

第二部分：人与上帝道德关系：人论  
PART II: THE DOCTRINE OF MAN IN RELATION TO GOD

人原本的状态  
Man in His Original State

第一章 人的来源  
CHAPTER I THE ORIGIN OF MAN

A. 人论在系统神学里的地位  
The Doctrine of Man in Dogmatics.

从上帝论进入人论：人论是指什么  
TRANSITION FROM DOCTRINE OF GOD TO DOCTRINE OF MAN  
WHAT IS DOCTRINE OF MAN

The transition from Theology to Anthropology, that is, from the study of God to the study of man, is a natural one. Man is not only the crown of creation, but also the object of God's special care. And God's revelation in Scripture is a revelation that is not only given to man, but also a revelation in which man is vitally concerned. It is not a revelation of God in the abstract, but a revelation of God in relation to His creatures, and particularly in relation to man. It is a record of God's dealings with the human race, and especially a revelation of the redemption which God has prepared for, and for which He seeks to prepare, man. This accounts for the fact that man occupies a place of central importance in Scripture, and that the knowledge of man in relation to God is essential to its proper understanding. The doctrine of man must follow immediately after the doctrine of God, since the knowledge of it is presupposed in all the following loci of Dogmatics. We should not confuse the present subject of study with general Anthropology or the science of mankind, which includes all those sciences which have men as the object of study. These sciences concern themselves with the origin and history of mankind, with the physiological structure and the psychical characteristics of man in general and of the various races of mankind in particular, with their ethnological, linguistic, cultural and religious development, and so on. Theological Anthropology is concerned only with what the Bible says respecting man and the relation in which he stands and should stand to God. It recognizes Scripture only as its' source, and reads the teachings of human experience in the light of God's Word.

## B. 《圣经》关于人的来源的记载 Scriptural Account of Origin of Man.

《圣经》两次记载了人的被造：《创世记》第一章，第二章  
两个来源？两个不同的故事？ Laidlaw: 不是的

BIBLE GIVES US TWOFOLD ACCOUNT OF CREATION OF MAN:

GENESIS 1, AND GENESIS 2

ARE THERE TWO SOURCES? ARE THESE TWO NARRATIVES? LAIDLAW: NO

Scripture offers us a twofold account of the creation of man, the one in Gen. 1:26, 27, and the other in Gen. 2:7, 21-23. Higher criticism is of the opinion that the writer of Genesis pieced together two creation narratives, the first found in Gen. 1:1-2:3, and the second in Gen. 2:4-25; and that these two are independent and contradictory. Laidlaw in his work on *The Bible Doctrine of Man* is willing to admit that the author of Genesis made use of two sources, but refuses to find here two different accounts of creation. He very properly denies that in the second chapter we have "a different account of creation, for the plain reason that it takes no account of the creation at large."

《创世记》2:4 来源(generations): 指某某人的家谱

《创世记》第二章: 人在上帝所创造的世界中的地位; 人的历史的起源

GENESIS 2:4 "THESE ARE THE GENERATIONS" POINT TO

SOMETHING'S FAMILY HISTORY

GENESIS 2: HOW WAS MAN SITUATED IN GOD'S CREATION;

HOW MAN BEGAN HIS HISTORY

In fact, the introductory words of the narrative beginning with Gen. 2:4, "These are the generations of the heavens and of the earth, when they were created," seen in the light of the repeated use of the words "these are the generations" in the book of Genesis, point to the fact that we have something quite different here. The expression invariably points, not to the origin or beginning of those named, but to their family history. The first narrative contains the account of the creation of all things in the order in which it occurred, while the second groups things in their relation to man, without implying anything respecting the chronological order of man's appearance in the creative work of God, and clearly indicates that everything preceding it served to prepare a fit habitation for man as the king of creation. It shows us how man was situated in God's creation, surrounded by the vegetable and animal world, and how he began his history.

There are certain particulars in which the creation of man stands out in distinction from that of other living beings:

### 1. 上帝创造人之前，先有祂自己的计划

Man's Creation was Preceded by a Solemn Divine Counsel.

Before the inspired writer records the creation of man, he leads us back, as it were, into the council of God, acquainting us with the divine decree in the words, "Let us make man in our image, after our likeness," Gen. 1:26. The Church has generally interpreted the plural "us" on the basis of the trinitarian existence of God. Some scholars, however, regard it as a plural of majesty; others, as a plural of communication, in which God includes the angels with Himself; and still others, as a plural of self-exhortation. Of these three suggestions the

first is very unlikely, since the plural of majesty originated at a much later date; the second is impossible, because it would imply that the angels were co-creators with God, and that man is also created in the image of the angels, which is an unscriptural idea; and the third is an entirely gratuitous assumption, for which no reason can be assigned. Why should such a self-exhortation be in the plural, except for the reason that there is a plurality in God.

Gen. 1:26

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

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

## 2. 上帝创造人，是直接创造的作为

The Creation of Man was in the Strictest Sense of the Word an Immediate Act of God.

Some of the expressions used in the narrative preceding that of the creation of man indicate mediate creation in some sense of the word. Notice the following expressions: "And God said, Let the earth put forth grass, herbs, yielding seed, and fruit trees bearing fruit after their kind" — "Let the waters swarm with swarms of living creatures" . . . and, "Let the earth bring forth living creatures after their kind"; and compare these with the simple statement, "And God created man." Whatever indication of mediacy in the work of creation is contained in the former expressions, is entirely wanting in the latter. Evidently the work of God in the creation of man was not mediated in any sense of the word. He did make use of preexistent material in forming the body of man, but even this was excluded in the creation of the soul.

## 3. 人与动物不同，人是按照上帝的形象被造的

In Distinction from the Lower Creatures, Man was Created after a Divine Type.

With respect to fishes, birds, and beasts we read that God created them after their kind, that is, on a typical form of their own. Man, however, was not so created and much less after the type of an inferior creature. With respect to him God said, "Let us make man in our image, after our likeness." We shall see what this implies, when we discuss the original condition of man, and merely call attention to it here, in order to bring out the fact that in the narrative of creation the creation of man stands out as something distinctive.

## 4. 人的人性有两个要素：灵魂，身体

The Two Different Elements of Human Nature are Clearly Distinguished.

In Gen. 2:7 a clear distinction is made between the origin of the body and that of the soul. The body was formed out of the dust of the ground; in the production of it God made use of pre-existing material. In the creation of the soul, however, there was no fashioning of pre-existing materials, but the production of a new substance. The soul of man was a new production of God in the strict sense of the word. Jehovah "breathed into his (man's) nostrils the breath of life; and man became a living soul." In these simple words the twofold nature

of man is clearly asserted, and their teaching is corroborated by other passages of Scripture, such as Eccl. 12:7; Matt. 10:28; Luke 8:55; II Cor. 5:1-8; Phil. 1:22-24; Heb. 12:9. The two elements are the body and the breath or spirit of life breathed into it by God, and by the combination of the two man became "a living soul," which means in this connection simply "a living being."

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.

Eccl. 12:7

塵土仍歸於地，靈仍歸於賜靈的 神。

and the dust returns to the ground it came from, and the spirit returns to God who gave it.

Matt. 10:28

那殺身體，不能殺靈魂的，不要怕他們；惟有能把身體和靈魂都滅在地獄裡的，正要怕他。

Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.

Luke 8:55

他的靈魂便回來，他就立刻起來了。耶穌吩咐給他東西吃。

Her spirit returned, and at once she stood up. Then Jesus told them to give her something to eat.

II Cor. 5:1-8

我們原知道，我們這地上的帳棚若拆毀了，必得神所造，不是人手所造，在天上永存的房屋。

我們在這帳棚裡歎息，深想得那從天上來的房屋，好像穿上衣服；

倘若穿上，被遇見的時候就不至於赤身了。

我們在這帳棚裡歎息勞苦，並非願意脫下這個，乃是願意穿上那個，好叫這必死的被生命吞滅了。

為此，培植我們的就是神，他又賜給我們聖靈作憑據（原文是質）。

所以，我們時常坦然無懼，並且曉得我們住在身內，便與主相離。

因我們行事為人是憑著信心，不是憑著眼見。

我們坦然無懼，是更願意離開身體與主同住。

1 Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands.

2 Meanwhile we groan, longing to be clothed with our heavenly dwelling,

3 because when we are clothed, we will not be found naked.

4 For while we are in this tent, we groan and are burdened, because we do not wish to be unclothed but to be clothed with our heavenly dwelling, so that what is mortal may be swallowed up by life.

5 Now it is God who has made us for this very purpose and has given us the Spirit as a deposit, guaranteeing what is to come.

6 Therefore we are always confident and know that as long as we are at home in the body we are away from the Lord.

7 We live by faith, not by sight. 8 We are confident, I say, and would prefer to be away from the body and at home with the Lord.

Phil. 1:22-24

但我在肉身活著，若成就我工夫的果子，我就不知道該挑選甚麼。

我正在兩難之間，情願離世與基督同在，因為這是好得無比的。

然而，我在肉身活著，為你們更是要緊的。

22 If I am to go on living in the body, this will mean fruitful labor for me. Yet what shall I choose? I do not know!

23 I am torn between the two: I desire to depart and be with Christ, which is better by far;

24 but it is more necessary for you that I remain in the body.

Heb. 12:9

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

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

#### 5. 人被放在一个尊贵的地位

Man is at Once Placed in an Exalted Position.

Man is represented as standing at the apex of all the created orders. He is crowned as king of the lower creation, and is given dominion over all the inferior creatures. As such it was his duty and privilege to make all nature and all the created beings that were placed under his rule, subservient to his will and purpose, in order that he and his whole glorious dominion might magnify the almighty Creator and Lord of the universe, Gen. 1:28; Ps. 8:4-9.

Gen. 1:28

神就賜福給他們，又對他們說：要生養眾多，遍滿地面，治理這地，也要管理海裡的魚、空中的鳥，和地上各樣行動的活物。

God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

Ps. 8:4-9

說：人算甚麼，你竟顧念他？世人算甚麼，你竟眷顧他？

你叫他比天使（或譯：神）微小一點，並賜他榮耀尊貴為冠冕。

你派他管理你手所造的，使萬物，就是一切的牛羊、田野的獸、空中的鳥、海裡的魚，凡經行海道的，都服在他的腳下。

4 what is man that you are mindful of him, the son of man that you care for him?

5 You made him a little lower than the heavenly beings and crowned him with glory and honor.

6 You made him ruler over the works of your hands; you put everything under his feet:

7 all flocks and herds, and the beasts of the field,

8 the birds of the air, and the fish of the sea, all that swim the paths of the seas.

9 O LORD, our Lord, how majestic is your name in all the earth!

## C. 进化论

### The Evolutionary Theory of the Origin of Man.

Among the various theories that have been broached to explain the origin of man, the theory of evolution at present holds the field, and therefore deserves brief consideration.

#### 1. 简述进化论

##### Statement of the Theory.

The theory of evolution is not always stated in the same form. It is sometimes represented as if man is a direct descendant of one of the species of anthropoid apes now in existence, and then again, as if man and the higher apes have a common ancestry. But whatever difference of opinion there may be on this point, it is certain that, according to thorough-going naturalistic evolution, man descended from the lower animals, body and soul, by a perfectly natural process, controlled entirely by inherent forces. One of the leading principles of the theory is that of strict continuity between the animal world and man. It cannot allow for discontinuity anywhere along the line, for every break is fatal to the theory. Nothing that is absolutely new and unpredictable can appear in the process. What is now found in man must have been potentially present in the original germ out of which all things developed. And the whole process must be controlled from start to finish by inherent forces. Theistic evolution, which seems more acceptable to many theologians, simply regards evolution as God's method of working. It is sometimes represented in a form in which God is merely called in to bridge the gaps between the inorganic and the organic, and between the irrational and the rational, creation. But to the extent to which a special operation of God is assumed, gaps are admitted which evolution cannot bridge, and something new is called into being, the theory naturally ceases to be a pure theory of evolution. It is sometimes held that only the body of man is derived by a process of evolution from the lower animals, and that God endowed this body with a rational soul. This view meets with considerable favor in Roman Catholic circles.

#### 2. 反对进化论的理由

##### Objections to the Theory.

Several objections can be raised against the theory of the evolutionary descent of man from the lower animals.

##### a. 违背《圣经》明文的教导

##### CONTRARY TO BIBLE'S EXPLICIT TEACHING

From the point of view of the theologian, the greatest objection to this theory is, of course, that it is contrary to the explicit teachings of the Word of God. The Bible could hardly teach more clearly than it does that man is the product of a direct and special creative act of God, rather than of a process of development out of the simian stock of animals. It asserts that God formed man out of the dust of the ground, Gen. 2:7. Some theologians, in their eagerness to harmonize the teachings of Scripture with the theory of evolution, suggest that this may be interpreted to mean that God formed the body of man out of the body of the animals, which is after all but dust. But this is entirely unwarranted, since no reason can be assigned why the general expression "of the dust of the ground" should be used after the writer had already described the creation of the animals and might therefore have made the

statement far more specific. Moreover, this interpretation is also excluded by the statement in Gen. 3:19, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." This certainly does not mean that man shall return to his former animal state. Beast and man alike return again to the dust. Eccl. 3:19, 20. Finally, we are told explicitly in I Cor. 15:39 that "All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts." As to the spirit of man the Bible teaches explicitly that it came directly from God, Gen. 2:7, and therefore cannot be regarded as a natural development of some previously existing substance. In perfect harmony with this Elihu says, "The Spirit of God hath made me, and the breath of the Almighty giveth me life," Job 33:4. Furthermore, Scripture also teaches that man was at once separated from the lower creation by an enormous chasm. He at once stood on a high intellectual, moral, and religious level, as created in the image of God and was given dominion over the lower creation. Gen. 1:26,27,31; 2:19,20; Ps. 8:5-8. By his fall in sin, however, he fell from his high estate and became subject to a process of degeneration which sometimes results in bestiality. This is quite the opposite of what the evolutionary hypothesis teaches us. According to it man stood on the lowest level at the beginning of his career, but slightly removed from the brute, and has been rising to higher levels ever since.

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.

Gen. 3:19

你必汗流滿面才得糊口，直到你歸了土，因為你是從土而出的。你本是塵土，仍要歸於塵土。

By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return."

Eccl. 3:19,20

因為世人遭遇的，獸也遭遇，所遭遇的都是一樣：這個怎樣死，那個也怎樣死，氣息都是一樣。人不能強於獸，都是虛空。

都歸一處，都是出於塵土，也都歸於塵土。

Man's fate is like that of the animals; the same fate awaits them both: As one dies, so dies the other. All have the same breath; man has no advantage over the animal. Everything is meaningless. All go to the same place; all come from dust, and to dust all return.

I Cor. 15:39

肉體各有不同：人是一樣，獸又是一樣，鳥又是一樣，魚又是一樣。

All flesh is not the same: Men have one kind of flesh, animals have another, birds another and fish another.

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.

Gen. 1:26, 27, 31

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。

神就照著自己的形像造人，乃是照著他的形像造男造女。

神看著一切所造的都甚好。有晚上，有早晨，是第六日。

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."

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

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

Gen. 2:19, 20

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。

那人便給一切牲畜和空中飛鳥、野地走獸都起了名；只是那人沒有遇見配偶幫助他。

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.

20 So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found.

Ps. 8:5-8

你叫他比天使（或譯：神）微小一點，並賜他榮耀尊貴為冠冕。

你派他管理你手所造的，使萬物，就是一切的牛羊、田野的獸、空中的鳥、海裡的魚，凡經行海道的，都服在他的腳下。

5 You made him a little lower than the heavenly beings and crowned him with glory and honor.

6 You made him ruler over the works of your hands; you put everything under his feet:

7 all flocks and herds, and the beasts of the field,

8 the birds of the air, and the fish of the sea, all that swim the paths of the seas.

#### b. 没有足够的事实根据

##### NO ADEQUATE BASIS IN FACTS

The second great objection is that the theory has no adequate basis in well established facts. It should be borne in mind that, as was pointed out before, the evolutionary theory in general, though often represented as an established doctrine, is up to the present time nothing but an unproved working hypothesis, and a hypothesis that has not yet given any great promise of success in demonstrating what it set out to prove. Many of the most prominent evolutionists frankly admit the hypothetical character of their theory. They still avow themselves to be firm believers in the doctrine of descent, but do not hesitate to say that they cannot speak with any assurance of its method of operation. When Darwin published his works, it was thought that the key to the process was found at last, but in course of time it was found that the key did not fit the lock. Darwin truly said that his theory depended entirely on the possibility of transmitting acquired characteristics, and it soon became one of the cornerstones of Weismann's biological theory that acquired characteristics are not inherited. His opinion received abundant confirmation by the later study of genetics. On the basis of the assumed transmission of acquired characteristics, Darwin spoke with great assurance of the transmutation of species and envisaged a continuous line of development from the primordial cell to man; but the experiments of De Vries, Mendel, and others tended to discredit his view. The gradual and imperceptible



changes of Darwin made place for the sudden and unexpected mutations of De Vries. While Darwin assumed endless variation in several directions, Mendel pointed out that the variations or mutations never take the organism outside of the species and are subject to a definite law. And modern cytology in its study of the cell, with its genes and chromosomes as the carriers of the inherited characters, confirmed this idea. The so-called new species of the evolutionists were proved to be no true species at all, but only varietal species, that is varieties of the same species. Nordenskiöld in his *History of Biology* quotes the following sentence from a popular account of the results of heredity research, as reflecting the true state of affairs: "For the very reason of the great number of facts that modern heredity research has brought to light, chaos prevails at present in regard to the views on the formation of species," p. 613. Prominent evolutionists now frankly admit that the origin of species is a complete mystery to them. And as long as that is so, there is not much chance of their explaining the origin of man.

Darwin in his attempt to prove the descent of man from a species of anthropoid apes relied on (1) the argument from the structural similarity between man and the higher animals;

(2) the embryological argument; and

(3) the argument from rudimentary organs.

To these three were added later on,

(4) the argument derived from blood tests; and

(5) the palaeontological argument.

But none of these arguments furnish the desired proof. The argument from structural likeness unwarrantably assumes that the similarity can be explained in only one way. Yet it can very well be accounted for by the assumption that God in creating the animal world made certain typical forms basic throughout, so as to have unity in variety, just as a great musician builds up his mighty composition on a single theme, which is repeated time and again, and at each repetition introduces new variations. The principle of preformation gives an adequate explanation of the similarities under consideration. The embryological similarity, such as it is, can be explained on the same principle. Moreover recent biological studies would seem to indicate that no structural similarity but only a genetic relationship can prove affinity or descent. As far as the rudimentary organs are concerned, more than one scientist has expressed doubt as to their vestigial character. Instead of being the useless remains of animal organs, it may very well be that they serve a definite purpose in the human organism. The blood tests in their original form, while pointing to a certain likeness between the blood of animals and man, do not prove genetic relationship, since in these tests only part of the blood, the sterile serum which contains no living matter, was used, while it is an established fact that the solid portion of the blood, containing the red and white cells, is the carrier of hereditary factors. Later tests, in which the spectroscope was called into use and the entire blood was examined, proved conclusively that there is an essential difference between the blood of animals and that of man. The palaeontological argument is equally inconclusive. If man really descended from the anthropoid apes, it might be expected that the intermediate forms would be in existence somewhere. But Darwin was not able to find this missing link any more than the thousands of missing links between the various species of animals. We are told that the early progenitors of man have long since died out. This being so, it was still possible that they might be found among the fossil remains. And today scientists actually claim that they have found some bones of very ancient men. They have reconstructed these men for us, and we can now enjoy looking at the imaginary photos of the reconstructed Java man (*Pithecanthropus erectus*), the Heidelberg man (*Homo Heidelbergensis*), the Neanderthal man (*Homo Neanderthalensis*), the Cro-Magnon, the Piltdown man, and others.

These reconstructions seem to be taken seriously by some, but really have very little value. Since only a few bones were found of each, and even these were scattered in some cases, so that it is not certain that they belong to the same body, they merely testify to the ingenuity of the scientists who reconstructed them. In some cases the specialists are by no means agreed as to whether the bones in question belonged to a man or to an animal. Dr. Wood, professor of anatomy in the University of London, says in a booklet on the Ancestry of Man: "I find no occupation less worthy of the science of Anthropology than the not unfashionable business of modelling, painting, or drawing these nightmare pictures of the imagination, and lending them in the process, an utterly false value of apparent reality." Fleming, one of the most prominent present day scientists, says: "The upshot of it all is that we cannot arrange all the known fossil remains of supposed 'man' in a lineal series gradually advancing in type or form from that of any anthropoid ape, or other mammal, up to the modern and now existing types of true man. Any supposition or statement that it can be done, and is true, is certainly incorrect. It is certainly misleading and unspeakably pernicious to put forward in popular magazines or other publications read by children pictures of gorillas or chimpanzees labelled 'Man's cousin' or 'Man's nearest relative,' or to publish perfectly imaginary and grotesque pictures of a supposed 'Java man' with brutish face as an ancestor of modern man, as is occasionally done. Those who do such things are guilty of ignorance or deliberate misrepresentation. Neither is it justifiable for preachers in the pulpit to tell their congregations that there is general agreement among scientific men as to the evolutionary origin of Man from an animal ancestor." But the body of man does not even present the greatest difficulties to the evolutionist. These arise from the consideration of the spiritual element in man, or what is usually called "the origin of mind." It is at this point that his helplessness becomes most painfully apparent. In spite of all his attempts, he has signally failed to give a plausible explanation of the origin of the human mind, or intelligence (progressiveness), language, conscience, and religion. This might be pointed out in detail, but we do not deem it necessary. There are many who, like Dennert and Batison, still profess to believe in the doctrine of descent, but disown the Darwinian method of evolution and regard it as a well-nigh complete failure. Yet they know of no other method which might take its place. This means that for them evolution has ceased to be a science, and has become once more a mere philosophical theory. Batison said: "We read his (Darwin's) scheme of evolution as we would those of Lucretius or of Lamarck. . . . We are just about where Boyle was in the seventeenth century." The testimony of Dr. D. H. Scott is very similar. In a presidential address before the British Association for the Advancement of Science he made the following statements: "All is again in the melting-pot. . . . Is evolution, then, not a scientifically established fact? No, it is not . . . It is an act of faith — because there is no alternative." Creation, of course, is not to be thought of. He further said that there is in natural science "a return to pre-Darwinian chaos." Dr. Fleischmann of Erlangen writes: "The Darwinian theory has not a single fact to support it . . . is purely the product of the imagination." Even stronger is the assertion of Dr. B. Kidd: "Darwinism is a compound of astonishing presumption and incomparable ignorance." Such scientists as Fleming, Dawson, Kelly, and Price do not hesitate to reject the theory of evolution and to accept the doctrine of creation. Respecting the origin of man, Sir William Dawson says: "I know nothing about the origin of man, except what I am told in the Scripture — that God created him. I do not know anything more than that, and I do not know of anyone who does." Fleming says: "All that science can say at present in the light of definitely ascertained and limited human knowledge is that it does not know, and has no certain proof how, where, and when man was originated. If any true knowledge of it is to come to us, it must come from some source other than present modern anthropology."

#### D. 人的来源和人类的合一性

##### The Origin of Man and the Unity of the Race.

###### 1. 《圣经》见证人类的合一性

###### Scripture Testimony to the Unity of the Race.

Scripture teaches that the whole human race descended from a single pair. This is the obvious sense of the opening chapters of Genesis. God created Adam and Eve as the beginning of the human species, and commanded them to be fruitful and multiply, and replenish the earth. Moreover, the subsequent narrative in Genesis clearly shows that the following generations down to the time of the flood stood in unbroken genetic relation with the first pair, so that the human race constitutes not only a specific unity, a unity in the sense that all men share the same human nature, but also a genetic or genealogical unity. This is also taught by Paul in Acts 17:26, "And God made of one every nation of man to dwell on all the face of the earth." The same truth is basic to the organic unity of the human race in the first transgression, and of the provision for the salvation of the race in Christ, Rom. 5:12, 19; I Cor. 15:21, 22. This unity of the race is not to be understood realistically, as it is represented by Shedd, who says: "Human nature is a specific or general substance created in and with the first individuals of a human species, which is not yet individualized, but which by ordinary generation is subdivided into parts, and those parts are formed into distinct and separate individuals of the species. The one specific substance, by propagation, is metamorphosed into millions of individual substances, or persons. An individual is a fractional part of human nature separated from the common mass, and constituted a particular person, having all the essential properties of human nature." The objections to this view will be stated in another connection.

Acts 17:26

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.

Rom. 5:12, 19

這就如罪是從一人入了世界，死又是從罪來的；於是死就臨到眾人，因為眾人都犯了罪。

因一人的悖逆，眾人成為罪人；照樣，因一人的順從，眾人也成為義了。

12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned—

19 For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

I Cor. 15:21, 22

死既是因一人而來，死人復活也是因一人而來。

在亞當裡眾人都死了；照樣，在基督裡眾人都都要復活。

21 For since death came through a man, the resurrection of the dead comes also through a man. 22 For as in Adam all die, so in Christ all will be made alive.

## 2. 科学见证人类的合一性

### The Testimony of Science to the Unity of the Race.

Science in various ways confirms the testimony of Scripture as to the unity of the human race. Scientific men have not always believed in this. The ancient Greeks had their theory of autochtonism, to the effect that men sprang from the earth by a sort of spontaneous generation, a theory that has no solid foundation whatever, since spontaneous generation has never been proved but rather discredited. Agassiz propounded the theory of the Coadamites, which assumes that there were different centers of creation. As early as 1655 Peyrerius developed the theory of the Preadamites, which proceeds on the assumption that there were men before Adam was created. This theory was revived by Winchell, who did not deny the unity of the race, but regarded Adam as the first ancestor of the Jews rather than as the head of the human race. And in recent years Fleming, without being dogmatic in the matter, says that there are reasons to assume that there were inferior races of man preceding the appearance of Adam on the scene about 5500 B.C. While inferior to the Adamites, they already had powers distinct from those of the animals. The later Adamic man was endowed with greater and nobler powers and probably destined to bring the whole of the other existing humanity into allegiance to the Creator. He failed to preserve his own allegiance to God, and therefore God provided for the coming of a descendant who was human and yet far more than man, in order that He might accomplish what the Adamic man failed to do. The view which Fleming has been led to hold is "that the unquestionably Caucasian branch is alone the derivation by normal generation from the Adamic race, namely, from the God-worshipping members of the Adamic race which survived the flood — Noah and his sons and daughters." But these theories, one and all, find no support in Scripture, and are contrary to Acts 17:26 and to all that the Bible teaches concerning the apostasy and deliverance of man. Moreover, science presents several arguments in favor of the unity of the human race, such as:

Acts 17:26

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.

#### a. 从历史论证。

The argument from history.

The traditions of the race of men point decisively to a common origin and ancestry in Central Asia. The history of the migrations of man tends to show that there has been a distribution from a single center.

#### b. 从语言论证

The argument from philology.

The study of the languages of mankind indicates a common origin. The Indo-Germanic languages are traced to a common primitive tongue, an old remnant of which still exists in the Sanskrit language. Moreover, there is evidence which goes to show that the old Egyptian is the connecting link between the Indo-European and the Semitic tongue.

## c. 从心理学论证。

The argument from psychology.

The soul is the most important part of the constitutional nature of man, and psychology clearly reveals the fact that the souls of all men, to whatever tribes or nations they may belong, are essentially the same. They have in common the same animal appetites, instincts, and passions, the same tendencies and capacities, and above all the same higher qualities, the mental and moral characteristics that belong exclusively to man.

## d. 从自然科学（生理学）论证

The argument from natural science or physiology.

It is now the common judgment of comparative physiologists that the human race constitutes but a single species. The differences that exist between the various families of mankind are regarded simply as varieties of this one species. Science does not positively assert that the human race descended from a single pair, but nevertheless demonstrates that this may have been the case and probably is.

## QUESTIONS FOR FURTHER STUDY

1. What can be said against the view that we have in Gen. 1 and 2 two different and more or less contradictory accounts of creation?
2. Does it seem reasonable to think that the world existed millions of years before man appeared on the scene?
3. Is the hypothesis of theistic evolution in harmony with the Scriptural account of the origin of man?
4. Is the notion that the body of man at least is derived from the animals tenable in the light of Scripture?
5. Has evolution established its case on this point?
6. What has it proved in connection with the far more difficult question of the derivation of the human soul?
7. What becomes of the doctrine of the fall in the theory of evolution?
8. What is the theological significance of the doctrine of the unity of the human race?

## LITERATURE:

Bavinck, Geref. Dogm. II pp. 543-565; Hodge, Syst. Theol. II, pp. 3-41; Litton, Introd. to Dogm. Theol., pp. 107-113; Miley, Syst. Theol. I, pp. 355-392; Alexander, Syst. of Bibl. Theol. I, pp. 156-167; Laidlaw, The Bible Doct. of Man, pp. 24-46; Darwin, Descent of Man; Drummond, The Ascent of Man; Fleming, The Origin of Mankind; O'Toole, The Case Against Evolution, Part II, Chaps. II and III. Cf. further the works on Evolution referred to at the end of the previous chapter.

## 第二章 人性的构造

### CHAPTER II. The Constitutional Nature of Man

The previous chapter is of a more or less introductory nature, and does not, strictly speaking, form an integral part of the systematic presentation of the doctrine of man in dogmatics. This explains why many treatises on systematic theology fail to devote a separate chapter to the origin of man. Yet it seemed desirable to insert it here, since it furnishes a fitting background for what follows. Under the present caption we shall consider the essential constituents of human nature, and the question of the origin of the soul in the individuals that constitute the race.

#### A. 构成人性的要素

##### The Constituent Elements of Human Nature.

##### 1. 历史上和当今不同的理论：二元论，三元论

The Different Views that were Current in History: Dichotomy and Trichotomy.

It is customary, especially in Christian circles, to conceive of man as consisting of two, and only two, distinct parts, namely, body and soul. This view is technically called dichotomy. Alongside of it, however, another made its appearance, to the effect that human nature consists of three parts, body, soul, and spirit. It is designated by the term trichotomy. The tripartite conception of man originated in Greek philosophy, which conceived of the relation of the body and the spirit of man to each other after the analogy of the mutual relation between the material universe and God. It was thought that, just as the latter could enter into communion with each other only by means of a third substance or an intermediate being, so the former could enter into mutual vital relationships only by means of a third or intermediate element, namely, the soul. The soul was regarded as, on the one hand, immaterial, and on the other, adapted to the body. In so far as it appropriated the nous or pneuma, it was regarded as immortal, but in so far as it was related to the body, as carnal and mortal. The most familiar but also the crudest form of trichotomy is that which takes the body for the material part of man's nature, the soul as the principle of animal life, and the spirit as the God-related rational and immortal element in man. The trichotomic conception of man found considerable favor with the Greek or Alexandrian Church Fathers of the early Christian centuries. It is found, though not always in exactly the same form, in Clement of Alexandria, Origen, and Gregory of Nyssa. But after Apollinaris employed it in a manner impinging on the perfect humanity of Jesus, it was gradually discredited. Some of the Greek Fathers still adhered to it, though Athanasius and Theodoret explicitly repudiated it. In the Latin Church the leading theologians distinctly favored the twofold division of human nature. It was especially the psychology of Augustine that gave prominence to this view. During the Middle Ages it had become a matter of common belief. The Reformation brought no change in this respect, though a few lesser lights defended the trichotomic theory. The Roman Catholic Church adhered to the verdict of Scholasticism, but in the circles of Protestantism other voices were heard. During the nineteenth century trichotomy was revived in some form or other by certain German and English theologians, as Roos, Olshausen, Beck, Delitzsch, Auberlen, Oehler, White, and Heard; but it did not meet with great favor in the theological world. The recent advocates of this theory do not agree as to the nature of the psuche, nor as to the relation in which it stands to the other elements in man's nature. Delitzsch conceives of it as an efflux of the pneuma, while Beck, Oehler, and Heard, regard it

as the point of union between the body and the spirit. Delitzsch is not altogether consistent and occasionally seems to waver, and Beck and Oehler admit that the Biblical representation of man is fundamentally dichotomic. Their defense of a Biblical trichotomy can hardly be said to imply the existence of three distinct elements in man. Besides these two theological views there were, especially in the last century and a half, also the philosophical views of absolute Materialism and of absolute Idealism, the former sacrificing the soul to the body, and the latter, the body to the soul.

## 2. 《圣经》关于人性的教导

The Teachings of Scripture as to the Constituent Elements of Human Nature.

The prevailing representation of the nature of man in Scripture is clearly dichotomic. On the one hand the Bible teaches us to view the nature of man as a unity, and not as a duality, consisting of two different elements, each of which move along parallel lines but do not really unite to form a single organism. The idea of a mere parallelism between the two elements of human nature, found in Greek philosophy and also in the works of some later philosophers, is entirely foreign to Scripture. While recognizing the complex nature of man, it never represents this as resulting in a twofold subject in man. Every act of man is seen as an act of the whole man. It is not the soul but man that sins; it is not the body but man that dies; and it is not merely the soul, but man, body and soul, that is redeemed in Christ. This unity already finds expression in the classical passage of the Old Testament — the first passage to indicate the complex nature of man — namely, Gen. 2:7: "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The whole passage deals with man: "God formed man . . . and man became a living soul." This work of God should not be interpreted as a mechanical process, as if He first formed a body of clay and then put a soul into it. When God formed the body, He formed it so that by the breath of His Spirit man at once became a living soul. Job 33:4; 32:8. The word "soul" in this passage does not have the meaning which we usually ascribe to it — a meaning rather foreign to the Old Testament — but denotes an animated being, and is a description of man as a whole. The very same Hebrew term, nephesh chayyah (living soul or being) is also applied to the animals in Gen. 1:21,24,30. So this passage, while indicating that there are two elements in man, yet stresses the organic unity of man. And this is recognized throughout the Bible.

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.

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.

Job 32:8

但在人裡面有靈；全能者的氣使人有聰明。

But it is the spirit in a man, the breath of the Almighty, that gives him understanding.

193

Gen. 1:21, 24, 30

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。

神說：地要生出活物來，各從其類；牲畜、昆蟲、地上的野獸，各從其類。事就這樣成了。

至於地上的走獸和空中的飛鳥，並各樣爬在地上有生命的物，我將青草賜給他們作食物。事就這樣成了。

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. 24 And God said, "Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind." And it was so. 30 And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground--everything that has the breath of life in it--I give every green plant for food." And it was so.

At the same time it also contains evidences of the dual composition of man's nature. We should be careful, however, not to expect the later distinction between the body as the material element, and the soul as the spiritual element, of human nature, in the Old Testament. This distinction came into use later on under the influence of Greek philosophy. The antithesis — soul and body — even in its New Testament sense, is not yet found in the Old Testament. In fact, the Hebrew has no word for the body as an organism. The Old Testament distinction of the two elements of human nature is of a different kind. Says Laidlaw in his work on *The Bible Doctrine of Man*: "The antithesis is clearly that of lower and higher, earthly and heavenly, animal and divine. It is not so much two elements, as two factors uniting in a single and harmonious result, — 'man became a living soul.'" It is quite evident that this is the distinction in Gen. 2:7. Cf. also Job 27:3; 32:8; 33:4; Eccl. 12:7. A variety of words is used in the Old Testament to denote the lower element in man or parts of it, such as "flesh," "dust," "bones," "bowels," "kidneys," and also the metaphorical expression "house of clay." Job 4:19. And there are also several words to denote the higher element, such as "spirit;" "soul," "heart," and "mind." As soon as we pass from the Old to the New Testament, we meet with the antithetic expressions that are most familiar to us, as "body and soul," "flesh and spirit." The corresponding Greek words were undoubtedly moulded by Greek philosophical thought, but passed through the Septuagint into the New Testament, and therefore retained their Old Testament force. At the same time the antithetic idea of the material and the immaterial is now also connected with them.

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.

Job 32:8

但在人裡面有靈；全能者的氣使人有聰明。

But it is the spirit in a man, the breath of the Almighty, that gives him understanding.

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.

Eccl. 12:7



塵土仍歸於地，靈仍歸於賜靈的神。

and the dust returns to the ground it came from, and the spirit returns to God who gave it.

Job 4:19

何況那住在土房、根基在塵土裡、被蠹蟲所毀壞的人呢？

how much more those who live in houses of clay, whose foundations are in the dust, who are crushed more readily than a moth!

Trichotomists seek support in the fact that the Bible, as they see it, recognizes two constituent parts of human nature in addition to the lower or material element, namely, the soul (Heb., nephesh; Greek, psuche) and the spirit (Heb., ruach; Greek, pneuma). But the fact that these terms are used with great frequency in Scripture does not warrant the conclusion that they designate component parts rather than different aspects of human nature. A careful study of Scripture clearly shows that it uses the words interchangeably. Both terms denote the higher or spiritual element in man, but contemplate it from different points of view. It should be pointed out at once, however, that the Scriptural distinction of the two does not agree with that which is rather common in philosophy, that the soul is the spiritual element in man, as it is related to the animal world, while the spirit is that same element in its relation to the higher spiritual world and to God. The following facts militate against this philosophical distinction: Ruach-pneuma, as well as nephesh-psuche, is used of the brute creation, Eccl. 3:21; Rev. 16:3. The word psuche is even used with reference to Jehovah, Isa. 42:1; Jer. 9:9; Amos 6:8 (Heb.) ; Heb 10:38.

194

The disembodied dead are called psuchai, Rev. 6:9;20:4. The highest exercises of religion are ascribed to the psuche, Mark 12:30; Luke 1:46; Heb. 6:18,19; Jas. 1:21. To lose the psuche is to lose all. It is perfectly evident that the Bible uses the two words interchangeably. Notice the parallelism in Luke 1:46,47: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." The Scriptural formula for man is in some passages "body and soul," Matt. 6:25; 10:28; and in others, "body and spirit," Eccl. 12:7; I Cor. 5:3,5. Death is sometimes described as the giving up of the soul, Gen. 35:18; I Kings 17:21; Acts 15:26; and then again as the giving up of the spirit, Ps. 31:5; Luke 23:46; Acts 7:59. Moreover both "soul" and "spirit" are used to designate the immaterial element of the dead, I Pet. 3:19; Heb. 12:23; Rev. 6:9; 20:4. The main Scriptural distinction is as follows: the word "spirit" designates the spiritual element in man as the principle of life and action which controls the body; while the word "soul" denominates the same element as the subject of action in man, and is therefore often used for the personal pronoun in the Old Testament, Ps. 10:1,2; 104:1; 146:1; Isa. 42:1; cf. also Luke 12:19. In several instances it, more specifically, designates the inner life as the seat of the affections. All this is quite in harmony with Gen. 2:7, "And Jehovah God . . . breathed into his nostrils the breath of life; and man became a living soul." Thus it may be said that man has spirit, but is soul. The Bible therefore points to two, and only two, constitutional elements in the nature of man, namely, body and spirit or soul. This Scriptural representation is also in harmony with the self-consciousness of man. While man is conscious of the fact that he consists of a material and a spiritual element, no one is conscious of possessing a soul in distinction from a spirit.

Eccl. 3:21

誰知道人的靈是往上升，獸的魂是下入地呢？

Who knows if the spirit of man rises upward and if the spirit of the animal goes down into the earth?"

Rev. 16:3

第二位天使把碗倒在海裡，海就變成血，好像死人的血，海中的活物都死了。

The second angel poured out his bowl on the sea, and it turned into blood like that of a dead man, and every living thing in the sea died.

Isa. 42:1

看哪，我的僕人—我所扶持所揀選、心裡所喜悅的！我已將我的靈賜給他；他必將公理傳給外邦。

"Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations.

Jer. 9:9

耶和華說：我豈不因這些事討他們的罪呢？豈不報復這樣的國民呢？

Should I not punish them for this?" declares the LORD. "Should I not avenge myself on such a nation as this?"

Amos 6:8

主耶和華萬軍之神指著自己起誓說，我憎惡雅各的榮華，厭棄他的宮殿；因此我必將城和其中所有的都交付敵人。

The Sovereign LORD has sworn by himself--the LORD God Almighty declares: "I abhor the pride of Jacob and detest his fortresses; I will deliver up the city and everything in it."

Heb 10:38

只是義人（有古卷：我的義人）必因信得生。他若退後，我心裡就不喜歡他。

But my righteous one will live by faith. And if he shrinks back, I will not be pleased with him."

Rev. 6:9

揭開第五印的時候，我看見在祭壇底下，有為神的道、並為作見證被殺之人的靈魂，

When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained.

Rev. 20:4

我又看見幾個寶座，也有坐在上面的，並有審判的權柄賜給他們。我又看見那些因為給耶穌作見證，並為神之道被斬者的靈魂，和那沒有拜過獸與獸像，也沒有在額上和手上受過他印記之人的靈魂，他們都復活了，與基督一同作王一千年。

I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.

Mark 12:30

你要盡心、盡性、盡意、盡力愛主—你的神。

Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.'

Luke 1:46, 47

馬利亞說：我心尊主為大；

我靈以神我的救主為樂；

And Mary said: "My soul glorifies the Lord  
and my spirit rejoices in God my Savior,

Heb. 6:18, 19

藉這兩件不更改的事，神決不能說謊，好叫我們這逃往避難所、持定擺在我們前頭指望的人可以大得勉勵。

們有這指望，如同靈魂的錨，又堅固又牢靠，且通入幔內。

18 God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged. 19 We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain,

Jas. 1:21

所以，你們要脫去一切的污穢和盈餘的邪惡，存溫柔的心領受那所栽種的道，就是能救你們靈魂的道。

Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can save you.

Matt. 6:25

所以我告訴你們，不要為生命憂慮吃甚麼，喝甚麼；為身體憂慮穿甚麼。生命不勝於飲食麼？身體不勝於衣裳麼？

"Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes

Matt. 10:28

那殺身體，不能殺靈魂的，不要怕他們；惟有能把身體和靈魂都滅在地獄裡的，正要怕他。

Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.

Eccl. 12:7

塵土仍歸於地，靈仍歸於賜靈的神。

and the dust returns to the ground it came from, and the spirit returns to God who gave it.

I Cor. 5:3, 5

倘若穿上，被遇見的時候就不至於赤身了。

為此，培植我們的就是神，他又賜給我們聖靈作憑據（原文是質）。

3 Even though I am not physically present, I am with you in spirit. And I have already passed judgment on the one who did this, just as if I were present. 5 hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord.

Gen. 35:18

將近於死，靈魂要走的時候，就給他兒子起名叫便俄尼；他父親卻給他起名叫便雅憫。

18 As she breathed her last--for she was dying--she named her son Ben-Oni. But his father named him Benjamin.

1 Kings 17:21

以利亞三次伏在孩子的身上，求告耶和華說：耶和華—我的 神啊，求你使這孩子的靈魂仍入他的身體！

Then he stretched himself out on the boy three times and cried to the LORD, "O LORD my God, let this boy's life return to him!"

Acts 15:26

這二人是為我主耶穌基督的名不顧性命的。

men who have risked their lives for the name of our Lord Jesus Christ.

Ps. 31:5

我將我的靈魂交在你手裡；耶和華誠實的 神啊，你救贖了我。

Into your hands I commit my spirit; redeem me, O LORD, the God of truth.

Luke 23:46

耶穌大聲喊著說：父阿！我將我的靈魂交在你手裡。說了這話，氣就斷了。

Jesus called out with a loud voice, "Father, into your hands I commit my spirit." When he had said this, he breathed his last.

Acts 7:59

他們正用石頭打的時候，司提反呼籲主說：求主耶穌接收我的靈魂！

While they were stoning him, Stephen prayed, "Lord Jesus, receive my spirit."

1 Pet. 3:19

他藉這靈曾去傳道給那些在監獄裡的靈聽，

through whom also he went and preached to the spirits in prison

Heb. 12:23

名錄在天上諸長子之會所共聚的總會，有審判眾人的神和被成全之義人的靈魂，

to the church of the firstborn, whose names are written in heaven. You have come to God, the judge of all men, to the spirits of righteous men made perfect,

Rev. 6:9

揭開第五印的時候，我看見在祭壇底下，有為神的道、並為作見證被殺之人的靈魂，

When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained.

Rev. 20:4

我又看見幾個寶座，也有坐在上面的，並有審判的權柄賜給他們。我又看見那些因為給耶穌作見證，並為神之道被斬者的靈魂，和那沒有拜過獸與獸像，也沒有在額上和手上受過他印記之人的靈魂，他們都復活了，與基督一同作王一千年。

I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because

of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.

Ps. 10:1, 2

耶和華啊，你為甚麼站在遠處？在患難的時候為甚麼隱藏？  
惡人在驕橫中把困苦人追得火急；願他們陷在自己所設的計謀裡。

1 Why, O LORD, do you stand far off? Why do you hide yourself in times of trouble? 2 In his arrogance the wicked man hunts down the weak, who are caught in the schemes he devises.

Ps. 104:1

我的心哪，你要稱頌耶和華！耶和華—我的神啊，你為至大！你以尊榮威嚴為衣服，

Praise the LORD, O my soul. O LORD my God, you are very great; you are clothed with splendor and majesty.

Ps. 146:1

你們要讚美耶和華！我的心哪，你要讚美耶和華！

Praise the LORD. Praise the LORD, O my soul.

Isa. 42:1

看哪，我的僕人—我所扶持所揀選、心裡所喜悅的！我已將我的靈賜給他；他必將公理傳給外邦。

"Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations.

Luke 12:19

然後要對我的靈魂說：靈魂哪，你有許多財物積存，可作多年的費用，只管安安逸逸的吃喝快樂罷！

And I'll say to myself, "You have plenty of good things laid up for many years. Take life easy; eat, drink and be merry."

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.

There are two passages, however, that seem to conflict with the usual dichotomic representation of Scripture, namely, 1 Thess. 5:23, "And the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ"; and Heb. 4:12, "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." But it should be noted that: (a) It is a sound rule in exegesis that exceptional statements should be interpreted in the light of the analogia Scriptura, the usual representation of Scripture. In view of this fact some of the defenders of trichotomy admit that these passages do not necessarily prove their point. (b) The mere mention of spirit and soul alongside of each other does not prove that, according to Scripture, they are two distinct substances, any more than Matt. 22:37 proves that Jesus regarded heart and soul and mind as three distinct substances.

(c) In I Thess. 5:23 the apostle simply desires to strengthen the statement, "And the God of peace Himself sanctify you wholly," by an exegetical statement, in which the different aspects of man's existence are summed up, and in which he feels perfectly free to mention soul and spirit alongside of each other, because the Bible distinguishes between

195

the two. He cannot very well have thought of them as two different substances here, because he speaks elsewhere of man as consisting of two parts, Rom. 8:10; I Cor. 5:5; 7:34; II Cor. 7:1; Eph. 2:3; Col. 2:5; (d) Heb. 4:12 should not be taken to mean that the word of God, penetrating to the inner man, makes a separation between his soul and his spirit, which would naturally imply that these two are different substances; but simply as declaring that it brings about a separation in both between the thoughts and intents of the heart.

I Thess. 5:23

願賜平安的神親自使你們全然成聖！又願你們的靈與魂與身子得蒙保守，在我主耶穌基督降臨的時候，完全無可指摘！

May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.

Heb. 4:12

神的道是活潑的，是有功效的，比一切兩刃的劍更快，甚至魂與靈，骨節與骨髓，都能刺入、剖開，連心中的思念和主意都能辨明。

For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.

Matt. 22:37

耶穌對他說：你要盡心、盡性、盡意愛主—你的神。

Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind."

Rom. 8:10

基督若在你們心裡，身體就因罪而死，心靈卻因義而活。

But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness.

I Cor. 5:5

要把這樣的人交給撒但，敗壞他的肉體，使他的靈魂在主耶穌的日子可以得救。

hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord.

I Cor. 7:34

婦人和處女也有分別。沒有出嫁的，是為主的事畢慮，要身體、靈魂都聖潔；已經出嫁的，是為世上的事畢慮，想怎樣叫丈夫喜悅。

and his interests are divided. An unmarried woman or virgin is concerned about the Lord's affairs: Her aim is to be devoted to the Lord in both body and spirit. But a married woman is concerned about the affairs of this world--how she can please her husband.

II Cor. 7:1

親愛的弟兄阿，我們既有這等應許，就當潔淨自己，除去身體、靈魂一切的污穢，敬畏神，得以成聖。

Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.

Eph. 2:3

我們從前也都在他們中間，放縱肉體的私慾，隨著肉體和心中所喜好的去行，本為可怒之子，和別人一樣。

All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath.

Col. 2:5

我身子雖與你們相離，心卻與你們同在，見你們循規蹈矩，信基督的心也堅固，我就歡喜了。

For though I am absent from you in body, I am present with you in spirit and delight to see how orderly you are and how firm your faith in Christ is.

Heb. 4:12

神的道是活潑的，是有功效的，比一切兩刃的劍更快，甚至魂與靈，骨節與骨髓，都能刺入、剖開，連心中的思念和主意都能辨明。

For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.

### 3. 灵魂与身体之间的关系。

#### The Relation of Body and Soul to Each Other.

The exact relation of body and soul to each other has been represented in various ways, but remains to a great extent a mystery. The following are the most important theories relating to this point:

a. 一元说。Monistic. There are theories which proceed on the assumption that body and soul are of the same primitive substance. According to Materialism this primitive substance is matter, and spirit is a product of matter. And according to absolute Idealism and Spiritualism the primitive substance is spirit, and this becomes objective to itself in what is called matter. Matter is a product of the spirit. The objection to this monistic view is that things so different as body and soul cannot be deduced the one from the other.

b. 二元说。Dualistic. Some theories proceed on the assumption that there is an essential duality of matter and spirit, and present their mutual relations in various ways:

(1) Occasionalism. According to this theory, suggested by Cartesius, matter and spirit each works, according to laws peculiar to itself, and these laws are so different that there is no possibility of joint action. What appears to be such can only be accounted for on the principle that, on the occasion of the action of the one, God by His direct agency produces a corresponding action in the other.

(2) Parallelism. Leibnitz proposed the theory of pre-established harmony. This also rests on the assumption that there is no direct interaction between the material and the spiritual, but does not assume that God produces apparently joint actions by continual interference. Instead it holds that God made the body and the soul so that the one perfectly corresponds

to the other. When a motion takes place in the body, there is a corresponding movement in the soul, according to a law of preestablished harmony.

(3) Realistic Dualism. The simple facts to which we must always return, and which are embodied in the theory of realistic dualism, are the following: body and soul are distinct substances, which do interact, though their mode of interaction escapes human scrutiny and remains a mystery for us. The union between the two may be called a union of life: the two are organically related, the soul acting on the body and the body on the soul. Some of the actions of the body are dependent on the conscious operation of the soul, while others are not. The operations of the soul are connected with the body as; its instrument in the present life; but from the continued conscious existence and activity of the soul after death it appears that it can also work without the body. This view is certainly in harmony with the representations of Scripture on this point. A great deal of present day psychology is definitely moving in the direction of materialism. Its most extreme form is seen in Behaviorism with its denial of the soul, of the mind, and even of consciousness. All that it has left as an object of study is human behavior.

## B. 个人灵魂的起源 The Origin of the Soul in the Individual.

### 1. 灵魂的起源：历史上的不同观点。 Historical Views Respecting the Origin of the Soul.

#### A. 古希腊哲学。Greek Philosophy

Greek philosophy devoted considerable attention to the problem of the human soul and did not fail to make its influence felt in Christian theology. The nature, the origin, and the continued existence of the soul, were all subjects of discussion. Plato believed in the pre-existence and transmigration of the soul.

#### B. 早期教会教父。Early Church Fathers

In the early Church the doctrine of the pre-existence of the soul was practically limited to the Alexandrian school. Origen was the chief representative of this view and combined it with the notion of a pre-temporal fall.

#### C. 另外两个观点：创造论与 Traducianism. Two other views: Creationism and Traducianism.

Two other views at once made their appearance and proved to be far more popular in Christian circles.

The theory of creationism holds that God creates a new soul at the birth of every individual. It was the dominant theory in the Eastern Church, and also found some advocates in the West. Jerome and Hilary of Pictavium were its most prominent representatives.

In the Western Church the theory of Traducianism gradually gained ground. According to this view the soul as well as the body of man originates by propagation. It is usually wedded to the realistic theory that human nature was created in its entirety by God and is ever



increasingly individualized as the human race multiplies. Tertullian was the first to state this theory of Traducianism and under his influence it continued to gain favor in the North African and Western Church. It seemed to fit in best with the doctrine of the transmission of sin that was current in those circles. Leo the Great called it the teaching of the catholic faith. In the East it found no favorable reception.

#### D. 奥古斯丁与经院主义。 Augustine and Scholasticism

Augustine hesitated to choose between the two views. Some of the earlier Scholastics were somewhat undecided, though they regarded creationism as the more probable of the two。

But in course of time it became the consensus of opinion among the Schoolmen that the individual souls were created. Says Peter the Lombard: "The Church teaches that souls are created at their infusion into the body." And Thomas Aquinas went even further by saying: "It is heretical to say that the intellectual soul is transmitted by way of generation." This remained the prevailing view in the Roman Catholic Church.

#### E. 宗教改革：路德，加尔文。 Protestant Reformers: Luther, Calvin

From the days of the Reformation there was a difference of opinion among the Protestants.

Luther expressed himself in favor of Traducianism, and this became the prevailing opinion in the Lutheran Church.

Calvin, on the other hand, decidedly favored creationism. Says he in his commentary on Gen. 3:16: "Nor is it necessary to resort to that ancient figment of certain writers, that souls are derived by descent from our first parents." Ever since the days of the Reformation this has been the common view in Reformed circles.

#### F. 例外：爱德华兹，新英格兰神学 Exceptions: Jonathan Edwards, New England Theology

This does not mean that there were no exceptions to the rule. Jonathan Edwards and Hopkins in New England theology favored Traducianism.

#### G. Julius Mueller

Julius Mueller in his work on The Christian Doctrine of Sin again put up an argument in favor of the pre-existence of the soul, coupled with that of a pre-temporal fall, in order to explain the origin of sin.

Gen. 3:16

又對女人說：我必多多加增你懷胎的苦楚；你生產兒女必多受苦楚。你必戀慕你丈夫；你丈夫必管轄你。

To the woman he said, "I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you."

## 2. 灵魂先存说。Pre-Existentialism.

Some speculative theologians, among whom Origen, Scotus Erigena, and Julius Mueller are the most important, advocated the theory that the souls of men existed in a previous state, and that certain occurrences in that former state account for the condition in which those souls are now found.

Origen looks upon man's present material existence, with all its inequalities and irregularities, physical and moral, as a punishment for sins committed in a previous existence.

Scotus Erigena also holds that sin made its entrance into the world of humanity in the pre-temporal state, and that therefore man begins his career on earth as a sinner.

And Julius Mueller has recourse to the theory, in order to reconcile the doctrines of the universality of sin and of individual guilt. According to him each person must have sinned willingly in that previous existence.

反对这理论的理由。

This theory is open to several objections,

(a) It is absolutely devoid of both Scriptural and philosophical grounds, and is, at least in some of its forms, based on the dualism of matter and spirit as taught in heathen philosophy, making it a punishment for the soul to be connected with the body,

(b) It really makes the body something accidental. The soul was without the body at first, and received this later on. Man was complete without the body. This virtually wipes out the distinction between man and the angels;

(c) It destroys the unity of the human race, for it assumes that all individual souls existed long before they entered the present life. They do not constitute a race;

(d) It finds no support in the consciousness of man. Man has absolutely no consciousness of such a previous existence; nor does he feel that the body is a prison or a place of punishment for the soul. In fact, he dreads the separation of body and soul as something that is unnatural.

## 3. Traducianism.

According to Traducianism the souls of men are propagated along with the bodies by generation, and are therefore transmitted to the children by the parents. In the early Church Tertullian, Rufinus, Apollinarus, and Gregory of Nissa were Traducianists. From the days of Luther Traducianism has been the prevailing view of the Lutheran Church. Among the Reformed it is favored by H. R. Smith and Shedd. A. H. Strong also prefers it.

a. 支持 Traducianism 的论点。

Arguments in favor of Traducianism.

Several arguments are adduced in favor of this theory:

(1) It is said to be favored by the Scriptural representation

(a) that God but once breathed into man's nostrils the breath of life, and then left it to man to propagate the species, Gen. 1:28; 2:7;

(b) that the creation of Eve's soul was included in that of Adam, since she is said to be "of the man" (I Cor. 11:8), and nothing is said about the creation of her soul, Gen. 2:23;

(c) that God ceased from the work of creation after He had made man, Gen. 2:2; and

(d) that descendants are said to be in the loins of their fathers, Gen. 46:26; Heb. 7:9,10. Cf. also such passages as John 3:6; 1:13; Rom. 1:3; Acts 17:26.

(2) It is supported by the analogy of vegetable and animal life, in which the increase in numbers is secured, not by a continually increasing number of immediate creations, but by the natural derivation of new individuals from a parent stock. But cf. Ps. 104:30.

(3) It also seeks support in the inheritance of mental peculiarities and family traits, which are so often just as noticeable as physical resemblances, and which cannot be accounted for by education or example, since they are in evidence even when parents do not live to bring up their children.

(4) Finally, it seems to offer the best basis for the explanation of the inheritance of moral and spiritual depravity, which is a matter of the soul rather than of the body. It is quite common to combine with Traducianism the realistic theory to account for original sin.

Gen. 1:28

神就賜福給他們，又對他們說：要生養眾多，遍滿地面，治理這地，也要管理海裡的魚、空中的鳥，和地上各樣行動的活物。

God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

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.

I Cor. 11:8

起初，男人不是由女人而出，女人乃是由男人而出。

For man did not come from woman, but woman from man;

Gen. 2:23

那人說：這是我骨中的骨，肉中的肉，可以稱他為女人，因為他是從男人身上取出來的。

The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man."

Gen. 2:2

到第七日，神造物的工已經完畢，就在第七日歇了他一切的工，安息了。

By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.

Gen. 46:26

與雅各同到埃及的，除了他兒婦之外，凡從他所生的，共有六十六人。

All those who went to Egypt with Jacob--those who were his direct descendants, not counting his sons' wives--numbered sixty-six persons.

Heb. 7:9, 10

並且可說那受十分之一的利未，也是藉著亞伯拉罕納了十分之一。

One might even say that Levi, who collects the tenth, paid the tenth through Abraham, 10 because when Melchizedek met Abraham, Levi was still in the body of his ancestor.

John 3:6

從肉身生的就是肉身；從靈生的就是靈。

Flesh gives birth to flesh, but the Spirit gives birth to spirit.

John 1:13

這等人不是從血氣生的，不是從情慾生的，也不是從人意生的，乃是從神生的。

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

Rom. 1:3

論到他兒子—我主耶穌基督。按肉體說，是從大衛後裔生的；

regarding his Son, who as to his human nature was a descendant of David,

Acts 17:26

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.

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.

c. 对 Traducianism 的异议。

Objections to Traducianism.

Several objections may be urged against this theory:

(1) It is contrary to the philosophical doctrine of the simplicity of the soul. The soul is a pure spiritual substance that does not admit of division. The propagation of the soul would seem to imply that the soul of the child separates itself in some way from the soul of the parents. Moreover, the difficult question arises, whether it originates from the soul of the father or from that of the mother. Or does it come from both; and if so, is it not a compositum?

(2) In order to avoid the difficulty just mentioned, it must resort to one of three theories:

(a) that the soul of the child had a previous existence, a sort of pre-existence;

(b) that the soul is potentially present in the seed of man or woman or both, which is materialism; or

(c) that the soul is brought forth, that is, created in some way, by the parents, thus making them in a sense creators.

(3) It proceeds on the assumption that, after the original creation, God works only mediately. After the six days of creation His creative work ceased. The continued creation of souls, says Delitzsch, is inconsistent with God's relation to the world. But the question may be raised, What, then, becomes of the doctrine of regeneration, which is not effected by second causes?

(4) It is generally wedded to the theory of realism, since this is the only way in which it can account for original guilt. By doing this it affirms the numerical unity of the substance of all human souls, an untenable position; and also fails to give a satisfactory answer to the question, why men are held responsible only for the first sin of Adam, and not for his later sins, nor for the sins of the rest of their forebears.

(5) Finally, in the form just indicated it leads to insuperable difficulties in Christology. If in Adam human nature as a whole sinned, and that sin was therefore the actual sin of every part of that human nature, then the conclusion cannot be escape that the human nature of Christ was also sinful and guilty because it had actually sinned in Adam.

#### 4. 创造论。Creationism.

This view is to the effect that each individual soul is to be regarded as an immediate creation of God, owing its origin to a direct creative act, of which the time cannot be precisely determined. The soul is supposed to be created pure, but united with a depraved body. This need not necessarily mean that the soul is created first in separation from the body, and then polluted by being brought in contact with the body, which would seem to assume that sin is something physical. It may simply mean that the soul, though called into being by a creative act of God, yet is preformed in the psychical life of the fetus, that is, in the life of the parents, and thus acquires its' life, not above and outside of, but under and in, that complex of sin by which humanity as a whole is burdened.

##### a. 支持创造论的论点。

Arguments in favor of Creationism.

The following are the more important considerations in favor of this theory:

(1) It is more consistent with the prevailing representations of Scripture than Traducianism. The original account of creation points to a marked distinction between the creation of the body and that of the soul. The one is taken from the earth, while the other comes directly from God. This distinction is kept up throughout the Bible, where body and soul are not only

represented as different substances, but also as having different origins, Eccl. 12:7; Isa 42:5; Zech. 12:1; Heb. 12:9. Cf. Num. 16:22. Of the passage in Hebrews even Delitzsch, though a Traducianist, says, "There can hardly be a more classical proof text for creationism."

(2) It is clearly far more consistent with the nature of the human soul than Traducianism. The immaterial and spiritual, and therefore indivisible nature of the soul of man, generally admitted by all Christians, is clearly recognized by Creationism. The traducian theory on the other hand, posits a derivation of essence, which, as is generally admitted, necessarily implies separation or division of essence.

(3) It avoids the pitfalls of Traducianism in Christology and does greater justice to the Scriptural representation of the person of Christ. He was very man, possessing a true human nature, a real body and a rational soul, was born of a woman, was made in all points like as we are, and yet, without sin. He did not, like all other men, share in the guilt and pollution of Adam's transgression. This was possible, because he did not share the same numerical essence which sinned in Adam.

Eccl. 12:7

塵土仍歸於地，靈仍歸於賜靈的神。

and the dust returns to the ground it came from, and the spirit returns to God who gave it.

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:

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:

Heb. 12:9

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

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

Num. 16:22

西、亞倫就俯伏在地，說：神，萬人之靈的神阿，一人犯罪，你就要向全會眾發怒麼？

But Moses and Aaron fell facedown and cried out, "O God, God of the spirits of all mankind, will you be angry with the entire assembly when only one man sins?"

#### d. 对创造论的异议。Objections to Creationism.

Creationism is open to the following objections:

(1) The most serious objection is stated by Strong in the following words: "This theory, if it allows that the soul is originally possessed of depraved tendencies, makes God the direct author of moral evil; if it holds the soul to have been created pure, it makes God indirectly the author of moral evil, by teaching that He put this pure soul into a body which will inevitably corrupt it." This is undoubtedly a serious difficulty, and is generally regarded as the decisive argument against Creationism. Augustine already called attention to the fact that the Creationist should seek to avoid this pitfall. But it should be borne in mind that the Creationist does not, like the Traducianist, regard original sin entirely as a matter of inheritance. The descendants of Adam are sinners, not as a result of their being brought into contact with a sinful body, but in virtue of the fact that God imputes to them the original disobedience of Adam. And it is for that reason that God withholds from them original righteousness, and the pollution of sin naturally follows.

(2) It regards the earthly father as begetting only the body of his child, certainly not the most important part of the child, and therefore does not account for the re-appearance of the mental and moral traits of the parents in the children. Moreover, by taking this position it ascribes to the beast nobler powers of propagation than to man, for the beast multiplies itself after its kind. The last consideration is one of no great importance. And as far as mental and moral similarities of parents and children are concerned, it need not necessarily be assumed that these can be accounted for only on the basis of heredity. Our knowledge of the soul is still too deficient to speak with absolute assurance on this point. But this similarity may find its explanation partly in the example of the parents, partly in the influence of the body on the soul, and partly in the fact that God does not create all souls alike, but creates in each particular case a soul adapted to the body with which it will be united and the complex relationship into which it will be introduced.

(3) It is not in harmony with God's present relationship to the world and His manner of working in it, since it teaches a direct creative activity of God, and thus ignores the fact that God now works through secondary causes and ceased from His creative work. This is not a very serious objection for those who do not have a deistic conception of the world. It is a gratuitous assumption that God has ceased from all creative activity in the world.

## 5. 结论。Concluding Remarks.

### a. 讨论灵魂的起源应该谨慎。

Caution required in speaking on the subject.

It must be admitted that the arguments on both sides are rather well balanced. In view of this fact it is not surprising that Augustine found it rather hard to choose between the two. The Bible makes no direct statement respecting the origin of the soul of man, except in the case of Adam. The few Scriptural passages that are adduced as favoring the one theory or the other, can hardly be called conclusive on either side. And because we have no clear teaching of Scripture on the point in question, it is necessary to speak with caution on the subject. We ought not to be wise above that which is written. Several theologians are of the opinion that there is an element of truth in both of these theories, which must be recognized. Dorner even suggests the idea that each one of the three theories discussed represents one aspect of the whole truth: "Traducianism, generic consciousness; Pre-existentialism, self-consciousness or the interest of the personality as a separate eternal divine thought; Creationism, God-consciousness."

b. 某一种的创造论值得我们尊重。 Some form of Creationism deserves preference.

It seems to us that Creationism deserves the preference, because

(1) it does not encounter the insuperable philosophical difficulty with which Traducianism is burdened;

(2) it avoids the Christological errors which Traducianism involves; and

(3) it is most in harmony with our covenant idea.

At the same time we are convinced that the creative activity of God in originating human souls must be conceived as being most closely connected with the natural process in the generation of new individuals. Creationism does not claim to be able to clear up all difficulties, but at the same time it serves as a warning against the following errors:

(1) that the soul is divisible;

(2) that all men are numerically of the same substance; and

(3) that Christ assumed the same numerical nature which fell in Adam.



## CHAPTER III. 人，上帝的形象 Man as the Image of God

### A. 上帝的形象：历史上的观点

#### Historical Views of the Image of God in Man.

#### 1. 《圣经》 Scripture.

According to Scripture man was created in the image of God, and is therefore God-related. Traces of this truth are found even in Gentile literature. Paul pointed out to the Athenians that some of their own poets have spoken of man as the offspring of God, Acts 17:28.

#### 2. 早期教父 Early Church Fathers.

The early Church Fathers were quite agreed that the image of God in man consisted primarily in man's rational and moral characteristics, and in his capacity for holiness; but some were inclined to include also bodily traits. Irenaeus and Tertullian drew a distinction between the "image" and the "likeness" of God, finding the former in bodily traits, and the latter in the spiritual nature of man. Clement of Alexandria and Origen, however, rejected the idea of any bodily analogy, and held that the word "image" denoted the characteristics of man as man, and the word "likeness," qualities which are not essential to man, but may be cultivated or lost.

#### 3. 其他教父 Later Church Fathers.

This view is also found in Athanasius, Hilary, Ambrose, Augustine, and John of Damascus. According to Pelagius and his followers the image consisted merely in this, that man was endowed with reason, so that he could know God; with free will, so that he was able to choose and do the good; and with the necessary power to rule the lower creation.

#### 4. 经院主义 Scholasticism.

The distinction already made by some of the early Church Fathers between the image and the likeness of God, was continued by the Scholastics, though it was not always expressed in the same way. The former was conceived of as including the intellectual powers of reason and freedom, and the latter as consisting of original righteousness. To this was added another point of distinction, namely, that between the image of God as a natural gift to man, something belonging to the very nature of man as man, and the likeness of God, or original righteousness, as a supernatural gift, which served as a check on the lower nature of man. There was a difference of opinion as to whether man was endowed with this original righteousness at once at creation, or received it later on as a reward for a temporary obedience. It was this original righteousness that enabled man to merit eternal life.

#### 5. 宗教改革领袖 Reformers.

The Reformers rejected the distinction between the image and the likeness, and considered original righteousness as included in the image of God, and as belonging to the

very nature of man in its original condition. There was a difference of opinion, however, between Luther and Calvin. The former did not seek the image of God in any of the natural endowments of man, such as his rational and moral powers, but exclusively in original righteousness, and therefore regarded it as entirely

203

lost by sin. Calvin, on the other hand, expresses himself as follows, after stating that the image of God extends to everything in which the nature of man surpasses that of all other species of animals: "Accordingly, by this term ('image of God') is denoted the integrity with which Adam was endued when his intellect was clear, his affections subordinated to reason, all his senses duly regulated, and when he truly ascribed all his excellence to the admirable gifts of his Maker. And though the primary seat of the divine image was in the mind and the heart, or in the soul and its powers, there was no part even of the body in which some rays of glory did not shine." It included both natural endowments and those spiritual qualities designated as original righteousness, that is, true knowledge, righteousness, and holiness. The whole image was vitiated by sin, but only those spiritual qualities were completely lost.

#### 6. 苏希尼派，阿米念主义 Socinians, Arminians.

The Socinians and some of the earlier Arminians taught that the image of God consisted only in man's dominion over the lower creation.

#### 7. 士来马赫与现代神学 Friedrich Schleiermacher and Modern Theology.

Schleiermacher rejected the idea of an original state of integrity and of original righteousness as a necessary doctrine. Since, as he sees it, moral perfection, or righteousness and holiness, can only be the result of development, he regards it as a contradiction in terms to speak of man as being created in a state of righteousness and holiness. Hence the image of God in man can only be a certain receptivity for the divine, a capacity to answer to the divine ideal, and to grow into God-likeness. Such modern theologians as Martensen and Kaftan are quite in line with this idea.

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.'

#### B. 上帝的形象：经文。

##### **Scriptural Data Respecting the Image of God in Man.**

Scriptural teachings respecting the image of God in man warrant the following statements:

1. The words "image" and "likeness" are used synonymously and interchangeably, and therefore do not refer to two different things. In [Gen. 1:26](#) both words are used, but in the twenty-seventh verse only the first. This is evidently considered sufficient to express the whole idea. In [Gen. 5:1](#) only the word "likeness" occurs, but in the third verse of that chapter both terms are again found. [Gen. 9:6](#) contains only the word "image" as a complete

expression of the idea. Turning to the New Testament, we find "image" and "glory" used in I Cor. 11:7, "image" alone in Col. 3:10, and "likeness" only in Jas. 3:9. Evidently the two are used interchangeably in Scripture. This naturally implies that man was created also in the likeness of God, and that this likeness was not something with which he was endowed later on. The usual opinion is that the word "likeness" was added to "image" to express the idea that the image was most like, a perfect image. The idea is that by creation that which was archetypal in God became ectypal in man. God was the original of which man was made a copy. This means, of course, that man not only bears the image of God, but is His very image. This is clearly stated in I Cor. 11:7, but does not mean that he cannot also be said to bear the image of God, cf. I Cor. 15:49.

Gen. 1:26

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

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

Gen. 5:1

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.

Gen. 9:6

凡流人血的，他的血也必被人所流，因為 神造人是照自己的形像造的。

"Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man.

I Cor. 11:7

男人本不該蒙著頭，因為他是神的形像和榮耀；但女人是男人的榮耀。

A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man.

Col. 3:10

穿上了新人。這新人在知識上漸漸更新，正如造他主的形像。

and have put on the new self, which is being renewed in knowledge in the image of its Creator.

Jas. 3:9

們用舌頭頌讚那為主、為父的，又用舌頭咒詛那照著神形像被造的人。

With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness.

I Cor. 15:49

我們既有屬土的形狀，將來也必有屬天的形狀。

And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven.

204

Some have considered the change of prepositions in Gen. 1:27, "in our image, after our likeness," as significant. Bohl even based on it the idea that we are created in the image as a sphere, but this is entirely unwarranted. While the first meaning of the Hebrew preposition be (rendered "in" here) is undoubtedly "in," it can also have the same meaning as the preposition le (rendered "after"), and evidently has that meaning here. Notice that we are said to be renewed "after the image" of God in Col. 3:10; and also that the prepositions used in Gen. 1:26 are reversed in Gen. 5:3.

Gen. 1:27

神就照著自己的形像造人，乃是照著他的形像造男造女。

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

Col. 3:10

穿上了新人。這新人在知識上漸漸更新，正如造他主的形像。

and have put on the new self, which is being renewed in knowledge in the image of its Creator.

Gen. 1:26

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

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

Gen. 5:3

2. The image of God in which man was created certainly includes what is generally called "original righteousness," or more specifically, true knowledge, righteousness, and holiness. We are told that God made man "very good," Gen. 1:31, and "upright," Eccl. 7:29. The New Testament indicates very specifically the nature of man's original condition where it speaks of man as being renewed in Christ, that is, as being brought back to a former condition. The condition to which he is restored in Christ is clearly not one of neutrality, neither good nor bad, in which the will is in a state of perfect equilibrium, but one of true knowledge, Col. 3:10, righteousness and holiness, Eph. 4:24. These three elements constitute the original righteousness, which was lost by sin, but is regained in Christ. It may be called the moral image of God, or the image of God in the more restricted sense of the word. Man's creation in this moral image implies that the original condition of man was one of positive holiness, and not a state of innocence or moral neutrality.

Eccl. 7:29

我所找到的只有一件，就是 神造人原是正直，但他們尋出許多巧計。

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

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

Col. 3:10

穿上了新人。這新人在知識上漸漸更新，正如造他主的形像。

and have put on the new self, which is being renewed in knowledge in the image of its Creator.

Eph. 4:24

3. But the image of God is not to be restricted to the original knowledge, righteousness, and holiness which was lost by sin, but also includes elements which belong to the natural constitution of man. They are elements which belong to man as man, such as intellectual power, natural affections, and moral freedom. As created in the image of God man has a rational and moral nature, which he did not lose by sin and which he could not lose without ceasing to be man. This part of the image of God has indeed been vitiated by sin, but still remains in man even after his fall in sin. Notice that man even after the fall, irrespective of his spiritual condition, is still represented as the image of God, Gen. 9:6; I Cor. 11:7; Jas. 3:9. The crime of murder owes its enormity to the fact that it is an attack on the image of God. In view of these passages of Scripture it is unwarranted to say that man has completely lost the image of God.

Gen. 9:6

凡流人血的，他的血也必被人所流，因為 神造人是照自己的形像造的。

"Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man.

I Cor. 11:7

男人本不該蒙著頭，因為他是神的形像和榮耀；但女人是男人的榮耀。

A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man.

Jas. 3:9

們用舌頭頌讚那為主、為父的，又用舌頭咒詛那照著神形像被造的人。

With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness.

4. Another element usually included in the image of God is that of spirituality. God is Spirit, and it is but natural to expect that this element of spirituality also finds expression in man as the image of God. And that this is so is already indicated in the narrative of man's creation. God "breathed into his nostrils: the breath of life; and man became a living soul." Gen. 2:7. The "breath of life" is the principle of his life, and the "living soul" is the very being of man. The soul is united with and adapted to a body, but can, if need be, also exist without the body. In view of this we can speak of man as a spiritual being, and as also in that respect the image of God. In this connection

205

the question may be raised, whether the body of man also constitutes a part of the image. And it would seem that this question should be answered in the affirmative. The Bible says that man — not merely the soul of man — was created in the image of God, and man, the "living soul," is not complete without the body. Moreover, the Bible represents murder as the destruction of the body, Matt. 10:28, and also as the destruction of the image of God in man, Gen. 9:6. We need not look for the image in the material substance of the body; it is

found rather in the body as the fit instrument for the self-expression of the soul. Even the body is destined to become in the end a spiritual body, that is, a body which is completely spirit controlled, a perfect instrument of the soul.

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.

Matt. 10:28

那殺身體，不能殺靈魂的，不要怕他們；惟有能把身體和靈魂都滅在地獄裡的，正要怕他。

Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.

Gen. 9:6

凡流人血的，他的血也必被人所流，因為 神造人是照自己的形像造的。

"Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man.

5. Still another element of the image of God is immortality. The Bible says that God only hath immortality, I Tim. 6:16, and this would seem to exclude the idea of human immortality. But it is perfectly evident from Scripture that man is also immortal in some sense of the word. The meaning is that God alone hath immortality as an essential quality, has it in and of Himself, while man's immortality is an endowment, is derived from God. Man was created immortal, not merely in the sense that his soul was endowed with an endless existence, but also in the sense that he did not carry within himself the seeds of physical death, and in his original condition was not subject to the law of death. Death was threatened as a punishment for sin, Gen. 2:17, and that this included bodily or physical death is evident from Gen. 3:19. Paul tells us that sin brought death into the world, Rom. 5:12; I Cor. 15:20,21; and that death must be regarded as the wages of sin, Rom. 6:23.

I Tim. 6:16

就是那獨一不死、住在人不能靠近的光裡，是人未曾看見、也是不能看見的，要將他顯明出來。但願尊貴和永遠的權能都歸給他。阿們！

who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen.

Gen. 2:17

是分別善惡樹上的果子，你不可吃，因為你吃的日子必定死！

but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die."

Gen. 3:19

你必汗流滿面才得糊口，直到你歸了土，因為你是從土而出的。你本是塵土，仍要歸於塵土。

By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return."

Rom. 5:12

這就如罪是從一人入了世界，死又是從罪來的；於是死就臨到眾人，因為眾人都犯了罪。

12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned—

I Cor. 15:20, 21

但基督已經從死裡復活，成為睡了之人初熟的果子。

死既是因一人而來，死人復活也是因一人而來。

20 But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep.

21 For since death came through a man, the resurrection of the dead comes also through a man.

Rom. 6:23

為罪的工價乃是死；惟有神的恩賜，在我們的主基督耶穌裡，乃是永生。

For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

6. There is considerable difference of opinion as to whether man's dominion over the lower creation also formed a part of the image of God. This is not surprising in view of the fact that Scripture does not express itself explicitly on this point. Some regard the dominion in question simply as an office conferred on man, and not as a part of the image. But notice that God mentions man's creation in the divine image and his dominion over the lower creation in a single breath, Gen. 1:26. It is indicative of the glory and honour with which man is crowned, Ps. 8:5, 6.

Gen. 1:26

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

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

Ps. 8:5, 6

你叫他比天使（或譯：神）微小一點，並賜他榮耀尊貴為冠冕。

你派他管理你手所造的，使萬物，就是一切的牛羊、田野的獸、空中的鳥、海裡的魚，凡經行海道的，都服在他的腳下。

5 You made him a little lower than the heavenly beings and crowned him with glory and honor.

6 You made him ruler over the works of your hands; you put everything under his feet:

### c. 人，上帝的形象

#### **Man as the Image of God.**

According to Scripture the essence of man consists in this, that he is the image of God. As such he is distinguished from all other creatures and stands supreme as the head and crown of the entire creation. Scripture asserts that man was created in the image and after the likeness of God, Gen. 1:26,27; 9:6; Jas. 3:9, and speaks of man as being and as bearing the image of God, I Cor. 11:7; 15:49. The terms "image" and "likeness" have been

distinguished in various ways. Some were of the opinion that "image" had reference to the body, and "likeness," to the soul. Augustine held that the former referred to the intellectual, and the latter, to the moral faculties of the soul. Bellarmin

206

regarded "image" as a designation of the natural gifts of man, and "likeness" as a description of that which was supernaturally added to man. Still others asserted that "image" denoted the inborn, and "likeness," the acquired conformity to God. It is far more likely, however, as was pointed out in the preceding, that both words express the same idea, and that "likeness" is merely an exegetical addition to designate the image as most like or very similar. The idea expressed by the two words is that of the very image of God. The doctrine of the image of God in man is of the greatest importance in theology, for that image is the expression of that which is most distinctive in man and in his relation to God. The fact that man is the image of God distinguishes him from the animal and from every other creature. As far as we can learn from Scripture even the angels do not share that honor with him, though it is sometimes represented as if they do. Calvin goes so far as to say that "it cannot be denied that the angels also were created in the likeness of God, since, as Christ declares (Matt. 22:30), our highest perfection will consist in being like them." But in this statement the great Reformer does not have due regard for the point of comparison in the statement of Jesus. In many cases the assumption that the angels were also created in the image of God results from a conception of the image which limits it to our moral and intellectual qualities. But the image also includes the body of man and his dominion over the lower creation. The angels are never represented as lords of creation, but as ministering spirits sent out for the service of those that inherit salvation. The following are the most important conceptions of the image of God in man.

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。

神就照著自己的形像造人，乃是照著他的形像造男造女。

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."

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

Gen. 9:6

凡流人血的，他的血也必被人所流，因為 神造人是照自己的形像造的。  
"Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man.

Jas. 3:9

們用舌頭頌讚那為主、為父的，又用舌頭咒詛那照著神形像被造的人。

With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness.

I Cor. 11:7

男人本不該蒙著頭，因為他是神的形像和榮耀；但女人是男人的榮耀。

A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man.

I Cor. 15:49



我們既有屬土的形狀，將來也必有屬天的形狀。

And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven.

### 1. 改革宗的观念

#### The Reformed Conception.

The Reformed Churches, following in the footsteps of Calvin, have a far more comprehensive conception of the image of God than either the Lutherans or the Roman Catholics. But even they do not all agree as to its exact contents. Dabney, for instance, holds that it does not consist in anything absolutely essential to man's nature, for then the loss of it would have resulted in the destruction of man's nature; but merely in some accidents. McPherson, on the other hand, asserts that it belongs to the essential nature of man, and says that "Protestant theology would have escaped much confusion and many needless and unconvincing doctrinal refinements, if it had not encumbered itself with the idea that it was bound to define sin as the loss of the image, or of something belonging to the image. If the image were lost man would cease to be man." These two, then, would seem to be hopelessly at variance. Other differences are also in evidence in Reformed theology. Some would limit the image to the moral qualities of righteousness and holiness with which man was created, while others would include the whole moral and rational nature of man, and still others would also add the body. Calvin says that the proper seat of the image of God is in the soul, though some rays of its glory also shine in the body. He finds that the image consisted especially in that original integrity of man's

207

nature, lost by sin, which reveals itself in true knowledge, righteousness, and holiness. At the same time he adds further "that the image of God extends to everything in which the nature of man surpasses that of all other species of animals." This broader conception of the image of God became the prevalent one in Reformed theology. Thus Witsius says: "The image of God consisted antecedenter, in man's spiritual and immortal nature; formaliter, in his holiness; consequenter, in his dominion." A very similar opinion is expressed by Turretin. To sum up it may be said that the image consists:

(a) In the soul or spirit of man, that is, in the qualities of simplicity, spirituality, invisibility, and immortality.

(b) In the psychical powers or faculties of man as a rational and moral being, namely, the intellect and the will with their functions.

(c) In the intellectual and moral integrity of man's nature, revealing itself in true knowledge, righteousness, and holiness, Eph. 4:24; Col. 3:10.

(d) In the body, not as a material substance, but as the fit organ of the soul, sharing its immortality; and as the instrument through which man can exercise dominion over the lower creation.

(e) In man's dominion over the earth. In opposition to the Socinians, some Reformed scholars went too far in the opposite direction, when they regarded this dominion as something that did not belong to the image at all but was the result of a special disposal of God. In connection with the question, whether the image of God belongs to the very essence of man, Reformed theology does not hesitate to say that it constitutes the essence of man. It distinguishes, however, between those elements in the image of God which man

cannot lose without ceasing to be man, consisting in the essential qualities and powers of the human soul; and those elements which man can lose and still remain man, namely, the good ethical qualities of the soul and its powers. The image of God in this restricted sense is identical with what is called original righteousness. It is the moral perfection of the image, which could be, and was, lost by sin.

Eph. 4:24

且穿上新人；這新人是照著神的形像造的，有真理的仁義和聖潔。

and to put on the new self, created to be like God in true righteousness and holiness.

Col. 3:10

穿上了新人。這新人在知識上漸漸更新，正如造他主的形像。

and have put on the new self, which is being renewed in knowledge in the image of its Creator.

## 2. 路德宗的观念

### The Lutheran Conception.

The prevailing Lutheran conception of the image of God differs materially from that of the Reformed. Luther himself sometimes spoke as if he had a broad conception of it, but in reality he had a restricted view of it. While there were during the seventeenth century, and there are even now, some Lutheran theologians who have a broader conception of the image of God, the great majority of them restrict it to the spiritual qualities with which man was originally endowed, that is, what is called original righteousness. In doing this they do not sufficiently recognize the essential nature of man as distinct from that of the angels on the one hand, and from that of the animals on the other hand. In the possession of this image men are like the angels, who also possess it; and in comparison with what the two have in common, their difference is of little importance. Man lost the image of God entirely through sin, and what now distinguishes him from the animals has very little religious or theological significance. The great difference between the two lay in the image of God, and

208

this man has lost entirely. In view of this it is also natural that the Lutherans should adopt Traducianism, and thus teach that the soul of man originates like that of the animal, that is, by procreation. It also accounts for the fact that the Lutherans hardly recognize the moral unity of the human race, but emphasize strongly its physical unity and the exclusively physical propagation of sin. Barth comes closer to the Lutheran than to the Reformed position when he seeks the image of God in "a point of contact" between God and man, a certain conformity with God, and then says that this was not only ruined but even annihilated by sin.

## 3. 天主教的观念

### The Roman Catholic View.

Roman Catholics do not altogether agree in their conception of the image of God. We limit ourselves here to a statement of the prevailing view among them. They hold that God at creation endowed man with certain natural gifts, such as the spirituality of the soul, the freedom of the will, and the immortality of the body. Spirituality, freedom, and immortality, are natural endowments, and as such constitute the natural image of God. Moreover, God "attenuated" (adjusted) the natural powers of man to one another, placing

the lower in due subordination to the higher. The harmony thus established is called *justitia* — natural righteousness. But even so there remained in man a natural tendency of the lower appetites and passions to rebel against the authority of the higher powers of reason and conscience. This tendency, called *concupiscence*, is not itself sin, but becomes sin when it is consented to by the will and passes into voluntary action. In order to enable man to hold his lower nature in check, God added to the *dona naturalia* certain *dona supernaturalia*. These included the *donum superadditum* of original righteousness (the supernatural likeness to God), which was added as a foreign gift to the original constitution of man, either immediately at the time of creation, or at some later point as a reward for the proper use of the natural powers. These supernatural gifts, including the *donum superadditum* of original righteousness, were lost by sin, but their loss did not disrupt the essential nature of man.

#### 4. 其他对上帝形象的观念 Other Views of the Image of God.

According to the Socinians and some of the earlier Arminians the image of God consists in man's dominion over the lower creation, and in this only. Anabaptists maintained that the first man, as a finite and earthly creature, was not yet the image of God, but could become this only by regeneration. Pelagians, most of the Arminians, and Rationalists all, with little variation, find the image of God only in the free personality of man, in his rational character, his ethico-religious disposition, and his destiny to live in communion with God.

#### D. 人，上帝的形象：原本的状态 The Original Condition of Man as the Image of God.

There is a very close connection between the image of God and the original state of man, and therefore the two are generally considered together. Once again we shall have to distinguish between different historical views as to the original condition of man.

209

##### 1. 基督新教的观点。 The Protestant View.

Protestants teach that man was created in a state of relative perfection, a state of righteousness and holiness. This does not mean that he had already reached the highest state of excellence of which he was susceptible. It is generally assumed that he was destined to reach a higher degree of perfection in the way of obedience. He was, something like a child, perfect in parts, but not yet in degree. His condition was a preliminary and temporary one, which would either lead on to greater perfection and glory or terminate in a fall. He was by nature endowed with that original righteousness which is the crowning glory of the image of God, and consequently lived in a state of positive holiness. The loss of that righteousness meant the loss of something that belonged to the very nature of man in its ideal state. Man could lose it and still remain man, but he could not lose it and remain man in the ideal sense of the word. In other words, its loss would really mean a deterioration and impairment of human nature. Moreover, man was created immortal. This applies not only to the soul, but to the whole person of man and therefore does not merely mean that the soul was destined to have a continued existence. Neither does it mean that man was raised above the possibility of becoming a prey to death; this can only be affirmed of the angels

and the saints in heaven. It does mean, however, that man, as he was created by God, did not bear within him the seeds of death and would not have died necessarily in virtue of the original constitution of his nature. Though the possibility of his becoming a victim of death was not excluded, he was not liable to death as long as he did not sin. It should be borne in mind that man's original immortality was not something purely negative and physical, but was something positive and spiritual as well. It meant life in communion with God and the enjoyment of the favor of the Most High. This is the fundamental conception of life in Scripture, just as death is primarily separation from God and subjection to His wrath. The loss of this spiritual life would spell death, and would also result in physical death.

## 2. 天主教的观点。

### The Roman Catholic View.

Roman Catholics naturally have a somewhat different view of the original condition of man. According to them original righteousness did not belong to the nature of man in its integrity, but was something supernaturally added. In virtue of his creation man was simply endowed with all the natural powers and faculties of human nature as such, and by the *justitia naturalis* these powers were nicely adjusted to each other. He was without sin and lived in a state of perfect innocency. In the very nature of things, however, there was a natural tendency of the lower appetites and passions to rebel against the higher powers of reason and conscience. This tendency, called concupiscence, was not itself sin, but could easily become the occasion and fuel for sin. (But cf. Rom. 7:8; Col. 3:5; I Thess. 4:5, Auth. Ver.). Man, then, as he was originally constituted, was by nature without positive holiness, but also without sin, though burdened with a tendency which might easily result in sin. But now God added to the natural constitution of man the supernatural gift of original righteousness, by which he was enabled

210

to keep the lower propensities and desires in due subjection. When man fell, he lost that original righteousness, but the original constitution of human nature remained intact. The natural man is now exactly where Adam was before he was endowed with original righteousness, though with a somewhat stronger bias towards evil.

Rom. 7:8

然而罪趁著機會，就藉著誡命叫諸般的貪心在我裡頭發動；因為沒有律法，罪是死的。

But sin, seizing the opportunity afforded by the commandment, produced in me every kind of covetous desire. For apart from law, sin is dead.

Col. 3:5

所以，要治死你們在地上的肢體，就如淫亂、污穢、邪情、惡慾，和貪婪。貪婪就與拜偶像一樣。

Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry.

I Thess. 4:5

不放縱私慾的邪情，像那不認識神的外邦人。

not in passionate lust like the heathen, who do not know God;

3. 受理性主义形象的观点。  
Rationalizing Views.

Pelagians, Socinians, Arminians, Rationalists, and Evolutionists, all discount the idea of a primitive state of holiness altogether. The first four are agreed that man was created in a state of innocence, of moral and religious neutrality, but was endowed with a free will, so that he could turn in either direction. Evolutionists assert that man began his career in a state of barbarism, in which he was but slightly removed from the brute. Rationalists of all kinds believe that a concreated righteousness and holiness is a contradiction in terms. Man determines his character by his own free choice; and holiness can only result from a victorious struggle against evil. From the nature of the case, therefore, Adam could not have been created in a state of holiness. Moreover, Pelagians, Socinians, and Rationalists hold that man was created mortal. Death did not result from the entrance of sin into the world, but was simply the natural termination of human nature as it was constituted. Adam would have died in virtue of the original constitution of his nature.

QUESTIONS FOR FURTHER STUDY

1. What is the precise distinction which Delitzsch makes between the soul and the spirit in man?
2. How does Heard make use of the tripartite conception of man in the interpretation of original sin, conversion, and sanctification?
3. What accounts for the fact that Lutherans are prevailingly Traducianists, and Reformed prevailingly Creationists?
4. How about the objection that Creationism virtually destroys the unity of the human race?
5. What objections are there against realism with its assumption of the numerical unity of human nature?
6. What criticism would you offer on Dorner's view, that the theories of Pre-existentialism, Traducianism, and Creationism, are simply three different aspects of the whole truth respecting the origin of the soul?
7. How do Roman Catholics generally distinguish between the "image" and the "likeness" of God?
8. Do they believe that man lost his justitia or natural righteousness by the fall or not?
9. How do those Lutherans who restrict the image of God to man's original righteousness explain Gen. 9:6 and Jas. 3:9?

LITERATURE:

Bavinck, Geref. Dogm. II, pp. 566-635; Kuyper, Dict. Dogm., De Creaturis C, pp. 3-131; Vos, Geref. Dogm. II, pp. 1-21; Hodge, Syst. Theol. II, pp. 42-116; Dabney, Syst. and Polem. Theol., pp. 292-302; Shedd, Dogm. Theol. II, pp. 4-114; Litton, Introd. to Dogm. Theol., pp. 107-122; Dorner, Syst. of Chr. Doct. II, pp. 68-96; Schmidt, Doct. Theol. of the Ev. Luth. Church, pp. 225-238; Martensen, Chr. Dogm., pp. 136-148; Pieper, Chr. Dogm. I, pp. 617-630; Valentine, Chr. Theol. I, pp. 383-415; Pope, Chr. Theol. I, pp. 421-436; Raymond, Syst. Theol. II, pp. 7-49; Wilmers, Handbook of the Chr. Rel., pp. 219-233; Orr, God's Image in Man, pp. 3-193; A. Kuyper, Jr., Het Beeld Gods, pp. 8-143; Talma, De Anthropologic van Calvijn, pp. 29-68; Heard, The Tripartite Nature of Man; Dickson, St. Paul's Use of the Terms Flesh and Spirit, chaps. V-XI; Delitzsch, Syst. of Bibl. Psych., pp. 103-144; Laidlaw, The Bibl. Doct. of Man, pp. 49-108; H. W. Robinson, The Chr. Doct. of Man, pp. 4-150.

**CHAPTER IV. 人：在恩典之约中**  
**Man in the Covenant of Works**

The discussion of the original state of man, the *status integritatis*, would not be complete without considering the mutual relationship between God and man, and especially the origin and nature of the religious life of man. That life was rooted in a covenant, just as the Christian life is today, and that covenant is variously known as the covenant of nature, the covenant of life, the Edenic covenant, and the covenant of works. The first name, which was rather common at first, was gradually abandoned, since it was apt to give the impression that this covenant was simply a part of the natural relationship in which man stood to God. The second and third names are not sufficiently specific, since both of them might also be applied to the covenant of grace, which is certainly a covenant of life, and also originated in Eden, Gen. 3:15. Consequently the name "Covenant of Works" deserves preference.

Gen. 3:15

又要叫你和女人彼此為仇；你的後裔和女人的後裔也彼此為仇。女人的後裔要傷你的頭；你要傷他的腳跟。

And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

**A. 行为之约：历史上的观点**  
**The Doctrine of the Covenant of Works in History.**

1. 早期教父 Early Church Fathers.

The history of the doctrine of the covenant of works is comparatively brief. In the early Church Fathers the covenant idea is seldom found at all, though the elements which it includes, namely, the probationary command, the freedom of choice, and the possibility of sin and death, are all mentioned.

2. 奥古斯丁 Augustine.

Augustine in his *de Civitates Dei* speaks of the relation in which Adam originally stood to God as a covenant (*testamentum, pactum*) while some others inferred the original covenant relationship from the well known passage of Hos. 6:7.

3. 经院主义与宗教改革领袖 Scholasticism and Reformers.

In the scholastic literature and in the writings of the Reformers, too, all the elements which later on went into the construction of the doctrine of the covenant of works were already present, but the doctrine itself was not yet developed. Though they contain some expressions which point to the imputation of Adam's sin to his descendants, it is clear that on the whole the transmission of sin was conceived realistically rather than federally. Says Thornwell in his analysis of Calvin's Institutes: "Federal representation was not seized as it should be, but a mystic realism in place of it." The development of the doctrine of the

covenant of grace preceded that of the doctrine of the covenant of works and paved the way for it. When it was clearly seen that Scripture represented the way of salvation in the form of a covenant, the parallel which Paul draws in Rom. 5 between Adam and Christ soon gave occasion for thinking of the state of integrity also as a covenant. According to Heppel the first work which contained the federal representation of the way of salvation, was Bullinger's Compendium of

212

the Christian Religion; and Olevianus was the real founder of a well developed federal theology, in which the concept of the covenant became for the first time the constitutive and determinative principle of the entire system.

#### 4. 圣约神学 Covenant Theology.

From the Reformed Churches of Switzerland and Germany federal theology passed over to the Netherlands and to the British Isles, especially Scotland. Its earliest representatives in the Netherlands were Gomarus, Trelcatius, Ravensperger, and especially Cloppenburg. The latter is regarded as the forerunner of Coccejus, who is often mistakenly called "the father of federal theology." The real distinction of Coccejus lies, at least partly, in the fact that he sought to substitute for the usual scholastic method of studying theology, which was rather common in his day, what he considered a more Scriptural method. He was followed in that respect by Burmannus and Witsius. Coccejus and his followers were not the only ones to embrace the doctrine of the covenant of works. This was done by others as well, such as Voetius, Mastricht, à Marck, and De Moor. Ypeij and Dermout point out that in those days a denial of the covenant of works was regarded as a heresy.

#### 5. 苏希尼派与阿米念主义 Socinians and Arminians.

The Socinians rejected this doctrine altogether, since they did not believe in the imputation of Adam's sin to his descendants; and some of the Arminians, such as Episcopius, Limborgh, Venema, and J. Alting, who called it a human doctrine, followed suit.

#### 6. 十八、十九世纪 18<sup>th</sup> and 19<sup>th</sup> Centuries.

About the middle of the eighteenth century, when the doctrine of the covenant in the Netherlands had all but passed into oblivion, Comrie and Holtius in their *Examen van het Ontwerp van Tolerantie* once more brought it to the attention of the Church. In Scotland several important works were written on the covenants, including the covenant of works, such as those of Fisher (*Marrow of Modern Divinity*), Ball, Blake, Gib, and Boston. Says Walker: "The old theology of Scotland might be emphatically described as covenant theology." The doctrine found official recognition in the Westminster Confession, and in the *Formula Consensus Helvetica*. It is significant that the doctrine of works met with very little response in Roman Catholic and Lutheran theology. This finds its explanation in their attitude to the doctrine of the immediate imputation of the sin of Adam to his descendants.

#### 7. 新英格兰神学: 约的神学的式微 New England Theology: Decline.

Under the influence of Rationalism and of Placæus' theory of mediate imputation, which also found acceptance in New England theology, the doctrine of the covenant gradually suffered eclipse. Even such conservative scholars as Doedes and Van Oosterzee in the Netherlands rejected it; and in New England theology it was short-lived. In Scotland the situation is not much better. Hugh Martin already wrote in his work on The Atonement (published in 1887): "It has come to pass, we fear, that the federal theology is at present suffering a measure of neglect which does not bode well for the immediate future of the Church amongst us." And while in our own country such Presbyterian scholars as the Hodges, Thornwell, Breckenridge, and Dabney, take

213

due account of the doctrine in their theological works, in the Churches which they represent it has all but lost its vitality.

#### 8. 圣约神学的复兴 Revival of Covenant Theology.

In the Netherlands there has been a revival of federal theology under the influence of Kuyper and Bavinck, and through the grace of God it still continues to be a living reality in the hearts and minds of the people.

Hos. 6:7

他們卻如亞當背約，在境內向我行事詭詐。

Like Adam, they have broken the covenant-- they were unfaithful to me there.

Rom. 5

#### B. 行为之约：《圣经》的根据。

##### **The Scriptural Foundation for the Doctrine of the Covenant of Works.**

The widespread denial of the covenant of works makes it imperative to examine its Scriptural foundation with care.

#### 1. 早期经文：约的元素。

The Elements of a Covenant are Present in the Early Narrative.

It must be admitted that the term "covenant" is not found in the first three chapters of Genesis, but this is not tantamount to saying that they do not contain the necessary data for the construction of a doctrine of the covenant. One would hardly infer from the absence of the term "trinity" that the doctrine of the Trinity is not found in the Bible. All the elements of a covenant are indicated in Scripture, and if the elements are present, we are not only warranted but, in a systematic study of the doctrine, also in duty bound to relate them to one another, and to give the doctrine so construed an appropriate name. In the case under consideration two parties are named, a condition is laid down, a promise of reward for obedience is clearly implied, and a penalty for transgression is threatened. It may still be objected that we do not read of the two parties as coming to an agreement, nor of Adam as accepting the terms laid down, but this is not an insuperable objection. We do not read of such an explicit agreement and acceptance on the part of man either in the cases of Noah and Abraham. God and man do not appear as equals in any of these covenants. All God's covenants are of the nature of sovereign dispositions imposed on man. God is absolutely



sovereign in His dealings with man, and has the perfect right to lay down the conditions which the latter must meet, in order to enjoy His favor. Moreover Adam was, even in virtue of his natural relationship, in duty bound to obey God; and when the covenant relation was established, this obedience also became a matter of self-interest. When entering into covenant relations with men, it is always God who lays down the terms, and they are very gracious terms, so that He has, also from that point of view, a perfect right to expect that man will assent to them. In the case under consideration God had but to announce the covenant, and the perfect state in which Adam lived was a sufficient guarantee for his acceptance.

## 2. 永生的应许 There was a Promise of Eternal Life.

Some deny that there is any Scripture evidence for such a promise. Now it is perfectly true that no such promise is explicitly recorded, but it is clearly implied in the alternative of death as the result of disobedience. The clear implication of the threatened punishment is that in the case of obedience death would not enter, and this can only mean that life would continue. It has been objected that this would only mean a continuation of Adam's natural life, and not what Scripture calls life eternal. But the Scriptural idea of life is life in communion with God; and this is the life which Adam possessed, though in his case it was still amissible. If

214

Adam stood the test, this life would be retained not only, but would cease to be amissible, and would therefore be lifted to a higher plane. Paul tells us explicitly in Rom. 7:10 that the commandment, that is the law, was unto life. In commenting on this verse Hodge says: "The law was designed and adapted to secure life, but became in fact the cause of death." This is also clearly indicated in such passages as Rom. 10:5; Gal. 3:13. Now it is generally admitted that this glorious promise of unending life was in no way implied in the natural relation in which Adam stood to God, but had a different basis. But to admit that there is something positive here, a special condescension of God, is an acceptance of the covenant principle. There may still be some doubt as to the propriety of the name "Covenant of Works," but there can be no valid objection to the covenant idea.

Rom. 7:10

那本來叫人活的誠命，反倒叫我死；

I found that the very commandment that was intended to bring life actually brought death.

Rom. 10:5

摩西寫著說：人若行那出於律法的義，就必因此活著。

Moses describes in this way the righteousness that is by the law: "The man who does these things will live by them."

Gal. 3:13

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

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

### 3. 恩典之约：基督同意作我们的保证人的执行。

Basically, the Covenant of Grace is Simply the Execution of the Original Agreement by Christ as Our Surety.

He undertook freely to carry out the will of God. He placed Himself under the law, that He might redeem them that were under the law, and were no more in a position to obtain life by their own fulfilment of the law. He came to do what Adam failed to do, and did it in virtue of a covenant agreement. And if this is so, and the covenant of grace is, as far as Christ is concerned, simply the carrying out of the original agreement, it follows that the latter must also have been of the nature of a covenant. And since Christ met the condition of the covenant of works, man can now reap the fruit of the original agreement by faith in Jesus Christ. There are now two ways of life, which are in themselves ways of life, the one is the way of the law: "the man that doeth the righteousness which is of the law shall live thereby," but it is a way by which man can no more find life; and the other is the way of faith in Jesus Christ, who met the demands of the law, and is now able to dispense the blessing of eternal life.

### 4. 亚当与基督 The Parallel Between Adam and Christ.

The parallel which Paul draws between Adam and Christ in Rom. 5:12-21, in connection with the doctrine of justification, can only be explained on the assumption that Adam, like Christ, was the head of a covenant. According to Paul the essential element in justification consists in this, that the righteousness of Christ is imputed to us, without any personal work on our part to merit it. And he regards this as a perfect parallel to the manner in which the guilt of Adam is imputed to us. This naturally leads to the conclusion that Adam also stood in covenant relationship to his descendants.

Rom. 5:12-21

這就如罪是從一人入了世界，死又是從罪來的；於是死就臨到眾人，因為眾人都犯了罪。

沒有律法之先，罪已經在世上；但沒有律法，罪也不算罪。

然而從亞當到摩西，死就作了王，連那些不與亞當犯一樣罪過的，也在他的權下。亞當乃是那以後要來之人的豫像。

只是過犯不如恩賜，若因一人的過犯，眾人都死了，何況神的恩典，與那因耶穌基督一人恩典中的賞賜，豈不更加倍的臨到眾人麼？

因一人犯罪就定罪，也不如恩賜，原來審判是由一人而定罪，恩賜乃是由許多過犯而稱義。

若因一人的過犯，死就因這一人作了王，何況那些受洪恩又蒙所賜之義的，豈不更要因耶穌基督一人在生命中作王麼？

如此說來，因一次的過犯，眾人都被定罪；照樣，因一次的義行，眾人也就被稱義得生命了。

一人的悖逆，眾人成為罪人；照樣，因一人的順從，眾人也成為義了。

律法本是外添的，叫過犯顯多；只是罪在那裡顯多，恩典就更顯多了。

就如罪作王叫人死；照樣，恩典也藉著義作王，叫人因我們的主耶穌基督得永生。

12 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned-- 13 for before the law was given, sin was in the world. But sin is not taken into account when there is no law. 14 Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by

breaking a command, as did Adam, who was a pattern of the one to come. 15 But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! 16 Again, the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. 17 For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ. 18 Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. 19 For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous. 20 The law was added so that the trespass might increase. But where sin increased, grace increased all the more, 21 so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

5. 《何西亚书》6: 7  
The Passage in Hos. 6:7.

In Hos. 6:7 we read: "But they like Adam have transgressed the covenant." Attempts have been made to discredit this reading. Some have suggested the reading "at Adam," which would imply that some well known transgression occurred at a place called Adam. But the preposition forbids this rendering. Moreover, the Bible makes no mention whatever of such a well known historical transgression at Adam. The Authorized Version renders "like men," which would then mean, in human fashion. To this it may be objected that there is no plural in the original, and that such

215

a statement would be rather inane, since man could hardly transgress in any other way. The rendering "like Adam" is after all the best. It is favored by the parallel passage in Job 31:33; and is adopted by the American Revised Version.

Hos. 6:7

他們卻如亞當背約，在境內向我行事詭詐。

Like Adam, they have broken the covenant-- they were unfaithful to me there.

Job 31:33

我若像亞當（或譯：別人）遮掩我的過犯，將罪孽藏在懷中；

if I have concealed my sin as men do, by hiding my guilt in my heart

**C. 行为之约的要素 Elements of the Covenant of Works.**

The following elements must be distinguished:

1. 约的两方。The Contracting Parties.

On the one hand there was the triune God, the Creator and Lord, and on the other hand, Adam as His dependent creature. A twofold relationship between the two should be distinguished:

a. 自然的关系 The natural relationship.

When God created man, He by that very fact established a natural relationship between Himself and man. It was a relationship like that between the potter and the clay, between an absolute sovereign and a subject devoid of any claim. In fact, the distance between the two was so great that these figures are not even an adequate expression of it. It was such that a life in communion with each other seemed to be out of the question. As the creature of God man was naturally under the law, and was in duty bound to keep it. And while transgression of the law would render him liable to punishment, the keeping of it would not constitute an inherent claim to a reward. Even if he did all that was required of him, he would still have to say, I am but an unprofitable servant, for I have merely done that which it was my duty to do. Under this purely natural relationship man could not have merited anything. But though the infinite distance between God and man apparently excluded a life of communion with each other, man was created for just such communion, and the possibility of it was already given in his creation in the image of God. In this natural relationship Adam was the father of the human race.

b. 约的关系 The covenant relationship.

From the very beginning, however, God revealed Himself, not only as an absolute Sovereign and Lawgiver, but also as a loving Father, seeking the welfare and happiness of His dependent creature. He condescended to come down to the level of man, to reveal Himself as a Friend, and to enable man to improve his condition in the way of obedience. In addition to the natural relationship He, by a positive enactment, graciously established a covenant relationship. He entered into a legal compact with man, which includes all the requirements and obligations implied in the creaturehood of man, but at the same time added some new elements. (1) Adam was constituted the representative head of the human race, so that he could act for all his descendants. (2) He was temporarily put on probation, in order to determine whether he would willingly subject his will to the will of God. (3) He was given the promise of eternal life in the way of obedience, and thus by the gracious disposition of God acquired certain conditional rights. This covenant enabled Adam to obtain eternal life for himself and for his descendants in the way of obedience.

216

2. 约里的应许 The Promise of the Covenant.

The great promise of the covenant of works was the promise of eternal life. They who deny the covenant of works generally base their denial in part on the fact that there is no record of such a promise in the Bible. And it is perfectly true that Scripture contains no explicit promise of eternal life to Adam. But the threatened penalty clearly implies such a promise. When the Lord says, "for in the day that thou eatest thereof thou shalt surely die," his statement clearly implies that, if Adam refrains from eating, he will not die, but will be raised above the possibility of death. The implied promise certainly cannot mean that, in the case of obedience, Adam would be permitted to live on in the usual way, that is, to continue the ordinary natural life, for that life was his already in virtue of his creation, and therefore could not be held out as a reward for obedience. The implied promise evidently was that of life raised to its highest development of perennial bliss and glory. Adam was indeed created in a state of positive holiness, and was also immortal in the sense that he was not subject to the law of death. But he was only at the beginning of his course and did not yet possess the highest privileges that were in store for man. He was not yet raised above the possibility of erring, sinning, and dying. He was not yet in possession of the highest degree of holiness, nor

did he enjoy life in all its fullness. The image of God in man was still limited by the possibility of man's sinning against God, changing from good to evil, and becoming subject to the power of death. The promise of life in the covenant of works was a promise of the removal of all the limitations of life to which Adam was still subject, and of the raising of his life to the highest degree of perfection. When Paul says in Rom. 7:10 that the commandment was unto life, he means life in the fullest sense of the word. The principle of the covenant of works was: the man that does these things shall live thereby; and this principle is reiterated time and again in Scripture, Lev. 18:5; Ezek. 20:11,13,20; Luke 10:28; Rom. 10:5; Gal. 3:12.

Rom. 7:10

那本來叫人活的誡命，反倒叫我死；

I found that the very commandment that was intended to bring life actually brought death.

Lev. 18:5

以，你們要守我的律例典章；人若遵行，就必因此活著。我是耶和華。

Keep my decrees and laws, for the man who obeys them will live by them. I am the LORD.

Ezek. 20:11, 13, 20

將我的律例賜給他們，將我的典章指示他們；人若遵行就必因此活著。以色列家卻在曠野悖逆我，不順從我的律例，厭棄我的典章（人若遵行就必因此活著），大大干犯我的安息日。我就說，要在曠野將我的忿怒傾在他們身上，滅絕他們。

且以我的安息日為聖。這日在我與你們中間為證據，使你們知道我是耶和華—你們的神。

11 I gave them my decrees and made known to them my laws, for the man who obeys them will live by them. 13 " Yet the people of Israel rebelled against me in the desert. They did not follow my decrees but rejected my laws--although the man who obeys them will live by them--and they utterly desecrated my Sabbaths. So I said I would pour out my wrath on them and destroy them in the desert. 20 Keep my Sabbaths holy, that they may be a sign between us. Then you will know that I am the LORD your God."

Luke 10:28

耶穌說：「你回答的是；你這樣行，就必得永生。」

I gave them my decrees and made known to them my laws, for the man who obeys them will live by them.

Rom. 10:5

摩西寫著說：人若行那出於律法的義，就必因此活著。

Moses describes in this way the righteousness that is by the law: "The man who does these things will live by them."

Gal. 3:12

律法原不本乎信，只說：行這些事的，就必因此活著。

The law is not based on faith; on the contrary, "The man who does these things will live by them."

### 3. 約的条件 The Condition of the Covenant.

The promise in the covenant of works was not unconditional. The condition was that of implicit and perfect obedience. The divine law can demand nothing less than that, and the

positive command not to eat of the fruit of the tree of the knowledge of good and evil, relating as it did, to a thing indifferent in itself, was clearly a test of pure obedience in the absolute sense of the word. Man was, of course, also subject to the moral law of God, which was written on the tablets of his heart. He knew this by nature, so that it did not have to be revealed supernaturally, as the special test was. Essentially, the moral law, as Adam knew it, was undoubtedly like the ten commandments, but the form was different. In its present form the moral law presupposes a knowledge of sin, and is therefore primarily negative; in Adam's heart, however, it must have had a positive character. But just because it was positive, it did not bring to his consciousness the possibility of sin. Therefore a negative commandment was added. Moreover, in order that the test of Adam might be a test of pure obedience, God deemed it necessary to add to the commandments of which Adam perceived the naturalness and reasonableness,

217

a commandment which was in a certain sense arbitrary and indifferent. Thus the demands of the law were, so to say, concentrated on a single point. The great question that had to be settled was, whether man would obey God implicitly or follow the guidance of his own judgment. Dr. Bavinck says: "Het proefgebod belichaamde voor hem (Adam) het dilemma: God of de mensch, Zijn gezag of eigen inzicht, onvoorwaardelijke gehoorzaamheid of zelfstandig onderzoek, geloof of twijfel."

#### 4. 约中的惩罚 The Penalty of the Covenant.

The penalty that was threatened was death, and what this means can best be gathered from the general meaning of the term as it is used in Scripture, and from the evils that came upon the guilty in the execution of the penalty. Evidently death in the most inclusive sense of the word is meant, including physical, spiritual, and eternal death. The fundamental Scriptural idea of death is not that of extinction of being, but that of separation from the source of life, and the resulting dissolution or misery and woe. Fundamentally, it consists in the separation of the soul from God, which manifests itself in spiritual misery, and finally terminates in eternal death. But it also includes the separation of body and soul and the consequent dissolution of the body. Undoubtedly the execution of the penalty began at once after the first transgression. Spiritual death entered instantly, and the seeds of death also began to operate in the body. The full execution of the sentence, however, did not follow at once, but was arrested, because God immediately introduced an economy of grace and restoration.

#### 5. 约的圣礼 The Sacrament(s) of the Covenant.

We have no definite information in Scripture respecting the sacrament(s) or seal(s) of this covenant. Hence there is a great variety of opinions on the subject. Some speak of four: the tree of life, the tree of the knowledge of good and evil, paradise, and the sabbath; others of three: the two trees and paradise; still others of two: the tree of life and paradise; and still others of one: the tree of life. The last opinion is the most prevalent one, and would seem to be the only one to find any support in Scripture. We should not think of the fruit of this tree as magically or medically working immortality in Adam's frame. Yet it was in some way connected with the gift of life. In all probability it must be conceived of as an appointed symbol or seal of life. Consequently, when Adam forfeited the promise, he was debarred from the sign. So conceived the words of Gen. 3:22 must be understood sacramentally.

Gen. 3:22

耶和華 神說：那人已經與我們相似，能知道善惡；現在恐怕他伸手又摘生命樹的果子吃，就永遠活著。

And the LORD God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever."

#### D. 行为之约目前的地位

##### **The Present Status of the Covenant of Works.**

With respect to the question, whether the covenant of works is still in force or was abrogated at the time of Adam's fall, there is considerable difference of opinion between Arminian and Reformed theologians.

#### 1. 阿米念主义的观点 The Arminian View.

Arminians claim that this legal covenant was wholly abrogated at the fall of Adam, and argue this as follows:

(a) The promise was then revoked and thus the compact annulled, and where there is no compact

218

there can be no obligation.

(b) God could not continue to exact obedience of man, when the latter was by nature unable, and was not enabled by the grace of God, to render the required service.

(c) It would be derogatory to God's wisdom, holiness, and majesty to call the depraved creature to a service of holy and undivided love. They maintain that God established a new covenant and enacted a new law, the law of faith and evangelical obedience, which man in spite of his impaired powers can keep when assisted by the enabling helps of common or sufficient grace.

However, the following considerations militate against this view:

(a) Man's obligation to God was never rooted merely in the covenant requirement, but fundamentally in the natural relation in which he stood to God. This natural relationship was incorporated in the covenant relationship,

(b) Man's inability is self-induced, and therefore does not relieve him of his just obligation. His self-imposed limitations, his criminal and voluntary hostility to God did not deprive the sovereign Ruler of the universe of the right to demand the hearty and loving service which is His due.

(c) The *reductio ad absurdum* of the Arminian view is that the sinner can gain complete emancipation from righteous obligations by sinning. The more a man sins, the more he becomes a slave of sin, unable to do that which is good; and the deeper he sinks into this slavery which robs him of his capacity for good, the less responsible he becomes. If man continues to sin long enough, he will in the end be absolved of all moral responsibility.

## 2. 改革中的观点 The Reformed View.

Even some Reformed theologians speak of the abrogation of the legal covenant, and seek proof for this in such passages as Heb. 8:13. This naturally raised the question, whether, and in how far, the covenant of works can be considered as a thing of the past; or whether, and in how far, it must be regarded as still in force. It is generally agreed that no change in the legal status of man can ever abrogate the authority of the law; that God's claim to the obedience of His creatures is not terminated by their fall in sin and its disabling effects; that the wages of sin continues to be death; and that a perfect obedience is always required to merit eternal life. This means with respect to the question under consideration:

Heb. 8:13

既說新約。就以前約為舊了；但那漸舊漸衰的，就必快歸無有了。

By calling this covenant "new," he has made the first one obsolete; and what is obsolete and aging will soon disappear.

a. That the covenant of works is not abrogated:

(1) in so far as the natural relation of man to God was incorporated in it, since man always owes God perfect obedience;

(2) in so far as its curse and punishment for those who continue in sin are concerned; and

(3) in so far as the conditional promise still holds. God might have withdrawn this promise, but did not, Lev. 18:5; Rom. 10:5; Gal. 3:12. It is evident, however, that after the fall no one can comply with the condition.

Lev. 18:5

以，你們要守我的律例典章；人若遵行，就必因此活著。我是耶和華。

Keep my decrees and laws, for the man who obeys them will live by them. I am the LORD.

Rom. 10:5

摩西寫著說：人若行那出於律法的義，就必因此活著。

Moses describes in this way the righteousness that is by the law: "The man who does these things will live by them."

Gal. 3:12

律法原不本乎信，只說：行這些事的，就必因此活著。

The law is not based on faith; on the contrary, "The man who does these things will live by them."

b. That the covenant of works is abrogated:

(1) in so far as it contained new positive elements, for those who are under the covenant of grace; this does not mean that it is simply set aside and disregarded, but that its obligations were met by the Mediator for His people; and

(2) as an appointed means to obtain eternal life, for as such it is powerless after the fall of man.