salvation?

詩 Ps. 89:5, 7

耶和華啊，諸天要稱讚你的奇事；在聖者的會中，要稱讚你的信實。

The heavens praise your wonders, O LORD, your faithfulness too, in the assembly of the holy ones.

亞 Zech. 14:5

你們要從我山的谷中逃跑，因為山谷必延到亞薩。你們逃跑，必如猶大王烏西雅年間的人逃避大地震一樣。耶和華—我的 神必降臨，有一切聖者同來。

You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.

但 Dan. 8:13

我聽見有一位聖者說話，又有一位聖者問那說話的聖者說：這除掉常獻的燔祭和施行毀壞的罪過，將聖所與軍旅（或譯：以色列的軍）踐踏的異象，要到幾時才應驗呢？

Then I heard a holy one speaking, and another holy one said to him, "How long will it take for the vision to be fulfilled--the vision concerning the daily sacrifice, the rebellion that causes desolation, and the surrender of the sanctuary and of the host that will be trampled underfoot?"

但 Dan. 4:13, 17, 24

我在床上腦中的異象，見有一位守望的聖者從天而降。

這是守望者所發的命，聖者所出的令，好叫世人知道至高者在人的國中掌權，要將國賜與誰就賜與誰，或立極卑微的人執掌國權。

啊，講解就是這樣：臨到我主我王的事是出於至高者的命。

13 "In the visions I saw while lying in my bed, I looked, and there before me was a messenger, a holy one, coming down from heaven. 17 "The decision is announced by messengers, the holy ones declare the verdict, so that the living may know that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes and sets over them the lowliest of men.' 24 "This is the interpretation, O king, and this is the decree the Most High has issued against my lord the king:

a. 居路伯。Cherubim.

Cherubim are repeatedly mentioned in Scripture. They guard the entrance of paradise, [Gen. 3:24](#), gaze upon the mercy seat, [Ex. 25:18](#); [Ps. 80:1](#); [99:1](#); [Isa. 37:16](#); [Heb. 9:5](#), and constitute the chariot on which God descends to the earth, [II Sam. 22:11](#); [Ps. 18:10](#). In [Ezek. 1](#) and [Rev. 4](#) they are represented as living beings in various forms. These symbolical representations simply serve to bring out their extraordinary power and majesty. More than other creatures they were destined to reveal the power, the majesty, and the glory of God, and to guard His holiness in the garden of Eden, in tabernacle and temple, and in the descent of God to the earth.

創 Gen. 3:24

於是把他趕出去了；又在伊甸園的東邊安設基路伯和四面轉動發火燄的劍，要把守生命樹的道路。

After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

出 Ex. 25:18

要用金子錘出兩個基路伯來，安在施恩座的兩頭。

And make two cherubim out of hammered gold at the ends of the cover.

詩 Ps. 80:1

（亞薩的詩，交與伶長。調用為證的百合花。）領約瑟如領羊群之以色列的牧者啊，求你留心聽！坐在二基路伯上的啊，求你發出光來！

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

詩 Ps. 99:1

耶和華作王；萬民當戰抖！他坐在二基路伯上，地當動搖。

The LORD reigns, let the nations tremble; he sits enthroned between the cherubim, let the earth shake.

賽 Isa. 37:16

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

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

來 Heb. 9:5

櫃上面有榮耀基路伯的影罩著施恩（原文作：蔽罪）座。這幾件我現在不能一一細說。

Above the ark were the cherubim of the Glory, overshadowing the atonement cover. But we cannot discuss these things in detail now.

撒下 II Sam. 22:11

他坐著基路伯飛行，在風的翅膀上顯現。

He mounted the cherubim and flew; he soared on the wings of the wind.

詩 Ps. 18:10

他坐著基路伯飛行；他藉著風的翅膀快飛。

He mounted the cherubim and flew; he soared on the wings of the wind.

結第一章（從略） Ezek. chapter 1 (omitted)

啓第四章（從略） Revelation chapter 4 (omitted)

b. 撒拉非。Seraphim.

A related class of angels are the Seraphim, mentioned only in [Isa. 6:2,6](#). They are also symbolically represented in human form, but with six wings, two covering the face, two the feet, and two for the speedy execution of the Lord's commandments. In distinction from the Cherubim, they stand as servants round about the throne of the heavenly King, sing His praises, and are ever ready to do His bidding. While the Cherubim are the mighty ones, they might be called the nobles among the angels. While the former guard the holiness of God, they serve the purpose of reconciliation, and thus prepare men for the proper approach to God.

賽 Isa. 6:2, 6

其上有撒拉弗侍立，各有六個翅膀：用兩個翅膀遮臉，兩個翅膀遮腳，兩個翅膀飛翔；有一撒拉弗飛到我跟前，手裡拿著紅炭，是用火剪從壇上取下來的，

2 Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. 6 Then one of the seraphs flew to me with a live coal in his hand, which he had taken with tongs from the altar.

c. （空中）掌權的，有位的，等。Principalities, Powers, Thrones, and Dominions.

In addition to the preceding the Bible speaks of certain classes of angels, which occupy places of authority in the angelic world, as *archai* and *exousiai* (principalities and powers), [Eph. 3:10](#); [Col. 2:10](#), *thronoi* (thrones), [Col. 1:16](#), *kureotetoi* (dominions), [Eph. 1:21](#); [Col. 1:16](#), and *dunamis* (powers), [Eph. 1:21](#); [1Pet. 3:22](#). These appellations do not point to different kinds of angels, but simply to differences of rank or dignity among them.

弗 Eph. 3:10

為要藉著教會使天上執政的、掌權的，現在得知神百般的智慧。

His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms,

西 Col. 2:10

你們在他裡面也得了豐盛。他是各樣執政掌權者的元首。

and you have been given fullness in Christ, who is the head over every power and authority.

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.

弗 Eph. 1:21

遠超過一切執政的、掌權的、有能的、主治的，和一切有名的；不但是今世的，連來世的也都超過了。

far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come.

彼前 I Pet. 3:22

耶穌已經進入天堂，在神的右邊；眾天使和有權柄的，並有能力的，都服從了他。

who has gone into heaven and is at God's right hand--with angels, authorities and powers in submission to him.

#### d. 加伯列與米高。Gabriel and Michael.

In distinction from all the other angels, these two are mentioned by name. Gabriel appears in [Dan. 8:16](#); [9:21](#); [Luke 1:19,26](#). The great majority of commentators regard him as a created angel, but some of these deny that the name Gabriel is a proper name and look upon it as common noun, meaning man of God, a synonym for angel. But this is an untenable position. Some earlier and later commentators see in him an uncreated being, some even suggesting that he might be the third person of the Holy Trinity, while Michael was the second. But a simple reading of the passages in question shows the impossibility of this interpretation. He may be one of the seven angels that are said to stand before God in [Rev. 8:2](#) (comp. [Luke 1:19](#)). It seems to have been his special task to mediate and interpret divine revelations. The name Michael (lit., "who as God?") has been interpreted as a designation of the second person of the Trinity. But this is no more tenable than the identification of Gabriel with the Holy Spirit. Michael is mentioned in [Dan. 10:13,21](#); [Jude 9](#); [Rev. 12:7](#). From the fact that he is called "the archangel" in [Jude 9](#), and from the expression used in [Rev. 12:7](#), it would seem that he occupies an important place among the angels. The passages in Daniel also point to the fact that he is a prince among them. We see in him the valiant warrior fighting the battles of Jehovah against the enemies of Israel and against the evil powers in the spirit world. It is not impossible that the title "archangel" also applies to Gabriel and a few other angels.

但 Dan. 8:16

我又聽見烏萊河兩岸中有人聲呼叫說：加百列啊，要使此人明白這異象。

And I heard a man's voice from the Ulai calling, "Gabriel, tell this man the meaning of the vision."

但 Dan. 9:21

我正禱告的時候，先前在異象中所見的那位加百列，奉命迅速飛來，約在獻晚祭的時候，按手在我身上。

while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice.

路 Luke 1:19, 26

使回答說：我是站在神面前的加百列，奉差而來對你說話，將這好消息報給你。

到了第六個月，天使加百列奉神的差遣往加利利的一座城去，這城名叫拿撒勒，

The angel answered, "I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news. 26 In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee,

啓 Rev. 8:2

我看見那站在神面前的七位天使，有七枝號賜給他們。

And I saw the seven angels who stand before God, and to them were given seven trumpets.

但 Dan. 10:13, 21

但波斯國的魔君攔阻我二十一日。忽然有大君（就是天使長；二十一節同）中的一位米迦勒來幫助我，我就停留在波斯諸王那裡。

但我要將那錄在真確書上的事告訴你。除了你們的大君米迦勒之外，沒有幫助我抵擋這兩魔君的。

13 But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia. 21 but first I will tell you what is written in the Book of Truth. (No one supports me against them except Michael, your prince.

猶 Jude 1:9

天使長米迦勒{為摩西的屍首與魔鬼爭辯的時候，尚且不敢用毀謗的話罪責他，只說：主責備你罷！

But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, "The Lord rebuke you!"

啓 Rev. 12:7

在天上就有了爭戰。米迦勒同他的使者與龍爭戰，龍也同他的使者去爭戰，  
And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.

#### E. 天使的事奉 THE SERVICE OF THE ANGELS

We can distinguish between an ordinary and an extraordinary service of the angels.

##### 1. 他們一般的事奉。Their Ordinary Service.

This consists first of all in their praising God day and night, [Job 38:7](#); [Isa. 6](#); [Ps. 103:20](#); [148:2](#); [Rev. 5:11](#).

伯 Job 38:7

那時，晨星一同歌唱； 神的眾子也都歡呼。  
while the morning stars sang together and all the angels shouted for joy?

賽第六章（從略）Isa. chapter 6 (omitted)

詩 Ps. 103:20

聽從他命令、成全他旨意、有大能的天使，都要稱頌耶和華！  
Praise the LORD, you his angels, you mighty ones who do his bidding, who obey his word.

詩 Ps. 148:2

他的眾使者都要讚美他！他的諸軍都要讚美他！  
Praise him, all his angels, praise him, all his heavenly hosts.

啓 Rev. 5:11

我又看見且聽見，寶座與活物並長老的周圍有許多天使的聲音；他們的數目有千千萬萬，

Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders.

Scripture gives the impression that they do this audibly, as at the birth of Christ, though we can form no conception of this speaking and singing of the angels. Since the entrance of sin into the world they are sent forth to minister to them that are heirs of salvation, [Heb. 1:14](#).

來 [Heb. 1:14](#)

天使豈不都是服役的靈、奉差遣為那將要承受救恩的人效力麼？  
Are not all angels ministering spirits sent to serve those who will inherit salvation?

They rejoice at the conversion of a sinner, [Luke 15:10](#), watch over believers, [Ps. 34:7](#); [91:11](#), protect the little ones, [Matt. 18:10](#), are present in the Church, [1 Cor. 11:10](#); [1 Tim. 5:21](#), learning from her the manifold riches of the grace of God, [Eph. 3:10](#); [1 Pet. 1:12](#), and convey believers into the bosom of Abraham, [Luke 16:22](#).

路 [Luke 15:10](#)

告訴你們，一個罪人悔改，在神的使者面前也是這樣為他歡喜。」  
In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents."

詩 [Ps. 34:7](#)

耶和華的使者在敬畏他的人四圍安營，搭救他們。  
The angel of the LORD encamps around those who fear him, and he delivers them.

詩 [Ps. 91:11](#)

因他要為你吩咐他的使者，在你行的一切道路上保護你。  
For he will command his angels concerning you to guard you in all your ways;

太 [Matt. 18:10](#)

你們要小心，不可輕看這小子裡的一個；我告訴你們，他們的使者在天上，常見我天父的面。（有古卷在此有  
"See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.

林前 [1 Cor. 11:10](#)

因此，女人為天使的緣故，應當在頭上有服權柄的記號。  
For this reason, and because of the angels, the woman ought to have a sign of authority on her head.

提前 [1 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

弗 [Eph. 3:10](#)

為要藉著教會使天上執政的、掌權的，現在得知神百般的智慧。  
His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms,

彼前 I Pet. 1:12

他們得了啟示，知道他們所傳講（原文是服事）的一切事，不是為自己，乃是為你們。那靠著從天上差來的聖靈傳福音給你們的人，現在將這些事報給你們；天使也願意詳細察看這些事。

It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.

路 Luke 16:22

後來那討飯的死了，被天使帶去放在亞伯拉罕的懷裡。財主也死了，並且埋葬了。

"The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried.

The idea that some of them serve as guardians of individual believers finds no support in Scripture. The statement in [Matt. 18:10](#) is too general to prove the point, though it seems to indicate that there is a group of angels who are particularly charged with the care of the little ones. Neither is it proved by [Acts 12:15](#), for this passage merely goes to show that there were some even among the disciples of that early day who believed in guardian angels.

太 Matt. 18:10

你們要小心，不可輕看這小子裡的一個；我告訴你們，他們的使者在天上，常見我天父的面。（有古卷在此有

"See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.

徒 Acts 12:15

他們說：你是瘋了！使女極力的說：真是他！他們說：必是他的天使！

"You're out of your mind," they told her. When she kept insisting that it was so, they said, "It must be his angel."

## 2. 他們特殊的事奉。Their Extraordinary Service.

The extraordinary service of the angels was made necessary by the fall of man, and forms an important element in the special revelation of God. They often mediate the special revelations of God, communicate blessings to His people, and execute judgment upon His enemies. Their activity is most prominent in the great turning points of the economy of salvation, as in the days of the patriarchs, the time of the lawgiving, the period of the exile and of the restoration, and at the birth, the resurrection, and the ascension of the Lord. When the period of God's special revelation closed, the extraordinary service of the angels ceased, to be resumed only at the return of the Lord.

## F. 邪惡的天使 THE EVIL ANGELS

### 1. 他們的起源。Their Origin.

Besides the good there also are evil angels, who delight in opposing God and antagonizing His work. Though they are also creatures of God, they were not created as evil angels. God saw everything that He had created, and it was very good, [Gen. 1:31](#). There are two passages in Scripture which clearly imply that some of the angels did not retain their original position, but fell from the state in which they were created, [II Pet. 2:4](#); [Jude 6](#). The special sin of these angels is not revealed, but has generally been thought to consist in this: that they exalted themselves over against God, and aspired to supreme authority. If this ambition played an important part in the life of Satan and led to his downfall, it would at once explain why he tempted man on this particular point, and sought to lure him to his destruction by appealing to a possible similar ambition in man. Some of the early Church Fathers distinguished between Satan and the subordinate devils in explaining the cause of their fall. That of the fall of Satan was found in pride, but that of the more general fall in the angelic world, in fleshly lust, [Gen. 6:2](#). That interpretation of

[Gen. 6:2](#) was gradually discarded, however, during the Middle Ages. In view of this it is rather surprising to find that several modern commentators are reiterating the idea in their interpretation of [II Pet. 2:4](#) and [Jude 6](#) as, for instance, Meyer, Alford, Mayor, Wohlenberg. It is an explanation, however, that is contrary to the spiritual nature of the angels, and to the fact that, as [Matt. 22:30](#) would seem to imply, there is no sexual life among the angels. Moreover, on that interpretation we shall have to assume a double fall in the angelic world, first the fall of Satan, and then, considerably later, the fall resulting in the host of devils that now serves Satan. It is much more likely that Satan dragged the others right along with him in his fall.

創 Gen. 1:31

神看著一切所造的都甚好。有晚上，有早晨，是第六日。

God saw all that he had made, and it was very good. And there was evening, and there was morning--the sixth day.

彼後 II Pet. 2:4

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 1:6

又有不守本位、離開自己住處的天使，主用鎖鍊把他們永遠拘留在黑暗裡，等候大日的審判。

And the angels who did not keep their positions of authority but abandoned their own home--these he has kept in darkness, bound with everlasting chains for judgment on the great Day.

創 Gen. 6:2

神的兒子們看見人的女子美貌，就隨意挑選，娶來為妻。

the sons of God saw that the daughters of men were beautiful, and they married any of them they chose.

太 Matt. 22:30

當復活的時候，人也不娶也不嫁，乃像天上的使者一樣。

At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.

## 2. 他們的首領。Their Head.

Satan appears in Scripture as the recognized head of the fallen angels. He was originally, it would seem, one of the mightiest princes of the angelic world, and became the leader of those that revolted and fell away from God. The name "Satan" points to him as "the Adversary," not in the first

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place of man, but of God. He attacks Adam as the crown of God's handiwork, works destruction and is therefore called Apollyon (the Destroyer), and assaults Jesus when He undertakes the work of restoration. After the entrance of sin into the world he became Diabolos (the Accuser), accusing the people of God continually, [Rev. 12:10](#). He is represented in Scripture as the originator of sin, [Gen. 3:14](#); [John 8:44](#); [II Cor. 11:3](#); [I John 3:8](#); [Rev. 12:9](#); [20:2,10](#), and appears as the recognized head of those that fell away, [Matt. 25:41](#); [9:34](#); [Eph. 2:2](#). He remains the leader of the angelic hosts which he carried with him in his fall, and employs them in desperate resistance to Christ and His Kingdom. He is also called repeatedly "the prince of this (not, "of the") world, [John 12:31](#); [14:30](#); [16:11](#), and even "the god of this world," [II Cor. 4:4](#). This does not mean that he is in control of the world, for God is in control, and He has given all authority to Christ, but it does convey the idea that he is in control of this evil world, the world in so far as it is ethically separated from God. This is clearly indicated in [Eph. 2:2](#), where he is called "the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience." He is superhuman, but not divine; has great power, but is not omnipotent; wields influence on a large but restricted scale, [Matt. 12:29](#); [Rev. 20:2](#), and is destined to be cast into the bottomless pit, [Rev. 20:10](#).

啓 Rev. 12:10

我聽見在天上有大聲音說：我神的救恩、能力、國度、並他基督的權柄，現在都來到了！因為那在我們神面前晝夜控告我們弟兄的，已經被摔下去了。

Then I heard a loud voice in heaven say: "Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down.

創 Gen. 3:1, 4

耶和華神所造的，惟有蛇比田野一切的活物更狡猾。蛇對女人說：神豈是真說不許你們吃園中所有樹上的果子麼？

蛇對女人說：你們不一定死；

1 Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?" 4 "You will not surely die," the serpent said to the woman.

約 John 8:44

你們是出於你們的父魔鬼，你們父的私慾你們偏要行。他從起初是殺人的，不守真理，因他心裡沒有真理。他說謊是出於自己；因他本來是說謊的，也是說謊之人的父。

You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.

林後 II Cor. 11:3

只怕你們的心或偏於邪，失去那向基督所存純一清潔的心，就像蛇用詭詐誘惑了夏娃一樣。

But I am afraid that just as Eve was deceived by the serpent's cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ.

約壹 I John 3:8

犯罪的是屬魔鬼，因為魔鬼從起初就犯罪。神的兒子顯現出來，為要除滅魔鬼的作為。

He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work.

啓 Rev. 12:9

龍就是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的。他被摔在地上，他的使者也一同被摔下去。

The great dragon was hurled down--that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

啓 Rev. 2:2, 10

我知道你的行為、勞碌、忍耐，也知道你不能容忍惡人。你也曾試驗那自稱為使徒卻不是使徒的，看出他們是假的來。

將要受的苦你不用怕。魔鬼要把你們中間幾個人下在監裡，叫你們被試煉，你們必受患難十日。你務要至死忠心，我就賜給你那生命的冠冕。

2 I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked men, that you have tested those who claim to be apostles but are not, and have found them false. 10 Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you the crown of life.

太 Matt. 25:41

又要向那左邊的說：你們這被咒詛的人，離開我！進入那為魔鬼和他的使者所預備的永火裡去！

"Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.

太 Matt. 9:34

法利賽人卻說：他是靠著鬼王趕鬼。

But the Pharisees said, "It is by the prince of demons that he drives out demons."

弗 Eph. 2:2

那時，你們在其中行事為人，隨從今世的風俗，順服空中掌權者的首領，就是現今在悖逆之子心中運行的邪靈。

in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient.

約 John 12:31

在這世界受審判，這世界的王要被趕出去。

Now is the time for judgment on this world; now the prince of this world will be driven out.

約 John 14:30

以後我不再和你們多說話，因為這世界的王將到。他在我裡面是毫無所有；

I will not speak with you much longer, for the prince of this world is coming. He has no hold on me,

約 John 16:11

審判，是因這世界的王受了審判。

and in regard to judgment, because the prince of this world now stands condemned.

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.

太 Matt. 12:29

人怎能進壯士家裡，搶奪他的家具呢？除非先捆住那壯士，才可以搶奪他的家財。

"Or again, how can anyone enter a strong man's house and carry off his possessions unless he first ties up the strong man? Then he can rob his house.

啓 Rev. 20:2

他捉住那龍，就是古蛇，又叫魔鬼，也叫撒但，把他捆綁一千年，

He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.

啓 Rev. 20:10

那迷惑他們的魔鬼被扔在硫磺的火湖裡，就是獸和假先知所在的地方。他們必晝夜受痛苦，直到永永遠遠。

And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

### 3. 他們的作為 Their Activity.

Like the good angels, the fallen angels, too, are possessed of superhuman power, but their use of it contrasts sadly with that of the good angels. While the latter perennially praise God, fight His battles, and serve Him faithfully, they as powers of darkness are bent on cursing God, battling against Him and His Anointed, and destroying His work. They are in constant revolt against God, seek to blind and mislead even the elect, and encourage sinners in their evil. But they are lost and hopeless spirits. They are even now chained to hell and pits of darkness, and though not yet limited to one place, yet, as Calvin says, drag their chains with them wherever they go, [II Pet. 2:4](#); [Jude 6](#).

彼後 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 1:6

又有不守本位、離開自己住處的天使，主用鎖鍊把他們永遠拘留在黑暗裡，等候大日的審判。

And the angels who did not keep their positions of authority but abandoned their own home--these he has kept in darkness, bound with everlasting chains for judgment on the great Day.

## 物質世界的創造

### V. CREATION OF THE MATERIAL WORLD

(Louis Berkhof, *Systematic Theology*, 150-164.)

#### A. 《聖經》中創造的記載。

##### **The Scriptural Account of Creation.**

Other nations, as well as the Hebrews, had their accounts respecting the origin of the material universe, and of the way in which the original chaos was changed into a cosmos or habitable world. Some of those accounts reveal traces of similarity with the Biblical record, but contain even more striking dissimilarities. They are as a rule characterized by dualistic or polytheistic elements, represent the present world as the result of a fierce struggle among the gods, and are far removed from the simplicity and sobriety of the Biblical account. It may be advisable to preface our discussion of its details with a few general remarks.

#### 1. 《聖經》視創造大工的觀點。

##### **The Point of View from which the Bible contemplates the Work of Creation.**

It is a significant thing that the narrative of creation, while it mentions the creation of the heavens, devotes no further attention to the spiritual world. It concerns the material world only, and represents this primarily as the habitation of man and as the theater of his activities. It deals not with unseen realities such as spirits, but with the things that are seen. And because these things are palpable to the human senses, they come up for discussion, not only in theology, but also in other sciences and in philosophy. But while philosophy seeks to understand the origin and nature of all things by the light of reason, theology takes its starting point in God, allows itself to be guided by His special revelation respecting the work of creation, and considers everything in relation to Him. The narrative of creation is the beginning of God's self-revelation, and acquaints us with the fundamental relation in which everything, man included, stands to Him. It stresses the original position of man, in order that men of all ages might have a proper understanding of the rest of Scripture as a revelation of redemption. While it does not pretend to give us a complete philosophical cosmogony, it does contain important elements for the construction of a proper cosmogony.

#### 2. 創造記載的起源。

##### **The Origin of the Account of Creation.**

The question as to the origin of the narrative of creation has been raised repeatedly, and the interest in it was renewed by the discovery of the Babylonian story of creation. This story, as it is known to us, took shape in the city of Babylon. It speaks of the generation of several gods, of whom Marduk

proves supreme. He only was sufficiently powerful to overcome the primeval dragon Tiamat, and becomes the creator of the world, whom men worship. There are some points of similarity

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between the narrative of creation in Genesis and this Babylonian story. Both speak of a primeval chaos, and of a division of the waters below and above the firmament. Genesis speaks of seven days, and the Babylonian account is arranged in seven tablets. Both accounts connect the heavens with the fourth epoch of creation, and the creation of man with the sixth. Some of these resemblances are of little significance, and the differences of the two accounts are far more important. The Hebrew order differs on many points from the Babylonian. The greatest difference is found, however, in the religious conceptions of the two. The Babylonian account, in distinction from that of Scripture, is mythological and polytheistic. The gods do not stand on a high level, but scheme and plot and fight. And Marduk succeeds only after a prolonged struggle, which taxes his strength, in overcoming the evil forces and reducing chaos to order. In Genesis, on the other hand, we encounter the most sublime monotheism, and see God calling forth the universe and all created things by the simple word of His power. When the Babylonian account was discovered, many scholars hastily assumed that the Biblical narrative was derived from the Babylonian source, forgetting that there are at least two other possibilities, namely, (a) that the Babylonian story is a corrupted reproduction of the narrative in Genesis; or (b) that both are derived from a common, more primitive, source. But however this question may be answered, it does not settle the problem of the origin of the narrative. How did the original, whether written or oral, come into existence? Some regard it simply as the natural product of man's reflection on the origin of things. But this explanation is extremely unlikely in view of the following facts: (a) the idea of creation is incomprehensible; (b) science and philosophy both equally oppose the doctrine of creation out of nothing; and (c) it is only by faith that we understand that the worlds have been framed by the word of God, [Heb. 11:3](#). We therefore come to the conclusion that the story of creation was revealed to Moses or to one of the earlier patriarchs. If this revelation was pre-Mosaic, it passed in tradition (oral or written) from one generation to another, probably lost something of its original purity, and was finally incorporated in a pure form, under the guidance of the Holy Spirit, in the first book of the Bible.

來 [Heb. 11:3](#)

我們因著信，就知道諸世界是藉神話造成的；這樣，所看見的，並不是從顯然之物造出來的。

By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.

### 3. 對《創世記》1:1,2 的解釋。

#### The Interpretation of [Gen. 1:1,2](#).

創 [Gen. 1:1, 2](#)

起初，神創造天地。

地是空虛混沌，淵面黑暗； 神的靈運行在水面上。

1 In the beginning God created the heavens and the earth. 2 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.

Some regard [Gen. 1:1](#) as the superscription or title of the whole narrative of creation. But this is objectionable for three reasons: (a) because the following narrative is connected with the first verse by the Hebrew conjunction *waw* (and), which would not be the case if the first verse were a title; (b) because, on that supposition, there would be no account whatsoever of the original and immediate creation; and (c) since the following verses contain no account of the creation of heaven at all. The more generally accepted interpretation is that [Gen. 1:1](#) records the original and immediate creation of the universe, Hebraistically called "heaven and earth." In this expression the word "heaven" refers to that invisible order of things in which the glory of God reveals itself in the most perfect manner. It cannot be regarded as a designation of the cosmical heavens, whether of the clouds or

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of the stars, for these were created on the second and on the fourth day of the creative week. Then in the second verse the author describes the original condition of the earth (comp. [Ps. 104:5,6](#)). It is a debatable question, whether the original creation of matter formed a part of the work of the first day, or was separated from this by a shorter or longer period of time. Of those who would interpose a long period between the two, some hold that the world was originally a dwelling place of angels, was destroyed as the result of a fall in the angelic world, and was then reclaimed and turned into a fit habitation for men. We shall refer to this restitution theory in another connection.

詩 Psalm 104: 5,6

將地立在根基上，使地永不動搖。

你用深水遮蓋地面，猶如衣裳； 諸水高過山嶺。

5 He set the earth on its foundations; it can never be moved. 6 You covered it with the deep as with a garment; the waters stood above the mountains.

## B. 六天的創造。

### The Hexaemeron, or the Work of the Separate Days.

After the creation of the universe out of nothing in a moment of time, the existing chaos was gradually changed into a cosmos, a habitable world, in six successive days. Before the work of the separate days is indicated, the question as to the length of the days of creation calls for a brief discussion.

#### 1. 「一日」是指一段漫長的時期的理論。

##### Consideration of the Theory that they were Long Periods of Time.

Some scholars assume that the days of [Gen. 1](#) were long periods of time, in order to make them harmonize with the geological periods. The opinion that these days were not ordinary days of twenty-four hours was not entirely foreign to early Christian theology, as E. C. Messenger shows in detail in his learned work on Evolution and Theology. But some of the Church Fathers, who intimated that these days were probably not to be regarded as ordinary days, expressed the opinion that the whole work of creation was finished in a moment of time, and that the days merely constituted a symbolical framework, which facilitated the description of the work of creation in an orderly fashion, so as to make it more intelligible to finite minds. The opinion that the days of creation were long periods came to the foreground again in recent years, not, however, as the result of exegetical studies, but under the influence of the disclosures of science. Previous to the nineteenth century the days of Genesis were most generally regarded as literal days. But, of course, human interpretation is fallible, and may have to be revised in the light of later discoveries. If traditional exegesis conflicts, not merely with scientific theories — which are themselves interpretations —, but with well established facts, rethinking and reinterpretation is naturally in order. It can hardly be maintained, however, that the assumed geological periods necessitate a change of front, since they are by no means generally recognized, even in scientific circles, as well established facts. Some Christian scholars, such as Harris, Miley, Bettex, and Geesink, assume that the days of Genesis are geological days, and both Shedd and Hodge call attention to the remarkable agreement between the record of creation and the testimony of the rocks, and are inclined to regard the days of Genesis as geological periods. The question may be raised, whether it is exegetically possible to conceive of the days of Genesis as long periods of time. And then it must be admitted that the Hebrew word yom does not always denote a period of twenty-four hours

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in Scripture, and is not always used in the same sense even in the narrative of creation. It may mean daylight in distinction from darkness, [Gen. 1:5,16,18](#); daylight and darkness together, [Gen. 1:5,8,13](#) etc.; the six days taken together, [Gen. 2:4](#); and an indefinite period marked in its entire length by some characteristic feature, as trouble, [Ps. 20:1](#), wrath, [Job 20:28](#), prosperity, [Eccl. 7:14](#), or salvation [II Cor. 6:2](#).

創 Gen. 1:5, 16, 18

神稱光為晝，稱暗為夜。有晚上，有早晨，這是頭一日。  
於是神造了兩個大光，大的管晝，小的管夜，又造眾星，  
管理晝夜，分別明暗。神看著是好的。

5 God called the light "day," and the darkness he called "night." And there was evening, and there was morning--the first day.

16 God made two great lights--the greater light to govern the day and the lesser light to govern the night. He also made the stars.

18 to govern the day and the night, and to separate light from darkness. And God saw that it was good.

創 Gen. 1:5, 8, 13

神稱光為晝，稱暗為夜。有晚上，有早晨，這是頭一日。  
神稱空氣為天。有晚上，有早晨，是第二日。  
有晚上，有早晨，是第三日。

5 God called the light "day," and the darkness he called "night." And there was evening, and there was morning--the first day.

8 God called the expanse "sky." And there was evening, and there was morning--the second day.

13 And there was evening, and there was morning--the third day.

### 創 Gen. 2:4

創造天地的來歷，在耶和華 神造天地的日子，乃是這樣，

This is the account of the heavens and the earth when they were created. When the LORD God made the earth and the heavens--

### 詩 Psalm 20:1

（大衛的詩，交與伶長。）願耶和華在你遭難的日子應允你；願名為雅各 神的高舉你。

May the LORD answer you when you are in distress; may the name of the God of Jacob protect you.

### 伯 Job 20:28

他的家產必然過去；神發怒的日子，他的貨物都要消滅。

A flood will carry off his house, rushing waters on the day of God's wrath.

### 傳 Eccl. 7:14

遇亨通的日子你當喜樂；遭患難的日子你當思想；因為 神使這兩樣並列，為的是叫人查不出身後有甚麼事。

When times are good, be happy; but when times are bad, consider: God has made the one as well as the other. Therefore, a man cannot discover anything about his future.

### 林後 II Cor. 6:2

因為他說：在悅納的時候，我應允了你；在拯救的日子，我搭救了你。看哪！現在正是悅納的時候；現在正是拯救的日子。

For he says, "In the time of my favor I heard you, and in the day of salvation I helped you." I tell you, now is the time of God's favor, now is the day of salvation.

Now some hold that the Bible favors the idea that the days of creation were indefinite periods of time, and call attention to the following: (a) The sun was not created until the fourth day, and therefore the length of the previous days could not yet be determined by the earth's relation to the sun. This is perfectly true, but does not prove the point. God had evidently, even previous to the fourth day, established a rhythmic alternation of light and darkness, and there is no ground for the assumption that the days so measured were of longer duration than the later days. Why should we assume that God greatly increased the velocity of the earth's revolutions after the light was concentrated in the sun? (b) The days referred to are God's days, the archetypal days, of which the days of men are merely ectypal copies; and with God a thousand years are as a single day, [Ps. 90:4](#); [II Pet. 3:8](#). But this argument is based on a confusion of time and eternity. God *ad intra* has no days, but dwells in eternity, exalted far above all measurements of time.

詩 Ps. 90:4

在你看來，千年如已過的昨日，又如夜間的一更。

For a thousand years in your sight are like a day that has just gone by, or like a watch in the night.

彼後 II Pet. 3:8

親愛的弟兄阿，有一件事你們不可忘記，就是主看一日如千年，千年如一日。

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

This is also the idea conveyed by [Ps. 90:4](#); and [II Pet. 3:8](#). The only actual days of which God has knowledge are the days of this time-space world. How does it follow from the fact that God is exalted above the limitations of time, as they exist in this world, where time is measured by days and weeks and months and years, that a day may just as well be a period of 100,000 years as one of twentyfour hours? (c) The seventh day, the day in which God rested from His labours, is said to continue up to the present time, and must therefore be regarded as a period of thousands of years. It is God's sabbath, and that sabbath never ends. This argument represents a similar confusion. The whole idea of God's beginning the work of creation at a certain point of time, and then ceasing it after a period of six days, does not apply to God as He is in Himself, but only to the temporal results of His creative activity. He is unchangeably the same from age to age. His sabbath is not an indefinitely prolonged period of time; it is eternal. On the other hand, the sabbath of the creation week was a day equal in length to the other days. God not only rested on that day, but He also blessed and hallowed it, setting it aside as a day of rest for man, [Ex. 20:11](#). This would hardly apply to the whole period from the time of creation up to the present day.

出 Ex. 20:11

因為六日之內，耶和華造天、地、海，和其中的萬物，第七日便安息，所以耶和華賜福與安息日，定為聖日。

For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

## 2. 「一日」就指是二十四小時的理論。

### **Consideration of the View that they were Literal Days.**

The prevailing view has always been that the days of [Genesis 1](#) are to be understood as literal days. Some of the early Church Fathers did not regard them as real indications of the time in which the work of creation was completed, but rather as literary forms in which the writer of Genesis cast the narrative of creation, in order to picture the work of creation — which was really completed in a moment of time — in an orderly fashion for human intelligence. It was only after the comparatively new sciences of geology and palaeontology

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came forward with their theories of the enormous age of the earth, that theologians began to show an inclination to identify the days of creation with the long geological ages. Today some of them regard it as an established fact that the days of [Genesis 1](#) were long geological periods; others are somewhat inclined to assume this position, but show considerable hesitation. Hodge, Sheldon, Van Oosterzee, and Dabney, some of whom are not entirely averse to this view, are all agreed that this interpretation of the days is exegetically doubtful, if not impossible. Kuyper and Bavinck hold that, while the first three days may have been of somewhat different length, the last three were certainly ordinary days. They naturally do not regard even the first three days as geological periods. Vos in his *Gereformeerde Dogmatiek* defends the position that the days of creation were ordinary days. Hepp takes the same position in his *Calvinism and the Philosophy of Nature*. Noortzij in *Gods Woord en der Eeuwen Getuigenis*, asserts that the Hebrew word *yom* (day) in [Gen. 1](#) cannot possibly designate anything else than an ordinary day, but holds that the writer of Genesis did not attach any importance to the concept "day," but introduces it simply as part of a framework for the narrative of creation, not to indicate historical sequence, but to picture the glory of the creatures in the light of the great redemptive purpose of God. Hence the sabbath is the great culminating point, in which man reaches his real destiny. This view reminds us rather strongly of the position of some of the early Church Fathers. The arguments adduced for it are not very convincing, as Aalders has shown in his *De Eerste Drie Hoofdstukken van Genesis*. This Old Testament scholar holds, on the basis of [Gen. 1:5](#), that the term *yom* in [Gen. 1](#) denotes simply the period of light, as distinguished from that of darkness; but this view would seem to involve a rather unnatural interpretation of the repeated expression "and there was evening and there was morning." It must then be interpreted to mean, and there was evening preceded by a morning. According to Dr. Aalders, too, Scripture certainly favors the idea that the days of creation were ordinary days, though it may not be possible to determine their exact length, and the first three days may have differed somewhat from the last three.

#### 創 Gen. 1:5

神稱光為晝，稱暗為夜。有晚上，有早晨，這是頭一日。

5 God called the light "day," and the darkness he called "night." And there was evening, and there was morning--the first day.

The literal interpretation of the term "day" in [Gen. 1](#) is favored by the following considerations: (a) In its primary meaning the word *yom* denotes a natural day; and it is a good rule in exegesis, not to depart from the primary meaning of a word, unless this is required by the context. Dr. Noortzij stresses the fact that this word simply does not mean anything else than "day," such as this is known by man on earth. (b) The author of Genesis would seem to shut us up absolutely to the literal interpretation by adding in the case of every day the words, "and there was evening and there was morning." Each one of the days mentioned has just one evening and morning, something that would hardly apply to a period of thousands of years. And if it should be said

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that the periods of creation were extraordinary days, each one consisting of one long day and one long night, then the question naturally arises, What would become of all vegetation during the long, long night? (c) In [Ex. 20:9-11](#) Israel is commanded to labor six days and to rest on the seventh, because Jehovah made heaven and earth in six days and rested on the seventh day.

出 Ex. 20:9-11

六日要勞碌做你一切的工，  
但第七日是向耶和華—你 神當守的安息日。這一日你和你的兒女、僕婢、牲畜，並你城裡寄居的客旅，無論何工都不可做；  
因為六日之內，耶和華造天、地、海，和其中的萬物，第七日便安息，所以耶和華賜福與安息日，定為聖日。

9 Six days you shall labor and do all your work, 10 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. 11 For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

Sound exegesis would seem to require that the word "day" be taken in the same sense in both instances. Moreover the sabbath set aside for rest certainly was a literal day; and the presumption is that the other days were of the same kind. (d) The last three days were certainly ordinary days, for they were determined by the sun in the usual way. While we cannot be absolutely sure that the preceding days did not differ from them at all in length, it is extremely unlikely that they differed from them, as periods of thousands upon thousands of years differ from ordinary days. The question may also be asked, why such a long period should be required, for instance, for the separation of light and darkness.

### 3. 每天的創造大工。

#### **The Work of the Separate Days.**

We notice in the work of creation a definite gradation, the work of each day leads up to and prepares for the work of the next, the whole of it culminating in the creation of man, the crown of God's handiwork, entrusted with the important task of making the whole of creation subservient to the glory of God.

#### a. 第一天。 *The first day.*

On the first day the light was created, and by the separation of light and darkness day and night were constituted. This creation of light on the first day has been ridiculed in view of the fact that the sun was not created until the fourth day, but science itself silenced the ridicule by proving that light is not a substance emanating from the sun, but consists of ether waves produced by energetic electrons. Notice also that Genesis does not speak of the sun as light (*or*), but as light-bearer (*ma'or*), exactly what science has discovered it to be. In view of the fact that light is the condition of all life, it was but natural that it should be created first. God also at once instituted the ordinance of the alternation of light and darkness,

calling the light day and the darkness night. We are not told, however, how this alternation was effected. The account of each day's work closes with the words, "and there was evening and there was morning." The days are not reckoned from evening to evening, but from morning to morning. After twelve hours there was evening, and after another twelve hours there was morning.

b. 第二天。 *The second day.*

The work of the second day was also a work of separation: the firmament was established by dividing the waters above and the waters below. The waters above are the clouds, and not, as some would have it, the sea of glass, [Rev. 4:6](#); [15:2](#), and the river of life, [Rev. 22:1](#). Some have discredited the Mosaic account on the supposition that it represents the firmament as a solid vault; but this is entirely unwarranted, for the Hebrew word *raqia* does not denote a solid vault at all, but is equivalent to our word "expanse."

啓 Rev. 4:6

寶座前好像一個玻璃海，如同水晶。寶座中和寶座周圍有四個活物，前後遍體都滿了眼睛。

Also before the throne there was what looked like a sea of glass, clear as crystal. In the center, around the throne, were four living creatures, and they were covered with eyes, in front and in back.

啓 Rev. 15:2

我看見彷彿有玻璃海，其中有火攪雜。又看見那些勝了獸和獸的像並他名字數目的人，都站在玻璃海上，拿著神的琴，

And I saw what looked like a sea of glass mixed with fire and, standing beside the sea, those who had been victorious over the beast and his image and over the number of his name. They held harps given them by God.

啓 Rev. 22:1

天使又指示我在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。

Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb.

c. 第三天。 *The third day.*

The separation is carried still further in the separation of the sea from the dry land, cf. [Ps. 104:8](#).

詩 Ps. 104:8

諸山升上，諸谷沉下（或譯：隨山上翻，隨谷下流），歸你為他所安定之地。  
they flowed over the mountains, they went down into the valleys, to the place you assigned for them.

In addition to that the vegetable

kingdom of plants and trees was established. Three great classes are mentioned, namely, *deshe*, that is flowerless plants, which do not fructify one another in the usual way; *'esebh*, consisting of vegetables and grain yielding seed; and *'ets peri* or fruit trees, bearing fruit according to their kind. It should be noted here: (1) That, when God said, "Let the earth put forth grass" etc., this was not equivalent to saying: Let inorganic matter develop by its own inherent force into vegetable life. It was a word of power by which God implanted the principle of life in the earth, and thus enabled it to bring forth grass and herbs and trees. That it was a creative word is evident from [Gen. 2:9](#).

#### 創 Gen. 2:9

耶和華 神使各樣的樹從地裡長出來，可以悅人的眼目，其上的果子好作食物。園子當中又有生命樹和分別善惡的樹。

And the LORD God made all kinds of trees grow out of the ground--trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

(2) That the statement, "and the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind" ([vs. 12](#)), distinctly favors the idea that the different species of plants were created by God, and did not develop the one out of the other.

#### 創 Gen. 2:12

並且那地的金子是好的；在那裡又有珍珠和紅瑪瑙。

(The gold of that land is good; aromatic resin and onyx are also there.)

Each one brought forth seed after its kind, and could therefore only reproduce its kind. The doctrine of evolution, of course, negatives both of these assertions; but it should be borne in mind that both spontaneous generation and the development of one species from another, are unproved, and now largely discredited, assumptions.

#### d. 第四天。 *The fourth day.*

Sun, moon, and stars, were created as light-bearers, to serve a variety of purposes: (1) to divide the day and the night; (2) to be for signs, that is, to indicate the cardinal points, to presage changes of weather conditions, and to serve as signs of important future events and coming judgments; (3) to be for seasons, and for days and years, that is, to serve the purpose of effecting the change of seasons, the succession of years, and the regular recurrence of special festive days; and (4) to serve as lights for the earth and thus to make the development of organic life on earth possible.

#### e. 第五天。 *The fifth day.*

This day brings the creation of the birds and the fishes, the inhabitants of the air and the waters. Birds and fishes belong together, because there is a great similarity in their organic structure. Moreover, they are characterized by an instability and mobility which they have in common with the element in which

they move, in distinction from the solid ground. They also agree in their method of procreation. Notice that they, too, were created after their kind, that is, the species were created.

f. 第六天。

*The sixth day.* This day brings the climax of the work of creation. In connection with the creation of the animals the expression is once more used, "Let the earth bring forth," and this should again be interpreted as was indicated under (c). The animals did not naturally develop out of the earth, but were brought forth by the creative fiat of God. We are told distinctly in the 25th verse that God made the beasts of the earth, the cattle and the creeping things of the earth, after their kind. But even if the expression did refer to natural development, it would not be in harmony with the doctrine of evolution, since that does not teach that the animals developed directly out of the mineral world. The creation of man is distinguished by the solemn

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counsel that precedes it: "Let us make man in our own image, after our likeness"; and this is no wonder, since all that preceded was but a preparation for the coming of man, the crowning work of God, the king of creation; and because man was destined to be the image of God. The words *tselem* and *demuth* do not denote exactly the same thing, but are nevertheless used interchangeably. When it is said that man is created in the image of God, this means that God is the archetype of which man is the ectype; and when it is added that he is created according to the likeness of God, this merely adds the idea that the image is in every way like the original. In his entire being man is the very image of God.

Before passing on to the seventh day it may be well to call attention to the remarkable parallel between the work of the first, and that of the second three days of creation.

六天創造大工之比較 **Creation Days Parallel Comparison**

1. The creation of light.	4. The creation of light-bearers.
2. Creation of expanse and separation of waters.	5. Creation of fowls of the air and fishes of the sea.
3. Separation of waters and dry land, and preparation of the earth as a habitation for man and beast.	6. Creation of the beasts of the field, the cattle, and all creeping things; and man.

g. 第七天。 *The seventh day.*

The rest of God on the seventh day contains first of all a negative element. God ceased from His creative work. But to this must be added a positive element, namely, that He took delight in His completed work. His rest was as the rest of the artist, after He has completed His masterpiece, and now gazes upon it

with profound admiration and delight, and finds perfect satisfaction in the contemplation of His production. "And God saw everything that He had made, and, behold, it was very good." It answered the purpose of God and corresponded to the divine ideal. Hence God rejoices in His creation, for in it He recognizes the reflection of His glorious perfections. His radiant countenance shines upon it and is productive of showers of blessings.

#### 4. 《創世記》第二章不是另外的創造記載。

##### **No Second Account of Creation in [Genesis 2](#).**

It is quite common for advanced higher criticism to assume that [Gen. 2](#) contains a second and independent account of creation. The first account is regarded as the work of the Elohist, and the second as that of the Jehovist. The two, it is said, do not agree, but conflict on several points. According to the second account, as distinguished from the first, the earth is dry before the creation of plants; man is created before the animals, and that alone, not as man and woman; then God created

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the animals, in order to see whether they will be fit companions for man; seeing that they fail in that respect, He creates woman as a helpmeet for man; and, finally, He places man in the garden which He had prepared for him. But this is clearly a complete misunderstanding of the second chapter. [Genesis 2](#) is not, and does not pretend to be, a narrative of creation. The superscription '*eleh toledolh*, which is found ten times in Genesis, never refers to the birth or origin of things, but always to their births, that is, their later history. The expression dates from a time when history still consisted in the description of generations. The second chapter of Genesis begins the description of the history of man, arranges its material to suit this purpose, and only repeats so much of what was said in the previous chapter, without any consideration of chronological order, as is necessary for the author's purpose.

#### 5. 調和《聖經》關於創造的記載與科學的發現的嘗試。

##### **Attempts to Harmonize the Narrative of Creation with the Findings of Science.**

##### a. 『理想』解經或寓意解經。

*The ideal or allegorical interpretation.* This gives prominence to the idea rather than to the letter of the narrative. It regards [Genesis 1](#) as a poetic description of the creative work of God, representing this from different points of view. But (1) it is quite evident that the narrative is intended as a record of history, and is clearly so regarded in Scripture, cf. [Ex. 20:11](#); [Neh. 9:6](#); [Ps. 33:6,9](#); [145:2-6](#); (2) the opening chapter of Genesis "lacks nearly every element of acknowledged Hebrew poetry" (Strong); and (3) this narrative is inseparably connected with the succeeding history, and is therefore most naturally regarded as itself historical.

出 Ex. 20:11

因為六日之內，耶和華造天、地、海，和其中的萬物，第七日便安息，所以耶和華賜福與安息日，定為聖日。

For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

### 尼 Neh. 9:6

你，惟獨你是耶和華！你造了天和天上的天，並天上的萬象，地和地上的萬物，海和海和海中所有的；這一切都是你所保存的。天軍也都敬拜你。

You alone are the LORD. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you.

### 詩 Ps. 33:6, 9

諸天藉耶和華的命而造；萬象藉他口中的氣而成。

因為他說有，就有，命立，就立。

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

9 For he spoke, and it came to be; he commanded, and it stood firm.

### 詩 Ps. 145:2-6

我要天天稱頌你，也要永永遠遠讚美你的名！

耶和華本為大，該受大讚美；其大無法測度。

這代要對那代頌讚你的作為，也要傳揚你的大能。

我要默念你威嚴的尊榮和你奇妙的作為。

人要傳說你可畏之事的的能力；我也要傳揚你的大德。

2 Every day I will praise you and extol your name for ever and ever. 3 Great is the LORD and most worthy of praise; his greatness no one can fathom. 4 One generation will commend your works to another; they will tell of your mighty acts. 5 They will speak of the glorious splendor of your majesty, and I will meditate on your wonderful works. 6 They will tell of the power of your awesome works, and I will proclaim your great deeds.

#### b. 現代哲學的『神話』理論。 *The mythical theory of modern philosophy.*

Modern philosophy has advanced beyond the preceding position. It rejects not only the historical narrative of creation, but also the idea of creation, and regards the contents of [Genesis 1](#) as a myth embodying a religious lesson. There is no intentional allegory here, it is said, but only a naive mythical representation with a religious core or nucleus. This is also contrary to the fact that [Gen. 1](#) certainly comes to us with the pretension of being a historical narrative, and in the cross references, referred to above, it certainly is not regarded as a myth.

#### c. 『復原』論。

*The restitution theory.* Some theologians attempted to reconcile the narrative of creation with the discoveries of science in the study of the earth by adopting the restitution theory. It was advocated by Chalmers, Buckland, Wisemann, and Delitzsch, and assumes that a long period of time elapsed between

the primary creation mentioned in [Gen. 1:1](#) and the secondary creation described in [Gen. 1:3-31](#). This long period was marked by several catastrophic changes, resulting in the destruction supposedly described in the words "waste and void." The second verse should then read, "And the earth became waste and void." This destruction was followed by a restitution, when God changed the chaos into a cosmos, a habitable world for man. This theory might offer some explanation of the different strata of the earth, but it offers no explanation of the fossils in the

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rocks, unless it is assumed that there were also successive creations of animals, followed by mass destructions. This theory never found favor in scientific circles, and finds no support in Scripture. The Bible does not say that the earth *became*, but that it *was* waste and void. And even if the Hebrew verb *hayetha* can be rendered "became," the words "waste and void" denote an unformed condition, and not a condition resulting from destruction. Delitzsch combined with this theory the idea that the earth was originally inhabited by the angels, and that the fall in the angelic world was the cause of the destruction which resulted in the chaos referred to in [verse 2](#). For some reason or other this view finds considerable favor among present day dispensationalists, who find support for it in such passages as [Isa. 24:1](#); [Jer. 4:23-26](#); [Job. 9:4-7](#); [II Pet. 2:4](#). But even a careful reading of these passages is sufficient to convince one that they do not prove the point in question at all. Moreover, the Bible clearly teaches us that God created heaven and earth "and all the host of them" in six days, [Gen. 2:1](#); [Ex. 20:11](#).

#### 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.

#### 賽 Is. 24:1

看哪，耶和華使地空虛，變為荒涼；又翻轉大地，將居民分散。

See, the LORD is going to lay waste the earth and devastate it; he will ruin its face and scatter its inhabitants--

#### 耶 Jer. 4:23-26

先知說：我觀看地，不料，地是空虛混沌；我觀看天，天也無光。

我觀看大山，不料，盡都震動，小山也都搖來搖去。

我觀看，不料，無人；空中的飛鳥也都躲避。

我觀看，不料，肥田變為荒地；一切城邑在耶和華面前，因他的烈怒都被拆毀。

23 I looked at the earth, and it was formless and empty; and at the heavens, and their light was gone. 24 I looked at the mountains, and they were quaking; all the hills were swaying. 25 I looked, and there were no people; every bird in the sky had flown away. 26 I looked, and the fruitful land was a desert; all its towns lay in ruins before the LORD, before his fierce anger.

#### 伯 Job 9:4-7

他心裡有智慧，且大有能力。誰向 神剛硬而得亨通呢？

他發怒，把山翻倒挪移，山並不知覺。  
 他使地震動，離其本位，地的柱子就搖撼。  
 他吩咐日頭不出來，就不出來，又封閉眾星。

4 His wisdom is profound, his power is vast. Who has resisted him and come out unscathed? 5 He moves mountains without their knowing it and overturns them in his anger. 6 He shakes the earth from its place and makes its pillars tremble. 7 He speaks to the sun and it does not shine; he seals off the light of the stars.

#### 彼後 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;

#### 創 Gen. 2:1

天地萬物都造齊了。  
 Thus the heavens and the earth were completed in all their vast array.

#### 出 Ex. 20:11

因為六日之內，耶和華造天、地、海，和其中的萬物，第七日便安息，所以耶和華賜福與安息日，定為聖日。  
 For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

#### d. 『協同』論。 *The concordistic theory.*

This seeks to harmonize Scripture and science by assuming that the days of creation were periods of thousands of years. In addition to what was said about this in discussing the days of creation, we may now add that the idea that the earth's strata positively point to long and successive periods of development in the history of its origin, is simply a theory of the geologists, and a theory based on unwarranted generalizations. We would call attention to the following considerations:

(1) The science of geology is not only young, but it is still in bondage to speculative thought. It cannot be considered as an inductive science, since it is largely the fruit of *a priori* or deductive reasoning. Spencer called it "Illogical Geology" and ridiculed its methods, and Huxley spoke of its grand hypotheses as "not proven and not provable."

(2) Up to the present time it has done little more than scratch the surface of the earth, and that in a very limited number of places. As a result its conclusions are often mere generalizations, based on insufficient data. Facts observed in some places are contradicted by those found in others.

(3) Even if it had explored large areas in all parts of the globe, it could only increase our knowledge of the present condition of the earth, but would never be able to give us perfectly reliable information

respecting its past history. You cannot write the history of a nation on the basis of the facts observed in its present constitution and life.

(4) Geologists once proceeded on the assumption that the strata of rocks were found in the same order all over the globe; and that by estimating the length of time required by the formation of each it could determine the age of the earth. But (a) it was found that the order of the rocks differs in various localities; (b) the experiments made to determine the time required for the formation of the different strata, led to widely different results; and (c) the uniformitarian theory of Lyell, that the physical and chemical action of today are safe guides in estimating those of all previous times, was found to be unreliable.

(5) When the attempt to determine the age of the various

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strata or rocks by their mineral and mechanical makeup failed, geologists began to make the fossils the determining factor. Palæontology became the really important subject, and under the influence of the uniformitarian principle of Lyell developed into one of the important proofs of evolution. It is simply assumed that certain fossils are older than others; and if the question is asked on what basis the assumption rests, the answer is that they are found in the older rocks. This is just plain reasoning in a circle. The age of the rocks is determined by the fossils which they contain, and the age of the fossils by the rocks in which they are found. But the fossils are not always found in the same order; sometimes the order is reversed.

(6) The order of the fossils as now determined by geology does not correspond to the order which the narrative of creation leads us to expect, so that even the acceptance of the geological theory would not serve the purpose of harmonizing Scripture and science.

## 6. 創造的教義與進化論。

### **The Doctrine of Creation and the Theory of Evolution.**

The question naturally arises in our day, How does the theory of evolution affect the doctrine of creation?

#### a. 進化論的理論不能取代創造的教義。

*The theory of evolution cannot take the place of the doctrine of creation.*

Some speak as if the hypothesis of evolution offered an explanation of the origin of the world: but this is clearly a mistake, for it does no such thing. Evolution is development, and all development presupposes the prior existence of an entity or principle or force, out of which something develops. The non-existent cannot develop into existence. Matter and force could not have evolved out of nothing. It has been customary for evolutionists to fall back on the nebular hypothesis, in order to explain the origin of the solar system, though in present day science this is supplanted by the planetesimal hypothesis. But these

only carry the problem one step farther back, and fail to solve it. The evolutionist must either resort to the theory that matter is eternal, or accept the doctrine of creation.

- b. 自然主義的進化論（神導進化論），不符合《聖經》關於創造的記載。

*The theory of naturalistic evolution is not in harmony with the narrative of creation.*

If evolution does not account for the origin of the world, does it not at least give a rational account of the development of things out of primordial matter, and thus explain the origin of the present species of plants and animals (including man), and also the various phenomena of life, such as sentiency, intelligence, morality, and religion? Does it necessarily conflict with the narrative of creation? Now it is perfectly evident that naturalistic evolution certainly does conflict with the Biblical account. The Bible teaches that plants and animals and man appeared on the scene at the creative fiat of the Almighty; but according to the evolutionary hypothesis they evolved out of the inorganic world by a process of natural development. The Bible represents God as creating plants and animals after their kind, and yielding seed after their kind, that is, so that they would reproduce their own kind: but the theory of evolution points to natural forces, resident in nature, leading

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to the development of one species out of another. According to the narrative of creation, the vegetable and animal kingdoms and man were brought forth in a single week; but the hypothesis of evolution regards them as the product of a gradual development in the course of millions of years. Scripture pictures man as standing on the highest plane at the beginning of his career, and then descending to lower levels by the deteriorating influence of sin; the theory of evolution, on the other hand, represents original man as only slightly different from the brute, and claims that the human race has risen, through its own inherent powers, to ever higher levels of existence.

- c. 自然主義的進化論的基礎不穩固，不能解釋所有事實。

*The theory of naturalistic evolution is not well established and fails to account for the facts.*

The conflict referred to in the preceding would be a serious matter, if the theory of evolution were an established fact. Some think it is and confidently speak of the dogma of evolution. Others, however, correctly remind us of the fact that evolution is still only a hypothesis. Even so great a scientist as Ambrose Fleming says that "the close analysis of the ideas connected with the term Evolution shows them to be insufficient as a philosophic or scientific solution of the problems of reality and existence." The very uncertainty which prevails in the camp of the evolutionists is proof positive that evolution is only a hypothesis. Moreover, it is frankly admitted today by many who still cling to the principle of evolution that they do not understand its method of operation. It was thought at one time that Darwin had furnished the key to the whole problem, but that key is now rather generally discarded. The foundation pillars, on which the Darwinian structure was reared, such as the principle of use and disuse, the struggle for existence, natural selection, and the transmission of acquired characteristics, have been removed one after another. Such evolutionists as Weissmann, De Vries, Mendel, and Bateson, all contributed to the collapse of the Darwinian edifice. Nordenskiöld, in his History of Biology, speaks of the "dissolution of Darwinism" as an established fact. Dennert calls us to the deathbed of Darwinism, and O'Toole says, "Darwinism is dead, and no grief of mourners can resuscitate the corpse." Morton

speaks of "the bankruptcy of evolution," and Price of the "phantom of organic evolution." Darwinism then, has admittedly failed to explain the origin of species, and evolutionists have not been able to offer a better explanation. The Mendelian law accounts for variations, but not for the origin of new species. It really points away from the development of new species by a natural process. Some are of the opinion that the mutation theory of De Vries or Lloyd Morgan's theory of emergent evolution points the way, but neither one of these has proved to be a successful explanation of the origin of species by natural development pure and simple. It is now admitted that the mutants of De Vries are varietal rather than specific, and cannot be regarded as the beginnings of new species. And Morgan feels constrained to admit that he cannot explain his emergents without falling back upon some creative power that might be called God. Morton says:

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"The fact is that, besides creation, there is not even a theory of origins to hold the field today." The hypothesis of evolution fails at several points. It cannot explain the origin of life. Evolutionists sought its explanation in spontaneous generation, an unproved assumption, which is now discredited. It is a well established fact in science that life can only come from antecedent life. Further, it has failed utterly to adduce a single example of one species producing another distinct (organic as distinguished from varietal) species. Bateson said in 1921: "We cannot see how the differentiation in species came about. Variations of many kinds, often considerable, we daily witness, but no origin of species. . . . Meanwhile, though our *faith* in evolution stands unshaken, we have no acceptable account of the origin of species." Neither has evolution been able successfully to cope with the problems presented by the origin of man. It has not even succeeded in proving the physical descent of man from the brute. J. A. Thomson, author of *The Outline of Science* and a leading evolutionist, holds that man really never was an animal, a fierce beastly looking creature, but that the first man sprang suddenly, by a big leap, from the primate stock into a human being. Much less has it been able to explain the psychical side of man's life. The human soul, endowed with intelligence, self-consciousness, freedom, conscience, and religious aspirations, remains an unsolved enigma.

- d. 自然主義的進化論（神導進化論），從《聖經》的角度來看，缺乏可信性。

*Theistic evolution is not tenable in the light of Scripture.*

Some Christian scientists and theologians seek to harmonize the doctrine of creation, as taught by Scripture, and the theory of evolution by accepting what they call theistic evolution. It is a protest against the attempt to eliminate God, and postulates Him as the almighty worker back of the whole process of development. Evolution is regarded simply as God's method of working in the development of nature. Theistic evolution really amounts to this, that God created the world (the cosmos) by a process of evolution, a process of natural development, in which He does not miraculously intervene, except in cases where this is absolutely necessary. It is willing to admit that the absolute beginning of the world could only result from a direct creative activity of God; and, if it can find no natural explanation, will also grant a direct intervention of God in the origination of life and of man. It has been hailed as Christian evolution, though there is not necessarily anything Christian about it. Many, otherwise opposed to the theory of evolution, have welcomed it, because it recognizes God in the process and is supposed to be compatible with the Scriptural doctrine of creation. Hence it is freely

taught in churches and Sunday Schools. As a matter of fact, however, it is a very dangerous hybrid. The name is a contradiction in terms, for it is neither theism nor naturalism, neither creation nor evolution in the accepted sense of the terms. And it does not require a great deal of penetration to see that Dr. Fairhurst is right

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in his conviction "that theistic evolution destroys the Bible as the inspired book of authority as effectively as does atheistic evolution." Like naturalistic evolution it teaches that it required millions of years to produce the present habitable world; and that God did not create the various species of plants and animals, and that, so that they produced their own kind; that man, at least on his physical side, is a descendant of the brute and therefore began his career on a low level; that there has been no fall in the Biblical sense of the word, but only repeated lapses of men in their upward course; that sin is only a weakness, resulting from man's animal instincts and desires, and does not constitute guilt; that redemption is brought about by the ever-increasing control of the higher element in man over his lower propensities; that miracles do not occur, either in the natural or in the spiritual world; that regeneration, conversion, and sanctification are simply natural psychological changes, and so on. In a word, it is a theory that is absolutely subversive of Scripture truth.

Some Christian scholars of the present day feel that Bergson's theory of *Creative Evolution* commends itself to those who do not want to leave God out of consideration. This French philosopher assumes an *élan vital*, a vital impulse in the world, as the ground and animating principle of all life. This vital principle does not spring from matter, but is rather the originating cause of matter. It pervades matter, overcomes its inertia and resistance by acting as a living force on that which is essentially dying, and ever creates, not new material, but new movements adapted to ends of its own, and thus creates very much as the artist creates. It is directive and purposive and yet, though conscious, does not work according to a preconceived plan, however that may be possible. It determines evolution itself as well as the direction in which evolution moves. This ever creating life, "of which every individual and every species is an experiment," is Bergson's God, a God who is finite, who is limited in power, and who is seemingly impersonal, though Hermann says that "we shall, perhaps, not go far wrong in believing that he will be 'the ideal tendency of things' made personal." Haas speaks of Bergson as a vitalistic pantheist rather than a theist. At any rate, his God is a God that is wholly within the world. This view may have a special appeal for the modern liberal theologian, but is even less in harmony with the narrative of creation than theistic evolution.

#### QUESTIONS FOR FURTHER STUDY

1. What is the real alternative to the doctrine of creation?
2. Wherein lies the importance of the doctrine of creation?
3. Should the first chapters of Genesis be allowed to have any bearing on the scientific study of the origin of things?

4. Does the Bible in any way determine the time when the world was created?
5. What extremes should be avoided as to the relation of God and the world to each other?
6. Should the Bible always be interpreted in harmony with widely accepted scientific theories?
7. What is the status of the hypothesis of evolution in the scientific world today?
8. What is the characteristic element in the Darwinian theory of evolution?
9. How do you account for its widespread repudiation at the present time?
10. How does Bergson's Creative Evolution or the Neo-vitalism of Hans Driesch affect the mechanistic view of the universe?

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11. In what respect is theistic evolution an improvement over naturalistic evolution?

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## 護理的教義

### VI. PROVIDENCE

(Louis Berkhof, *Systematic Theology*, 165-178.)

Christian theism is opposed to both a deistic separation of God from the world and a pantheistic confusion of God with the world. Hence the doctrine of creation is immediately followed by that of providence, in which the Scriptural view of God's relation to the world is clearly defined. While the term "providence" is not found in Scripture, the doctrine of providence is nevertheless eminently Scriptural. The word is derived from the Latin *providentia*, which corresponds to the Greek *pronoia*. These words mean primarily prescience or foresight, but gradually acquired other meanings. Foresight is associated, on the one hand, with plans for the future, and on the other hand, with the actual realization of these plans. Thus the word "providence" has come to signify the provision which God makes for the ends of His government, and the preservation and government of all His creatures. This is the sense in which it is now generally used in theology, but it is not the only sense in which theologians have employed it. Turretin defines the term in its widest sense as denoting (1) foreknowledge, (2) foreordination, and (3) the efficacious administration of the things decreed. In general usage, however, it is now generally restricted to the last sense.

#### A. 護理的教義：概論 PROVIDENCE IN GENERAL

##### 1. 護理教義的歷史。History of the Doctrine of Providence.

###### a. 希臘哲學與基督教會。Epicurean View, Stoic View vs. the Christian Church.

With its doctrine of providence the Church took position against both, the Epicurean notion that the world is governed by chance, and the Stoic view that it is ruled by fate. From the very start theologians took the position that God preserves and governs the world. However, they did not always have an equally absolute conception of the divine control of all things. Due to the close connection between the two, the history of the doctrine of providence follows in the main that of the doctrine of predestination.

###### b. 早期教父。Early Church Fathers.

The earliest Church Fathers present no definite views on the subject. In opposition to the Stoic doctrine of fate and in their desire to guard the holiness of God, they sometimes over-emphasized the free will of man, and to that extent manifested a tendency to deny the absolute providential rule of God with respect to sinful actions.

###### c. 奧古斯丁。Augustine.

Augustine led the way in the development of this doctrine. Over against the doctrines of fate and chance, he stressed the fact that all things are preserved and governed by the sovereign, wise, and beneficent will of God. He made no reservations in connection with the providence of God, but

maintained the control of God over the good and the evil that is in the world alike. By defending the reality of second causes, he safeguarded the holiness of God and upheld the responsibility of man.

d. 中古时期。Middle Ages.

During the Middle Ages there was very little controversy on the subject of divine providence. Not a single council expressed itself on this doctrine. The prevailing view was that of Augustine, which subjected everything to the will of God. This does not mean, however, that there were no dissenting views.

e. 伯拉糾與伯拉糾主義。Pelagianism and Semi-Pelagianism.

Pelagianism limited providence to the natural life, and excluded the ethical life. And Semi-Pelagians moved in the same direction, though they did not all go equally far.

f. 經院主義：阿奎拿與司可脫。Scholastics: Thomas Aquinas and Duns Scotus.

Some of the Scholastics considered the conservation of God as a continuation of His creative activity, while others made a real distinction between the two. Thomas Aquinas' doctrine of divine providence follows in the main that of Augustine, and holds that the will of God, as determined by His perfections, preserves and governs all things; while Duns Scotus and such Nominalists as Biel and Occam made everything dependent on the arbitrary will of God. This was a virtual introduction of the rule of chance.

g. 宗教改革：路德，加爾文。Reformers: Luther and Calvin.

The Reformers on the whole subscribed to the Augustinian doctrine of divine providence, though they differed somewhat in details. While Luther believed in general providence, he does not stress God's preservation and government of the world in general as much as Calvin does. He considers the doctrine primarily in its soteriological bearings.

h. 蘇西尼主義與阿米念主義。Socinians and Arminians.

Socinians and Arminians, though not both to the same degree, limited the providence of God by stressing the independent power of man to initiate action and thus to control his life. The control of the world was really taken out of the hands of God, and given into the hands of man.

i. 十八，十九世紀：自然神論與泛神論。18<sup>th</sup> and 19<sup>th</sup> Centuries: Deism and Pantheism.

In the eighteenth and nineteenth centuries providence was virtually ruled out by a Deism which represented God as withdrawing Himself from the world after the work of creation; and by a Pantheism which identified God and the world, obliterated the distinction between creation and providence, and denied the reality of second causes. And while Deism may now be considered as a thing of the past, its view of the control of the world is continued in the position of natural science that the world is controlled by an ironclad system of laws.

j. 現代自由派神學。Modern Liberal Theology.

And modern liberal theology, with its pantheistic conception of the immanence of God, also tends to rule out the doctrine of divine providence.

## 2. 護理的觀念 THE IDEA OF PROVIDENCE

Providence may be defined as *that continued exercise of the divine energy whereby the Creator preserves all His creatures, is operative in all that comes to pass in the world, and directs all things to their appointed end*. This definition indicates that there are three elements in providence, namely, preservation (*conservatio, sustentatio*), concurrence or cooperation (*concursus, co-operatio*), and government (*gubernatio*). Calvin, the Heidelberg Catechism, and some of the more recent dogmaticians (Dabney, the Hodges, Dick, Shedd, McPherson) speak of only two elements, namely, preservation and government. This does not mean, however, that they want to exclude the element of concurrence but only that they regard it as included in the other two as indicating the manner in which God preserves and governs the world. McPherson seems to think that only some of the great Lutheran theologians adopted the threefold division; but in this he is mistaken, for it is very common in the works of Dutch dogmaticians from the seventeenth century on (Mastricht, a Marck, De Moor, Brakel, Francken, Kuyper, Bavinck, Vos, Honig). They departed from the older division, because they wanted to give the element of concurrence greater prominence, in order to guard against the dangers of both Deism and Pantheism. But while we distinguish three elements in providence, we should remember that these three are never separated in the work of God. While preservation has reference to the *being*, concurrence to the *activity*, and government to the *guidance* of all things, this should never be understood in an exclusive sense. In preservation there is also an element of government, in government an element of concursus, and in concursus an element of preservation. Pantheism does not distinguish between creation and providence, but theism stresses a twofold distinction: (a) Creation is the calling into existence of that which did not exist before, while providence continues or causes to continue what has already been called into existence. (b) In the former there can be no cooperation of the creature with the Creator, but in the latter there is a concurrence of the first Cause with second causes. In Scripture the two are always kept distinct.

## 3. 關與護理本質的誤解 MISCONCEPTIONS CONCERNING THE NATURE OF PROVIDENCE

a. 護理只是上帝的預知。Limiting it to prescience or prescience plus foreordination.

This limitation is found in some of the early Church Fathers. The fact is, however, that when we speak of the providence of God, we generally have in mind neither His prescience nor His foreordination, but simply His continued activity in the world for the realization of His plan. We realize that this cannot be separated from His eternal decree, but also feel that the two can and should be distinguished. The two have often been distinguished as immanent and transeunt providence.

b. 自然神論的護理觀念。The deistic conception of divine providence.

According to Deism God's concern with the world is not universal, special and perpetual, but only of a general nature. At the time of creation He imparted to all His creatures certain inalienable properties, placed them under invariable laws, and left them to work out their destiny by their own inherent powers. Meanwhile He merely exercises a general oversight, not of the specific agents that appear on the scene, but of the general laws which He has established. The world is simply a machine which God has put in motion, and not at all a vessel which He pilots from day to day. This deistic conception of providence is characteristic of Pelagianism, was adopted by several Roman Catholic theologians, was sponsored by Socinianism, and was only one of the fundamental errors of Arminianism. It was clothed in a philosophic garb by the Deists of the eighteenth century, and appeared in a new form in the nineteenth century, under the influence of the theory of evolution and of natural science, with its strong emphasis on the uniformity of nature as controlled by an inflexible system of ironclad laws.

(c.) 泛神論的護理觀念。The pantheistic view of divine providence.

Pantheism does not recognize the distinction between God and the world. It either idealistically absorbs the world in God, or materialistically absorbs God in the world. In either case it leaves no room for creation and also eliminates providence in the proper sense of the word. It is true that Pantheists speak of providence, but their so-called providence is simply identical with the course of nature, and this is nothing but the self-revelation of God, a self-revelation that leaves no room for the independent operation of second causes in any sense of the word. From this point of view the supernatural is impossible, or, rather, the natural and the supernatural are identical, the consciousness of free personal self-determination in man is a delusion, moral responsibility is a figment of the imagination, and prayer and religious worship are superstition. Theology has always been quite careful to ward off the dangers of Pantheism, but during the last century this error succeeded in entrenching itself in a great deal of modern liberal theology under the guise of the doctrine of the immanence of God.

#### 4. 上帝護理的對象 THE OBJECTS OF DIVINE PROVIDENCE

a. 《聖經》在這方面的教導：護理涉及：

*The teachings of Scripture on this point.* The Bible clearly teaches God's providential control

(1) 宇宙的整體。over the universe at large.

詩 Ps. 103:19

耶和華在天上立定寶座；他的權柄（原文是國）統管萬有。

The LORD has established his throne in heaven, and his kingdom rules over all.

但 Dan. 5:25

所寫的文字是：彌尼，彌尼，提客勒，烏法珥新。

"This is the inscription that was written: MENE, MENE, TEKEL, PARSIN+F25 ARAMAIC "UPARSIN" (THAT IS, "AND PARSIN")+E

**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,

**(2) 物質世界。over the physical world.****伯 Job 37:5, 10**

神發出奇妙的雷聲；他行大事，我們不能測透。

神噓氣成冰；寬闊之水也都凝結。

5 God's voice thunders in marvelous ways; he does great things beyond our understanding.

10 The breath of God produces ice, and the broad waters become frozen.

**詩 Ps. 104:14**

他使草生長，給六畜吃，使菜蔬發長，供給人用，使人從地裡能得食物，

He makes grass grow for the cattle, and plants for man to cultivate-- bringing forth food from the earth:

**詩 Ps. 135:6**

耶和華在天上，在地下，在海中，在一切的深處，都隨自己的意旨而行。

The LORD does whatever pleases him, in the heavens and on the earth, in the seas and all their depths.

**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.

**(3) 動物界。over the brute creation.****詩 Ps. 104:21, 28**

少壯獅子吼叫，要抓食，向神尋求食物。

你給他們，他們便拾起來；你張手，他們飽得美食。

21 The lions roar for their prey and seek their food from God.

28 When you give it to them, they gather it up; when you open your hand, they are satisfied with good things.

**太 Matt. 6:26**

你們看那天上的飛鳥，也不種，也不收，也不積蓄在倉裡，你們的天父尚且養活他。你們不比飛鳥貴重得多麼？

Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?

**太 Matt. 10:29**

兩個麻雀不是賣一分銀子麼？若是你們的父不許，一個也不能掉在地上；

Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father.

(4) 列國。over the affairs of nations.

伯 Job 12:23

他使邦國興旺而又毀滅；他使邦國開廣而又擄去。

He makes nations great, and destroys them; he enlarges nations, and disperses them.

詩 Ps. 22:28

因為國權是耶和華的；他是管理萬國的。

for dominion belongs to the LORD and he rules over the nations.

詩 Ps. 66:7

他用權能治理萬民，直到永遠。他的眼睛鑒察列邦；悖逆的人不可自高。（細拉）

He rules forever by his power, his eyes watch the nations-- let not the rebellious rise up against him. "Selah"

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.

(5) 人的出生，與今生的命運。over man's birth and lot in life.

撒上 I Sam. 16:1

耶和華對撒母耳說：我既厭棄掃羅作以色列的王，你為他悲傷要到幾時呢？你將膏油盛滿了角，我差遣你往伯利恆人耶西那裡去；因為我在他眾子之內，預定一個作王的。

The LORD said to Samuel, "How long will you mourn for Saul, since I have rejected him as king over Israel? Fill your horn with oil and be on your way; I am sending you to Jesse of Bethlehem. I have chosen one of his sons to be king."

詩 Ps. 139:16

我未成形的體質，你的眼早已看見了；你所定的日子，我尚未度一日（或譯：我被造的肢體尚未有其一），你都寫在你的冊上了。

your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be.

賽 Isa. 45:5

我是耶和華，在我以外並沒有別神；除了我以外再沒有神。你雖不認識我，我必給你束腰。

I am the LORD, and there is no other; apart from me there is no God. I will strengthen you, though you have not acknowledged me,

加 Gal. 1:15, 16

然而，那把我從母腹裡分別出來、又施恩召我的神，

既然樂意將他兒子啟示在我心裡，叫我把他傳在外邦人中，我就沒有與屬血氣的人商量，

15 But when God, who set me apart from birth and called me by his grace, was pleased 16 to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man,

(6) 人生的外在成敗。 over the outward successes and failures of men's lives.

詩 Ps. 75:6, 7

因為高舉非從東，非從西，也非從南而來。  
惟有 神 斷定；他使這人降卑，使那人升高。

6 No one from the east or the west or from the desert can exalt a man. 7 But it is God who judges: He brings one down, he exalts another.

路 Luke 1:52

他叫有權柄的失位，叫卑賤的升高；  
He has brought down rulers from their thrones but has lifted up the humble.

(7) 似乎偶然與微小的事情。 over things seemingly accidental or insignificant.

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.

太 Matt. 10:30

就是你們的頭髮也都被數過了。  
And even the very hairs of your head are all numbered.

(8) 保護義人。 in the protection of the righteous.

詩 Ps. 4:8

我必安然躺下睡覺，因為獨有你—耶和華使我安然居住。  
I will lie down and sleep in peace, for you alone, O LORD, make me dwell in safety

詩 Ps. 5:12

因為你必賜福與義人；耶和華啊，你必用恩惠如同盾牌四面護衛他。  
For surely, O LORD, you bless the righteous; you surround them with your favor as with a shield.

詩 Ps. 63:8

我心緊緊地跟隨你；你的右手扶持我。  
My soul clings to you; your right hand upholds me.

詩 Ps. 121:3

他必不叫你的腳搖動；保護你的必不打盹！  
He will not let your foot slip-- he who watches over you will not slumber;

羅 Rom. 8:28

我們曉得萬事都互相效力，叫愛神的人得益處，就是按他旨意被召的人。  
And we know that in all things God works for the good of those who love him, who have been called according to his purpose.

(9) 供應上帝子民的需要。 in supplying the wants of God's people.

創 Gen. 22:8, 14

亞伯拉罕說：我兒， 神必自己預備作燔祭的羊羔。於是二人同行。

亞伯拉罕給那地方起名叫耶和華以勒(意思就是耶和華必預備的意思)，直到今日人還說：在耶和華的山上必有預備。

8 Abraham answered, "God himself will provide the lamb for the burnt offering, my son." And the two of them went on together.

14 So Abraham called that place The LORD Will Provide. And to this day it is said, "On the mountain of the LORD it will be provided."

### 申 Deut. 8:3

他苦煉你，任你飢餓，將你和你列祖所不認識的嗎哪賜給你吃，使你知道，人活著不是單靠食物，乃是靠耶和華口裡所出的一切話。

He humbled you, causing you to hunger and then feeding you with manna, which neither you nor your fathers had known, to teach you that man does not live on bread alone but on every word that comes from the mouth of the LORD.

### 腓 Phil. 4:19

我的神必照他榮耀的豐富，在基督耶穌裡，使你們一切所需用的都充足。

And my God will meet all your needs according to his glorious riches in Christ Jesus.

### (10) 對禱告的答覆。 in giving answers to prayer.

#### 撒上 I Sam. 1:19

次日清早，他們起來，在耶和華面前敬拜，就回拉瑪。到了家裡，以利加拿和妻哈拿同房，耶和華顧念哈拿，

Early the next morning they arose and worshiped before the LORD and then went back to their home at Ramah. Elkanah lay with Hannah his wife, and the LORD remembered her.

#### 賽 Isa. 20:5, 6

以色列人必因所仰望的古實，所誇耀的埃及，驚惶羞愧。

那時，這沿海一帶的居民必說：看哪，我們素所仰望的，就是我們為脫離亞述王逃往求救的，不過是如此！我們怎能逃脫呢？

5 Those who trusted in Cush and boasted in Egypt will be afraid and put to shame. 6 In that day the people who live on this coast will say, 'See what has happened to those we relied on, those we fled to for help and deliverance from the king of Assyria! How then can we escape?'

#### 代上 II Chron. 33:13

他祈禱耶和華，耶和華就允准他的祈求，垂聽他的禱告，使他歸回耶路撒冷，仍坐國位。瑪拿西这才知道惟獨耶和華是神。

And when he prayed to him, the LORD was moved by his entreaty and listened to his plea; so he brought him back to Jerusalem and to his kingdom. Then Manasseh knew that the LORD is God.

#### 詩 Ps. 65:2

聽禱告的主啊，凡有血氣的都要來聽你。

O you who hear prayer, to you all men will come.

#### 太 Matt. 7:7

你們祈求，就給你們；尋找，就尋見；叩門，就給你們開門。

"Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.

#### 路 Luke 18:7, 8

神的選民晝夜呼籲他，他縱然為他們忍了多時，豈不終久給他們伸冤麼？  
我告訴你們，要快快的給他們伸冤了。然而，人子來的時候，遇得見世上有信德麼？

7 And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off?

8 I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?"

and

(11) 暴露與懲罰惡人。 in the exposure and punishment of the wicked.

詩 Ps. 7:12, 13

若有人不回頭，他的刀必磨快，弓必上弦，預備妥當了。

他也預備了殺人的器械；他所射的是火箭。

12 If he does not relent, he will sharpen his sword; he will bend and string his bow.

13 He has prepared his deadly weapons; he makes ready his flaming arrows.

詩 Ps. 11:6

他要向惡人密布網羅；有烈火、硫磺、熱風，作他們杯中的分。

On the wicked he will rain fiery coals and burning sulfur; a scorching wind will be their lot.

b. 一般護理與特殊護理。 *General and special providence.*

Theologians generally distinguish between general and special providence, the former denoting God's control of the universe as a whole, and the latter, His care for each part of it in relation to the whole. These are not two kinds of providence, but the same providence exercised in two different relations. The term "special providence," however, may have a more specific connotation, and in some cases refers to God's special care for His rational creatures. Some even speak of a very special providence (*providentia specialissima*) with reference to those who stand in the special relationship of sonship to God. Special providences are special combinations in the order of events, as in the answer to prayer, in deliverance out of trouble, and in all instances in which grace and help come in critical circumstances.

c. 不相信特殊护理的说法。 *The denial of special providence.*

There are those who are willing to admit a general providence, an administration of the world under a fixed system of general laws, but deny that there is also a special providence in which God concerns Himself with the details of history, the affairs of human life, and particularly the experiences of the righteous. Some hold that God is too great to concern Himself with the smaller things of life, while others maintain that He simply cannot do it, since the laws of nature bind His hands, and therefore smile significantly when they hear of God's answering man's prayers. Now it need not be denied that the relation of special providence to the uniform laws of nature constitutes a problem. At the same time it must be said that it involves a very poor, superficial, and unbiblical view of God to say that He does not and cannot concern Himself with the details of life, cannot answer prayer, give relief in emergencies, or intervene miraculously in behalf of man. A ruler that simply laid down certain general principles and paid no attention to particulars, or a business man who failed to look after the details of his business, would soon come to grief. The Bible teaches that even the minutest details of life are of divine ordering.

In connection with the question, whether we can harmonize the operation of the general laws of nature and special providence, we can only point to the following:

(1) The laws of nature should not be represented as powers of nature absolutely controlling all phenomena and operations. They are really nothing more than man's, often deficient, description of the uniformity in variety discovered in the way in which the powers of nature work.

(2) The materialistic conception of the laws of nature as a close-knit system, acting independently of God and really making it impossible for Him to interfere in the course of the world, is absolutely wrong. The universe has a personal basis, and the uniformity of nature is simply the method ordained by a personal agent.

(3) The so-called laws of nature produce the same effects only if all the conditions are the same. Effects are not generally the results of a single power, but of a combination of natural powers. Even a man can vary the effects by combining one power of nature with some other power or powers, while yet each one of these powers works in strict accordance with its laws. And if this is possible for man, it is infinitely more possible for God. By all kinds of combinations He can bring about the most varied results.

## B. 宇宙的保存 PRESERVATION

### 1. 保存的教義的根據。 Basis for the Doctrine of Preservation.

Proof for the doctrine of preservation is both direct and inferential.

#### a. 直接證據。 *Direct proof.*

The divine preservation of all things is clearly and explicitly taught in several passages of Scripture. The following are but a few of the many passages that might be mentioned:

#### 申 Deut. 33:12

論便雅憫說：耶和華所親愛的必同耶和華安然居住；耶和華終日遮蔽他，也住在他兩肩之中。

About Benjamin he said: "Let the beloved of the LORD rest secure in him, for he shields him all day long, and the one the LORD loves rests between his shoulders."

#### 申 Deut. 33:25-28

你的門門（門門或作：鞋）是銅的，鐵的。你的日子如何，你的力量也必如何。

耶書崙哪，沒有能比神的。他為幫助你，乘在天空，顯其威榮，駕行穹蒼。

永生的神是你的居所；他永久的膀臂在你以下。他在你前面攆出仇敵，說：毀滅罷。

以色列安然居住；雅各的本源獨居五穀新酒之地。他的天也滴甘露。

25 The bolts of your gates will be iron and bronze, and your strength will equal your days. 26 "There is no one like the God of Jeshurun, who rides on the heavens to help you and on the clouds in his majesty. 27 The eternal God is your refuge, and underneath are the everlasting arms. He will drive out your enemy before you, saying, 'Destroy him!' 28 So Israel will live in safety alone; Jacob's spring is secure in a land of grain and new wine, where the heavens drop dew.

### 撒上 I Sam. 2:9

他必保護聖民的腳步，使惡人在黑暗中寂然不動；人都不能靠力量得勝。

He will guard the feet of his saints, but the wicked will be silenced in darkness. "It is not by strength that one prevails;

### 尼 Neh. 9:6

你，惟獨你是耶和華！你造了天和天上的天，並天上的萬象，地和地上的萬物，海和海中所有的；這一切都是你所保存的。天軍也都敬拜你。

You alone are the LORD. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you.

### 詩 Ps. 107:9

因他使心裡渴慕的人得以知足，使心裡飢餓的人得飽美物。

for he satisfies the thirsty and fills the hungry with good things.

### 詩 Ps. 127:1

（所羅門上行之詩。）若不是耶和華建造房屋，建造的人就枉然勞力；若不是耶和華看守城池，看守的人就枉然警醒。

Unless the LORD builds the house, its builders labor in vain. Unless the LORD watches over the city, the watchmen stand guard in vain.

### 詩 Ps. 145:14, 15

凡跌倒的，耶和華將他們扶持；凡被壓下的，將他們扶起。

萬民都舉目仰望你；你隨時給他們食物。

14 The LORD upholds all those who fall and lifts up all who are bowed down. 15 The eyes of all look to you, and you give them their food at the proper time.

### 太 Matt. 10:29

兩個麻雀不是賣一分銀子麼？若是你們的父不許，一個也不能掉在地上；

Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father.

### 徒 Acts 17:28

我們生活、動作、存留，都在乎他。就如你們作詩的，有人說：我們也是他所生的。

'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'

### 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.

Very numerous are the passages that speak of the Lord as preserving His people, such as,

#### 創 Gen. 28:15

我也與你同在。你無論往那裡去，我必保佑你，領你歸回這地，總不離棄你，直到我成全了向你所應許的。

I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you."

#### 創 Gen. 49:24

但他的弓仍舊堅硬；他的手健壯敏捷。這是因以色列的牧者，以色列的磐石—就是雅各的大能者。

But his bow remained steady, his strong arms stayed limber, because of the hand of the Mighty One of Jacob, because of the Shepherd, the Rock of Israel,

#### 出 Ex. 14:29, 30

以色列人卻在海中走乾地；水在他們的左右作了牆垣。

當日，耶和華這樣拯救以色列人脫離埃及人的手，以色列人看見埃及人的死屍都在海邊了。

29 But the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. 30 That day the LORD saved Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore.

#### 申 Deut. 1:30, 31

在你們前面行的耶和華—你們的神必為你們爭戰，正如他在埃及和曠野，在你們眼前所行的一樣。

你們在曠野所行的路上，也曾見耶和華—你們的神撫養你們，如同人撫養兒子一般，直等你們來到這地方。

30 The LORD your God, who is going before you, will fight for you, as he did for you in Egypt, before your very eyes, 31 and in the desert. There you saw how the LORD your God carried you, as a father carries his son, all the way you went until you reached this place."

#### 代下 II Chron. 20:15, 17

他說：猶大眾人、耶路撒冷的居民，和約沙法王，你們請聽。耶和華對你們如此說：不要因這大軍恐懼驚惶；因為勝敗不在乎你們，乃在乎神。

猶大和耶路撒冷人哪，這次你們不要爭戰，要擺陣站著，看耶和華為你們施行拯救。不要恐懼，也不要驚惶。明日當出去迎敵，因為耶和華與你們同在。

15 He said: "Listen, King Jehoshaphat and all who live in Judah and Jerusalem! This is what the LORD says to you: 'Do not be afraid or discouraged because of this vast army. For the battle is not yours, but God's. 17 You will not have to fight this battle. Take up your positions; stand firm and see the deliverance the LORD will give you, O Judah and Jerusalem. Do not be afraid; do not be discouraged. Go out to face them tomorrow, and the LORD will be with you.' "

#### 伯 Job 1:10

你豈不是四面圍上籬笆圍護他和他的家，並他一切所有的嗎？他手所做的都蒙你賜福；他的家產也在地上增多。

Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the land.

### 伯 Job 36:7

他時常看顧義人，使他們和君王同坐寶座，永遠要被高舉。

He does not take his eyes off the righteous; he enthrones them with kings and exalts them forever.

### 詩 Ps. 31:20

你必把他們藏在你面前的隱密處，免得遇見人的計謀；你必暗暗地保守他們在亭子裡，免受口舌的爭鬧。

In the shelter of your presence you hide them from the intrigues of men; in your dwelling you keep them safe from accusing tongues

### 詩 Ps. 32:6

為此，凡虔誠人都當趁你可尋找的時候禱告你；大水泛溢的時候，必不能到他那裡。

Therefore let everyone who is godly pray to you while you may be found; surely when the mighty waters rise, they will not reach him.

### 詩 Ps. 34:15, 17, 19

耶和華的眼目看顧義人；他的耳朵聽他們的呼求。

義人呼求，耶和華聽見了，便救他們脫離一切患難。

義人多有苦難，但耶和華救他脫離這一切，

15 The eyes of the LORD are on the righteous and his ears are attentive to their cry;

17 The righteous cry out, and the LORD hears them; he delivers them from all their troubles.

19 A righteous man may have many troubles, but the LORD delivers him from them all;

### 詩 Ps. 37:15, 17, 19, 20

他們的刀必刺入自己的心；他們的弓必被折斷。

因為惡人的膀臂必被折斷；但耶和華是扶持義人。

他們在急難的時候不致羞愧，在饑荒的日子必得飽足。

惡人卻要滅亡。耶和華的仇敵要像羊羔的脂油（或譯：像草地的華美）；他們要消滅，要如煙消滅。

15 But their swords will pierce their own hearts, and their bows will be broken. 17 for the power of the wicked will be broken, but the LORD upholds the righteous. 19 In times of disaster they will not wither; in days of famine they will enjoy plenty. 20 But the wicked will perish: The LORD's enemies will be like the beauty of the fields, they will vanish--vanish like smoke.

### 詩 Ps. 91:1, 3, 4, 7, 9, 10, 14

住在至高者隱密處的，必住在全能者的蔭下。

他必救你脫離捕鳥人的網羅和毒害的瘟疫。

他必用自己的翎毛遮蔽你；你要投靠在他的翅膀底下；他的誠實是大小的盾牌。

雖有千人仆倒在你旁邊，萬人仆倒在你右邊，這災卻不得臨近你。

耶和華是我的避難所；你已將至高者當你的居所，

禍患必不臨到你，災害也不挨近你的帳棚。

神說：因為他專心愛我，我就要搭救他；因為他知道我的名，我要把他安置在高處。

1 He who dwells in the shelter of the Most High will rest in the shadow of the Almighty. 3 Surely he will save you from the fowler's snare and from the deadly pestilence. 4 He will cover you with his feathers, and under his wings you will find refuge; his faithfulness will be your shield and rampart. 7 A thousand may fall at your side, ten thousand at your right hand, but it will not come near you. 9 If you make the Most High your dwelling-- even the LORD, who is my refuge-- 10 then no harm will befall you, no disaster will come near your tent. 14 "Because he loves me," says the LORD, "I will rescue him; I will protect him, for he acknowledges my name.

詩 Ps. 121:3, 4, 7, 8

他必不叫你的腳搖動；保護你的必不打盹！

保護以色列的，也不打盹也不睡覺。

耶和華要保護你，免受一切的災害；他要保護你的性命。

你出你入，耶和華要保護你，從今時直到永遠。

3 He will not let your foot slip-- he who watches over you will not slumber; 4 indeed, he who watches over Israel will neither slumber nor sleep. 7 The LORD will keep you from all harm-- he will watch over your life; 8 the LORD will watch over your coming and going both now and forevermore.

詩 Ps. 125:1, 2

（上行之詩。）倚靠耶和華的人好像錫安山，永不動搖。

眾山怎樣圍繞耶路撒冷，耶和華也照樣圍繞他的百姓，從今時直到永遠。

1 Those who trust in the LORD are like Mount Zion, which cannot be shaken but endures forever. 2 As the mountains surround Jerusalem, so the LORD surrounds his people both now and forevermore.

賽 Is. 40:11

他必像牧人牧養自己的羊群，用膀臂聚集羊羔抱在懷中，慢慢引導那乳養小羊的。

He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young.

賽 Is. 43:2

你從水中經過，我必與你同在；你過江河，水必不漫過你；你從火中行過，必不被燒，火燄也不著在你身上。

When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you walk through the fire, you will not be burned; the flames will not set you ablaze.

賽 Is. 63:9

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。

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.

耶 Jer. 30:7, 8, 11

哀哉！那日為大，無日可比；這是雅各遭難的時候，但他必被救出來。

萬軍之耶和華說：到那日，我必從你頸項上折斷仇敵的軛，扭開他的繩索；外邦人不得再使你作他們的奴僕。

因我與你同在，要拯救你，也要將所趕散你到的那些國滅絕淨盡，卻不將你滅絕淨盡，倒要從寬懲治你，萬不能不罰你（不罰你：或譯以你為無罪）。這是耶和華說的。

7 How awful that day will be! None will be like it. It will be a time of trouble for Jacob, but he will be saved out of it. 8 " 'In that day,' declares the LORD Almighty, 'I will break the yoke off their necks and will tear off their bonds; no longer will foreigners enslave them. 11 I am with you and will save you,' declares the LORD. 'Though I completely destroy all the nations among which I scatter you, I will not completely destroy you. I will discipline you but only with justice; I will not let you go entirely unpunished.'

結 Ezek. 34:11, 12, 15, 16

主耶和華如此說：看哪，我必親自尋找我的羊，將他們尋見。

牧人在羊群四散的日子怎樣尋找他的羊，我必照樣尋找我的羊。這些羊在密雲黑暗的日子散到各處，我必從那裡救回他們來。

主耶和華說：我必親自作我羊的牧人，使他們得以躺臥。

失喪的，我必尋找；被逐的，我必領回；受傷的，我必纏裹；有病的，我必醫治；只是肥的壯的，我必除滅，也要秉公牧養他們。

11 "For this is what the Sovereign LORD says: I myself will search for my sheep and look after them. 12 As a shepherd looks after his scattered flock when he is with them, so will I look after my sheep. I will rescue them from all the places where they were scattered on a day of clouds and darkness. 15 I myself will tend my sheep and have them lie down, declares the Sovereign LORD. 16 I will search for the lost and bring back the strays. I will bind up the injured and strengthen the weak, but the sleek and the strong I will destroy. I will shepherd the flock with justice.

### 但 Dan. 12:1

那時，保佑你本國之民的天使長（原文是大君）米迦勒必站起來，並且有大艱難，從有國以來直到此時，沒有這樣的。你本國的民中，凡名錄在冊上的，必得拯救。

"At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people--everyone whose name is found written in the book--will be delivered.

### 亞 Zech. 2:5

耶和華說：我要作耶路撒冷四圍的火城，並要作其中的榮耀。

And I myself will be a wall of fire around it,' declares the LORD, 'and I will be its glory within.'

### 路 Luke 21:18

然而，你們連一根頭髮也必不損壞。

But not a hair of your head will perish.

### 林前 I Cor. 10:13

你們所遇見的試探，無非是人所能受的。神是信實的，必不叫你們受試探過於所能受的；在受試探的時候，總要給你們開一條出路，叫你們能忍受得住。

No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it.

### 彼前 I Pet. 3:12

因為，主的眼看顧義人；主的耳聽他們的祈禱。惟有行惡的人，主向他們變臉。

For the eyes of the LORD are on the righteous and his ears are attentive to their prayer, but the face of the LORD is against those who do evil."

### 啓 Rev. 3:10

你既遵守我忍耐的道，我必在普天下人受試煉的時候，保守你免去你的試煉。

Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth.

#### b. 間接推理。 *Inferential proof.*

The idea of divine preservation follows from the doctrine of the sovereignty of God. This can only be conceived of as absolute; but it would not be absolute, if anything existed or occurred independently of His will. It can be maintained only on condition that the whole universe and all that is in it, is in its being

and action absolutely dependent on God. It follows also from the dependent character of the creature. It is characteristic of all that is creature, that it cannot continue to exist in virtue of its own inherent power. It has the ground of its being and continuance in the will of its Creator. Only He who created the world by the word of His power, can uphold it by His omnipotence.

## 2. 關於上帝保存的正確觀念。 **The Proper Conception of Divine Preservation.**

The doctrine of preservation proceeds on the assumption that all created substances, whether they be spiritual or material, possess real and permanent existence, distinct from the existence of God, and have only such active and passive properties as they have derived from God; and that their active powers have a real, and not merely an apparent, efficiency as second causes, so that they are able to produce the effects proper to them. Thus it guards against Pantheism, with its idea of a continued creation, which virtually, if not always expressly, denies the distinct existence of the world, and makes God the sole agent in the universe. But it does not regard these created substances as self-existent, since self-existence is the exclusive property of God, and all creatures have the ground of their continued existence in Him and not in themselves. From this it follows that they continue to exist, not in virtue of a merely negative act of God, but in virtue of a positive and continued exercise of divine power. The power of God put forth in upholding all things is just as positive as that exercised in creation. The precise nature of His work in sustaining all things in being and action is a mystery, though it may be said that, in His providential operations, He accommodates Himself to the nature of His creatures. With Shedd we say: "In the material world, God immediately works in and through material properties and laws. In the mental world, God immediately works in and through the properties of mind. Preservation never runs counter to creation. God does not violate in providence what He has established in creation." Preservation may be denned as *that continuous work of God by which He maintains the things which He created, together with the properties and powers with which He endowed them.*

## 3. 關於上帝保存的錯誤觀念。 **Erroneous Conceptions of Divine Preservation.**

The nature of this work of God is not always properly understood. There are two views of it which ought to be avoided:

(a) 保存是完全負面的。 *That it is purely negative.*

According to Deism divine preservation consists in this, that God does not destroy the work of His hands. By virtue of creation God endowed matter with certain properties, placed it under invariable laws, and then left it to shift for itself, independently of all support or direction from without. This is an unreasonable, irreligious, and an unbiblical representation. It is unreasonable, because it implies that God communicated self-subsistence to the creature, while self-subsistence and self-sustenance are incommunicable properties, which characterize only the Creator. The creature can never be self-sustaining, but must be upheld from day to day by the almighty power of the Creator. Hence it would

not require a positive act of omnipotence on the part of God to annihilate created existences. A simple withdrawal of support would naturally result in destruction. This view is irreligious, because it removes God so far from His creation that communion with Him becomes a practical impossibility. History plainly testifies to the fact that it uniformly spells death for religion. It is also unbiblical, since it puts God altogether outside of His creation, while the Bible teaches us in many passages that He is not only transcendent but also immanent in the works of His hands.

(b) 保存乃不斷的創造。 *That it is a continuous creation.*

Pantheism represents preservation as a continuous creation, so that the creatures or second causes are conceived as having no real or continuous existence, but as emanating in every successive moment out of that mysterious Absolute which is the hidden ground of all things. Some who were not Pantheists had a similar view of preservation. Descartes laid the basis for such a conception of it, and Malebranche pushed this to the farthest extreme consistent with theism. Even Jonathan Edwards teaches it incidentally in his work on Original Sin, and thus comes dangerously near to teaching Pantheism. Such a view of preservation leaves no room for second causes, and therefore necessarily leads to Pantheism. It is contrary to our original and necessary intuitions, which assure us that we are real, self-determining causes of action, and consequently moral agents. Moreover, it strikes at the very root of free agency, moral accountability, moral government, and therefore of religion itself. Some Reformed theologians also use the term "continuous creation," but do not thereby mean to teach the doctrine under consideration. They simply desire to stress the fact that the world is maintained by the same power which created it. In view of the fact that the expression is liable to misunderstanding, it is better to avoid it.

### C. 同時發生論 CONCURRENCE

#### 1. 「同時發生」的觀念，與其《聖經》根據。

##### **The Idea of Divine Concurrence and Scriptural Proof for It.**

a. 定義與解釋。 *Definition and explanation.*

Concurrence may be defined as *the cooperation of the divine power with all subordinate powers, according to the pre-established laws of their operation, causing them to act and to act precisely as they do.* Some are inclined to limit its operation, as far as man is concerned, to human actions that are morally good and therefore commendable; others, more logically, extend it to actions of every kind. It should be noted at the outset that this doctrine implies two things:

(1) That the powers of nature do not work by themselves, that is, simply by their own inherent power, but that God is immediately operative in every act of the creature. This must be

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maintained in opposition to the deistic position.

(2) That second causes are real, and not to be regarded simply as the operative power of God. It is only on condition that second causes are real, that we can properly speak of a concurrence or cooperation of the First Cause with secondary causes. This should be stressed over against the pantheistic idea that God is the only agent working in the world.

b. 『同時發生』的《聖經》根據。 *Scripture proof for divine concurrence.*

The Bible clearly teaches that the providence of God pertains not only to the being but also to the actions or operations of the creature. The general truth that men do not work independently, but are controlled by the will of God, appears from several passages of Scripture. Joseph says in Gen. 45:5 that God rather than his brethren had sent him to Egypt. In Ex. 4:11, 12 the Lord says that He will be with Moses' mouth and teach him what to say; and in Jos. 11:6 He gives Joshua the assurance that He will deliver the enemies to Israel. [Proverbs 21:1](#) teaches us that "the king's heart is in the hand of Jehovah. . . . He turneth it whithersoever He will"; and [Ezra 6:22](#), that Jehovah "had turned the heart of the king of Assyria" unto Israel. In [Deut 8:18](#) Israel is reminded of the fact that it was Jehovah that gave it power to get wealth. More particularly, it is also evident from Scripture that there is some kind of divine cooperation in that which is evil. According to [II Sam. 16:11](#) Jehovah bade Shimei to curse David. The Lord also calls the Assyrian "the rod of mine anger, the staff in whose hand is mine indignation," [Isa. 10:5](#). Moreover, He provided for a lying spirit in the mouth of the prophets of Ahab, [I Kings 22:20-23](#).

創 Gen. 45:5

現在，不要因為把我賣到這裡自憂自恨。這是 神差我在你們以先來，為要保全生命。  
And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you.

出 Ex. 4:11, 12

耶和華對他說：誰造人的口呢？誰使人口啞、耳聾、目明、眼瞎呢？豈不是我一耶和華麼？

現在去罷，我必賜你口才，指教你所當說的話。

The LORD said to him, "Who gave man his mouth? Who makes him deaf or mute? Who gives him sight or makes him blind? Is it not I, the LORD? 12 Now go; I will help you speak and will teach you what to say."

書 Jos. 11:6

耶和華對約書亞說：你不要因他們懼怕。明日這時，我必將他們交付以色列人全然殺了。你要砍斷他們馬的蹄筋，用火焚燒他們的車輛。

The LORD said to Joshua, "Do not be afraid of them, because by this time tomorrow I will hand all of them over to Israel, slain. You are to hamstring their horses and burn their chariots."

箴 Prov. 21:1

王的心在耶和華手中，好像隴溝的水隨意流轉。

The king's heart is in the hand of the LORD; he directs it like a watercourse wherever he pleases.

### 拉 Ezra 6:22

歡歡喜喜地守除酵節七日；因為耶和華使他們歡喜，又使亞述王的心轉向他們，堅固他們的手，作以色列 神殿的工程。

For seven days they celebrated with joy the Feast of Unleavened Bread, because the LORD had filled them with joy by changing the attitude of the king of Assyria, so that he assisted them in the work on the house of God, the God of Israel.

### 申 Deut. 8:18

你要記念耶和華—你的 神，因為得貨財的力量是他給你的，為要堅定他向你列祖起誓所立的約，像今日一樣。

But remember the LORD your God, for it is he who gives you the ability to produce wealth, and so confirms his covenant, which he swore to your forefathers, as it is today.

### 撒下 II Sam. 16:11

大衛又對亞比篩和眾臣僕說：我親生的兒子尚且尋索我的性命，何況這便雅憫人呢？由他咒罵罷！因為這是耶和華吩咐他的。

David then said to Abishai and all his officials, "My son, who is of my own flesh, is trying to take my life. How much more, then, this Benjamite! Leave him alone; let him curse, for the LORD has told him to.

### 賽 Isa. 10:5

亞述是我怒氣的棍，手中拿我惱恨的杖。

"Woe to the Assyrian, the rod of my anger, in whose hand is the club of my wrath!

### 王上 I Kings 22:20-23

耶和華說：誰去引誘亞哈上基列的拉末去陣亡呢？這個就這樣說，那個就那樣說。

隨後有一個神靈出來，站在耶和華面前，說：我去引誘他。

耶和華問他說：你用何法呢？他說：我去，要在他眾先知口中作謊言的靈。耶和華說：這樣，你必能引誘他，你去如此行罷！

現在耶和華使謊言的靈入了你這些先知的口，並且耶和華已經命定降禍與你。

20 And the LORD said, 'Who will entice Ahab into attacking Ramoth Gilead and going to his death there?' 'One suggested this, and another that. 21 Finally, a spirit came forward, stood before the LORD and said, 'I will entice him.' 22 " 'By what means?' the LORD asked. " 'I will go out and be a lying spirit in the mouths of all his prophets,' he said. " 'You will succeed in enticing him,' said the LORD. 'Go and do it.' 23 "So now the LORD has put a lying spirit in the mouths of all these prophets of yours. The LORD has decreed disaster for you."

## 2. 應當避免的錯誤。 Errors That Should be Avoided.

There are several errors against which we should guard in connection with this doctrine.

- a. 只是能力的傳遞；在任何意義上，上帝並沒有決定這個動作。

*That it consists merely in a general communication of power, without determining the specific action in any way.*

Jesuits, Socinians, and Arminians maintain that the divine concurrence is only a general and indifferent cooperation, so that it is the second cause that directs the action to its particular end. It is common alike to all causes, quickening them into action, but in a way that is entirely indeterminate.

While it stimulates the second cause, it leaves this to determine its own particular kind and mode of action. But if this were the situation, it would be in the power of man to frustrate the plan of God, and the First Cause would become subservient to the second. Man would be in control, and there would be no divine providence.

- b. 這種同時發生論的說法，等於相信人作事情的一部分，上帝作事情的一部分。

*That it is of such a nature that man does part of the work and God a part.*

The cooperation of God and man is sometimes represented as if it were something like the joint efforts of a team of horses pulling together, each one doing his part. This is a mistaken view of the distribution of the work. As a matter of fact each deed is in its entirety both a deed of God and a deed of the creature. It is a deed of God in so far as there is nothing that is independent of the divine will, and in so far as it is determined from moment to moment by the will of God. And it is a deed of man in so far as God realizes it through the self-activity of the creature. There is interpenetration here, but no mutual limitation.

- c. 上帝的作為於被造物的作為是互聯的。

*That the work of God and that of the creature in concurrence are coordinate.*

This is already excluded by what was said in the preceding. The work of God always has the priority, for man is dependent on God in all that he does. The statement of Scripture, "Without me ye can do nothing," applies in every field of endeavor. The exact relation of the two is best indicated in the following characteristics of the divine concurrence.

### 3. 【同時發生】的特質。 **Characteristics of the Divine Concurrence.**

- a. 是事先的，是先決的，不過不是從時間上理解，乃是邏輯上。

*It is previous and predetermining, not in a temporal but in a logical sense.*

There is no absolute principle of self-activity in the creature, to which God simply joins His activity. In every instance the impulse to action and movement proceeds from God. There must be an influence of divine energy before the creature can work. It should be noted particularly that this influence does not terminate on the activity of the creature, but on the creature itself. God causes everything in nature to work and to move in the direction of a predetermined end. So God also enables and prompts His rational creatures, as second causes, to function, and that not merely by endowing them with energy in a general way, but by energizing them to certain specific acts. He worketh all things in all, [1 Cor. 12:6](#), and worketh all things, also in this respect, according to the counsel of His will, [Eph. 1:11](#). He gave Israel power to get wealth, [Deut. 8:18](#), and worketh in believers both to will and to do according to His good pleasure, [Phil. 2:13](#). Pelagians and Semi-Pelagians of all kinds are generally willing to admit that the creature cannot act apart from an influx of divine power, but maintain that this is not so specific that it determines the character of the action in any way.

### 林前 I Cor. 12:6

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 working, but the same God works all of them in all men.

### 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,

### 申 Deut. 8:18

你要記念耶和華—你的神，因為得貨財的力量是他給你的，為要堅定他向你列祖起誓所立的約，像今日一樣。

But remember the LORD your God, for it is he who gives you the ability to produce wealth, and so confirms his covenant, which he swore to your forefathers, as it is today.

### 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.

c. 也是同步發生。 *It is also a simultaneous concurrence.*

After the activity of the creature is begun, the efficacious will of God must accompany it at every moment, if it is to continue. There is not a single moment that the creature works independently of the will and the power of God. It is in Him that we live *and move* and have our being, [Acts 17:28](#).

### 徒 Acts 17:28

我們生活、動作、存留，都在乎他。就如你們作詩的，有人說：我們也是他所生的。

'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'

This divine activity accompanies the action of man at every point, but without robbing man in any way of his freedom. The action remains the free act of man, an act for which he is held responsible. This simultaneous concurrence does not result in an identification of the *causa prima* and the *causa secunda*. In a very real sense the operation is the product of both causes. Man is and remains the real subject of the action. Bavinck illustrates this by pointing to the fact that wood burns, that God only causes it to burn, but that formally this burning cannot be ascribed to God but only to the wood as subject. It is evident that this simultaneous action cannot be separated from the previous and predetermining concurrence, but should be distinguished from it. Strictly speaking it, in distinction from the previous concurrence, terminates, not on the creature, but on its activity. Since it does not terminate on the creature, it can in the abstract be interpreted as having no ethical bearings. This explains that the Jesuits taught that the divine concurrence was simultaneous only, and not previous and predetermining, and that some Reformed theologians limited the previous concurrence to the good deeds of men, and for the rest satisfied themselves with teaching a simultaneous concurrence.

d. 最後，是直接的『同時發生』。 *It is, finally, an immediate concurrence.*

In His government of the world God employs all kinds of means for the realization of His ends; but He does not so work in the divine concurrence. When He destroys the cities of the plain by fire, this is an act of divine government in which He employs means. But at the same time it is His immediate concurrence by which He enables the fire to fall, to burn, and to destroy. So God also works in man in endowing him with power, in the determination of his actions, and in sustaining his activities all along the line.

#### 4. 『同時發生』與罪。 The Divine Concurrence and Sin.

Pelagians, Semi-Pelagians, and Arminians raise a serious objection to this doctrine of providence. They maintain that a previous concurrence, which is not merely general but predetermines man to specific actions, makes God the responsible author of sin. Reformed theologians are well aware of the difficulty that presents itself here, but do not feel free to circumvent it by denying God's absolute control over the free actions of His moral creatures, since this is clearly taught in Scripture, [Gen. 45:5; 50:19,20](#); [Ex. 10:1,20](#); [II Sam. 16:10,11](#); [Isa. 10:5-7](#); [Acts 2:23; 4:27,28](#).

創 Gen. 45:5

現在，不要因為把我賣到這裡自憂自恨。這是 神差我在你們以先來，為要保全生命。

And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you.

創 Gen. 50:19, 20

約瑟對他們說：不要害怕，我豈能代替 神呢？

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。

19 But Joseph said to them, "Don't be afraid. Am I in the place of God? 20 You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.

出 Ex. 10:1, 20

耶和華對摩西說：你進去見法老。我使他和他臣僕的心剛硬，為要在他們中間顯我這些神蹟，

但耶和華使法老的心剛硬，不容以色列人去。

1 Then the LORD said to Moses, "Go to Pharaoh, for I have hardened his heart and the hearts of his officials so that I may perform these miraculous signs of mine among them. 20 But the LORD hardened Pharaoh's heart, and he would not let the Israelites go.

撒下 II Sam. 16:10, 11

王說：洗魯雅的兒子，我與你們有何關涉呢？他咒罵是因耶和華吩咐他說：你要咒罵大衛。如此，誰敢說你為甚麼這樣行呢？

大衛又對亞比篩和眾臣僕說：我親生的兒子尚且尋索我的性命，何況這便雅憫人呢？由他咒罵罷！因為這是耶和華吩咐他的。

10 But the king said, "What do you and I have in common, you sons of Zeruiah? If he is cursing because the LORD said to him, 'Curse David,' who can ask, 'Why do you do this?' " 11 David then said to Abishai and all his officials, "My son, who is of my own flesh, is trying to take my life. How much more, then, this Benjamite! Leave him alone; let him curse, for the LORD has told him to.

### 賽 Isa. 10:5-7

亞述是我怒氣的棍，手中拿我惱恨的杖。

我要打發他攻擊褻瀆的國民，吩咐他攻擊我所惱怒的百姓，搶財為擄物，奪貨為掠物，將他們踐踏，像街上的泥土一樣。

然而，他不是這樣的意思；他心也不這樣打算。他心裡倒想毀滅，剪除不少的國。

5 "Woe to the Assyrian, the rod of my anger, in whose hand is the club of my wrath! 6 I send him against a godless nation, I dispatch him against a people who anger me, to seize loot and snatch plunder, and to trample them down like mud in the streets. 7 But this is not what he intends, this is not what he has in mind; his purpose is to destroy, to put an end to many nations.

### 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。

27 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. 28 They did what your power and will had decided beforehand should happen.

They feel constrained to teach:

(a) that sinful acts are under divine control and occur according to God's predetermination and purpose, but only by divine permission, so that He does not efficiently cause men to sin, [Gen. 45:5](#); [50:20](#); [Ex. 14:17](#); [Isa. 66:4](#); [Rom. 9:22](#); [II Thess. 2:11](#);

### 創 Gen. 45:5

現在，不要因為把我賣到這裡自憂自恨。這是 神差我在你們以先來，為要保全生命。

And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you.

### 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.

### 出 Ex. 14:17

或者我使刀劍臨到那地，說：刀劍哪，要經過那地，以致我將人與牲畜從其中剪除；

I will harden the hearts of the Egyptians so that they will go in after them. And I will gain glory through Pharaoh and all his army, through his chariots and his horsemen.

**賽 Isa. 66:4**

我也必揀選迷惑他們的事，使他們所懼怕的臨到他們；因為我呼喚，無人答應；我說話，他們不聽從；反倒行我眼中看為惡的，揀選我所不喜悅的。

so I also will choose harsh treatment for them and will bring upon them what they dread. For when I called, no one answered, when I spoke, no one listened. They did evil in my sight and chose what displeases me."

**羅 Rom. 9:22**

倘若神要顯明他的忿怒，彰顯他的權能，就多多忍耐寬容那可怒預備遭毀滅的器皿，

What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath--prepared for destruction?

**帖後 II Thess. 2:2**

我勸你們：無論有靈、有言語、有冒我名的書信，說主的日子現在（或作：就）到了，不要輕易動心，也不要驚慌。

not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the LORD has already come.

(b) that God often restrains the sinful works of the sinner, [Gen. 3:6](#); [Job 1:12](#); [2:6](#); [Ps. 76:10](#); [Isa. 10:15](#); [Acts 7:51](#);

**創 Gen. 3:6**

於是女人見那棵樹的果子好作食物，也悅人的眼目，且是可喜愛的，能使人有智慧，就摘下果子來吃了，又給他丈夫，他丈夫也吃了。

When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.

**伯 Job 1:12**

耶和華對撒但說：「凡他所有的都在你手中；只是不可伸手加害於他。」於是撒但從耶和華面前退去。

The LORD said to Satan, "Very well, then, everything he has is in your hands, but on the man himself do not lay a finger." Then Satan went out from the presence of the LORD.

**伯 Job 2:6**

耶和華對撒但說：他在你手中，只要存留他的性命。

The LORD said to Satan, "Very well, then, he is in your hands; but you must spare his life."

**詩 Ps. 76:10**

人的忿怒要成全你的榮美；人的餘怒，你要禁止。

Surely your wrath against men brings you praise, and the survivors of your wrath are restrained.

**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!

**徒 Acts 7:51**

你們這硬著頸項、心與耳未受割禮的人，常時抗拒聖靈！你們的祖宗怎樣，你們也怎樣。

"You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit!

and

(c) that God in behalf of His own purpose overrules evil for good, [Gen. 50:20](#); [Ps. 76:10](#); [Acts. 3:13](#).

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.

詩 Ps. 76:10

人的忿怒要成全你的榮美；人的餘怒，你要禁止。

Surely your wrath against men brings you praise, and the survivors of your wrath are restrained.

徒 Acts 3:13

亞伯拉罕、以撒、雅各的神，就是我們列祖的神，已經榮耀了他的僕人（或作：兒子）耶穌；你們卻把他交付彼拉多。彼拉多定意要釋放他，你們竟在彼拉多面前棄絕了他。

The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified his servant Jesus. You handed him over to be killed, and you disowned him before Pilate, though he had decided to let him go.

This does not mean, however, that they all agree in answering the question, whether there is a direct, immediate and physical energizing of the active power of the creature, disposing and predetermining it efficaciously to the specific act, and also enabling it to do that act. Dabney, for instance, while admitting such a physical concurrence in the lower creation, denies it with respect to free agents. The great majority, however, maintain it also in the case of free moral beings. Even Dabney agrees that God's control over all of the acts of His creatures is certain, sovereign, and efficacious; and therefore must, along with the others, face the question as to the responsibility of God for sin. He gives his conclusion in the following words: "This, then, is my picture of the providential evolution of God's purpose as to sinful acts; so to arrange and group events and objects around free agents by his manifold wisdom and power, as to place each soul, at every step, in the presence of those circumstances, which, He knows, will be a sufficient objective inducement to it to do, of its own native, free activity, just the thing called for by God's plan. Thus the act is man's alone, though its occurrence is efficaciously secured by God. And the sin is man's only. God's concern in it is holy, first, because all His personal agency in arranging to secure its occurrence was holy; and second, His ends or purposes are holy. God does not will the sin of the act, for the sake of its sinfulness; but only wills the result to which the act is a means, and that result is always worthy of His holiness." The vast majority of Reformed theologians, however, maintain the concursus in question, and seek the solution of the difficulty by distinguishing between the *materia* and the *forma* of the sinful act, and by ascribing the latter exclusively to man. The divine concursus energizes man and determines him efficaciously to the specific act, but it is man who gives the act its formal quality, and who is therefore responsible for its sinful character. Neither one of these solutions can be said to give entire satisfaction, so that the problem of God's relation to sin remains a mystery.

## D. 上帝的掌管 GOVERNMENT

### 1. 上帝掌管的本質。 Nature of the Divine Government.

The divine government may be defined as *that continued activity of God whereby He rules all things teleologically so as to secure the accomplishment of the divine purpose*. This government is not simply a part of divine providence but, just as preservation and concurrence, the whole of it, but now considered from the point of view of the end to which God is guiding all things in creation, namely, to the glory of His name.

a. 上帝，身為宇宙的君王，的掌管。 *It is the government of God as King of the universe.*

In the present day many regard the idea of God as King to be an antiquated Old Testament notion, and would substitute for it the New Testament idea of God as Father. The idea of divine sovereignty must make place for that of divine love. This is thought to be in harmony with the progressive idea of God in Scripture. But it is a mistake to think that divine revelation, as it rises to ever higher levels, intends to wean us gradually from the idea of God as King, and to substitute for it the idea of God as Father. This is already contradicted by the prominence of the idea of the Kingdom of God in the teachings of Jesus. And if it be said that this involves merely the idea of a special and limited kingship of God, it may be replied that the idea of the Fatherhood of God in the Gospels is subject to the same restrictions and limitations. Jesus does not teach a universal Fatherhood of God. Moreover, the New Testament also teaches the universal kingship of God in such passages as [Matt. 11:25](#); [Acts 17:24](#); [I Tim. 1:17](#); [6:15](#); [Rev. 1:6](#); [19:6](#). He is both King and Father, and is the source of all authority in heaven and on earth, the King of kings and the Lord of lords.

太 Matt. 11:25

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。

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.

徒 Acts 17:24

創造宇宙和其中萬物的神，既是天地的主，就不住人手所造的殿，

"The God who made the world and everything in it is the LORD of heaven and earth and does not live in temples built by hands.

提前 I Tim. 1:17

但願尊貴、榮耀歸與那不能朽壞、不能看見、永世的君王、獨一的神，直到永永遠遠。阿們！

Now to the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.

提前 I Tim. 6:15

到了日期，那可稱頌、獨有權能的萬王之王、萬主之主，

which God will bring about in his own time--God, the blessed and only Ruler, the King of kings and LORD of LORDs,

啓 Rev. 1:6

又使我們成為國民，作他父神的祭司。但願榮耀、權能歸給他，直到永永遠遠。阿們！  
and has made us to be a kingdom and priests to serve his God and Father--to him be glory and power for ever and ever! Amen.

啓 Rev.19:6

我聽見好像群眾的聲音，眾水的聲音，大雷的聲音，說：哈利路亞！因為主—我們的神、全能者作王了。

Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: "Hallelujah! For our LORD God Almighty reigns.

b. 上帝的掌管，乃適合祂所掌管的被造物的本質。

*It is a government adapted to the nature of the creatures which He governs.*

In the physical world He has established the laws of nature, and it is by means of these laws that He administers the government of the physical universe. In the mental world He administers His government mediately through the properties and laws of mind, and immediately, by the direct operation of the Holy Spirit. In the government and control of moral agents He makes use of all kinds of moral influences, such as circumstances, motives, instruction, persuasion, and example, but also works directly by the personal operation of the Holy Spirit on the intellect, the will, and the heart.

## 2. 上帝掌管的範圍。The Extent of This Government.

Scripture explicitly declares this divine government to be universal, [Ps. 22:28,29](#); [103:17-19](#); [Dan. 4:34,35](#); [1 Tim. 6:15](#). It is really the execution of His eternal purpose, embracing all His works from the beginning, all that was or is or ever shall be. But while it is general, it also descends to particulars. The most insignificant things, [Matt. 10:29-31](#), that which is seemingly accidental, [Prov. 16:33](#), the good deeds of men, [Phil. 2:13](#), as well as their evil deeds, [Acts 14:16](#), — they are all under divine control. God is King of Israel, [Isa. 33:22](#), but He also rules among the nations, [Ps. 47:9](#). Nothing can be withdrawn from His government.

詩 Ps. 22:28, 29

因為國權是耶和華的；他是管理萬國的。

地上一切豐肥的人必吃喝而敬拜；凡下到塵土中—不能存活自己性命的人—都要在他面前下拜。

28 for dominion belongs to the LORD and he rules over the nations. 29 All the rich of the earth will feast and worship; all who go down to the dust will kneel before him-- those who cannot keep themselves alive.

詩 Ps. 103:17-19

但耶和華的慈愛歸於敬畏他的人，從亙古到永遠；他的公義也歸於子子孫孫就是那些遵守他的約、記念他的訓詞而遵行的人。

耶和華在天上立定寶座；他的權柄（原文是國）統管萬有。

17 But from everlasting to everlasting the LORD's love is with those who fear him, and his righteousness with their children's children-- 18 with those who keep his covenant and remember to obey his precepts. 19 The LORD has established his throne in heaven, and his kingdom rules over all.

#### 但 Dan. 4:34, 35

日子滿足，我一尼布甲尼撒舉目望天，我的聰明復歸於我，我便稱頌至高者，讚美尊敬活到永遠的神。他的權柄是永有的；他的國存到萬代。

世上所有的居民都算為虛無；在天上的萬軍和世上的居民中，他都憑自己的意旨行事。無人能攔住他手，或問他說，你做甚麼呢？

34 At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation. 35 All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: "What have you done?"

#### 提前 I Tim. 6:15

到了日期，那可稱頌、獨有權能的萬王之王、萬主之主，which God will bring about in his own time--God, the blessed and only Ruler, the King of kings and LORD of LORDs,

#### 太 Matt. 10:29-31

兩個麻雀不是賣一分銀子麼？若是你們的父不許，一個也不能掉在地上；就是你們的頭髮也都被數過了。

所以，不要懼怕，你們比許多麻雀還貴重！

29 Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father. 30 And even the very hairs of your head are all numbered. 31 So don't be afraid; you are worth more than many sparrows.

#### 箴 Prov. 16:33

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.

#### 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.

#### 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.

#### 賽 Isa. 33:22

為，耶和華是審判我們的；耶和華是給我們設律法的；耶和華是我們的王；他必拯救我們。

For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; it is he who will save us.

#### 詩 Ps. 47:9

列邦的君王聚集要作亞伯拉罕之神的民。因為世界的盾牌是屬神的；他為至高！

The nobles of the nations assemble as the people of the God of Abraham, for the kings of the earth belong to God; he is greatly exalted.

## E. 特殊的護理，或神蹟 EXTRAORDINARY PROVIDENCES OR MIRACLES

### 1. 神蹟的本質。 The Nature of Miracles.

A distinction is usually made between *providentia ordinaria* and *providentia extraordinaria*. In the former God works through second causes in strict accordance with the laws of nature, though He may vary the results by different combinations. But in the latter He works immediately or without the mediation of second causes in their ordinary operation. Says McPherson: "A miracle is something done without recourse to the ordinary means of production, a result called forth directly by the first cause without the mediation, at least in the usual way, of second causes." The distinctive thing in the miraculous deed is that it results from the exercise of the supernatural power of God. And this means, of course, that it is not brought about by secondary causes that operate according to the laws of nature. If it were, it would not be *supernatural* (above nature), that is, it would not be a miracle. If God in the performance of a miracle did sometimes utilize forces that were present in nature, He used them in a way that was out of the ordinary, to produce unexpected results, and it was exactly this that constituted the miracle. Every miracle is above the established order of nature, but we may distinguish different kinds, though not degrees, of miracles. There are miracles which are altogether above nature, so that they are in no way connected with any means. But there are also miracles which are *contra media*, in which means are employed, but in such a way that something results which is quite different from the usual result of those means.

### 2. 神蹟的可能性。 The Possibility of Miracles.

Miracles are objected to especially on the ground that they imply a violation of the laws of nature. Some seek to escape the difficulty by assuming with Augustine that they are merely exceptions to nature *as we know* it, implying that, if we had a fuller knowledge of nature, we would be able to account for them in a perfectly natural way. But this is an untenable position, since it assumes two orders of nature, which are contrary to each other. According to the one the oil in the cruse would decrease, but according to the other it did not diminish; according to the one the loaves would gradually be consumed, but according to the other they multiplied. It must further suppose that the one system is superior to the other, for if it were not, there would merely be a collision and nothing would result; but if it were, it would seem that the inferior order would gradually be overcome and disappear. Moreover, it robs the miracle of its exceptional character, while yet miracles stand out as exceptional events on the pages of Scripture.

There is undoubtedly a certain uniformity in nature; there are laws controlling the operation of second causes in the physical world. But let us remember that these merely represent God's *usual* method of working in nature. It is His good pleasure to work in an orderly way and through secondary

causes. But this does not mean that He cannot depart from the established order, and cannot produce an extraordinary effect, which does not result from natural causes, by a single volition, if He deems it desirable for the end in view. When God works miracles, He produces extraordinary effects in a supernatural way. This means that miracles are *above* nature. Shall we also say that they are contrary to nature? Older Reformed theologians did not hesitate to speak of them as a breach or a violation of the laws of nature. Sometimes they said that in the case of a miracle the order of nature was temporarily suspended. Dr. Bruin maintains that this view is correct in his *Het Christelijk Geloof en de Beoefening der Natuur-wetenschap*, and takes exception to the views of Woltjer, Dennert, and Bavinck. But the correctness of that older terminology may well be doubted. When a miracle is performed the laws of nature are not violated, but superseded at a particular point by a higher manifestation of the will of God. The forces of nature are not annihilated or suspended, but are only counteracted at a particular point by a force superior to the powers of nature.

### 3. 《聖經》中神蹟的目的。 **The Purpose of the Miracles of Scripture.**

It may be assumed that the miracles of Scripture were not performed arbitrarily, but with a definite purpose. They are not mere wonders, exhibitions of power, destined to excite amazement, but have revelational significance. The entrance of sin into the world makes the supernatural intervention of God in the course of events necessary for the destruction of sin and for the renewal of creation. It was by a miracle that God gave us both His special verbal revelation in Scripture, and His supreme factual revelation in Jesus Christ. The miracles are connected with the economy of redemption, a redemption which they often prefigure and symbolize. They do not aim at a violation, but rather at a restoration of God's creative work. Hence we find cycles of miracles connected with special periods in the history of redemption, and especially during the time of Christ's public ministry and of the founding of the Church. These miracles did not yet result in the restoration of the physical universe. But at the end of time another series of miracles will follow, which will result in the renewal of nature to the glory of God, the final establishment of the Kingdom of God in a new heaven and on a new earth.

#### QUESTIONS FOR FURTHER STUDY

1. Is the doctrine of divine providence an *articulus purus* or an *articulus mixtus*?
2. Who was the first one of the Church Fathers to develop this doctrine?
3. How do Luther and Calvin differ in their conception of divine providence?
4. What accounts for the fact that the Arminians accept the Socinian position on this point?
5. How must we judge of the assertion of some Reformed theologians that God is the only true cause in the world?
6. What are second causes, and why is it important to maintain that they are real causes?
7. Does the doctrine of divine concursus conflict with the free agency of man?
8. What was Augustine's conception of miracles?
9. Why is it important to maintain the miraculous?

10. Do miracles admit of a natural explanation?
11. Do they imply a suspension of the laws of nature?
12. What is the special significance of the miracles of the Bible?
13. Can miracles happen even now?
14. Do they still happen?
15. What about the miracles of the Roman Catholic Church?

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