

PROLEGOMENA
Introduction to
the Study of Christian Doctrine

緒論

基督教教義研究引言

Chapter 1
The Study of Christian Doctrine

第一章

基督教教義研究

The core of the teaching of Christian doctrine
基督教教義的核心

At the heart of the study of Christian doctrine is Jesus Christ. Just as Jesus is the center of the entire Bible (Eph 2:20), so he is the heart and core of the study of Christian doctrine. The study of the entire body of Christian doctrine centers on Jesus and what he did for our salvation (1 Co 2:2). If you lose Christ, all you have left is an ethical system for the morality of mankind. Apart from Jesus Christ, there is no salvation. Apart from faith in Christ, there is no power or motivation for Christian living.

基督教教義研究的核心是耶穌基督。正如耶穌是整本聖經的中心（弗2:20），祂是基督教教義研究的本質和核心。基督教教義的整體研究集中在耶穌和祂為我們所成就的救恩（林前2:2）。如果離開基督，所剩下的只不過是一套人類道德倫理體系而已。除了耶穌基督以外，別無拯救。一個人不依靠基督便沒有能力或動力去過基督徒的生活。

Who is Jesus Christ? He is the Son of God made flesh. Why did he come into this world? He came to save us from our sins. We come into this world corrupted by sin. We daily sin against God. We deserve nothing but his anger and condemnation. Yet God loves us and sent Jesus to save us. He lived the life we cannot live. He suffered the punishment for our

sins. He died and rose again, conquering death for us. God has declared the world “not guilty” because of what Jesus did. Through faith in Jesus Christ, we have forgiveness for all our sins. We are clothed in the perfect righteousness of Christ. We are assured of eternal life with the Lord in heaven.

誰是耶穌基督呢？祂是上帝的兒子，成為肉身。為甚麼祂要來到這個世界上呢？祂來是要將我們從罪惡裏拯救出來。我們來到這個被罪敗壞的世界，每天都在犯罪違背上帝。我們只配得上帝的震怒和咒詛。但上帝愛我們，差遣耶穌降世拯救我們。祂的生命是我們無法活出的。祂因我們的罪而受刑罰。祂受死然後復活，為我們戰勝死亡。上帝因為耶穌所做的而宣告世人為「無罪」，我們所有的罪都被赦免，藉着在耶穌基督裏的信心，信徒們披戴了基督完全的義，有永生的確據，在天上永遠與主同在。

Therefore, as we approach the study of Christian doctrine in this book, we will follow two principles stated by the apostle Paul:

因此，當我們在本書中探討基督教教義時，我們將遵守使徒保羅宣告的兩個原則：

1. “I have not hesitated to proclaim to you the whole will of God” (Ac 20:27).
 2. “I resolved to know nothing while I was with you except Jesus Christ and him crucified” (1 Co 2:2).
-
1. 「上帝一切的旨意，我並沒有退縮不傳給你們的。」（徒20:27）
 2. 「我曾定了主意，在你們中間不知道別的，只知道耶穌基督並他釘十字架。」（林前2:2）

Martin Luther (1483–1546) and the other writers of the Lutheran Confessions were guided by three great principles in their teaching of Christian doctrine. These three principles were Scripture alone (*sola Scriptura*), grace alone (*sola gratia*), and faith alone (*sola fide*). Scripture alone: The Bible is the only source for the doctrines on which faith must rest. It is the only standard by which a Christian’s teaching and life must be judged. Grace alone: Salvation is by God’s grace alone through Jesus Christ. Human works do not contribute to our salvation. Faith alone: Through faith in Jesus Christ, we receive, as our very own, the righteousness and forgiveness Jesus won for all by his holy life and substitutionary death. Those who believe in Jesus have eternal life. Those who do not believe in Jesus reject the forgiveness he won for them on the cross, and they will perish eternally (Mk 16:16). The three principles of Scripture alone, grace alone, and faith alone are at the center of the study of Christian doctrine.

在教導基督教教義時，馬丁路德（Martin Luther，1483-1546）和其他路德宗信條的作者都遵循三個重大的原則。這三個原則是唯獨聖經（*sola Scriptura*）、唯獨恩典（*sola gratia*）和唯獨信心（*sola fide*）。第一原則唯獨聖經：就是說聖經是所有教義建基於其上的基礎，它是判斷基督教教導和基督徒生命的唯一標準。第二原則唯獨恩典：即救恩藉着耶穌基督而來，完全是上帝的恩典。人的努力不能對救恩有任何貢獻。第三原則唯獨信心：乃是指藉着在耶穌基督裏的信心，我們得著義和赦免，這是耶穌因祂的聖潔生命並替代我們受死而為我們贏得的。信耶穌的人有永生；不信耶穌的人拒絕接受耶穌在十字架上已為他們贏得的赦免，他們將面臨永遠的死亡（可16:16）。唯獨聖經、唯獨恩典和唯獨信心這三個原則，乃是基督教教義研究的核心。

Lutheran teachers of Christian doctrine have also stressed the importance of properly using the law and the gospel. These two teachings of the Bible must be used in their proper roles. Souls are at stake. An improper use of the law can turn people into Pharisees who vainly imagine they are saved by their own works. It can drive sinners to despair by making them think there is no hope for them. Diluting the law with the gospel can harden people in their sin by diminishing the force of the law. Attaching conditions of the law to the gospel will rob poor sinners of the comfort of the gospel. It will rob a Christian of the power for living a thankful life in response to God's grace. It can lead sinners to damnation by causing them to trust in their own works for salvation. In studying Christian doctrine, we must pay careful attention to the proper use of the law and of the gospel.

路德宗基督教教義的教師還會強調正確使用律法和福音的重要性。這兩種聖經的教導必須正確使用。靈魂處於險境，錯誤使用律法會使人們成為法利賽人，他們錯誤地認為靠着自己的努力能夠得救。這也可能讓罪人認為自己毫無指望，陷入絕望境地。另外一種錯誤，是用福音來淡化律法，就會減弱律法的力量，人們因此對自己的罪麻木。還有一種錯誤，就是把律法加到福音上，會剝奪可憐的罪人從福音中得着的安慰，減弱基督徒因回應上帝恩典而有的感恩生活的能力。這樣的教導會使罪人依賴自己的努力去獲取救恩，給他們帶來惡果。所以在研究基督教教義時，我們必須十分小心如何正確地使用律法和福音。

Lutheran teachers of Christian doctrine have always stressed the importance of the means of grace. Christ won salvation for us on the cross. God distributes this salvation to us through the gospel and the sacraments of Baptism and the Lord's Supper. If we want to find God, we look for him where he comes to us, through the gospel, Baptism, and the Lord's Supper. We do not expect God to work salvation or sanctification apart from these means. The teaching of Christian doctrine must center on God's work through the means of grace, through which he gives to us the benefit of all Christ won for us on the cross.

路德宗基督教教義的教師們總是強調施恩具（means of grace，或稱施恩的媒介）的重要性。基督在十字架上為我們贏得了拯救。上帝藉福音以及被稱為洗禮與聖餐的聖禮將救恩賜給我們，如果我們想尋求上帝，我們應當通過福音、洗禮和聖餐，即以祂尋找我們的途徑來尋求祂。我們不期望上帝運用施恩具（福音、洗禮和聖餐）以外的方法來施行救贖或使我們成聖。基督教教義的教導必須以上帝所施行的工作為中心，上帝的工作乃通過施恩具把基督在十字架上為我們所贏得的一切賜給我們。

Before we study Christian doctrine itself, we will study the source for Christian doctrine, the Bible. The Bible differs from all other religious writings of the world. The Bible is given by inspiration of God. It is the only source for our teaching, and it is the only standard by which all doctrine and life must be judged. With Peter we say, "Lord, to whom shall we go? You have the words of eternal life. We believe and know that you are the Holy One of God" (Jn 6:68,69).

在我們研究基督教教義的本身之前，我們將研究基督教教義的基礎——聖經。聖經有別於世界上任何其它的宗教著作。聖經是上帝的靈所默示的，它是我們教導的唯一基礎，也是用來判斷所有教義和生活的唯一標準。我們和彼得一同說：「主啊，你有永生之道，我們還跟從誰呢？我們已經信了，又知道你是上帝的聖者。」（約6:68-69）

The Bible is the only source and standard
for a Christian's faith and life
聖經是基督徒信仰和生活的唯一基礎和標準

When Adam and Eve fell into sin, God promised them a Savior (Ge 3:15). From Adam to Moses, God's precious promise of the Savior was passed on from generation to generation by word of mouth. This may be one reason why the patriarchs from Adam to Noah (listed in Ge 5) lived so long. After the time of the flood, people spread out over the face of the whole earth. God repeated his promise of the Savior directly to his people, as is evidenced in the lives of Abraham, Isaac, and Jacob (Ge 15,26,28). During the time of the sojourn of God's people in Egypt, the promises of God were kept before Israel, giving them comfort during their slavery (Ex 3:14). Finally, God directed Moses to write down the record of his revelation (Ex 17:14). Once Moses had written the first five books of the Bible (the Pentateuch: Genesis through Deuteronomy), God, through Moses, directed his people to the written record of his revelation (Dt 4:2; Jos 1:7; 23:6). As the other writings of the Old Testament were added, God, through his prophets, directed his people to them also as the source of their teaching and for direction in their living (Isa 8:20).

當亞當和夏娃墮落犯罪時，上帝應許給他們一位救主（創3:15）。從亞當到摩西，上帝關於救主的寶貴應許以口代代相傳。這可能是從亞當到挪亞時期的族長（創5章所列的）如此長壽的一個原因。洪水之後，眾人分散在全地上。上帝向他的百姓直接重複他關於救主的應許，這在亞伯拉罕、以撒和雅各的生命中得以證實（創15章、26章、28章）。上帝的百姓在埃及寄居期間，上帝的應許保留在以色列人面前，在他們受奴役時給他們帶來安慰（出3:14）。最後，上帝指示摩西把祂的啟示記錄下來（出17:14）。當摩西寫完聖經的前五卷書（摩西五經：創世記到申命記）後，上帝通過摩西把祂的啟示以文字來指示祂的百姓（申4:2；書1:7，23:6）。當舊約聖經其它已寫成的書卷加入後，上帝通過祂的先知把這些書卷指示祂的百姓，作為教導的基礎和生活的指南（賽8:20）。

In the New Testament, Jesus cited the Old Testament Scriptures as authoritative to establish doctrine. He said, "Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms" (Lk 24:44). (The three major divisions of the Hebrew Old Testament were the five books of Moses, the writings of the prophets, and a section eventually called the sacred writings. Since the book of Psalms was the first book in this latter group, it often was used to refer to the whole last division of the Hebrew Old Testament.) For Jesus, the Old Testament was authoritative to establish doctrine.

在新約中，耶穌引用舊約聖經作為確立教義的權威。祂說：「這就是我從前和你們同在時所告訴你們的話：摩西的律法、先知的書，和《詩篇》上所記一切指著我的話都必須應驗。」（路24:44）希伯來舊約聖經的三個主要部分分別是摩西五經、然後是先知書，最後那部分稱為聖錄（sacred writings），因為詩篇是最後那部分的第一卷書，所以經常用來代表希伯來舊約聖經聖錄那部分。對耶穌而言，舊約聖經是用來建立教義的權威。

Jesus' own words are authoritative for us in the New Testament. He declared, "The words I have spoken to you are spirit and they are life" (Jn 6:63). Peter said to him, "You have the words of eternal life. We believe and know that you are the Holy One of God" (Jn

6:68,69). Jesus also declared, “There is a judge for the one who rejects me and does not accept my words; that very word which I spoke will condemn him at the last day. For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it. I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say” (Jn 12:48-50).

在新約中，耶穌自己的話語是我們的權威。祂說：「我對你們所說的話就是靈，就是生命。」（約6:63）彼得對祂說：「主啊，你有永生之道，我們還跟從誰呢？我們已經信了，又知道你是上帝的聖者。」（約6:68-69）耶穌也宣告：「棄絕我、不領受我話的人自有審判他的；我所講的道在末日要審判他。因為我沒有憑著自己講，而是差我來的父已經給我命令，叫我說甚麼，講甚麼。我也知道他的命令就是永生。所以，我講的正是照著父所告訴我的，我就這麼講了。」（約12:48-50）

But how have the words of Christ been passed on to us? These words, which are authoritative for establishing doctrine and for guiding Christian living, have come to us by inspiration through the apostles and other writers of the New Testament. Jesus promised his apostles, “The Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you” (Jn 14:26). “But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you” (Jn 16:13,14). Jesus also said, “If you hold to my teaching, you are really my disciples” (Jn 8:31). Paul declared that “all Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Ti 3:16,17).

但基督的話語是怎麼傳給我們的呢？這些話語通過默示使徒和其他新約作者傳給了我們，是建立教義和引導基督徒的生活的權威。耶穌應許他的使徒：「但保惠師，就是父因我的名所要差來的聖靈，他要把一切的事教導你們，並且要使你們想起我對你們所說的一切話。」（約14:26）「但真理的靈來的時候，他要引導你們進入一切真理。因為他不是憑著自己說的，而是把他所聽見的都說出來，並且要把將要來的事向你們傳達。他要榮耀我，因為他要把從我領受的向你們傳達。」（約16:13-14）耶穌還說：「你們若繼續遵守我的道，就真是我的門徒了。」（約8:31）保羅宣稱：「聖經都是上帝所默示的，於教訓、督責、使人歸正、教導人學義都是有益的，叫屬上帝的人得以完全，預備行各樣的善事。」（提後3:16-17）

The words of Christ, as they have come down to us in the four gospels, the epistles and Revelation, together with the Old Testament, are the sole source of salvation, the sole authority to establish doctrine and to direct Christian living. The warning with which the book of Revelation closes is applicable to the entire Bible: “I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book. And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book” (Rev 22:18,19).

四福音書、使徒書信和啟示錄連同舊約聖經，向我們宣講了基督的話語，是救贖的唯一根據，是建立教義和指導基督徒生活的唯一權威。啟示錄結尾處的警告適合於整本聖經：「我警告一切聽見這書上預言的人：若有人在這預言上加添甚麼，上帝必將記在這

書上的災禍加在他身上。這書上的預言，若有人刪去甚麼，上帝必從這書上所記的生命樹和聖城刪去他的份。」（啟22:18-19）

Our Lutheran Confessions echo this truth of Scripture. Luther wrote, “This means that the Word of God—and no one else, not even an angel—should establish articles of faith” (SA II II:15). The Formula of Concord states, “We confess our adherence to the prophetic and apostolic writings of the Old and New Testaments, as to the pure, clear fountain of Israel, which alone is the one true guiding principle, according to which all teachers and teaching are to be judged and evaluated” (FC SD Rule and Norm:3).

我們路德宗信條回應了這一聖經真理。路德寫道：「其意思是：設立信條的基礎，只能是上帝的道，任何人，甚至連天使，都是不能的。」（施馬加登信條，第2部分，第二條：15）¹ 協同式指出：「我們承認，我們堅信新舊約的先知和使徒著作是以色列純潔、清澈之源泉，是唯一的真正引導標準，所有的教師和教導應將兩約作為教導之準繩。」（協同式宣言全文，規則和標準：3）²

Other approaches to the study of Christian doctrine

研究基督教教義的其它方法

Confessional Lutherans follow the approach to the study of Christian doctrine that the Lutheran Confessions enunciated in the previous paragraph: “This means that the Word of God—and no one else, not even an angel—should establish articles of faith.” This is the principle of Scripture alone to which we subscribe. Not all church bodies, including those who call themselves Christian, follow this principle. Many add other sources from which they take their teachings. We will look at the other sources from which some church bodies or groups draw their teaching.

路德宗認信教會遵循路德宗信條，亦遵循前面段落中描述的方式研究基督教教義，就是：「其意思是：設立信條的基礎，只能是上帝的道，任何人，甚至連天使，都是不能的。」這是我們所認同的唯獨聖經原則。但並非所有的教會，包括宣稱自己是基督徒的人，都遵循這個原則。許多人在進行教導時加入了其它元素，我們將查看某些教會或團體在教導時使用了那些其它的元素。

Roman Catholicism: Scripture and Tradition

羅馬天主教：聖經和傳統

The Roman Catholic Church has operated with two sources from which it draws its teachings. At the time of the Council of Trent (1545–1563), Rome specifically listed the written Scriptures and Tradition as sources for its teachings.¹ Tradition was defined as the unwritten teaching handed down by Christ to the apostles (as opposed to the written teaching of the Bible) and through them to their successors after them. Rome has often established doctrines through the pronouncements of the papacy and the declarations of church councils without any attempt to substantiate them from Scripture. In fact, it is safe to say that

¹ 參閱協同書（修訂版），（香港路德會文字部：2001），頁246。

² 參閱協同書（修訂版），頁460。

much of Roman Catholic doctrine is established by an appeal to Tradition rather than to Scripture. It was this establishment of doctrine by the authority of the Roman Catholic Church which the Lutheran Reformation rejected by asserting the principle of Scripture alone.

羅馬天主教會的教導基於兩個基礎。在天特大公會議（Council of Trent，1545–1563）時期，羅馬天主教特別列明聖經和傳統作為教導基礎。³ 他們對傳統的定義是基督傳給使徒的非書寫式的教訓（聖經是書寫的教導），然後由使徒傳給他們的繼承者。羅馬教庭經常通過教皇制和大公會議宣言設定教義，而不用聖經作為根據。實際上，可以肯定地說，羅馬天主教的許多教義是由傳統而非由聖經所設立的。路德派宗教改革就是根據唯獨聖經的原則，拒絕根據羅馬天主教會的方法來設立教義。

Rome has modified its teaching in recent years. Instead of speaking of two sources of doctrine, as it did at Trent, it now speaks of one source. Scripture is put into the category of Tradition, weakening its authority even more. At Vatican II (the church council held from 1962–1965), Rome stated, “Sacred tradition and sacred Scripture form one sacred deposit of the Word of God, which is committed to the Church. . . . It is clear, therefore, that sacred tradition, sacred Scripture, and the teaching of the Church, in accord with God’s most wise design, are so linked and joined together that one cannot stand without the other.”² To say that the Bible cannot stand without the teaching authority of the Roman Church is to undermine and reject the authority of Scripture.

近年來，羅馬教庭更改了其教導，現在更以一個基礎之說取代在天特會議時所說的兩個教義基礎。現在他們將聖經置於傳統的範疇，這更加弱化了聖經的權威。羅馬教庭在梵蒂岡第二次大公會議（Vatican II，1962-1965舉行的大公會議）宣稱：「聖傳（sacred tradition）和聖經組成天主聖言的同一寶庫，並託給教會保管……因此，可見聖傳、聖經及教會訓導權，按天主極明智的計劃，彼此相輔相成，三者缺一不可。」⁴ 這樣地宣稱聖經不能獨立於及不能脫離於羅馬教庭的教導權威，是在削弱和拒絕聖經的權威。

The Orthodox church: Scripture and Tradition

東正教：聖經和傳統

In studying the various sources that some churches use in their studies of doctrine, we will also need to understand how the Orthodox church views tradition. Before we look at their view of Scripture and Tradition, it will help to have some understanding of the history of the Orthodox church. We will spend some time looking at its history, more time than we will spend on the history of some of the other groups listed at this point. The reason for this is that we tend to know less about the Orthodox church than we do about the Catholic or Reformed churches. There are three million members in the Orthodox Church in America, and their numbers are growing. We do well to know something about them.

³ H.J. Schroeder, editor and translator, *The canons and Decrees of the Council of Trent* (St. Louis: B. Herder Book Co., 1941), p. 17.

⁴ 台灣地區主教團秘書處編譯，*梵蒂岡第二屆大公會議文獻*，（天主教教務協進會，2010），頁122。

要探究一些教會在教義研究上所使用的各種基礎時，我們還需要瞭解東正教（The Orthodox Church）怎麼看待傳統。在我們查看東正教關於聖經和傳統的看法之前，一定要瞭解其歷史。我們將花一些時間查考東正教的歷史，所花的時間將會多於其它各教派，因為普遍上我們對東正教的瞭解，少於天主教或改革宗教會。在美國有三百萬東正教信徒，這個數目還在增長中，所以我們要下些功夫多些瞭解他們。

Various groups of the Orthodox we may encounter include the Greek Orthodox, the Russian Orthodox, the Eastern Orthodox, and the Orthodox Catholic Church. The full and official title of the Orthodox church is “The Holy Orthodox Catholic Apostolic Eastern Church.” The Orthodox church is not one church but a family of 13 independent and self-governing churches. Though they are generally united in teachings and worship, they each govern their own internal affairs. Each Orthodox church has its own head, who is referred to as either the patriarch, the archbishop, or the metropolitan.

我們可能遇到的各種東正教派別，包括希臘東正教（Greek Orthodox）、俄羅斯東正教（Russian Orthodox）、東方東正教（Eastern Orthodox）和東正教普世教會（Orthodox Catholic Church）。東正教的正式全名是「聖正教大公使徒東方教會（The Holy Orthodox Catholic Apostolic Eastern Church）」。東正教不是只有一個教會，而是由十三個獨立自治教會組成的，儘管它們在教導和敬拜上都大致上是統一的，但它們各自處理內部事務，每個東正教教會有自己的首領，稱作教長（patriarch）、大主教（archbishop）或牧首（metropolitan）。

These are the 13 Orthodox churches, each with its own head: Constantinople, Alexandria, Antioch, and Jerusalem, Russia, Georgia, Serbia, Romania, Bulgaria, Cyprus, Greece, Albania, Poland.

以下是這十三個東正教教會，各有其自己的首領：君士坦丁堡（Constantinople）、亞歷山大（Alexandria）、安提阿（Antioch）、耶路撒冷（Jerusalem）、俄羅斯（Russia）、格魯吉亞（Georgia）、塞爾維亞（Serbia）、羅馬尼亞（Romania）、保加利亞（Bulgaria）、塞浦路斯（Cyprus）、希臘（Greece）、阿爾巴尼亞（Albania）、波蘭（Poland）。·

The first four patriarchates (Constantinople, Alexandria, Antioch, and Jerusalem) are normally given special honor because of their long-standing history. The patriarch of Constantinople is regarded as the universal patriarch, but he still is not given authority to interfere in the affairs of other churches. There is no pope in the Orthodox church. There are small bodies of the Orthodox in Finland, Japan, the Czech and the Slovak republics, the Sinai, and China. These groups are self-governing, but they do not have their own heads. In the United States, Orthodoxy is represented by the Greek Orthodox Archdiocese of North and South America—about two million members—and the Orthodox Church in America—about one million members.³

首四個牧區（君士坦丁堡、亞歷山大、安提阿和耶路撒冷）因為歷史悠久，通常擁有特殊榮譽。君士坦丁堡的首牧被當作普世首牧，但他沒有權柄干涉其它教會的事務。東正教教會沒有教皇（Pope）。在芬蘭、日本、捷克及斯洛伐克共和國、西奈和中國，都有小的東正教團體，這些團體都是自治的，但沒有自己的首領。在美國，東正教的代表是希臘東正教北美及南美洲總教區（the Greek Orthodox Archdiocese of North and South

America)，大約有二百萬成員，另外美國東正教教會（the Orthodox Church in America），大約有一百萬成員。⁵

The Orthodox church's history is rooted in the Near East and is centered in Istanbul in Turkey (formerly Constantinople). When Constantine became emperor of the Roman Empire in A.D. 323, he moved its capital from Rome to Constantinople. When the barbarians overran Rome, its political power waned. The bishop in Rome stepped into the vacuum to assume power. Christians in the West began to look to the bishop of Rome as their leader. Christians in the East accorded the bishop of Constantinople a position of leadership. When the bishop of Rome began claiming primacy over the whole church, East and West, the church in the East resisted.

東正教教會的歷史植根於近東，以土耳其的伊斯坦堡（Istanbul，以前稱為君士坦丁堡 - Constantinople）為中心。當君士坦丁（Constantine）在主後323年成為羅馬帝國的皇帝後，他將首都從羅馬遷至君士坦丁堡。當蠻族侵佔羅馬後，它的政治權力由此衰落，羅馬的主教趁機獲得權力。西方的基督徒開始將羅馬的主教當作他們的領袖；東方的基督徒卻把領袖位置給予君士坦丁堡的主教。當羅馬的主教開始宣稱自己對東方和西方整個教會擁有最高權力時，東方的教會卻對此加以抗拒。

The church in the East had been the host for the first seven ecumenical councils. It contributed greatly to the development of the Nicene Creed and the settlement of the early controversies over the Trinity and the person of Christ. But there were two issues that eventually divided the East from the West. One was the controversy over whether the Holy Spirit proceeded from the Father alone (as the East claimed) or from the Father and the Son (as the West insisted). This was called the filioque controversy. The Nicene Creed was adopted at Constantinople in 381 without the words that the Holy Spirit proceeded from the Father and the Son (filioque in Latin). In 589, the Council of Toledo, Spain, a council of the Western church, approved the inclusion of the words that the Holy Spirit proceeded from the Father and the Son into the Nicene Creed, to combat the growing threat of Arianism in the West. While it was wrong of the Western church to change a creed without the consent of all those who adopted it, the Western church was on biblical ground when it asserted the Holy Spirit proceeded from the Father and the Son. Photius, the patriarch of the Eastern church from Constantinople, branded the entire Western church as heretical for accepting the insertion of the filioque.

東方的教會曾經是前七個大公會議的舉辦者，為發展尼西亞信經、和解決早期關於三位一體和基督位格的爭論，做出了重要貢獻。但有兩件事情最終導致了東方教會從西方教會分離。一個是關於聖靈單獨從聖父而出（東方教會這樣宣稱）還是從聖父和聖子而出（西方教會這樣堅持）的爭論，這稱作「和子」爭論（Filioque Controversy）。主後381年在君士坦丁堡通過尼西亞信經，沒有聖靈從聖父和聖子而出（拉丁文是filioque，即「和子」）的句語。主後589年，西班牙托萊多會議（Council of Toledo, Spain，是西方教會的會議）同意在尼西亞信經中加入聖靈乃由聖父和聖子而出的語句，以對抗西方亞流主義日益增長的威脅。西方教會未經所有通過信條者的同意，而更改信條，是錯誤的做法，但西方教會宣稱，聖靈由聖父和聖子而出，是有聖經根據的。來自君士坦丁堡

⁵ Lists and statistics are taken from Daniel Clendenin, *Eastern Orthodox Christianity: A Western Perspective* (Grand Rapids: Baker, 1994), pp. 31, 32.

的東方教會主教弗提烏斯（Photius）於是宣稱整個西方教會為異端，因為他們接受在信經中加入了「和子」。

The other issue that divided the East and the West was over the claim of the bishop in Rome that he was the head over the entire church. In 865, Nicholas I of Rome declared that he intended to extend the power of the papacy over all the earth, over every church. The Eastern church was angered by this. The matter came to a conclusion in 1054 when Pope Leo IX from the West excommunicated Patriarch Cerularius of the East. When Western forces sacked Constantinople during the fourth crusade in 1204, any hope of reconciliation between the East and the West was ended.

導致東西方教會分裂的另一件事情是羅馬的主教宣稱他是整個教會的首領。於865年，羅馬的尼古拉一世（Nicholas I）宣佈他要將教皇制擴展到全球，擴展到每個教會。東方教會對此感到惱怒。1054年，當來自西方的教皇利奧九世（Pope Leo IX）革除東方的瑟如拉留主教（Patriarch Cerularius）時，事情便告一段落。在1204年的第四次十字軍東征期間，當西方勢力洗劫君士坦丁堡時，東西方教會之間和解的希望就此結束。

The Eastern Orthodoxy is distinguished from Roman Catholicism and Protestantism in a number of ways.

東正教與羅馬天主教和新教（Protestantism）有多項的區別。

- The Orthodox church understands itself to be “the one, holy, catholic, and apostolic Church, the true Church of Christ on earth . . . and claims [that] there is an absolute identity and continuity of this Church from the time of the apostles to the present day.”⁴ The Roman Catholic Church also asserts this position for itself. However, we do not believe that any visible organization can be identified as the only true church. Christ’s church is invisible, and all who believe in him are members of his church and will be saved.
- 東正教視自己為「唯一聖潔、大公和使徒的教會，是地上的真正基督教會……並且宣稱這個教會從使徒時期持續直到現在，都是絕對相同的身分。」⁶ 羅馬天主教會也斷言自己擁有這一地位。但是，我們不相信任何有形的組織可以被看成是唯一真正的教會。基督的教會是無形的，所有相信耶穌的人都是教會的成員，而且將會被拯救。
- In the West, Catholics look to Rome for leadership. In the East, the Orthodox look to Constantinople (present-day Istanbul) for leadership.
- 在西方，天主教以羅馬為首；在東方，東正教以君士坦丁堡（現在的伊斯坦堡）為首。
- The Western church used the Latin language. At the time of the Reformation, the reformers used the speech of the common people. Vatican II (1962–1965) also moved the Roman Catholic Church to use the language of the people. The Orthodox, however, follow the Greek-speaking tradition, even though most of the Orthodox today do not speak Greek. Greek was the language of the New

⁶ Clendenin, *Eastern Orthodox Christianity*, p. 29.

Testament, the Septuagint (Greek translation of the Old Testament), the first apologists and theologians, the seven ecumenical councils (all were held near Constantinople), and the creeds issued by those councils. That does not, however, give the Orthodox a monopoly on orthodoxy.

- 西方天主教教會沿用拉丁語。在教會改革時期，改革者改用普通百姓的語言。梵蒂岡第二次大公會議（Vatican II，1962–1965）也提議羅馬天主教會多使用大眾的語言。但東正教遵循使用希臘語的傳統，儘管大多數東正教信徒不說希臘語。希臘文乃被以下所採用：新約聖經、七十士譯本（舊約聖經的希臘文譯本）、首批護教者和神學家、七次教會大公會議（都在君士坦丁堡附近舉行）及這些會議頒佈的信條。雖然這些都使用希臘文，但這並沒有在正統性上給東正教一個壟斷的地位。

The Orthodox are fond of these great theologians who came from the Eastern church:

東正教喜愛來自東方教會的這些偉大神學家：

- Clement of Alexandria (150–215), who was the founder of the Alexandria school of theology. He believed that Scripture was written allegorically and that those who are wise go beyond the literal meaning of Scripture. His allegorical method allowed him to go beyond the natural meaning of the Bible and find in it teachings that are Platonic in nature.
- 亞歷山大的革利免（Clement of Alexandria，150-215），他是亞歷山大神學院的創辦人。他相信聖經是以寓意手法寫成的，有智慧的人應當超越聖經的字面意思。他的寓意解經法使他超越了聖經的本來意思，在當中發現具有柏拉圖特點的教導。
- Origen of Alexandria (185–254), who was a disciple of Clement. His theology was also an attempt to wed theology to the philosophy of Neoplatonism. His allegorizing of Scripture created many theological problems.
- 亞歷山大的俄利根（Origen of Alexandria，185-254）是革利免的一個門徒。他的神學也試圖將神學與新柏拉圖主義哲學相結合，他的寓意解經法引致了許多神學上的問題。
- Athanasius of Alexandria (293–373), who championed the teaching of Scripture concerning Christ and the Trinity. He fought against the error of Arianism. He was instrumental in bringing together the theologians of the East, who emphasized there are three persons in the Godhead, with the theologians of the West, who emphasized that God is one.
- 亞歷山大的亞他那修（Athanasius of Alexandria，293-373），他擁護聖經關於基督和三位一體的教導。他反對亞流主義的錯誤，他把強調上帝的三個位格的東方神學家與強調只有一位上帝的西方神學家融合在一起。

- Basil the Great (329–379), who was one of the three church leaders known as the Great Cappadocians (Cappadocia was a region in southern Asia Minor, an area that now belongs to Turkey). Basil is regarded as the father of Eastern monasticism. He also was an opponent of Arianism and made contributions to the final victory of the creedal formulation of the biblical trinitarian doctrine. , .
- 大巴西流（Basil the Great，329–379），他是稱為加帕多加（Cappadocia）三大教父之一（加帕多加是小亞細亞南部的一個地區，現在屬於土耳其）。巴西流被當作東方修道院主義之父，他也是亞流主義的反對者，對聖經三位一體教義的信條最終獲得勝利作出了貢獻。
- Gregory of Nazianzus (329–389), who was a friend of Basil the Great and of his brother Gregory of Nyssa. These three are called the Great Cappadocians. Gregory, who came from Nazianzus, became the bishop of Constantinople in 381. He was an opponent of the Arian error and wrote a number of hymns that have become classics of Greek hymnody.
- 拿先斯的貴格利（Gregory of Nazianzus，329-389），他是大巴西流的朋友，也是大巴西流之弟弟尼撒的貴格利（Gregory of Nyssa）的朋友。這三位被稱為加帕多加三大教父（the Great Cappadocians）。貴格利來自拿先斯，在381年成為君士坦丁堡的主教。他是亞流的反對者，曾寫了許多讚美詩，成為希臘讚美詩的經典。
- John Chrysostom (345–407), who was the patriarch of Constantinople. One hundred years after his death, he was given the name Chrysostom, the Golden-Mouthed, because of his great preaching ability. During his time, John tried to bring about reforms among clergy, royalty, and laity. He was also a monk.
- 約翰·屈梭多模（John Chrysostom，345–407），他是君士坦丁堡的首牧。他有偉大的講道能力，卻在死後一百年才被命名為「金口」屈梭多模（Chrysostom, the Golden-Mouthed）。他在世時，試圖在神職人員、王權和平信徒之間實施改革。他還是一個修道士。
- John of Damascus (c. 675–754), who was a monk who gave the Orthodox church its first, and possibly only, systematic theology, *Exposition of the Orthodox Faith*. John was also the primary defender of the use of icons (images) in worship and was involved in the iconoclast controversy. The controversy was over the propriety of the use of images in worship. Some bishops expressed concern over the possible misuse of images. In the 8th century, some Byzantine emperors took steps to prohibit their use. In 754, Constantine V called a council that forbade the use of images. This caused a furor. The empire was divided into iconoclasts—destroyers of images—and iconodules—those who venerated images. John was an iconodule. In 787, the Seventh Ecumenical Council, the second held at Nicaea, said that worship (latria) is to be given to God alone while veneration (dulia), a lesser form of reverence, may be given to images. The Eastern church views this decision as very important, for images play a large role in their worship.
- 大馬士革的約翰（John of Damascus，大約是活於675-754）是一個修道士，他為東正教教會寫了第一本（也可能是唯一的一本）系統神學，是東正教信仰的

詮釋。約翰是在敬拜中使用聖像的主要擁護者，並捲入了反聖像爭論（Iconoclast Controversy）。那時在敬拜中應否使用聖像的禮節，出現很大的爭論，一些主教對可能誤用聖像表示憂慮。在第八世紀，一些拜占庭皇帝採取措施禁用聖像。754年，君士坦丁五世（Constantine V）舉行會議，禁止使用聖像，這導致了一次騷亂，使帝國分成了反對聖像者（iconoclast）和贊成聖像者（iconodules），而約翰是一位贊成聖像者。後來於787年在尼西亞第二次舉行的第七次大公會議上，聲稱崇拜（latría，即對上帝的最高敬拜）僅能給予上帝，而對於天使和聖徒的尊崇（dulia，一種次要形式的崇敬），可以給予聖像。東方教會認為這項決定非常重要，因為聖像在他們的崇拜中扮演了重要角色。

Language was a problem between the churches of the East and the West. By the end of the 6th century, neither side could speak each other's language. There were other differences between the East and the West. The East allowed some clergy to marry; the West required celibacy. In the East, the parish priest could administer confirmation; in the West, only the bishop could. These were minor matters compared to the two major issues that finally separated the East and the West: papal supremacy and the filioque controversy.

語言是東西方教會之間的一個問題，到第六世紀末期時，他們彼此都不能說對方的語言。東方和西方教會還有其它區別。東方教會允許一些神職人員結婚；而西方教會要求獨身。在東方教會，教區神父可以執行接手禮，而在西方教會，只有主教才可以。但與最終導致東西方教會分裂的兩個主要事件——教皇制度和「和子」這二爭論相比，這些都算是小問題。

The doctrinal approach to which the Bible directs us is that Scripture alone is the source and norm for our faith and life. Therefore, the sole standard for doctrine is outside the church—in the Bible, which is the Word of God. In Roman Catholicism, the standard for doctrine is within the church, in the teaching authority of the church (Latin: magisterium), which rests in the papacy and is shared with the bishops. In the Orthodox church, the teaching authority is also within the church, though it appeals to a variety of sources for that standard. It believes the Holy Spirit works through a variety of forms within the church to produce the teachings for the church. These are the Orthodox sources:

聖經教導我們的教義是：唯有聖經是我們信仰和生活的基礎與標準。因此，教義的唯一標準只在聖經之中，即在教會之外，聖經是上帝的道。但在羅馬天主教的教義中，教義的標準在教會之內，在教會的教導權柄中（拉丁文：magisterium - 教權），在教皇制（papacy）之內，在主教間共同執掌權柄。另一方面，在東正教教會中，儘管它要求教導的標準來自各種來源，但其教導的權柄也是在教會之內；而東正教卻相信聖靈在教會內通過各種方式工作，產生對教會的教導，以下這些是其來源：

- Scripture, which they subjectively interpret rather than following the principle that Scripture is its own interpreter. While the Orthodox do hold Scripture to be a source of doctrine, it must be interpreted by the church. This places the church over Scripture.

- 聖經 —— 但他們主觀地解釋聖經，而不遵循以經釋經這一原則。雖然東正教認為聖經是教義的一個來源，但必須由教會解釋。這將教會置於聖經之上。
- Oral tradition, which is relied on for doctrine. The Orthodox do not believe that everything God wanted us to know is recorded in the Bible. They believe that unwritten teachings of the apostles were passed on to later generations through the church leaders. This again introduces a subjective source other than Scripture as a basis for doctrine.
- 口頭傳統 —— 這也是教義所依賴的。東正教不相信上帝想要我們知道的每件事都記錄在聖經中，他們相信使徒的非書寫教導通過教會領袖傳承給後代。這又一次引入了一個主觀的來源，而不是單把聖經作為教義的基礎。
- Liturgical precedent, which is used for establishing doctrine. For example, in defending the deity of the Holy Spirit, Basil the Great appealed to the fact that various doxologies used in the church stated, “Glory be to the Father and to the Son with the Spirit.”⁵ Though the expression “with the Spirit” was not found in the Bible, Basil felt this frequently repeated phrase was proof for the deity of the Holy Spirit. For Basil, the “law of praying or worship” (*lex orandi*) became the “rule of faith” (*lex credendi*). However, doctrine is not established by the church but by God in Scripture.
- 崇拜儀式的先例 —— 也可用於確立教義。例如，在辯護聖靈的神性時，大巴西流指出這樣一個事實，在教會中使用的各種三一頌，「榮耀歸給父、子與聖靈」。⁷ 儘管在聖經中找不到「與聖靈」這樣的表達，但巴西流認為這一經常重複的語句是聖靈神性的證明。對於巴西流來說，「禱告或崇拜的規則」(*lex orandi*) 變成了「信仰的準則」(*lex credendi*)。但事實上，教義不是由教會所設立的，而是由上帝在聖經裏設立的。
- Consensus of the church fathers (*patristic consensus*), which is used as a basis for teaching. The Orthodox believe that the interpretation of Scripture is to be determined by how the fathers in the past understood it. We believe it is useful to check how great theologians of the past have understood Scripture. Scripture, however, is its own interpreter. Those who look at the writings of church fathers may not always understand the context in which they wrote what they did. It is possible to interject a foreign meaning into Scripture by appealing to the consensus of the fathers. When interpreting the Bible, first we study a Scripture passage in its context in the Bible. Then we can determine whether the consensus of the fathers agrees with Scripture.
- 教父的一致同意的意見 —— 也被用作教義的基礎。東正教相信如何解釋聖經可以由過去教父的理解而決定。可是我們相信，查考過去的偉大神學家如何理解聖經，是有幫助的，但聖經自己本身就是解釋者。查考教父著作的人不可能完全理解他們因當時的背景所寫下的。所以採用教父的一致意見有可能把外來的意思加插在聖經中。當解釋聖經時，我們首先需要在聖經的背景及上下文研究一段聖經，然後確定教父的一致意見是否符合聖經。

⁷ Clendenin, *Eastern Orthodox Christianity*, p. 114.

- Decrees of church councils (conciliar declarations), which are cited as a basis for doctrine. The Orthodox recognize that appeals to councils and the fathers can be a problem. For example, the “Robber Synod” of the Council of Ephesus in 449 came out in favor of the error of Eutyches, who taught that the two natures in Christ were blended so that they each lost their own identity. The East also recognizes that church officials can err. The Council of Constantinople in 680 condemned Pope Honorius I for the error of monothelitism (saying that there is only one will in Christ, that he did not have a will according to his human nature). The East is also aware of the many differences among the church fathers. Peter Abelard listed 158 topics (1120) on which the church fathers differed.⁶ The Orthodox, however, consider the first seven ecumenical councils as infallible.
- 教會大公會議的諭令（會議宣言）—— 作為教義的基礎。東正教其實意識到求助於大公會議和教父可能會產生問題。例如在449年，被稱為「強盜會議（Robber Synod）」的以弗所會議（Council of Ephesus），竟採納了歐迪奇（Eutyches）的錯誤，歐迪奇錯誤地教導基督的神和人兩種本性（two natures）是混合的，因此各自喪失了自己的本性。另外，東方教會還認識到教會要員也會犯錯。680年的君士坦丁堡會議對教皇洪諾留一世（Pope Honorius I）的錯誤的基督一志論（monothelitism，認為基督只有一個意志，祂的人性沒有意志）進行了譴責。東方教會還意識到教父之間有許多差異。彼得·阿伯拉爾（Peter Abelard）在1120年列出了教父有不同見解的158個項目。⁸ 但是，東正教認為最先前之七次教會大公會議沒有錯誤。它們是：
 1. Nicaea I (325), which condemned the error of Arius that Jesus is less than God, affirmed the Son is of one substance with the Father, and produced an early version of the Nicene Creed.
 2. Constantinople I (381), which completed the Nicene Creed, stressed the divinity of the Holy Spirit and rejected the error of Apollinaris that Jesus did not have a spirit of his own.
 3. Ephesus (431), which condemned the error of Nestorius that the two natures in Christ were separated, like two boards glued together, and they are just glued together without any interaction or communication with each other, just like two separate beings. The council also accepted the designation for Mary that she was the “bearer of God” (theotokos).
 4. Chalcedon (451), which condemned the error of Eutyches that the two natures in Christ were blended together. It taught that Jesus existed in two natures, without confusion, change, division, or separation. It also gave approval to the claims of Constantinople to a dignity like that of Rome.
 5. Constantinople II (553), which condemned the person of Theodore of Mopsuestia (the teacher of Nestorius, whose error separated the two natures in Christ) and the writings of Theodoret of Cyrus and Ibas of Edessa (friends of Nestorius). This was called the Three Chapters Controversy.

⁸ Clendenin, *Eastern Orthodox Christianity*, p. 114.

6. Constantinople III (680–681), which condemned the error of monothelism (that Christ had no will of his own) and Pope Honorius, who approved of that error.
7. Nicaea II (787), which condemned the destruction of images by the iconoclasts and asserted that images are worthy of veneration (*dulia*, a lower form of reverence) but not of worship (*latria*), which is given to God alone.

Church councils, however, can and have erred. It is Scripture alone that is the sole source of doctrine by which all church councils must be judged (2 Ti 3:16,17).

1. 第一次尼西亞會議（Council of Nicaea I，325年）譴責了亞流（Arius）認為耶穌小於上帝的錯誤，確定聖父、聖子同質，產生了尼西亞信經的早期版本。
2. 第一次君士坦丁堡會議（Council of Constantinople I，381年）完成了尼西亞信經，強調聖靈的神性，拒絕了阿波林（Apollinaris）的錯誤——認為耶穌沒有自己的靈。
3. 以弗所會議（Council of Ephesus，431年）譴責了涅斯多留（Nestorius）的錯誤——認為基督的神人二性是分開的，像兩塊膠合在一起的木板，而二者只合在一起而沒有交通，像分開的那樣。會議且接受了對馬利亞的命名，認為她是「上帝之母」（*theotokos*）。
4. 迦克墩會議（Council of Chalcedon，451年）譴責了歐迪奇認為基督的神人二性混合在一起的錯誤。會議教導，耶穌存在神人二性，不相混亂、不相交換、不能分開、不能離散。會議還認可君士坦丁堡的地位和羅馬相同。
5. 君士坦丁堡第二次會議（Council of Constantinople II，553年）譴責了摩普綏提亞人的狄奧多若（Theodore of Mopsuestia，是涅斯多留的老師，他的錯誤是將基督的神人二種本性分開）以及涅斯多留的二位朋友塞勒斯的狄奧多勒（Theodoret of Cyrus）和依德撒的依巴斯（Ibas of Edessa）他們三人的著作。這稱作三章爭論（Three Chapters Controversy）。
6. 君士坦丁堡第三次會議（Council of Constantinople III，680–681）譴責了基督一志論（*monothelism*，即基督沒有自己的意志）的錯誤，並譴責支持這個錯誤的教皇洪諾留一世（Pope Honorius I）。

7. 尼西亞第二次會議 (Council of Nicaea II, 787年)，譴責了反對聖像者對聖像的破壞，宣稱聖像值得尊崇 (dulia, 是一種低一等的崇敬形式)，但不是崇拜 (latria, 是唯一給上帝的崇拜)。

不管怎樣，教會大公會議也可能犯錯，並且也犯過錯（見上頁）。只有聖經才是教義的唯一基礎，我們必須根據聖經判斷所有的大公會議（提後3:16-17）。

- Creedal statements, which are viewed as a basis for doctrine. Creeds, however, are to be reflections of what Scripture teaches. Only when creeds or confessions reflect the teachings of Scripture can they be viewed as a norm for faith and life. Even then, they are a secondary norm, subject to the authority of Scripture.
- 信經裏信條的聲明被東正教當作教義的一個基礎。但是，信經應當是聖經教導的反映，只有信經反映了聖經的教導時，才可以作為信仰和生活的標準。即使是這樣，它們也只是一個次要的標準，必須服從聖經的權威。

In final analysis, the approach of the Orthodox to doctrine relies on the operation of the Holy Spirit within the Orthodox church to give it correct doctrine. However, the Holy Spirit speaks to us through the Bible, and we are not to look for his guidance in any other place (Isa 8:20; 2 Ti 3:16,17). The Orthodox approach to establishing doctrine is subjective and sets up the church itself as the official interpreter of Scripture and the source of doctrine.

總而言之，東正教關於教義的方法依賴於聖靈在東正教教會內運行以產生正確的教義。但是，聖靈藉着聖經對我們說話，我們不能在聖經以外任何其它地方尋找聖靈的引導（賽8:20；提後3:16-17）。東正教設立教義的方法是主觀的，並把東正教會自己作為聖經的官方解釋者和教義的基礎。

The Reformed churches: Scripture in the light of reason

改革宗教會：根據理性解經

The Reformed churches are generally those whose origins can be traced from Ulrich Zwingli (1484–1531), a Swiss reformer from Zurich, Switzerland, and John Calvin (1509–1564), a French reformer from Geneva, Switzerland. Some Lutherans also include Jacobus Arminius (1560–1609), a Dutch reformer from Leiden, Holland. Arminius disagreed with the teachings of Calvin and broke with many of Calvin's major teachings. However, a common strand ties together all of their approaches to the teaching of Christian doctrine. It is the belief that the teachings of Scripture must be subject to reason.

改革宗教會的起源一般可以追溯至烏利赫·慈運理 (Ulrich Zwingli, 1484–1531) 和約翰·加爾文 (John Calvin, 1509–1564)，前者是來自瑞士蘇黎世 (Zurich, Switzerland) 的一個改革家，後者是來自瑞士日內瓦 (Geneva, Switzerland) 的法國改革家。另外一位出名的非改革宗人物雅各斯·阿米紐 (Jacobus Arminius, 1560–1609) 是一位來自荷

蘭萊頓 (Leiden, Holland) 的荷蘭改革家。阿米紐不同意加爾文的教導，和加爾文的許多重要教導分歧。但是，若將他們的基督教教義建立的方法放在一起來看，就可看到這兩位人物有一共通點，這共通點就是相信聖經的教導，必須服從於人的理性。

This is evident in their approach to the sacraments, where reason leads them to believe that the Holy Spirit does not need, and therefore does not use, these means to give sinners the forgiveness Christ won for them. It is also evident when they deny the real presence of Christ's body and blood in the Lord's Supper. Even though they admit the words of the Bible indicate Christ's body and blood are present, reason keeps them from believing this. Reason also kept Calvin from believing that God desired the salvation of all sinners and that Jesus died to save all people. Reason led Arminius to teach that human beings have the capability to accept Christ by their own free will.

他們關於聖禮的教導就是明證，理性導致他們相信聖靈不需要也不使用聖禮的方法為罪人帶來基督為他們贏得的赦免。當他們否認基督的身體和血在聖餐中真實臨在時，這就很明顯了。儘管他們承認聖經的話表明基督身體和血的臨在，但理性使他們不肯相信。理性還使加爾文不相信上帝渴望所有罪人都得着救恩，以及耶穌乃為拯救全人類而死。理性也使阿米紐教導，人類有能力運用自己的自由意志接受基督。

Reason is a gift that God has given us. It helps us to examine our environment. It enables us to make judgments about what is useful and beneficial in life and what is harmful and detrimental. Reason is the tool government employs in governing its citizens. Reason can determine that it is safer for citizens to drive down a busy street at 25 miles per hour rather than 75 miles per hour. Reason is a tool that is used in science for experimentation, for observation, and for drawing conclusions. We can think of the many medical and technological inventions that sprang from the use of human reason.

理性是上帝給我們的恩賜。它幫助我們察驗我們的環境，使我們能夠判斷生活中甚麼有益，甚麼有害。理性是政府治理公民所使用的工具，理性可以確定市民在某一條繁忙的街道上以每小時40公里的速度駕駛比以每小時100公里的速度駕駛安全得多。理性是工具，可以用在科學上，進行試驗、觀察和下結論。我們也有許多來自人類理性的醫學和科技上的發明。

Reason is a tool that God gives us for use in this world. In fact, not to use reason where God intends for us to use it is to tempt God. To neglect medical know-how that God has given us and to believe that God must heal directly, without means, is to tempt God. To deliberately place our lives in danger, and to justify it by saying that God has promised to protect us, is to go beyond the promises God has given us. Reason has a place in this life.

理性是上帝賜給我們在世界上使用的工具。實際上，在上帝允許我們使用理性的事情上，故意不使用理性，是試探上帝。例如，忽視上帝給我們的醫學技術，妄自認定上帝一定會不經過任何醫學途徑而直接醫治我，這是在試探上帝。故意把自己的生命置於危險境地，然後說上帝曾經應允保護我們，妄把自己的錯誤合理化，這就超出了上帝給我們的應許。所以，理性在今生佔有一定的重要性。

Yet reason has been corrupted by sin. As we come into this world, our reason does not see the need for a Savior (1 Co 2:14). Our will is hostile to God's will (Ro 8:7). Our spiritual powers are dead because of sin (Eph 2:1). Therefore, by our reason, we can never discover

or believe the message of the gospel. Reason cannot serve as a source for our doctrines, nor can reason serve as a judge over the teachings of God's Word. (This is what we call the magisterial use of reason. The Latin word magister means "lord." Reason is not to serve as a master or lord over Scripture.)

但理性被罪破壞了。當我們進入這個世界時，我們的理性看不到我們需要救主（林前2:14），我們的意志與上帝為仇（羅8:7），我們的屬靈能力因着自己的過犯罪惡是死亡的（弗2:1）。因此，根據我們的理性，我們永遠不能發現或相信福音。理性不能成為我們設立教義的基礎，也不能用之以判斷聖經的教導。（我們把這稱作以理性為主（magisterial use of reason），拉丁文之單字 Magister 的意思是「主」，理性不能成為超越聖經而成為主人或主。）

Rather, reason is to be a servant of God's Word. (This is what we call the ministerial use of reason.) Reason can be used to study God's Word, think about it, treasure it, share it with others, and arrange the truths of Scripture in an orderly way to present them to others. In Reformed theology, we find reason placed over Scripture, not used in the service of Scripture. When Luther debated Ulrich Zwingli at Marburg (Germany) in 1529, Zwingli insisted that the bread and wine in the Lord's Supper merely represented Christ's body and blood. This is what his reason led him to believe. Luther, on the other hand, insisted on the literal meaning of the words of Scripture. On the third day of the debate, he pushed back the cloth on the table and wrote the words "This is my body; this is my blood." The words of Scripture say that Christ's body and blood are present with bread and wine in the Lord's Supper. Luther took his reason captive to the words of Scripture and held to the simple and true meaning of the words of institution. As Paul wrote, "We take captive every thought to make it obedient to Christ" (2 Co 10:5). The Reformed, however, make Scripture a captive of reason.

反之，理性應當成為上帝話語的僕人（我們稱之為理性的聖職使用（ministerial use of reason））。理性可以用於研究上帝的話語，思考上帝的話語，與別人分享，有條理地向別人陳明聖經的真理。在改革宗神學中，我們發現理性置於聖經之上，而不是服從聖經。當1529年路德在德國的瑪律堡（Marburg）與慈運理（Zwingli）辯論時，慈運理堅持在聖餐中餅和酒僅僅表徵了基督的身體和血，這是因為理性導致他如此相信；而路德卻堅持聖經話語的字面意義。在辯論的第三天，路德把桌布向後推，寫下了「這是我的身體；這是我的血」這聖經上的話語，基督的身體和血與餅和酒一起臨在於聖餐中。路德讓聖經的話語勝過自己的理性，堅持這些設立聖禮的話語那簡單而又真實的意思。如保羅所寫：「又奪回人心來順服基督。」（林後10:5）然而，改革宗許多時候將理性置於聖經的話語之上。

Cults: special revelations and private interpretations

異端：特殊啟示和個人註釋

A cult is a religious group that embraces a system of doctrine. Though it may claim to take its doctrine from the Bible, its system is usually dictated by an individual or an organization. Cults have the following distinguishing characteristics:

異端通常是擁有一套教義系統的宗教團體。儘管他們聲稱自己的教義來自聖經，但實際上其教義一般是由某個個人或某個組織所獨定的。異端有下列顯著的特徵：

- Though many cults claim to be Christian, their system of doctrine either explicitly or implicitly denies one or more of those doctrines of Scripture that are necessary for saving faith (e.g., God is triune; man is a lost and condemned sinner; God forgave the world for Jesus' sake; Jesus is true God and true man in one person; Jesus rose physically from the dead; God distributes salvation through the means of grace).
- 儘管許多異端也聲稱自己是基督徒，但他們的教義系統直說地或隱晦地否認得救的信心所必需的聖經教義（例如：上帝是三位一體的；人是失喪和被定罪的罪人；上帝因耶穌的緣故赦免了世人；耶穌在一個位格中有完全的神性，也有完全的人性；耶穌的身體從死裏復活；上帝藉着施恩的媒介（means of grace，又稱施恩具 - 福音、洗禮、聖餐）施行祂的拯救）。
- They teach that Jesus came to earth to form an organization and that only through their organization can people be saved. They teach that those who leave the group lose their salvation.
- 他們教導耶穌來到世上成立一個組織，只有通過他們的組織才能得救。他們又教導說，人們若離開他們的團體便會失去救恩。
- They teach that salvation is achieved by human works, specifically, those works directed by the cult.
- 他們教導人通過行為得救，尤其是要按照那異端組織的指示去行。
- Cults use oppressive tactics to keep people in the cult. They operate by using guilt and manipulation. They also develop a persecution complex.
- 異端使用壓逼性的技倆使人們留在異端組織中。他們利用罪疚和操控來進行運作，並且還發展了一套逼害系統。
- Cults have additional sources of revelation besides the Bible. They teach that without this source, a person cannot interpret the Bible correctly. Thus, the Bible takes a backseat to the extra-biblical revelation. For example, the Mormons teach that a person needs the Book of Mormon, The Pearl of Great Price, and the book of The Doctrine and Covenants in order to understand doctrine correctly. Christian Science employs Mary Baker Eddy's book, Science and Health with Key to the Scriptures, as its source of doctrine. Sometimes it is the alleged personal revelations given to the cult leader which serve as the basis for teaching.
- 異端更說在聖經以外，還有其它的啟示來源。他們教導若沒有這些其他來源，人們就不能正確地解釋聖經。因此，聖經的位置便次於聖經以外的啟示。例如，摩門教教導說，人們需要《摩門經》(the book of Mormon)、《無價珍珠》(The Pearl of Great Price) 和《教義與約》(the book of The Doctrine and Covenants)，才能正確理解教義。又例如，基督教科學派（Christian Science）使用瑪麗·貝克·埃

迪 (Mary Baker Eddy) 的書，叫《科學與健康及解經之鑰》 (Science and Health with Key to the Scripture) 作為其教義的基礎。有時候，異端領袖會聲稱他們得到了個人的啟示，將這些個人啟示作為教導的基礎。

- Cults stress that the cult leader or leadership alone can interpret the Bible and the doctrine for their people. They deny the biblical teaching that Scripture is its own interpreter. Cults do not urge their people to search the Scriptures, as Jesus urged his disciples to do (Jn 5:39). Rather, they discourage a study of the Bible and demand complete obedience to the system of doctrine they teach. Oftentimes, the method used for inculcating their doctrine is closely related to brainwashing. They do not want people to think for themselves. They want total and complete submission to the cult and its teachings.
- 異端強調只有教主或領袖才可以為他們的信徒解釋聖經和教義。他們否認聖經是自己的解釋者（以經釋經）的聖經教導。異端不像耶穌要求門徒那樣，去要求他們的信徒查考聖經（約5:39）。他們阻礙人們研究聖經，要求人們完全順從領袖所教導的教義體系。異端經常使用反復灌輸的方法教導他們的教義，類似於洗腦。他們不想讓人們獨立思考。他們只想人們完全順服異端組織及其教導。

It is evident that we cannot accept the methods of teaching doctrine employed by cults. They deny doctrines taught by the Bible that are necessary for salvation. They downgrade the Bible and elevate their own “special revelations” as the source and standard for faith and life. They teach that people cannot know what the Bible is teaching unless they tell them what it says. The best and only way to free people enslaved by cults is to share with them the good news of our salvation in Jesus. As Jesus said, “If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free” (Jn 8:31,32).

很明顯，我們不能接受異端教導教義的方法。他們否認聖經教導得着救恩所必需的教義。他們貶低聖經的地位，抬升他們自己的「特殊啟示」，將其作為信仰和生活的根據和標準。他們教導除非是他們自己教導人們，否則人們就不能認識聖經的教導。要釋放被異端所奴役的人們，最好和唯一的方法就是與他們分享有關我們在耶穌裏得救贖的福音。正如耶穌說：「你們若繼續遵守我的道，就真是我的門徒了。你們將認識真理，真理會使你們自由。」（約8:31-32）

Modernism: God is not necessary, man is supreme, and reason alone can establish truth

Postmodernism: there is no absolute truth

現代主義：上帝不是必要的，人是至高的，只有理性才能確立真理

後現代主義：這世界沒有絕對的真理

When the Lutheran Confessions were written, they did not contain a special section dealing with the inspiration of the Bible. That was not necessary. At that time, Lutherans, Roman Catholics, and Reformed all agreed that the Bible was the inspired Word of God. Western civilization in general recognized the authority of the Bible until the beginning of the 18th century. In the 18th century, things changed. A period of history called the Enlightenment became a time characterized by a confidence in human reason, an overly optimistic view of the world and human nature, and a hostile attitude toward the supernatural and divine revelation.

在路德宗信條成文時，沒有把有關聖經默示的特別章節包含在其中，因在那時代是不需要的。那時候，路德宗、羅馬天主教和改革宗一致同意聖經是所默示的上帝的道。在十八世紀初期之前，西方文明一般都認可聖經的權威性；但在十八世紀，情況發生了變化。一個叫做啟蒙運動（Enlightenment）的歷史時段開始了，成了人類理性至上的時期，對世界和人性過度樂觀，對超自然和神的啟示懷有敵意。

When Isaac Newton (d. 1727) demonstrated that the motions of the heavenly bodies could be explained by gravity, some concluded that this eliminated the need for God and his providential care of the universe. The French philosopher René Descartes (d. 1650) declared that all assertions must be doubted until they are proven. He asserted that this proof must have the certainty of mathematical equations. His idea contradicted the statement of Paul, “We live by faith, not by sight” (2 Co 5:7). The Scottish philosopher David Hume (d. 1776) did not believe miracles could occur. To prove his point, he appealed to the uniformity of nature. His assertions fueled the fires of skepticism toward the miracles reported in the Bible.

當以撒·牛頓（Isaac Newton, 卒於1727年）證明天體運動可以用萬有引力解釋的時候，一些人便認為上帝以及上帝對宇宙的保顧（providence）已無必要。法國哲學家萊恩·笛卡兒（René Descartes, 卒於1650年）宣稱事情在得到證明以前，必須懷疑一切主張，同時斷言證明必須要用數學方程式加以確定。他的觀點與保羅的互相矛盾，「因為我們行事為人是憑著信心，不是憑著眼見」（林後5:7）。蘇格蘭哲學家大衛·休謨（David Hume, 卒於1776年）不相信神蹟，他根據大自然的規律來支持他的觀點，這種主張加強了當時的人對聖經所記載的神蹟的懷疑。

The 18th century also saw the rise of biblical criticism. Men like Jean Astruc (d. 1766) in France taught that the first book of the Bible was drawn from a number of different sources and was put together by a later editor. Johann Semler (d. 1791) in Germany fostered the idea that the Bible contained revelation but said that not all of the Bible is revelation from God.

十八世紀還新興了聖經批判。法國的讓·阿斯楚克（Jean Astruc, 卒於1766年）等人教導聖經的第一卷書「創世記」取材於許多不同的來源，由後來的一個編輯把它們綜合起來。另外，德國的約翰·塞姆勒（Johann Semler, 卒於1791年）興起了一種觀點，說聖經含有啟示，但不是全部都是來自上帝的啟示。

The attitude toward biblical revelation in the 19th century became even more hostile. In 1859, in the world of science, Charles Darwin (d. 1882) published his book *The Origin of the Species*. In this work he set aside the biblical teaching of the creation of the creatures of this world in favor of the idea of an evolutionary development of species. He rejected God’s providence by saying the preservation of the species is determined by survival of the fittest. His theories promoted the idea that death was not a punishment for sin but rather was a necessary tool in evolution. Whereas Deists of the 18th century (who believed that a god created the world but then left it to operate on its own) saw a need for God as a first cause of the universe, Darwin did not see any need for God.

在十九世紀，很多人對聖經啟示的敵意更加強烈。在科學界中，查里斯·達爾文（Charles Darwin, 卒於1882年）於1859年出版了他的著作《物種起源》（*The Origin of the*

Species)。在這著作中，他把受造物來自創造的聖經教導棄置一旁，而認為是由於物種的進化。他說適者生存決定了物種的存留，否定了上帝的保顧。他的理論引發出一種觀點，那就是死亡不是對罪的懲罰，而是進化所必需的工具。十八世紀的自然神論者（Deists，他們相信有一位神創造了世界，但此後任其自行運作）還肯承認需要上帝作為宇宙的第一因，但十九世紀的達爾文就認為完全不需要上帝。

In the area of politics and economics, Karl Marx (d. 1883) taught that religion stood in the way of the worker receiving the rightful fruit of his labors. He viewed religion as the opiate of the people. In philosophy, Friedrich Nietzsche (d. 1900) proclaimed that God is dead. By that he meant there is no god out there to help us and we are on our own. In psychology, Sigmund Freud (d. 1939) declared that religion perpetuated infantile behavior patterns, especially those dealing with sin and forgiveness. He viewed the teaching of God as an impediment to man's progress.

在政治和經濟領域，卡爾·馬克思（Karl Marx，卒於1883年）教導宗教妨礙了工人取得他們應得的勞動成果，認為宗教是人民的鴉片。在哲學界，弗裏德里希·尼采（Friedrich Nietzsche，卒於1900年）宣稱上帝死了，他的意思是說沒有上帝可以幫助我們這回事，我們凡事都得靠自己。在心理學界，西格蒙德·佛洛伊德（Sigmund Freud，卒於1939年）宣稱宗教使嬰兒期的行為方式延續，尤其是與罪和赦免方面有關的行為，他認為上帝的教導阻礙了人類的進步。

The approach of rationalism to Christianity in the 18th century was intellectual and unemotional. Reason and common sense were viewed as the source and standard for a person's life. In the 19th century, another element was thrown into the mix. The movement called Romanticism emphasized the importance of a person's feelings. Literary figures such as Johann Goethe (d. 1832) and Johann Schiller (d. 1805) and philosophers such as Immanuel Kant (d. 1804) taught that a person's feelings should be the basis for religious conviction and moral conduct. Romanticism also had an overly optimistic view of human capability. This view was carried forward by Friedrich Schleiermacher (d. 1834), who has been called the father of modern Protestant theology. Schleiermacher claimed to find the source of truth in a pious feeling of dependence on God. This Liberalism regarded the Bible as a record of man's past religious experiences. It denied Christ's deity, viewed Jesus as a mere example, and held to the evolutionary view that everything is evolving upward, led by science and education. Liberalism's overly optimistic view of human potential could be summed up in this philosophy: "Day by day, in every way, I am getting better and better."

在十八世紀，對基督教採取的理性主義方法，是理性的而非感性的，理性（reason）和常識（common sense）被認為是一個人生存的基礎和標準。在十九世紀，另一個因素卻被加添進來，這運動叫浪漫主義（romanticism），強調個人情感的重要性。例如約翰·歌德（Johann Goethe，卒於1832年）和約翰·席勒（Johann Schiller，卒於1805年）等文學家和伊曼紐爾·康德（Immanuel Kant，卒於1804年）等哲學家教導個人情感應當是宗教信仰和道德行為的基礎。浪漫主義還對人類的潛能過分樂觀；被稱為新派基督教神學（modern protestant theology）之父的弗雷德里希·施萊艾爾馬赫（Friedrich Schleiermacher，卒於1834年）發揚了這一觀點。施萊艾爾馬赫宣稱在對上帝依賴的虔誠情感中，發現了真理的源頭。這種自由主義（liberalism）把聖經當作人類以往宗教經驗的記錄，它否認基督的神性，認為基督只是一個榜樣，且採用進化的觀點，認為萬事都在科學和教育的

引領下向前進化。自由主義對人類潛能的過分樂觀可以在這哲學上總結為：「我一天一天地在各方面變得越來越好。」

Liberalism's expectations for the constant evolutionary betterment of human beings ran into the brick wall of the horrible realities of the 20th century. World War I created incredible human death and devastation. Liberalism fell when its primary principle, the constant betterment of human beings, did not occur. What stepped in to fill the void was neoorthodoxy. This movement, which claimed to take sin and the Bible seriously, did not, however, free itself from the shackles of biblical criticism. Men like Rudolf Bultmann (d. 1976) popularized the philosophy of existentialism and the theological methodology of demythologizing. Existentialism denied the existence of absolute truth and urged people to find out for themselves what was true. Demythologizing viewed the Bible as a record of man's past speculations about God's actions in history. It believed that many of the Bible's teachings were drawn from Greek mythology. It tried to reinterpret the Bible so it could speak to the needs of people who were living in an age of reason and of science.

自由主義對人類持續進化改良的信念在二十世紀遭到可怕的及現實的打擊。第一次世界大戰造成了難以置信的人類死亡和毀壞。當自由主義所倡議的人類持續改善沒有發生時，這主義便衰落了。取而代之的是新正統主義（neoorthodoxy），該運動雖宣稱嚴肅對待罪和聖經，但卻沒有把自己從對聖經批判的枷鎖中脫離出來。其代表人物如魯道夫·布林特曼（Rudolf Bultmann，卒於1976年）普及了存在主義哲學和非神話化的神學方法論。存在主義否認絕對真理的存在，力勸人們要自己發現甚麼是真理。非神話化之方法論認為聖經記錄了人類對上帝在歷史中的作為的思索，它相信聖經的許多教導取材自希臘神話，於是便試圖重新解釋聖經，以便可以滿足生活在理性和科學時代的人的需要。

Biblical critics in the 19th and 20th centuries viewed the gospels' accounts about Christ as a compilation of oral stories about Jesus, told by the early Christians, recorded by various sources, and put together by later editors. The Jesus of the gospels was rejected as the Jesus of history (the Jesus who actually walked the dust of this earth). Scholars began to search for the historical Jesus, a Jesus whose reality could be put together by attempting to work your way through the maze of the different layers of accounts concerning him. In short, many did not believe one could ever come up with a real description of the Jesus who actually lived. Albert Schweitzer (d. 1965), in his work *The Quest for the Historical Jesus* (1906), decried the inability of previous studies to produce anything but a fictitious Christ.

十九和二十世紀的聖經批判者認為福音書裏面關於基督的記載，是編輯了有關耶穌的口頭傳說，由早期的基督徒所講述，有各種不同的記錄，後來彙編了在一起。他們拒絕承認福音書裏的耶穌，就是「歷史上的耶穌」（the Jesus of history，即在地上的塵土中行走過的耶穌）。學者亦開始重新構造「史學上的耶穌（the historical Jesus）」，他們通過如迷宮般不同層面的記錄，試圖將耶穌的真實性綜合在一起，構造成一位他們認為是怎樣的耶穌。但自始至終，他們其中許多人不相信能夠真實地描述一個真實生存過的耶穌。阿爾伯特·師懷哲（Albert Schweitzer，卒於1965年）在他1906年出版的著作《尋求史學上的耶穌》（*The Quest for the Historical Jesus*）中，他公開譴責了所有以前在這方面的研究，認為它們只能編織成一個不真實的基督。

Modernism's view of the Bible could be summed up, then, by saying that the Bible merely contains a record of the religious experiences of people of the past. These religious experiences must be reinterpreted in the light of current religious experience. This, then, led to the view that there is no revealed or absolute truth in the Bible and that man is constantly in search of religious truth. Modernism believed that the world is a closed system. From its perspective, truth cannot be found either in the Bible or in God who is transcendent. For the modernist, truth can only come from within the system of scientific evidence. This view, however, did at least acknowledge that there was truth to be found. It was followed by a view that does not believe there is any truth to be found.

因此，現代主義對聖經的看法可以總結為聖經只記錄了前人的宗教經驗，這些先前的宗教經驗必須根據當代的宗教經驗重新解釋。這就導致了一種觀點，認為聖經中沒有上帝所啟示的絕對真理，儘管世人一直在尋找宗教真理。現代主義相信這世界是一個封閉的系統（a closed system），在現代主義者看來，從聖經或從超然的上帝都不能發掘得到真理。對他們來說，真理只能來自科學證據的體系之內。然而，這種觀點至少仍然承認真理是存在的，只是有待發現而已；在現代主義之後，又產生另一種觀點，相信這世界不存在任何真理。

Postmodernism, the philosophy of today, condemns the assertion of modernism, that it can attain truth through science. It asserts there are no absolute truths or standards to be found, not even in science. Postmodernists believe that everyone has his own truth, that no one can say what is true for another person. It condemns the biblical assertion that Christ is the only way to heaven and that Christianity is a religion of absolutes (unchanging laws and facts). Some scholars have dated the rise of postmodernism to the counterculture of the 1960s, when many began questioning what modernism had produced: technology, social regimentation, and rational planning. The hippies of that age rebelled against authority and the war in Vietnam. They advocated "free sex" and ecstasy through drugs.

今天的哲學——後現代主義（Postmodernism），譴責現代主義所說通過科學可以獲得真理的主張，後現代主義者宣稱沒有絕對的真理或標準需要去發現，甚至在科學上也是如此。他們相信每個人都有自己的真理，亦沒有人能說另一人的真理應是甚麼；他們譴責耶穌是通往天國的唯一道路，也譴責基督教是一種絕對的信仰（不變的律法和事實）這一聖經主張。一些學者將後現代主義的起源，追溯到二十世紀六十年代的反傳統文化，那時許多人開始質疑現代主義所帶來的後果：科技、社會編制和純理性的策劃。那個年代的嬉皮士（the hippies）反抗權威和越南戰爭，他們鼓吹性自由，以及吸食毒品所帶來的心醉神迷。

The moral abyss and black hole of despair produced by postmodernism has had disastrous effects on the world in which we live. Its effects are seen in the areas of religion (a rejection of Christ as the only way to heaven and of the teachings of the Bible as absolute truth), science (a belief that there are no absolutes, that mathematics may be only an arbitrary mental game instead of a reflection of absolute laws of nature), education (a belief that objective truth does not exist and history may be rewritten according to the needs of a particular group), and society (a belief that society is not subject to absolute standards and therefore may create its own values).

後現代主義產生的道德敗壞和絕望深淵，對我們所生活的世界產生了災難性的影響。它的影響可見於宗教領域（否認基督是通往天國的唯一道路，否認聖經的教導是絕

對真理），也見於科學領域（認為沒有絕對，數學只是一種隨意的智力遊戲，而不是自然律絕對的反映），亦見於教育領域（認為不存在客觀真理，歷史可以根據某個群體的需要而重寫）和社會領域（認為社會不應當屈從於任何絕對標準，因此每個社會都適宜創立自己的價值觀）。

Postmodernists will say that all religions contain some value and Christianity is out of line for claiming to be the only true religion. Postmodernism has also led to a revival of paganism (New Age religion, Wicca). Postmodernism leaves people “without hope and without God in the world” (Eph 2:12). Contrast this with the blessings Christians possess through Christ. Paul spoke of these blessings when he wrote, “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ. . . . And we rejoice in the hope [assurance] of the glory of God. . . . And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us” (Ro 5:1,2,5).

後現代主義者聲稱，所有宗教都含有一些價值，基督教宣稱自己是唯一真正的信仰是過分的。後現代主義還導致異教信仰的復興（新紀元宗教，巫術崇拜），後現代主義驅使人「在世上沒有指望，沒有上帝」（弗2:12）。這與基督徒藉信基督所擁有的祝福形成了極大的對比。保羅提到了這些祝福，他寫道：「所以，我們既因信（或作籍信）稱義，就藉著我們的主耶穌基督得以與上帝和好……並且歡歡喜喜盼望上帝的榮耀……盼望不至於落空，因為上帝的愛，已藉著所賜給我們的聖靈，澆灌在我們心裏。」（羅5:1-2、5）（註：「藉信稱義」的藉信二字等同於英文繙譯的 by faith 或 through faith，「因信稱義」的因信二字（because of faith）含有信是人的功勞之意，不被英文繙譯所採用）

As we look at the 20th century, it is of value to note the different theological currents that flowed together to form the maelstrom of modernism and postmodernism.

當我們回顧二十世紀時，發現各種不同的神學浪潮捲彙在一起，形成了現代主義和後現代主義的大漩渦；這一發現是有價值的。

- Neorthodoxy, represented by men like Karl Barth (d. 1968), Rudolf Bultmann (d. 1976), and Reinhold Niebuhr (d. 1971). Neorthodoxy claimed to take sin and the Bible seriously, but it still employed the tools of higher criticism to the Bible. It rejected the inerrancy of the Bible and the historical accuracy of the accounts about Jesus related by the four gospels.
- 新正統神學（Neorthodoxy）：代表人物是卡爾·巴特（Karl Barth，卒於1968年）、魯道夫·布林特曼（Rudolf Bultmann，卒於1976年）和萊因賀爾德·尼布林（Reinhold Niebuhr，卒於1971年）。新正統神學宣稱嚴肅對待罪和聖經，但它卻對聖經使用了高級批判，它拒絕相信聖經無誤，也不信四福音書中記載耶穌的歷史的準確性。
- Radical theology, associated with Thomas Altizer, who published *The Gospel of Christian Atheism* in 1966. He and other Protestants became known as the death-of-God theologians. These men denied the existence of God, rejected any need for a formal affiliation with the organized church, and developed humanism independent of any traditional belief. They are, as Paul said, “without hope and without God in the world” (Eph 2:12).

- 激進神學 (Radical theology)：與湯瑪斯·亞提澤 (Thomas Altizer) 有關，他在 1966 年出版了《基督教無神論福音》(The Gospel of Christian Atheism)。他和其他相同路線的新教徒被稱為「上帝已死的神學家」(death-of-God theologians)。這些人否認上帝的存在，排斥與任何有組織的教會有連繫的需要，發展了不依靠任何傳統信仰的人文主義。他們也像保羅所說的「在世上沒有指望，沒有上帝」(弗2:12)。
- Secular theology was promoted by the Anglican bishop John A. T. Robinson (d. 1983), who wrote the book *Honest to God*, published in 1963, and the American Baptist Harvey Cox (b. 1929), who wrote *The Secular City*, published in 1965. They taught that people had to move away from a religious answer to every human problem and accept their own responsibility for their quality of earthly life. The church's job was to transform the world through service. This approach led people away from the objective revelation of the gospel.
- 世俗神學 (Secular theology)：聖公會主教約翰·羅賓遜 (John A. T. Robinson，卒於1983年)所著的《對神誠實》(Honest to God)於1963年出版，美國浸信會教徒哈威·考克斯 (Harvey Cox，生於1929年)所著的《世俗之城》(The Secular City)於1965年出版；他們促進了世俗神學的發展。他們教導說，人們必須自己承擔對世俗生活質素的責任，而非從宗教中尋求人類問題的答案。教會的責任是通過服務改造世界，這種學說使人遠離福音客觀的啟示。
- Latin American liberation theology is represented by its principal theologian, a Roman Catholic, Gustavo Gutierrez of Peru, who wrote *A Theology of Liberation* in 1973. Liberation theology emphasized that the church in Latin America must take a clear stand against social injustice and in favor of the revolutionary process that seeks to abolish injustice. Its goal was to build a "heaven on earth." In the process, Christ is lost as a Savior and he becomes a radical reformer. Liberation theology has a similar goal to that of the Social Gospel Movement begun by a Congregationalist minister, Washington Gladden (d. 1918), and popularized by a Baptist, Walter Rauschenbush (d. 1918). The Social Gospel Movement was most prominent among Presbyterians, Baptists, and Methodists in the northern United States. It was also prominent among the Congregationalists and the Episcopalians in the United States. The Social Gospel Movement led many seminaries to add social ethics courses to their curricula. This led to a "this world" emphasis in many churches and led them away from the real mission of the church: to proclaim the gospel of Jesus Christ, which focuses on spiritual blessings and eternal life.
- 解放神學 (Liberation theology)：秘魯神學家古鐵雷斯 (Gustavo Gutierrez) 是拉丁美洲解放神學的主要代表，他是一位羅馬天主教徒，在1973年寫成了《解放神學》(A Theology of Liberation)。解放神學強調拉丁美洲的教會必須明確反對社會的不公，並且支持消除不公的革命過程，其目標是建立一個「今世的天國」。在這個過程中，作為救主的基督消失了，耶穌成了一個激進的改革家。解放神學和社會福音運動 (Social Gospel movement) 的目標相似，社會福音運動是由公理會牧師華盛頓·格拉頓 (Washington Gladden，卒於1918年) 發起，由浸信會教徒沃特·饒申布殊 (Walter Rauschenbush，卒於1918年)

普及。社會福音運動在美國北部的長老會、浸信會和循道衛理公會最為明顯，在全美國的公理會和聖公會也很突出。社會福音運動導致許多神學院在他們的課程中加入社會倫理課。這使許多教會強調「今世」，使他們偏離教會的真正使命，就是宣揚耶穌基督的福音，和專注於在靈裏的祝福和永生。

- Feminists' theology strongly rejects the roles given to men and women in the Bible. It refers to the order of God's creation (the roles given to man and woman in God's creation) as androcentric (man-centered) and patriarchal. It prefers a matriarchal society. It is particularly upset by the Bible's teaching of the substitutionary death of Christ, saying it is yet another example of male dominance and violence. Feminist theology is associated with the movement known as Feminism. Well-known exponents of Feminism include Betty Friedan (b. 1921), *The Feminine Mystique*, 1963, and Gerda Lerner (b. 1920), *The Creation of Patriarchy*, 1986.
- 婦解／婦女神學 (Feminists' theology)：強烈反對聖經中賦予男人和女人的角色。它把上帝創造的次序（在上帝的創造中賦予男人和女人的角色）歸結為男性中心和父權制度。它喜好一個母系社會，對耶穌替代我們受死的聖經教導特別反感，說那只不過是男性專權和暴力的另一個例子。婦解／婦女神學與女權運動 (feminism) 息息相關。著名的女權主義者包括貝蒂·傅瑞丹 (Betty Friedan, 生於1921年)，她於1963年著有《奧秘》(The Feminine Mystique)，另一位名格爾達·勒納 (Gerda Lerner, 生於1920年)，於1986年著有《父權制的創造》(The Creation of Patriarchy)。
- Black theology focuses on liberation from racial oppression. Christians will be against racial discrimination and oppression. This must come, however, as a response to the gospel of Jesus Christ. When a movement in the church focuses entirely on freeing people from the bondage of social injustice, God's deliverance from the slavery of sin gets shortchanged and hearts are left unchanged.
- 黑人神學 (Black theology)：關注種族壓逼中的解放，基督徒要有力地反對種族歧視和壓逼，乃必須對耶穌基督的福音有切實的回應才能實現。但事實上，當教會裏的一個運動只全力關注把因社會不公而遭受壓迫的人們解救出來時，上帝把人從罪惡的枷鎖中拯救出來這極重要的真理便會漸被遺忘，人心便依然得不着改變。
- Existential theology says there are no absolute truths in the Bible. Something becomes true only when it becomes true for you. Rudolf Bultmann is the foremost framer of this theology in the 20th century. If the objective nature of God's revelation (the Bible) is rejected, the whole subject of religion is approached from a very subjective point of view. It makes people think they are "all right" with God when they are not. When people listen to their consciences and realize they are not all right with God, existentialism robs those sinners of the comfort of the gospel by denying the objective reality of Christ's atoning work.
- 存在主義神學 (Existential theology)：教導聖經裏沒有絕對真理，一件事只有對你真實的時候才會變得真實。在二十世紀，魯道夫·布林特曼 (Rudolf Bultmann)

是這種神學最重要的代表。如果拒絕了上帝的啟示（聖經）的客觀性，就可以從非常主觀的角度研究宗教，這使人們錯誤地以為自己和上帝的關係很不錯；但實際上並非如此，當人傾聽自己的良心並意識到他們和上帝的關係有問題時，存在主義神學因否認基督贖罪工作的客觀真實性，以致使罪人不能得着福音的安慰。

Most of these twentieth-century modernist movements have had some influence on the Chinese church. Many seminary professors in Hong Kong, Taiwan, Singapore, and the mainland have studied these theologies in Europe and America. Books by these theologians (Barth, Bultmann, Cox and others) have been translated into Chinese, are assigned as readings in many Chinese seminaries, and are being sold in Christian bookstores. Their influence can be seen when theologians seek to use these methods in contextualizing Christianity for China. While good Christian theologians have always sought to properly apply Christian teaching to the situation of Chinese Christians, these modern approaches have not resulted in a better understanding of the Bible or in better formulations of its theology.

大部分這類廿世紀的現代主義運動都影響了中國的教會，很多在香港、台灣、新加坡及中國內地的神學院教授都曾到歐洲及美國學習神學，而一些神學家包括巴特 (Barth)、布特曼 (Bultmann)、郭克世 (Cox) 及其他學者的著作也翻譯成了中文，並在許多華人神學院中用作指定閱讀的書籍，更在各基督教書室出售。它們的影響可以在各類神學家們在中國進行基督教本色化時，都採用他們的方法而可見一斑。盡職的神學家一直都在尋求把基督教教導應用在華人教會處境的合適方法，但這些現代的方法並未帶來對聖經更好的理解，或在神學上更佳構思。

Conclusion

結論

We began this section by noting that the Bible is the only source and norm for Christian faith and life. We have looked at the other standards churches use to establish doctrine. Roman Catholicism and Eastern Orthodoxy appeal to the Bible plus Tradition. Reformed churches follow a standard of Scripture in the light of reason. Cults follow a standard of special revelation and private interpretation of the Bible. Modernism emphasizes reason and scientific proof as a standard for belief. Postmodernism has an absence of any standard. In conclusion, we will note again that the Bible is the only source and standard for Christian faith and life.

在這第一章裏，我們首先指出聖經是基督徒的信仰和生活的唯一標準和基礎。我們也回顧了一些其他教會用來確立他們的教義的另一些標準，羅馬天主教和東正教乃根據聖經加上傳統；改革宗教會過於重視理性以解釋聖經；異端採用特殊啟示加上私人之主觀解經；現代主義強調把理性和科學證據作為信仰的標準；後現代主義則沒有任何標準。總之，我們要再次強調聖經是基督徒信仰和生活的唯一標準和基礎。

Christianity is the absolute religion

基督教是絕對的信仰

An absolute is something that is true for all people of all ages. It is true whether it is spoken today, in the past, or in the future. An absolute stretches from the dawn of time to eternity. It was true for Adam, Abraham, Moses, Elijah, the apostles, and Luther. It is true for the people of today and for all people who will be born. Christianity is the absolute religion. It alone gives us the way of salvation. It alone is based on the inspired, inerrant, and unchanging Word of God.

「絕對」意味着對所有時代的所有人都是真實的，無論是過去、現在還是將來，都是無誤的。絕對從起初到永遠，對亞當、亞伯拉罕、摩西、以利亞、使徒們和路德而言都是真實的，對當今的所有人，以及對將要出生的所有人也是真確的。基督教是絕對的信仰，只有它能給我們得救的方法，只有它是基於上帝的默示、完全無誤、永不改變的上帝之道。

Christianity gives us the only way to heaven

基督教告訴我們通往天國的唯一道路

Christianity is the absolute religion, in the first place, because it gives us the only way to heaven: faith in Jesus Christ, who saved us from our sins. All man-made religions teach salvation by a person's own good works. They teach that a deity or a standard must be appeased by the works that a person performs. Christianity is unique in that it is the only religion that teaches salvation by grace, apart from works (Ro 3:28; Eph 2:8,9).

基督教是絕對的信仰，首先，它告訴我們通往天國的唯一道路，就是我們在耶穌基督裏的信心，祂救我們脫離罪惡。所有由人去創立的宗教，都教導靠人的善行得救。他們教導人應通過自己的行為來滿足某一位神或某一標準；在這方面，基督教是獨一無二的，基督教教導得救是本乎恩典而不靠行為（羅3:28；弗2:8-9）。

Jesus has been the way to heaven for all people throughout the ages. There are those who say the people of the Old Testament were saved by keeping God's law. This is not true. God did use a law covenant with the people of Israel to keep them intact as a nation until Jesus could be born (Ex 24; Gal 3:24). However, the main covenant of the Old Testament was the promise God made to Abraham that he would send the Savior from Abraham's line (Ge 15). Peter indicated it was not possible to keep the law covenant God made with Israel (Ac 15:10,11). Jesus said that Abraham was saved through faith in the Savior who was to come (Jn 8:56). Paul also declared that Abraham was saved through faith in Jesus (Ro 4:3; Gal 3:6; Ge 15:6). The prophet Habakkuk indicated salvation came through faith in Christ (Hab 2:4). People of the Old Testament were saved through faith in Jesus Christ, the same as we are.

對於各個時代的所有人來說，耶穌是通往天國的唯一道路。有些人說舊約時代的子民靠遵守上帝的律法得救，這是不正確的。上帝的確用律法與以色列子民立約，讓他們作為一個不受其他民族影響的民族，直到耶穌降生（出24章；加3:24）。但是，舊約中最主要的約，是上帝給亞伯拉罕的應許，就是一位救主將從亞伯拉罕的後裔而出（創15章）。彼得指出人是不可能遵守得到上帝與以色列之間所立的律法之約的（徒15:10-11）；耶穌說亞伯拉罕藉仰望將要來的救主而得救（約8:56）；保羅也說亞伯拉罕藉信耶穌而

得救（羅4:3；加3:6；創15:6）；先知哈巴谷指出，藉信基督才能得拯救（哈2:4）。舊約時代的百姓和今天的我們一樣，是藉信靠耶穌基督而得救的。

Jesus made it clear that he is the only way to heaven. He said, “I am the way and the truth and the life. No one comes to the Father except through me” (Jn 14:6). The apostles repeated this assertion. Peter declared, “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Ac 4:12). Throughout his letters, Paul made it very clear that “a man is justified by faith apart from observing the law” (Ro 3:28).

耶穌說得很清楚，祂是通往天國的唯一道路，祂說：「我就是道路、真理、生命；若不藉著我，沒有人能到父那裏去。」（約14:6）使徒將其重申，彼得宣講：「除他以外，別無拯救，因為在天下人間，沒有賜下別的名，我們可以靠著得救。」（徒4:12）保羅在書信中說得很清楚：「人稱義是因著（或譯作「藉著」）信，不在於律法的行為。」（羅3:28）

Yes, Jesus is the only way to heaven. There is no other way. The idea, that all religions lead to heaven or that we all worship the same God but just call him by different names, is a soul-destroying lie. In fact, postmodernism today condemns Christianity for asserting that Jesus alone is the way to heaven. Postmodernism believes it is better for a person to have a variety of religious beliefs rather than just one. Yet the Bible is clear. Jesus is the only way to heaven. What a comfort it is for people of all ages to be able to rest their faith on God’s promise that “whoever believes in him [Jesus] will not perish but have eternal life” (Jn 3:16). Christianity is the absolute religion because it gives us Jesus, who is the only way to heaven.

是的，耶穌是通往天國的唯一道路，並沒有其它途徑。有些觀點認為，所有宗教都能領人進天堂，或說我們都是敬拜同一位神，只是名字不同而已，這是摧毀靈魂的謊言。實際上，今天的後現代主義就是因為基督教宣稱耶穌是通往天國的唯一道路而反對基督教。後現代主義相信人有多種宗教信仰比只有一種要好，但聖經說得很清楚，耶穌是通往天國的唯一道路。對歷世歷代的人們來說，能夠將他們的信仰建立在上帝的應許之上，真是莫大的安慰。上帝的應許就是「叫一切信他（耶穌）的人不致滅亡，反得永生。」（約3:16）基督教是絕對的信仰，因為它告訴我們通往天國的唯一道路——耶穌。

Christianity is based on the inspired, errorless, unchanging Word of God

基督教建基於上帝默示的無誤和永不改變的話語

Christianity is the absolute religion for another reason. It is based on the inspired, errorless, unchanging Word of God—the Bible. Many things change. People’s ideas change. Years ago people had the idea that a person would get sick and maybe die from bathing too -frequently. I don’t think there are any doctors today who would hold that view.

基督教是絕對的信仰，還有另一個原因，就是它乃基於上帝的默示、完全無誤、永不改變的話語——聖經。事情在改變，人的觀念也在改變。例如許多年前人們認為洗澡太頻繁會導致生病或甚至可能死亡，但是，現在相信沒有任何醫生會堅持這樣的觀點。

The Bible, however, doesn't change. Its message remains true and saving for all people of all times. This is because the Bible is God's Word to us. It is not merely a man's speculation regarding what he thought God was doing in history at that particular time. Isaiah and Peter both declared, "The word of our God [the Lord] stands forever" (Isa 40:8; 1 Pe 1:25). Jesus said, "Heaven and earth will pass away, but my words will never pass away" (Lk 21:33).

可是，聖經卻永不改變，它的信息仍然真實可靠，能夠拯救歷世歷代的人。這是因為聖經是上帝對我們所說的話語，而不是人去揣測上帝在歷史中某些特定時期裏所做的事的記錄。以賽亞和彼得都宣稱「惟有我們上帝(主)的話永遠立定」(賽40:8；彼前1:25)。耶穌說：「天地要廢去，我的話卻絕不廢去。」(路21:33)

There are many who say the Bible is not applicable to the people of today. They state that the Bible is filled with stories from the past regarding what people thought God was doing in their world. They say the only value the Bible has is that it gives us this insight into the past, which may guide us in our lives today. They say there are no absolute standards such as God gave in the Ten Commandments. They believe that the only thing a person can be sure of is that no one can be certain of anything. They are wrong. The Bible is God's Word. It has no errors. Its message does not change. It is the only place in the world where you will find the only way to heaven: Jesus Christ. Its message is timely, true, and trustworthy for all ages.

今天許多人說聖經不適合現代人，他們指出聖經充滿了過去的故事，都是人們對上帝在當時的世界所做的事之一種思想，他們說聖經唯一的價值是能夠使我們洞識過去，從而引導我們今天的生活。他們認為沒有絕對標準的存在，例如上帝在十誡中所頒佈的絕對標準，他們相信，一個人唯一可以確信的就是沒有人能夠確信任何事；今天的人這種想法是錯誤的，聖經是上帝的道，完全沒有錯誤，其信息不改變。在世界上，你只能在聖經中找到天國之路——耶穌基督。聖經的信息是適時、真實的，在所有年代都可信賴的。

This is also a great comfort for us. As we hear God speak to us in the Bible, we can rest our faith on the sure and certain promises he makes to us. What the Bible says will not change. God's promises are always good. Those who trust in them will not be disappointed (Ro 5:5).

這對我們來說是巨大的安慰，當我們聽到上帝在聖經裏對我們說話時，我們可以信靠祂對我們所作的應許，這些應許是真的且確實的，聖經所說的不會改變，上帝的應許總是美善的。信靠這些應許的人的盼望永不至於落空(羅5:5)。

Theology is an active aptitude to administer
the treasures of Scripture

神學是主動管理聖經珍寶的才智

The words theology and theologian are not found in the Bible. The use of the word sometimes found in the title of the book of Revelation (The Revelation of John the Theologian) was more than likely not a part of John's original manuscript. The word theology is used by the church to refer to the doctrines taught by the Bible (theology in the objective sense). It also is used to refer to the abilities given by God to those who serve in the public ministry of his church in order to teach the truths of God's Word (theology in

the subjective sense). Paul described this theology as a competence to administer the treasures of the New Testament (2 Co 3:5). All Christians possess a knowledge of God's Word and the ability to share their faith (Col 3:16; 1 Pet 3:15). Yet the Bible also speaks of those who possess a special ability ("able to teach": 1 Ti 3:2) given by God to enable them to serve in a ministry that represents others, which is called the public ministry.

聖經裏沒有神學和神學家這些詞語，有時候可能會在《啟示錄》的標題（《神學家約翰的啟示錄》）中發現這詞，但很可能這不是約翰原稿的一部分而只是後人加上去之標題。神學這詞被教會用來指聖經教導的教義（神學的客觀意義）；也有時被用來指上帝給某些人能力，叫這些人在教會中從事公開的事工，教導上帝的道（神學的主觀意義）。保羅把神學描述成管理新約裏的寶貴信息的能力（林後3:5）。所有基督徒都有着上帝的道之知識，並且能夠分享他們的信仰（西3:16；彼前3:15）；但聖經也說到有些人被上帝賜與特別的能力（「善於教導」：提前3:2），能夠使他們代表其他人事奉，這是指此段落稍前所提及的公開的事工（public ministry）一詞。

What are the special gifts that God gives to his ministers of the gospel to enable them to proclaim and teach his Word in the public ministry? We may summarize them as follows:

上帝給祂的福音使者甚麼樣的特殊恩賜，以致他們能夠在公開事工中宣講和教導上帝的道？我們可以總結如下：

- Only the Holy Spirit can equip a minister of the gospel through the means of grace for the work of the ministry (2 Co 3:5). We have only that which we have received from God.
- 只有聖靈才能裝備一個福音使者藉着施恩具（上帝的道(福音)及聖禮）去做服事上帝的工作（林後3:5）。我們只有從上帝那裏才能得着甚麼。
- A minister of the gospel will not add to the Bible or take away from it but will teach only what God's Word teaches (Jn 8:31,32).
- 一個福音使者不會在聖經上加添甚麼，或者從中刪除甚麼，他只教導上帝的道所教導的（約8:31-32）。
- A minister of the gospel will teach all that God has to say in his Word (Mt 28:18-20; Ac 20:27).
- 一個福音使者會教導上帝在祂的道中所說的一切（太28:18-20；徒20:27）。
- A minister of the gospel will faithfully use the gifts given by God (1 Co 4:2; 2 Ti 2:2).
- 一個福音使者會忠心地使用上帝給他的恩賜（林前4:2；提後2:2）。
- A minister of the gospel will have the ability to recognize errors, to refute errors, and to teach people what God has to say in the Bible so their errors can be corrected (Mt 7:15; Ro 16:17; Tit 1:9).

- 一個福音使者有能力識別錯誤、駁斥錯誤，教導人們上帝在聖經裏所說的，使他們的錯誤可以得以改正（太7:15；羅16:17；多1:9）。
- A minister of the gospel will suffer for the sake of the Word (2 Ti 2:3,9,12; Mt 24:9). This, then, is the active aptitude that God gives to theologians for the building up of his people in the faith.
- 一個福音使者將為上帝的道的緣故而遭受患難（提後2:3、9、12；太24:9）。這是上帝為了建立祂子民的信心而給予神學家這積極的天賦能力。

Christian doctrine is everything that the Bible teaches

基督教教義是聖經所教導的一切

Paul wrote, “All Scripture is God-breathed and is useful for teaching” (2 Ti 3:16). All that the Bible teaches is doctrine. God has spoken to us in his Word, the Bible (Heb 1:1,2; Jn 8:31,32). Therefore, the Bible alone can establish what we are to believe. The teachings devised by men or by the church and the answers that man’s reason gives to questions the Bible does not answer dare not establish doctrine. “The Word of God—and no one else, not even an angel—should establish articles of faith” (SA II II:15).

保羅寫道：「聖經都是上帝所默示的，於教訓、督責、使人歸正、教導人學義都是有益的。」（提後3:16）所有聖經的教導都是教義，上帝在祂的道——聖經裏對我們說話（來1:1-2；約:31-32），因此，只有聖經才能夠確立我們應該相信的。人或教會所發明的教導，以及人的理性對聖經未回答的問題所提供的答案，都不能建立教義。因為，「設立信條的基礎，只能是上帝的道，任何人，甚至連天使，都是不能的。」（施馬加登信條，第二部分，第二條：15）⁹

Doctrine is true when it is drawn from Scripture and taught as the Bible teaches it. Doctrine is false when people corrupt what is taught by the Bible, adding their own personal opinions and speculations. For example, John Calvin (d. 1564) taught that God elected people to damnation. Calvin based his teaching on the conclusion he drew from the biblical teaching that God elected people to salvation. He reasoned that if God elected some to salvation, he must have elected the rest to damnation. This is a logical conclusion. However, it is not a teaching of the Bible. Therefore, the idea that God elected people to damnation is false doctrine.

當教義來自聖經並且按照聖經所教導的來教導時，就是正確的。當人們破壞了聖經的教導，加入個人觀點和猜測時，教義便是錯誤的。例如，約翰·加爾文（John Calvin，卒於1564年）教導上帝揀選人使其受咒詛是錯誤的。聖經確實教導上帝揀選人得着救恩，但加爾文卻推斷，如果上帝揀選了一些人得着救恩，那麼上帝一定揀選了其餘的人

⁹ 參閱協同書（修訂版），頁246。

受咒詛。這是一個合乎邏輯的結論，但它卻不是聖經的教導。因此，「上帝除了揀選人得拯救之外，上帝也揀選人受咒詛」是一個來自個人觀點和邏輯推論的錯誤教義，並非出自聖經的真理。

It is also false doctrine when people agree on an ambiguous doctrinal statement in an attempt to cover up the disagreement they have over what God teaches. Any doctrinal statement that glosses over the doctrinal differences between churches in an attempt to achieve organizational unity is, in fact, false doctrine. This is why a doctrinal statement will not only teach what we believe the Bible says, it will also include statements that reject doctrinal errors. In this way, error will be clearly rejected and the truth will be clearly taught.

人們為了同意去掩蓋對上帝的教導所持的不同見解，而有意地使用模稜兩可的教義聲明，這些含糊的教義，也是錯誤的教義。為了達到組織的統一性，而使用一些含糊的教義聲明來掩飾教會團體之間的教義上的差異，實際上這也是錯誤的教義聲明。這就是為甚麼教義聲明不僅要包括我們相信聖經所教導的，還要包括對錯誤教義的拒絕，這樣就可以明確地抵擋錯誤，真理將得以清晰地被教導。

How much of the Bible is profitable for doctrine? All of it is. There is no useless information in the Bible. Little bits of historical information, such as in Genesis 12:6 (“At that time the Canaanites were in the land”), are also useful for teaching. This little statement reminds us that the land promised to Abraham as the birthplace of the Savior was, at that time, controlled by the Canaanites. Yet Abraham was still assured that this land would be the birthplace of the Savior. The appearance of Melchizedek to Abraham in Genesis 14 appears to be an insignificant matter. Yet Melchizedek is of great importance. The great significance of his appearance is explained in full in Hebrews 7. When Paul says that “all Scripture . . . is useful for teaching” (2 Ti 3:16), he indicates that there is nothing in the Bible which is unfit for doctrine.

聖經對教義有多大作用？答案是百分之百。聖經沒有無用的信息，歷史資料的小細節，例如創世記12:6（「當時迦南人住在那地」），對教導也有用。這個簡單表述提示我們，在那時，應許給亞伯拉罕的那塊土地（作為救主降生之地），還受着迦南人的操控，但亞伯拉罕仍然確信這塊土地將是救主的降生地。創世記十四章中麥基洗德向亞伯拉罕顯現，看起來似不重要，其實麥基洗德極為重要，在希伯來書第七章詳細解釋了他顯現的偉大意義。當保羅說「聖經……於教訓……都是有益的」時（提後3:16），他是在表明聖經中沒有一處是不宜應用於教義的。

There are many who wish to limit doctrine to only those teachings that pertain to our salvation. It is true that, strictly speaking, only a doctrine of the gospel is an article of faith. Yet we cannot say that the statements of the law of God in the Bible are not to be regarded as doctrine. As the Lutheran Confessions state, “We believe . . . that the law is, strictly speaking, a divine teaching which gives instruction regarding what is right and God-pleasing” (FC Ep V:3).

許多人希望將教義局限在那些只涉及救恩的教導，嚴格來說，只有福音的教義才是信條這句話，不可說是不對的，但是我們不能說，聖經中上帝律法上的聲明不應該作為

教義。如路德宗信條所聲明的：「我們相信……律法是神聖道理，教導人甚麼是對的和是上帝所喜悅的。」（協同式摘要，第五條：3）¹⁰

It has been noted that Luther and the Lutheran Confessions speak of doctrine as singular and not plural. They speak of one doctrine that must teach Christ. This one doctrine is said to have many facets, which Luther and the confessions call “articles of doctrine” or “articles of faith.” Thus they speak of the article on the Lord’s Supper or the article on good works. These various articles are not unrelated to one another. Rather, they present one unified doctrine of Christ. Luther compared doctrine to a golden circle in which there is no crack (LW 27:38).

有人曾經注意到路德和路德宗信條提到教義的時候，使用教義（doctrine）這詞的是單數而不是複數，以此說明必須教導基督的單一教義，這單一教義卻有許多方面，路德以及信仰認信（the confessions）稱之為「教義的條文（articles of doctrine）」或「信仰的條文（articles of faith）」，例如聖餐的條文或善行的條文等等多方面的條文，這些不同的條文不是彼此無關的，反之，它們道出了一條統一的有關基督的教義。路德把這一教義比喻成一個金環，其中沒有裂痕（LW27:38）。

At the same time, it has been noted that the Lutheran Confessions speak of doctrine in both a wide and a narrow sense. Doctrine in the wide sense refers to the whole body of biblical teaching with Christ as the center (Ap XII:124). Doctrine in the narrow sense refers to the individual doctrines, articles, or teachings that make up the one body of doctrine with Christ as the focal point (FC SD Rule and Norm:3). It is in this latter sense that many dogmaticians have spoken of the difference between fundamental and nonfundamental doctrines.

同時，我們也須注意路德宗信條所說的教義乃有廣義和狹義之分。廣義的教義（Doctrine in the wide sense）是指以基督為中心的全部聖經教導（奧斯堡信條之辯護論，第十二條：124）；狹義的教義（Doctrine in the narrow sense）是指各條教義（individual doctrines）、條文（articles）和教導（teachings），共同組成了以基督為中心的一套教義（協同式宣言全文：3）。從後者這個意義上說，許多教義學者提到過基要和非基要教義的分別。

Doctrinal statements are a confession of what we believe the Bible teaches. It is necessary to have doctrinal statements. If people are to understand that we teach what the Bible teaches, we must tell them what we believe so they can compare our statements to the Bible. In that way, they can determine if we really teach what the Bible teaches. If a person comes to us and says, “I teach what the Bible teaches,” we will ask him what he says the Bible teaches. Then we will be able to compare his statement to the Bible in order to determine if he is a true or false teacher of God’s Word. We also use doctrinal statements to share with others what we believe. Our goal, then, is to bring people the gospel so they may be brought to faith.

教義聲明是我們相信聖經如何教導的認信或告白。教義聲明是非常必要的。如果人們想了解我們如何教導聖經所教導的，我們便必須告訴他們我們所相信的是甚麼，這樣，他們就能把我們的聲明和聖經比較，從而可以確定我們是否的確在教導聖經要教導的。如果一個人對我們說：「我在教導聖經的教導。」我們會問他聖經教導了甚麼？當

¹⁰ 參閱協同書（修訂版），頁434。

他說出來之後，我們就能夠比較他所聲明的和聖經所教導的，從而確定他是上帝的道之真教師或假教師。我們還使用教義聲明與其他人分享我們的信仰，我們的目標是把福音帶給人，使他們有機會藉着聽了福音而聖靈帶領他們在心中產生信心。

Doctrinal statements can be used to reject error that has appeared in the church. They can be used to indicate the common faith that Christians have. The Bible never changes. Doctrinal statements, however, can change. We will not change them to bring about a compromise with others, in order to remove obstacles to an organizational union. Rather, we will make changes in doctrinal statements to clarify them or to eliminate false conceptions that may have arisen over time. Our goal is always to teach what Scripture teaches in the clearest way possible.

教義聲明可以用來抵抗教會中出現的錯誤，它們可以用來宣告基督徒的共同信仰。聖經永不改變，但是教義聲明可以改變。我們不會為了要除去組織聯合的障礙而改變教義，與他人妥協。但是，我們可以對教義聲明做出更改以便澄清教義，或者消除隨著時間的改變而可能已經產生的錯誤觀念。我們的目標是盡可能以最清楚的方式教導聖經的教導。

The Bible distinguishes between teachings basic
to salvation and teachings that assist faith
聖經區分了對救贖的基本教導和對信心有幫助的教導

Is there any teaching of the Bible that we can overlook or agree to disagree about? The answer is clearly, No! Jesus commissioned his church to teach all that he had commanded (Mt 28:20). Paul wrote that “everything that was written in the past was written to teach us” (Ro 15:4). “All Scripture is God-breathed and is useful . . .” (2 Ti 3:16). We may not dispense with any teaching of the Bible because we deem it to be unimportant. God directs that we proclaim all that is in his Word.

我們是否可以忽略或不同意某些聖經中的教導呢？答案很清楚：不能！耶穌差遣祂的教會去教導祂所吩咐的一切（太28:20）。保羅寫道：「從前所寫的聖經都是為教導我們寫的。」（羅15:4）「聖經都是上帝所默示的.....都是有益的。」（提後3:16）我們不能因為我們認為聖經的某些教導不重要而不宣講，上帝指示我們宣講祂的道的一切說話。

However, it is also clear from the Bible that there are some teachings which are so basic that we cannot be saved without them. Think of it this way: If you had 15 minutes to share with a dying person what he or she needed to know for salvation, where would you start? Would you begin by trying to explain the doctrine of the angels? Certainly, this is a teaching of the Bible. However, a person could go to heaven without knowing about the angels. Those teachings of the Bible which are so basic that there can be no salvation without them, we call fundamental doctrines. These are the teachings that we need to share with someone if we only have a little time in which to show the way to heaven.

但是，另一方面也很清楚，聖經中有些教導非常基本，沒有這些我們就不能得救，以下是個例子：如果你只剩下15分鐘時間與一個垂死的人分享關於他或她得救所必須知道的，你將從那裏開始呢？你會從講解天使的教義開始嗎？當然，天使也是聖經的教

導之一，但是，一個人不懂得天使的教義也可以進天堂。然而，有些聖經教導是非常基本的，沒有這些教導就沒有拯救，我們稱之為基要教義。這些教導就是，倘若只有短短的時間告訴他人通往天堂的道路，我們必須與之分享的教導。

Fundamental doctrines

基要教義

The doctrine of justification is often called the doctrine by which the church either stands or falls. Luther treated this doctrine in the Smalcald Articles under the heading of “Christ and Faith.” There he wrote:

稱義的教義常被視為教會興衰的教義。路德在施馬加登信條「論基督與信仰（Christ and Faith）」的標題下，申述了這一教義。他寫道：

Here is the first and chief article:

That Jesus Christ, our God and Lord, “was handed over to death for our trespasses and was raised for our justification” (Rom. 4:25); and he alone is “the Lamb of God, who takes away the sin of the world” (Jn 1:29); and “the Lord has laid on him the iniquity of us all” (Isa. 53:6); furthermore, “All have sinned,” and “they are now justified without merit by his grace, through the redemption that is in Christ Jesus . . . by his blood” (Rom. 3:23-25).

Now because this must be believed and may not be obtained or grasped otherwise with any work, law, or merit, it is clear and certain that this faith alone justifies us, as St. Paul says in Romans 3:28,26: “For we hold that a person is justified by faith apart from works prescribed by the law”; and also, “that God alone is righteous and justifies the one who has faith in Jesus.”

Nothing in this article can be conceded or given up, even if heaven and earth or whatever is transitory passed away. As St. Peter says in Acts 4:12: “There is no other name . . . given among mortals by which we must be saved.” “And by his bruises we are healed” (Isa. 53:5).

On this article stands all that we teach and practice against the pope, the devil, and the world. Therefore we must be quite certain and have no doubt about it. Otherwise everything is lost, and the pope and the devil and whatever opposes us will gain victory and be proved right. (SA II I:1-5)

這是第一條亦是最重要的條文：

耶穌基督，我們的上帝和主，「被出賣，是為我們的過犯；他復活，是為使我們稱義」（羅4:25）。唯獨祂是「上帝的羔羊，除去世人的罪的」（約1:29）。「耶和華使我們眾人的罪孽都歸在他身上。」（賽53:6）況且，「世人都犯了罪」，並「如今卻蒙上帝的恩典，藉著在基督耶穌裏的救贖，就白白地得稱為義。……是憑耶穌的血。」（羅3:23-25）

既是我們必須相信這事，並且要知道不能靠任何行為、律法或功績獲取得來，唯有信心叫我們稱義，這是明確而肯定的。如聖保羅所說：「所以我們認定，人稱義是因著信，不在於律法的行為。」（羅3:28）又說：「（上帝）讓人知道他自己為義，也稱信耶穌的人為義。」（羅3:26）

這信條是我們不能放棄或妥協的，尤其是不能認同任何與此相悖的。即使是天和地，或其他一切都改變，我們仍不能改變這信條。如聖彼得說：「除他以外，別無拯救，因為在天下人間，沒有賜下別的名，我們可以靠著得救。」（徒4:12）「因他受的鞭傷，我們得醫治。」（賽53:5）

我們根據此條文設立所有教導且用來反對教皇、魔鬼和世界。因此我們必須確信它，並要毫不懷疑。否則，一切就會失去，而教皇、魔鬼和一切反對我們的人的詭計就要得逞了。（施馬加登信條，第二部分，第一條:1-5）¹¹

The doctrine of justification by grace through faith in Jesus Christ is fundamental. It is the foundation for the Christian faith. Those who err in this doctrine have fallen from grace and lose salvation (Gal 5:4; Jn 3:18; Mk 16:16). The doctrines that follow are all necessary in a discussion of justification. Who is the God of our salvation? It is the triune God who is our Savior-God. How do we measure up to his demands? We have sinned and deserve his condemnation. What has God done for our salvation? God has justified the world for Jesus' sake, thus securing for us the forgiveness of sins. Who is Jesus Christ? Jesus is the God-man who, as our substitute, kept the law for us and suffered the punishment for our sins. How can we be sure that Jesus completed his work? He rose physically from the dead, assuring us that our sins are paid for in full. How does this forgiveness become our own? The gospel is the means through which God gives to us the forgiveness that Jesus won for all. These are the fundamental doctrines we shall now look at in more detail.

靠著恩典藉着信耶穌基督而稱義的教義是基要的，這是基督教信仰的基礎。在這教義上犯錯的人從恩典中墜落了，失去了救恩（加5:4；約3:18；可16:16）。跟着討論的教義在稱義上是必需的。誰是救贖我們的上帝呢？就是三位一體的上帝，是我們的救主上帝。我們能滿足祂的要求嗎？我們都犯了罪，當受祂的判罰，我們都不能滿足祂的要求。上帝為我們的救恩做了甚麼呢？上帝因耶穌的緣故稱世界為義，故此叫世人的罪被赦免。誰是耶穌基督呢？耶穌是「神人」，是我們的代贖者，替我們成全律法，為我們的罪遭受刑罰。那麼我們怎樣才能肯定耶穌完成了祂的工作呢？祂的身體從死裏復活，使我們確知世人的罪債被完全償還。這種赦免怎樣可以挪為己用呢？福音就是工具（means），上帝藉此將耶穌為所有人贏得的赦免賜給我們個人。我們跟着會更詳細地查考這些基要教義。

The doctrine of the triune God is a fundamental doctrine. The Lord says, "I, even I, am the LORD, and apart from me there is no savior" (Isa 43:11). Jesus said, "Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent" (Jn 17:3). Those who deny that God is the only God, or who deny that God is triune,

¹¹ 參閱協同書（修訂版），頁243。

will not go to heaven. A Christless god is not the true God. Those who do not believe that Jesus is God cannot have salvation, for “there is no other name under heaven given to men by which we must be saved” (Ac 4:12). The popular idea that we all worship the same God but simply call him by different names is false. There is no God but the triune God. Those who reject him will not share eternity with him.

三位一體的上帝這教義是一基要的教義。主說：「我，惟有我是耶和華；除我以外沒有救主。」（賽43:11）耶穌說：「認識你——獨一的真神，並且認識你所差來的耶穌基督，這就是永生。」（約17:3）那些否認上帝是獨一的真神或否認上帝是三位一體的，將不能進天國，沒有耶穌的神不是真神，不相信耶穌是上帝，就不能得着救恩，因為「在天下人間，沒有賜下別的名，我們可以靠著得救」（徒4:12）。這世界很流行一種觀點，就是認為我們都是在敬拜着同一位上帝，只是我們以不同的名字稱呼祂，這觀點是錯誤的，除了三位一體的上帝之外，再沒有別的上帝，拒絕祂的人將不能分享祂所賜的永恆之福。

The doctrine of sin and repentance is a fundamental doctrine. John wrote, “If we claim to be without sin, we deceive ourselves and the truth is not in us. . . . If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives” (1 Jn 1:8,10). Sin has separated us from God (Isa 59:2). It has brought us under God’s just condemnation (Eph 2:3; Ps 5:5). If we try to stand before God on the basis of our own righteousness, we will surely hear Jesus say, “Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels” (Mt 25:41). Everyone who tries to be saved by his own works falls under God’s condemnation (Gal 3:10). On the other hand, John also wrote, “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness” (1 Jn 1:9). Before we can look to Jesus as our Savior, we need to see that we desperately need him.

罪和悔改的教義是一基要教義。約翰寫道：「我們若說自己沒有罪，就是欺騙自己，真理就不在我們裏面了。……我們若說自己沒有犯過罪，就是把上帝當作說謊的，他的道就不在我們裏面了。」（約一1:8、10）罪孽使我們與上帝隔絕（賽59:2），罪使我們處於上帝公義的審判下（弗2:3；詩5:5）；如果我們試圖靠自己的義站立在上帝面前，我們肯定會聽到耶穌說：「你們這被詛咒的人，離開我！進入那為魔鬼和他的使者所預備的永火裏去！」（太25:41）凡試圖靠自己的行為得救的人將受到上帝的咒詛（加3:10）。另一方面，約翰也寫道：「我們若認自己的罪，上帝是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。」（約一1:9）在我們能夠仰望耶穌作我們的救主之前，我們需要知道我們實在是極其需要祂。

The doctrine of the forgiveness of sins is a fundamental doctrine. God sent Jesus into this world to pay for the sins of all people. Jesus accomplished his mission. He suffered the punishment we deserve for our sins. God has declared us not guilty—forgiven—for the sake of Jesus’ life and death. This forgiveness is an objective reality. God has forgiven the sins of all sinners, whether anyone believes it or not. God speaks of this forgiveness as an accomplished fact. Micah wrote, “Who is a God like you, who pardons sin and forgives the transgression of the remnant of his inheritance? You do not stay angry forever but delight to show mercy. You will again have compassion on us; you will tread our sins underfoot and hurl all our iniquities into the depths of the sea” (Mic 7:18,19). Jesus said, “Your sins are forgiven” (Mt 9:2).

罪得赦免的教義是一基要教義。上帝差遣耶穌來到這個世界上為世人的罪付上代價。耶穌完成了祂的使命，祂遭受了懲罰，而這懲罰是因為世人的罪孽，本是世人應得的。上帝卻因為耶穌聖潔的生命和受死的緣故宣佈我們無罪，赦免我們。這一赦免是客觀事實。上帝赦免了全人類的罪（世上所有人都是罪人），無論任何人是否有信，上帝都赦免那人。上帝告訴我們這種赦免是已經完成了的客觀事實。彌迦寫道：「有哪一個神明像你，赦免罪孽，饒恕他產業中餘民的罪過？他不永遠懷怒，喜愛施恩。他必轉回憐憫我們，把我們的罪孽踏在腳下。你必將他們一切的罪投於深海。」（彌7:18-19）耶穌說：「你的罪赦了。」（太9:2）

The forgiveness Jesus won for all is given to us by the Holy Spirit through the means of grace (the gospel, Baptism, and the Lord's Supper). Through the gospel and Baptism, God works faith in our hearts (Ro 1:16; 10:17; Tit 3:5). Through the Lord's Supper, God nourishes our faith by giving us the forgiveness Christ won for us. Through faith, the forgiveness Jesus won for all becomes our very own (Ro 3:28). However, through unbelief, people lose the benefit of what Jesus did for them (Mk 16:16). As Peter said of those who rejected Jesus, they deny "the sovereign Lord who bought them—bringing swift destruction on themselves" (2 Pet 2:1). Those who reject the forgiveness Jesus won for them will not be saved.

聖靈藉着施恩具（福音、洗禮和聖餐）把耶穌為所有人贏得的赦罪恩典賜給我們。藉着福音和洗禮，上帝在我們心裏建立信心（羅1:16，10:17；多3:5）。在聖餐中，上帝藉着賜給我們基督為我們贏得的赦免以增添我們的信心。藉著信，耶穌為所有人贏得的赦免，便成為我們個人的得救（羅3:28）。但是，如果不信，他們便失去了耶穌為他們所成就的益處（可16:16），如彼得所說，那些拒絕耶穌的人，他們「甚至不認買他們的主人，自取迅速滅亡」（彼後2:1）。拒絕耶穌為他們贏得赦免的那些人不能得救。

The doctrine of the person of Jesus Christ is a fundamental doctrine. Who is Jesus? The Bible tells us that he is true God and true man in one person. The Old Testament foretold that the Messiah would be true God (Isa 7:14; 9:6; Jer 23:6). Jesus said he was God (Jn 8:58; 10:36). His disciples called him God (Jn 1:1; 20:31; 20:28; Mt 16:13-17). The letters of Paul are full of references to Jesus as God (Ro 1:4; 8:32; 1 Co 1:3; 2 Co 13:14; Col 1:16,19).

耶穌位格的教義是一項基要教義。耶穌是誰呢？聖經告訴我們他是真神，也是一位真的人，同在一個位格裏面。舊約聖經預言了彌賽亞將是真神（賽7:14，9:6；耶23:6），耶穌說祂自己是上帝（約8:58；10:36），祂的門徒也稱祂為上帝（約1:1，20:31，20:28；太16:13-17）；保羅的書信中亦多次提到耶穌為上帝（羅1:4，8:32；林前1:3；林後13:14；西1:16,19）。

Jesus is also a true man. The Bible calls him a man (1 Ti 2:5), traces his human ancestry (Ro 9:5), speaks of his birth (Lk 1:42; 2:11), says Jesus had human flesh (Heb 2:14), a soul (Mt 26:38), a human will (Lk 22:42), human emotions (Mk 3:5), and human needs (Mt 4:2; Jn 19:28).

耶穌也是真人。聖經稱祂為人（提前2:5），聖經曾追溯到祂的人類祖先（羅9:5），提到祂的出生（路1:42，2:11），並說耶穌有人的血肉之體（來2:14）、也有魂（太26:38）、有人的意願（路22:42）、有人的感情（可3:5）以及有人的需要（太4:2；約19:28）。

Jesus is God and man in one person (Mt 16:13-17). He had to be a man to place himself under the law and under God's judgment for us. He had to be God in order to substitute for the whole human race. Those who deny that Jesus is the God-man will not inherit eternal life, for he is the only way to heaven (Ac 4:12).

耶穌同時是上帝又是人，且在一個位格之中（太16:13-17）。祂必須是人，才能代替我們將自己置於律法和上帝的審判之下；祂也必須是上帝，才能替代全人類（見第十章）。否認耶穌是「神人」的人不能承受永生，因為祂是通往天國的唯一道路（徒4:12）。

The doctrine of the vicarious atonement is a fundamental doctrine. The word vicarious means "substitutionary." Christ came to take our place. We cannot carry out the law as God demands. Christ became a true man and carried out God's will for us (Gal 4:4,5). We deserve God's punishment for our sins (Gal 3:10). Yet Christ suffered the penalty for our sins (2 Co 5:21). Christ did not come to be a new Lawgiver (Jn 1:17). He did not come to be a mere example for us to follow. He came to be our Savior, to give his life as a ransom for the world (Mt 20:28).

代贖（替代贖罪）的教義是一基要教義。替代一詞的含義是「取代」，以基督來取代我們的位置；我們不能按照上帝的要求守全律法，基督於是成為真人，為我們成全上帝的意願（加4:4-5）；我們因罪本當受上帝的懲罰（加3:10），但是基督為我們的罪遭受了刑罰（林後5:21）。基督來不是要當一個新的律法設立者（約1:17），也不是僅僅給我們一個效法的榜樣，而是要成為我們的救主，要捨命作多人（世人）的贖價（太20:28）。

Those who reject the work Christ did for them, who believe that they must earn their own way to heaven, will perish. As Paul warned those people in Galatia who felt they could be saved by keeping the Law of Moses, "You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace" (Gal 5:4).

那些拒絕耶穌為他們成就的，並相信可以靠自己的努力而賺得天國之入場券的人，必將滅亡。保羅警告那些相信可以靠遵守摩西的律法得救的加拉太人說：「你們這要靠律法稱義的是與基督隔絕，從恩典中墜落了。」（加5:4）

The doctrine of the physical resurrection of Jesus from the dead is a fundamental doctrine. The Bible makes it clear that Jesus rose physically from the dead. The Old Testament foretold that Jesus would rise from the dead (Ps 16:10; Isa 53:11; Job 19:23-25). Jesus said he would rise from the dead (Mt 12:40; 20:19; Jn 2:19,21,22; 10:17,18). The four gospel writers indicate that Jesus did rise from the dead (Mt 28; Mk 16; Lk 24; Jn 20,21). The book of Acts begins with the record of Jesus' resurrection (Ac 1:3). The book is full of the testimony of the apostles that Jesus rose from the dead (Ac 2:31; 3:15; 4:10; 10:40; 13:30,31; 17:31; 26:23). The epistles of Paul in the New Testament contain many references to Jesus' resurrection from the dead (Ro 1:4; 4:25; Gal 1:1). In fact, Paul tells us, "If Christ has not been raised, your faith is futile; you are still in your sins" (1 Co 15:17). Paul wrote that Hymenaeus and Alexander (Philetus) shipwrecked their faith and destroyed the faith of others by their denial of the physical resurrection of Christ (1 Ti 1:19,20; 2 Ti 2:17). When clergymen today write that they believe some day

someone will find the bones of Jesus, they have also made a shipwreck out of their faith.

耶穌的身體從死裏復活的教義是一基要教義。聖經說得很清楚，耶穌的身體從死裏復活；舊約聖經預言了耶穌將從死裏復活（詩16:10；賽53:11；伯19:23-25），耶穌說祂自己將從死裏復活（太12:40，20:19；約2:19、21-22，10:17-18）。四福音書的作者指出耶穌的確從死裏復活了（太28章、可16章、路24章、約20-21章）；使徒行傳的記錄開始於耶穌的復活（徒1:3），這卷書充滿了使徒對耶穌從死裏復活的見證（徒2:31，3:15，4:10，10:40，13:30-31，17:31，26:23）。新約聖經中保羅的書信多處提到耶穌從死裏復活（羅1:4，4:25；加1:1）。實際上，保羅告訴我們：「基督若沒有復活，你們的信就是徒然，你們仍活在罪裏。」（林前15:17）。保羅寫道，許米乃和亞歷山大（腓理徒）否認基督肉身的復活，在信仰上觸了礁，又敗壞了他人的信心（提前1:19-20；提後2:17）。若果現在的教牧人員說他們相信有一天有人將會發現耶穌的屍骨時，他們也是在毀壞自己及他人的信心。

The return (second coming) of Jesus Christ is also a fundamental doctrine. The day of His return will be the day that this sinful world will end. We do not know when that day will come, but when it comes, our Lord Jesus will judge the world and will renew all things and bring all believers the consummation of salvation. The new heaven and new earth will begin and last forever (Jn 14:2-3; Mt 25:31-46; Ro 8:22-23; 1 Cor 15:20-25, 42-54; Rev 21:1-5; Isa 65:17-25). Every believer should earnestly look forward to the return of Jesus Christ.

耶穌基督將會再來也是一項基要教義，祂再來的那日就是這罪惡的世界結束的那日，我們不知道那日是何時，那時主耶穌將會審判世界並把一切更新，帶給信徒們救恩的圓滿結局，新天新地亦於主耶穌的再來後開始，直到永遠（約14:2-3；太25:31-46；羅8:22-23；林前15:20-25，42-54；啟21:1-5；賽65:17-25），每個信徒都應熱切地仰望耶穌基督的再來。

The gospel is fundamental. Jesus commanded his disciples to proclaim the gospel (the good news of all that he had done for our salvation) to the whole world (Mt 28:18-20; Mk 16:15). This gospel is the object on which saving faith rests (Ro 1:1,2; Tit 1:2). It is also the means through which God creates faith in Christ (Ro 1:16; 10:17; Jas 1:18). Those who believe the gospel have eternal life. Those who reject the gospel will enter into eternal damnation (Mk 16:16; Jn 12:48).

福音是基要的。耶穌吩咐祂的門徒傳福音給萬民聽（福音就是祂為了我們的救贖成就了的一切的好消息）（太28:18-20；可16:15），福音是每個人得救的信心（saving faith）所依據的（羅1:1-2；多1:2），上帝藉着福音建造人在基督裏的信心（羅1:16，10:17；雅1:18）。相信福音的人有永生；拒絕福音的人將進入永遠的咒詛之中（可16:16；約12:48）。

Nonfundamental doctrines

非基要教義

Fundamental doctrines are those teachings of Scripture which are so basic that no one can be saved without them. There are many other doctrines of the Bible that strengthen or assist faith, but they are not essential to salvation. A person may err in these doctrines, either in ignorance or in weakness, and still be saved. The teaching that the angels watch over God's people and protect them is a wonderful comfort for us. Yet if a person does not know this, he still can be saved, as long as he believes in Jesus as his Savior from sin.

基要教義是基本的聖經教導，離開這些教義便與得救無緣，但還有許多其它的聖經教導，它們可堅固或保守信心，然而對於得救並不是必須的。一個人可能錯解了這些非基要教義，或者是出於無知，或者是出於軟弱，但仍然會得救。例如，天使看顧上帝的百姓並保護他們，對我們來說是一個奇妙的安慰，但是，如果一個人不知道或不明白這一點，只要他相信耶穌是救他脫離罪惡的救主，他仍然是能得救的。

Errors in a fundamental doctrine destroy faith. Errors with regard to a nonfundamental doctrine weaken faith. The error with regard to the nonfundamental doctrine, by itself, may not destroy faith. But if a person errs with regard to a nonfundamental doctrine, it may cause him to err with regard to a fundamental doctrine, which will destroy faith. If a person does not believe the teaching that the Bible is the inspired, errorless Word of God, it may call into question what the Bible says about Jesus' resurrection. If the Bible is not without error, then maybe the account of Jesus' resurrection is in error also. Fundamental doctrines are the foundation of faith. Errors in regard to nonfundamental doctrines may put cracks in the foundation of faith, eventually destroying it.

基要教義若有錯誤便會摧毀信心，非基要教義方面的錯誤則會削弱信心。非基要教義方面的錯誤本身或不會摧毀信心，但一個人在非基要教義方面犯錯，可能導致他在基要教義方面也犯錯，這便會摧毀信心。如果一個人不相信聖經是無誤的，不相信聖經是由聖靈默示的上帝的道，就可能質疑聖經所說關於耶穌復活的教導；如果聖經不是無誤的，那麼耶穌復活的記載也可能有錯誤。基要教義是信心的根基，非基要教義方面的錯誤可能使信心的根基產生裂痕，最終毀壞信心。

Finally, every doctrine of the Bible in some way connects to the central doctrine of Scripture, the doctrine that we are justified by grace through faith. An error in conversion may lead a person to deny that we are saved by grace alone. Therefore, there is no nonfundamental teaching of the Bible that we may reject, question, or with which we may dispense. "All Scripture is God-breathed and is useful" (2 Ti 3:16).

最後，每一項教義，都在某些方面與聖經的中心教義有關聯，我們稱義是本乎恩藉著信，若在回轉歸正（conversion）這個教義上犯錯，便可能導致一個人否認自己得救是唯獨依靠恩典，因此，我們不能拒絕、質疑或是忽略任何的非基要的聖經教導，因為「聖經都是上帝所默示的……都是有益的」（提後3:16）。

Secondary fundamental doctrines

次要的基要教義

There are two teachings of the Bible that we place into a special category. They are Baptism and the Lord's Supper. We call them secondary fundamental doctrines. Baptism and the Lord's Supper are doctrines of the gospel. Both are means through which God gives us the benefit of all that Jesus did for our salvation. Baptism works faith, and

Baptism and the Lord's Supper strengthen and preserve faith. Both give assurance of salvation. Both serve as a foundation for faith.

洗禮和聖餐這兩個聖經教導乃屬乎特殊分類，我們稱之為次要基要教義（secondary fundamental doctrines）。洗禮和聖餐禮是福音的教義，兩者都是上帝讓我們得益處的工具或媒介（means），這益處是耶穌基督為我們的救恩所成就的。洗禮能建造信心，洗禮和聖餐能加強和保守信心，這兩個聖禮（洗禮和聖餐）給我們得救的確據，兩者都是信心的根基。

Yet a person may err in ignorance or in weakness concerning these doctrines and still be saved through faith in Jesus. Both Baptism and the Lord's Supper are necessary for the well-being of faith. Neither is necessary for the being of faith. A person may be a prisoner of war. He may hear about Jesus from another prisoner. He may have no opportunity for Baptism or the Lord's Supper. He may not know of Baptism or the Lord's Supper. Yet he still could be saved through faith in Jesus.

然而，一個人可能在這兩項教義上皆無知或軟弱，但藉着信耶穌仍然能得救。洗禮和聖餐對於信心的健全上是必須的，但是，對於是否有信心而言，兩者都不是必須的。有人可能是戰俘，他可能在監獄中從另一個戰俘那裏聽到耶穌，他可能沒有機會接受洗禮或參加聖餐，他也可能不了解洗禮或聖餐，但他仍然能夠藉着信耶穌基督而得救。

We cannot, however, base on exceptional cases as examples and apply them in normal circumstances. This fact, therefore, does not make errors regarding Baptism and the Lord's Supper of no consequence. When people err concerning the sacraments, they rob sinners of the comfort of the gospel and of a means through which the Holy Spirit creates or sustains faith. Those who err concerning the sacraments also have a tendency to turn the gospel into a law and deny the need for the means of grace through which the Holy Spirit works and preserves faith. God gave us the sacraments for our spiritual welfare. To downgrade them, neglect them, or err in them is a sin and could lead to an eventual loss of salvation.

然而，我們不可以將一些特殊的例子應用於一般正常的教會的情況上，所以這並不意味着洗禮和聖餐方面的錯誤教導無足輕重。在教導聖禮方面出錯時，將會搶奪了罪人從福音中所得到的安慰，那是聖靈創造或維持信心的工具。在教導聖禮方面出錯的人還可能將福音變成律法，否認我們需要聖靈藉着施恩具（means of grace）創造和保守信心。上帝為了我們靈裏的好處賜給我們聖禮，若有人削弱它們的地位、忽視它們或在這方面犯錯都是罪，可能最終導致從救恩中失落。

Open questions

開放式問題（沒有確定答案的問題）

There is a proper use of the term open question. We can define an open question as a question we have for which the Bible does not give us an answer. For example, on what day were the angels created? We know that they were created sometime during the six days of creation (Ge 2:1; Col 1:16). However, we do not know for sure on which day they were created, for the Bible does not give us this information. The day, then, on which the angels were created, is properly called an open question.

我們需要恰當地使用開放式問題（open question）這一詞語，我們可以把開放式問題作出定義為聖經沒有給我們確定答案的問題。例如，天使是哪一天被創造的？我們知道他們是在六日創造期間的某個時間被創造的（創2:1；西1:16），但是，我們不知道他們到底是在那一天被造的，聖經沒有為我們提供這一資料。因此，創造天使的日期是六日中的那一日呢？這可以說是一個沒有確定答案的問題（或開放式問題）。

However, there are some Lutherans who call nonfundamental doctrines of the Bible open questions. By this, they mean that people can agree to disagree on what they believe with regard to these doctrines. They say that as long as their teaching does not violate a fundamental doctrine, they can disagree on nonfundamental teachings. We have to reject this use of the term open questions. We are bound to teach all of Scripture, adding nothing, taking away nothing (Mt 28:20; 2 Ti 3:16).

但是，有些路德宗信徒稱聖經的非基要教義為開放式問題，他們因此認為在這些教義上人們可以同意或不同意他們所信的；他們說只要他們的教導不違反基要教義，他們就可以不同意非基要教導。我們必須拒絕如此地解釋「開放式問題」這個詞語，我們應當教導聖經的全部，不加添甚麼，不減少甚麼（太28:20；提後3:16）。

The academic divisions of theology 神學的學術研究分類

There are six major areas into which we divide our study of Christian doctrine.

我們可以把我們的基督教教義研究分成六方面：

- Introduction (Prolegomena, from the Greek, meaning “what is written before”) This deals with a study of the Bible, from which we draw all doctrine.
- 引言（或稱緒論（Introduction），希臘文（Prolegomena）的意思是「寫在前面的」），意在處理聖經的研究，而一切教義都從聖經而來。
- Theology, the study of God, who is the author of salvation.
- 神論（Theology），研究救贖的根源——上帝。
- Anthropology, the study of man, who is the object of salvation.
- 人論（Anthropology），研究救贖的對象——人。
- Christology, the study of Jesus Christ, who is the mediator of salvation.
- 基督論（Christology），研究救贖的中保——耶穌基督。
- Soteriology, the study of how we acquire salvation.
- 救恩論（Soteriology），研究我們如何可以得着拯救。
- Eschatology, a study of the last things, such as the last days of the world, death, resurrection, eternal life, eternal damnation.
- 末世論（Eschatology），研究末世的事情，例如世界的末日、死亡、復活、永生、永遠的咒詛。

There are also four major disciplines that we use in our study of God’s Word.

在對上帝話語的研究上我們還使用了四門主要學科：

- Exegetical theology, a study of the Bible on the basis of the original languages. This is included in the program of study a pastor takes.
- 釋經神學（Exegetical theology），在原文的基礎上研究聖經，訓練牧師的課程應包括這學科。
- Systematic theology, a study of the Bible in which passages relating to specific teachings are grouped together for the purpose of an orderly study of all the teachings of the Bible.
- 系統神學（Systematic theology），對聖經進行研究，把與某個特定課題有關的經文集合在一起，這樣可以對所有聖經教導有條理、有系統地研究。
- Historical theology, a study of how the Bible has had an impact on the church throughout the ages. This includes Bible history, church history, and especially a study of the Lutheran Confessions.
- 歷史神學（Historical theology），研究聖經在不同的年代如何影響教會。這包括聖經的歷史、教會的歷史，尤其是路德宗信條的研究。
- Practical theology, this is the study of how to apply the teachings of the Bible to the lives of people whom we serve in the ministry.
- 實踐神學（Practical theology），研究在事工中如何把聖經的教導應用於服侍眾人。

We grow in the study of Christian doctrine
through prayer, meditation, and trial

我們通過禱告、默想和經歷試煉在基督教教義研究中成長

Prayer has always been important to God's people. Prayer is a link of communication we have with our God. God tells us to pray (Ps 50:15). Jesus invites us to pray and promises to hear us (Mt 7:7,8). James reminds us to pray to God if we seek further understanding of his Word (Jas 1:5). As we study God's Word, we will pray to the Lord, asking him to give us a stronger faith with greater wisdom to put his Word to use in ministering to others.

禱告對屬上帝的人來說非常重要。禱告是我們與上帝交流的渠道，上帝吩咐我們禱告（詩50:15），耶穌邀請我們禱告，並應允垂聽我們的禱告（太7:7-8），雅各提醒我們，如果想更深入地明白上帝的話語，就應當向上帝祈求（雅1:5）。我們研究上帝話語的時候，我們當向主祈求，求祂給我們更大的信心，更大的智慧，能將祂的話語應用在我們服侍他人的事工中。

Meditation on God's Word is also vital for growing in faith, knowledge, and wisdom. In fact, God answers our requests for a greater understanding of his Word through the study of that Word. Paul told his coworker Timothy to meditate on God's Word so that he might grow in his ability to serve others (1 Ti 4:13,15). It is good to study the Bible in school, in Bible classes, when teaching school, when preaching sermons, or when teaching Bible classes. It is also important to study God's Word privately, devotionally. In this way, the Lord strengthens our faith and better equips us to serve him and others.

默想上帝的話語對信心、知識和智慧的成長都很重要。實際上，上帝回應了我們的祈求，藉着我們對上帝話語的研究，使我們對祂的話語有更深入的理解。保羅告訴他的同

工提摩太，要默想上帝的話，使他服侍別人的能力可以長進（提前4:13、15）；在學校、在查經班、在預備講道時或在準備教授聖經課程時研究聖經都是好的。私下裏靈修研讀上帝的道也很重要，這樣上帝就能堅固我們的信心，更好地裝備我們，使我們能夠事奉祂，並服侍他人。

Finally, we need to realize that the trials the Lord allows to come into our lives also drive us into God's Word. When we share God's Word in the world, not everyone will give a happy response to it. Jesus didn't say that all people will love us when we tell them about him. Rather, he said, "All men will hate you because of me" (Mt 10:22). When Martin Luther was attacked for teaching the gospel, it drove him deeper into God's Word. In this way, Luther grew as a theologian. We find that his knowledge of God's Word was far deeper after he faced the trials his preaching brought him than when he first posted his Ninety-five Theses. When we teach God's Word, we will face opposition from the world. God, however, can turn the experience into a blessing. Trial will drive us into God's Word, and God will enable us to grow through the Word in strength of faith and in wisdom for teaching his Word to others.

最後，我們需要意識到，主允許試煉進入我們的生活中，是為了要激勵我們深入地認識上帝的道。當我們在世界上與人分享上帝的道時，並不是每個人都會積極地回應；耶穌沒有應許我們，當講述祂的事情時，眾人都會喜歡我們，反而是說：「你們要為我的名被眾人憎恨。」（太10:22）馬丁路德因教導福音而受到攻擊，這使他更深地進入上帝的道之中，這樣路德便成長以致成為了一個神學家。我們發現，當路德面對他的講道帶給他的試煉時，他對上帝話語的了解更深入了，遠超過了他首次張貼《九十五條論綱》（The Ninety-five Theses）之時。當我們教導上帝的道時，我們將面臨來自世界的反對或甚至逼害，但是上帝能夠將這些經歷扭轉成為祝福，試煉將使我們更深地進入上帝的道之中，上帝將使我們藉着祂的話語成長，加強我們的信心，更有智慧地向他人教導上帝的話語。

Chapter 2
The Source of Christian Doctrine: Holy Scripture

第二章

基督教教義的源頭：聖經

The revelation of God
上帝的啟示

The natural knowledge of God

有關上帝的自然認知

Paul wrote that God is “the blessed and only Ruler, the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light, whom no one has seen or can see” (1 Ti 6:15,16). If we are to know anything about God, he must reveal himself to us. This, God has done. He has revealed himself to us in his creation. In fact, the revelation of God’s existence learned from creation is so clear that the Bible tells us only a fool would deny God exists (Ro 1:20-23; Ps 14:1; 19:1,2).

保羅寫道，上帝是「那可稱頌、獨一的權能者，萬王之王，萬主之主，就是那獨一不死、住在人不能靠近的光裏，是人未曾看見，也是不能看見的」（提前6:15-16）。如果我們想真正知道有關上帝的事，只可由上帝把祂自己顯示給我們。這一點，上帝已經為我們作了，祂在祂的創造中把自己顯示給我們。事實上，從創造中，我們可以清楚地知道上帝的存在，所以聖經告訴我們，只有愚昧人才會否認上帝的存在（羅1:20-23；詩14:1，19:1-2）。

From creation we can see the following:

我們從創造中可知道以下幾點：

- God exists (for there could be no creation without the Creator).
- 上帝的存在（因為沒有造物主就沒有創造）。
- God is eternal (he existed before the world)
- 上帝是永恆的（祂在創世以先已存在）。
- God is powerful (he made the vast universe by his command—Ro 1:20-23).
- 上帝大有能力（祂藉着自己的命令創造了浩瀚的宇宙——羅1:20-23）。
- God is good (he cares for all his creation—Mt 5:45; Ac 14:17).
- 上帝是美善的（祂看顧祂所創造的萬物——太 5:45；徒 14:17）。

- God is wise (the intricacy of creation, such as the exact distance of the earth from the sun, testifies to his wisdom—Ps 19:1; 104:24).
- 上帝有大智慧（被創造的這世界錯綜複雜，例如從地球到太陽的精確距離，這見證了祂那無窮的智慧——詩19:1，104:24）。

We see from the law God wrote into peoples' hearts that we are accountable to him (Ro 2:14,15). The conscience, which is a spiritual emotion, testifies to the existence of God's law in human hearts. On the basis of this law, the conscience either approves or condemns our behavior. Thus, all people have a knowledge that God exists and that they are accountable to him.

我們從上帝刻在人心中律法可以看到我們要向上帝負責（羅2:14-15），良心是一種靈裏的情感，見證上帝的律法乃刻在人的心裏。根據這律法，良心贊成或譴責我們的行為，因此，所有人都知道上帝的存在，並知道他們要向上帝負責。

Atheists deny that God exists. Agnostics say they don't believe you can ever know if a god exists. Both are fools (Ps 14:1). They deny the existence of God in the face of clear evidence. They are without excuse. The evidence for God's existence from creation and conscience is explicitly clear.

無神論者（atheist）否認上帝的存在；不可知論者（agnostics）認為不可能知道上帝是否存在。兩者都是愚頑人（詩14:1），雖然有明顯的證據，但他們否認上帝的存在；他們的不信無可原諒，根據上帝的創造和人的良心，上帝存在的證據是清楚明確的。

The natural knowledge of God clearly tells us that God exists. However, there are some important matters about which the knowledge of God from creation and conscience do not tell us. They do not tell us who God is. They do not tell us about Jesus Christ, God's Son, who came into this world to save us from our sins. Thus, the natural knowledge of God cannot save anyone. God gave us a knowledge of himself through his creation that we might seek him (Ac 17:27). However, because people are blinded by sin, they worship the creature rather than the Creator (Ro 1:21-23).

關於人對上帝的自然認知，已可清楚地告訴我們上帝的存在。可是，從創造和良心而來的自然認知，卻沒有告訴我們另外一些重要的事情：沒有告訴我們上帝是誰，也沒有告訴我們耶穌基督——上帝的兒子，祂來到這個世界，要將我們從罪惡中拯救出來。因此，上帝的自然認知不能拯救任何人。上帝藉着祂的創造讓我們認識祂，我們因此可以去尋求上帝（徒17:27）。然而，因為人被罪弄瞎了眼睛，人便去敬拜受造之物而不敬拜那造物之主（羅1:21-23）。

Human wisdom is not capable, of itself, to discover God's plan of salvation (1 Co 2:8-10; Ro 10:14). God must tell us who he is and what he has done to save us. Therefore, he has spoken to us through his written revelation, the Bible (Heb 1:1,2). Through the Bible, God tells us who he is and all that he has done for our salvation in Christ (Jn 17:3; 20:30,31).

人的智慧既然不能發現上帝的拯救計劃（林前2:8-10；羅10:14），上帝便告訴我們祂是誰，以及祂為拯救我們做了些甚麼。因此，上帝藉着祂的特別啟示——聖經，對我們說話（來1:1-2）；藉着聖經，上帝告訴我們祂是誰，以及祂使我們在基督裏得拯救所做的一切（約17:3，20:30-31）。

God reveals himself to us, primarily, through his Son,
whom he presents to us in the Bible

上帝在聖經中將祂的兒子顯示給我們，
藉著祂的兒子，向我們啟示祂自己

Thomas once said to Jesus, “Show us the Father” (Jn 14:8). Jesus replied, “Anyone who has seen me has seen the Father” (Jn 14:9). It is through his Son, Jesus Christ, that God has made himself known to us (Jn 1:18). The Bible’s chief purpose is to make known God’s plan of salvation through his Son, Jesus. Every word of the Bible is part of the unified proclamation that Jesus is the God-sent Savior from sin (Jn 5:39; Ac 10:43; Jn 20:30,31).

有一次，多馬對耶穌說：「主啊，將父顯給我們看。」（約14:8）耶穌回答說：「看見我的就是看見了父。」（約14:9）上帝藉着子——耶穌基督，將自己表明出來（約1:18）。聖經的主要目的是藉着上帝的兒子耶穌把上帝的拯救計劃表明出來。聖經裏的每一句話都一致宣告耶穌是上帝差遣來的救主，要將人們從罪惡中拯救出來（約5:39；徒10:43；約20:30-31）。

There is therefore no useless or trivial information given in the Bible. All of it is put into the service of the Bible’s main mission, which is to tell the good news of God’s love for sinners in Christ. Whether it is matters of genealogy, geography, science, or history, all is recorded so that God may reveal to us his plan for our salvation in Jesus. Christ is the center of all Scripture. He is the unifying theme that connects all the books of the Bible.

因此聖經裏沒有多餘的話或無用的信息，整本聖經都是圍繞著一個主要命題，就是宣講上帝在基督裏愛罪人的福音。不管是家譜、地理、科學還是歷史，都被記錄了下來，上帝藉着這些向我們顯明祂在耶穌裏拯救我們的計劃。基督是整本聖經的中心，祂就是聖經的那個統一的主題，把聖經中所有的書卷連接在一起。

God also speaks to us in the Bible in the grammar and words of human language. His revelation to us is propositional. The Bible is God speaking to us. He gave us the revelation of himself and his plan of salvation through words written by his impulse and under his direction (2 Pe 1:20,21; 1 Co 2:13). These words convey a specific meaning that is true for all people of all time.

上帝還在聖經裏用人類的語言和文法對我們說話。祂對我們的啟示是明確的，聖經是上帝對我們說話，靠著上帝的感動和指引而寫成的書面語言，上帝將祂自己和祂的拯救計劃啟示給我們知道（彼後1:20-21；林前2:13），這些話語具有明確的意義，對歷時歷代的所有人都是正確和適用的。

Therefore, the Bible is not a record of human speculation about God’s activities in history. People did not see something happen in their world and then write down their opinions as to what it all meant. Without God’s own interpretation of his acts in history, we could never, with any certainty, know what God was doing in history. Unfortunately, the attitude of many since the beginning of the 18th century has been that the Bible is man’s word about God rather than God’s Word to men. It was then that people began speculating that the first five books of the Bible were compiled from various oral traditions and sources and were thus not written by Moses (Jean Astruc—d. 1766). These views were carried on by Karl Heinrich Graf (d. 1869) and Julius Wellhausen (d. 1918). This

criticism was also applied to the four gospels and their records of Jesus' life, death, and resurrection. The epistles of the New Testament were subjected to the same types of dissection.

因此，聖經記載的不是人類對上帝在歷史中的作為之推測，也不是人們在沒有看到當時發生的某些事，然後卻寫下了他們對這些事件的看法。如果上帝沒有親自解釋祂在歷史中的作為，我們絕不能確切地知道上帝在歷史中所做的事。不幸的是，從十八世紀開始，許多人認為聖經是人類對上帝的講論，而不是上帝對人類說話；從那時起人們開始推測聖經的前五卷書是對各種口傳來源的編輯，而不是摩西所寫的，例如讓·阿斯楚克(Jean Astruc，卒於1766年)、卡爾·亨尼內克·克萊夫(Karl Heinrich Graf，卒於1869年)和朱利斯·威爾霍遜(Julius Wellhausen，卒於1918年)等人，推廣了這種觀點，不但如此，這種批判方法還被用在四福音書上及它們對耶穌的生命、死亡和復活之記載；新約的使徒書信也受到了同樣的解剖。

The view that the Bible is man's word about God is demonstrated by the modern Roman Catholic theologian Father Richard McBrien. He writes: "The Bible presents an interpretation of history. It infers from the experience of Israel and the early Church that God was active in our corporate and individual lives through the Law, the prophets, the wisdom of Israel, and supremely through Christ. But such a view is always an inference."¹

羅馬天主教裏一位新派神學家理查·麥克伯雷恩神父(Father Richard McBrien)也表示了聖經是人對上帝的論述這一觀點，他寫道：「聖經表達了對歷史的解釋，從以色列和早期教會的歷史可推斷出，上帝藉着律法、先知和以色列人的智慧，還崇高地藉着基督，表現出上帝活躍在我們的集體和個人生活中。但這種觀點總是一種推論。」¹

We must reject this view because God's Word rejects it. This view undermines the authority of the Bible, destroys the Christ of the Bible, robs poor sinners of the comfort of the gospel, and leads to eternal damnation. Our faith will continue to rest on the "hope of eternal life, which God, who does not lie, promised before the beginning of time, and at his appointed season he brought his word to light through the preaching entrusted to me by the command of God our Savior" (Tit 1:2,3).

我們必須拒絕這種觀點，因為上帝的道本身就拒絕了這一觀點。這種觀點削弱了聖經的權威性，破壞了聖經中的基督，搶走了福音帶給可憐的罪人的安慰，引致永遠的詛咒。我們的信心繼續依靠及「盼望那無謊言的上帝在萬古之先所應許的永生，到了適當的時機，藉著傳揚福音，把他的道顯明了；這傳揚的責任是按著我們的救主上帝的命令交託給我的」(多1:2-3)。

The Bible is the Word of God 聖經是上帝的道

The expression Word of God is used in several ways in the Bible. It is used, on occasion, to describe the word of preservation by which God sustains the created world. Moses

¹ 參閱 Richard McBrien, *Catholicism* (San Francisco: Harper, 1994), p.236.

reminded Israel, “He [God] humbled you, causing you to hunger and then feeding you with manna . . . to teach you that man does not live on bread alone but on every word that comes from the mouth of the Lord. Your clothes did not wear out and your feet did not swell during these forty years” (Dt 8:3,4; see also Matthew 4:4). The writer to the Hebrews says of Christ that he “is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word” (1:3).

上帝的道這一表述方式在聖經裏有不同的運用。有時用於描述上帝用祂的道（話語）托住並維持着這被造的世界。摩西提醒以色列人：「他（上帝）磨煉你，任你飢餓，將你和你列祖所不認識的嗎哪賜給你吃，使你知道，人活著，不是單靠食物，乃是靠耶和華口裏所出的一切話。這四十年，你身上的衣服沒有穿破，你的腳也沒有腫。」（申8:3-4；也參太4:4）。希伯來書的作者論到基督「是上帝榮耀的光輝，是上帝本體的真像，常用他大能的命令托住萬有」（來1:3）。

The term Word is also used, on occasion, to refer to Jesus. John began his gospel by stating, “In the beginning was the Word, and the Word was with God, and the Word was God. . . . The Word became flesh and made his dwelling among us” (1:1,14). Psalm 33:6—“By the word of the LORD were the heavens made”—is sometimes also considered to be a reference to the creation of the world by Christ. This use of the term Word of God as a reference to Jesus is a rare and unusual use of the term, however. The most common use of the expression Word of God in the Bible is to refer to what God tells us in the Holy Scriptures. There are many reasons why we believe the Bible is God’s Word.

「道」這個詞有時候還用於指是耶穌。約翰在他的福音書開篇處指出：「太初有道，道與上帝同在，道就是上帝...道成了肉身，住在我們中間。」（約1:1、14）「諸天藉耶和華的話（道）而造。」（詩33:6）有時候這處經文被認為是指世界是藉着基督造的。然而，將耶穌稱作上帝的道這一用法在聖經裏雖是有的但非常見，上帝的道最常見的用法是指上帝在聖經裏所告訴我們的一切話語。我們相信聖經是上帝的話語有許多原因。

The Old Testament speaks of itself as the Word of God

舊約聖經稱自己為上帝的話語

The Old Testament prophets made it clear that they were not merely offering their personal opinions when they spoke to God’s people. They were proclaiming the very words of the Lord. Moses recorded that God directed him to write down the revelation he gave him concerning Amalek (Ex 17:14). The book of Deuteronomy tells us that Moses wrote in a book “the words of this law from beginning to end” (31:24). The Lord told Joshua at the beginning of his ministry not to turn from the Book of the Law given by God to Israel through Moses (Jos 1:7). At the end of his life, Joshua encouraged Israel, “Obey all that is written in the Book of the Law of Moses” (Jos 23:6). The Book of the Law was penned by Moses, but it was clear that he received it from God.

舊約先知清楚地表示他們在對上帝的百姓講話時不是只在表達個人觀點，他們其實是在宣講耶和華的話語。摩西寫道，上帝指示他把有關亞摩利人的啟示寫下來（出17:14），申命記告訴我們，摩西把「這律法的話寫完在書上，到完成的時候。」（申31:24）在約書亞開始自己的使命時，耶和華告訴他不可偏離上帝藉着摩西吩咐以色列人的一切律法（書1:7）；在他生命結束時，約書亞鼓勵以色列人：「謹守遵行寫在摩

西律法書上的一切話，不可偏離左右。」（書23:6）律法書是摩西寫的，但很明顯內容是出於上帝的。

David wrote many of the psalms. In a section entitled “The Last Words of David,” he wrote, “The Spirit of the LORD spoke through me; his word was on my tongue. The God of Israel spoke, the Rock of Israel said to me” (2 Sa 23:2,3). What David wrote was God’s Word. The prophets made it clear that what they proclaimed to Israel was the very Word of God (Isa 1:10; Jer 1:2; Ez 3:16; Hos 1:1; Joel 1:1; Am 1:3; Ob 1; Jnh 1:1; Mic 1:1; Na 1:14; Hab 2:2; Zep 1:1; Hag 1:1; Zec 1:1; Mal 1:1). Even a casual reading of the Old Testament prophets makes it clear that they asserted their words were actually God’s Word, given through them. As one Old Testament scholar wrote:

大衛寫了許多詩篇，有一部分標題為「大衛的遺言（The Last Words of David）」，他寫道：「耶和華的靈藉着我說話，他的言語在我的舌頭上。以色列的上帝說，以色列的磐石向我說。」（撒下23:2-3）大衛所寫的是上帝的話，先知也明確地表示，他們向以色列人宣講的是上帝的話語（賽1:10；耶1:2；結3:16；何1:1；珥1:1；摩1:3；俄1章；拿1:1；彌1:1；鴻1:14；哈2:2；番1:1；該1:1；亞1:1；瑪1:1）。即使是不經意地翻閱舊約聖經，也會很清楚地知道先知宣稱他們所說的是上帝的話語，上帝的話藉着他們而出。一位舊約學者寫道：

The books of the writing prophets are often opened by the formula, “The word of the LORD that came to . . .” It certainly implies that the whole book is regarded as the word of the Lord. In the written form no distinction is made between the divine voice in the prophet and its expression in poetry, saying, and address. We have here a transition to the final view that not merely the prophetic book, but in the last resort the whole of the Old Testament, is the Word of God.²

「先知的著作經常以下列方式開始：『耶和華的話臨到……』這很清楚地表明，整部書都是關於耶和華的話。在書面形式中，先知口中神聖的聲音與在詩歌、講論、演說裏的表達並沒有分別。現在我們表達最終的觀點，不僅僅是先知書，整本舊約都是上帝的話語。」²

Jesus and the writers of the New Testament speak of the Old Testament as God’s Word

耶穌和新約聖經的作者皆稱舊約聖經為上帝的話語

How did Jesus and the apostles regard the writings of the Old Testament? Jesus spoke of what was written in the Old Testament as God’s Word (Mk 7:13). Matthew wrote concerning Isaiah’s prophecy of the virgin birth of Christ, “All this took place to fulfill what the Lord had said through the prophet” (Mt 1:22; cf. Isa 7:14; see also Mt 2:15-17; Hos 11:1). Paul said that what Isaiah foretold was spoken by the Holy Spirit (Ac 28:25; Isa 6:9,10). Paul attributed the gospel promises of the prophets to God himself (Ro 1:2). The writer to the Hebrews stated, “In the past God spoke to our forefathers through the prophets at many times and in various ways” (Heb 1:1-2).

² O. Procksch, *Theological Dictionary of the New Testament*, Vol. 4, G. Kittel, editor (Grand Rapids: William B. Eerdmans Publishing Company, 1967) p. 96.

耶穌和使徒如何看待舊約聖經呢？耶穌稱舊約聖經所記的為上帝的話(可7:13)。關於以賽亞的預言——基督由童貞女所生，馬太寫道：「這整件事的發生，是要應驗主藉先知所說的話。」(太1:22；及參賽7:14；太2:15-17；何11:1)保羅說以賽亞的預言是聖靈說的(徒28:25；賽6:9-10)，保羅把先知多次的福音應許歸於上帝自己的應許(羅1:2)；希伯來書的作者說：「古時候，上帝藉著眾先知多次多方向列祖說話。」(來1:1-2)

The New Testament speaks of itself as the Word of God

新約聖經稱自己為上帝的話語

The writer to the Hebrews tells us that just as God spoke to the people of the Old Testament through the writings of the prophets, so he has spoken to us in the New Testament through his Son (Heb 1:1,2). How did the words of Christ come down to us? Jesus promised his disciples that he would send the Holy Spirit to teach and remind the disciples of all he had said to them (Jn 14:26). Jesus promised to send the Holy Spirit to enable them to write down accurately what he had revealed to them (Jn 16:13,14). Paul asserted that what he proclaimed and wrote was the Word of God itself (2 Co 2:17; 1 Th 2:13; 1 Ti 6:3; 1 Co 2:13).

希伯來書的作者告訴我們，就像上帝藉著先知的著作向舊約時代的百姓宣講一樣，祂也藉著祂兒子在新約中對我們說話(來1:1-2)。基督的話怎麼臨到了我們呢？耶穌應許祂的門徒，祂要差遣聖靈將一切的事指教門徒，並且要叫門徒想起祂對他們所說的一切話(約14:26)。耶穌應許差遣聖靈使門徒能夠準確地記下祂所啟示給他們的(約16:13-14)；保羅宣稱，他所宣講和所寫下的就是上帝的話語(林後2:17；帖前2:13；提前6:3；林前2:13)。

The Bible is confirmed as God's Word by miracles performed, prophecy fulfilled, and hearts transformed

所發生的神蹟、預言的應驗、以及人心的轉變，確定了聖經是上帝的話語

God enabled his prophets and apostles to perform miracles. This was to establish the fact that their message had come from God. When Moses stood before Pharaoh of Egypt and demanded that he let God's people go, Pharaoh responded, "Who is the LORD, that I should obey him and let Israel go?" (Ex 5:2). God enabled Moses to summon the ten plagues on Egypt to establish that Moses spoke God's Word. The ten plagues also answered Pharaoh's challenge dramatically. By the time the plagues were over, Pharaoh knew with certainty that the God who had sent Moses is God indeed.

上帝使祂的先知和使徒有能力去行神蹟，這樣可確立他們的信息來自上帝。摩西站立在埃及的法老前要求他讓上帝的子民離去時，法老回答說：「耶和華是誰，要我聽他的話，讓以色列人去？」(出5:2)上帝使摩西能夠在埃及興起十災，從而確立摩西所講乃是上帝的話語，十災還戲劇性地反擊了法老的挑戰；當十災結束時，法老確信差遣摩西來的上帝是真正的上帝。

God enabled Elijah (1 Ki 17:22,24) and Elisha (2 Ki 5:14,15) to perform miracles to confirm that they were prophets who spoke the Word of God. Jesus empowered his apostles to perform miracles to substantiate that they were messengers from God (Mt

10:1). God enabled Paul to perform miracles to indicate that he spoke the Word of God (Ac 19:11,12). John the Baptizer sent messengers to Jesus to see if he was the promised Messiah. Jesus directed John's disciples to report to him the miracles Jesus was doing. These miracles confirmed that Jesus was indeed the Messiah (Mt 11:2-6) and that God had sent him (Jn 10:38).

上帝使以利亞（王上17:22、24）和以利沙（王下5:14-15）有能力行神蹟，從而確定他們是宣講上帝話語的先知；耶穌給祂的使徒權柄能夠行神蹟，證實他們是從上帝那裏來的使者（太10:1）；上帝使保羅能夠行神蹟，表明他所講的乃是上帝的話語（徒19:11-12）。施洗約翰差遣他的使者到耶穌那裏，看祂是否就是所應許的彌賽亞，耶穌叫約翰的門徒們把祂行的神蹟告訴約翰，這些神蹟確定耶穌的確是彌賽亞（太11:2-6），是上帝所差遣來的（約10:38）。

God did use miracles to corroborate that his messengers proclaimed his Word. These miracles, however, were not the basis for people's faith. The words and promises of God, delivered by the prophets and the apostles, were the basis for people's faith. Jesus rebuked the Pharisees when they demanded a miracle from him to substantiate that he was the Messiah. In the account of the rich man and Lazarus, Jesus indicated that faith is worked only through God's Word, not through miracles (Lk 16:31). When Jesus was taken before King Herod, he did not say anything to him. Herod had hoped to see Jesus perform a miracle to satisfy his curiosity (Lk 23:8,9). Jesus, however, had not come to perform his miracles to entertain people. He came to seek and to save the lost. His miracles certified that he had the divine credentials to accomplish his mission.

上帝的確使用神蹟來確證祂的使者乃宣講祂的話語，然而，這些神蹟不是人們信心的基礎，眾先知和眾使徒所傳講的上帝的道和應許才是人們信心的基礎。當法利賽人要求耶穌行一個神蹟來證實祂是彌賽亞時，祂斥責他們。在財主和拉撒路的記載中，耶穌指出只有藉上帝的話才能成就信心，而不是藉着神蹟（路16:31）。當耶穌被帶到希律王面前時，祂沒對希律王說任何話，希律曾經希望看到耶穌行一件神蹟以滿足自己的好奇心（路23:8-9），然而，耶穌來不是為行神蹟以娛樂大眾，祂來是為要尋找和拯救失喪的人，祂的神蹟證明祂有神聖的能力可以完成祂的使命。

It should be noted that miracles were not an automatic guarantee that a messenger came from God. Moses warned, "If a prophet, or one who foretells by dreams, appears among you and announces to you a miraculous sign or wonder, and if the sign or wonder of which he has spoken takes place, and he says, 'Let us follow other gods' (gods you have not known) 'and let us worship them,' you must not listen to the words of the prophet or dreamer. The LORD your God is testing you to find out whether you love him with all your heart and with all your soul" (Dt 13:1-3). The devil tries to deceive people by empowering his agents to perform counterfeit signs and wonders (see also 2 Th 2:9). God's people are not to look to miracles alone. They are to look to see if the message is the message of God. The miracles performed by the prophets and the apostles in conjunction with their message corroborated the fact that God had sent them.

應當留意的是，神蹟並不能自動證明一個使者來自上帝。摩西警告說：「你中間若有先知或是做夢的人起來，向你顯神蹟奇事，他對你說的神蹟奇事應驗了，說：『我們去隨從別神，事奉它們吧。』那是你不認識的。你不可聽那先知或是那做夢之人的話，因為這是耶和華——你們的上帝考驗你們，要知道你們是否盡心盡性愛耶和華——你們

的上帝。」（申13:1-3）魔鬼會試圖給牠的代理人權柄，行各樣的異能、神蹟和一切虛假的奇事，從而欺騙百姓（參帖後2:9），上帝的百姓不應當單關注神蹟，他們應當仔細察看與那神蹟有關的信息是否真的是上帝的信息，先知和使徒所行的神蹟與他們的信息共同證實真的是上帝差遣了他們。

Do we need miracles today? God can certainly empower his people to do them, if that is his will. However, he warns us not to base our faith on miracles. Since we have the Bible, we do not have a need for miracles to corroborate its message. We have the complete testimony of the Bible, which, by its own authority, establishes that it is the Word of God.

現在我們還需要神蹟嗎？如果這是上帝的旨意，祂當然可以給祂的子民權柄行神蹟。然而，上帝曾警告我們不要把我們的信心建立在神蹟上，並且因為我們已有了聖經，我們不再需要神蹟來確證它的信息是否出自上帝，我們有聖經的完整見證，藉着它自己本身的權威確立這真是上帝的話語。

It should be noted the Bible does teach that miracles are possible. Skeptics, since the days of the Scottish philosopher David Hume, have denied the possibility of miracles. They appeal to the uniformity of nature. We accept the fact that miracles have occurred and can still occur because God tells us this in his Word, the Bible. God created the universe. He is not bound by the laws he established to preserve the universe. God is infinite (1 Ki 8:27). He has no limitations. He is all-powerful (Mt 19:26). There is nothing he cannot do. He has chosen normally to care for us through natural means. He is also quite capable of taking care of us through miracles, if he chooses to do this.

應當留意的是，聖經確實教導神蹟是可以發生的。懷疑論者（skeptics）從蘇格蘭哲學家大衛·休謨（David Hume）的時代開始，便已否認神蹟的可能性。他們的理由是自然有其定律。可是，我們相信這世界曾經發生過神蹟，並且仍有可能發生神蹟，因為上帝在祂的話語——聖經中如此地告訴我們。上帝創造了宇宙，但祂不受祂自己所制定用來維持宇宙的規律所限制，上帝是無限的（王上8:27），在祂沒有局限性；祂是全能的（太19:26），在上帝凡事都能。祂通常透過自然的方式看顧我們，但也能透過神蹟來看顧我們（如果祂選擇這種方式的話）。

Another factor that testifies to the Bible as God's Word is that all of its prophecies were fulfilled. God promised a Savior (Ge 3:15). The Savior came in the fullness of time (Gal 4:4,5). God promised that the Savior would come from Abraham's line (Ge 22:18). He did, as Matthew records (Mt 1:1-16). He promised the Savior would come from Judah's line (Ge 49:10), and he did (Rev 5:5). He promised the Savior would come from David's line (2 Sa 7:11-16), and he did (Lk 1:32,33). He foretold that the Messiah would come from Bethlehem (Mic 5:2; Mt 2:5,6), be born of a virgin (Isa 7:14; Mt 1:23, Lk 1:34,35), bring the light of the gospel to the Gentiles in Galilee (Isa 9:1,2; Mt 4:15,16), be betrayed by a friend (Ps 41:9; Mt 26:50), be sold for 30 pieces of silver (Zec 11:12; Mt 27:3-10), be crucified (Ps 22:16; Mt 27:35), be given vinegar to drink (Ps 69:21; Mt 27:34), have his clothes gambled for (Ps 22:18; Mt 27:35), and rise again from the dead (Isa 53:11; Mt 16:21). This is only a small list of prophecies that were made concerning Christ, and which were all fulfilled. There are many other prophecies in the Bible, such as concerning the length of the Babylonian captivity (Jer 25:11; Ezr 1:1) and Cyrus being sent as the one to deliver God's people from the Babylonian captivity (Isa 44:28; Ezr 1:1). They were all fulfilled.

見證聖經是上帝的話語的另一個因素是它的預言都一一應驗了。上帝應許了一位救主（創3:15），等到時候成熟，救主就來了（加4:4,5）；上帝應許救主將出自亞伯拉罕的後代（創22:18），根據馬太的記錄，正是如此（太1:1-16）；祂應許救主將出自猶大的後代（創49:10），也應驗了（啟5:5）；祂應許救主將出自大衛的子孫（撒下7:11-16），亦應驗了（路1:32-33）；祂預言彌賽亞將來自伯利恒（彌5:2；太2:5-6），由童貞女所生（賽7:14；太1:23；路1:34-35），給加利利的外邦人帶來了福音的大光（賽9:1-2；太4:15-16）；被一個朋友出賣（詩41:9；太26:50），被賣了三十塊銀錢（亞11:12；太27:3-10）；被釘十字架（詩22:16；太27:35）；被人拿醋給祂喝（詩69:21；太27:34）；為祂的衣服抽籤（詩22:18；太27:35）；又從死裏復活（賽53:11；太16:21）。這是一小部分有關基督的預言，全部都應驗了。聖經中還有許多其它預言，例如有關被擄到巴比倫的時間長短（耶25:11；拉1:1），居魯士（Cyrus，舊和合本譯作「古列」）受差遣將上帝的百姓從巴比倫被擄中釋放出來（賽44:28；拉1:1），這些預言都一一應驗了。

Unbelievers resort to claiming that prophecies of the Bible were really written after the event they were supposed to foretell had already happened. This, however, does not square with the integrity of the books of the Bible themselves. Even a casual reading of the Bible will determine that the prophecies of the Bible were made before they were fulfilled. The Bible is given by God, and he alone can foretell and bring to pass what will happen (Isa 46:8-11).

不信的人會說，聖經的預言實際上是寫在所預言的事件已經發生了之後的，然而這與聖經各書卷本身的完整性不相符。人即使隨意閱讀聖經，也能發現聖經的預言是在應驗之前已說出來了的。聖經是上帝所賜的，只有祂才能預言並成就將要發生的一切事（賽46:8-11）。

The Bible also demonstrates that it is the Word of God by the way it works in the human heart (Jer 23:29; Ps 19:7,8; Isa 1:18; Jn 20:31; 1 Jn 1:4). Through his law, God is able to convict sinners, making them realize that they deserve nothing but his punishment. Through his gospel, the Lord is able to create faith in sinners, give them the forgiveness Christ won for all, and transform them so they can lead God-pleasing lives. The Bible is God's Word, and God clearly is at work through it.

聖經還藉着在人心裏的工作證明它是上帝的話語（耶23:29；詩19:7-8；賽1:18；約20:31；約一1:4）。藉着上帝的律法，上帝能夠定罪人有罪，使他們意識到他們除了應受懲罰之外什麼也不配；藉着祂的福音，上帝能夠在罪人的心中創造信心，把基督為全人類贏得的赦免賜給他們，使他們轉變，從而過上帝所喜悅的生活。聖經是上帝的話語，上帝藉着它來作工。

What is the Bible? The Bible is God's Word. We do not say that the Bible merely contains God's Word. A gutter in the street may contain water, but it will contain much other material as well. The Bible does not merely contain God's Word. That would leave room for it to contain human opinions and speculations also. Critics of the Bible deny that the Bible is God's Word. The following is a list of what they say about the Bible. We must reject all of these errors:

聖經是甚麼？聖經是上帝的話語。我們不認為聖經僅僅含有上帝的話語。街上的水渠可以含有水，但它作為水渠還包含許多其它東西。聖經不是僅僅包含上帝的話語，否則便為聖經會包含人的觀點和推測這說法留有餘地，聖經的批判者否認聖經是上帝的話。以下是有關聖經批判者的說法，我們必須拒絕以下所有的這些錯誤：

- The Bible contains man's words about God, not God's Word to men.
- 聖經包含關乎人對上帝的論述，而不是上帝對人說話。

- Only what pertains to the gospel or to Christ or salvation is God's Word, and the rest is man's words about God, material that assists the spreading of the gospel.
- 只有與福音、基督或拯救有關的才是上帝的話語，剩下的是關乎人對上帝的論述，是幫助傳福音的材料。

- It is possible to distinguish between the Bible and the Word of God.
- 聖經和上帝的話二者可以進行區分。

- It is bibliolatry (worship of the Bible) if we say the Bible is God's Word.
- 如果我們說聖經是上帝的話語那就是一種對聖經過度的崇拜（bibliolatry）。

- The expression "Word of God" applies only to Jesus and not to the Bible.
- 上帝的道這一表達方式僅可應用於耶穌，不能用於聖經。

- We need to look behind the words of the Bible to find the Word of God.
- 我們需要發現隱藏於聖經字句後面那真正的上帝的道。

- The first five books of the Old Testament were not written by Moses but are the product of various sources. This idea (called the JEDP hypothesis) was based on the false assumption that there was no writing prior to the period of the monarchy in Israel. For this reason, critics of the Bible rejected Moses as the author of the Pentateuch. The five books of Moses are usually credited to four sources. One is alleged to be an oral tradition in which the name YHWH (Jahve) is used for God (called the Jahvist—J). The second oral tradition is one in which the name Elohim is used for God (called the Elohist—E). To these were added the Deuteronomic code (D), documents allegedly developed around the time of King Josiah (640–608 B.C.). Finally, they said there were documents attributed to the Priestly writer (P), who is traced to post-exilic times. Interestingly enough, no one has ever located these sources. The book of Isaiah is similarly dissected into the work of two or three authors, though Christ accepted Isaiah as the author of the book (Mt 15:7).
- 舊約的前五卷書不是摩西的著作，而是根據不同來源編纂的產物。這個觀點（稱為JEDP假設 - JEDP hypothesis）是基於一個錯誤的假定，這假定認為在以色列君王統治之前未有任何聖經書卷的著作，所以，聖經批判者不承認摩西是摩西五經的作者。他們通常將摩西五經歸於四個來源：口頭傳統之一用YHWH（Jahve - 耶和華）稱呼上帝（稱作耶和華派，簡稱J）。另一個口頭傳統使用伊羅興（Elohim）稱呼上帝（叫作伊羅興派，簡稱E）。在這二者之外

又增加了申命記編碼（Deuteronomic code - D），聲稱這些文件檔案是在約西亞王（主前640-608年）時期寫成的。最後，他們說還有一些文件檔案乃由祭司所寫（Priestly writer - P），可以追溯到被擄之後的時期。但有趣的是，從來沒有人曾找出這些來源；以賽亞書也被用類似的方法分解成為兩位或三位作者的一卷著作，儘管基督自己曾確認以賽亞是這卷書的作者（太15:7）。

- The psalms were written in the time after the exiles returned from Babylon.
- 詩篇寫作之時是在被擄到巴比倫再回歸之後的時期。

- The four gospels were not the work of Matthew, Mark, Luke, and John, but they are a collection of various stories told by the early church about Jesus, later recorded as they were told or changed to make them more impressive, and then pieced together by later editors. This, of course, disregards the early dates of the four gospels and many other pieces of evidence that indicate the four gospels contain an accurate record of Christ's ministry.
- 四福音書不是馬太、馬可、路加和約翰的作品，而是匯合在早期教會傳講有關耶穌的各種故事，後來按照所講的記錄下來，或者進行修改以更加感人，然後將它們編輯拼合在一起。當然，這說法不顧及四福音書的早期性，其實有許多其它證據表明四福音書準確地記載了基督的事工。

- That nothing is the Word of God until it becomes a word of God for you. This view, known as existentialism, was popularized by Rudolf Bultmann in the 1930s.
- 沒有甚麼是上帝的話語，除非對你來說是上帝的話語。這個觀點是存在主義（Existentialism）的觀點，被魯道夫·布林特曼（Rudolf Bultmann）在二十世紀三十年代普及。

Finally, none of these ideas is true. Based on the Bible's testimony about itself, we believe THE BIBLE IS GOD'S WORD.

總之，所有以上觀點無一正確。根據聖經自己本身的見證，我們相信**聖經是上帝的話語**。

The Bible is given by inspiration of God 聖經是上帝所默示的

The Bible is not like any other book in the world. The Bible was given by inspiration of God. Paul wrote, "All Scripture is God-breathed" (2 Ti 3:16). God breathed into the writers of the Bible what he wanted them to proclaim. There are three steps that were involved in the inspiration of the Bible. In the first place, there was the divine impulse to write. Peter wrote, "Prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Pe 1:21). The prophets never decided, on their own, to write a portion of the Bible. They spoke and wrote other things, but only when God gave them his command did they speak and write his Word. The Lord said to Moses, "Write this on a scroll" (Ex 17:14). He said to Jeremiah, "Take a scroll and write on it all

the words I have spoken to you” (Jer 36:2). The Lord said to Ezekiel, “Son of man, listen carefully and take to heart all the words I speak to you. Go now to your countrymen in exile and speak to them. Say to them, “This is what the sovereign LORD says”” (Eze 3:10,11). The expression that is common in the minor prophets is “the word of the LORD came to . . .” In the New Testament, John recorded that Jesus said to him, “Write, therefore, what you have seen, what is now and what will take place later” (Rev 1:19). The Bible was written at God’s command, by his impulse.

聖經與世界上的其它任何一本書都不同。聖經是上帝所默示的，保羅寫道：「聖經都是上帝所默示的。」（提後3:16）上帝默示聖經的作者祂要他們宣告的。聖經的默示過程分為三個步驟，首先，被上帝感動開始寫作。彼得寫道：「因為預言從來沒有出於人意的，而是人被聖靈感動說出上帝的話來。」（彼後1:21）先知們從來不是出於自己的決定來寫作聖經的某一部分，他們可以述說或寫作其它的事，但只有在上帝命令他們時，他們才會述說和寫作上帝的話語。耶和華對摩西說：「你要把這事記錄在書上。」（出17:14）祂對耶利米說：「你要取一書卷，把我對你.....的一切話.....都寫在其上。」（耶36:2）耶和華對以西結說：「人子啊，我對你說的一切話，你心裏要領會，耳朵要聽。要到被擄的人，到你本國百姓那裏去.....你要對他們宣講，告訴他們這是主耶和華說的。」（結3:10-11）在小先知書中經常出現「耶和華的話臨到.....」；新約聖經中，約翰記載了耶穌對他說：「所以，你要把所看見的事、現在的事和以後將發生的事，都寫下來。」（啟1:19）聖經是根據上帝的吩咐在祂的驅使下寫成的。

The inspiration of the Bible also includes the message the sacred writers were to convey. God not only gave the writers the command to write, he also gave them the message they were to proclaim. Peter wrote, “Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the suffering of Christ and the glories that would follow” (1 Pe 1:10,11). The whole message of the Bible, whether it pertains to salvation, sanctification, historical events, geography, or science, is God’s own message, given by inspiration. The writers of Scripture did not write anything God did not want them to write.

聖經的默示包括聖經的作者要傳達的信息。上帝不僅吩咐作者要寫，還把他們要宣講的信息賜給他們。彼得寫道：「論到這救恩，那預先說你們要得恩典的眾先知已經詳細地搜索查考過，查考在他們心裏的基督的靈預先證明基督受苦難，後來得榮耀，是指甚麼時候，甚麼樣的情況。」（彼前1:10-11）聖經的全部信息，無論是屬於拯救、成聖、歷史事件、地理或科學，都是上帝自己的信息，是通過默示出來的，聖經的作者所寫的，都是上帝希望他們記載下來的。

The inspiration of the Bible also includes the words that the writers used to convey God’s message. We speak of the plenary verbal inspiration of Scripture. This means that all of the Bible—the command to write, the message to convey, and the words to convey the message—is given by inspiration of God. Paul told the Corinthians that his message came to them in words he had learned from the Holy Spirit (1 Co 2:13). The Holy Spirit caused the writers of the Bible to write the exact words that they wrote.

聖經的默示還包括作者用來傳達上帝信息的用字，我們稱之為聖經全然逐字默示（plenary verbal inspiration of Scripture）。這意味着整本聖經——寫作的命令、傳達的

信息以及傳達信息的字眼，都是通過上帝的默示所得來的。保羅告訴哥林多人，他帶給他們的信息是來自聖靈教他的（林前2:13），聖靈使聖經的作者寫下他們所寫的精確字句。

We do not believe that God dictated the Bible to the prophets and the apostles in a mechanical way. Rather, we believe that, through the miracle and mystery of inspiration, God utilized the capabilities of the sacred writers with their individual gifts to produce the exact message he wanted proclaimed. Each of these writers had his own intellect, will, knowledge of vocabulary, and style of writing. Each used his mental powers, arranged his thoughts and arguments, chose his words, constructed his sentences, and retained his own style. Yet each was under the control of the Holy Spirit, who made use of the writer's own mental abilities, education, and learning, to set down the Word of God in Holy Scripture. The Holy Spirit used a variety of people to be his penmen, such as kings (David, Solomon), prophets (Moses, Isaiah), shepherds (Amos), physicians (Luke), scholars (Paul), and fishermen (Peter, John). Yet their words, written by inspiration, were God's words.

我們不認為上帝機械式地讓先知和使徒在默示下寫成聖經，但我們認為上帝藉着默示的神蹟和奧秘，使用聖經作者的能力和恩賜寫成了祂要宣講的準確信息。每位作者都有自己的理解力、意願、詞彙知識和寫作風格，每位作者都使用自己的智力，安排自己的思想和論點，遣詞造句，保留了自己的風格；然而，每位作者都是在聖靈的掌控之下，使用自己的智力、教育和學識，把上帝的話語寫到聖經當中。聖靈使用各種人成為自己的代筆者，例如君王（大衛、所羅門）、先知（摩西、以賽亞）、牧羊人（阿摩司）、醫生（路加）、學者（保羅）和漁夫（彼得、約翰），但他們在默示下寫出來的話語都是上帝無誤的話語。

God used willing, conscious, informed, and free agents to write his Word. God told them they would be speaking or writing his words. When they preached or wrote, they claimed that what they said was God's Word (1 Co 14:37). David indicated that the Holy Spirit spoke through him (2 Sa 23:2). Paul knew **clearly** what he was doing when he wrote his letters **(the Bible)** to the churches (2 Th 3:17). **Holy Spirit inspiration does not make the inspired unconscious.**

上帝使用有樂意的心、有清醒意識、有見地和自由的代筆者寫下祂的話語。上帝告知他們說，他們將要講出或寫出祂的話語，當他們宣講或寫作時，他們宣稱自己所說的是上帝的話語（林前14:37）。大衛說聖靈藉着他講話（撒下23:2）；當保羅給眾教會寫信（聖經）時，他**很清醒地**知道自己正在做甚麼（帖後3:17），**聖靈默示並不會使被默示者意識不清**。

It is clear that every single word of the Bible is the inspired Word of God. When Jesus and the apostles appealed to the Old Testament, they did not merely appeal to general thoughts or sentences. They often appealed to a single word to prove their point. In John 10:35, Jesus referred to the word *elohim* (gods) from Psalm 82:6, and added, "The Scripture cannot be broken." The writer of Hebrews also used the word *new* to stress that the new covenant established by Christ was superior to the old covenant God had made with Israel at Sinai (Heb 8:13).

很明顯，聖經的每個用字都是上帝默示的話語，當耶穌和使徒引用舊約聖經時，他們不只是引用大體思想或句子，他們經常使用單個詞彙來證明他們的觀點。在約翰福音10:35中，耶穌引用了詩篇82:6中的伊羅興（*elohim*，上帝）這個字，並且補充說「經上

的話是不能廢的。」希伯來書的作者也使用「新」這個字來強調基督建立的「新的約」優越於上帝在西乃山上與以色列人所立的舊約（來8:13）。

In fact, not only do Christ and his apostles appeal to a single word of the Old Testament Scriptures to establish a doctrine, they also appeal to a specific form of a word to prove a point. Jesus proved his deity by appealing to the word *my* (first person singular suffixed pronominal particle) in “my Lord” (Mt 22:43,44; Ps 110:1). In Galatians 3:16, Paul demonstrated that the word *seed* in Genesis 22:18 is singular, not plural, thus referring specifically to Christ. The Holy Spirit directed Moses to use the singular and directed Paul to take note of it. Even the forms of individual words were given by inspiration of God and are therefore without error.

事實上，基督和祂的使徒不僅使用舊約聖經的某個單字來設立某一教義，他們還使用某個單字的特殊形式來證實某一點。耶穌在證明祂的神性時，使用了「我主(my Lord)」中的「我(my)」這個字（第一人稱單數尾碼的代詞性小品詞 - first person singular suffixed pronominal particle）（太 22:43-44；詩110:1）；在加拉太書3:16中，保羅說明創世記22:18中「後裔」這個字是單數，不是複數，因此是特別明確地指基督。聖靈指示摩西使用單數，並指示保羅指出這一點。聖經上每個單字的形式也是受上帝的默示所寫的，因此完全無誤。

The Bible is not a textbook on science, geography, or history. However, whatever the Bible reports in these areas is true and factual. It is part of “All Scripture is God-breathed” (2 Ti 3:16). People have often said the Bible is in error with regard to its statements on geography, history, or science. However, this has not proven to be the case. The critics just had to wait until their knowledge caught up with what the Bible recorded. In all areas where we have a problem meshing the biblical record with our knowledge of history, science, or geography, we will take our reason captive to the Bible.

聖經不是一本科學、地理或歷史的教科書；然而，聖經在這些領域的記載都是真實的，也是事實，因為這是上帝所默示的整本聖經的一部分（提後3:16）。人們經常說，聖經在地理、歷史或科學方面有錯誤，然而，我們並沒有確鑿的證據顯示真的如此。批評者必須等待，直到他們的知識趕得上聖經的記載；無論在甚麼領域，例如我們的歷史、科學或地理等知識，若與聖經的記載不協調，我們必須叫我們有限的理性服從聖經。

Some of the material in the Bible was given by revelation from God. For example, Moses was not present at creation, so God must have revealed to him what occurred. Further, the writers of the Bible could not have understood what God was doing in history if God had not revealed this to them. Other material in the Bible was written by eyewitnesses. For example, John wrote of Christ, “We have seen his glory, the glory of the One and Only, who came from the Father” (Jn 1:14).

聖經中一部分的資料是藉着上帝的啟示而獲得。例如，摩西沒有出現在創造的現場，所以上帝必須啟示他發生了甚麼事；並且，如果上帝沒有啟示聖經的作者，他們便不能明白並寫下上帝在歷史中的作為。聖經中其他的一些資料乃被親眼看到的見證人記錄下來，例如約翰寫到基督：「我們也見過他的榮光，正是父獨一兒子的榮光。」（約1:14）

Jesus had promised his disciples that he would send the Holy Spirit to bring to mind all he had said and to guide them to write it down accurately (Jn 14:26; 16:13,14). How could

John have remembered all that Jesus said in his Maundy Thursday discourse (Jn 13–17), especially when he wrote his gospel some 40 to 60 years after Christ was on this earth? The Holy Spirit enabled John to remember what Jesus had said and guided John so he wrote what was true and factual.

耶穌曾經應許祂的門徒將差遣聖靈，使他們想起祂所說的一切話，並引導他們正確地寫下那些話來（約14:26，16:13-14）。約翰怎麼可能記住耶穌在濯足日（Maundy Thursday）所說的一切話（約13至17章）？尤其是在基督離開這個世界後40到60年，那時是約翰寫他的福音書的時候，聖靈使約翰想起耶穌所說的，並引導約翰，因此他所寫的都是真實可靠的。

Other writers did research before they wrote. Luke did research to gain the information he wrote about Jesus (Lk 1:1-3). The writer of the books of Kings in the Old Testament used written records from the annals of the kings of Israel and Judah (1 Ki 14:19,29). Yet both wrote by inspiration and thus wrote precisely what God wanted them to write.

其他一些作者在寫作之前進行研究，例如路加，他經過詳細考察獲得了有關耶穌的資料（路1:1-3）；又例如舊約聖經列王紀的作者使用了來自以色列和猶大國王編年史的書面記錄（王上 14:19、29），但二者都是在上帝的默示下寫的，因此能精確地寫下上帝要他們寫的。

The Bible's teaching on inspiration is a mystery, which we accept by faith. Inspiration cannot be duplicated by human effort or put under a microscope and studied in a laboratory. The Bible asserts that it is written by inspiration of God. The Holy Spirit, through his Word, has worked in our hearts the conviction that the Bible is the inspired Word of God.

聖經關於默示的教導是一個奧秘，我們憑信心接受。默示不是憑人的努力能夠複製的，也不能置於顯微鏡下或在實驗室中加以研究；聖經宣稱它是由上帝的默示而寫成的，聖靈通過祂的話語，在我們的心裏作工，也使我們深信聖經是上帝默示的話語。

The biblical writers declared that their written word was identical with their spoken word. They asked their readers to accept both as authoritative. Paul said, "Stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter" (2 Th 2:15). We must reject the idea that inspiration pertained only to the thoughts of the writers and that the words they spoke or wrote should not be considered as inspired. At the same time, we must reject the teaching that the oral message of the apostles has been handed down through the centuries by the teaching authorities in the church (Roman Catholic and Eastern Orthodox).

聖經的作者宣稱他們寫下的話與他們所說的話一致，他們要求讀者接受兩者的權威性。保羅說：「你們要站立得穩，凡所領受的教導，無論是我們口傳的，是信上寫的，都要堅守。」（帖後2:15）有一種觀點認為上帝只是默示作者的思想，而他們所說或所寫的不被認為是默示，我們必須拒絕這樣的觀點。同時，我們也必須拒絕如下的教導：認為使徒的口頭信息（沒有被寫進聖經中的）乃靠着教會的教導權柄在千百年中流傳了下來（這是羅馬天主教和東正教的教導）。

Textual criticism (lower criticism) is a tool
to determine the text of the Bible

經文鑑別 (**texture criticism**, 又稱低等批判-**lower criticism**) 是確定聖經文本的工具

God chose to preserve the words of the Bible through copies of the original books rather than through the original documents themselves. We do not have any autographs (original documents) directly written by the prophets or the apostles themselves. All of these original documents were lost or destroyed. All we have are copies of the autographs. Copies of the autographs and translations are not inspired. Inspiration pertains only to the original documents that were written by the penmen of the Bible. Copies and translations, however, give us the inspired Word of God when they accurately reflect what was written in the autographs.

上帝選擇了通過原文的抄本來保存聖經的話語，而不是通過「原稿」來保存。我們沒有先知或使徒直接寫成的任何手稿（原稿），所有原稿都已丟失或被毀壞，我們所有的只是手抄本。手抄本和譯本不是默示的，默示僅限於由聖經的作者寫成的原稿；然而，當抄本和譯本準確地反映原稿中所寫的話時，它們也能告訴我們上帝默示的話語。

As we study the transmission of the text of the Bible, we need to deal with two matters. Critics of the Bible often say that we can never be sure the Bible is inspired because of the many variant readings found in the various manuscripts from which the books of the Bible are taken. Others say that newer translations of the Bible have left out parts of the Bible. Both of these statements reveal a lack of understanding as to how our Bible came to us.

當我們研究聖經文本的流傳時，我們需要顧及兩件事。聖經批判者經常說，我們無法確定聖經是默示的，因為聖經的各卷書都來自這些手稿，而在不同的手稿中發現了許多不同的差異。又有些人說新的聖經譯本遺漏了聖經的某些部分。這兩種說法都顯出這樣說的人全不了解聖經是怎樣傳到我們的。

The Old Testament was written from about 1500 to 400 B.C. Moses wrote the first five books of the Bible. We date the life of Moses from the date of Israel's exodus from Egypt. We arrive at the date of the exodus from the information 1 Kings 6:1 gives us. It indicates that Solomon began to build the temple during the fourth year of his reign (about 967 B.C.), 480 years after the exodus occurred. This would place the time of the exodus around 1447 B.C. This is about the time, then, when Moses would have written the first five books of the Bible. The last book of the Old Testament, Malachi, was written around the time of Nehemiah. Nehemiah came back to Jerusalem a second time around 433 B.C. (Ne 13:6,7). The information given us in the book of Malachi fits well with the problems recorded in the book of Nehemiah.

舊約聖經大約在主前1500年至主前400年之間寫成。摩西寫成了聖經的前五卷書，我們可以從以色列人出埃及地的日期來計算出摩西的日期，我們從列王記上6:1的資料可以獲得出埃及地的日期，這節經文指出，所羅門在位的第四年（約為主前967年）開始建造聖殿，這時離出埃及地已經有480年。所以出埃及的時間是在主前1447年左右，這也是摩西寫成聖經前五卷書大致上的時間。舊約的最後一卷書瑪拉基書約在尼希米的年代寫成，尼希米記中說尼希米大約在主前433年左右第二次回到耶路撒冷（尼13:6-7），瑪拉基書中給我們的資料，非常符合尼希米記中所記載的。

There are few very early manuscripts of the Old Testament. Most wore out or were destroyed. The standard Hebrew text we use today in our study of the Old Testament (Kittel's Hebrew Bible—*Biblia Hebraica*) is based on the Leningrad Codex (MSB-19A), which is dated from A.D. 1010. Yet a comparison between the Leningrad Codex and the Isaiah scroll found at Qumran in 1947 reveals remarkable agreement, even though the Isaiah scroll is about 1,000 years older. This is because the Hebrew text of the Old Testament was preserved with great, almost fanatical care, by the scribes of the Old Testament. The *sopherim* (scribes) had their beginning during the days of Ezra. From 400 B.C. to A.D. 200 they formed a guild of Bible-text custodians who sought to control the copying of the Hebrew Old Testament and thus preserve its text.

舊約聖經的早期手稿非常稀少，大多數已經磨損或被毀壞。現在我們研究舊約聖經時所使用的標準希伯來文本（基特爾希伯來文聖經 - Kittel's Hebrew Bible - *Biblia Hebraica*），此抄本所根據的是列寧格勒抄本（Leningrad Codex，MSB-19A），列寧格勒抄本大約是主後1010年所寫成。但如果我們將列寧格勒抄本和1947年在昆蘭（Qumran，位於死海旁，於此地發現的古卷稱為死海古卷）發現的以賽亞書古卷（比起列寧格勒抄本要早約1000年）進行比較的話，會發現兩者非常一致。這是因為舊約時代的文士對舊約希伯來文本的保存非常甚至是極度小心。抄寫員起源於以斯拉的年代，從主前400年至主後200年，他們建立了一個聖經文本看護人學會（Guild of Bible-text custodians），以管理及保存希伯來文舊約抄本。

The scribes' work and concerns for accuracy were later carried on by the Hebrew scholars called Masoretes (AD 500-950). They counted all the verses, words, and letters in each book of the Old Testament. They placed these figures at the end of each book. By counting the verses, words, and letters, a person could tell if he had a good copy of the book before him.³

那些抄寫員所作的和對準確性的關注後來被希伯來的馬所拉學者（Masoretes，主後500年至950年）繼承，馬所拉學者計算了舊約每卷書中的節數、字數和字母數目，他們把這些數字記在每卷書的結尾處，通過計算節數、字數和字母數目，人們便可以知道這卷書是否一份優秀的抄本。³

The Masoretes gave the final form to the text of the Old Testament. They received from the *sopherim* a text written only in consonants, and they added accents and vowel points to each word, giving it an exact pronunciation and grammatical form. The major texts from this period are the Cairo Codex (A.D. 895), which includes only the prophets, the Aleppo Codex (A.D. 930), with one-fourth missing, and the Leningrad Codex (MS -B-19A) (A.D. 1008), the complete text that is the basis for Kittel's Hebrew Bible.

馬所拉學者製定了舊約文本的最終形式，他們從抄寫員那裏收到一份只有輔音字母的文本，然後給每個單詞加上了聲調和母音符號，給它一個精確的發音和語法形式。來自這一時期的主要文本分別是：只包括先知書的開羅抄本（Cairo Codex，主後895年）；遺失了四分之一的阿勒頗抄本（Aleppo Codex，主後930年）；以及完整的列寧格勒抄

³ Gleason Archer, *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1994), p. 69.

本 (Leningrad Codex MSB-19A, 主後1008年), 這抄本是基特爾希伯來文聖經 (Kittel's Hebrew Bible) 的基礎。

While the Masoretic Text preserves a carefully copied text of the Old Testament, the fact remains that all Masoretic manuscripts date to the Middle Ages. Much earlier copies of the Bible have been found among the Dead Sea Scrolls, and sometimes these contain differences from the Masoretic Text. These differences are called “variant readings,” and are usually minor, where two manuscripts use slightly different wording to say the same basic thing. Ancient copies of the Greek Old Testament (sometimes referred to as the Septuagint) and other ancient translations also reflect such variant readings. Modern scholars use such readings to determine the original wording of the Bible. This topic is part of the area of study known as “hermeneutics.”

雖然馬所拉抄本 (Masoretic Text) 謹慎地保存了舊約聖經抄本, 但它只可以追溯至中世紀。當人們發現了比它更早的抄本如死海古卷和其他抄本, 而當中有些地方與馬所拉抄本有所不同時, 那些差異的地方被稱為「異文 (variant readings)」, 通常都是不重要的微細字眼上的不同, 而不同的字眼所涉及的内容或意義卻是相同的。希臘文舊約聖經的古代抄本 (指七十士譯本 - Septuagint) 和其他古代譯本也反映出這些「異文」。現代學者運用這些讀本來確定聖經原文的措詞, 這主題是「釋經學 (hermeneutics)」研習領域之一。

How accurate was the Leningrad text? A comparison with the Isaiah scroll, discovered at the caves of Qumran near the Dead Sea in Israel in 1947, revealed remarkable agreement. The Qumran Isaiah scroll predated the Leningrad text by a thousand years. Yet 95 percent of the readings of the Qumran scroll agreed perfectly with the Leningrad text. The 5 percent difference consisted mostly of slips of the pen and variations in spelling.⁵ This is a tribute to the extreme care exercised by those who copied the text of the Old Testament over the years.

列寧格勒文本有多準確呢? 將它與1947年在以色列死海旁的昆蘭洞穴裏發現的以賽亞書古卷進行比較之後, 發現它們相當一致。昆蘭以賽亞書古卷比列寧格勒文本早了1000年, 但昆蘭古卷有百分之九十五的文字與列寧格勒文本完全一致; 剩下那百分之五的差異主要包括筆的滑動所引致的走樣和串字上的變化。⁴ 這應當歸功於那些多年來以極度小心地抄寫舊約文本的人。

Did copyists' mistakes get into the manuscripts? There is no denying that they did. These are some reasons as to why they did:

抄寫員的錯誤有沒有進入了抄本呢? 我們不能否定他們或有這樣的錯誤, 他們若犯了錯乃是由於以下幾種原因:

- A letter that should have been written twice was written only once.
- 一個字母應當寫兩次卻只寫了一次。
- A letter that should have been written once was written twice.
- 一個字母應當只寫一次卻寫了兩次。

⁴ Glenson Archer, *A Survey of Old Testament Introduction*, p. 29.

- Letters or words were transposed.
- 字母或單字被掉換位置。
- All or part of two words were combined into a single word.
- 兩個單字的全部或一部分組成了一個單字。
- A single word was divided into two words.
- 一個單字拆成了兩個單字。
- One word was substituted for another that sounded the same.
- 一個單字被另一個發音相同的單字所代替。
- One letter was confused with another letter of a similar shape.
- 一個字母被另一個形狀相似的字母所混淆。
- An intervening passage was omitted because two sentences had a similar ending.
- 中間一段文字被省略，因為兩句子的結尾相似。
- A single word or letter was lost.
- 一個單字或字母丟失。

The work of textual criticism (lower criticism) is to determine the wording of the original text as written by the inspired writers. We have nothing to fear from textual criticism, for before we can translate the Bible, we have to determine what the original text was. The work of textual criticism is to cross-check the various manuscripts in order to determine the wording of the original text. Higher criticism of the Bible (literary criticism) presumes to judge the authenticity of the text. It does not regard the text of the Bible as authoritative but subjects it to human reason. This type of criticism we must reject.

經文鑑別 (textual criticism, 或稱低等批判 – lower criticism) 的目的乃要確定受默示者所寫的原稿裏的用詞。我們並不反對經文鑑別，因為在我們翻譯聖經之前，我們必須確定原稿裏的是甚麼。經文鑑別的工作是交叉檢查不同的抄本，從而確定原稿裏的用詞。至於另一種批判，叫聖經的高等批判 (或稱文學批判)，這種批判以假設來判斷文本的真實性，疏於理會聖經文本自身的權威，只將文本置於人的理性之下。我們必須拒絕這種方式的批判。

In spite of copyists' mistakes, the text of the Old Testament we have is reliable. As Gleason Archer noted:

儘管考慮到抄寫員有錯誤，我們所擁有的舊約文本仍是可靠的。正如格裏森·阿徹 (Gleason Archer) 指出：

We have today a form of the Hebrew text which in all essentials duplicates the recension which was considered authoritative in the days of Christ and the apostles, if not a century earlier. And this in turn, judging from Qumran evidence, goes back to an authoritative revision of the Old Testament text which was drawn up on the basis of the most reliable manuscripts available for collation from previous centuries. These bring us very close in all essentials to the original autographs themselves, and furnish us with an authentic record of God's revelation.⁶

我們今天所擁有的希伯來文文本基本上乃複製於經過精密調查後非常權威的修訂本，它們在基督和使徒的年代甚至還要早上一百年，已被認為是權威的。根據來自昆蘭古卷的證據判斷，這個修訂本可以追溯到舊約聖經的一個權威修訂本，這是根據先於那時前幾個世紀最可靠的手稿校勘而得來的。這使我們能夠極之接近原稿本身，為我們提供對上帝啟示的真實記錄。⁵

Only those with a previous bias can maintain that the text of the Old Testament is unreliable.

只有那些帶有偏見的人才會堅持舊約聖經的文本不可靠。

What about the text of the New Testament? The New Testament was written from about A.D. 40 to 100. We do not have any autographs (copies written by the original author). However, we have several thousand manuscripts of the New Testament. There are also lectionaries in which sections of the New Testament were written, translations of the New Testament into 15 different ancient languages, and quotations of the New Testament contained in the writings of the church fathers.

新約聖經的文本又是怎樣的呢？新約聖經大約在主後40年至100年之間寫成，我們沒有任何原稿（原作者寫的版本）；然而，我們有幾千份新約聖經抄本，還有寫有新約章節的經文選、和翻譯成15種不同古代語言的新約聖經，以及教父著作中包含的新約引文。

Yes, there are variant readings where manuscripts differ from one another. However, about 75 percent of the manuscripts are in agreement with one another. From the days of the church of the 1st century to the time of the invention of the printing press (15th century), manuscripts were copied by hand. This is how the variant readings crept into the texts. Mistakes were made as manuscripts were produced and copied. These mistakes were reproduced by later copyists, who also made their own mistakes. With the invention of the printing press by Gutenberg, it became possible to standardize the copying of texts.

是的，一份抄本和另一份抄本存在着異文（不一致的地方），然而，抄本中百分之七十五的內容都彼此相符。從第一世紀的教會直至發明印刷機（十五世紀）為止，抄本都是用手寫的方式複製。這可以解釋多種變體如何走進文本內；在製作和複製抄本時出現了錯誤，後期的抄寫員又複製了這些以前存下來的錯誤，並且他們自己也會製造新的錯誤。自從古騰堡（Gutenberg）發明印刷機後，文本的複製才可以標準化。

In 1633, the house of Elzevir in Leiden, Holland, published a text of the New Testament based on the text made by Erasmus of Rotterdam (d. 1536), the great humanist of Luther's day. They declared it to be the "received text," that is, "the text received by all: in which we give nothing altered or corrupt."⁷ Though it was the standard text for the next two centuries, other "critical" texts that were produced later made steps in drawing the text of the New Testament closer to the original. The "critical" editions from men like Constantin Tischendorf (1869–1872), Westcott and Hort (1881), Eberhard Nestle (1898), and the United Bible Society (1966) were produced after carefully evaluating the variant readings. Their texts of the New Testament are faithful to the original autographs.

⁵ Glenson Archer, *A Survey of Old Testament Introduction*, p. 73.

1633年，荷蘭萊頓的埃爾塞維爾印刷廠（the house of Elzevir in Leiden, Holland）出版了新約文本，它的基礎是路德時代偉大的人道主義者鹿特丹的伊拉斯默斯（Erasmus of Rotterdam，卒於1536年）所整理的文本。他們把它稱作「標準文本（received text）」，也就是說，這是「所有人都接受的文本，我們不能更改或破壞。」⁶ 儘管它是1633年之後兩個世紀的標準文本，但在十七世紀或之後再出現的其它的「關鍵文本（critical texts）」，使新約更接近原文方面也有了更大進步。經過謹慎地評價異文之後，康斯坦丁·戴辛多夫（Constantin Tischendorf，1869到1872）、韋斯科特（Westcott，1881）和豪特（Hort，1881）、伊伯哈德·聶斯利（Eberhard Nestle，1898）和聯合聖經公會（United Bible Society，1966）出產了「異文校勘的版本（critical editions）」，他們的新約文本忠於原稿。

The variants of the New Testament do not affect the inspiration of Scripture. Those who claim that we cannot have a Bible given by inspiration when we have all the variant readings simply do not know much about the process of textual criticism. It has produced a faithful and reliable text. Further, the New Testament has manuscripts that are far closer to the autographs than any other document in ancient literature. People in the classics departments at universities have no problem saying that Euripides (480–406 B.C.) wrote his plays. Yet there are only nine manuscripts of his works, and the earliest manuscript dates from A.D. 1100. That is a gap of 1,500 years between the author and the first copy of his manuscript. The New Testament was written from about A.D. 40 to 100, with a full manuscript of the entire New Testament coming in the 4th century. Add to that the fact that there are several thousand manuscript copies of the New Testament, and you see that the text of the New Testament has an abundance of witnesses very close to the time of the original writing. If the critics of the New Testament applied their canons of criticism to their brothers in the classics departments at universities, they would wipe out the study of the classics from a college curriculum.

新約聖經的差異不影響聖經的默示。有些人聲稱出現異文就意味着不可能擁有一本由默示而來的聖經，其實他們乃不了解經文鑑別（textual criticism）是甚麼樣的事，經文鑑別的過程會產生忠實可靠的文本；並且，新約的抄本與原稿的相近程度遠遠超過其它任何古代文獻。例如多所大學的古典文學系裏的學者們對歐裏庇得斯（Euripides，主前480~406年）的劇本是他自己所寫的沒有異議，但是他的著作只有9份抄本留存下來，而現存最早的抄本完成日期為主後1100年，與他原稿的首份抄本相距了1500年。新約聖經大約在主後40年至100年寫成，整本新約聖經的完整抄本來自第四世紀，另外，現今還存有幾千份新約聖經的抄本，可以說是充分的證據證明新約的文本與原稿非常接近；如果新約批判者將他們的批判聖經的方法用於大學古典文學系的典籍上，將會把古典文學著作研究從大學課程中除去。

It has been charged that modern Bible translation often leaves out parts of the Bible included in the King James translation. It must be noted that the King James Version (KJV) of the Bible (1611) did not have the benefit of two of the earliest manuscripts of the Bible (Codex Vaticanus—A.D. 325–350, and Codex Sinaiticus—A.D. 375–400). In 1 John

⁶ As quoted by Siegbert Becker, “Verbal Inspiration and Variant Readings”, in *Our Great Heritage*, Vol. 1, Lyle W. Lange, editor (Milwaukee: Northwestern Publishing House, 1991), p. 165.

5:7,8, the KJV included a reference to the Trinity. However, no early manuscripts of the New Testament have this reference. Has the doctrine of the Trinity been lost because modern translations drop this reference from the text? No, it has not been lost. There are many other references to the Trinity in the Bible. The reference, recorded by the KJV in 1 John 5:7,8, was not part of the original text.

有些人批評說，英文聖經較新的翻譯通常遺漏了欽定本（KJV – King James Version）譯文中的部分聖經內容。但我們必須指出英文聖經的欽定本（1611年）並沒有吸取兩個最早聖經抄本的優點，它們是主後325 – 350年的梵蒂岡抄本（Codex Vaticanus）和主後375 – 400年的西乃山抄本（Codex Sinaiticus）。在約翰壹書5:7-8中，欽定本提及三位一體，然而早期的新約抄本並沒有這種說法，新的英文譯本在把這處的說法從文本中去除之後，三位一體的教義就失去了嗎？不，並非如此，聖經中有多處涉及三位一體的教導；不過，欽定本在約翰壹書5:7-8中所記錄的不是聖經原稿的一部分。

Jesus himself has established the canon of the Bible

耶穌自己確立了聖經正典（Canon）

In our Bible, there are 39 books in the Old Testament and 27 in the New Testament. How can we be certain that these books really belong in the Bible? Did the church get together and take a vote, and then include in the Bible those books that received a majority of support? No! The church did not create the Bible. God himself has established which books are his Word and thus belong to the canon of Scripture.

在我們的聖經中，舊約聖經有39卷書，新約聖經有27卷書。我們怎麼能夠確信這些書卷都屬於聖經呢？是教會聚集在一起，進行投票，然後把多數人支持的書卷納入到聖經中嗎？不！教會並沒有創造聖經。是上帝自己確定那些書卷是祂的話，上帝自己確定了聖經正典。

The word canon comes from a Greek word that means a measuring stick, a standard for judgment, a rule or norm. It is a word the church has used to refer to the collection of those writings that constitute the standard, rule, and norm for the Christian faith and life. It is Jesus himself who has determined which books belong to the canon of Scripture.

正典（Canon）一詞來自希臘文單字，它的意思是測量尺、判斷的標準、規則或規範。這是教會用來指作為基督徒信心和生活的標準、規則和規範的著作彙集。耶穌自己決定了那卷書屬於聖經正典。

Jesus determined the books that belong to the Old Testament

耶穌決定了屬於舊約聖經的書卷

By the time Jesus came into this world, there was an established collection of books that the people of his day regarded as the Word of God. However, how can we be sure that other works (the Apocrypha), which were written in the time between the two testaments, are not to be included in this collection of books which are regarded as inspired by God? Jesus answered this question for us clearly when he accepted those books that made up the canon of the Old Testament in his day. He said, “Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms” (Lk 24:44).

在耶穌降生之前，其實已經確定了舊約書卷的彙集，那個時代的人將它們視為上帝的話語；但是，我們如何確定寫在兩約之間的其他作品（次經），不應當被納入這一彙集或不可以被當作是上帝所默示的話語呢？當耶穌認可組成那個年代舊約正典的著作時，便清楚地提供了這問題的答案，祂說：「摩西的律法、先知的書，和《詩篇》上所記一切指著我的話都必須應驗。」（路24:44）詳情請見下一段。

Jesus referred to the three major divisions of the Old Testament that were in use at his time. The first division was the Law of Moses (Torah). It consisted of the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy (also called the Pentateuch: five books). The second division was the Prophets (Nebhiim). It consisted of the former prophets (Joshua, Judges, Samuel, and Kings—1 and 2 Samuel and 1 and 2 Kings were originally each one book) and the latter prophets (Isaiah, Jeremiah, Ezekiel—and a book containing the 12 minor prophets, Hosea through Malachi). The third division was later designated the Sacred Writings (Kethubhim). It consisted of three poetical books (Psalms, Proverbs, and Job), five scrolls (called Megilloth: the Song of Songs, Ruth, Lamentations, Esther, and Ecclesiastes), and four historical books (Daniel, Ezra, Nehemiah, and Chronicles—also originally one book). At the time of Jesus, the term Sacred Writings was not yet used for the third division. This division was generally referred to by the first book in that division, the Psalms.

耶穌提到祂那時代所使用舊約聖經的三個主要部分。第一部分是摩西的律法（Torah - 托拉），它包括聖經的前五卷書：創世記、出埃及記、利未記、民數記和申命記（也稱作摩西五經：Pentateuch）。第二部分是先知書（Nebhiim – the Prophets），由前先知書（former prophets：約書亞記、士師記、撒母耳記和列王紀。撒母耳記上、下以及列王記上、下原本各只是一卷書）和後先知書（latter prophets：以賽亞書、耶利米書、以西結書和一卷包括12位小先知的書，從何西阿書到瑪拉基書）。第三部分後來被稱為聖錄（Kethubhim – Sacred Writings），包括三卷詩歌書（poetical books：詩篇、箴言和約伯記）、五書卷（稱作Megilloth：雅歌、路得記、耶利米哀歌、以斯帖記和傳道書）和四卷歷史書（historical books：但以理書、以斯拉記、尼希米記和歷代志。歷代志上下原本也只是一卷書）。在耶穌的年代，聖錄（Sacred Writings）這名稱還沒有出現（指第三部分），通常只用這部分的第一卷書「詩篇」來代表第三部分所有的書卷，正如耶穌在路加福音24:44所說的。

Jesus followed this division of the Old Testament. He spoke of the persecution of the prophets reported in the Old Testament—from Abel (Ge 4) to Zechariah (2 Ch 24; cf. Mt 23:35). Genesis was the first book of the Old Testament in the Hebrew Bible, and Chronicles was the last book. This arrangement of the books of the Old Testament is still found in the Hebrew Bible today.

耶穌遵循了舊約聖經這樣地分類，祂談到舊約時代中先知所受的逼迫——從亞伯（創4章）到撒迦利亞（代下24章；參太23:35）；創世記是希伯來舊約聖經的第一卷書，歷代志是最後一卷書。直到今天，希伯來聖經仍然這樣編排舊約聖經各卷書的次序。

Sometimes the Old Testament is referred to simply as “Moses and the Prophets” (Lk 16:29) or “the Law and the Prophets” (Ro 3:21). Jesus specifically named Moses (Mk 7:10), David (Mt 22:43,44), Isaiah (Mt 13:14), Daniel (Mt 24:15), and Jonah from the Old Testament (Mt 12:39). Jesus did not name or quote from every book of the Old Testament.

He did, however, quote from all three divisions of the Hebrew Old Testament, showing that he accepted them as the authoritative Word of God. Thus, the 39 books of the Old Testament are established as canonical by the authority of the Lord Jesus himself.

有時候舊約聖經被簡單地稱作「摩西和先知」(路16:29)或「律法和先知」(羅3:21)，耶穌特別提到舊約時代中的摩西(可7:10)、大衛(太22:43-44)、以賽亞(太13:14)、但以理(太24:15)和約拿(太12:39)，耶穌雖然沒有提到或引用舊約的每一卷書，但祂都曾經引用了希伯來舊約聖經所有的三個部分，表明祂認可它們是上帝權威的話語，因此，主耶穌自己的權柄將舊約聖經的39卷書確定為正典。

In the 2nd century A.D. a question arose in some Jewish circles concerning the canonicity of the Old Testament books of Ecclesiastes, Song of Songs, Esther, Proverbs, and Ezekiel. Some questioned Ecclesiastes because they misinterpreted its teaching on life after death. Others questioned the explicit sexual language used in the Song of Songs. Some questioned the book of Esther because it does not mention the name of God, though the book certainly describes the providential care of God for his people. Others questioned Ezekiel because of the differences they perceived to exist between the Solomonic temple and its rituals and those described in the last chapters of Ezekiel. Some also objected to alleged contradictions they thought they found in a few of the proverbs. These books then belonged to a group called the antilegomena (books spoken against). However, the case is settled. These books belong to the canon of the Old Testament because Jesus accepted them. End of discussion.

在主後第二世紀，在一些猶太人的圈子中出現了一個問題，就是關乎舊約聖經中的傳道書、雅歌、以斯帖記、箴言和以西結書是否屬於正典之問題。因為一些人誤解了以為傳道書是關於死後生命的教導，所以對此書提出質疑；有些人質疑雅歌使用了露骨的性語言；還有一些人質疑以斯帖記，因為這書裏面沒有提到上帝這名字，但其實這卷書清楚地描述了上帝對祂百姓的看顧；有些人質疑以西結書，因為他們發現所羅門聖殿及其殿裏的禮儀與以西結書最後幾章所描述的不一樣；有些人還認為他們在幾節箴言中發現了一些他們自以為是的矛盾，因而提出反對意見。於是就把這些書歸於一類，叫做有爭議的書卷(Antilegomena)。不管怎樣，問題其實不存在，這些書卷都屬於舊約正典，因為耶穌親自認可他們，所以無須繼續討論，正典就是正典。

The canon of the Old Testament was established long before the Council of Jamnia was held in A.D. 90. This is where liberal critics of the Bible say the canon of the Old Testament was finally established. Keep in mind that all the statements of Jesus concerning the Old Testament were written down by inspiration years before the Council of Jamnia took place. (It might be mentioned that there is very little support for the supposition that there was an official synodical meeting at Jamnia.⁸

自由學派聖經批判者說舊約正典乃在主後90年的雅麥尼亞會議(Council of Jamnia)被最後確立，其實舊約聖經的正典在這會議之前很久就已確立了。請記着這一點：耶穌有關舊約聖經的所有論述都是在舉行雅麥尼亞會議之多年前就已由聖靈默示寫下了。(這裏還應當提到，對於在雅麥尼亞曾舉行過官方宗教會議的說法，只有很少人支持。)⁷

⁷ See Archer, *A Survey of Old Testament Introduction*, n.4, p. 78.

The Apocrypha do not belong to the canon of Scripture

次經不屬於聖經正典

After the time of Malachi (400 B.C.), a number of books were written that neither Jesus nor his apostles accepted as part of the canon of the Old Testament. These books were included in copies of the Septuagint, a Greek translation of the Old Testament begun about 270 B.C. The early Greek-speaking Christians took over the Septuagint from the Jews of Alexandria. Some of the church fathers of the East quoted from the Apocrypha as did some from the West. The Apocrypha have been mentioned in English literature, music (e.g., Handel's oratorios *Susanna* and *Judas Maccabeus*), and many works of art.

瑪拉基時代之後（約主前400年之後），有一定數目的書被寫成，耶穌和祂的使徒們都沒有認可它們是舊約正典的一部分，這些書被包括在《七十士譯本 - Septuagint》裏——就是主前270年開始有的舊約聖經希臘文譯本。早期講希臘語的基督徒從亞歷山大的猶太人中得到了《七十士譯本》；東方的一些教父曾引用了次經中的內容，西方的一些教父也是如此；在英語文學、音樂（例如亨德爾的清唱劇蘇撒拿和猶大馬加比 - Handel's oratorios *Susanna* and *Judas Maccabeus*）和許多藝術作品中都提到了次經。

At the Council of Trent (1545–1563), the Roman Catholic Church accepted 11 of the 14 apocryphal books as canonical (1 and 2 Esdras and the Prayer of Manasseh were not accepted) and condemned anyone who did not agree.⁹ Rome refers to the books of the Old Testament as protocanonical (received first as canonical) and the books of the Apocrypha as deuterocanonical (added later to the canon by the church). This acceptance of the Apocrypha was ratified by Rome at Vatican Council I in 1870.

在天特會議（Council of Trent，1545-1563）上，羅馬天主教接受了14卷次經中的11卷作為經典，沒有接受以斯得拉一和二書（1 and 2 Esdras）和瑪拿西禱文（the Prayer of Manasseh），並譴責了不同意的人。⁸ 羅馬天主教將舊約聖經書卷稱之為原始正典（protocanonical - 首先接受的正典），將次經稱之為典外文獻（deuterocanonical - 教會後來增加到正典中的）。羅馬教會在1870年的梵蒂岡第一次大公會議（Vatican I）上正式認可了對次經的接受。

The apocryphal books make interesting reading and furnish us with information about the Intertestamental Period. Yet Jesus never accepted them, nor did his apostles. These books do not claim inspiration. Not one of them has this refrain, which runs throughout the prophetic works of the Old Testament: "the word of the LORD came to . . ." Since Jesus did not accept these books, we too must reject them as normative for faith and life, no matter what condemnations the Roman Catholic Church pronounces on those who do not accept them.

次經可以作為有趣的閱讀材料，為我們提供了兩約之間的一些資料；但耶穌從來沒有接受它們，祂的使徒們也沒有。這些書卷本身就欠缺了宣稱是上帝所默示的，沒有一處提到「耶和華的話臨到……」這句話，而這句話在舊約先知的著作中是一再重覆的宣告。儘管羅馬天主教會對不接受次經的人如何地強力譴責，但由於耶穌不認可這些書卷，我們必須拒絕將它們作為信心和生活的標準。

⁸ Schroeder, *The Canons and Decrees of the Council of Trent*, p. 18.

The following are the books of the Apocrypha accepted by Rome at the Council of Trent:

以下是天特會議上羅馬天主教教會接受的次經列表：

- The book of Judith is the story of a Jewish widow from Bethulia (location unknown) who rescues her people by killing Holofernes, a general in what is called Nebuchadnezzar's Assyrian army.
- 《猶滴傳》（The book of Judith，天主教譯作友弟德傳）講述一個來自拜突裏雅（Bethulia，不知位於何處）猶太寡婦的故事，她殺死了被稱作「尼布甲尼撒的亞述軍隊」中的將軍敖羅斐乃（Holofernes），拯救了自己的同胞。
- The book of Tobit is the story of how Tobias, son of Tobit, was assisted by the angel Raphael (not a biblical name) to drive away the demon Asmodeus, who had killed the first seven husbands of Sarah. Tobias then married Sarah, and with the help of Raphael, healed his father of his blindness.
- 《多比傳》（The book of Tobit，天主教譯作多俾亞傳）講述了多比（Tobit）的兒子多俾亞（Tobias）得到天使辣法耳（Raphael，不是一個聖經名字）的幫助，驅趕惡鬼阿斯摩太（Asmodeus）的故事，阿斯摩太曾經殺死了撒萊的前七個丈夫，然後，多俾亞娶了撒萊，在辣法耳的幫助下，治癒了他失明的父親。
- Additions to the book of Esther claim to supplement the canonical book of Esther. The biblical Esther does not mention the name of God or prayer. The apocryphal book mentions the name of God (over 50 times) and also speaks of prayer.
- 《以斯帖記補篇》（Additions to the book of Esther，天主教收錄在艾斯德爾傳）聲稱是正典以斯帖記的補充。聖經中的正典以斯帖記一次也沒有提到上帝的名或提及禱告；在次經中卻提到了上帝的名超過50次，也提及禱告。
- Ecclesiasticus, or the Wisdom of Jesus, the Son of Sirach, is a collection of the proverbs of the author. It also reviews the history of God's people and some of their illustrious leaders.
- 《便西拉智訓》（Ecclesiasticus，天主教譯作德訓篇）是作者便西拉（Son of Sirach，「便」是兒子之意，即西拉的兒子）的箴言作品集，回顧了上帝子民的歷史以及他們的傑出領袖。
- The Wisdom of Solomon was written to encourage the Jews to be faithful to their religion. It stresses that Israel's wisdom surpassed even that of the Greeks. Solomon was not the author. The work was composed in Greek.
- 《所羅門智訓》（The Wisdom of Solomon，天主教譯作智慧篇）為鼓勵猶太人對自己的信仰要忠心而寫，強調以色列人的智慧甚至超越希臘人；作者不是所羅門，該著作以希臘文寫成。
- Baruch (and the Letter of Jeremiah, attached to the end of the book of Baruch) was supposedly written by the friend and secretary of Jeremiah. It contains two main sections: (1) a corporate confession of sin for the Jews in

Jerusalem and (2) poems in praise of wisdom and offering comfort to Jerusalem. Jeremiah did not write the letter, and Baruch did not write the book.

- 《巴錄書》（Baruch，天主教譯作巴路克書，巴錄書書後附有耶利米的一封信）據說是由耶利米的一位朋友亦是書記名叫巴錄所寫成，該書有兩個主要部分：（1）耶路撒冷的猶太人共同認罪，及（2）讚美智慧的詩歌和為耶路撒冷帶來安慰。事實上，耶利米沒有寫這封信，巴錄也沒有寫這卷書。
- The Prayer of Azariah and the Song of the Three Young Men. Azariah was one of the three men in the fiery furnace (Da 1:6; ch. 3). The apocryphal prayer acknowledges God was just in punishing Jerusalem and also records a prayer for deliverance. The Song of the Three Young Men speaks of the deliverance of the three from the fiery furnace of Nebuchadnezzar.
- 《亞撒利雅禱文與三青年之歌》（The Prayer of Azariah and the Song of the Three Young Men）中的亞撒利雅是烈火窯中的三人之一（但1:6及第3章）。這次經裏的禱告承認上帝懲罰耶路撒冷是公義的，也記錄了祈求拯救的禱告；三青年之歌講述了他們三人從尼布甲尼撒的烈火窯中被救出來。
- Susanna is a book that speaks of Daniel's deliverance of a virtuous woman from the lies told by two elders who tried to have her executed for spurning their advances.
- 《蘇撒拿傳》（Susanna，天主教譯作蘇撒納）講述但以理從兩個長老的謊言中拯救了一個有好德行的婦人，這兩個長老因為蘇撒拿拒絕他們的求愛而想處死她。
- Bel and the Dragon are two stories allegedly involving Daniel. He proves that Bel is not a god and is delivered from a lions' den for killing a snake (dragon) worshiped by the king.
- 《彼勒與大龍書》（Bel and the Dragon，天主教譯作貝耳與大龍）是兩個被稱與但以理有關的故事。但以理證明彼勒不是上帝，並殺死國王所膜拜的一條蛇（大龍）而被掉於獅子坑裏，最後從獅子坑中被救出來。
- First Maccabees is a narrative that tells the story of the Jewish struggle against Seleucid oppression. This struggle was led by the Maccabees, Matthias and his five sons. The book recounts the origin of the Hasmonean dynasty.
- 《馬加比一書》（First Maccabees，天主教譯作瑪加伯上）講述了猶太人怎樣反抗被西流基王（Seleucid king）壓逼的故事。馬加比、馬提亞（Matthias）和他的五個兒子領導了這次反抗。該書記錄了哈希曼王朝（Hasmonean dynasty）的起源。
- Second Maccabees tells of the struggle against the Seleucid kings from a different point of view than that of 1 Maccabees. First Maccabees tells the story from a Sadducean point of view; Second Maccabees, from a Pharisaic point of view. The immortality of the soul

and the resurrection of the dead are taught in this book. It is from this book that the Roman Catholic Church takes its teaching concerning prayer for the dead and the intercession of saints (12:43-45).

- 《馬加比二書》（Second Maccabees，天主教譯作瑪加伯下）從與馬加比一書不同的角度講述了反抗西流基王的鬥爭。《一書》從撒都該人的角度講述經過，而《二書》則從法利賽人的角度講述。這卷書教導了靈魂不朽和死人復活，羅馬天主教根據這卷書教導為死人禱告以及聖徒的代禱（12:43-45）。

Since Christ did not accept this book, Rome appeals to it in vain as a basis for its belief in purgatory and for its custom of praying for the dead.

因為基督沒有認可這卷書，所以羅馬天主教以這書作為基礎去支持煉獄信仰及為死人禱告，全是徒然的。

There are three more apocryphal works found in the Septuagint:

在《七十士譯本》中還有三卷次經。

- First Esdras reproduces the books of Ezra, Nehemiah 7:38–8:12, and 2 Chronicles 35 and 36. It gives a new version of the rise of Zerubbabel as the leader of the Jews.
- 《以斯得拉一書》（First Esdras，天主教譯作厄斯德拉前書）複述了以斯拉記、尼希米記7:38-8:12以及歷代志下35和36章，它描述了所羅巴伯被升高為猶太人領袖一個新的版本。
- Second Esdras contains seven visions that the angel Uriel (not a biblical name) gave to affirm for Israel God's wisdom, -justice, power, and goodness, especially in the light of all that Israel suffered.
- 《以斯得拉二書》（Second Esdras，天主教譯作厄斯德拉後書）的內容是天使烏列（Uriel，並非聖經裏的名字）帶來的七個異象，確認以色列人的上帝之智慧、公義、權能和良善，尤其是對正遭受患難的以色列人，影響很大。
- The Prayer of Manasseh professes to be the prayer of repentance uttered by the king of Judah when he was held as a prisoner in Babylon by the Assyrians (2 Ch 33:10,11). The book of Chronicles relates that Manasseh was released. The prayer, however, is not biblical.
- 《瑪拿西禱文》（The Prayer of Manasseh，天主教譯作默拿舍禱言）被某些人聲稱是猶大國王瑪拿西被亞述人囚禁於巴比倫時發出的悔改禱告（代下33:10-11），歷代志下雖敘述了瑪拿西最後被釋放，然而這篇禱文是非聖經的。

The Eastern Orthodox church has accepted as normative these three books, the other Apocrypha, together with three other works that are included in the Pseudepigrapha:

東正教接受以上三卷書和其他的次經、另還包括在偽經（見下一段）內的以下三卷書作為信仰基準：

- Psalm 151 is a psalm of praise that professes to be written by David.
- 詩篇151篇（Psalm 151）是一篇自稱為大衛所作的讚美詩。
- Third Maccabees relates the struggles of those Jews in Egypt who were oppressed by Ptolemy IV (221–203 B.C.).
- 《馬加比三書》（Third Maccabees）講述在埃及受到了托勒密四世（Ptolemy IV，主前221-203年）壓逼的猶太人的抗爭。
- Fourth Maccabees relates the martyrdom of Eleazar, seven brothers, and their mother, at the hands of Antiochus IV, the Seleucid king (175–163 B.C.).
- 《馬加比四書》（Fourth Maccabees）敘述以利亞撒（Eleazar）、七個兄弟和他們的母親在西流基王安提克四世（Antiochus IV，Seleucid king，主前175-163年）的手下殉道。

The Old Testament Pseudepigrapha (false writings) are books that originated between 200 B.C. and A.D. 200. These books were falsely ascribed to biblical characters of the ancient past. They were never accepted by Christ or his apostles, nor were they ever accepted as canonical by the ancient church. The Roman Catholic Church refers to these books as apocryphal. There is no standard list of the Pseudepigrapha. One list of them includes the following works:

舊約偽經（Pseudepigrapha，虛假的著作）在主前200年至主後200年之間產生，這些書被錯誤地認為是古時的聖經人物所寫；基督或祂的門徒從未認可過這些偽經，古代教會也從未接受過它們為正典；羅馬天主教待這些著作為次經（不待它們為偽經），不過，從來就沒有過一份標準的偽經清單。其中某一份清單包括了下列著作：

傳奇文學（Legendary）

- 禧年書（The Book of Jubilee）
- 亞立斯蒂亞書信（The Letter of Aristeas）
- 亞當和夏娃生平（The Book of Adam and Eve）
- 以賽亞殉道記（The Martyrdom of Isaiah）

啟示類（Apocalyptic）

- 以諾一書（1 Enoch）
- 十二族長遺訓（The Testament of the Twelve Patriarchs）
- 西蔔神諭篇（The Sibylline Oracle）
- 摩西升天記（The Assumption of Moses）
- 以諾二書或以諾密書（2 Enoch, or the Book of the Secrets of Enoch）
- 巴錄二書或敘利亞語的巴錄啟示錄（2 Baruch, or the Syriac Apocalypse of Baruch）
- 巴錄三書或希臘語的巴錄啟示錄（3 Baruch, or the Greek Apocalypse of Baruch）

教導類（Didactical (or teaching)）

- 馬加比三書（3 Maccabees）
- 馬加比四書（4 Maccabees）

先賢集 (The Sayings of the Fathers (Pirke Aboth))
亞希喀爾的故事 (The Story of Ahikar)

詩歌類 (Poetical)

所羅門詩歌 (The Psalms of Solomon)
詩篇151篇 (Psalm 151)

歷史類 (Historical)

撒督殘篇⁹ (The Fragment of a Zadokite Work)

In connection with the Pseudepigrapha, mention should be made concerning the book of Jude, which some have said quotes two of these works, the Assumption of Moses (see Jude 9) and the book of Enoch (see Jude 14,15). In addressing this issue, we need to realize that not all the information reported by New Testament writers can be found in the Old Testament. For example, Paul relates the names of the magicians in Egypt who opposed Moses (2 Ti 3:8), but their names were not recorded in the book of Exodus. As in the case of Paul, so in the case of Jude, God guided the sacred writers so that what they wrote was the very words of God (Jn 16:13,14). The book of Jude was inspired; the Assumption of Moses and the book of Enoch were not. Where the latter got their information, we do not know. What counts is that Jude wrote by inspiration of God. This enabled Jude to separate fact from fiction and write down what was true and accurate. Inspiration safeguarded the writings of Jude from error.

關於偽經，必須要提到猶大書，有些人說它引用了偽經中兩卷書的內容，即摩西升天記（參猶9）和以諾書（參猶14、15）。在說明這個問題時，我們需要知道，新約作者所用的所有資料並不是都可以在舊約聖經中找到。例如，保羅提到了反對摩西的埃及術士的名字（提後3:8），他們的名字沒有被記載在舊約聖經出埃及記裏。保羅的情況如此，寫猶大書的猶大的情況也是如此，上帝引導聖經作者，使他們寫下了上帝準確的話語（約16:13-14）。猶大書是被默示的，摩西升天記和以諾書卻不是。我們不知道後者如何得到相關的資料，但重要的是猶大書是上帝默示而寫成的，這使猶大能夠將事情之虛實分別出來，寫下真實和準確的內容。默示使猶大的著作沒有錯誤。

Jesus determined the canon of the New Testament
through his apostles

耶穌藉着祂的使徒確定了新約正典

We have noted that it was Jesus who settled for us the books that belong to the canon of the Old Testament. What about the New Testament? Jesus had ascended into heaven before the books of the New Testament were written. How could he, then, determine for us the canon of the New Testament? Jesus promised his apostles that he would bring to mind all he had said to them and guide them to write it down accurately (Jn 14:26; 16:13,14). Jesus promised his apostles the gift of inspiration. Thus “apostolicity,” what an apostle wrote or approved, is the way in which Jesus put his stamp of approval on those books that form the canon of the New Testament.

⁹ Geisler and Nix, *From God to Us*, pp. 88, 89.

我們已經知道，是耶穌為我們確定了那些書卷屬於舊約聖經正典。那麼新約聖經正典是怎麼確定的呢？耶穌在新約聖經寫成之前就升天了，那麼，祂如何為我們確定新約聖經的正典呢？答案是耶穌應許過祂的使徒，祂將使他們想起祂所說的一切話並引導他們準確地記錄下來（約14:26，16:13-14）。耶穌曾應許賜給使徒默示的恩賜，「使徒性」（Apostolicity）是指使徒所寫成或所認可的，這是耶穌親自蓋印認可這些書卷是為新約聖經正典的途徑。

The New Testament books were written from about A.D. 40 to 100. The writings of the apostles were read in public worship services (1 Th 5:27). These letters were to be shared with neighboring congregations (Col 4:16). Paul's epistles were known to Peter and to his readers (2 Pe 3:15,16). Thus, the apostles themselves, under the guidance of the Holy Spirit, were active in gathering the books of the New Testament. With the writing of Revelation, the New Testament canon was closed.

新約聖經大約在主後40年至100年之間寫成，使徒的著作在公開敬拜中被宣讀（帖前5:27），這些書信還與附近的教會一起分享（西4:16），保羅的書信為彼得和他的讀者所熟知（彼後3:15-16）。因此，使徒在聖靈的引導之下，積極搜集新約的各卷書；當使徒約翰把約翰福音和啟示錄寫成之後，便成為新約正典的完結。

The early church fathers cited the books of the New Testament as authoritative. There was a generally recognized list of canonical books by the middle of the 2nd century. Eusebius of Caesarea, a church historian who took part in the Council of Nicaea (A.D. 325), discussed the canon of Scripture. Athanasius, the great defender of orthodoxy, wrote a letter to Christians in Egypt in A.D. 367. In it he spoke of the same 27 books we have in our New Testament as being the canon of Scripture. The Third Council of Carthage (A.D. 397) accepted these same 27 books as canonical. For all practical purposes, the debate concerning the canon of the New Testament was over by A.D. 400. However, we need to stress again that it was Jesus through his apostles who determined the canon of the New Testament.

早期的教父引用新約的各卷書作為權威。到第二世紀中葉，已經有了一份公認的正典清單。第四世紀的凱撒利亞的優西比烏（Eusebius of Caesarea）是一位教會歷史學家，參加了尼西亞會議（Council of Nicaea，主後325年），討論聖經的正典。亞他那修（Athanasius）是一個偉大的護教家，在主後367年他給埃及的基督徒寫了一封信，在信中把我們新約中的27卷書作為聖經的正典；迦太基第三次大公會議（Council of Carthage III，主後397年）接受了這27卷書作為正典。實際上，有關新約正典的爭論在主後400年結束；但是，我們需要再次強調一個重要的觀念，就是耶穌乃藉着祂的使徒確定了新約正典，它並非靠大公會議（如尼西亞會議或迦太基會議等）決定而成。

There was unanimous agreement that the majority of the 27 books of the New Testament were canonical. Those books about which there was unanimous agreement were called the homologoumena (agreed upon). There were a few books of the New Testament that were questioned as to their canonicity. These books were called the antilegomena (spoken against). It should be noted that the church fathers Origen (3rd century) and Eusebius (4th century) gave the church this terminology. They used the terms to describe the history of the 27 books of the New Testament up to their time. These terms were not their personal judgment on the value of these books.

新約27卷書的大部分作為正典是毫無爭議的，這些書被稱作沒有爭議的經卷（the homologoumena，即各方同意的）。新約中有幾卷書的正典性受到質疑，這些書被稱作有爭議的經卷（the antilegomena，即有人反對的）。要指出的是，乃教父俄利根（Origen，三世紀）和優西比烏（Eusebius，四世紀）他們二人提供給教會這二個術語，他們使用這二術語來描述新約27卷書在他們二人各個年代的歷史，這二術語並不是他們對這些書卷的價值的個人判斷。

The antilegomena were Hebrews, James, 2 Peter, 2 and 3 John, Jude, and Revelation. Questions were raised regarding who wrote them or about the literary style of the books. However, if Apollos or Barnabas wrote Hebrews, Paul or Peter could have approved it. The James who wrote the epistle was probably not the apostle James but rather the brother of the Lord (Gal 1:19). He was regarded as a pillar of the church in Jerusalem. His work could have been approved by Peter. There is no reason to question that Peter wrote the second letter that bears his name. Even though 2 and 3 John are brief and personal letters, there is no reason to question that the apostle John wrote them. The book of Revelation may be different in its form (apocalyptic in style) than the other writings of John, but there is again no reason to question its authenticity.

有爭議的經卷為希伯來書、雅各書、彼得後書、約翰二書、三書、猶大書和啟示錄。問題集中在這些書卷的作者是誰或它們的文學風格。傳說亞波羅或巴拿巴寫了希伯來書，若是這樣保羅或彼得就應已認可了；寫雅各書的雅各很可能不是使徒雅各，而是主的兄弟雅各（加1:19），他被當作是耶路撒冷教會的柱石，他的著作應得到彼得的認同。再者，我們沒有理由質疑彼得寫成了帶有他名字的彼得後書；儘管約翰二書和三書很簡單，屬於個人書信，但我們也沒有理由質疑這是使徒約翰所寫的；啟示錄在形式上（啟示文學的風格）與約翰的其它著作或有不同，但同樣沒有理由質疑它的真實性。

It is true that some famous Lutherans have expressed some concerns about the antilegomena. Martin Luther (d. 1546) had some questions regarding the book of James, as well as about Hebrews, Jude, and Revelation. Martin Chemnitz (d. 1586), a writer of the Formula of Concord, did not believe the antilegomena should be used to establish articles of faith. C. F. W. Walther (d. 1887), the great theologian of The Lutheran Church—Missouri Synod (LCMS), indicated that a person who did not accept one or another of the antilegomena should not be labeled as a heretic. However, these books have generally impressed themselves on the church as the Word of God. The antilegomena together with the homologoumena were given by inspiration of God. They carry within themselves the testimony of the Holy Spirit that they are given by inspiration.

一些有名望的路德宗信徒曾經對有爭議的經卷表示關注，例如馬丁·路德（Martin Luther，卒於1546年）對雅各書、希伯來書、猶大書和啟示錄有些質疑；馬丁·成尼慈（Martin Chemnitz，卒於1586年）是協同式的作者之一，他相信有爭議的經卷不應當用於確立信條。華達（C. F. W. Walther，卒於1887年）是密蘇里路德會（LCMS）的偉大神學家，他指出那些不接受有爭議的經卷中其中的一些經卷的人不應當被視為異端。但是，這些經卷本身就使教會欽佩是為上帝的話語，有爭議的經卷和沒爭議的經卷兩者都是上帝所默示的，每經卷本身都帶有聖靈的見證，見證二者皆是上帝所默示的。

The following quotation puts it well:

以下的引文很好地說明了這一點：

Since Scripture is the Word of God, it carries its own authority in itself and does not receive it by the approbation of the Church. The Canon, that is, that collection of books which is the authority for the Church, is not the creation of the Church. Rather, the Canon has, by a quiet historical process which took place in the worship life of the church, imposed itself upon the Church by virtue of its own authority.¹¹

因為聖經是上帝的話，它帶有自己本身的權威，不是由教會的認可而得的。正典，也就是各卷書的彙集，對教會有權威，但它並非由教會所創造。正典乃通過一段平靜的歷史過程，在教會敬拜生活中產生，通過它本身的權威，深深地影響教會。¹⁰

Today there is little doubt that the antilegomena of the New Testament belong to the canon of Scripture.

今天，基督徒對有爭議的經卷是屬於聖經的正典的，已幾乎沒有疑問了。

It should be noted that there are also some pseudepigraphical books for the New Testament. They can be divided into four groups: gospels, epistles, acts, and apocalyptic. The false gospels (e.g., gospel according to the Egyptians, gospel according to the Hebrews, gospel of Thomas) were written to address gaps the canonical gospels leave in Christ's life. They also advanced private doctrines. For example, the gospel of Thomas advanced a Gnostic view of Christ. The false epistles include such works as the epistle of Paul to the Laodiceans and the lost epistle to the Corinthians. The false acts of the apostles were used most extensively to spread false views. They include the Acts of Paul, Acts of John, and Acts of Peter. It is from these "acts of the apostles" that information has been derived concerning the later missionary work allegedly done by the apostles and concerning their deaths. The false apocalyptic works include apocalypses of Peter, Paul, Thomas, and others.

還有應當注意的，就是新約聖經也涉及一些偽經。這些新約偽經可以分成四類：福音書、使徒書信、使徒行傳和啟示錄書卷。偽福音書（例如埃及人福音、希伯來人福音、多馬福音）的寫作目的據稱是要填補正典福音書記載基督事蹟中的空缺，它們還發展了私底下的教義，例如，多馬福音發展了諾斯底主義的基督論。偽使徒書信包括保羅致老底嘉人書以及已經丟失了的哥林多人書等著作；偽使徒行傳廣泛地傳播錯誤觀點，它們包括保羅行傳、約翰行傳和彼得行傳。在這些假的「使徒行傳」中，聲稱記載了有關使徒後期宣教工作和有關他們死亡的資料。偽啟示著作包括彼得、保羅、多馬和其他人的假啟示錄。

There are also New Testament apocryphal works, such as the Shepherd of Hermas and the Didache Teaching of the Twelve. How do we know that all these works do not belong to the canon of Scripture? They were not written by, or approved by, an apostle. Jesus, who promised his apostles the Holy Spirit to guide them into all truth, also, then, did not approve them.¹²

其它的新約偽經著作還有《黑馬牧人書》（The Shepherd of Hermas）以及《十二使徒遺訓》（Didache）。我們怎麼知道這些作品都不屬於聖經正典呢？因為它們不是使徒

¹⁰ *Proceeding of the Thirty-fifth Convention, The Evangelical Lutheran Joint Synod of Wisconsin and Other States*, 1959, p. 199.

的著作或沒有被使徒認可。耶穌應許祂的使徒賜下聖靈引導他們進入一切真理，而使徒並沒有認可這些書卷。¹¹

In conclusion, we sum up the matter of how the canonicity of the Bible was established by stating:

最後，我們可對如何確立聖經的正典性作一總結：

- Jesus established the canonicity of the Bible by accepting the books of the Old Testament as authoritative and by establishing through his apostles the books of the New Testament as authoritative.
- 是耶穌親自認可舊約書卷的權威，並通過祂的使徒確立新約書卷的權威，從而確立了新舊約聖經的正典。
- Those books that were given by inspiration of God belong to the canon of Scripture.
- 所有上帝默示的書卷皆屬於聖經正典。
- The books of the Old and New Testaments have established themselves as the inspired and authoritative Word of God through the internal testimony of the Holy Spirit, who is at work through them.
- 藉着聖靈在它們當中的內在見證，舊約和新約的書卷已經自我確立了是上帝所默示和權威的話語。

We can summarize the divisions of the books of the Bible in the following way:

我們按照以下的方式對聖經的各部分進行總結：

	Old Testament 舊約	New Testament 新約
Historical books 歷史書	Genesis – Esther 創世記 至 以斯帖記	Matthew – Acts 馬太福音 至 使徒行傳
Teaching books 教導書	Job-Song of Songs (These books are also written in Hebrew poetry.) 約伯記 至 雅歌 (這些書卷是用希伯來文詩歌體裁寫成的)	Romans – Jude (These books are also called epistles or letters) 羅馬書 至 猶大書 (這些書卷也稱為使徒書信)
Prophetical books 先知書 (預言)	Major: Isaiah – Daniel Minor: Hosea – Malachi 大先知書 : 以賽亞書 至 但以理書 小先知書 : 何西阿書 至 瑪拉基書	Revelation 啟示錄

¹¹ Lists are taken from Geisler and Nix, *From God to Us*, pp. 113-117, 121-125.

Translations

翻譯

Translations of the Bible are necessary. People in general do not understand the original languages of the Bible. Even in Old Testament times it became necessary to translate the Hebrew into languages the people could understand. Already at the time of King Hezekiah of Judah (716–687 B.C.) Aramaic became the language of diplomacy in Palestine (2 Ki 18:26). Some portions of the Old Testament were written in Aramaic (Ezr 7:12-26; Jer 10:11; Da 2:4–7:28). After the exile, people could not understand the biblical Hebrew anymore. When the Levites read the Law to Israel in the days of Nehemiah, they probably had to translate it (make it clear) for the people so they could understand it (Ne 8:8). After Alexander the Great conquered territory from Greece to India (332–323 B.C.), Greek became the common language for the people throughout that area. Thus, the New Testament was written in the Greek the common person spoke (Koine). As the church spread throughout the world, it also became necessary to translate the New Testament into the languages of the people of the world.

聖經的翻譯是必要的，人們一般不懂聖經原文；甚至在舊約時代，將希伯來文翻譯成人們能夠理解的語言也很有必要。在猶大王希西家（主前716-687年）的時代，亞蘭文已經成為巴勒斯坦地區的外交語言（王下18:26），舊約聖經某些部分是用亞蘭文寫成的（拉7:12-26；耶10:11；但2:4-7:28）。被擄後，人們不再懂得聖經的希伯來文，在尼希米的日子，當利未人向以色列人讀律法書時，他們可能要為百姓翻譯（講明意思）以便使百姓明白所念的（尼8:8）。當亞歷山大大帝征服了從希臘直到印度的地域後（主前332-323年），希臘文便成為那一地域的通用語言，因此新約聖經是以當時普通人所講所用的希臘文寫成（希臘共通語）。當教會向世界各地發展時，也必須將聖經翻譯成世界各地的語言。

Early translations of the Bible include:

早期的聖經翻譯包括：

- the Septuagint, a Greek translation of the Old Testament. There is a legend concerning this translation (described in the Letter of Aristeas to a certain Philocrates, written about 125 B.C.) which states that King Ptolemy II (285–246 B.C.) of Egypt made arrangements to have a copy of the Jewish Torah (Law) made for the library at Alexandria. The Jewish high priest, Eleazar, is supposed to have sent 6 elders from each tribe (72 total), who completed their task in 72 days. A later version of the legend even says that these 72 worked independently of one another and all arrived at the same translation. We do not accept the unhistorical details of this legend. However, the Septuagint (LXX) translated the Hebrew into Greek for the Jews who understood the language of the realm but not the language of the Bible. The quality of the translation is a much-debated topic. However, the Septuagint is useful in textual criticism to help determine the original wording of the Hebrew text. It is also useful, on occasion, to help understand the meaning of some Hebrew words that are not used frequently in the Old Testament.

- 七十士譯本（Septuagint），是舊約聖經的希臘文譯本。關於這個譯本有個傳奇故事（記錄在阿立斯體亞斯（Aristeas）寫給菲羅克忒斯人（Philocretes）的信中，大約寫於主前125年），講述了埃及王托勒密二世（Ptolemy II，主前285-246年）為處於亞歷山大的圖書館製作了一份猶太托拉（Torah，即律法書）副本。猶太的大祭司以利亞撒從每個支派中差遣了6名長老（共72名）在72天內完成了這任務。這一傳奇後來甚至傳說成為這72名長老各自獨立工作，最後都完成了相同的譯本。我們不接受這一傳說中沒有歷史根據的細節，但是，七十士譯本（LXX）的確為那些懂得當地語言但不懂聖經原文的猶太人，把希伯來文舊約聖經翻譯成了他們懂得的希臘文。另外，翻譯的質量也是一個大有爭議的話題，但是，七十士譯本對於經文鑑別（textual criticism 或低等批判）是有用的，可以幫助確定希伯來文本的原始用詞，有時候也可以幫助理解舊約聖經中一些不常用的希伯來文單字的意思。
- The Aramaic Targums were originally Aramaic paraphrases of the Old Testament. In time, they were written down. The most important of these were the Targum of Onkelos (1st or 2nd century) and the Targum of Jonathan (which received its final form about the 5th century A.D.).
- 亞蘭文塔古姆（the Aramaic Targums）原本是舊約聖經亞蘭文的意譯本。它們被適時地記錄下來，其中最重要的是翁凱拉斯泰根的塔古姆（Targums of Onkelos，第一世紀或第二世紀）和約拿單的塔古姆（Targums of Jonathan，大約在主後第五世紀接受了它的最終形式。）
- The Syriac Peshitta was used by the early Syriac-speaking peoples of the church (2nd century).
- 敘利亞別西大（Syriac Peshitta）譯本用於早期教會說敘利亞語的會眾（第二世紀）。
- Three Egyptian or Coptic versions of the Bible date from the 2nd and 3rd centuries A.D. to the 6th century.
- 三種埃及文或科普特（Coptic）不同版本的聖經可以追溯到大約主後第二和第三世紀到第六世紀。
- An Ethiopic translation was made about the 4th century A.D.
- 大約在主後第四世紀完成了埃塞俄比亞文（或稱衣索比亞文）的翻譯（Ethiopic translation）。
- There were a number of Latin translations of the Bible. By the 4th century, Pope Damasus called on the church father Jerome to produce an authoritative version of the Latin Bible. He finished the work around A.D. 405. Jerome translated the book of Psalms from the Septuagint, but then translated the rest of the Old Testament books from the Hebrew. His translation of the New Testament was a revision of old Latin translations. Jerome's translation did not win general acceptance from the church until about the 6th or 7th century A.D. From the 13th century on, it was known as

the Vulgate (Vulgata). In the 16th century, at the Council of Trent, Rome declared that the Vulgate was to be used exclusively.

- 拉丁文的聖經譯本有若干本，到了第四世紀時，教皇達馬蘇（Pope Damasus）號召教父耶柔米（Jerome）完成一本權威的拉丁文聖經版本，耶柔米大約在主後405年完成了這一工作，他是根據七十士譯本翻譯了詩篇，然後根據希伯來文版本翻譯了剩下的舊約聖經，他的新約翻譯是根據更古老的拉丁文譯本作出修改而成。在第六世紀或第七世紀前，耶柔米的譯本並沒有得到教會的普遍認可，從第十三世紀起，這個譯本被稱為武加大譯本（Vulgate），到了第十六世紀天主教的天特會議（Council of Trent）上，武加大譯本被宣佈為專用版本。

Later translations of the Bible include:

後期的聖經翻譯包括：

- The Bible was translated into German as early as the 14th century. This translation was made from the Latin Vulgate, not from the original languages of the Bible. In 1522, Luther completed his translation of the New Testament from the original Greek. In 1534, he completed his translation of the Old Testament from the Hebrew. Luther continued to improve on his translation with every new edition. His translation has few equals in the history of translations, both with regard to its accuracy as well as regarding its beauty and simplicity of language.
- 早在第十四世紀聖經就已被譯成了德文，該譯本譯自拉丁文聖經，不是譯自聖經原文。1522年，馬丁路德根據希臘文原文完成了新約聖經的德文翻譯；1534年，他根據希伯來原文完成了舊約聖經的德文翻譯。路德繼續對每個他自己的新版本的譯文進行改良，在準確性以及語言優美簡明方面，翻譯歷史上很少有可與他的翻譯相匹配的譯本。
- There have been a number of notable English translations. John Wycliffe's translation was the first complete English translation. It was made from the Vulgate and was published sometime between 1380 and 1388. Other translations of the Bible into English were made by William Tyndale (ca. 1526–1530), who was executed for his work, and Miles Coverdale (1535). The Great Bible (so called because of its larger size) appeared in 1539, the Geneva Bible (prepared by a brother-in-law of John Calvin and his associates) was completed in 1560, and the Bishop's Bible (a revision of The Great Bible by a number of bishops) appeared around 1568.
- 也有許多著名的英文譯本。約翰·威克里夫（John Wycliffe）譯本是第一部完整的英文譯本，它譯自武加大版本，在1380至1388年期間出版。其他的英文聖經譯本共由威廉·廷德爾（William Tyndale，約1526-1530）以及邁爾斯·科弗代爾（Miles Coverdale，1535）完成；威廉·廷德爾更因這翻譯工作而被處死。其餘還有出現於1539年的大聖經（the Great Bible，因尺寸較大而有如此稱呼）；完成於1560年的日內瓦聖經（the Geneva Bible，由約翰·加爾文的姻親兄弟和他的夥伴編寫），並出現於大約1568年的主教聖經（Bishop's Bible，由許多主教完成對大聖經的修訂）。

- The best-known English version of this period is the Authorized King James Bible, translated from the original Hebrew and Greek. Named after King James I of England, it appeared around 1611. For 350 years it held its place as the Bible of the English-speaking world. But in the 20th century, the language of the KJV became no longer readily understood.
- 英王詹姆士欽定本聖經 (King James Bible) 是這一時期最著名的英文版本，譯自希伯來和希臘原文，以英格蘭國王詹姆士一世命名，面世於1611年。自此之後的350年，在英語世界的聖經中，它具有極重要的地位；但在二十世紀中期以後，欽定本 (KJV) 的古老英語變得不容易理解。
- A number of modern translations appeared in the 20th century. Among them are the Revised Standard Version (1946, 1952), the New English Bible (1961, 1970), An American Translation by William Beck (1963, 1965), and the New International Version (1973, 1978).
- 二十世紀出現了許多現代英文譯本，其中有修訂標準版 (Revised Standard Version, 簡稱 RSV, 1946, 1952)、新英語聖經 (New English Bible, 簡稱 NEB, 1961, 1970)、威廉·貝克 (William Beck) 的美國譯本 (1963, 1965)、以及新國際版 (New International Version, 簡稱 NIV, 1973, 1978)。

Although several Chinese translations of the Bible were made before 1900, the Chinese Union Version (CUV) of 1919, translated directly from the original Hebrew and Greek languages, soon became the standard translation used by most Chinese Christians. More recently several other translations have become available. Christians should evaluate these new versions following the rules provided above. Most are based on Hebrew and Greek texts that are slightly different from those used when the CUV was translated. This is due to the discovery during the last century of the Dead Sea Scrolls and other old manuscripts. An especially contentious problem in Chinese translations has been the best word to use for translating "God." See the brief discussion of this problem in Chapter 4 below.

雖然在1900年前已有不同的中文聖經翻譯版本，但是「中文和合本」聖經（翻譯自希伯來文及希臘文原文），自1919年出版不久後便成為很大部分華人基督徒的標準中文翻譯本。近年來，多了不同的中文翻譯本出版，基督徒應該按上述的準則評鑑這些新的譯本，它們所根據的希伯來文和希臘文文本，與和合本所根據的文本是有些微不同的，這是因為過去一世紀發現了死海古卷和其他古老的抄本而出現的不同。另外，如何翻譯「God」這字一直是中文聖經翻譯中具爭議性的問題，本書第四章有相關的討論。

In making a translation of the Bible, there are a number of principles that need to be observed. In the first place, translators must determine the original text. We are fortunate today to have the use of a number of manuscripts that were not available to earlier translators. After the KJV was produced in 1611, two manuscripts appeared that were not available to its translators. One is called the Codex Alexandrinus, which dates back to A.D. 450. It was presented to King Charles I 20 years after the KJV was published. The other manuscript is the Codex Vaticanus, which dates to A.D. 325. It became available in 1868. Both these manuscripts are earlier than the ones that had been previously used by the KJV translators. Another important source for translators today is the scroll of the entire book of Isaiah, found in the Dead Sea caves at Qumran in 1947. It predates by one thousand years the Old Testament Isaiah text that had been in use. The

availability of these early manuscripts has helped a great deal in establishing the text of the Bible.

在翻譯聖經時，有許多原則需要遵守。首先，譯者必須確定原文。現在我們很幸運，可以使用早期翻譯者所沒有的各種抄本，1611年完成欽定本後，才出現了它的翻譯者沒有見過的兩份抄本。一份叫做亞歷山大抄本（Codex Alexandrinus），年代可以追溯到主後450年，它在欽定本出版後20年被呈送給查理斯王一世（King Charles I）。另一份抄本是梵蒂岡抄本（Codex Vaticanus），可以追溯到主後325年，它被發現於1868年；這兩份抄本都早於先前欽定本翻譯者們所根據的抄本。當今翻譯者擁有的另一個重要來源是整本以賽亞書的古卷，它是在1947年於昆蘭（Qumran）之死海旁的洞穴中發現的，這古卷比起以往所使用為根據的舊約以賽亞文本要早1000年；這些早期的抄本對確立聖經原稿文本有很大的作用。

Translators of the Bible must also determine the meanings of the words of the original text. There are a number of words in the Bible that are used only once. How do translators, then, determine the meaning of a word if there is no other literature available to help understand what the word means? Recent discoveries have helped a great deal in this area. In the 19th century, a large number of papyri were discovered in Egypt. They are letters, reports, and wills written in the Greek of the common people, which date from the 4th century B.C. to the 4th century A.D. In 1928, thousands of documents were found in Syria near Ugarit, which were written in a language related to Hebrew. In 1947, a number of documents, written in ancient Hebrew, were found at Qumran in the Dead Sea caves. They contain manuscripts of Old Testament books, commentaries, and religious literature. In 1976, 15,000 clay tablets were discovered at Ebla in Syria. They were written in a language related to ancient Hebrew, and the tablets date to the time of Abraham. Discoveries like this have been a great aid for translators in the 20th and 21st centuries in helping to determine the meaning of words used only once in the Bible.

聖經的翻譯者還必須確定原稿中的字義，有頗多單字在聖經中只使用了一次，那麼，如果沒有其它文獻去幫助理解這個單字的意思，翻譯者如何能確定它的意思呢？近期的發現為此提供了很大的幫助。十九世紀在埃及發現了許多紙莎草紙（papyri），這些是主前四世紀到主後四世紀普通百姓用當時所用的希臘文寫成的書信、報告和遺囑。1928年，在敘利亞（Syria）的烏加里特（Ugarit）城附近發現了數千份文檔，使用的是與希伯來文相關的語言；1947年，在昆蘭那裏的死海旁的洞穴中發現了許多用古代希伯來文寫成的文件，其中包含舊約書卷的抄本、注釋和宗教文獻；1976年在敘利亞（Syria）的埃蔔拉（Ebla）發現了15,000片泥板，它們使用的是與古希伯來文相關的語言，可以追溯到亞伯拉罕的年代。這樣的發現為二十和二十一世紀的翻譯者提供了巨大的貢獻，可以幫助他們確定那些在聖經中只出現一次的單字的意思。

Finally, a good translation must be faithful to the text. Sometimes translators reject the simple meaning of the words of Scripture because of theological bias. For example, when Kenneth Taylor in *The Living Bible* paraphrases 1 Peter 3:21 to read, "In baptism we show that we have been saved from death and doom by the resurrection of Christ," he is showing his bias against Baptism as a means of grace. Some modern translators have detracted from the deity of Jesus or obscured the Old Testament prophecies concerning him by their mistranslations.

最後，一個好的譯本必須忠於原文。有時候由於神學偏見，翻譯者會拒絕聖經中所用的字的簡單意思。例如，肯尼士·泰勒 (Kenneth Taylor) 在新生命版聖經 (The Living Bible) 中將彼得前書3:21譯成了「在洗禮中，我們表明藉着基督的復活我們已從死亡和末日審判中被拯救出來了 (In baptism we show that we have been saved from death and doom by the resurrection of Christ)。」這顯明他對洗禮看為不是施恩具這方面的偏見，因而譯得不忠於原文。一些現代翻譯者，由於翻譯上的錯誤而貶低了基督的神性，或模糊了舊約聖經關於基督的預言。

A good translation must also be understood in the language of the people for whom it is made. The idioms of the original language must be replaced by idioms of the language into which the Bible is being translated. The idiom in Greek, "his intestines go out to you," doesn't sound as inviting as the English idiomatic translation, "his affection for you" (2 Co 7:15).

一個好的譯本還必須讓讀者懂得用自己的語言理解，原文中的成語／俗語須翻譯成為翻譯後的語言中的成語／俗語（或容易理解的句語）。如希臘文中的俗語「他的腸伴隨着你 (his intestines go out to you)」便不如中文或英文的句語「他愛你們的心 (his affection for you)」那麼容易理解了（林後7:15）。

No translation is inspired. However, when a translation accurately renders what was said in the original languages, it gives us the inspired Word of God.

沒有任何翻譯是上帝所默示的。但是，當翻譯能夠準確傳遞原文中所說的，它就傳達給我們上帝默示的話語。

The attributes of the Bible

聖經的屬性

The Bible speaks with the authority of God

聖經用上帝的權柄說話

When our first parents fell into sin, God promised them the Savior. This promise was passed on by word of mouth from generation to generation, from Adam to Noah, from Noah to Shem, from Shem to Abraham, from Abraham to Moses. God directed and inspired Moses to write the first five books of the Bible. Since that time, God has directed people to his written revelation, recorded in the Bible (Isa 8:19,20; Ro 15:4; 2 Ti 3:15-17). God also warns people not to turn away from his Word, adding to it or subtracting from it (Dt 4:2; Rev 22:18,19). It has been said that when we hear or read the Bible, it is as though God himself were speaking to us.

當我們的始祖犯罪那時，上帝就已經給他們應許了一位救主，這個應許以口傳的方式代代相傳，從亞當到挪亞、從挪亞到閃、從閃到亞伯拉罕、從亞伯拉罕到了摩西。上帝指示和默示摩西寫成了聖經的前五卷書，從那時起，上帝就藉着書面啟示並指教人，把啟示及指教記載在聖經中（賽8:19-20；羅15:4；提後3:15-17）；上帝也警告祂的子民不要離棄祂的話，也不要將祂的話加添或刪減（申4:2；啟22:18-19）。曾有人如此說：當我們聽或讀聖經時，就彷彿上帝正在和我們說話一般。

Through the law in the Bible, God tells us how he wills that we be: perfect. He tells us what he expects us to do: obey his commandments. There is no debate or doubt over what God wills. He has spoken clearly and with authority through his Word. Through the law, God tells us that our relationship with him has been destroyed because of our sins. He tells us that we deserve his just punishment. This word of the law is authoritative. It condemns us, and our consciences agree with the verdict.

藉着聖經中的律法，上帝告訴我們祂要求我們完全，告訴我們祂期望我們遵守祂的誠命。對於上帝的旨意是甚麼，是沒有爭議或疑問的，祂已經以自己的權柄藉着祂的話語清楚地告訴我們。藉着聖經中的律法，上帝告訴我們，由於我們的罪，我們和祂的關係被破壞，我們當得的是祂公義的懲罰。律法的字句是有權柄的，它判我們有罪，我們的良心也接受這樣的判決。

Through the gospel in the Bible, God tells us with equal authority that he has forgiven our sins through his Son, Jesus Christ. Through faith in Jesus, we have eternal life. This word of the gospel is authoritative. When the devil accuses us of our sins, when our consciences condemn us, when it seems as if God has turned his back on us, the gospel tells us with authority that God will never leave us or forsake us. He forsook his Son so that we will never be forsaken. The gospel tells us that nothing in all of creation can separate us from the love of God in Christ Jesus (Ro 8:38,39).

藉着聖經中的福音，上帝以同樣的權柄告訴我們，祂藉着祂的兒子耶穌基督赦免了我們的罪；藉着在耶穌基督裏的信心，我們有永生。福音的話語也是有權柄的，當魔鬼控訴我們的罪時，當我們的良心譴責我們自己時，當似乎上帝轉臉不看我們時，福音帶着權柄告訴我們上帝永遠不離開或離棄我們；祂捨棄了祂的兒子，以使我们永遠不會被上帝捨棄。福音告訴我們，任何別的受造之物，都不能使我們與上帝的愛隔絕，這愛是在我們的主耶穌基督裏的（羅8:38-39）。

The authority of God is behind every word of the Bible. When we say that the Word of God is the absolute authority in matters of faith and life, we are saying that the Bible is the absolute authority in matters of faith and life. The Bible is the Word of God. The Bible itself asserts that it is the inspired Word of God in every word and statement (1 Co 14:37; 2 Ti 3:15-17; Ro 15:4; 1 Th 2:13). A single passage or word of Scripture, taken in context, is able to establish a doctrine (Mt 4:4,7,10; 22:31,32; Jn 10:35). Jesus said that the prophecy of the Bible must be fulfilled (Lk 24:44). Jesus himself treated all sections of the Bible as inspired and authoritative (Jn 10:35; Lk 16:29; 24:44). The Bible asserts that it is the sole authority for our faith and life (Heb 1:1,2; Eph 2:20).

上帝的權柄在聖經的每句話背後。當我們說上帝的話語是信心和生活的絕對權威時，我們是在說聖經的確是信心和生活的絕對權威。聖經是上帝的話語，聖經自己宣稱了每句話和每個字都是上帝默示的（林前14:37；提後3:15-17；羅15:4；帖前2:13）；聖經的一段話或一個字，結合上下文，便能夠建立一項教義（太4:4、7、10，22:31-32；約10:35）；耶穌說所有聖經的預言都必須應驗（路24:44），祂自己把聖經的所有部分都看作是上帝的默示和權威（約10:35；路16:29，24:44）。聖經宣稱它是我們信仰和生活的唯一準則（來1:1-2；弗2:20）。

Our Lutheran Confessions assert that all doctrine must be drawn from Scripture and that all religious teaching must be judged by Scripture. The reformers faced the assertion of the Roman Church that Tradition (the oral teaching allegedly given by Christ to his apostles and then transmitted by them through their successors, the papacy and the bishops of the church) was also a source for doctrine. They faced the assertions of others who claimed that God spoke to them directly (the Enthusiasts, who denied that God chose to use the means of his Word alone to speak to us). The followers of Zwingli and Calvin wanted to place the Bible under the authority of human reason. Thus, the confessions assert:

我們路德宗信條宣稱所有的教義必須來自聖經，所有與信仰有關的教導必須由聖經來判斷。改教者面對着羅馬天主教的主張，即認為傳統（Tradition，就是基督對使徒的口頭教導，由使徒傳給了他們的繼承者——教皇和教會的主教）也是確立教義的基礎；改教者還面對着其他屬於人意的主張，即聲稱上帝對他們直接說話（宗教狂熱者否認上帝單單選擇使用聖經對我們說話）；此外，慈運理和加爾文的追隨者企圖把聖經置於人類理性的權威之下。因此，路德宗信條宣稱：

- The Word of God—and no one else, not even an angel—should establish articles of faith. (SA II II:15)
- 設立信條的基礎，只能是上帝的道，任何人，甚至連天使，都是不能的。
（施馬加登信條，第2部分，第二條：15）¹²
- We believe, teach, and confess that the only rule and guiding principle according to which all teachings and teachers are to be evaluated and judged are the prophetic and apostolic writings of the Old and New Testaments alone. (FC Ep Rule and Norm:1)
- 我們相信、教導並宣認先知和使徒所著述的新舊約聖經，乃一切教導和教師的鑒別與審核的唯一準則。（協同式摘要，規則和標準：1）¹³
- Holy Scripture alone remains the only judge, rule, and guiding principle, according to which, as the only touchstone, all teachings should and must be recognized and judged, whether they are good or evil, correct or incorrect. (FC Ep 1:7)
- 聖經是唯一的裁判、準則和法規，它有如唯一的試金石，一切道理的善惡、是非，均應根據聖經作出識別和判斷。（協同式摘要，規則和標準：7）¹⁴

Therefore, we must reject a number of false authorities to which people appeal instead of the Bible:

因此我們必須棄絕人們用來代替聖經的以下各種錯誤的權威：

- Human reason cannot be an authority in the matter of establishing doctrine. Human reason has been corrupted by sin and will always come up with the wrong answer when dealing with spiritual matters (1 Co 2:9-14).

¹² 參閱協同書（修訂版），頁246。

¹³ 參閱協同書（修訂版），頁420。

¹⁴ 參閱協同書（修訂版），頁420-421。

- 人類的理性不能是建立教義的權威。人類理性已被罪敗壞，在處理屬靈的事上，得到的總是錯誤的結論（林前2:9-14）。
- Human authorities in the church must be rejected, be they the papacy, church councils, appeals to a synod's or a pastor's teaching, or appeals to the majority opinion. The Word of God alone shall establish an article of faith.
- 必須棄絕教會裏面人的權威，這可能是教皇、或教會大公會議、或是某個團體或某個牧師的教導，或者是大多數人的觀點。只有上帝的話才能建立信條。
- Private opinions or revelations must be rejected. God has spoken to us in the Bible.
- 必須拒絕個人的觀點或自稱是上帝對某個個別的人的啟示，上帝在聖經中對我們所說的話，是足夠的。

We must also reject the idea that we can agree to disagree on doctrines as long as we agree on the central doctrines of the Bible that pertain to our salvation. Where God has spoken, we are bound to obey, whether the teaching pertains to our salvation or our sanctification. All of Scripture is authoritative, not merely those matters that pertain to our salvation. There is no "canon within a canon," that is, we are bound not only by those statements or books in the Bible that deal exclusively with our salvation. All Scripture is profitable for doctrine (2 Ti 3:15-17).

我們必須拒絕這樣的觀點：即只要我們同意有關救恩的聖經基要教義就足夠了，可以允許在其他教義上有分歧。正確的觀點是：只要是上帝說過的，我們就應當遵從，無論是與我們的救恩有關，還是與我們的成聖有關，等等，總之整本聖經都是權威，而不僅只是涉及救恩這一部分才是權威。我們認為沒有「正典中之正典」，也就是說，我們不僅只遵守聖經中與我們的救恩有關的道理，而且確信整本聖經對教義都是有益的（提後3:15-17）。

Also, if the Lutheran Confessions do not deal with a topic, we still are bound by what Scripture says. The Lutheran Confessions did not deal in detail with the doctrine of the inspiration of Scripture. That was something all churches of Luther's day accepted. There was no need to address the issue. When Lutheran churches today say we can deny the inspiration and inerrancy of Scripture because the Lutheran Confessions do not deal with the issue, we must object. The Bible asserts that it is, in its entirety, the sole source and standard for a Christian's faith and life. This is what we also will believe, if we are faithful to God's Word.

另外，如果路德宗信條沒有涉及某個主題，我們仍然受聖經所說的約束。路德宗信條沒有詳細論及聖經默示的教義，因為這是在路德的年代所有教會都接受的事情，所以不需要特別說明這個問題。當現今有些路德宗教會說我們可以否認聖經的默示和無誤時，雖然路德宗的信條沒有涉及這個問題，我們也必須反對。聖經宣稱它全部是基督徒信仰和生活的唯一根據和標準，如果我們忠於上帝的話語，我們就要這樣地相信。

The Bible has a unified theme

聖經有一個統一的主題

The apostle Paul tells us that the church is “built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone” (Eph 2:20). The function of a foundation is to give support to the building. The function of a cornerstone is to give alignment to the lines and angles of the building. Christ, then, is to the center, or focal point, of all Scripture. He is the one who brings unity to the Bible.

使徒保羅告訴我們，教會「被建造在使徒和先知的根基上，而基督耶穌自己為房角石」（弗2:20）。根基的作用是支撐建築物，房角石的作用是校正建築物的線條和角度；所以基督就是整本聖經的中心或焦點，正是祂使聖經合為一體。

When the world was created, God the Son was also present in the making of mankind, the crown of God’s creation (Jn 1:3; Ge 1:26). When Adam and Eve fell into sin, God promised to send a Savior, the seed of the woman (Ge 3:15). The rest of the Old Testament is an unfolding of the promise. The line of the Savior is traced from Adam to Noah, from Noah to Shem, from Shem to Terah, from Terah to Abraham. God then called Abraham out of Ur, to go to the land where the Savior would be born. Throughout the lives of Abraham, Isaac, and Jacob, God again and again reminded them that one of their descendants would be the promised Savior from sin.

世界被造時，聖子也參與了創造的高峰——人類的創造（約1:3；創1:26）。當亞當和夏娃犯罪時，上帝應許差遣一位救主，是女人的後裔（創3:15）；舊約聖經其它部分是這一應許的逐步顯明，我們可以從亞當到挪亞、從挪亞到閃、從閃到他拉、從他拉到亞伯拉罕來追溯到救主的家譜。然後，上帝呼召亞伯拉罕離開吾珥，到救主將要降生的地方去；在亞伯拉罕、以撒、雅各的生命歷程中，上帝一次又一次地提醒他們，他們後裔中有一位將是蒙應許拯救人脫離罪惡的救主。

God led Jacob’s family into Egypt so that they could develop into a great nation, apart from the pagan influence of the Canaanites. In Egypt, Israel lived in relative isolation. There it could develop into the nation that God would lead back to Canaan. When the time was right, God led Israel out of Egypt to Sinai, where he bound Israel to himself by a special covenant. The mission of Israel was to be the nation from which the Savior would come. God led the Israelites into Canaan and gave them the land where the Savior would be born. When they rebelled against God, he again and again intervened, allowing their enemies to overcome them as a call to repentance, and then delivering them when they repented.

上帝引領雅各的家族來到埃及，以便他們發展成為一個大國的期間，可遠離迦南人的異教影響。在埃及的四百年，以色列人的居住地相對來說比較封閉，於是在那裏能夠成為一個不受異教影響且要被上帝領回迦南的民族；時候到了，上帝引領以色列人出埃及來到西乃山，在那裏祂藉着一個特殊的約讓以色列人與自己連繫。以色列人的使命是要成為誕生救主的民族，上帝帶領以色列人進入迦南，賜給他們救主將要出生的土地；當他們悖逆上帝時，上帝一次又一次地干預，作為悔改的召喚，上帝允許他們的敵人征服他們；當他們悔改時，便解救他們。

The history of Israel from the period of the judges through the end of Israel’s monarchy is a record of God’s faithfulness in the face of Israel’s unfaithfulness. During this time, God sent his prophets to call people to repentance. God sent the northern tribes into the Assyrian captivity, from which they never returned. However, God brought Judah back from the Babylonian captivity, so that the Savior could be born. The last voice of the Old

Testament indicated, “The Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come” (Mal 3:1).

從士師時代到以色列君王統治結束之間的以色列歷史記載了上帝的信實，以及以色列人的悖逆不忠。在此期間，上帝差遣祂的先知呼召百姓悔改，上帝讓亞述人擄走北面支派，他們再也沒有回來；但是，上帝將南面猶大國從被擄到巴比倫之後帶回原地，從而救主可以在應許地降生。舊約聖經最後的篇幅指出：「你們所尋求的主必忽然來到他的殿；立約的使者，就是你們所仰慕的，看哪，快要來到。」（瑪3:1）

The New Testament records that God kept his promise. Jesus, the promised Savior, was born. The gospels relate for us the life of Christ, his keeping of the law on our behalf, his substitutionary payment for our sins, his resurrection from the dead. This same Savior who ascended triumphant into heaven will come again to judge the world. The book of Acts relates the spread of the message about Jesus, from Jerusalem to Samaria to the ends of the earth (Ac 1:8). The epistles relate the communications of God’s messengers to individuals or to various groups of Christians in specific areas. The book of Revelation tells us that Jesus is coming again. In seven different visions, Jesus relates to us that the devil will never overthrow his church.

新約聖經記錄了上帝確實遵守了祂的應許，所應許的救主降生了。福音書為我們講述了基督的生平，祂代替我們遵守律法，替我們的罪受懲罰，並且從死裏復活，這位榮耀升天的救主將要再來，審判世界；使徒行傳教導我們要宣講有關耶穌基督的福音，從耶路撒冷開始，遍及猶太全地和撒瑪利亞，直到地極（徒1:8）；使徒書信講述了上帝的使者（或使徒）與不同地區的個人或群體的基督徒的交通；啟示錄告訴我們耶穌將再次降臨，在七個不同的異象中，耶穌告訴我們魔鬼永遠不能顛覆教會。

Therefore, Christ is the center of all Scripture. The Bible has a unified theme. Those who regard the Bible as a collection of unrelated writings are operating from the perspective of spiritual blindness. By the grace of God, believers can see the glorious unity of the Bible in Jesus Christ.

因此，基督是整本聖經的中心。聖經有一個統一的主題，把聖經當作一卷卷毫不相干的著作合在一起的人在屬靈上是瞎眼的。藉着上帝的恩典，信徒可以看到聖經在耶穌基督裏有著榮耀的統一。

The Bible is without error

聖經完全無誤

“To err is human.” We are acquainted with this old adage. Critics of the Bible have often said that the Bible was written by human beings; thus, it must contain errors. On the surface, this argument is not totally true, even following the standards of human logic. Mathematicians have said that Euclid’s geometry is free of errors. People have prepared manuals for operating computers, appliances, and so on, which have been free from error. However, we are not limited to the realm of logic to demonstrate the inerrancy of the Bible. The Bible itself asserts and demonstrates that it is without error.

「犯錯是人之常情。」我們很熟悉這句古老的諺語。聖經批評者經常說聖經是人寫的，因此肯定有錯誤；可是一看之下，即使按照人的邏輯標準，這個論點也不正確。例

如數學家說歐幾裏德的幾何（Euclid's geometry）學沒有錯誤，又如人們製作了操作說明書用於操作電腦、電器等等，雖是人寫的卻是沒有錯誤的。然而，我們並非要被限於使用邏輯來證明聖經的無誤性，最重要的是，聖經本身宣稱並證明了自己沒有錯誤。

In the first place, the penmen of the Bible did not write at their own discretion. God directed them to write (2 Pe 1:21). God also gave the writers the message they were to convey and the words they were to use to convey the message (1 Co 2:13). Thus, the Bible, every word of it (Jn 10:35), every form in it (Gal 3:16), is given by inspiration of God (2 Ti 3:15-17). The Bible does not contain any errors. What is said about salvation, sanctification, geography, history, and science is true. The Bible lists many historical and geographical facts. Historians and archaeologists have often said that the Bible was in error, only to find out, after further research, that it was they who were in error. Where there seem to be contradictions, a careful study of the Bible will reveal that there are none.

首先，聖經的作者不是按照自己的判斷力來寫作。是上帝指示他們怎樣寫作（彼後1:21），上帝還把信息以及用來表達信息的詞彙傳達給作者（林前2:13），因此，聖經的每個單字（約10:35）、每個形式（加3:16）都是上帝所默示的（提後3:15-17）。聖經沒有任何錯誤，有關救恩、成聖、地理、歷史和科學的教導都是正確的。聖經列出了許多歷史和地理事實，歷史學家和考古學家經常說聖經有錯誤，但每每在進一步研究之後，就發現他們自己錯了；看起來有矛盾的地方，仔細研讀聖經後便會發現沒有矛盾了。

Jesus, who is the Son of God, accepted as fact the Bible's account of Adam and Eve (Mt 19:4-6), Jonah (Mt 12:39,40), and Noah and the flood (Mt 24:37-39). If these accounts are not true, then Jesus himself either was mistaken or lying (which is what some critics of the Bible actually say). God cannot lie (Tit 1:2). His Word is objectively true (Ps 119:160; Jn 17:17; Ro 3:3,4). The Bible does not need an outside authority to verify that it is true and without error. The Bible is without error because it is the Word of God. As Luther stated in the Large Catechism, "These words must stand and prove true, because God cannot lie or deceive" (LC I:46).

上帝的兒子耶穌認可亞當和夏娃（太19:4-6）、約拿（太12:39-40）和挪亞及洪水（太24:37-39）的聖經記述。如果這些記載不正確，那麼，耶穌自己就是錯了，或是在撒謊（有些聖經批評者真的這樣說）；但是上帝是無謊言的上帝（多1:2），祂的話是客觀性地真實的（詩119:160；約17:17；羅3:3-4），聖經不需要外在的權威來證實其正確性和無誤性，因為聖經是上帝的話語，所以沒有錯誤。正如路德在他所著的大問答中說道：
「這些話必經得起考驗並且是正確的，因為上帝不能撒謊，也不欺騙人。」（馬丁路德博士大問答，第一條誡命：46）¹⁵

Thus, we must reject the following errors:

因此，我們必須拒絕下列錯誤：

- That if the possibility of error is excluded from the Bible, the humanity of the writers would be destroyed. The Bible identifies its writers as humans (2 Pe 1:21). It also asserts that what these men wrote was the very words of God (1 Pe 4:11; 1 Co 2:13). The possibility of error is excluded from Scripture because of its

¹⁵ 協同書（修訂版），頁329。

inspiration by God. Though humans are subject to error, God excluded error from the Bible by inspiration. The men who wrote the Bible were fallible men, but what they wrote by inspiration is the infallible and inerrant Word of God.

- 「如果從聖經中排除了錯誤的可能性，那麼作者的人性將被破壞。」但聖經告訴我們，寫作聖經的作者是人（彼後1:21），還宣告這些人所寫的正是上帝的聖言（彼前4:11；林前2:13），因為聖經是上帝的默示，就排除了錯誤的可能性；儘管人能犯錯，但藉着默示，上帝將錯誤從聖經中排除。寫聖經的人做其他事情很可能犯錯，但當他們受默示所寫的是上帝的話語時，一定絕對正確，毫無錯誤。
- That inerrancy pertains only to the gospel and not to “peripheral” matters of the Bible. There are those who say that what the Bible says about matters of our salvation is without error. However, they say that when the Bible speaks of Adam and Eve as our first parents, or of Jonah being in the stomach of a great fish, or of Noah and a worldwide flood, the Bible is merely recording legend or folklore. There are even those who speak of the account of Jesus’ birth in Luke 2 as being full of folklore, for Luke records the angels’ singing on that first Christmas. No, when Luke records that angels sang, they sang. The accounts about Adam and Eve, Jonah, Noah, and the singing of angels are just as much without error as the account of Jesus dying to pay for our sins.
- 「聖經裏只有福音是無誤的，其他的『週邊』事情卻不是無誤的。」這就是有些人說，聖經關於我們救恩的教導沒有錯誤；但他們卻說，當聖經談到亞當和夏娃是我們的第一代祖先，或約拿在一條大魚的腹中，或挪亞和世界性的大洪水時，聖經記載的只是傳奇或民間傳說；甚至還有人說，因為路加記載了天使（他們認為天使是神話故事）在首個聖誕節歌唱，所以路加福音第二章中耶穌降生的記載充滿了民間傳說，這些說法都是錯誤的。路加記載了天使的歌唱，事實上就是如此；關於亞當和夏娃、約拿、挪亞以及天使唱歌的這些事，和耶穌為我們的罪付上死亡的代價這事一樣，都是無誤的。
- That inerrancy means that the writers of the Bible were truthful in what they wrote, but what they wrote was encased in fallible human words. Again, all Scripture was given by inspiration of God. The inerrancy of the Bible is not based on the intention of the writers to be truthful but on the fact that they were inspired by God. It was inspiration that made what they wrote without error.
- 「無誤性的含意是聖經的作者誠實於他們所寫的，但他們的著作所使用的是可能犯錯的人類語言。」但我們需要再一次申明，聖經都是上帝默示的，聖經的無誤性不是根據作者真誠的意願，而是根據他們受上帝默示的事實。上帝的默示確保他們的著作無誤。
- That the Bible is infallible only in the sense that it always achieves its purpose, not that it is infallible in the sense that it is errorless. What if the account of Jesus’ death and resurrection is in error? How then can the Bible achieve its purpose of saving us? Those who believe the aforementioned error probably will not accept the Bible’s account of Jesus’ death and resurrection. Many of them believe the Bible’s purpose is to help people make this world a nicer place in which to live.

- 「聖經無誤的含意是聖經總是能夠達到它的目的，而不是沒有錯誤。」可是，如果耶穌受死和復活的記載有誤將會怎樣？若是那樣，聖經怎能達到救贖我們的目的？那些相信上述錯誤的人很可能不會接受聖經關於耶穌受死和復活的記載，他們中間有許多人相信聖經的目的，是幫助人們可以使世界變成一個更好的居所。

There are many who pay lip service to the inerrancy of the Bible, but they will not say that the Bible is without errors. Those who teach that the Bible contains errors are false prophets and tools of the devil. It was Satan, the old evil foe, who in the Garden of Eden raised the temptation, "Did God really say . . . ?" (Ge 3:1). His tactics have not changed. Instead of coming to us in the form of a serpent, he comes to us today through professors of religion and clergymen who teach and write that the Bible contains error. This teaching robs sinners of the comfort of the gospel, creates doubts about the reliability of the Bible, and, in the end, may destroy the faith of those who hold to it. May we always join with Jesus in saying, "Your word is truth" (Jn 17:17).

許多人口頭承認聖經無誤，但他們的意思並不是說聖經完全沒有錯誤。教導聖經裏有錯誤的人是假先知，是魔鬼的工具。撒但，這個古老的邪惡敵人，在伊甸園裏進行試探，問：「上帝豈是真說……？」（創3:1）牠的伎倆至今沒有改變，只是今天牠不再以蛇的樣式來到我們面前，而是通過教授宗教的教授和教導並著書立說的牧師來聲稱聖經有錯。這樣的教導剝奪了福音給罪人的安慰，使人對聖經的可靠性產生了懷疑，最後或會破壞那些持有聖經無誤這觀點的人的信心。願我們能和主耶穌一起說：「你的道就是真理。」（約17:17）

The Bible is clear

聖經是清楚的

Paul wrote, "If the trumpet does not sound a clear call, who will get ready for battle?" (1 Co 14:8). Paul was encouraging the Corinthians to interpret their speaking in tongues or it would not edify the church. In a similar way, if the Bible did not give a clear message, how could it present to us the terrible nature of our sin and the incomparably great message of our salvation in Jesus Christ? The Bible is clear in its message. The psalmist calls God's Word "a lamp to my feet and a light for my path" (Ps 119:105). Anyone who has walked the rocky ground or passed by the steep drop-offs of the wilderness of Judah in Israel knows the importance of being able to see where you are going. Any misstep could lead to serious injury or death. You need a lamp to light your way at night. God's Word is our lamp for faith and life. It clearly teaches us what God expects of us and what he has done for our salvation.

保羅寫道：「號角吹出來的音若不清楚，誰會預備打仗呢？」（林前14:8）保羅鼓勵哥林多人要翻譯他們的方言，若不能明白所說的方言就不能造就教會。同樣地，如果聖經不給我們清楚的信息，怎麼能讓我們看到我們犯罪的可怕？以及我們在耶穌基督裏那無可比擬的偉大的救恩信息呢？聖經的信息很清楚，詩篇作者稱上帝的話「是我腳前的燈，是我路上的光」（詩119:105）。任何曾行走過以色列猶大的岩石地，或經過那裏的曠野懸崖的人，都知道看清方向的重要性，一失足可引致嚴重受傷或死亡；你在夜間

需要一盞明燈照亮你的路，上帝的話語就是我們信心和生活的明燈。它清楚地教導我們上帝對我們的期望以及祂為拯救我們所成就的一切。

In speaking of the clarity of the Bible, we distinguish between an outward and an inner clarity. The Bible is outwardly clear. Its language is capable of being understood by people who hear it. Even the rankest of unbelievers can understand the message contained in John 3:16. I have heard men speak who had an extraordinary knowledge of the Bible. However, they did not believe what it said. It is only the Holy Spirit who can work an inner clarity in the heart, which the Bible calls enlightenment (Eph 1:18). Thus, the Bible is simple enough for a child to understand, but so deep that a theologian can puzzle over it.

在談到聖經的清晰性時，我們要區分外部和內部的清晰性。聖經在表面上（外部上）是清楚的，它的語言能夠被聽到的人所理解，即使最不信的人也能理解約翰福音第三章16節中的信息。曾聽過有些有非常豐富聖經知識的人，但是他們不相信聖經所說的；只有聖靈才能在人的心裏產生內部的清晰性，聖經稱之為照亮（enlighten，弗1:18）。因此，聖經其實很簡單，連小孩子都能明白，但又卻是非常深奧，眾多神學家們都要在聖經上費盡思量。

The Bible is clear in what it says. This does not mean, however, that every statement will be understood by us. Peter related that some things in Paul's writings were difficult to understand (2 Pe 3:16). Some statements in the book of Daniel, Zechariah, and Revelation are difficult for us to understand. The overall message is clear, but we may not be able to comprehend every detail of a vision. For example, Martin Luther, in his commentary on Zechariah from 1527, wrote about chapter 14: "Here, in this chapter, I give up. For I am not sure what the prophet is talking about. . . . I want to add my thought too, even though it is not sufficiently certain either in many places, and ultimately I will yield the mastery to the Holy Spirit."¹³

聖經所說的是很清楚的，但這並不意味着我們會明白聖經裏所有的陳述。彼得說保羅寫的書信中有些部分是難明白的（彼後3:16）；但以理書、撒迦利亞書和啟示錄中的一些內容我們也是難以明白的。然而，整體信息是清楚的，但我們可能不理解其中一些異象的每個細節，例如，馬丁路德在他1527年的撒迦利亞書注釋中，關於第十四章他寫道：「我放棄這一章。因為我不確定先知在說甚麼。...即使在許多地方上我不十分確定，我也很想加添上我自己的思想，但最後我順服於聖靈的掌管。」¹⁶

Where we face difficulties like this, the problem is not in the clarity of Scripture. The problem lies with our sin-clouded understanding of Scripture.

當我們面對這樣的困難時，問題不在於聖經的清晰性，卻是在於我們理性上對聖經的理解受到了罪的蒙蔽。

¹⁶ Martin Luther, *Luther's Works*, edited by Jaroslav Pelikan and Helmut T. Lehmann, American Edition, Vol. .20 (St. Louis: Concordia Publishing House; Philadelphia: Fortress Press, 1955-1986), p. 337.

Since the Bible is clear in its presentation of sin and grace, law and gospel, salvation and sanctification, we reject the idea that other revelations are necessary to interpret or shed light on the Bible (e.g., the Book of Mormon, The Pearl of Great Price, Doctrines and Covenants, Science and Health with Key to the Scriptures). We also reject the idea that the clear meaning of Scripture is only a mask for a message hidden beneath its words. It is wrong to reject the clear message of Scripture for some other message supposedly hidden underneath its simple intended message.

因為聖經在說明罪和恩典、律法和福音、救恩和成聖等是清楚的，所以我們拒絕一種觀點：就是認為必須有其它啟示才能解釋聖經，才能使聖經清楚地明白地顯示出來（例如《摩門經》（the Book of Mormon）、《無價珍珠》（the Pearl of Great Price）、《教義與約》（Doctrines and Covenants）、《科學與健康及解經之鑰》（Science and Health with Key to the Scripture））。我們還拒絕這樣的一種觀點：這觀點認為「聖經是清楚的」之意思，是指表面字句的清楚只是面具，真正的是背後所隱藏更深一層意思的信息。但我們認為：拒絕聖經簡單而清楚的信息，認為其簡單的信息背後還隱藏著其它信息，這是大大的錯誤。

The Bible is sufficient

聖經是充足夠用的

Do we need more than the Bible to know what God has revealed for our salvation? The answer is, no. The Bible contains all we need to know for our faith and life. It tells us of Jesus, who alone has the words of eternal life (Jn 6:68). There are many things the Bible could have recorded about Jesus. However, as John wrote, "If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written" (Jn 21:25). John also said, "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (Jn 20:30,31). Paul spoke of the foundation for the church as the writings of the prophets and the apostles (Eph 2:20). The Bible does not contain a record of everything Jesus said or did. It does not answer every question we have about why things happen the way they do in this life. It does tell us all we need to know for our faith and life (2 Ti 3:15-17). It reveals all we need to give us assurance and encouragement (Ro 15:4).

在聖經以外，我們還需要其它信息來了解有關我們救恩方面的啟示嗎？答案是否定的。聖經包含我們信心和生活所需的一切，它告訴了我們耶穌是誰，並只有耶穌才有永生之道（約6:68）。聖經記錄了耶穌的許多事情，但是，如約翰所寫：「若是一一都寫出來，我想，就是全世界也容不下所要寫的書。」（約21:25）約翰還說：「耶穌在他門徒面前另外行了許多神蹟，沒有記錄在這書上。但記載這些事是要使你們信耶穌是基督，是上帝的兒子，並且使你們信他，好因著他的名得生命。」（約20:30-31）保羅說教會的根基是先知和使徒的著作（弗2:20），聖經沒有盡然記載耶穌所說或所做的一切，也沒有為我們今生遭遇一切的事給我們答案；但它告訴了我們信心和生活所需要的一切（提後3:15-17），也顯明了我們擁有確據和得蒙鼓勵這二者所需的一切（羅15:4）。

The Bible tells us that we are sinners and under God's just condemnation. It tells us that God demands that we should be perfect (Mt 5:48). It reveals to us what God wants us to do and not to do (Ro 13:9,10). It tells us that sins of the heart (Mt 5:28; 1 Jn 3:15) or of

the tongue (Jas 3:10) are as bad as sins of deed. The law tells us that not only is it a sin to do what God doesn't want us to do, it is also a sin not to do what God wants us to do (1 Jn 3:17; Jas 2:14). It tells us that we were under God's condemnation from the moment our lives began (Ps 51:5; Ro 5:12; Eph 2:3). It tells us that we have not kept God's laws the way he demands we keep them (Ro 3:23). It also tells us that we deserve God's just punishment because we are sinners (Gal 3:10).

聖經指出我們是罪人，是在上帝公義的震怒之下；它告訴我們，上帝要求我們要完全（太5:48），並且把上帝要我們做的和不要我們做的一切顯明給我們（羅13:9-10）；聖經也告訴我們，心中的罪（太5:28；約一3:5）或舌頭的罪（雅3:10），和行為上的罪同樣敗壞。律法告訴我們，不僅犯了上帝不要我們犯的是罪，而且沒有做上帝要我們做的也是罪（約一3:17；雅2:14）。它提醒我們，當我們的生命開始時就已在上帝的震怒之下（詩51:5；羅5:12；弗2:3）；它又讓我們看到，我們沒有遵守上帝的律法，這是祂命令我們遵守的（羅3:23），還警告我們，因為我們是罪人，我們理當受到上帝的懲罰（加3:10）。

The law also tells us all we need to know to live God-pleasing lives (Ps 119:9; 2 Ti 3:15-17). God does not want us to invent our own good works. Before and during Luther's time, a husband would leave his wife and family and enter a monastery. There he dreamed that he could lead a holier life. Luther and the reformers responded by stating that God had clearly spelled out the duties of a husband and a father toward his family. God had given no command to abandon wife and family to enter a monastery. In this case it was clear; fulfilling responsibilities to a wife and children out of faith in Christ was God-pleasing but forsaking a family to enter a monastery was not.

律法還告訴我們要過討上帝喜悅的生活所要知道的一切（詩119:9；提後3:15-17）。上帝不要我們製造自己的善行，例如：在路德之前以及在路德那個年代，丈夫會離開自己的妻子和家庭進入修道院，夢想能夠在那裏過更聖潔的生活。路德和宗教改革家對此作出回應，他們指出上帝清楚地說明丈夫和父親對家庭的責任，上帝沒有命令人要離棄妻子和家庭進入修道院。在這種情況下，我們可以清楚看到，本於在基督裏的信心，一個人對妻子和孩子履行責任是蒙上帝所喜悅的，離棄家庭進入修道院則不。

The gospel of Jesus Christ reveals to us all we need for our salvation. It is not only the tool through which God tells us of salvation; it is also the tool through which God gives us salvation (Ro 1:16). The gospel tells us that God loves sinners (Jn 3:16). It tells us that God sent Jesus into this world to save us from our sins (Jn 3:16). It tells us that Jesus accomplished his mission (Jn 19:30; 2 Co 5:19-21). It tell us that Jesus rose from the dead, thereby assuring our resurrection to eternal life (Ro 4:25). The gospel tells us that God has forgiven all our sins for Jesus' sake (Mt 9:2). God through this gospel brings us to faith (Ro 1:5). Through that gospel he assures us that he will preserve us in faith to eternal life (Jn 10:28; 1 Th 2:12; 5:23,24). Through Baptism and his Supper, he gives us forgiveness and assurance of eternal life. He assures us that his love for us is an everlasting love (Ro 8:29,30). Through the gospel, he encourages us to anticipate the joys of heaven (Php 1:23).

耶穌基督的福音把我們的救恩所需的一切顯明出來，這不僅是上帝告訴我們的救恩工具，也是上帝施行拯救的工具（羅1:16）。福音告訴我們上帝愛罪人（約3:16），差遣耶穌來到這個世界把我們從罪惡中拯救出來（約3:16）；它告訴我們耶穌完成了祂的使命（約19:30；林後5:19-21），並且從死裏復活，因此確保我們也會復活得永生（羅

4:25)；福音還告訴我們，上帝因為耶穌基督的緣故赦免了世人一切的罪(太9:2)。上帝藉着福音使我們產生信心(羅1:5)，祂藉福音向我們保證，祂會保守我們的信心直到永生(約10:28；帖前2:12；5:23-24)；透過洗禮和聖餐，祂赦免我們並保證我們有永生；祂又向我們保證，祂對我們的愛是永恆不變的(羅8:29-30)，而且藉着福音鼓勵我們期待天上的喜樂(腓1:23)。

It is through this same gospel that Christ gives us faith and empowers us to live new lives for him. The law cannot move us in the direction it points. Only the gospel can empower us to lead new lives for Christ (Ro 12:1). The Bible is sufficient because it not only tells us what God wants us to do; the gospel also empowers us to do it. Those who are Christ's will abound in good works (Jn 15:5). No, we cannot carry out God's will perfectly, for we still have our sinful flesh (Ro 7:22,23). However, through the gospel we are empowered to do works that are acceptable to God for Jesus' sake (1 Pe 2:5).

藉着同一個福音，基督使我們有足夠的信心並使我們有足夠的能力為祂活出新的生命。律法不能使我們按照律法的要求行事為人，只有福音可使我們能夠為基督活出新的生命(羅12:1)。聖經是充分足夠的，它不僅告訴了我們上帝對我們的要求，並且福音促使我們能夠如此地行。那些屬基督的人將多結善果(約15:5)；不過，我們不期望能完全地遵行上帝的旨意，因為我們仍然帶著罪性(羅7:22-23)，但是藉着福音，我們能夠行出因著耶穌的緣故而被上帝接納的好行為(彼前2:5)。

The Bible is sufficient. It gives us all we need for faith and life. We do not need any further revelations or special insights. We have all we need in the Bible.

聖經是充分足夠的，給我們提供了信心和生活所需的一切，我們不需要在聖經以外的進一步啟示或特殊的新亮光。我們在聖經裏已擁有我們所需要的一切。

God is at work through the Bible, convicting and converting sinners

上帝藉着聖經作工，叫人知罪並使人回轉歸正

The Bible has the power to change hearts. The law of God is able to convict sinners of the guilt of their sins (Ro 3:20). The law can do this because the Holy Spirit works through the law to convict sinners (Jn 16:8,9). The Greek word for repent (metanoeo) means to have a change of heart. The Holy Spirit changes a sinner's heart about sin. It strikes him with terrors of conscience when he sees he deserves the just condemnation of a holy God.

聖經具有改變人心的能力。上帝的律法本是要人認識罪(羅3:20)，律法能做到這一點是因為聖靈藉着律法使罪人知道自己有罪(約16:8-9)。悔改的希臘文(metanoeo)的意思是心的改變；聖靈能夠改變人對罪的態度，當罪人發現自己應當受到聖潔之上帝的審判時，聖靈藉着打擊罪人的良心以使之不安而懼怕上帝的審判。

The gospel also has the power to change hearts. Whereas the law can only change our hearts about sin, the gospel can change our hearts about Jesus. The gospel has the ability to give us faith in Jesus as our Savior from sin. It is the tool God uses to create faith in a sinner's heart (Ro 1:16; 10:17; 1 Co 2:4). God does not promise that he will carry out his work of saving us apart from the gospel and the sacraments. As Luther stated, "Therefore

we should and must insist that God does not want to deal with us human beings, except by means of his external Word and sacrament. Everything that boasts of being from the Spirit apart from such a Word and sacrament is of the devil” (SA III VIII:10). This is not difficult to understand. In the matter of salvation, God deals with us only by means of the gospel and the sacraments (i.e., the means of grace), just as God speaks to us only through the Bible and not others. He also expects us to respond to Him through what he wills – the means of grace.

福音具有改變人心的能力。律法只能夠使我們認識罪以及改變對罪的看法，福音卻可以使我們改變對耶穌的看法。福音能夠使我們產生在耶穌裏的信心，相信耶穌是將我們從罪惡中拯救出來的救主；福音是上帝使用的工具，用來在罪人的心裏創造信心（羅 1:16；10:17；林前2:4）。上帝沒有應許，祂會離開福音和聖禮的方法來施行祂拯救我們的工作。如路德所說：「上帝除了藉着祂外在的聖道和聖禮之外，並不想以其它方法對待我們。每一樣吹噓說是從聖靈而來卻非從聖道和聖禮而來的，都是出於那惡者。」（施馬加登信條，第三部分，第八條：10）。¹⁷ 這方面不難理解，上帝在叫人得救這事上只藉着聖道和聖禮（即施恩具）對待我們，有如祂只藉着聖經向我們說話，不藉別的。上帝也期望我們只通過祂所命定的施行拯救的方法（施恩具）叫我們來回應祂。

We speak of this ability of the gospel to convert as efficacy. The gospel always has the ability to create and sustain faith because God is always at work through it. However, though the gospel is always efficacious, it will not always produce the effect of faith. This is because when God works through the gospel, his will can be rejected (Mt 23:37; Ac 7:51). Thus, the claim of John Calvin (1509–1564), the reformer from Geneva, Switzerland, that God works faith irresistibly apart from the means of grace, must be rejected. On the other hand, we also must assert that the gospel does work faith. There are those who portray the gospel as a bit of historical information on which a person must act. Their “decision for Christ” theology states that it is a person’s decision to believe, not God’s work through the gospel, which saves.

我們所說的福音能夠使人心回轉的能力是指其功效（efficacy）。福音總是能夠產生和維持信心，因為上帝總是藉着福音作工；然而，儘管福音是有功效的（efficacious），但它並不一定產生信心的效果（effect of faith），這是因為上帝藉着福音工作時，人可能會拒絕祂（太23:37；徒7:51）。來自瑞士日內瓦的宗教改革者約翰·加爾文（1509-1564）聲稱人不能拒絕上帝（不必要藉着祂的施恩具）使人產生信心的工作，這樣的觀點我們必須拒絕。另一方面，我們必須堅持福音建造信心，因另有些人把福音描繪成一個人必須遵照而行的歷史資料，他們的神學是「我決志要信基督（Decision for Christ theology）」，聲稱「信」是一個人主動的決定，而不是聖靈（上帝）藉着福音主動地施行拯救。

Scripture is its own interpreter

聖經是自己的解釋者

It has been said that you can make the Bible prove practically anything. This may be true if you misuse the Bible. People do that when they take statements out of context. For example, a student living in a dormitory where alcoholic beverages

¹⁷參閱協同書（修訂版），頁262。

are forbidden could not appeal to Paul's statement in 1 Timothy 5:23 to justify his drinking. Paul did say, "Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses." However, Paul was addressing his coworker Timothy. What he said to Timothy was not a general command for the whole world. Each statement of the Bible has a simple intended meaning. The Bible itself will make that meaning clear to us.

曾有這樣的譏諷：你可以使用聖經去支持幾乎任何事情。實際上，如果你誤用了聖經，這可能的確如此，當不理會聖經中的上下文而斷章取義時，人們就可以這樣。例如，一個學生住在禁止酒精飲料的宿舍中，他不能使用保羅在提摩太前書5章23節中的說話來支持他喝酒的合法性。保羅的確說過：「為了你的胃，又常患病，不要只喝水，要稍微喝點酒。」（提前5:23）但是，這是保羅針對同工提摩太說的，他對提摩太所說的話不是對整個世界的人一般性的命令。聖經的每一句話都有一個簡單的目的，聖經本身已向我們解釋清楚了那句話的意思。

Principles that guide us in interpreting the Bible

指導我們解經的原則

Biblical interpretation (hermeneutics) is determining the meaning the writer had for the original reader. As we approach the subject, we state at the outset some of the principles that guide us in interpreting the Bible:

聖經的解釋（釋經學 - hermeneutics）乃確定原作者對原讀者所寫的意義。當我們探討這個主題時，我們首先闡述一些指導我們解經的原則。

- Jesus is the center of Scripture. The Old Testament focuses on the Savior who was coming (Ge 3:15; Isa 7:14; 9:6; 53—the whole chapter; Jn 5:39; Lk 24:27; Ac 3:18; 10:42,43; 1 Pe 1:10-12). The New Testament focuses on the Savior who came and who will come again (Jn 20:31; 1 Co 2:2; Eph 2:20; 2 Ti 3:15; Ac 1:11; Rev 22:20).
- 耶穌是聖經的中心，舊約聖經關注將要來的救主（創3:15；賽7:14，9:6，53章全章；約5:39；路24:27；徒3:18，10:42-43；彼前1:10-12），新約聖經以來的並且將要再來的救主作為焦點（約20:31；林前2:2；弗2:20；提後3:15；徒1:11；啟22:20）。
- The Bible was given by inspiration of God. The Bible is therefore unique. It is God's Word to us, not human speculation about God (1 Ti 3:15; 2 Pe 1:21; Heb 1:1; Jn 14:26; 16:13,14). Therefore, it is God himself who must make the meaning of Scripture clear to us through the Bible itself. We cannot apply human standards of interpretation to the Bible since it was given by inspiration of God.
- 聖經是上帝默示的，因此是獨特的，聖經記載的是上帝對我們所說的話，不是記載一些人類對上帝的推測（提前3:15；彼後1:21；來1:1；約14:26，16:13-14）；因此，上帝要把聖經的意思藉着聖經本身向我們解釋得清楚，我們不能用人的標準來解釋聖經，因為它是上帝所默示的。
- God governs the history of the world. Things in this world do not happen by chance (Job 12:13-25; 14:5; Da 2:21). God governs all things for the good of his

people (Eph 1:22; Ac 13:17-41). The Bible, given by inspiration of God, contains a factual record of God's dealings with the world.

- 上帝掌管世界的歷史。這個世界上所有的事件都不是偶然發生的（伯12:13-25，14:5；但2:21），上帝為祂子民的益處掌管這一切事（弗1:22；徒13:17-41）。聖經是上帝所默示的，包括了上帝處理這個世界一個真實的記錄。
- With God, all things are possible. Therefore, we accept the miraculous, even if miracles cannot be verified by scientific research. Creation was a miracle (Ge 1:1). The birth of Isaac was a miracle (Ro 4:19ff.). The exodus from Egypt and the crossing of the Red Sea were miracles. For 40 years God miraculously provided food and protection for Israel in the wilderness. The conquest of the land of Canaan was a miracle. The raising of the dead by Elijah and Elisha were miracles. The virgin birth of Christ was a miracle. Jesus performed many miracles. He enabled his apostles to perform miracles. The inspiration of Scripture is a miracle. The Bible teaches miracles; therefore, we believe in miracles.
- 在上帝凡事都能。因此，我們認可神蹟，即使是科學研究上不能證明的神蹟。創世是神蹟（創1:1）；以撒的出生是神蹟（羅4:19）；出埃及地過紅海是神蹟，上帝以神蹟為曠野中的以色列人提供食物和保守他們達四十年之久；征服迦南地是神蹟；以利亞和以利沙使死人復活是神蹟；基督由童貞女所生更是神蹟。耶穌行了許多神蹟，也讓祂的使徒能夠行神蹟。聖經的默示也是神蹟，聖經教導了有神蹟；因此，我們相信神蹟。

As we approach the matter of biblical interpretation, we note:

當我們探討聖經的解釋時，我們須注意到：

- The Bible is an ancient text. Before we can interpret it, we must determine what the original text was. The process of textual criticism has enabled us to do this, so there is little doubt as to what the original autographs said.
- 聖經是古代的文字。在我們能夠解釋它之前，我們必須確定原文是甚麼；經文鑑別（textual criticism）的過程使我們能夠做到這一點，對於弄清楚原稿說了些甚麼這方面已經是沒有甚麼疑問的了。
- The Bible is a historical document. It is set in real history. Real people moved in real places and did real things that left a real historical record. An interpreter of the Bible will take note of who said something, to whom it was said, under what circumstances it was said, at what time it was said. Social, cultural, religious, and political situations will be noted. Information on geography and agriculture is important. An interpreter of the Bible will find out all he can about the person who wrote a portion of Scripture or the people to whom a portion of Scripture was addressed.
- 聖經是一份歷史文檔，被置於真實的歷史之中。真實的人出現在真實的地點，真實的事情留下了真實的歷史記錄；聖經的解釋者必須注意在聖經裏誰對誰說些甚麼，在甚麼時間和在甚麼情況下說的，也必須注意社會、文化、宗教和政治環境，地理和農作物方面的資料也很重要；聖經的解釋者需要盡可能多多地了解聖經作者或當時那些讀者的情況。

- Confessional Lutherans follow the historical-grammatical method of biblical interpretation. The historical refers to this: The Bible directs us to take what it says in a historical, literal sense that is consistent with the text. For example, when we read what Moses wrote about the creation of the world in six normal days, it is clear we are to take the account as it is described. The world is a real world, the creatures are real creatures, the people are real people, and the days are real, normal days. When Moses relates the account of the fall into sin, he describes a real, historical event. Adam and Eve were real people. The serpent was a real serpent, though possessed by the devil. We are not to turn what is to be taken literally into an allegory, a myth, a parable, or a poem.
- 認信路德宗教會遵循歷史文法解經法(historical-grammatical method of biblical interpretation)。歷史是指：聖經指導我們按照與文字一致的歷史和字面意義來理解經文。例如，當我們讀到摩西所寫，上帝在六天內創造了世界時，我們應當按照所描述的去相信。世界是真實的世界，受造物是真實的受造物，人是真正的人，日子是真實的、是常規的日子。當摩西講述人的墮落犯罪時，他描述了一個真實的歷史事件，亞當和夏娃是真實的人，蛇是真實的蛇，儘管牠被魔鬼所附所控制；我們不應當將字面意思當作寓意、神話、比喻或詩詞來理解。
- When speaking of the historical method, it is true that an understanding of the historical situation in which the text was written is important for the understanding of the text. In interpreting the historical setting, we must draw our clues from the text itself. For example, King Josiah of Judah went to Megiddo to do battle with Pharaoh Neco of Egypt. The account in 2 Kings tells us this much. From secular history we know what was happening on the world scene at that time. The city of Nineveh had fallen to the neo-Babylonians. The Assyrians were trying to flee west to meet up with the Egyptians under Neco. Neco was about to do battle with the neo-Babylonians for control of the Middle East. Josiah must have adopted a pro-Babylonian stance and gotten caught up in the turmoil of world conflict.
- 當我們談到歷史法時，了解寫作的歷史背景對理解經文非常重要。在解釋歷史情況時，我們必須從經文本身中找出線索。例如，列王記下告訴我們猶大的約西亞王到米吉多與埃及法老王尼哥打仗；從世俗歷史中，我們知道那時新巴比倫人攻陷尼尼微城，亞述人試圖向西逃跑，途中遇到了尼哥手下的埃及人，那時尼哥正打算與新巴比倫人進行爭奪中東的戰鬥。所以，我們想約西亞應是站在親巴比倫的立場上捲進世界的衝突中。
- The account from secular history will flesh out our understanding of the situation, but the real interpretation still must come from the text itself. The simple meaning of the text is that Josiah died in a battle against Neco at Megiddo. We need to stress this lest we allow the fallible, human interpretations of history to cloud the simple meaning of the text. In connection with the applications Paul makes of the biblical roles of man and woman in 1 Timothy 2, some have advocated strange quasi-historical interpretations in an effort to explain away the simple meaning of the text, which is that God does not will a woman to exercise authority over a man in the church. Historical refers to the historical, literal meaning of the text.

- 來自世俗歷史的描述雖可幫助我們對背景的理解更清楚，但真正的解釋仍然來自聖經本身。這節經文的簡單意思就是約西亞王在米吉多死於對抗尼哥的戰爭中。我們需要強調這一點，以防止人們錯解歷史，掩蓋了經文真正而簡單的意思。與這一應用相關的是，保羅在提摩太前書第二章中規定了男人和女人的角色，有些人曾經提出一種奇怪的類似歷史的解釋，試圖去改變這一經文的簡單意義；其實這節經文的簡單意義就是說上帝不許女人在教會中管轄男人。歷史法是指用經文的歷史和字面意思的方法去解經。
- The Bible is a literary document. It employs human language, which uses words with specific meanings in the setting of grammar and syntax. Thus, we follow the historical-grammatical method. The words of the Bible must be understood according to the one obvious sense they convey in normal usage. They are not to be given a meaning they do not have. In determining the meaning of a word, it may be useful to determine the word's etymology (the root word or words that make up a given word). Since word meanings can change, however, the best way to determine the meaning of a word is to see how it is used in its immediate context. The way in which a word is used in other parts of the Bible must be taken into account. Determining how a word is used in secular literature may be helpful, but how it is used in Scripture is more important.
- 聖經是一本文學性的著作，使用了人類的語言，在語法和句法上使用了具有特定意義的詞彙。因此，我們必須遵循歷史文法解經法(historical-grammatical method)。聖經的詞彙必須通過正常用法中的清楚意義來理解，不應該賦予它們所不具有的或特殊的意義。在確定一個單字的意思時，詞源學(或字源學 - etymology，一個字根或多於一個字根所組成的一個單字的研究)便很有用處，由於單字的意思可以改變，確定單字意思的最佳方法是查考它在緊鄰的上下文中如何使用，同時必須考慮一個單字在聖經其他地方的用法；確定一個單字在世俗文獻中的使用可能有用，但看它在聖經中怎麼使用更為重要。
- An interpreter will also look at syntax. What kinds of words are used (nouns, verbs, prepositions, adjectives, adverbs, etc)? What forms do the words take? (Verbs may be singular or plural, past tense, present tense, future, etc. Nouns may be singular or plural, masculine, feminine, or neuter, etc.) What is the order of the words? (Is the word following a word it modifies? Is the word at the beginning or the end of a sentence?)
- 一個解經者還要查考句法，使用了甚麼詞類(名詞、動詞、介詞、形容詞、副詞等)? 使用單字的什麼形式?(動詞可以是單數或複數，過去式、現在式、將來式等。名詞可以是單數或複數、陽性、陰性或中性等)。字的次序如何?(一個字是否在其變形之後的單字的後面?或一個字是否在一句句子的開頭或結尾?)
- An interpreter will also look at the context of a passage. There is the immediate context. Who said something; to whom was it said; under what circumstances was it said; what is the historical situation in which it was said? For example, it is important to note that when God spoke the words of the covenant on Sinai (Ex 20), he was speaking to the people of Israel. These words were not spoken to the Amalekites, the Ammonites, the Egyptians, or even to us. The covenant on Sinai was made with Israel, not with us. We are not bound today by the law as

God gave it to Israel. Rather, we are bound by the law God wrote in man's heart at creation and which he has repeated for us in the New Testament.

- 一個解經者還要查考段落中的上下文。緊鄰的上下文會告訴我們，誰說的；對誰說的；甚麼情況下說的；說話時的歷史背景是甚麼？例如，當上帝在西乃山上頒佈祂的約時（出20章），祂是在對以色列百姓講話，指出這一點是很重要的；這些話不是對亞瑪力人、亞捫人、埃及人甚至是對我們說的；西乃山之約是與以色列人立的，不是與我們立的。我們今天不受上帝給以色列人的律法約束，但是，我們受到上帝在創造時刻在人心裏的律法所約束，這在新約聖經中再次向我們重述了。
- We will also look at the context to see if there is anything to indicate the words are to be taken in a figurative sense. If the Bible indicates something is an allegory or a parable, then we will take it as such. However, in the words of institution of the Lord's Supper, there is nothing to indicate we are to take them as a figure of speech. These words are to be taken in their simple, intended sense.
- 我們還要查考上下文，觀察是否有跡象能夠指出那些字是在比喻的意義上使用的。如果聖經指明這是一個寓言或比喻，那麼我們就應當這樣接受；但是，舉一個例子，在設立聖餐的話中，沒有任何跡象指出我們應當把它們當作比喻來接受，這些話應當按照它們簡單的字面意思來理解。
- We will look at the wider context also. What is the setting for the text in the chapter in which it is located? How does it fit in with the entire book? Are there other passages in the Bible that say the same thing in similar language? Does an interpretation of a section vary from what other passages of the Bible teach. For example, in Isaiah 2, the prophet describes a condition of peace. Does this refer to a millennium (a thousand-year period) when there will be universal peace on earth? We know this will not be, for other passages of Scripture tell us that there will be wars and rumors of wars until the end of time. Thus, Isaiah 2 does not describe a time of peace without war, but peace through the gospel of Jesus Christ.
- 我們還要查考更廣泛的上下文。看看這段經文是在整章中的甚麼位置？它是怎麼與整卷書相適應的？在聖經中有其它經文用類似的語言來表達同一件事情嗎？對一節經文的解釋和聖經他處的教導不一樣嗎？例如，以賽亞書第二章中，先知描述了一個和平的狀態，這是指千禧年（Millennium，一千年的時間）時地上的普遍和平嗎？我們知道這不是，因為聖經其它地方告訴我們這段時間有打仗和打仗的風聲，直到世界的終結。因此，以賽亞書第二章不是描述一段沒有戰爭的和平時期，而是指着耶穌基督的福音所賜的平安而說的。

The Bible uses different types of literature

聖經使用了不同的文學類型

An interpreter will also look at the kind of literature in which a passage is used. The technical name for the different kinds of literature is genre. There are several different kinds of literature contained in the Bible:

一個解經者還將查考一段經文使用的文學類型。用來描述不同文學類型的術語叫「體裁 (genre)」，聖經中含有幾種不同的文學類型：

- Narrative: This type of literature gives us historical information. It tells us who did this? with whom? when? where? why? The book of Genesis, for example, is narrative. It is divided into ten separate historical accounts. To take the Genesis accounts of creation, Adam and Eve, the fall into sin, and the universal flood as folklore is to neglect the obvious, that Genesis records historical facts.
- 敘述性 (Narrative)：這種文學類型給我們歷史資料，告訴我們誰做了這些，和誰在一起做，何時、何地、為甚麼。例如，創世記就是敘述性的，可以被分為十個單獨的歷史事件，若將創造、亞當和夏娃、墮落犯罪、全球性洪水當作民間傳說就是在忽略創世記中明顯的歷史事實記錄。
- Prophecy (preaching and teaching): This type of literature proclaims God's will, explains it, and applies it. The prophets, apostles, and evangelists proclaimed Christian doctrine. They proclaimed sin and grace.
- 預言 (Prophecy，講道和教導)：這種文學類型宣講上帝的旨意，解釋並應用它。先知、使徒和傳道人都在宣講基督教的教義，他們宣講的是罪和恩典。
- Poetry: English poetry is often characterized by rhyme. Hebrew poetry was characterized by a relationship of the second part of the line to the first part of the line. This is called parallelism. In synonymous parallelism, the second part of the line will state what was said in the first part of the line, but in different words (e.g., "His delight is in the law of the LORD, / and on his law he meditates day and night"—Ps 1:2). In antithetic parallelism, the second part of the line will state the opposite of what the first line said (e.g., "For the LORD watches over the way of the righteous, / but the way of the wicked will perish"—Ps 1:6). In synthetic parallelism, the second part of the line will add to or complete the thought of the first line (e.g., "Blessed is the man / who does not walk in the counsel of the wicked"—Ps 1:1).
- 詩歌 (Poetry)：英文詩歌的特點是押韻；希伯來詩歌的特點卻是一行的第二部分與同一行的第一部分帶有關係，這叫做平行句 (parallelism)。在同義平行句 (synonymous parallelism) 中，一行的第二部分將說明這一行的第一部分所說的，但所使用的詞彙不同 (例如詩篇1:2：「惟喜愛耶和華的律法／晝夜思想他的律法」)；在反義平行句 (antithetic parallelism) 中，一行的第二部分所表達的與這一行的第一部分的意思相反 (例如詩篇1:6：「因為耶和華知道義人的道路／惡人的道路卻必滅亡」)；在綜合平行句 (synthetic parallelism) 中，一行的第二部分將加添或補充這一行的第一部分的思想 (例如詩篇1:1：「這人便為有福／不從惡人的計謀」)。
- Epistles: These are letters written to individuals or churches. As a general rule, they contain an introduction, statement of thanksgiving, the main body containing the message, a personal greeting, and a conclusion. Paul and Peter, for example, identify their writings as epistles.

- 使徒書信 (Epistles)：包括寫給個人的書信或寫給教會的書信。一般說來，書信包括引言、感恩陳述、含有信息的主題、個人問安和結論。例如，保羅和彼得把他們的著作確認為使徒書信。
- Apocalypse: This type of literature is characterized by fantastic imagery. For example, in the book of Ezekiel, the prophet sees God carried on a throne by four unearthly creatures (ch. 1). Daniel sees four great beastlike animals, yet like nothing on this earth (ch. 7). Zechariah sees a series of fantastic visions, as does John in the book of Revelation. By keeping in mind what kind of literature this is, an interpreter will not try to find a meaning for every detail of the vision (as some did when they saw the locusts from hell—Revelation 9:8—as a prophecy of the singing group the Beatles, because these locusts were depicted as having hair like women’s hair).
- 啟示性文學 (Apocalypse)：這種文學類型的特點是奇異的影像。例如，以西結書中，先知看到上帝坐在神秘的四活物寶座上（結：1章）；但以理看到四個大獸，不像地球上的任何動物（但：7章）；撒迦利亞看到一系列異象，約翰也在啟示錄中看到一系列的異象。請記着在這類體裁之中，一個解經者不要試圖找出這些異象每個細節的意義（如有些人看到啟示錄9:8中來自地獄的蝗蟲，就認定這是對披頭四樂隊 (the Beatles) 的預言，因為聖經上描述這些蝗蟲的頭髮像女人的頭髮）。

Portions of the Bible are not always one type of literature. There may be portions of different types in the same chapter or book. We find narrative, poetry, and preaching in the book of Jeremiah, for example. In the final analysis, it is the Bible itself that must indicate what type of literature is being used.

聖經的一些部分並不是一直使用同一種文學類型，在同一章或同一卷書中可能有不同的類型。例如，在耶利米書中，我們發現有敘述、詩歌和講道。在最後的分析中，是聖經自己表達出所使用的是甚麼文學類型。

The Bible employs a variety of figures of speech

聖經使用了多種類的比喻

The Bible also uses figures of speech, which use something known to help us understand something unknown. In interpreting a figure of speech, we will need to identify what is known in the figure of speech. Then we will identify what is unknown. In this way we will be able to identify the one point of comparison made by the figure of speech. There is only one point of comparison between the known and the unknown. We may interpret details of the figure that relate to the one point of comparison. On the other hand, if we interpret details that lead to a second point of comparison, this is not a legitimate interpretation.

聖經還使用了比喻，用已知的事物幫助我們明白未知的事物。在解釋比喻時，我們需要確定在比喻中甚麼是已知的，然後我們判斷甚麼是未知的，這樣我們就能發現要比喻的是甚麼。在比喻上，在已知和未知之間只有一個比較點，我們可以解釋與這比較點有關的比喻細節；另一方面，如果我們解釋多於一個比較點的細節，這不是合理的解釋。

The Bible uses several shorter figures of speech:

聖經中使用了一些較短的比喻如下：

- Simile is a comparison using like or as. “As the deer pants for streams of water, so my soul pants for you, O God” (Ps 42:1).
- 明喻 (Simile) 是一種使用「像」或「如」的比較：「上帝啊，我的心切慕你，如鹿切慕溪水。」(詩42:1)
- Metaphor is a comparison without the use of like or as. It states the unknown directly in terms of the known. “Even the sparrow has found a home, and the swallow a nest for herself, where she may have her young—a place near your altar” (Ps 84:3). Just as the bird is at home in its nest, so a believer is at home by God’s altar.
- 暗喻 (Metaphor) 是一種不使用「像」或「如」的比較，卻用已知的直接說明未知的。「在你祭壇那裏，麻雀為自己找到了家，燕子為自己找著菴籬之窩。」(詩84:3) 就像鳥以巢為家一樣，信徒也以上帝的祭壇為家。
- Metonymy is the use of one word to stand for another readily identifiable word or thought. “They have Moses and the Prophets; let them listen to them” (Lk 16:29). “Moses and the Prophets” refers to the Old Testament Scriptures.
- 轉喻 (Metonymy) 是使用一個詞代表另一個容易確認的詞或思想：「他們有摩西和先知的話可以聽從。」(路16:29) 「摩西和先知」指的是舊約聖經。
- Synecdoche is the use of a part of something to stand for the whole of it. “Therefore my heart is glad and my tongue rejoices” (Ps 16:9). Heart and tongue stand for the whole person.
- 借代 (Synecdoche) 是使用部分代表整體：「我的心歡喜，我的靈 (原文作舌) 快樂。」(詩16:9) 以心和舌頭代表整個人。
- Ellipsis is the omission of an element necessary to the construction. “Food for the stomach and the stomach for food” (1 Co 6:13). Here we must supply the word is after food and after stomach.
- 省略 (Ellipsis) 是將句子的結構所需的元素省去：「食物是為肚腹，肚腹是為食物。」(林前6:13) 英文聖經翻譯是「Food for the stomach and the stomach for food」，其中省略了食物和肚腹之後的單字「是」(英文作 'is')，而中文和合本聖經的翻譯已加上「是」字了。
- Brachylogy is the omission of an element necessary to the thought. “We accept man’s testimony, but God’s testimony is greater because it is the testimony of God” (1 Jn 5:9). Here we are led to infer that we also accept the testimony of God.
- 簡略 (Brachylogy) 是將一個思想所需的元素省去，「既然我們領受人的見證，上帝的見證更該領受了 (這句原文是：上帝的見證更大)，因為上帝的見證是為他兒子作的。」(約一5:9) 我們從句法中推斷出我們除了領受人的見證外，更該領受上帝的見證。

- Euphemism softens a statement. In English we often say that someone “passed away,” rather than say the person died. Peter said, “Judas left to go where he belongs” (literally, to go to his own place) (Ac 1:25). He said this to indicate that Judas went to hell.
- 委婉 (Euphemism) 可使陳述更加婉轉，我們經常說一個人「去了」而不說那個人死了。彼得說：「這職位猶大已經丟棄，往自己的地方去了。」（徒1:25）字面意思是猶大去了自己的地方，其實指的是猶大下到地獄去了。
- Litotes is an understatement. When Paul says, “I am not ashamed of the gospel” (Ro 1:16), he is saying, “I have full confidence in the gospel.”
- 間接肯定法 (Litotes) 是一種低一層次的陳述，當保羅說：「我不以福音為恥。」（羅1:16）他其實是在說：「我對福音極有信心。」
- Hyperbole is an overstatement, made for emphasis. When Mark relates that “the whole Judean countryside and all the people of Jerusalem went out to him” (Mk 1:5), he does not mean that every man, woman, and child in Judea and Jerusalem went out to see John the Baptist.
- 誇張法 (Hyperbole) 是一種誇大的敘述，用於強調某事。當馬可說：「猶太全地和全耶路撒冷的人都出去，到約翰那裏。」（可1:5）他的意思不是猶太和耶路撒冷的每一個男人、女人和孩子都出去看施洗約翰。
- Irony is the use of words to express something that is the opposite of the literal meaning. When God said, “The man has now become like one of us” (Ge 3:22), he was indicating the opposite was the case. Man had desired to be like God but was now thoroughly corrupted by sin.
- 反面語 (Irony) 所要表達的是與字面意思相反的事。當上帝說：「看哪，那人已經像我們中間的一個。」（創3:22）所要表達的意思恰恰相反，人本曾渴望與上帝相似，但現在完全被罪敗壞了。
- Personification is when human characteristics are attributed to something that is inanimate. “The wilderness will rejoice and blossom” (Isa 35:1).
- 擬人化 (Personification) 是將人的特徵賦予無生命的事物：「曠野和乾旱之地必然歡喜，沙漠也必快樂；又如玫瑰綻放。」（賽35:1）

There are two longer figures of speech. They are the allegory and the parable. An allegory uses the details of a historical event to teach one or more spiritual truths. Ezekiel uses two sisters, Oholah and Oholibah, to represent Samaria and Jerusalem (Eze 23). There is one allegory in the New Testament. Paul labels it as such and uses the case of Sarah and Hagar (Ge 21:8ff.) as a picture of slavery to the Sinaitic covenant and freedom from it through Christ (Gal 4:21-31).

除了上述較短到比喻之外，還有兩種較長的比喻形式，它們是寓言 (allegory) 和比喻 (parable)。寓言使用一件歷史事件的細節教導一個或多個屬靈的真理，例如以西結使用了兩姐妹阿荷拉與阿荷利巴代表撒瑪利亞和耶路撒冷（結23章）。在新約聖經中也

有這樣的一個寓言（*allegory*），保羅使用了撒拉和夏甲（創21:8及後經文）寓意受西乃之約的奴役和藉着基督獲得的自由（加4:21-31）。

A parable is an extended simile (“The kingdom of heaven is like . . .”—Mt 13:24ff). There are three elements that are essential to a parable. They are the setting (the circumstances that led to its telling), the narrative (the story itself), and the lesson (the spiritual truth that lies behind the lesson). The lesson of the parable will either be indicated in the opening or closing words, by the historical setting, or by the reason for which the parable was told. Sometimes, none of the details of the parable will be used in the interpretation (the good Samaritan: Lk 10:30-37). Sometimes a few of the details of the parable will be used in the interpretation (the parable of the tenants: Mt 21:33-45). In some parables, all of the details are interpreted because they help teach the one intended truth of the parable (the sower and the seed: Mt 13:1-23).

比喻（*parable*）是明喻（*simile*）的較長版本（「天國好比……」太 13:24及後經文）。比喻中有三個必需要素，它們是環境（甚麼情況下講的）、敘述（故事本身）和教訓（故事背後的屬靈真理）。比喻的教訓通常在開頭或結尾，通過歷史背景或講比喻的原因來指出。我們在解經時，不一定使用比喻的細節（如好撒瑪利亞人：路10:30-37）；有時在解經中我們會使用比喻的一些細節（如惡園戶的比喻：太21:33-45）；在一些比喻中，所有細節都要解釋，因為它們可以幫助教導比喻的真理（如撒種的和種子：太13:1-23）。

All Jesus’ parables deal with real-life situations. Jesus did not engage in telling fables. It should also be noted that the Bible itself will indicate when Jesus is speaking in figures of speech or parables. There is nothing in the words of institution for the Lord’s Supper to indicate that Jesus is using a figure of speech when he says, “This is my body. This is my blood.” The Bible also makes it clear that the fall into sin, the account of Noah and the flood, and the account of Jonah are not parables but actual historical events.

耶穌所有的比喻都是針對現實情況的，耶穌沒有虛構的神話故事。應當注意的是，當耶穌在講比喻時聖經本身會特別指明這是比喻，當耶穌在設立聖餐的話語中說：「這是我的身體。這是我的血。」祂並沒有指明自己是在使用比喻。聖經還清楚地表明人的墮落和犯罪、挪亞和洪水以及約拿的記載都不是比喻，而是真實的歷史事件。

The Bible also uses types and symbols. A type is a picture of what is to come. A person, festival, office, event, place, or institution from the Old Testament stands for a person, event, office, or institution in the New Testament. For example:

聖經還使用了預表（*types*）和記號（*symbols*）。預表是將要發生之事的圖像，舊約聖經中的一個人、節日、職分、事件、場所或制度的設立預表了新約中的一個人、事件、職份或制度。例如：

- A person, such as Moses the prophet is a picture of Jesus as Prophet (Dt 18:15; Mt 17:5).
- A festival, such as the Day of Atonement (Lev 16) is a picture of Christ’s payment for sin (Heb 9:25,26).
- An office, such as Melchizedek’s priesthood (Ps 110:4) is a picture of Christ’s eternal priesthood (Heb 9:6,7,11,12).
- An event, such as God’s deliverance of his people from Egypt is a picture of God bringing Jesus out of Egypt (Mt 2:15).

- A place, such as the Most Holy Place is a picture of Christ's atonement for sin in the heavenly Most Holy Place (Heb 9:3, 8,12,25).
- An institution, such as the Sabbath is a picture of the rest Christ would win for us (Col 2:16,17).
- 一個人，例如先知摩西是耶穌作為那位先知的預表（申18:15；太17:5）。
- 一個節日，例如贖罪日（利16章）是基督為罪所受刑罰的預表（來9:25-26）。
- 一個職份，例如麥基洗德的祭司職分（詩110:4）是基督永遠祭司職分的預表（來9:6-7、11-12）。
- 一個事件，例如上帝拯救祂的子民出埃及是上帝把耶穌從埃及帶出來的預表（太2:15）。
- 一個場所，例如會幕裏的至聖所是基督在天上的至聖所贖罪的預表（來9:3、8、12、25）。
- 一個制度的設立，例如安息日是基督為我們所贏得安息的預表（西2:16-17）。

It should be noted that only the Bible can indicate for us what is a type of Christ. The account of Abraham offering Isaac (Ge 22) is often used as a type of Christ. However, the New Testament does not indicate this account serves as a type of Christ.

有一點要留意的，就是唯獨聖經才能指明甚麼是基督的預表（a type of Christ）。亞伯拉罕獻以撒的記載（創22章）經常被人當作為基督的預表；但是，新約聖經並沒有說這個記載是用於預表基督的。

A symbol reminds a person of something he already knows. The cross reminds us of what Christ endured to pay for our sins (Gal 6:14). The rainbow reminds us of God's promise never again to send a universal flood upon the earth (Ge 9:13).

一個記號（symbol）能讓人回憶起已經知道的事情。十字架提醒我們基督為我們的罪付出代價時所忍受的痛苦（加6:14）；彩虹讓我們想到上帝應許不再有世界性的大洪水毀壞地了（創9:13）。

The Bible interprets its own prophecies

聖經解釋自己的預言

Prophecy is proclamation of God's Word and will. A prophet is a forth teller, someone who proclaims to others God's message. Prophecy does not always deal with something that will happen in the future. It can deal with things that happened in the past, as when Moses (Dt 1-3) and Samuel (1 Sa 12) reminded Israel of their past sins. It also spoke to God's people of things in the present, as when Moses proclaimed God's law to Israel (Ex 21-23; Dt 4ff.) and Samuel called on Israel to repent because of its rejection of God in favor of a king (1 Sa 10:17-19). The writing prophets of the Old Testament were called on to rebuke Israel because of its sins. In all of these cases, the message of the prophets was clear. No one had trouble understanding what the prophets were saying. In many cases, the people refused to heed the prophets' calls to repentance. However, they were not in doubt about what the prophet had to say. In the New Testament, Paul indicated that in the worship service, prophecy was more desirable than speaking in tongues (1 Co 14). Prophecy was a clear proclamation of God's Word and will. People could be edified by that. Speaking in tongues needed interpretation before anyone could be edified by it.

預言乃宣告上帝的話語和旨意。先知是說預言的人，向其他人宣講上帝的信息；預言並不總是針對將來發生的事情，也針對過去已經發生的，像摩西（申1-3章）和撒母耳（撒上12章）提醒以色列人過去所犯的罪；它還能向上帝的子民宣講當前的事情，例如摩西向以色列人宣講上帝的律法（出21-23章；申4章及後經文）；以及撒母耳因以色列人拒絕上帝並喜悅立一個王而召喚他們悔改（撒上10:17-19）。寫作舊約聖經書卷的先知被呼召出來斥責以色列人的罪，在所有這些事例中，先知的信息都是清楚的，沒有人會對先知所講的不理解。在許多事例中，人們拒絕去留意或聽從先知對他們悔改的呼召，但他們卻清楚知道先知在說甚麼。在新約聖經中，保羅指出在敬拜中，說預言比說方言更令人得造就（林前14章）。說預言是道清楚地宣告上帝的話和旨意，人們能夠藉此而受到造就；說方言必須經過翻譯方言才能造就人。

On occasion, God's prophets spoke God's Word concerning things that were to come. Isaiah foretold that God would send Cyrus to free Judah from captivity so God's people could return to their homeland (Isa 44:28-45:13). Isaiah wrote about 700 B.C. Cyrus conquered Babylon in 539 B.C. At that time he issued his edict permitting the Jews to return to their homeland (Ezr 1). The meaning of the prophecy given by Isaiah was clear. The fulfillment, however, was to come almost two centuries in the future. The fulfillment was also confirmed by further revelation, given by God through Ezra. It should be noted that Cyrus' decree to allow the Jews to return to their homeland was also a fulfillment of the prophecy of Jeremiah. He foretold that God's people would spend 70 years as captives in Babylon before they returned home again (Jer 25:12; 29:10; Ezr 1:1).

有時，上帝的先知會宣講上帝說有關將來要發生之事的話語。以賽亞預言上帝差派居魯士（Cyrus）拯救被擄的猶大國民，上帝的子民將可以返回自己的家園（賽44:28-45:13）；大概在主前700年以賽亞寫下這預言，居魯士在主前539年征服了巴比倫，在那時他果然頒佈命令允許猶太人返回家鄉（拉1章）。以賽亞的預言所表達的意思很明確，但要在未來差不多兩個世紀後才應驗。上帝藉着以斯拉進一步的啟示證實了預言的成就；也應注意的是，居魯士允許猶太人返回家鄉的法令也是耶利米預言的應驗，耶利米預言上帝的子民在返回家鄉之前要在巴比倫被囚70年（耶25:12，29:10；拉1:1）。

The prophecies that spoke of things to come were of two types. There were some prophecies that spoke of an event or person coming in the future. (We call this a direct or rectilinear—straight-lined—prophecy.) This was the only fulfillment which that prophecy had. When Isaiah foretold the role of Cyrus in freeing the Jews to return to their homeland, there was only one fulfillment for this prophecy. When Cyrus issued his decree to allow the Jews to return to their homeland, the prophecy was fulfilled.

講述將要發生之事的預言有兩種類型。有些預言講到將來只發生一次的事件或要來的一個人（我們稱之為直接（direct）或直線性（rectilinear）預言），這種預言只應驗一次。當以賽亞預言釋放猶太人返回家鄉的居魯士王時，這預言只應驗一次；當居魯士王頒佈命令允許猶太人返回家鄉時，預言就應驗了。

Sometimes prophecies had more than one fulfillment. We call these prophecies typical. Someone or something in the near future was a type or picture of someone or something that was coming in the more distant future. When Jeremiah spoke of the coming destruction of Judah and Jerusalem, he foretold: "A voice is heard in Ramah, mourning and great weeping, Rachel weeping for her children and refusing to be comforted, because

her children are no more” (Jer 31:15). When Nebuchadnezzar’s forces destroyed Jerusalem, slaughtered hosts of its people, and carried others into captivity, Jeremiah’s prophecy was fulfilled. However, the Bible itself indicates that this prophecy of Jeremiah foretold another event yet to come. When Herod the Great sent his soldiers to slaughter the babies in Bethlehem, Jeremiah’s prophecy was also fulfilled (Mt 2:16-18). The devastation and destruction of Jerusalem under Nebuchadnezzar was a picture of the devastation and destruction in Bethlehem caused by Herod the Great.

有些預言有多於一次的應驗，我們稱這些預言為預表性預言（typical prophecies）。不久將來要發生的某人或某事，是更遠的將來要發生的某人或某事的預表。當耶利米說猶大和耶路撒冷要被毀時，他預言：「在拉瑪聽見號咷痛哭的聲音，是拉結哭她兒女，不肯因她兒女受安慰，因為他們都不在了。」（耶31:15）當尼布甲尼撒的軍隊毀壞耶路撒冷，屠殺當地居民，並囚禁其他人時，耶利米的預言應驗了。但是，聖經本身指出，耶利米的預言預告了另一件將來要發生的事；當大希律王差派他的士兵屠殺伯利恒的嬰兒時，耶利米的預言又應驗了（太2:16-18）。尼布甲尼撒毀壞和蹂躪耶路撒冷是大希律王毀壞和蹂躪伯利恒的預表。

It is the Bible itself that must identify for us whether a prophecy is direct or typical. The Bible does this by giving us the proper perspective from which to view the prophecy. When you are driving down a road, you may see one mountain in the distance. However, if the road turns to give you a view of the mountain from the side, you may be able to see another mountain that you couldn’t see before. It was hidden by the first mountain. In a similar way, the Bible itself must give us the proper perspective to see whether a prophecy has one or **more than one** fulfillments.

正是聖經告訴我們，一個預言是直接預言還是預表性預言，聖經為此給了我們察看預言的正確角度。當你在路上開車時，你可能看到遠方的一座山，但是，如果轉過彎，讓你從山的側面觀看，你可能會看到另一座以前看不到的山，藏在第一座山的後面。同樣地，聖經必定指出正確的角度讓我們察看一個預言有一次還是**多於一次**的應驗。

In the case of Jeremiah’s prophecy, it is the Holy Spirit himself, through the inspired writer Matthew, who indicates to us that Jeremiah’s prophecy had two fulfillments.

在耶利米的預言中，正是聖靈自己藉着受默示的作者馬太，向我們指出耶利米的預言應驗了兩次。

Prophecy is proclamation. The proclamation concerning Christ is central to the Old Testament. There are those who say that the Old Testament is a testament of the law and the New Testament is a testament of the gospel. This is mistaken. Both testaments proclaim both the law and the gospel. The people of the Old Testament were not saved through obedience to the Law of Moses. This law pronounced a curse on all who broke it but once (Dt 27:26; Gal 3:10,11). The chief message of the Old Testament was the good news that the Savior was coming to gain for us forgiveness of sins. As Peter declared, “All the prophets testify about him [Jesus] that everyone who believes in him receives forgiveness of sins through his name” (Ac 10:43). From beginning to end, the Old Testament is about the coming Savior from sin.

預言是一種宣告，關於基督的宣告是舊約聖經的中心。有人說舊約是律法之約，新約是福音之約，這是不對的；其實兩約都宣告了律法和福音。舊約時代的百姓不是藉着遵守摩西律法而得救的，因為任何人只要違反一次，便要受到了律法的詛咒（申27:26；

加3:10-11)。舊約的主要信息是救主將要降臨為我們的罪賺得赦免的好消息，如彼得在耶穌升天後宣告：「眾先知也為這人（耶穌）作見證：凡信他的人，必藉著他的名得蒙赦罪。」（徒10:43）從始至終，舊約聖經主要說的都是有關於將要來臨拯救我們脫離罪惡的救主。

There were many times when the prophets of the Old Testament spoke of the coming Savior. Some of these prophecies spoke directly of Christ. Isaiah foretold that the coming Savior would be born of a virgin (Isa 7:14), be God and man in the same person (Isa 9:6), and suffer for our sins (Isa 53). Jeremiah foretold that the Savior would come from the line of David and yet be Yahweh himself (Jer 23:5,6). Micah foretold that Bethlehem would be the birthplace of the Savior (5:2). David foretold that Christ's body would see no decay (Ps 16:10). Peter indicated that David clearly was not speaking of himself, since he was dead, buried, and decayed (Ac 2:29-33). David's prophecy referred only to Christ.

舊約的先知多次講到將要來的救主，一些預言直接講到基督。以賽亞預言將要來的救主為童貞女所生（賽7:14），上帝和人在同一位格中（賽9:6），為我們的罪受苦（賽53章）；耶利米預言救主將出自大衛的譜系，但又是耶和華自己（耶23:5-6）；彌迦預言伯利恒將是救主的出生地（彌5:2）；大衛預言基督的身體將不見朽壞（詩16:10）；彼得清楚地表示，大衛在詩篇16:10不是在說自己，因為他已經死了，埋葬了，朽壞了（徒2:29-33），大衛的預言是專指耶穌。

There were also prophecies that spoke of someone in the near future who was a picture of the Christ who was coming in the more distant future. When Nathan the prophet told David it was not God's will that David build the temple, he indicated that David's son (Solomon) would build it (1 Ch 17:10-12). However, there are elements of that prophecy which do not refer to Solomon but must refer to the Christ who was coming. When Nathan prophesied that God "will establish the throne of his kingdom forever" (2 Sa 7:13), he was speaking of the coming Savior. The angel Gabriel confirmed this when he told Mary that her son "will reign over the house of Jacob forever; his kingdom will never end" (Lk 1:33). Thus, Solomon, in the near future, was a picture of the Christ, who was coming in the more distant future

還有其他一些預表性預言講到了在不久的將來會出現的某人是預表更久遠將要來的基督。當先知拿單告訴大衛，上帝的旨意不是他而是他的兒子（所羅門）將要建造聖殿時（代上 17:10-12），這個預言中有些部分不是指所羅門而說，而是指向將要來的基督；當拿單預言說上帝「必堅定他國度的王位，直到永遠。」（撒下7:13），他其實是指將要來的救主；當天使加百列告訴馬利亞她的兒子「要作雅各家的王，直到永遠；他的國沒有窮盡」（路1:33）時，便肯定了這一點。因此，將快要來的所羅門預表更久遠將要來的基督。

The psalms are full of prophecies concerning the coming Savior. Again, the New Testament confirms that the prophecies in the psalms were fulfilled in Christ. The following is a brief list of some of the prophecies in the psalms concerning Christ:

詩篇中充滿了將要來臨的救主的預言，新約聖經證實了詩篇中的預言在基督身上應驗了。以下是詩篇中有關基督預言的簡要列表：

- Christ is eternally begotten of the Father (Ps 2:7; Heb 1:5).
- Christ is exalted above all (Ps 8:4-6; Heb 2:6-8).
- Christ's body would not decay, and he would rise from the dead (Ps 16:10; Ac 2:29-33).
- Christ was forsaken by God on the cross (Ps 22:1; Mt 27:46).
- Christ was mocked as he hung on the cross (Ps 22:7,8; Mt 27:43; Lk 23:37).
- Christ would be crucified (Ps 22:16; Mt 27:35; Jn 20:27).
- Christ's clothes would be taken from him (Ps 22:18; Mt 27:35; Jn 19:24).
- Christ was given bitter vinegar to drink on the cross (Ps 69:21; Mt 27:34; Mk 15:36; Lk 23:36; Jn 19:29).
- Christ will call us his brothers (Ps 22:22; Heb 2:12).
- Christ completed our salvation (Ps 22:31; Jn 19:30).
- Christ came to carry out God's will for us (Ps 40:6-8; Heb 10:5-7).
- Christ's kingdom is everlasting (Ps 45:6,7; Heb 1:8,9).
- Christ's enemies hated him without reason (Ps 69:4; Jn 15:25).
- Christ was consumed by zeal for his Father's work (Ps 69:9; Jn 2:17).
- Christ is David's Lord (Ps 110:1; Mt 22:44; Ac 2:34,35).
- Christ is a priest forever after the order of Melchizedek (Ps 110:4; Heb 7:17).
- 基督是天父在永恆中所生（詩2:7；來1:5）。
- 基督的尊榮超過一切（詩8:4-6；來2:6-8）。
- 基督的身體不會朽壞，祂會從死裏復活（詩16:10；徒2:29-33）。
- 基督被上帝離棄於十字架上（詩22:1；太27:46）。
- 當基督被釘在十字架上時，被人嘲笑（詩22:7-8；太27:43；路23:37）。
- 基督要被釘十字架（詩22:16；太27:35；約20:27）。
- 基督的衣服被人拿走（詩22:18；太27:35；約19:24）。
- 有人拿醋給十字架上的基督喝（詩69:21；太27:34；可15:36；路23:36；約19:29）。
- 基督將稱我們為弟兄（詩22:22；來2:12）。
- 基督完成了拯救我們（詩22:31；約19:30）。
- 基督來是為了成就上帝對我們的旨意（詩40:6-8；來10:5-7）。
- 基督的國度是永永遠遠的（詩45:6-7；來1:8-9）。
- 基督的仇敵無故恨祂（詩69:4；約15:25）。
- 基督因天父的工作心裏焦急（詩69:9；約2:17）。
- 基督是大衛的主（詩110:1；太22:44；徒2:34-35）。
- 基督照著麥基洗德的體系永遠為祭司（詩110:4；來7:17）。

There are also many prophecies concerning Christ in the other books of the Old Testament. The prophet Isaiah is often called the gospel writer of the Old Testament because of the many prophecies he made concerning the coming Savior. Jeremiah and Zechariah also made a number of prophecies concerning Christ. Though these prophecies were concerning the "coming" of the Savior, they were also proclamations concerning God's way of salvation for sinners.

在舊約聖經的其它書卷中還有許多關於基督的預言，先知以賽亞經常被稱作在舊約聖經裏的福音預言者，因為他寫下許多關於將要來的救主的預言；耶利米和撒迦利亞也

說了許多關於基督的預言，這些預言不只關乎救主的「來臨」，同時也宣講上帝如何拯救罪人的方法。

The New Testament confirms that the many prophecies of the Old Testament were fulfilled. Matthew wrote his gospel for the purpose of showing how Christ was the fulfillment of Old Testament prophecy. The other gospel writers also point to prophecies of the Old Testament that Christ fulfilled. Paul, in his epistles, and the writer to the Hebrews refer to many prophecies concerning Christ that were fulfilled. It is the Bible itself that indicates to us the fulfillment of a prophecy which speaks of coming events.

新約聖經證實舊約聖經許多預言的應驗，馬太為了顯明基督應驗了舊約聖經的預言，而寫成了馬太福音；其它福音書的作者也指出基督應驗了舊約的預言。保羅在他的書信中，以及希伯來書的作者，都提到許多關於基督的預言經已應驗，是聖經本身向我們道出預言的應驗。

The unbelieving world, however, does not accept the prophecies of the Bible. Since they don't believe in the miraculous, they will not accept that God spoke through his prophets of events that were yet to come. Critics of the Bible try to explain away its prophecies of future events by saying that these prophecies flow from the event that transpired. In other words, they say that a person saw an event in history, made up a "prophecy" about that event, and placed it into the Bible to give the impression that the event was foretold. It is ironic that some of these same people who reject prophecy check their horoscopes on a daily basis, follow the predictions of the psychics recorded in tabloid news magazines, and try to find out the future by consulting the dead. As the Lord said through Isaiah some 2,700 years ago, "When men tell you to consult mediums and spiritists, who whisper and mutter, should not a people inquire of their God? Why consult the dead on behalf of the living? To the law and to the testimony! If they do not speak according to this word, they have no light of dawn" (Isa 8:19,20).

但是在這個不信的世界裏，人們不接受聖經的預言，因為他們不相信神蹟，所以他們不接受上帝藉着祂的先知講述尚未發生的事件。聖經批評者說這些預言源自已經發生了的事件，並以此來「去預言化」；換而言之，他們說有人看到了歷史上所發生了的事件，就虛構這一事件為「預言」，將其放在聖經中，給人造成了這事件乃被預先言述的印象。而最具諷刺性的是，這些拒絕預言的人當中，其中有些每天都查看他們的星運，聽從小報上所記載靈媒的預言，試圖通過求問死人而欲知未來的運程。正如約2700年前耶和華藉着以賽亞說的：「有人對你們說：『當求問招魂的與行巫術的，他們唧唧喳喳，念念有詞。』然而，百姓不當求問自己的上帝嗎？豈可為活人求問死人呢？當以教誨和律法書為準；人所說的若不與此相符，必沒有黎明。」（賽8:19-20）

A brief history of false methods
of biblical interpretation
錯誤解經法簡史

Allegorizing

寓意解經法（又稱靈意解經法）

The allegorical method of biblical interpretation sought to find meanings behind the obvious meaning of the passages of the Bible. This method of interpretation began in the city of Alexandria, Egypt. Alexander the Great founded this city in 332 B.C. It became a center of great learning and boasted a great university. Allegorizing began when the scientists in Alexandria realized they could not harmonize the Greek myths about the gods with what they had learned from their own scientific observations. To avoid a conflict between the writings of the early Greeks and what their science told them, they allegorized the early Greek writings. They offered a second, scientific explanation for the Greek myths.

寓意解經（或靈意解經）試圖去發掘經文明顯的字面意思背後所謂隱藏的意思，這種解經法始於埃及的亞歷山太城（City of Alexandria, Egypt），亞歷山大大帝在主前332年建立了這座城市，它成為一個學術中心，擁有一所大學；當亞歷山太的科學家意識到他們無法把希臘神話中的諸神與他們從自己的科學觀察中所瞭解到的知識協調時，但為了避免早期希臘文著作和他們的科學所告訴他們的知識有所衝突，他們便開始用寓意的方法來解釋這些早期的希臘文著作，為希臘神話提供了另類的科學解釋。

The Jews in Alexandria soon began to do the same thing with the statements in the Old Testament that they could not harmonize with reason. Whereas the Bible tells us that God directs the affairs of the universe, reason said that there are natural explanations for the happenings in this world. By offering rational explanations for the Old Testament's mention of the miraculous, these people sought to remove what was offensive to reason. However, in reality they were robbing the Old Testament of its Christ-centered message and doing a disservice to God and to his people.

亞歷山太的猶太人很快也開始這樣做，靈意地解釋與他們的理性不能協調的舊約經文。聖經告訴我們，上帝掌控宇宙的所有事情，但理性卻說，人可以對這個世界上發生的一切事情進行自然解釋，可以通過理性解釋舊約聖經提到的神蹟，這些人於是試圖刪除冒犯人類理性的東西；但實際上，他們是在剝奪舊約聖經以基督為中心的信息，對上帝和祂的子民造成破壞。

Another man who furthered the cause of allegorizing was a Jew by the name of Philo. He lived in Alexandria at the time of Christ. He set down rules for allegorizing the Old Testament. He felt that any passage of Scripture whose natural meaning might be an embarrassment for God should be allegorized. He often saw hidden meanings behind the simple statements of Scripture. In fact, he only mentioned in passing the natural meaning of a passage to the simple who otherwise were not so well versed as he in seeing the hidden meaning of the Bible.

有個叫斐羅（Philo）的猶太人進一步發展了寓意解經，他在基督的年代住在亞歷山太，他設定了寓意解釋舊約聖經的規則，認為如果以自然簡單的字面意思解釋某一段經文若會使上帝難堪的話，就應當使用寓意解經。他說自己能經常看到簡單的聖經陳述背後那隱藏的意義。實際上，他僅提及將一段經文的隱藏之「本意」傳遞給頭腦較簡單的普通人，因為這些人沒有像他一樣「精通」，能夠看到聖經的隱藏意義。

When the New Testament came to Alexandria, some applied the method of allegorizing to it as well. Again, their goal was to avoid what was offensive to reason. The gospel is an offense to reason, but it cannot be removed. It must be proclaimed if hearts are to be freed from the bondage of sin. One of the leaders of the early church who championed the allegorical method was Origen (about

A.D. 185–254). He believed that every person is comprised of three component parts: body, soul, and spirit. (This view is called trichotomy. In the section on anthropology, we shall see that the biblical teaching is dichotomy, that we are comprised of body and soul, and the words soul and spirit are used interchangeably.) Therefore, Origen believed that every passage of the Bible should have three meanings, one for each component part of a human being. He believed the literal sense of a word related to the body, the moral sense related to the soul, and the mystical sense related to the spirit.

當新約聖經傳到亞歷山太時，一些人把寓意解經的方法也應用到了新約聖經裏；同樣，他們的目的仍是為了避免冒犯理性。福音本來就是冒犯理性的，但我們不能塗抹那些冒犯理性的地方，如果人心要從罪的轄制之下得自由，必須宣講福音。早期教會的領袖之一俄利根（Origen，約主後185–254年）是擁護寓意解經法的教父，他相信人由三部分組成：靈（spirit）、魂（soul）和體（body）。（這叫做三分法/三元論（trichotomy）。在人論這一部份中，我們將看到聖經的教導是二分法/二元論（dichotomy），我們是由身體和靈魂組成的，魂和靈這兩個字在使用時可以互換。）為這緣故，俄利根相信聖經的每一段都有三層意義，每層意義相應人的每一個部分，他相信字面意義與體相關，道德意義與魂相關，奧秘的意義與靈相關。

Origen defended his allegorizing by appealing to a faulty translation of Proverbs 22:20. It says, “Have I not written thirty [or, excellent] sayings for you . . . ?” The Greek translation Origen used, however, translated it as “Have I not written to you in a triple way?” Thus, Origen felt he was justified by finding two or three meanings for every passage of the Bible. What this method did was to lead people to invent interpretations of the Bible that were not in the text. It turned Scripture, as the Lutheran reformers observed, into a “waxen nose,” which could be twisted whichever way you wanted.

俄利根引用箴言22:20的一種錯誤翻譯來為他的寓意解經辯護，這節經文說：「……我豈沒有寫給你嗎？」然而，俄利根使用的希臘文譯本（譯自希伯來文）將其錯誤翻譯為「我豈沒有用三種方式寫給你嗎？」因此，俄利根認為，從聖經每一段話中找出兩或三層意義是正確的。這種方法讓人發明一些聖經的解釋，其實不是經文原本的解釋，正如路德宗的改教家們所察覺的，這種方法把聖經變成了「蠟製的鼻子」，你想怎麼扭就怎麼扭。

The allegorical method of biblical interpretation was opposed by some in the church. However, its use was further encouraged by two of the early church fathers, Jerome (d. A.D. 420) and Augustine (d. A.D. 430). Neither advocated disregarding the literal meaning of a passage. Both said that interpretations arrived at by allegorizing must stay within those teachings commonly accepted by the church. Jerome insisted that allegorizing must never be used to introduce any new doctrine. Augustine believed that the historical sense of a passage was its basic meaning and that all other interpretations had to be based on it. However, both used the method freely, thus encouraging its use.

寓意解經法受到教會中一些人的反對，但是，它的使用受到兩個教父的進一步鼓勵，他們是耶柔米（Jerome，卒於主後420年）和奧古斯丁（Augustine，卒於主後430年）。公道地說，他們並沒有提倡忽視經文的字面意思，但卻說寓意解經法得出的解釋必須留在教會普遍認可的教導之內。另一方面，耶柔米堅持寓意解經法不可用於引進任何新的教義，奧古斯丁也相信一段經文的歷史意思是其基本意義，所有其

它解釋都必須出於這基本意義；然而，兩人都不會不使用寓意的解經方法，因此鼓勵了這方法的使用。

Augustine went a step further. He believed that a Bible passage could have four meanings: the historical, the moral, the allegorical, and the anagogical. (The word comes from the Greek for “leading upwards.” It meant the passage must state a hope for heaven.) An example of this would be to say that the command to observe the Sabbath (Ex 20:8) has the following meanings: (1) the historical—observe the seventh day as a day of rest; (2) the moral—Christ rested in the grave; (3) the allegorical—a Christian must rest from sin; and (4) the anagogical—a Christian will receive true rest in heaven. This became the standard for biblical interpretation up to the time of the Lutheran Reformation.

奧古斯丁更進一步，他相信聖經中一節或一段經文可能有四種意思：歷史的、道德的、寓意的和神秘的意思。舉例來說，遵守安息日的誡命（出20:8）有下列意思：（1）歷史的——把第七日作為休息日；（2）道德的——基督在墳墓中安息；（3）寓意的——基督徒必須脫離罪得到安息；（4）神秘的——基督徒將在天國中得到真正的安息。這種方法從那時起成為解經標準，直到馬丁路德教會改革的時期。

Allegorizing became more and more subjective as time went on. Thomas Aquinas (d. 1274), one of the leading Roman Catholic theologians of the Middle Ages, added the philosophical methods of Aristotle to the process of allegorizing. This led to endless subjective interpretations, which obscured the real meaning of Scripture and led to the establishment of doctrines by the church that were contrary to Scripture. God, through Luther, led the church back to the proper interpretation of Scripture, the historical-grammatical method. Luther stressed the single, fundamental meaning (*usus simplex sensus*) of individual words and passages of the Bible. Luther also stressed that a layperson could read Scripture with profit. It is the Bible that interprets itself. Therefore, the laity do not need to wait for the clergy or the church to interpret Scripture for them. They can read the Bible by themselves. This point has been vigorously opposed by the Roman Catholic and Eastern Orthodox churches, which feel that the Scriptures must be interpreted by the hierarchy of the church.

隨著時間的增長，寓意解經法變得越來越主觀。多馬·阿奎那（Thomas Aquinas，卒於1274年）是中世紀羅馬天主教一位重要的神學家，他把亞里士多德（Aristotle）的哲學方法加到寓意解經的過程裏，這導致了無止境的主觀解經，使聖經裏真正的意思變得模糊，導致教會建立與聖經矛盾的教義。上帝通過馬丁路德將教會領回正確的解經方法，即歷史文法解經法，路德強調聖經的每個單字和每段經文的單一及基本意義；他還強調平信徒讀聖經也能獲益。聖經自己解釋自己，因此平信徒不需要等待神職人員或教會為他們解釋聖經，他們可以自己讀聖經。羅馬天主教和東正教強烈反對這一觀點，認為聖經必須由教會高級教牧人員解釋。

The Lutheran Reformation stressed the principle that Scripture alone (*sola Scriptura*) can establish doctrine. The Roman Catholic Church repudiated that belief in the Council of Trent (1545–1563), which was its answer to the Lutheran Reformation. Rome condemned the teaching of “Scripture alone” and reasserted that doctrine can be established by Scripture and the Roman Church. The Reformed, following the lead of Ulrich Zwingli (d. 1531) and John Calvin (d. 1564), set up reason as a judge over Scripture. When the simple meaning of the words of Scripture was deemed unreasonable,

the words of Scripture were subjected to reason (such as when the real presence of Christ's body and blood in the Lord's Supper was denied).

路德的教會改革強調了只有聖經才能設定教義——唯獨聖經（*sola Scriptura*）。羅馬天主教在天特會議（1545–1563）上對此拒絕，即拒絕路德領導的教會改革，羅馬教庭譴責「唯獨聖經」的教導，重申教義必須由聖經加上羅馬天主教教會二者設立。另外，改革宗在烏利赫·慈運理（卒於1531年）和約翰·加爾文（卒於1564年）的帶領下，把理性的地位抬高至超越聖經，當聖經的話語在字面上的簡單意思被認為不合理時，聖經的話語便被置於人的理性的檢驗之下（例如聖經字面所說的基督的身體和血在聖餐中真實臨在受到了否定）。

Pietism, rationalism, and the historical-critical method

敬虔主義、理性主義和歷史批判方法

A movement in 17th-century Germany moved people away from the objective message of Scripture toward a subjective interpretation. It was the movement of Pietism. The Thirty Years War (1618–1648) created great devastation in Germany. It made congregational life impossible for many Lutheran churches. The spiritual life of the people suffered because of this. Further, after the Thirty Years War, churches were organized on a territorial basis. In Lutheran territories, people were members of the church by birth, rather than by conviction. This caused people to be less concerned about their Christian living. Finally, there was a tendency among some to be more concerned about the correct expression of Christian doctrine than about applying it to their Christian lives. This tendency was called orthodoxism.

在十七世紀，德國的一場運動使人們從聖經的客觀信息轉向至主觀的聖經解釋，這就是敬虔主義運動（the movement of Pietism）。三十年戰爭（Thirty Years War, 1618–1648）對德國造成了巨大毀壞，使許多路德宗教會不能有正常的教會生活，於是人們的屬靈生命受到損害。況且，三十年戰爭之後，教會的建立乃以地區為基礎，在路德宗的轄區內，人們因出生而自動成為教會的成員，而不是主要因着信仰，這導致人們很少關心他們自己的基督徒生活方式；還有，那時在一些人當中出現一種趨勢，那就是關心基督教教義的正確表達過於關心它在基督徒生活上的應用。這種趨勢叫正統主義（Orthodoxism）。

These factors caused some to think that the Lutheran church had neglected the doctrine of sanctification (Christian living). Their answer to the situation was to develop a more emotional Christianity, one that was more subjective. Instead of basing their faith on the objective words and promises of God, they based their faith on inward feelings. The focus of faith, then, went from how God feels about me to how I feel about God. The objective meaning of Scripture was replaced by a subjective interpretation of Scripture. This simply fed into the movement that began in 18th-century Germany, the movement of rationalism, spawned by the Enlightenment.

這些因素使一些人覺得路德宗教會忽視了成聖的教義（基督徒聖潔的生活），他們對這種情形的回應是發展一種更有情感的基督教，或可說是加上主觀的基督教；他們沒有將信仰建立在上帝客觀的話語和應許的基礎上，而是建立在內心感情的基礎上，因此信仰的焦點從上帝對我有怎樣的感覺，變成了我對上帝有怎樣的感覺。聖經的客觀意思被

主觀意思所代替。這種轉變被注入到從啟蒙運動（Enlightenment）產生出來的在十八世紀的德國開始的理性主義運動（the movement of rationalism）之中。

The attitude of 18th-century rationalism was critical of biblical revelation. Scientists rejected the biblical teaching that God directed the affairs of his creation. They sought to find rational explanations for the workings of the universe. Philosophers rejected the miraculous and stated that all assertions must be proven with mathematical certainty. Deists said there was a god who created the world but then withdrew from it. They said that no one could know anything about this deity from the Bible. Only in nature could they get a glimpse of him.

十八世紀理性主義對聖經的啟示進行批判，科學家拒絕上帝有關創造的聖經教導，他們試圖發明對宇宙運行的理性解釋；哲學家也拒絕神蹟，主張所有判斷必須用數學的確定性加以證明；自然神論（Deism）信仰者（Deists）說有一位創造世界的上帝，但創造之後便退出了世界，他們說沒有人能夠從聖經中了解「這位神（this deity）」的任何事，只有在大自然中才能瞥見祂。

In light of this attitude, it is not surprising to see the rise of biblical criticism in the 18th century. At first, the Old Testament was attacked. The French physician Jean Astruc (d. 1766) taught a composite nature of Genesis. His views were carried on in Germany by Johann Semler (d. 1791), a professor at Halle, and by Johann Eichhorn (d. 1827), who has been called the founder of Old Testament criticism. The first five books of Moses were attributed to various sources. Later editors were said to have pieced together the books, drawing material from various sources. **It means that the Torah was not written by one person - Moses.**

鑒於這種態度，在十八世紀興起聖經批判就不足為奇了。首先，舊約聖經受到攻擊，法國的一位醫生讓·阿斯楚克（Jean Astruc，卒於1766年）主張《創世記》有幾部分的不一致性；德國的哈雷德（Halle, Germany）的一個教授約翰·塞姆勒（Johann Semler，卒於1791年）以及另一位在德國被稱為舊約聖經批判始創人的約翰·埃希霍恩（Johann Eichhorn，卒於1827年）發展了阿斯楚克的觀點，說摩西五經出於不同的來源，後來的編輯者從不同來源摘取材料拼成了這五卷書，**這即是說摩西五經不是出於摩西一人的手筆。**

In the 19th century, many went beyond the idea of the Deists in the 18th century. Whereas they believed that God was necessary as a first cause for the universe, rationalists of the 19th century eliminated the need for God. All things were explained by natural cause and effect. The cold, intellectual, analytical view of religion from the 18th century was opposed in the 19th century by the emphasis of Romanticism, that emotions are a basis for religious conviction and moral conduct. The result was religious Liberalism. Liberalism regarded the Bible as a record of man's past religious experiences. It held to the evolutionary view that man was evolving ever upward. It is not surprising that during this time the authenticity of the New Testament, in general, and the historicity of the four gospels, in particular, were attacked.

在十九世紀，許多人更超越了十八世紀自然神論者的觀點。自然神論者起碼仍相信上帝是宇宙的第一因，而十九世紀的理性主義者則完全不需要上帝，所有事情都可以用自然的因果關係解釋。十八世紀那種冷酷、純理性、重分析的宗教觀點在十九世紀受到

了浪漫主義的替代，浪漫主義強調情感是宗教信仰和道德行為的基礎，結果便是導致了宗教的自由主義（Liberalism）。自由主義把聖經當作人類過去宗教經驗的記錄，這種觀點支持進化論，認為人類一直在向前進化。在這個時期，新約聖經整體的真實性，尤其是四福音書的歷史性，往往受到攻擊，但這並不讓人感到意外。

Many tried to relate the development of the Bible to the development of beliefs in primitive religions. This is part of the method of biblical interpretation called the historical-critical method. This method of biblical interpretation is not neutral. It does not start out with the assumption that the biblical text could be authentic. Rather, it begins with the presupposition that the biblical text is not to be taken at face value. An interpreter must look for another meaning other than the one the Bible clearly states. The similarity to the allegorizing of earlier ages is not coincidental. As Solomon observed ages ago, "There is nothing new under the sun" (Ecc 1:9).

許多人試圖將聖經的發展與原始宗教的信仰發展扯上關係，這是被稱為「歷史批判解經法（historical-critical method）的一部分，這種解經法不夠中立，不是從聖經文本是可信的這一假設出發，而是以經文不應取其表面價值或字面意義為前提，他們說一個解經者必須尋找聖經已清楚說明了之外的另一個意思，這與早期寓意解經（或靈意解經）的相似性不是巧合的，正如所羅門在很久之前已觀察到的「日光之下並無新事」（傳1:9）。

Critics of the Bible believed that some of it may actually have been historical (Historie in German). But they believed that much of the Bible fell into the area of interpretation (Geschichte in German). When the president of the United States delivers an address, what he actually says is history (Historie). What the television commentators say he said, after his address, is interpretation (Geschichte). Critics applied the same distinctions to what is recorded in Scripture. Critics claimed that much of the Bible was merely people's interpretations of what they saw happening in the world around them.

聖經批評者認為聖經中有些地方可能的確是歷史的記載，但他們認為聖經的大部分是屬於人對歷史解釋了之後的內容。當美國總統發表演說時，他所說的是歷史，但在他演說之後，電視評論員講述總統的演說是解釋；批評者對聖經中的記載給予同樣的理解，他們聲稱聖經中的許多內容只是前人對發生在他們周圍的事件的一種解釋。

The four stages of higher criticism, as they were applied to the gospels, are as follows:
他們對福音書使用了四個階段的高級批判（higher criticism），分別如下：

1. Form criticism seeks to identify oral traditions behind the accounts in the four gospels. This view believes that for about 50 years after Christ's death, stories were circulated about him by his followers. Some of these stories may have preserved things that Jesus actually said and did. Some of these stories may have given a special interpretation to what Jesus said or did in order to fit the early Christians' beliefs about Jesus. Some of these stories may have changed some of the things that Jesus said or did to make Jesus look like a greater person. Some of these stories may have been invented by the early Christians to make it look like Jesus was some type of superman. As an interpreter looks at the accounts of Scripture, his job is to identify if he is dealing with an actual event or saying from the life of Jesus, with someone's personal interpretation of what Jesus said or did, with a story about Jesus that was changed for the purpose of advancing a person's own view about Christ, or with a story that is pure fiction and was simply invented by the early Christians. It is no wonder

that the historical-critical method is a method of uncertainty. The only thing one can be certain of is that no one can be certain of anything.

1. 形式批判（Form criticism）試圖尋找四福音書中之記錄背後的口頭傳統，這種觀點乃基於相信有關基督的故事是在祂死後，在祂的追隨者中大約流傳了50年，有些故事可能是耶穌確實說過和做過的，但為了適合早期基督徒的信仰，有些故事可能對耶穌所說的或做的作出了特殊的解釋；甚且為了使耶穌的形象看起來更偉大，一些故事可能對耶穌的言行做出了修改；還有一些故事可能是早期基督徒編造的，使耶穌看起來更像一個超人。這樣的解經者認為查考聖經時，他的職責是：(一)判別甚麼是來自耶穌生平中的真實事件或真實的話語，(二)甚麼是某些人對耶穌言行的個人解釋，(三)甚麼是為了表達某人自己對耶穌的看法而修改了耶穌的故事，(四)甚麼是純粹的虛構，是早期基督徒編造的。無怪乎，歷史批判解經法是一種不確定的方法，用此方法，人唯一能確定的事情就是沒有人可以確定任何事情。

Form criticism runs into a number of obstacles. First, Christ promised the apostles that he would send the Holy Spirit to bring to remembrance all that he had said and that the Holy Spirit would guide them to write this down accurately (Jn 14:26; 16:13). Matthew and John were eyewitnesses to what Christ said and did. They didn't have to rely on memory, however, to write their gospels. The Holy Spirit inspired them and the other writers of the gospels so that they accurately recorded the life of Christ.

形式批判遇到了許多障礙。首先，基督曾應許使徒們祂將差遣聖靈，讓使徒想起祂所說的一切話，並且聖靈要引導他們準確地寫下來（約14:26；16:13）。馬太和約翰是基督言行的見證人，然而，他們不是必須依靠記憶寫成他們的福音書，聖靈默示他們如同其它福音書的作者一樣，使他們可以準確地記錄基督的一生。

Then, the gospels were written almost on top of the life of Christ. The death of Christ is placed from A.D. 30 to 33. The writing of Matthew, Mark, Luke, and Acts was completed within a 35-year time span after Christ's death. As Sir Frederick Kenyon, former principal librarian for the British National Museum wrote, "The interval, then, between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the authenticity and the general integrity of the books of the New Testament may be regarded as finally established."¹⁴ There just wasn't time for the whole process of form criticism and the other stages of higher criticism to take place.

然後福音書幾乎緊接著基督的受死而寫成。基督死於大約主後30至33年，馬太福音、馬可福音、路加福音和使徒行傳皆在基督死後35年之內完成。正如英國國家博物館的前首席館長弗雷德里克·凱恩爵士（Sir Frederick Kenyon）所寫：「原稿的寫作日期和現存最早的證據之間的時差非常之短，事實上短得可

以忽略，所以，關於聖經是否實質上與被寫時一樣，對此事產生懷疑的最後理據經已消除。新約各卷書的真實性和整體完整性可以看作是已經確定了。」¹⁸ 因此，形式批判和其它高等批判等所聲稱的其過程所需的時間(或時差)並不存在。

With regard to the entire New Testament, the writers claimed that what they wrote or said was the Word of God (1 Th 2:13; 1 Co 2:13). Peter stressed that what the apostles wrote was not their private interpretation of what they saw. In fact, their words, written by inspiration of God, were more reliable than visions (2 Pe 1:16-21). The writings of the apostles were circulated in the early church and were read by other churches (Col 4:16). Peter was acquainted with the writings of Paul (2 Pe 3:15,16). It is evident that the writings of the New Testament were circulated widely already in the middle of the 1st century.

至於整本新約聖經，作者宣稱他們所寫或所說的都是上帝的道（帖前2:13；林前2:13），彼得強調，使徒們寫的不是他們對所見的事情的私人解釋，實際上，他們受上帝默示所寫的話比異象更可靠（彼後1:16-21）。使徒的著作在早期教會中已流傳，並由其它教會宣讀（西4:16），彼得很熟悉保羅的著作（彼後3:15-16），很明顯，新約的著作在第一世紀中期已經廣泛流傳了。

The early church fathers copiously cite portions of the New Testament in their writings. It is evident that the New Testament had to be in existence for them to cite it. Consider the following information:

早期教父在他們的作品中經常引用部分新約聖經，很明顯，新約聖經肯定在被引用之前就存在。請考慮下列資料：

By the end of the first century, some fourteen books of the New Testament were cited. By A.D. 110 there were nineteen books recognized by citation. And within another 40 years (A.D. 150) some twenty-four New Testament books were acknowledged. Before the century ended, which is about one hundred years after the New Testament was written, twenty-six books had been cited. . . . Most of the twenty-seven books are acknowledged many times by several Fathers within the first century after the books were written.¹⁵

「到一世紀末為止，新約聖經中的14卷書曾被引用。至主後110年，有19卷書因為曾被引用而被承認，在接下來的40年中（至主後150年），新約聖經有24卷書被普遍承認，在第二世紀結束前，大約是在新約聖經寫成之後100年，26卷書曾被引用。.....新約聖經全部27卷書中的大部分書卷在寫成之後，曾被第一世紀的多位教父多次承認。」¹⁹

The only honest evaluation of form criticism is that it is a fake and a fraud foisted on the world by the father of lies, Satan himself.

¹⁸ Sir Frederic Kenyon, *The Bible and Archaeology* (New York: Harper, 1940), pp. 288, 289.

¹⁹ Geisler and Nix, *From God to Us*, p. 157.

對形式批判（Form criticism）唯一的誠實評價是，形式批判是欺騙人的，是撒謊之父撒旦自己混在世界中的欺騙行為。

2. Source criticism believes that different material in the four gospels came from different sources. The adherents of this view do not believe that Matthew, Mark, Luke, and John actually wrote what is recorded in their gospels. Source critics teach that the material for these gospels came from different written sources. They believe that the oral stories about Jesus were eventually written down and preserved. This process is supposed to have taken place from A.D. 60 to 120. However, keep in mind that what was preserved might have been a historical statement or event, the interpretation of a statement or event, the transformation of a statement or event, or an event or statement that never existed but was created. To make matters even more complicated, critics believe the oral stories that were written down could have been altered also. One can begin to see the reason why scholars today disagree on what the gospels actually teach about Jesus. They have created a maze that is impossible to work your way through.
2. 來源批判（Source criticism）相信四福音書中不同的材料有不同的來源，堅持這一觀點的人不相信馬太、馬可、路加和約翰這四位作者確實寫了在他們的福音書中所記載的內容。來源批判者說，四本福音書中的資料乃來自不同的文字記錄文件，他們相信關於耶穌的口頭傳說最後被寫下來保存，這一過程估計發生在主後60至120年；不過我們要記着，他們說被寫下來保存的資料裏的內容，可能是陳述或事件的歷史、也可能是陳述或事件的解釋、亦可能是陳述或事件的演變，或者是從未存在過但被編造出來的陳述或事件；使事情更複雜的是，來源批判者相信被寫下來的口頭故事的那些文件可能也被更改了，人們可以開始看到，為甚麼今天學者們之間也不同意福音書裏有關耶穌的真正教導，他們製造了一個人不可能解開的迷宮。

Interestingly enough, no one has ever found any of these “sources.” Whether it is the documentary hypothesis concerning the first five books of the Bible or the source theory of the four gospels, not a single shred of any of these sources has been found. There is no mention of them by the early church fathers. Even critics of the Bible have begun to abandon this view, because there is no evidence that any of these sources ever existed. Add to this the fact that the evidence, as cited earlier, indicates the New Testament was completed before this whole process is alleged to have taken place.

最有趣之處，是從來沒有人發現過這些「來源」（所謂被寫下來保存資料的文件），無論是有關聖經舊約前五卷書的文獻假設還是新約四福音書的來源理論，這些來源並沒有一絲一毫曾被人發現過，早期教父也沒有提及它們，有些聖經批判者甚至已經開始放棄這一假設，因為沒有任何證據可證明這樣的來源曾經存在過。除此之外，如前面引用的證據表明，新約聖經的完成乃早於這假設的過程之發生所需要的時間。

3. Redaction criticism is the theory that later editors took documents from the various sources and oral traditions, edited them, and put together the gospels we have today. This process is supposed to have taken place from A.D. 80 to 160.
3. 編輯批判（Redaction criticism）的理論認為這是後期的編輯者從不同來源和口頭傳說中提取資料，進行編輯，組成了我們今天看到的福音書。這一過程可能發生在主後80至160年。

These redactors did not merely arrange the material. The theory is that an editor may have added his own material to the mix, given other material a new interpretation, or created new settings for the material he took from the written sources or oral traditions. Perhaps the Sermon on the Mount was not really a sermon but a brief conversation Jesus had with a few of his disciples in the city market. Who can ever know whether the context is factual or fictional? This is why many adherents of this method of biblical interpretation will often tell us: "It really doesn't make any difference whether Jesus actually fed five thousand men at once. What is important is that this story teaches us that we should share our lunch with others." With this mentality, the Bible is reduced to the level of Aesop's fairy tales, which are not true but teach a number of truths.

這個理論認為這些假設的編輯者不僅僅編排資料，他們還可能在各種資料中加入了自已的材料，或為其它的資料提供一個新的解釋，更或為他們從書面來源或口頭傳說的資料創造了一個新的景況。例如登山寶訓可能不是一次真正的講道，而是耶穌與祂的幾個門徒在市集上的閒談，誰能知道上下文是真實的或是虛構的呢？這就是為甚麼這些編輯批判者經常告訴我們：「耶穌是否真的一次使五千人吃飽並不重要，重要的是這個故事教導我們，我們應當與其他人分享我們所有的。」按照這種解經心態，聖經降低到了伊索寓言的水平，雖然並不真實，但仍教導了一些「真理」。

Redaction criticism has run into the reality of history. Many biblical scholars, even those who are unbelievers, find little reason to date any book of the New Testament later than the end of the 1st century, with the majority of them being acknowledged as written much earlier. The gospels were written almost on top of the life of Christ. There simply wasn't time for the whole process of the historical-critical method to have taken place.

編輯批判要面對歷史現實，許多聖經學者，甚至那些不信者，都發現沒有理由將新約的任何一卷書的著書日期定在一世紀末之後，他們中的大多數人承認著作日期很早，福音書幾乎是緊接著基督的受死而寫成。很明顯，事實上是沒有足夠的時差，讓歷史批判法（historical-critical method）的整個過程所需的時間去實現。

4. Religion criticism tries to trace the Jewish and Hellenistic philosophies and religious ideas that are supposed to have crept into the three stages of the four gospels' development. For example, the biblical teachings of the virgin birth of Christ, the deity of Christ, and his resurrection are supposed to have been borrowed from Greek mythology. It was especially Rudolf Bultmann (d. 1976), a Lutheran from Germany, who popularized this method.

Today Bultmann's religion criticism has been repudiated by other critics and shown to be untenable.

4. 宗教批判 (Religion criticism) 試圖追溯猶太和希臘的哲學和宗教觀念，並假設它們滲入了四福音書發展的三個階段。例如，基督由童貞女所生、基督的神性以及祂復活等出自聖經的教導，被認為是借用了希臘神話；特別是來自德國的路德宗信徒魯道夫·布林特曼 (Rudolf Bultmann, 卒於1976年)，他普及了這種批判方法。今天，布林特曼的宗教批判已經受到其它批判者的駁斥，被證實站不住腳了。

One more phenomenon of higher criticism that we must mention also is the movement called neoorthodoxy (the new right teaching). Liberalism's hopes for the constant improvement of mankind were shattered by World War I. What arose to take Liberalism's place was neoorthodoxy. Begun by Karl Barth (d. 1968), neoorthodoxy claimed to take sin and the Bible seriously. However, neoorthodoxy could not free itself from the shackles of higher criticism. Barth believed that humans are sinners, but he denied that Genesis 3 was a historical account. He affirmed that Jesus is Savior, but he believed that the events of the record of Jesus' life and death were outside the realm of history, in meta-history. He believed the Bible was a witness to revelation, not revelation from God himself. Thus, he believed the Bible contained errors and contradictions.

另一個我們必須提及的高級批判現象就是新正統運動 (Neoorthodoxy, 所謂新的正確教導)。第一次世界大戰使自由主義對人類持續進步的幻想破滅了，取而代之的是新正統運動。新正統運動始於卡爾·巴特 (Karl Barth, 卒於1968年)，他聲稱要嚴肅對待罪和聖經。然而，新正統運動不能將自己從高等批判的束縛中解脫出來；巴特相信人類是有罪的，但否認創世記第三章是歷史記錄；他確認耶穌是救主，但他認為耶穌一生及其受死的記錄乃在歷史領域之外，屬於超歷史 (meta-history)；他認為聖經只是在見證上帝的啟示，卻不是來自上帝自己的啟示。因此，他相信聖經含有錯誤和矛盾。

One of Barth's contemporaries was a Lutheran from Germany, Rudolf Bultmann, who is responsible for the existential-demythologizing method of interpretation. In his 1941 essay, "New Testament and Mythology," and his later *Jesus Christ and Mythology* (1958), Bultmann popularized the methodology of demythologizing and the philosophy of existentialism.

與巴特同時代的一個人，就是在前一段提過的來自德國路德宗的信徒魯道夫·布林特曼，他提出了存在主義去神話化解經法 (existential-demythologizing method)。在他1941年的《新約聖經和神話》 (New Testament and Mythology) 以及1958年的《耶穌基督和神話》 (Jesus Christ and Mythology) 兩篇文章中，布林特曼推廣去神話化方法和存在主義哲學，並把它們普及化了。

Bultmann believed that the message of the gospels was couched in signs and symbols of Greek mythology. He did not believe the gospels were to be taken literally. He felt the task of an interpreter of the gospels was to find out what they were trying to communicate and reinterpret them in a way that would benefit modern man. Again, the literal, plain meaning of the gospels was an offense to Bultmann's reason. His demythologizing is not that much different from the allegorizing done in Alexandria, Egypt.

布林特曼認為福音書的信息是以希臘神話式的標記和符號方法來表達，他不相信福音書應當按照字面理解，他認為福音書解經者的任務是要去發現福音書究竟想要傳達甚麼信息，並以對現代人有用的方式去重新解釋。與另外一些批判者一樣，福音書字面上直接簡單的意思與布林特曼的理性產生衝突，他的去神話化方法，和埃及當年亞歷山太的寓意法，並無大的差別。

Bultmann also did not believe that the Bible contained objective truth—truth that is true by itself, factual, without need of outside verification, good for all people of all ages. Existentialism believes that nothing is objectively true until it becomes true for the individual. Thus, for Bultmann, a passage from the Bible may become true for someone because he had a meaningful encounter with it and he felt that this was something that was true for him. The same passage, however, may not be true for any other people, because they did not have the same emotional experience with it. Justification for Bultmann, then, was when something from Scripture helped one reach the “authentic existence” (the self-consciousness that one is a being destined for death) and then deal with it.

另外，布林特曼不相信聖經含有客觀真理，也即是說他不相信客觀真理本身就是一種真實的真理，且不需要外部佐證，並對所有時代所有人都是真確的。存在主義相信在對個人變成真理之前，是沒有客觀真理的，因此對於布林特曼來說，聖經中的一段經文可以對某個人來說是真理，他因為對這段經文有感動，感受到對他而言是真實的；但是，同樣一段經文，可能對其他人都不是真理，因為他們對這段經文沒有同樣的情感經歷。那麼，對於布林特曼來說，稱義就是聖經能夠幫助一個人達到「真實存在」（authentic existence，即是人註定要死亡的自我感悟）之時，然後應對它。

Ultimately, Bultmann’s existential view of the Bible helped pave the way for the view of postmodernism, that there are no absolute standards. It is ironic that even the claim that there is no absolute truth is a contradiction in terms. Of a person who asserts that there is no truth, we may ask the question, “Is that assertion true?” When he answers, “Absolutely!” he has exposed the contradiction in his philosophy. Such contradictions do not seem to bother people who hold to postmodernism. They simply accept such contradictions as part of their world view.

布林特曼這種存在主義的聖經觀點，最終為「沒有絕對真理標準」的後現代主義（postmodernism）鋪路。「沒有絕對的真理」這句話本身就自相矛盾，這真是一個極大的諷刺；對於一個聲稱沒有真理的人，我們可以問他一個問題：「你這個主張對嗎？」當他回答：「絕對是！」時，已經暴露出他的哲學藏着矛盾，但這樣的矛盾看起來並不困擾持守着後現代主義觀點的人，他們已經接受了這個矛盾，作為他們世界觀的一部分。

The historical-critical method of biblical interpretation is a method of doubt and uncertainty. Since, by that method, there is no way that anyone can ever be certain of what transpired in the Bible, people are left to try to sift out little tidbits of religious information from the Bible which can help them try to make their way through this life. This method offers no forgiveness, so people must constantly try to find ways to deal with the guilt that oppresses them. It offers no assurance of God’s love and leaves a person with a nagging awareness of impending judgment. It offers no Savior, for it has turned Jesus into either a reformer, a radical, a martyr, a man out of touch with reality, or a good example. It gives no assurance of God’s love, but rather depicts the God of the Bible as a bloodthirsty deity out to get revenge. Finally, it leaves no hope whatever, for it has no

assurance of eternal life. The best you can hope for is that your memory lives on in the minds of those who live after you. It is no wonder that proponents of this method of biblical interpretation turn their attention to social ministry and social action. Making this world a better place in which to live is all they have to hope and work for.

歷史批判解經法是一種有疑問和不確實的方法，因為若用這種方法，沒有人會有辦法確信聖經中所說的，結果人們只能從聖經中篩選出一點瑣碎的宗教信息，以幫助他們嘗試不至虛度此生；這種方法不能提供罪得赦免，因此人們必須經常尋找方法來解決壓迫他們的內疚感；這方法也不能確保上帝愛世人，使人們常常對即將到來的審判感到害怕；也不能提供一位救主，因為他們把耶穌變成了一個改革家、一個激進分子、一個殉道者、一個脫離現實的人或是一個榜樣；這方法更不能保證上帝的愛，而是把聖經中的上帝描寫成一個殘忍的神靈出來復仇；最後，它沒有為人帶來希望，因為沒有永生的確據。信這方法的人最大的期望就是你將會活在後來的人的思想中或記憶中，這種解經方法的支持者於是將他們的注意力轉向社會事工和社會行動，並不奇怪，他們所有人所期望的及為此努力的，就是使這個世界變成更好的居所。

In view of the wretched condition of those ensnared by the historical-critical method of biblical interpretation, we have all the more reason to proclaim Christ, crucified and risen, to them. Only the Holy Spirit, working through the good news about Jesus, can change people's hearts. Only he can give them faith in Jesus as their Savior from sin and trust in the Bible as God's inspired, inerrant, objectively true and factual words and promises.

看到那些落入歷史批判法圈套裏的人處於這麼可憐的境況當中，我們更有理由要向他們宣講被釘十字架並且復活的耶穌，只有聖靈藉着耶穌基督的福音自己作工，才能改變人心。只有聖靈才能給他們信心，相信耶穌是拯救他們脫離罪惡的救主，相信聖經是上帝所默示的、無誤的、說的都是客觀真理和事實，並有寶貴的應許。

The Lutheran Confessions reflect
what the Bible teaches
路德宗信條反映了聖經的教導

Why do we have confessions? Confessions are necessary to let people know what it is that we believe. It is not enough to say, "I believe what the Bible teaches." The question is, What do you believe the Bible teaches? When people tell us what they believe the Bible teaches, then we can compare what people say to what the Bible teaches. Confessions are also useful for sharing the gospel with others. When people want to know what it is that we teach, we can point them to the confessions of our church. These confessions will give people an overview of what it is that we believe. As they read the confessions, the Holy Spirit will be able to work in their hearts through the gospel contained in the confessions.

我們為甚麼要有信條？答案是：如果要讓人知道我們所信的是甚麼，就必須要有信條。只說「我相信聖經的教導」是不夠的，問題乃在於你所信的聖經教導是甚麼？當人們告訴我們他們相信聖經的教導時，那麼我們便能夠把他們所宣告的與聖經的教導進行比較。信條還可以用於與其他人分享福音，當他們想知道我們教導的是甚麼時，我們可以向他們指出我們教會的信條，這些信條能使他們總覽我們所信的，當他們閱讀這些信條時，聖靈將藉着在信條中的福音在他們心裏作工。

We subscribe to the confessions of the Lutheran church that are contained in The Book of Concord of 1580. There are nine confessions contained in The Book of Concord. Three are common to all who call themselves Christians. These are called the ecumenical creeds:

我們贊同1580年協同書中包含的路德宗信條，協同書中包括了九個信條。其中三條為基督徒所通用的，被稱為大公信經（Ecumenical Creeds）：

- The Apostles' Creed, whose final text took shape in the 8th century, is the final formulation of the Old Roman Creed, which has been dated, by some, back to the early 3rd century (some trace it back to 160 to 175). The Apostles' Creed was not written by the apostles, but it is a summary of what they taught. This statement of faith grew out of the trinitarian baptismal formula ("baptizing them in the name of the Father and of the Son and of the Holy Spirit"—Mt 28:19). Its main purpose was missionary and evangelical, as it describes the acts of the Trinity for our salvation. Though some of the phrases reveal a reaction against errors of the day, the creed was basically a statement of the common faith of Christians. Over about five or six centuries, the original baptismal confession was enlarged. At times a new phrase or clause was added. At other times a single word or two was added. Martin Luther has beautifully explained the work of the Father, Son, and Holy Spirit, referred to by the creed, in the Small Catechism.
- 使徒信經（The Apostles' Creed）之文本最後定型於八世紀，是古羅馬信經的最終形式，有些人將其日期追溯到三世紀，也有些人追溯到160-175年。使徒信經不是使徒寫的，而是對使徒教導的一個總結。這信仰聲明出自三位一體的施洗模式（「奉父、子、聖靈的名給他們施洗」——太28:19）。它的主要目的是宣教和傳福音，因為它描述了三位一體的上帝為了拯救我們而作的事，儘管一些用詞顯示出它對當時一些信仰上的糾正，這信經仍是基督徒共同信仰的基本聲明。經過大約五六個世紀，原來的施洗信條已被擴大，有時加入了新的短語或句子，有時或加入一個或兩個單字。馬丁路德在小問答中很漂亮地解釋了這信經所指的父、子和聖靈的工作。
- The Nicene Creed is the result of the work of two major church councils. The first took place in A.D. 325. The second took place at Constantinople in A.D. 381. The church was troubled by the teachings of those who taught errors which denied the fact that God is one God in three persons. Some (the Modalistic Monarchians) taught that there was one God who played three different roles. Others taught that there was one God and that the Son and the Holy Spirit were powers that came from this one God (Dynamic Monarchians). Then there was the error of Arius (d. A.D. 336), a presbyter from Alexandria, Egypt. He taught that Jesus was not equal to God but was like God, being the first and noblest creature of God. Another presbyter from Alexandria, Athanasius, led the defense of the true doctrine of Scripture. The original creed adopted at Nicaea in 325 was enlarged to repudiate later errors. The creed we confess today is the result of the work of the two church councils. This creed is filled with very precise doctrinal formulations to build a line of fortifications to ward off errors that threaten to destroy the gospel.

- 尼西亞信經（The Nicene Creed）是兩次重要教會大公會議的結果。第一次在主後325年於尼西亞（Nicaea）舉行，第二次於主後381年在君士坦丁堡舉行。教會受到錯誤教導的影響，因有些人否認上帝是三個位格而又一體的上帝；有些人（Modalistic Monarchians，形態神格唯一論者）教導一位上帝扮演了三種不同的角色；又有另一些人教導，有一位上帝，聖子和聖靈的能力是來自於這一位上帝（Dynamic Monarchians，動態神格唯一論者）。然後是亞流（Arius，卒於主後336年）的錯誤，他是來自埃及之亞歷山太的一位長老，他教導說耶穌不等於上帝但像上帝，是上帝第一個和最尊貴的受造者。另一位來自亞歷山太的長老亞他那修（Athanasius）卻出來領導對聖經正確教義的守護，325年在尼西亞被通過的原來那信經於是有所擴充，以駁斥那些錯誤。我們今天認信的尼西亞信經是這兩次教會會議的工作結果，這一信經使用了非常精確的教義表達方式，構建了一條防護線，對抗危及福音的各種錯誤。
- The Athanasian Creed was not written by Athanasius. He wrote all of his works in Greek. The Athanasian Creed is a western creed, written in Latin. The creed may have been developed during the 5th century A.D. The first part of the creed stresses the Trinity, one God in three persons and three persons in one God (Trinity in unity and unity in Trinity). The second part of the creed deals with issues relating to the person of Christ and his two natures, which united to form one person. The creed stresses that Jesus, the Christ, is true God and true man in one person. If he had not been man, he could not have kept the law and suffered for our sins. If he had not been God, his work could not have atoned for us. The two natures are united in one undivided person. The words of this creed are the terminology of controversy. They remind us of the seriousness of the errors they reject.
- 亞他那修信經（The Athanasian Creed）不是亞他那修寫的，亞他那修所有的著作都是用希臘文寫成的，而亞他那修信經卻是用拉丁文寫成，是西方教會的信條；這份信經可能在主後五世紀完成，信經的第一部分強調三位一體，一位上帝在三個位格內，而三個位格在一位上帝內（三位一體而一體三位）。信經的第二部分闡述與基督位格相關的問題以及祂的「神人」二性在一個位格中聯合，信經強調耶穌基督是真正的上帝和真正的人，在同一個位格內；如果祂不曾是人，就不能守律法和為我們的罪受苦；如果祂不是上帝，祂的工作就無法為我們贖罪。基督的「神人」二性是在一個不能分開的位格內合一，這信經的詞句是抗辯術語，讓我們想到它們所駁斥的錯誤是何等嚴重。

The Book of Concord also contains these six distinctly Lutheran Confessions: 協同書還包括另外六條獨特的路德宗信條：

- The Small Catechism of Martin Luther, published in 1529, was written to enable children to memorize and learn the truths of God's Word in language they could understand. The catechism lists and explains the six chief parts of Christian doctrine: the Ten Commandments, the Apostles' Creed, the Lord's Prayer, the Sacrament of Holy Baptism, the Use of the Keys and Confession, and the Sacrament of Holy Communion. Included

also are sections on prayers and a table of duties. Luther's Small Catechism still serves the church today as a wonderful tool for -gospel-centered instruction.

- 馬丁路德小問答（The Small Catechism of Martin Luther）發表於1529年，寫作的目的是為了使兒童能夠記憶和學習上帝的道和真理，使用的是兒童也能理解的語言。教義問答列出和解釋了基督教教義的六個主要部分：十誡、使徒信經、主禱文、聖洗禮、認罪解罪禮和聖餐禮；還包括有關禱告的章節以及信徒職責錄。路德小問答今天還在教會中作為一個很好的工具，用於以福音為中心的教導。
- The Large Catechism of Martin Luther was also published in 1529. A survey of the churches in Saxony revealed an abysmal ignorance of the teachings of the Bible, both on the part of clergy and laity alike. Luther wrote the Large Catechism to give clergy, teachers, and parents a tool to enable them to teach the truths of Scripture to children and adults alike. The Large Catechism also has numerous applications of biblical teaching to a Christian's faith and life.
- 馬丁路德大問答（The Large Catechism of Martin Luther）也是發表於1529年的。那時對薩克森（Saxony）地區的教會進行的調查顯示，無論是牧師還是會眾，他們的聖經知識極少，路德於是寫成了大問答，給牧師、教師和父母提供一個工具，讓他們能夠向兒童以及成人教導聖經的真理。大問答還包括許多如何應用聖經的教導於基督徒的信心和生活這兩個方面。
- The Augsburg Confession was presented to Emperor Charles V and the representatives of the Roman Church at Augsburg on June 25, 1530. Luther could not be present at Augsburg, for he was under the emperor's ban. Before the Diet at Augsburg, committees of theologians, headed by Luther, drafted a document defending and presenting the Lutheran position. When the theologians arrived at Augsburg, they found that Dr. Eck had written "404 Propositions," accusing Luther of every conceivable heresy. Philip Melancthon, Luther's coworker, reworked the material that had originally come from Luther. The next to the last draft of the confession was submitted to Luther for his approval. Luther said he would have spoken more forcefully than Melancthon did, but he wholeheartedly accepted and approved the Augsburg Confession.
- 奧斯堡信條（The Augsburg Confession）於1530年6月25日在奧斯堡呈交給皇帝查理五世（Charles V）和羅馬天主教教會的代表。因為皇帝的禁令，路德不能出席奧斯堡會議，在奧斯堡會議之前，以路德為首的一群神學家起草了一份文件介紹路德宗的神學立場並加以辯護；當神學家們到達奧斯堡時，他們發現厄克博士（Dr. Eck）寫了「404條主張（404 Propositions）」，以每一個可以想像得出來的異端控告路德。路德的同工墨蘭頓（Philip Melancthon）改寫了來自路德的原稿，信條倒數第二份的最後草稿提交給了路德，請他批准，路德說他的表達將會比墨蘭頓更加激烈，但他仍全心接受並批准了這份《奧斯堡信條》。
- The Apology of the Augsburg Confession was written to defend the teachings of the Augsburg Confession. The word apologia in the Greek means a defense of something. After hearing the Augsburg Confession, the Roman Catholic theologians had drafted a document of their own, titled "The Confutation." In it, they attacked the teachings of the Lutherans. Melancthon enlarged on the

articles where Rome had taken issue with them and demonstrated in greater depth their scriptural basis. When the Apology was presented to the emperor, he refused to accept it. The Apology was published in 1531 together with the text of the Augsburg Confession. The Apology soon gained the standing of a confessional document among the Lutherans.

- 奧斯堡信條之辯護論（The Apology of the Augsburg Confession）的寫作目的是為奧斯堡信條的教導進行辯護。希臘文「apologia」的意思是為某事情所作的辯護，羅馬天主教神學家聽過奧斯堡信條後，便起草了一份他們自己的文件，標題是《反駁書》（The Confutation），他們在這文件裏攻擊路德宗的教導；墨蘭頓便就與羅馬天主教會爭辯的條款進行更加詳細的論述，並深刻地論證了它們的聖經根據。當《辯護論》被呈交給皇帝時，他拒絕接受它。《辯護論》於1531年發表，內中包含1530年的奧斯堡信條；《辯護論》很快在路德宗信徒中獲得了信條的地位。
- The Smalcald Articles were prepared by Luther for a meeting of the Lutherans to take place at Smalcald in 1537. The pope had summoned a general council to be held at Mantua for May of that year. The Lutherans gathered at Smalcald to prepare for that council. They eventually rejected the invitation to attend, as the express purpose of the council was to get rid of the “Lutheran heresy.” At the request of the elector, Luther had written a series of articles to be considered by the Lutherans at that meeting in Smalcald. He completed them by December of 1536. Luther spoke decisively in these articles, separating the Lutherans from both the Roman Catholics and the Reformed. When the conference convened in February of 1537, Luther became very ill and had to excuse himself. Melancthon exploited his absence and kept Luther’s articles from receiving a public hearing. Melancthon was interested in achieving unity at the expense of doctrine. However, Luther’s articles were circulated privately. They were accepted by the majority of those in attendance. In fact, the conference even directed Melancthon to write a series of articles on the power and primacy of the papacy and on the power and the jurisdiction of bishops. These were to be added to Luther’s document. In spite of Melancthon, Luther’s teaching prevailed at Smalcald.
- 施馬加登信條(The Smalcald Articles)是由路德為1537年在施馬加登市(City of Smalcald)舉行的一次路德宗會議而寫的，那年五月教皇要在曼圖阿(Mantua)召開一次大公會議，路德宗在施馬加登集會準備赴這大公會議，但他們最後拒絕了參加會議的邀請，因為會議的明確目的是消除「路德宗異端」。在選侯的要求下，路德寫了一系列的信條，在施馬加登會議上討論以代表路德宗的立場。1536年12月前路德完成了這些信條，他在這些信條中果斷地將路德宗與羅馬天主教和改革宗分別清楚；當施馬加登會議在1537年二月召開時，路德病得很嚴重，不得不缺席，墨蘭頓趁着他的缺席，沒有讓路德的信條接受公開聽證。墨蘭頓的表現不很堅定，試圖以教義為代價獲取所謂的合一，但儘管如此，路德所寫的信條私下地流傳，大多數與會的人都接受路德的信條，會議甚至要求墨蘭頓在路德所寫的信條上，加寫一系列關於教皇權和首位以及主教權力和司法權方面的信條。最終，路德的教導被人接受，並在施馬加登廣泛流傳。
- The Formula of Concord, published in 1577, was written to settle controversies that arose among the Lutherans after the death of Luther in 1546. The next 30 years were filled with

doctrinal divisions and conflicts. The Roman Catholic Church met from 1545 to 1563 in the Council of Trent. They very clearly rejected and condemned the teachings of the Lutheran Reformation. There could be no reconciliation with Rome. There were problems within the Lutherans' own midst. Some attempted to unite with the Reformed. They drifted toward Reformed teachings. The Formula of Concord was written to address the issues that divided the Lutherans. Twelve specific articles addressed the issues involved. The first to sign the Formula were the six theologians who had worked to formulate it. Their names were Andrea, Selnecker, Musculus, Koerner, Chytraeus, and Chemnitz. The Formula cites no theologian but Luther. It clearly settles the issues that divided Lutheranism and presents biblical doctrine over against the errors of the Roman Catholic and Reformed churches.

- 協同式（The Formula of Concord）發表於1577年，是為了解決路德於1546年逝世後路德宗內部發生的矛盾的著作。路德逝世後的30年，路德宗內充滿了教義分歧和衝突。羅馬天主教在1545-1563年召開了天特會議，他們明確拒絕和譴責了路德宗改革運動的教導，那時與羅馬天主教教會已經不能和解；路德宗內部也有問題，有些人試圖與改革宗聯合，他們偏向改革宗的教導。協同式是為了針對分裂路德宗的問題而著的。十二個具體的論述闡明了所涉及的問題，首先簽署協同式的人是六位參與著作的神學家，他們的名字是安德熱（Andrea）、瑟納克爾（Selnecker）、莫斯庫魯（Musculus）、克爾涅爾（Koerner）、渠特來烏（Chytraeus）和成尼慈（Chemnitz）。除了路德外，協同式沒有引用其它神學家的著作，它顯然解決了分裂路德宗的問題，並列出了正確的聖經教義以駁斥羅馬天主教和改革宗教會那些錯誤的教義。

We subscribe to the confessions contained in The Book of Concord because (Latin: quia) they correctly reflect the teaching of the Bible. Some have said they accept the confessions in so far as (Latin: quatenus) they reflect the teaching of Scripture. We must reject this approach. Either the Lutheran Confessions correctly reflect the teaching of the Bible or they do not. A comparison of the Lutheran Confessions with the teachings of Scripture indicates that we can accept them because they accurately reflect the teachings of the Bible.

我們認同協同書中包含的所有信條，因為它們正確地反映了聖經的教導。有些人說只要路德宗的那一些信條反映了聖經的教導，他們就接受那一些信條，我們必須拒絕這種態度。我們只可說路德宗信條是正確地反映了聖經的教導，或是沒有；將路德宗信條與聖經的教導相比較下，可看到它們真的正確地反映了聖經的教導，所以我們接受它們。

The relation of the Lutheran Confessions to the Bible is that of the moon to the sun. The moon reflects the light of the sun. The primary light is the sun. The secondary light is the moon. In a similar way, the Bible is the primary light. The confessions are a secondary light, reflecting the true teaching of Scripture. In doctrinal discussions, then, we will first draw our teachings from the Bible. Then we will cite the confessions as an accurate reflection of what the Bible teaches. In subscribing to the Lutheran Confessions, we are not bound to accept every exegesis or every statement concerning science. However, in their doctrine they accurately teach what the Bible teaches.

路德宗信條和聖經的關係是月亮和太陽的關係，月亮反射了太陽光，主要的光是太陽光，次要的光是月亮光。同樣地，聖經是主要的光，信條是次要的光，反射聖經正確的教導。在教義討論中，我們將首先根據聖經擬定我們的教導，然後，當信條準確反映

了聖經的教導時，我們引用信條。在認同路德宗信條時，我們並非在接受合理的聖經解釋和合乎科學的陳述，卻是因為在這些教義中，它們準確地教導了聖經的教導。

There are some Lutherans today who say that we are not bound by teachings that are not addressed by the Lutheran Confessions. Because the confessions do not speak of the doctrine of inspiration, these Lutherans feel they are free to teach as they like about that doctrine. However, the doctrine of the inspiration of Scripture was not in question at the time the Lutheran Confessions were written. It was accepted by Lutherans, Roman Catholics, and Reformed alike. Thus, it was not an issue that needed to be addressed. It could be assumed. However, the doctrine of inspiration is clearly taught by Scripture. We therefore do not have the license to teach as we like about something that the Bible clearly teaches.

今天有些路德宗信徒說，我們不應當被路德宗信條中沒有闡述的問題所局限。例如信條中沒有提到默示的教義，這些信徒以為可以按照他們的喜好隨意教導這一教義；但是，聖經默示的教義在寫成路德宗信條的年代時不是一個問題，當時路德宗、羅馬天主教和改革宗都接受這一教義，因此，它不是一個在那個時候需要闡明的問題，因已經被普遍認定了：聖經清楚地教導了默示的教義；既然聖經已經清楚地教導，我們便沒有權利按照我們自己的喜好去隨意教導。

The Lutheran Confessions are a great treasure, specifically because they center on Christ. They are worthy of our regular study and are useful for our faith and for our lives. Since they speak so clearly to us concerning the promises of Christ and his Word, the Bible, we will study them, treasure them, and share them with succeeding generations.

路德宗信條是一個巨大的寶庫，尤其因為它們是以基督為中心。它們值得我們經常研究，對於我們的信心和生活都有益處。因為它們清楚地向我們講述了基督的應許並祂的話語——聖經，我們應學習且珍惜它們，並與後代分享。

THEOLOGY

A Study of God,
the Author of Salvation

神學

研究上帝——救恩的始創者

Chapter 3
The Natural and Revealed
Knowledge of God

第三章

上帝的自然認知和啟示知識

Theology is a study of God, the author of our salvation. When we speak of a study of God, it is not as though we are putting God under a microscope and analyzing him. This is impossible. We are finite—limited in ability and understanding. God is infinite. Paul says that God’s paths are beyond tracing out (Ro 11:33). Theology is the study of what God has revealed to us about himself in the Bible. God has not revealed everything about himself. There are many things that he has not revealed to us. To a large part, God remains a hidden God. As -Isaiah wrote, “Truly you are a God who hides himself, O God and Savior of Israel” (Isa 45:15).

神學（Theology）研究的主題是上帝——救恩的始創者。當我們談到研究上帝時，並不是把上帝放在顯微鏡下進行分析，這是不可能的。我們的能力和理解力有限，而上帝卻是無限的。保羅說上帝的蹤跡難以尋找（羅11:33）。神學，就是研究上帝在聖經中如何向我們啟示／揭示祂自己，上帝沒有把自己的每一件事都揭示給我們知道，有許多事情祂沒有向我們揭示。在很大程度上，上帝是一位隱藏的上帝。如以賽亞所寫：「救主——以色列的上帝啊，你誠然是隱藏自己的上帝。」（賽45:15）

We cannot speak of God’s person and works
in greater detail than he does

當我們論及上帝的位格和祂所作的工時，我們所說的不能多於或超過祂自己所揭示的

When Moses asked to see God’s glory, the Lord’s response was “You cannot see my face, for no one may see me and live” (Ex 33:20). In our sinful state, we cannot see God in his unveiled glory, nor can we comprehend his ways. Paul said of his knowledge of God, “Now I know in part” (1 Co 13:12). In heaven, this will change. We have the assurance of the psalmist that in heaven, “I—in righteousness I will see your face; when I awake, I will be satisfied with seeing your likeness” (Ps 17:15). We also have the assurance of Paul, “Then

I shall know fully, even as I am fully known” (1 Co 13:12). But in this life, we only know in part.

當摩西要求看上帝的榮耀時，耶和華的回應是，「只是你不能看見我的面，因為沒有人看見我還可以存活」（出33:20）。在我們有罪的狀態下，我們不能見上帝未顯露的榮耀，我們也不能理解他的道路。保羅說他對上帝「如今所認識的有限」（林前13:12），在天上這一切將會改變。我們有詩篇作者的保證，在天上「至於我，我必因公正得見你的面；我醒來的時候，你的形像使我滿足」（詩17:15）；我們還有保羅的保證，「到那時就全認識，如同主認識我一樣」（林前13:12），但在今生，我們所知道有關上帝的事非常有限。

God has given us a revelation of himself in the Bible. There he tells us who he is and what he has done to save us. The Bible is sufficient for our salvation. However, this revelation is not a full disclosure of God. There are many things that remain hidden within the Godhead, things God has chosen not to reveal to us. When we are troubled by questions about these matters, we will follow the principle not to speak of God's person and works in greater detail than he does. In other words, we dare not try to read the mind of God. Rather, in faith, we will simply accept what God does say and not try to supplement his Word with our own speculations. The more we search God's revelation, the more we become aware of how little we do know and understand about God. This is why our faith will always rest on Christ. Through him we have absolute proof that God loves us and has saved us from our sins.

上帝在聖經中向我們揭示了祂自己，祂告訴我們祂是誰，祂為拯救我們做了甚麼事。聖經對於我們如何獲得救恩的啟示是充分足夠的；但是，這個啟示沒有完全把上帝顯露出來，還有許多事情仍隱藏在上帝裏面，是上帝選擇不將這些事情啟示給我們知道。當我們被這些事的問題困擾時，我們應遵循這樣的一個原則：當我們論及上帝的位格和工作時，我們所說的不能多於或超過祂自己所啟示的；換句話說，我們不要試圖去揣摩上帝的心思。我們要憑信心簡單地接受上帝所說的，不要試圖用我們自己的猜測去補充祂的話。我們探究上帝的啟示越多，我們就越知道我們對上帝所知的有限，這就是為甚麼我們的信心總是要依靠基督。藉着基督，我們有絕對的證據證明上帝愛我們，並將我們從罪惡中拯救出來。

We must constantly fight the tendency to say more than God says in his Word. We have many questions about the how and why of God's creation of the world. However, we will hold to what God has said and refrain from attempting to add to God's revelation by our philosophical or scientific speculations. The same thing is true of the problem of evil in this world. This problem has challenged people of all ages. There are many who have said, "If God is all powerful and loving, then why does evil exist in this world? If God is

powerful, he could stop evil from happening. If God is love, he wouldn't allow evil to exist." Therefore, these people deny the existence of an all-powerful and loving God because of the existence of evil.

我們必不講說多於上帝在祂的話語中的啟示，也必須常常與這種趨勢爭鬥。我們有許多關於上帝如何和為甚麼創造世界的問題；然而，我們應當只堅信上帝所說的，避免用我們的哲學或科學推測添加在上帝的啟示上。有關世間的罪惡這個問題也是如此，這個問題曾經挑戰了歷世歷代的人，有許多人曾經說：「如果上帝是全能和慈愛的上帝，為甚麼世界上還存在邪惡？如果上帝是全能的，祂就能阻止邪惡的發生。如果上帝就是愛，祂就不會允許邪惡存在。」因此，這些人因為邪惡的存在就否定了一位全能和慈愛之上帝的存在。

To answer the question of why there is evil, some have suggested that evil has existed from eternity as a personal principle alongside the personal principle of good (as Manichaeism taught in the 3rd century A.D.). Yet the Bible tells us that only God is eternal, and evil came into this world when Satan and mankind disobeyed God. Others have suggested that evil does not exist, that it is only a figment of our imagination (Christian Science). However, this view runs headlong into the reality of the troubles of this world and cannot even withstand the scrutiny of human logic.

為了回答為甚麼存在邪惡這一問題，有些人提出邪惡在永恆中就已經存在，惡的個人原則與善的個人原則常常並存（例如主後三世紀的摩尼教的教導 - Manichaeism）。但聖經告訴我們只有上帝是永恆的，只是當撒但和人類違背上帝時，邪惡才進入了這個世界。有些人提出邪惡並不存在於這世界裏，它只是我們想像中的虛構事物（基督教科學會，Christian Science），然而，這種觀點與這現實的世界遇上矛盾，甚至經不起人類邏輯的考驗。

Why did God not stop the devil from falling into sin? Why didn't he annihilate the devil when he fell? Why did God permit Adam and Eve to fall into sin? Why didn't he get rid of Adam and Eve when they fell into sin? Why didn't he start all over again by creating a new human race? God has not answered these questions for us. Some have suggested that God didn't want robots, that he wanted mankind to love him freely. Thus, they say he made it possible for mankind to sin. However, this answer, again, is human speculation. Finally, God permitted the fall into sin. He did not stop it. He allowed sin's consequences to corrupt his good creation. We can answer the questions of what happened. God has not given us the answer of why things happened the way they did.

為甚麼上帝不阻止魔鬼犯罪？為甚麼在魔鬼犯罪時不把魔鬼消滅？為甚麼上帝允許亞當和夏娃犯罪？為甚麼在亞當和夏娃犯罪時，上帝不消滅亞當和夏娃？為甚麼上帝不創造新的人類讓一切重新再來？但上帝沒有回答我們這些問題。一些人提出因為上帝不想要機械人，而是希望人類自發地愛祂，所以上帝讓人有犯罪的可能；但是，這個回答依然是人類膚淺的推測。事實是，上帝允許人犯罪，並沒有阻止犯罪，祂允許犯罪的後果敗壞祂美好的創造。我們能回答的只有是發生了甚麼事；至於為何發生這些事，上帝並沒有給我們答案。

The questions of “Why, Lord? Why do you permit this trouble to come on me?” have troubled many Christians. Mary and Martha both asked Jesus, “Why, Lord,” when their brother Lazarus died (Jn 11:21,32). Job struggled with the question of why the Lord permitted such suffering to come on him (Job 31:35). Even our Lord on the cross cried out, “My God, my God, why have you forsaken me?” (Mt 27:46). God doesn’t always give us an answer as to why. He does, however, give us his promises on which we can rest our faith. He assures us, in many places in the Bible, of his unchanging, unfailing mercy and love. When confronted with the question of why, we do well to flee to Christ, our loving Savior. There we will find peace and strength to trust God, even when our senses may lead us to assume that he has forsaken us. In Christ we find the assurance “that in all things God works for the good of those who love him, who have been called according to his purpose” (Ro 8:28).

「主啊，為甚麼？你為甚麼允許這悲慘的事臨到我？」這樣的問題曾經困惑了許多基督徒。馬利亞和馬大在她們的兄弟拉撒路死了的時候（約11:21,32），都曾問耶穌：「主啊，為甚麼？」約伯也就着為甚麼上帝允許苦難臨到自己這一問題而困擾（伯31:35）。甚至我們的主，在十字架上曾大聲喊著說：「我的上帝！我的上帝！為甚麼離棄我？」（太27:46）上帝沒有回答我們所有的為甚麼，然而，祂給了我們應許，我們的信心可以建立在祂的應許之上。祂在聖經中多處應許我們祂那不變的憐憫和慈愛，當面對「為甚麼」這問題時，最好的辦法是投靠我們慈愛的救主基督；即使我們的感覺使我們以為上帝已經離棄了我們，在救主那裏我們仍可找到平安和力量去信靠上帝。在基督裏，我們可以找到保證：「萬事都互相效力，叫愛上帝的人得益處，就是按他旨意被召的人。」（羅8:28）

The hymnist Salomo Franck (d. 1725) put it well when he wrote:

讚美詩作者塞勒姆法郎克（Salomo Franck，卒於1725年）寫得很好：

I leave all things to God's direction;
He loves me both in wealth and woe.
His will is good, sure his affection;
His tender love is true, I know.
My fortress and my rock is he:
What pleases God, that pleases me.

(Christian Worship [CW] 414:1)

我把萬事都留給上帝帶領，無論富足或患難祂都愛我
祂的旨意美好，祂的慈愛可靠
因我深深知道，祂的憐憫真實
祂是我的山寨，是我的磐石
上帝喜悅甚麼，我就喜悅甚麼。

Christian Worship 414 : 1

God has also hidden from us why he has governed the history of the world as he did. Why did God permit Islam to start and spread in the world, especially when it has been such an enemy of Christianity? Why did God permit Hitler, Stalin, and other dictators to wreak such havoc in the world? The answers lie hidden with God. We know that Daniel said, God “sets up kings and deposes them” (Da 2:21). God has not revealed to us the whys and wherefores of his governance of world history. We dare not presume to read the mind of God. Rather, with Paul we stand in awe of God and marvel at his wisdom. “Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!” (Ro 11:33).

上帝也沒有讓我們知道，祂為甚麼這樣掌管這世界的歷史。伊斯蘭教與基督教為敵，為甚麼上帝會允許它在世界上興起和傳播？為甚麼上帝允許希特勒、史太林以及其他獨裁者使這個世界遭受這樣的浩劫？上帝隱藏了答案。我們知道但以理說：上帝「廢王，立王」（但2:21），但上帝卻沒有向我們啟示祂為何如此地掌管世界歷史的緣由。我們不敢冒昧揣測祂的心意，我們像保羅一樣敬畏肅立，因上帝的智慧而驚嘆：「深哉，上帝的豐富、智慧和知識！他的判斷何其難測！他的蹤跡何其難尋！」（羅11:33）

We know that God elected individuals to be saved (Ro 8:28). Calvin presumed to read the mind of God by stating that if God elected some to salvation, he must have elected the rest to damnation. However, the idea of an election to damnation is not a teaching of the Bible. It is a conclusion of logic. Thus, it is not biblical. The Formula of Concord reminds us:

我們知道上帝揀選了要得救的人（羅8:28）。加爾文自以為已經讀懂了上帝的心思，聲稱如果上帝揀選了一些人得救，祂必然揀選了剩下的人要受咒詛；但是，揀選人受咒詛的觀點不是聖經的教導，這只是人的理性上的推論，不是出於聖經的。協同式提醒我們：

We must carefully distinguish between what is specifically revealed in God’s Word concerning this article and what is not. For, beyond what has been said to this point (all of which is revealed in Christ), God has maintained silence and has hidden a great deal related to this mystery, reserving it for his wisdom and knowledge alone.

We may not inquire into this or follow our own thoughts in this matter. We may not form conclusions or brood about this but must cling to the revealed Word. (FC SD XI:52)

我們必須仔細分辨，上帝的道所特別啟示與沒有啟示的事。除了我們至此所討論在基督裏曾啟示的事以外，在這奧秘中尚有許多事情，是上帝保持緘默而未曾啟示的，乃是為祂自己的智慧與知識而保持緘默的。我們不可探究這些事，也不可跟隨自己的思想、推論，或悶悶不樂地思索這些事；只當排除一切，惟獨固守所啟示的道。（協同式宣言全文，第十一條：52）¹

When confronted by the areas where God has limited his revelation, we do well to rest our faith on what God does say and avoid trying to speculate about what he does not say.

Faith rests on Scripture, not on human logic or philosophy. Where God remains hidden, we do well to let him remain hidden. Whatever is not biblical is not theological.

上帝在某些領域上沒有全部透露祂的啟示，面對這樣的情況時，我們要信靠上帝所說的，避免推測祂沒說的。信心依賴於聖經，不是依賴於人的邏輯或哲學；如果上帝隱藏，我們最好是讓祂隱藏。凡不是出自聖經的都不是正確的神學。

People have a natural knowledge of God 人類對上帝有自然的認知

The natural knowledge of God comes from creation and conscience

對上帝的自然認知來自創造和良心

The Bible does not attempt to prove the existence of God. It presupposes a knowledge of God. Genesis does not begin with a long philosophical dissertation on the existence of God. Moses simply began, “In the beginning God created the heavens and the earth” (Ge 1:1). In fact, the Bible tells us the existence of God is so self-evident that only a fool would deny his existence (Ps 14:1).

聖經沒有試圖證明上帝的存在，而是以所有人都認識上帝為前提在說話。創世記並沒有以上帝是否存在的冗長哲學作論述而開始，摩西只簡單地以「起初，上帝創造天地」（創1:1）作為開始。實際上，聖經告訴我們上帝的存在是不證自明的，只有愚拙人才會否認祂的存在（詩14:1）。

¹ 參閱協同書（修訂版），頁564。

How is it that all people know that God exists, even those who have not read the Bible? Creation tells us that there is a Creator. Though God is invisible, he is known from what he has made. Cicero (106–43 B.C.), the pagan Roman statesman and orator, argued for the existence of God from the “consent of the nations.” He believed that though one could not see God, one could recognize him from his works. With this statement he was simply repeating what the Greek philosopher Aristotle (384–322 B.C.) had said earlier. The inspired apostle Paul confirmed this view when he wrote, “God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made” (Ro 1:20). The psalmist wrote, “The heavens declare the glory of God; the skies proclaim the work of his hands” (Ps 19:1). It is evident from the sermons of Paul to the people at Lystra (Ac 14:17) and Athens (Ac 17:24-28) that he could assume these Gentiles knew of the existence of God. People know of God by looking at what he has made. No house is ever the result of a tornado in a lumberyard. There is a builder. This complex universe also testifies to a Creator. “For every house is built by someone, but God is the builder of everything” (Heb 3:4).

人怎麼知道上帝是存在的呢？甚至那些沒有讀過聖經的也知道嗎？創世告訴我們有一位造物主；儘管上帝不可見，但從祂的創造中人可以知道祂。異教的羅馬政治家和演講家西塞羅（Cicero，主前106-43年），他主張從「普世共識」（consent of the nations）中證明有上帝存在，他認為儘管人不能看見上帝，但可以從上帝所作的工意識到祂的存在，這樣的陳述其實重複了希臘哲學家亞里斯多德（主前384–322年）以前所說過的。受默示寫聖經的使徒保羅也證實了這一觀點，他寫道：「上帝的永能和神性是明明可知的，雖然眼不能見，但藉著所造之物就可以了解看見。」（羅1:20）詩篇的作者寫道：「諸天述說上帝的榮耀，穹蒼傳揚他手的作為。」（詩19:1）從保羅在路司得（徒14:17）和雅典（徒17:24-28）的講道中可以很清楚地看到，他假設這些外邦人已知道上帝的存在。人們可透過看見上帝的創造便知道上帝的存在；沒有任何一間房子是在木材場上由一陣龍捲風吹過後所形成的，它們都是出自一位建築者；複雜的宇宙也證明了有一位造物主，「因為房屋都必有人建造，但建造萬物的是上帝。」（來3:4）

The conscience also testifies to the existence of God. When God created Adam and Eve, he wrote his law into their hearts. When Adam and Eve fell into sin, the knowledge of the law was clouded but not obliterated. The conscience, a spiritual emotion within us, testifies that we are accountable to God for our actions. It either approves of what we do or condemns us for what we do (Ro 2:14,15). It tells us that we are accountable for our actions to God (Ro 1:32). Thus, the conscience is also a source of the natural knowledge of God.

人的良心也證明了上帝的存在。當上帝創造亞當和夏娃時，祂把律法刻在他們的心裏。當亞當和夏娃犯罪墮落時，律法的知識被扭曲，但沒有被消除。良心是我們內心的一種屬靈情感，告訴我們要為我們的行為向上帝負責。良心或贊成、或譴責我們所做的

(羅 2:14,15)，告訴我們應當為自己的所作所為向上帝負責(羅1:32)。因此，良心也是對上帝自然認知的一個源頭。

There are those who deny the existence of God (atheists). How can they deny the existence of God when the Bible says that people are without excuse for denying God's existence (Ro 1:20)? One answer is that people are trying to suppress a guilty conscience. It has been observed that an atheist is like a little boy who walks through the cemetery on a dark night, whistling loudly. The reason he whistles is because he does not want anyone to know how frightened he really is. One atheist indicated he did not believe God existed because "there don't dare be a God." In other words, if God existed, the atheist was in trouble. It has often been said that there are no atheists in foxholes (trenches dug by soldiers in which they take shelter during combat). It may also be said that there are no atheists when people are at the point of death. Their consciences will rise up to condemn them and confront them with the coming judgment.

有人否定上帝的存在(無神論者 - atheists)。聖經說上帝的存在叫人無可推諉(羅 1:20)，他們如何能否認上帝的存在呢？答案在於這樣的人試圖壓抑自己有愧的良心。有人指出，無神論者就像一個孩子在黑夜裏穿過墳場，大聲吹著口哨；吹口哨的原因是他不想讓人知道他實際上非常恐懼。有一位無神論者指出，他不相信上帝存在的原因是「不敢信有一位上帝」。換而言之，如果上帝存在，無神論者就會遭殃。人們經常說，散兵坑(在戰鬥中士兵挖的用來躲避炮火的戰壕)中沒有無神論者，臨死那一刻之前也沒有無神論者，因為他們的良心會譴責他們，使他們害怕面對即將來臨的審判。

There are also those who say they do not know if God exists (agnostics). They say that there is not enough evidence to convince them that God exists. They also are deluding themselves. The evidence is there, and it is plain. God will hold them without excuse for their unbelief.

還有一些人說他們不知道上帝是否存在(不可知論者 - agnostics)。他們說沒有充分的證據能使他們相信上帝的存在，事實上他們也是在自欺欺人；證據明顯地擺了出來，上帝要叫他們對自己的不信負上無可推諉的責任。

The natural knowledge of God cannot save anyone

人單有對上帝的自然認知不能得着拯救

The natural knowledge of God tells us a number of things. It tells us that God exists, that he is eternal, powerful, good, wise, and just. However, it does not tell us who God is or what he has done for our salvation. A person who believes he will find out about God from nature will not have the revelation he needs to save him. There is a revealed knowledge of God, and that is in the Bible. There God tells us that he is our Savior-God, the triune God,

who sent his Son to save us from our sins. Without the revealed knowledge of God, we cannot be saved (Ro 10:17).

對上帝的自然認知告訴我們許多事：上帝是存在的，上帝是永恆、全能、良善、智慧和公義的；但是，這自然認知卻不能使我們知道上帝是誰，或祂為拯救我們做了甚麼事。一個相信能夠從自然中發現上帝的人，將不會擁有拯救自己所需的啟示，這啟示只寫在聖經當中，上帝在聖經中告訴我們，祂是我們的救主，是三位一體的上帝，祂差遣祂的兒子將我們從罪惡中拯救出來。若沒有上帝啟示的道，我們便不能得救（羅 10:17）。

What, then, is the value of the natural knowledge of God? It tells us there is a God to whom we are accountable and, in this way, provides a point of contact for the gospel. If the law were not written in our hearts, the conscience would not be stricken. When we proclaim the law of God to people, their consciences will say, “This is true. I cannot deny that I have offended God.” When a person’s heart has been thus convicted of sin, a person is ready to hear the good news that God has forgiven sin for the sake of Jesus.

那麼，對上帝的自然認知有甚麼價值呢？原來它告訴我們是有一位上帝，我們需要向祂負責，這樣就為福音提供了一個接觸點。如果律法沒有刻在我們的心裏，良心就不會受到鞭打，當我們向人們宣講上帝的律法，他們的良心就會說：「這是真的，無可否認我得罪上帝了。」當一個人的心這樣認識到自己有罪時，就已經預備好聆聽上帝因為耶穌的緣故而赦免我們的罪的好消息了。

Philosophical arguments for God’s existence

上帝是否存在的哲學論證

People have tried to prove the existence of God scientifically or philosophically. The following are some examples of the various philosophical arguments for God’s existence.

人們也曾試圖用科學或哲學的方法去證明上帝的存在。關於上帝的存在這命題，有各種哲學的論證，下面是一些例子：

- The ontological argument for God’s existence was popularized by Anselm, the archbishop of Canterbury (A.D. 1033–1109). It comes from the Greek word *ontos*, which signifies “being” or “existence.” The basic idea of the argument is this: Our mind has the concept of a supreme being who is perfect in every respect. God must exist, or he would lack one attribute, namely existence, and thus would no longer be perfect. The argument has a flaw, however. It goes from the sphere of thinking to the sphere of being. Thinking about something does not mean it exists.

- 坎特伯雷大主教安瑟倫（Anselm, the archbishop of Canterbury，主後1033-1109年）推出了本體論（Ontological argument），論證上帝的存在。希臘文 *Ontos* 這字的意思是「存有」或「存在」，這個論證的基本思想是這樣的：我們的思想中有一位至高者存在，祂在各方面都是最完美的。如果有兩樣事物，其中一樣不具有「存在」這屬性，但另一樣則具有，我們都會覺得後者比前者更完美，所以，上帝必定存在，否則祂就缺少了存在這完美的屬性，也就不再完美。但是這個論證有其缺陷，就是從思想的範圍走到了現實的範圍。思考某事不意味着它在現實中就一定存在。
- The historical argument for God's existence argues that since all nations believe in a supreme being, he must exist.
- 上帝存在的歷史論證（Historical argument）聲稱，因為在歷史上所有的民族都相信有一位至高者的存在，所以祂必定存在。
- The cosmological argument for God's existence argues from the existence of the world (kosmos) to the existence of a Creator. Everything in this world has something that caused it. This cause is in reality the effect from a previous cause. Ultimately we must come to a prime cause, for we cannot go on infinitely looking for another cause.
- 宇宙論（Cosmological argument）從世界的存在這事實論證至造物主的存在（終極原因）。世界上的每件事情都有導致這件事情發生的原因，這個原因又是前一個原因的結果；如此類推，最後，我們定會找到一個最終極的原因，就是造物主，因為我們不可能無止境地尋找先前的另一個原因。
- The teleological argument for God's existence argues from the design in nature to the designer. It also argues from the governance of history to the governor.
- 上帝存在的目的論（Teleological argument）乃從大自然的設計而論證設計者，它也從歷史的掌管而論證歷史的掌管者。
- The moral argument for God's existence argues from the moral nature of man to a supreme author of this morality.
- 上帝存在的道德論（Moral argument）從人類的道德本性中論證這種道德本性的至高原創者。

Finally, the Bible does not attempt to prove the existence of God. Instead, it simply indicates that all people know he exists. What shall we do, then, as we talk to an atheist or agnostic, who denies the existence of God? We begin with Jesus Christ. Jesus said, "Anyone who has seen me has seen the Father" (Jn 14:9). We proclaim law and gospel. These are the tools through which God convicts people of their sin and converts sinners to faith in Jesus Christ. You may try to convince an atheist by philosophical arguments that God exists. However, if he only knows that God exists but does not know that God's Son came into this world to save us, he will still go to hell. There is only one message that can change hearts, and that is the gospel.

最後我們作一總結，聖經並沒有試圖證明上帝的存在，它只是簡單地指出所有人都應該知道祂的存在。那麼，若我們與否認上帝存在的無神論者或不可知論者談話時，應當怎麼做呢？我們可從耶穌基督開始。耶穌說：「看見我的就是看見了父。」

（約14:9）我們向他們宣講律法和福音，藉着上帝的道顯明他們有罪，並使罪人回轉信靠耶穌基督。你可以通過上帝存在的哲學論證使一個無神論者信有上帝，這樣沒有錯，但是，如果他僅知道上帝的存在，但不知道上帝的兒子來到這個世界為拯救罪人，他仍然將會下地獄。只有一個信息可以改變人的狀況，那就是福音。

Chapter 4

The Essence and Attributes of God

第四章 上帝的本質和屬性

God is one in number and substance: the essence of God

上帝在數量上和實質上都是一：上帝的本質

God is in a class by himself

上帝沒有同類，祂是獨一無二的

We are very limited in our ability to describe God. He is unique. God is the only one of his kind. There is no one like him. He is in a class by himself. If I try to tell you about another person, there are all kinds of human traits that I can use to describe the person to you. I can tell you how tall the person is, because all humans have stature. I can tell you how much the person weighs, what the color of the person's hair is. I can tell you what kind of job the person has, where he lives, or what language he speaks. We have experience with all of these things. Being human is something we can comprehend. We are part of the class.

我們僅可以非常有限的表達能力來描述上帝，因為祂是獨特的、是唯一的，沒有像祂的，換句話說：上帝是獨一無二的。如果我試圖向你描述一個人，我可以用各式各樣人類的特質來向你描述這個人：我可以告訴你這個人多高，因為所有的人類都有身高；我可以告訴你這個人有多重、這個人頭髮的顏色；我可以告訴你這個人的職業、他住在哪裏、他說甚麼語言等。對於上述的事情，我們都有經驗，我們可以理解這些人類的特質，因為我們都同屬這一種類。

However, God is different from his creation. He is the Creator, and we are the creatures. As Moses said, "Who among the gods is like you, O LORD? Who is like you—majestic in holiness . . . ?" (Ex 15:11). When trying to describe God, we can only relate what he has said about himself in the Bible. We do well to follow the warning not to go beyond Scripture. It has been said that if we do not understand what God is, we should be careful not to make him into what he is not.

然而，上帝和祂所創造的一切都不同。祂是造物主，而我們都是受造之物。正如摩西所說：「耶和華啊，眾神明中，誰能像你？誰能像你，至聖至榮？」（出15:11）我們在嘗試描述上帝時，只能限於祂在聖經裏對自己的描述，因為我們想要盡力聽從警戒：不要超越聖經。正如一些人警戒說，如果我們不理解上帝是甚麼，我們必須謹慎，不要憑想像描述祂，以致誤述及改變了真正的上帝。

God is one: the unity of God

上帝是一：上帝的一體性

When we speak of the essence of God, we are referring to God as he exists as one divine being in three distinct persons. God's essence is his spiritual and independent nature, common to all three persons. There is only one God. The Lord declared, "I, even I, am the LORD, and apart from me there is no savior" (Isa 43:11). The Lord commands us to worship him alone (Dt 6:13; Mt 4:10). No one or no thing is to occupy his place (Ex 20:3).

當我們談及上帝的本質時，是指著那位擁有三個不同的位格而以一體存在的上帝。上帝的本質是指祂屬靈和獨立的特性，全都為三個位格所共有，但只有一位上帝。主說：「我，惟有我是耶和華；除我以外沒有救主。」（賽43:11）耶和華命令我們只能敬拜祂（申6:13；太4:10），我們不能用任何人或任何東西來取代祂的位置（出20:3）。

The Bible stresses the oneness, or the unity, of God. God is one in an exclusive sense. He is the only God who exists. There is no one like him (Isa 44:6; 1 Co 8:4-6). He is one in number. God is also one in an absolute sense. He cannot be subdivided into parts. Though there are three persons in the Godhead, there is only one God. God is not like a pie that is divided into three pieces. God is one divine being (Dt 6:4). God is also a personal being. He is not a force that pervades the universe. God has personal traits such as willing (2 Pe 3:9), loving (Jn 3:16), living (Jos 3:10), speaking (Ex 20:1), possessing knowledge and wisdom (Ro 11:33).

聖經強調上帝是一，或上帝的一體性。上帝是唯獨的一，即祂是唯一存在的上帝，再沒有像祂的（賽44:6；林前8:4-6），在數量上，上帝是一。上帝在絕對的意義上也只是一，即上帝不能被分成不同的部分，儘管在神性中有三個位格，但只有一位上帝；上帝不像一塊糕點一般被切成三份，祂是獨一的主（申6:4）。另一方面，上帝是一位有性情的上帝，即祂不能被看成只是一種宇宙的力量，而是有性情的，例如他有意願（彼後 3:9）、有愛（約3:16）、有生命（約書亞記3:10）、能說話（出20:1）、並擁有知識和智慧（羅11:33）等。

God is independent of any causes outside of himself. This has been called the aseity of God. God has always been. He always will be. He never came into being at any point. There never was any period when God did not exist. God exists, from eternity to eternity. No force gave God life. God is the source and author of life (Eze 33:11; 1 Jn 5:20). God is not dependent on anyone or any thing outside of himself for his being or for his well-being.

上帝是一個獨立的存在，祂的存在並不需要依靠任何外在的因素，這稱為上帝的自我存在性（the aseity of God）。上帝是自有的，也是永有的。換句話說，上帝並非在某個時刻才開始存在，因為並沒有任何時間是上帝不存在的；上帝的存在，從永遠到永遠；非有任何力量把生命賦予上帝，上帝自己就是生命的源頭和生命的創始者（徒3:15；結33:11；約一5:20）。祂的存在並不需要依靠任何祂自己以外的人或事。

Throughout history there have been a number of errors that have denied the unity of God: 縱觀整個歷史，有許多否定上帝一體性的謬誤曾經出現：

- Polytheism believes in a multitude of gods. The ancient Egyptians, Babylonians, Assyrians, Canaanites, Greeks, and Romans were all polytheists. They revered a multitude of gods. Today Mormonism (begun in 1830 by Joseph Smith and furthered by Brigham Young) is polytheistic in nature. Mormonism believes that men may work their way up to godhood. Thus, the God of the Bible is only one

among many. “As God was, man is; as God is man may become” is the theme of Mormonism.

多神論 (Polytheism) 相信有許多神。古代的埃及人、巴比倫人、亞述人、迦南人、希臘人和羅馬人都是多神論者 (polytheists)，他們崇拜許多的神。現今的摩門教 (Mormonism，於1830年由史密夫約瑟 (Joseph Smith) 始創，後由楊百翰 (Brigham Young) 進一步發展) 在本質上也是多神論。摩門教相信人可以通過自己的努力成為神，因此聖經中所說的上帝只是諸多神中的一位。「神曾是人，人可成神」 (As God was, man is; as God is man may become)，這是摩門教的主張。

- Tritheism denies the unity of God and teaches that there are three gods.

三神論 (Tritheism) 否認上帝的一體性，教導共有三位神。

- Dualism is the belief that a principle of evil has coexisted eternally with a god of good. Zoroastrianism (begun by Zoroaster in the 7th century B.C.) was a dualistic religion of Persia before Islam came on the scene. Manichaeism (founded by Mani—d. A.D. 277) in Persia was also dualistic in nature. Gnosticism (begun in the 2nd century A.D.) was the belief in a supreme god who was opposed by a demiurge (a god of evil) associated with the God of the Old Testament.

二元論 (Dualism) 相信一股邪惡的勢力與一位美善的神永恆地共存。瑣羅亞斯德教 (Zoroastrianism，又稱波斯教或拜火教，由瑣羅亞斯德 (Zoroaster) 於主前七世紀創立)，是伊斯蘭教出現之前的一個波斯二元論宗教。波斯的摩尼教 (Manichaeism，由摩尼 (Mani) 所創，卒於主後277年) 在本質上也是二元論的。諾斯底主義 (Gnosticism，又稱靈知派，始於主後二世紀) 亦相信二元論，說有一位至高的神，這至高神，被舊約聖經中所記載的**神** (稱為 demiurge，被說成是一個不善良的神) 所敵擋。

- Monism denies the unity of God by blurring the distinction between God and his creation. Monism teaches that God and the world, matter and spirit, body and soul are modifications of one principle. Monism is not to be confused with monotheism, which is the belief in one God. Monism presents itself in a variety of beliefs.

另一方面，一元論 (Monism) 模糊了上帝和祂所造之物兩者之間的分別，否認上帝的獨特性。一元論教導上帝和世界、物質和精神、身體和靈魂都只是表現不同，但卻都是同出於一、同歸於一；這與一神論 (monotheism，相信只有一位神) 是兩回事，不要把兩者混淆。一元論以多種不同信仰的形式出現。

- Pantheism identifies God with the world. One form of pantheism believes that God unfolds himself in the world, which is, in turn, absorbed by God. Another form of pantheism sees that in a stone, God is a stone. Pantheism is still popular today in New Age religions.

泛神論 (Pantheism) 認為神與世界是等同的。其中一種泛神論相信神在世界中展現自己，而世界也被神所吸收。另外一種泛神論有如此論說：在一塊石頭中，神就是一塊石頭。在今天的新紀元宗教中 (New Age religions) 泛神論仍然非常流行。

- Materialism teaches that matter is indestructible, something that has existed from eternity. God is rejected, and matter is elevated to the position of a god.
物質主義（Materialism）教導物質不滅，在永恆中就存在的。於是上帝被拒絕，物質被抬升到了神的位置。

God is one in number and substance. There is no one like him. He cannot be subdivided into parts.

綜觀以上，總括而言，正確的教導是：上帝在數量（number）上和實質（substance）上都是一；沒有像祂的；祂是不能被分成不同部分的。

God tells us about himself through his names

上帝藉着自己的幾個不同名字，告訴我們一些關於祂自己的事情

The names of God also tell us a great deal about him. The following are some of the names God has revealed to us in the Old Testament:

上帝的幾個不同名字告訴了我們許多關於祂自己的事情。以下是上帝在舊約聖經中給我們啟示了的一些自己的名字：

- Yahweh or Jehovah is the name by which God has revealed himself to us as the God of free and faithful grace. This is the name by which he revealed himself to Moses at the burning bush (Ex 3:14,15). God said, "I AM WHO I AM." He is the eternal, unchanging God, whose purposes for his people are ever the same. He is the God of the covenant by which he promised to send the Savior from sin. The same thought that is contained in the name Yahweh is expressed in the book of Revelation, where the Lord refers to himself as he "who is, and who was, and who is to come" (Rev 1:4), "the Alpha and the Omega" (the first and last letters of the Greek alphabet—Rev 1:8). This name was used exclusively of the true God in the Old Testament. It was never used to describe an idol. It is of importance to note that Jeremiah foretold that the descendant (the Messiah), who would come from David's line, was to be called "the LORD [Yahweh] Our Righteousness" (Jer 23:5,6). When the Jehovah's Witnesses try to deny that Jesus is Yahweh, we need to show them this passage. Also, Jesus himself applied the name of "I am" to himself (Jn 8:58). The people of his day knew that Jesus was claiming to be the eternal "I am" who appeared to Moses. Thus, they wanted to stone him for making the claim. In English translations of the Old Testament, Yahweh is usually translated as LORD.

藉着耶和華（Yahweh 或 Jehovah）這個名字，上帝向我們啟示：祂是滿有恩典的上帝，祂的恩典是信實的，也是白白賜給人的。上帝在燃燒的荊棘中就是用這名字向摩西啟示祂自己（出3:14-15），當時，上帝說：「我是自有永有的。」祂是永恆、不變的上帝，祂對祂子民的旨意總不改變。祂是那位立約的上帝，祂應許差遣救主把人從罪惡中拯救出來。啟示錄也表達了耶和華這個名字的含義：在啟示錄中，主稱自己是「那位今在、昔在、以後永在的」（啟1:4），又稱自己是「阿拉法……是俄梅戛」（希臘字母的首末兩個字母——啟1:8）。在舊約聖經中，這是真神專有的名字，這名字從來沒有被用來描述偶像或假神。還有一點很重要，就是耶利米預言來自大衛的後裔（彌賽亞）將被稱作「耶和華 - 我們的義」（耶23:5-6）。當耶和華見證人（Jehovah's Witnesses）否認耶穌就是耶和華時，我們要向他們指出這段經文。並且，耶穌也把「我是」（中文

聖經譯作「自有永有」) 這個名字用於祂自己身上(約8:58)，那時代的人當然知道耶穌在宣稱自己就是那個曾經向摩西顯現的永恆的「我是」(自有永有)，正因為耶穌如此宣告，所以他們想拿石頭打他。舊約聖經的英文版本把Yahweh 譯作 “The LORD”，中文版本則通常直譯為「耶和華」。

- Elohim is a name that is used to describe the true God (Ge 1:1). It also is used to describe idols (2 Ki 1:2), as well as the judges and magistrates of Israel who were to be God’s representatives (Ps 82:6). The name is derived from the Hebrew verb that means “to be strong.” This name tells us of the greatness and power of God (Dt 32:39).

Elohim (音譯：伊羅欣) 這個名被用於描述真神(創1:1)，同時也被用於描述偶像(王下1:2)、以及上帝的代表——以色列的士師和官長(詩82:6)。這個名字源於一個希伯來語動詞「剛強」，這個名字告訴我們上帝的偉大和權能(申32:39)。

- Adonai refers to the fact that God is my ruler, my master. In Hebrew, an earthly, temporal lord is called adonai. The name Adonai indicates the respect with which we are to address our Savior-God. In English translations of the Old Testament, Adonai is usually translated as Lord.

Adonai (音譯：阿道乃) 表示上帝是我的統治者、我的主宰。在希伯來文中，Adonai本是對地上屬世的主人的尊稱，當我們用Adonai這個名字來代表我們的救主上帝時，就是表明我們對祂的尊敬，以致我們不用直呼其名。舊約聖經的英文版本把Adonai譯作 “Lord”，中文版本則通常譯作「主」。

- El is a name that distinguishes God from other beings, particularly humans (Eze 28:2). It is often connected with some word describing God.

El-Hay—the living God (Jos 3:10).

El-Elyon—God Most High (Ps 78:35).

El-Shaddai—God Almighty (Ge 17:1).

El-Gibbor—Mighty God (Isa 10:21; the same term is applied to the coming Messiah in Isa 9:6).

El-Olam—Eternal God (Ge 21:33).

- El (音譯：伊勒) 這名字把上帝與其它存在物(尤其是人類)分別出來(結28:2)。

這名字經常與一些描述上帝的詞彙聯結起來，如下：

El-Hay (音譯：伊勒希) ——永活的上帝(書3:10)。

El-Elyon (音譯：伊勒以羅安) ——至高的上帝(詩78:35)。

El-Shaddai (音譯：伊勒沙代) ——全能的上帝(創17:1)。

El-Gibbor (音譯：伊勒基播) ——全能的上帝(賽10:21；在賽9:6中，這名字也應用於那將要到來的彌賽亞)。

El-Olam (音譯：伊勒奧林) ——永恆上帝(創21:33)。

Supplementary notes on the names of God

對於上帝的名字的一些補充

When the Hebrew Old Testament was translated into Greek before the time of Christ, the translators had to decide what Greek words to use for God's Hebrew names. They chose to use the Greek word for a master or lord (*kurios*) to translate *Yahweh/Jehovah* and *Adonai*; they usually translated the words *El* and *Elohim* using the normal pagan word for god (*theos*). Other early translations of the Old and New Testaments also had to make difficult decisions as to the best terms to use to refer to the true living Triune God. In every case, however, misunderstanding was possible, so Christians had to be taught the proper biblical teaching about the true God that was being named, and how he is different from all false gods.

在耶穌年代之前，當要將希伯來文舊約翻譯成希臘文時，翻譯員需要決定翻譯希伯來文上帝的稱呼（*Yahweh/Jehovah* 和 *Adonai*），他們選擇了希臘文 *kurios*（主），他們翻譯 *El* 和 *Elohim* 時，通常用異教徒的希臘文 *theos*（神）。在其他早期的舊約與新約的翻譯中，翻譯員也需要作出困難的決定，去選擇最恰當的字以描述三一真神，但是仍難免有誤解的情況出現，所以基督徒要學習聖經中有關真神的正確教導，包括上帝的名字以及祂與其他假神的不同之處。

The Christian missionaries who brought the Gospel to China struggled to find the best Chinese words to use when referring to the Triune God. Some thought it best to use the word *Shen*（神）; others preferred the term *Sheng-di*（上帝）; still others used *Tian-zhu*（天主）. At times, especially in the late 19th and early 20th centuries, these disagreements caused deep divisions between Chinese Christians. Today Bible translations and Christian groups often can be distinguished by which term they prefer. The most important thing, however, is that whichever term is chosen, that Christians are taught the proper biblical doctrines we have described in this chapter so that they will know that the true God is Triune, what his attributes are, that he is the only true God, and that he is totally different from other ancient Chinese gods who were also referred to with the words *sheng* and *sheng-di*.

當基督教宣教士將福音傳到中國時，他們也曾考量如何翻譯三一上帝。有些人覺得要用「神」，另一些人覺得要用「上帝」，也有其他人要用「天主」，更有某些人主張採用「上主」。這爭論不時引起華人基督徒的分歧，尤以在19世紀末及20世紀初為甚。現今的聖經翻譯以及是那一類基督徒團體，通常可以藉其選用對上帝的稱呼作出分辨。然而，不論選用那一種翻譯，最重要的是基督徒得以學習恰當的聖經教義，以致他們能認識三一真神、認識祂的屬性、認識祂是唯一的真神、並且祂與中國古代流傳的「神」或「上帝」是完全不同的。

God has a will

上帝有自己的旨意

God has a will. His will is spoken of in three ways. First, he has the faculty of willing (Eph 1:5). Second, he applies his will in individual acts (Da 4:32). Third, the expression "the will of God" sometimes refers to the content of what he wills (Mt 12:50). God's will is free and independent. There are no causes that are required to set it in motion (Ro 9:15; Ps 135:6). This goes beyond our comprehension, especially as we consider the question of whether God is moved by our prayers. To speak to us in language that we can understand and to encourage us to pray, the Bible speaks anthropomorphically (where God applies human characteristics to himself). Therefore, God tells us that he is moved by his love and compassion for us (Jn 3:16; La 3:22,31-33). He is also moved by our pitiable condition (Ps 103:13,14).

上帝有自己的旨意，這包含了三層意義：第一，祂有能力定立自己的旨意（弗1:5）；第二，祂將自己的旨意連於每個人的行動上（但4:32）；第三，「上帝的旨意」有時是指上帝的意旨所包含的內容（太12:50）。上帝的旨意是自由和獨立的，不需要任何因素才能使它生效（羅9:15；詩135:6），這實在是超出了我們所能理解的範疇，既然上帝的旨意是自由和獨立的，那麼上帝會否因我們的禱告而被打動呢？為了用我們能夠理解的語言對我們講話，並鼓勵我們禱告，聖經使用了擬人的（anthropomorphical）手法，即上帝使用人的性情來描述自己；因此，上帝告訴我們，祂會因對我們的慈愛和憐憫而被我們的禱告或景況打動（約3:16；哀3:22、31-33），祂也會因我們可憐的光景而被打動（詩103:13-14）。

God encourages us to take our concerns to him in prayer. When I have problems, I am not going to be bothered by trying to comprehend the free and independent will of God. Rather, I am going to cling to his promise, “Call upon me in the day of trouble; I will deliver you, and you will honor me” (Ps 50:15). Let others ponder at length about the free and independent will of the transcendent, unfathomable God. I will cling to his words and promises and trust in Christ with all my heart. The simple truth that God invites my prayers and promises to answer them is all that I need. “The prayer of a righteous man [righteous through Christ’s righteousness, received through faith] is powerful and effective” (Jas 5:16).

上帝鼓勵我們在禱告中把我們的憂慮帶到祂面前。當遇上困難的時候，我不會自尋煩惱地去嘗試理解上帝那自由和獨立的旨意，相反，我會緊緊地抓住、倚靠祂的應許：「並要在患難之日求告我，我必搭救你，你也要榮耀我。」（詩50:15）讓其他人去思索這位超然和深不可測的上帝那自由和獨立的旨意吧！至於我，我只會抓住祂的話語和應許，全心信靠基督。我所需要的，只是一個簡單的真理：上帝邀請我禱告，並且應許會回應我的禱告，「義人（義人的義是指藉信而披戴着的基督的義，並不是指人的內在所發出的義，有內在的義的人，聖經說這世上一個也沒有（詩14:3；羅3:10-12；賽59:4, 64:6））祈禱所發的力量是大有功效的。」（雅5:16）

God’s will is one, just as he is one. This one will, however, can be viewed from different perspectives. Sometimes God’s will is absolute. What he wills must happen. “I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please. . . . What I have said, that will I bring about; what I have planned, that will I do” (Isa 46:10,11). What is it that God will unfailingly do? He will bring Judah back from captivity and will destroy Babylon. “I will take vengeance; I will spare no one” (Isa 47:3). Sometimes God states something will happen if a condition is fulfilled. The Lord told Israel that if they followed his law, they would be his chosen people (Ex 19:5). Since Israel did not keep God’s law, they lost that privileged status.

上帝的旨意只有一個，正如上帝只有一位一樣；然而，我們可以從不同的角度來看這個獨一的旨意。有時，上帝的旨意是絕對的，祂的旨意一定會成就：「我從起初就指明末後的事，從古時便言明未成的事，說：我的籌算必立定；凡我所喜悅的，我必成就……說出，就必成就；我已謀定，也必做成。」（賽46:10-11）這裏上帝說祂必定會成就的是甚麼呢？就是必將帶領被擄的猶大人歸回本地，並要摧毀巴比倫：「我要報復，誰也不寬容。」（賽47:3）。但亦有時，上帝會說明，如果某些條件得到滿足，祂的旨意便

會成就：例如主告訴以色列人，如果他們遵守祂的律法，便會成為祂所揀選的子民（出19:5）；但因為以色列人沒有遵守上帝的律法，所以他們便喪失了這一特權。

God's will is sometimes carried out through a means or an instrument. God normally has chosen to preserve us through means such as food, shelter, and medicine. If we neglect God's chosen means, we may die. God preserves faith through the means of grace (the gospel and the sacraments of Baptism and the Lord's Supper). If we neglect these means, we may lose our faith. God wills to bring us to salvation through the gospel. We can, however, reject God's will to save us (Mt 23:37; Ac 7:51).

上帝的旨意有時候會透過一種方式或工具來實現。在正常的情况下，上帝選擇了藉着食物、居所和藥物等來保全我們的性命，如果我們忽略這些上帝已經選定的工具，我們的肉身可能會死亡。上帝藉着施恩具（福音，以及洗禮與聖餐）來保守我們的信心，如果我們忽略這些工具，我們可能會失去我們的信心。上帝的旨意是藉着福音帶領我們進入救恩，然而，我們可以拒絕上帝拯救我們的旨意（太23:37；徒7:51）。

God has revealed his will to us in the Bible. This we call the revealed will of God. However, God has not revealed everything about himself to us in the Bible. What he has not revealed, we call his hidden will. However, though God has not told us everything about himself, we must maintain that there are no contradictory wills in God. John Calvin, the reformer who lived at the time of Luther, believed that God publicly stated in the Bible that he desired to save all people but privately had made a secret decree, according to his own sovereignty, to damn some people. Thus, he taught that God wasn't serious about saving all people. He believed that God just went through the motions of it with some, but he really had already elected these people to damnation. Such an idea makes a hypocrite out of God and contradicts God's clear statements that he earnestly desires the salvation of all sinners (Eze 33:11; 1 Ti 2:4; 2 Pe 3:9).

上帝已在聖經中向我們顯明祂的旨意，我們把這稱為上帝已揭示的旨意；然而，上帝沒有在聖經裏把所有關於自己的事都啟示給我們知道，我們稱上帝沒有向我們啟示的事情為上帝隱藏的旨意；儘管上帝沒有將自己所有的事情都告訴我們，我們仍須堅信：在上帝裏面沒有自相矛盾的旨意。與路德同時代的教會改革家約翰加爾文（John Calvin）相信，上帝在聖經中公開聲明自己希望拯救所有的人，但其實私下卻下了一秘密命令（secret decree），要按着其主權咒詛某些人；因此，加爾文教導說上帝並不是真的很渴望要拯救所有人，他相信上帝其實按着其主權早已揀選了某些人要下地獄，儘管上帝在這些人身上也作出了拯救的動作，但實際上上帝早已豫定了他們下地獄，所以上帝在他們身上作出拯救的動作並不代表上帝真的很渴望拯救他們。加爾文以上的觀點使上帝成了一個偽善者，也與上帝所作出的清楚聲明，就是上帝真誠地渴望所有罪人都得着救恩這聲明，變得自相矛盾（結33:11；提前 2:4；彼後3:9）。

God's will, as it comes to us through the law, is conditional. God does promise blessings for obeying his law. However, the condition must be fulfilled if the blessing is to be obtained (cf. the Mosaic Law—Dt 28:1,15,58).

當上帝的旨意透過律法臨到我們身上時，祂的旨意是有條件的。上帝確實應許：遵守律法會得著祝福，然而，若想要得著這些祝福，則必須滿足所附帶的條件（參考摩西的律法——申28:1、15、58）。

God's will, as it comes to us through the gospel, is unconditional. There are no strings attached. Salvation is a free gift (Ro 3:24).

當上帝的旨意透過福音臨到我們身上時，祂的旨意是無條件的。救恩是一份免費的禮物，完全不附帶任何條件。（羅3:24）。

Finally, some have distinguished between what they call the primary (antecedent) and the secondary (consequent) will of God. The primary will of God is that he desires the salvation of all sinners (1 Ti 2:4). The secondary will of God is that he judges those who reject his grace (Mt 23:37). There are those, however, who do not like this distinction, because some have used it as a basis for teaching that humans can cooperate with God in their conversion. Since it has been misunderstood, we do best to state with Scripture: Those who are saved are saved by God's grace (Eph 2:8,9). Those who perish do so because they have rejected God's grace (Mt 23:37).

最後，有些人把上帝的旨意區分為：上帝先行的旨意（antecedent will of God，在事情發生之前而先有的旨意）和上帝隨後的旨意（consequent will of God，在事情發生之後才因而有的旨意）。上帝先行的旨意就是希望拯救所有的罪人（提前2:4），而上帝隨後的旨意則是會審判那些拒絕祂恩典的人（太23:37）；但是有某些人不喜歡作如此區分，因為有其他人基於這樣的區分，錯誤地教導人能夠與上帝合作，在回轉歸正這方面人自己要出一分力量。由於這個區分曾被人誤解，所以我們最好還是使用聖經的陳述：若有人得救，單是因為上帝的恩典（弗2:8-9），若有人滅亡，乃是因為他拒絕了上帝的恩典（太23:37）。

The attributes of God 上帝的屬性

What is Joe like? He is kind, compassionate, courteous, and energetic. We can usually tell what a person is like by describing the characteristics that he has. We do make a distinction between Joe and his characteristics. We cannot do that with God. God is not distinct from his attributes. God is comprised of his attributes. God is love; God is life. When the Bible ascribes attributes to God, it is simply accommodating itself to our limited understanding. As we study the following attributes ascribed to God, we do so with the recognition that whatever we say about God's attributes is based on a very limited understanding of God. As little as we can comprehend the complexity of the universe, even less can we comprehend the incomprehensible God.

陳小明是一個怎樣的人？他很和藹、富同情心、有禮貌，又精力充沛。我們通常都能夠藉着描述一個人所具有的特徵來說明他是一個怎樣的人，但我們會分開地看待小明和小明的特徵，因為小明和小明的特徵兩者並不是等同的。然而，對於上帝，我們卻不可以這樣做，因為上帝和上帝的屬性兩者之間並沒有分別，上帝是由祂自己的屬性構成的，上帝就是愛、上帝就是生命——當聖經把某些屬性歸屬於上帝時，其實已就着我們有限的理解力作出了適調；因此，當我們研讀下列關於上帝的屬性時，我們要意識到，我們就上帝屬性所說的一切，其實都只是基於我們對上帝非常有限的了解。我們對宇宙的瞭解尚且止於皮毛，那麼對那無可測度的上帝，豈不是比對宇宙的瞭解更少嗎？

As we study the attributes of God, we will recognize that God speaks in language that we can understand so that he might give us comfort. The following is what we understand of God's attributes:

當我們研讀上帝的屬性時，我們將會看見上帝為了使我們得著祂所賜的安慰，所以運用我們能夠理解的語言說話。下面是我們所理解的上帝的屬性：

- Unchangeable: God does not change. He does not change his counsels and decrees. "Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath. God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged" (Heb 6:17,18; see also Nu 23:19; Ps 33:11; Pr 19:21; Ro 3:3; 11:29). This world changes, but God does not (Ps 102:25-27). God is not whimsical. He "does not change like shifting shadows" (Jas 1:17). He does not change his mind. His promises are always reliable.
- 不變 (Unchangeable)：上帝不會改變。上帝不會改變自己的計劃和旨意：「上帝願意為那承受應許的人更有力地顯明他的旨意不可更改，他以起誓作保證。藉這兩件不可更改的事——在這些事上，上帝絕不會說謊——我們這些逃往避難所的人能得到強有力的鼓勵，去抓住那擺在我們前頭的指望。」（來6:17-18；還可參考民23:19；詩33:11；箴19:21；羅3:3，11:29）。世界會變，但上帝卻不改變（詩102:25-27）。上帝不會反復無常，「在祂並沒有改變，也沒有轉動的影兒」（雅1:17）。祂不會改變主意，祂的應許永遠都是可靠的。

What about passages in the Bible where it appears as if God did change? There are prophecies that appear to have gone unfulfilled. For example, the Lord foretold that Nineveh would be destroyed in 40 days. This did not happen. The reason it did not happen is that there was a condition attached to the prophecy. The people of Nineveh repented. Thus, God did not destroy them. The Bible tells us that God was grieved that he had made man (Ge 6:6) and that he had made Saul king (1 Sa 15:11). It is usually said that the Bible is speaking anthropopathically here, ascribing a human emotion to God. God does not change his mind; he embarked on a new course of action elicited by man's wickedness.

然而，從某些聖經經文看來，上帝好像真的改變了主意，這是怎麼回事呢？有些預言看起來沒有應驗，例如：上帝預言尼尼微城將在40天內被毀，但這最後卻沒有發生。原來，這預言沒有發生的原因是因為它有一個附帶的條件，尼尼微城的百姓悔改了，因此上帝沒有毀滅他們。聖經又告訴我們，上帝為造人（創6:6）和立掃羅為王（撒上15:11）而遺憾憂傷（中文和合本聖經以「後悔」來形容）；要解釋上帝為何會遺憾或後悔，普遍的看法是，聖經在這裏用了擬人的（anthropopathical）手法，把人的情感套用於上帝身上。上帝其實沒有改變主意，只是因應人的邪惡，展開了一個新的行動。

- Infinite: God has no limits. This simply transcends our comprehension, since we are finite creatures. We speak of the infinity of space. Yet space is a creation of God, and only he is infinite. As Solomon observed, "But will God really dwell on earth? The heavens, even the highest heaven, cannot contain you" (1 Ki 8:27). We are

subject to time; God is independent of time (Rev 4:9). We are subject to space. We can be at only one place at one time. God is not limited by space. We can be sure of his presence everywhere we go (Ps 139:7-12). We are subject to the laws of nature. God established these laws, and he can work independently of them, as he does when he performs miracles. God is also independent of the laws of logic. Human beings cannot force God to fit into their conventions of logic. Ulrich Zwingli (d. 1531) did not believe that the human nature of Christ was capable of possessing attributes of the divine nature, even though the Bible clearly attributes them to Jesus. Thus, he tried to fit the clear words of Scripture into his preconceived mold of logic. God is infinite. We do well to take his words in childlike trust and not try to fit God into our limited minds.

- 無限的 (infinite)：在上帝是沒有限度的。這完全超出了我們所能理解的範疇，因為我們都是有限的受造物。我們有一句話——「無窮無盡的宇宙」，但宇宙也是上帝所創造的，只有上帝才是無限的，就如所羅門的觀察所得：「上帝果真住在地上嗎？看哪，天和天上的天尚且不足容納你。」（王上8:27）我們受限於時間，但上帝卻不受時間所限（啟4:9）我們受限於空間，在同一個時間我們只能身處於一個地方，但上帝卻不受空間的限制，不論我們身在何處，也能肯定上帝與我們同在（詩139:7-12）。我們受限於大自然的規律，但設立這些規律的是上帝，也就是在祂施行神蹟的時候，上帝能夠不受這些規律的限制，祂也真的會如此作工。上帝也不受邏輯的律所限制，人類不能強逼上帝去符合人的邏輯思維，以慈運理（Ulrich Zwingli，卒於1531年）為例：儘管聖經清楚地將神性歸屬於耶穌身上，但慈運理仍不相信基督的人性能夠同時擁有神性這屬性，他只相信「有限的不能承受無限的」（the finite is not capable of the infinite）；這樣，他就是要嘗試強行把聖經清楚的話語弄成到去符合自己的理性所預設的邏輯範疇裏，卻不聽從聖經中單純的說話。上帝是無限的，我們要以小孩子般的信心去信靠祂的說話，而非試圖把祂的說話規範在我們有限的理性思維裏。
- Omnipresent: God is present everywhere. The psalmist wrote, “Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast” (Ps 139:7-10). Through Jeremiah the Lord declared, “Do not I fill heaven and earth?” (Jer 23:24). Paul wrote, “In him [God] we live and move and have our being” (Ac 17:28). God is present throughout creation, enabling it to function. Yet God is not to be confused with his creation (pantheism). We simply cannot comprehend how God can be omnipresent. Rather than trying to comprehend or explain the omnipresence of God, let us rejoice in it. There is no place we go where God will not be with us. When Jesus tells us, “Go into all the world and preach the good news to all creation” (Mk 16:15), we know that we do not go alone. God goes with us. When we face an operation or danger, we know that God is there to protect us. As the hymn writer put it:
- 無所不在 (Omnipresent)：上帝是無處不在的。詩篇作者寫道：「我往哪裏去，躲避你的靈？我往哪裏逃，躲避你的面？我若升到天上，你在那裏；我若

躺在陰間，你也在那裏。我若展開清晨的翅膀，飛到海極居住，就是在那裏，你的手必引導我，你的右手也必扶持我。」（詩139:7-10）耶和華透過耶利米宣告：「我豈不遍滿天和地嗎？」（耶23:24）保羅寫道：「我們生活、行動、存在都在於他（上帝）。」（徒17:28）上帝的臨在貫乎在祂所有的創造之中，使每一受造之物都能發揮作用，但我們切忌把「上帝」與「被上帝創造的」兩者混淆（如泛神論 - pantheism），我們根本不可能理解何為無所不在，與其不斷嘗試去理解或解釋上帝如何無所不在，我們不如直接為此而喜樂吧！我們所到每一處，上帝都與我們同在。當耶穌說我們要「往普天下去，傳福音給萬民（此處萬民的原文是凡被上帝創造的）聽」時（可16:15），我們知道，我們並不是孤獨前往，因為有上帝與我們同去。當我們面對逼迫或危險時，我們知道，上帝就在那裏保護我們。就如詩歌作者所寫：與

I walk with Jesus all the way;
His guidance never fails me.
He takes my ev'ry fear away
When Satan's pow'r assails me,
And, by his footsteps led,
My path I safely tread.
In spite of ills that threaten may,
I walk with Jesus all the way. (CW 431:5)

我一路與耶穌同行；
祂的引導從不落空。
當撒但攻擊我，
祂就除去我一切的恐懼。
有祂引導，
我一路平安。
無論病痛怎樣威脅我，
我一路與耶穌同行。

(Christian Worship 431 : 5)

- Eternal: God has no beginning and no end. He simply is. The word eternal denotes for us a very long period of time. However, with God it does not express an endless period of time. Rather, there is no time with God. He simply lives in a never-changing present. Thus, God can say to his Son, "You are my Son; today I have begotten you" (Ps 2:7 English Standard Version). The Son is eternally begotten of the Father. There never was a time when he did not exist. Since God is eternal, living in a perpetual present, the relationship between the Father and the Son is one that simply "is." Because God is eternal, he views the death of Christ as a present fact (Rev 13:8) and the resurrection of all flesh as a present fact (Mt 22:32). Because God is eternal, we can say with Moses, "Lord, you have been our dwelling place throughout all generations. Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God" (Ps 90:1,2).

- 永恆 (Eternal)：上帝無始無終，祂是永存的，祂就是單單的「是」(is)。永恆對於我們來說意味着非常長的一段時間，但對於上帝來說，永恆並不表示一段沒有窮盡的時間；對上帝來說是沒有時間可言、時間並不適用於上帝。上帝以永不改變的現在式存在，因此，上帝可以對祂的兒子說：「你是我的兒子，我今日生了你。」(詩2:7)子是父從永恆中所生，從來沒有一段時間是子不存在的，因為上帝是永恆的，祂以永遠的現在式存在，父和子之間的關係就是「是」(is)；因為上帝是永恆的，所以祂看基督的死亡為一個當前的事實(啟13:8)，看所有人的身體復活也是當前的事實(太22:32)；因為上帝是永恆的，所以我們可以和摩西一起說：「主啊，你世世代代作我們的居所。諸山未曾生出，地與世界你未曾造成，從亙古到永遠，你是上帝。」(詩90:1-2)
- Life: God is the source and author of life. He did not have to have life given to him. He is life. John said of Jesus, "He is the true God and eternal life" (1 Jn 5:20). God takes an oath by himself to make us doubly sure that what he says to us is true (Eze 33:11: "As I live"). Jesus said, "As the Father has life in himself, so he has granted the Son to have life in himself" (Jn 5:26). God is the "living God" (Jos 3:10). God's life is a warning to those who think they can get by with sin. "It is a dreadful thing to fall into the hands of the living God" (Heb 10:31). God's life is an assurance for those who trust in him. "We have put our hope in the living God, who is the Savior of all men, and especially of those who believe" (1 Ti 4:10).
- 生命 (Life)：上帝是生命的創始者和生命的主 (author of life) (徒3:15)，不需要被賜與生命，因為祂就是生命。約翰說耶穌「是真神，也是永生」(約一5:20)。為了使我們倍加確信祂對我們所說的都是真實可靠的，上帝指著祂自己的永生起誓(結33:11)。耶穌說：「因為父怎樣自己裏面有生命，也照樣賜給他兒子自己裏面有生命。」(約5:26)上帝是「永生的上帝」(書3:10)，上帝的生命對那些以為自己可以在罪上蒙混過關的人是一個警告：「落在永生上帝的手裏真是可怕呀！」(來10:31)而對於那些信靠上帝的人而言，祂的生命就是對他們的保證：「因為我們的指望在乎永生的上帝。他是人人的救主，更是信徒的救主。」(提前4:10)
- Omniscient: God knows all things. His knowledge is different from human knowledge. We acquire knowledge by learning and by experience. God's knowledge is intuitive. It does not come to him from the outside. God simply knows all things (1 Jn 3:20). His knowledge is complete, so that no one can add anything to it (Isa 40:13). God knows all the little details about us. He knows when we sit down, get up, and lie down. He knows what we think and say (Ps 139:1-4). He knows the exact number of hairs on our heads (Mt 10:30). What a comfort it is to be assured that God knows about us! We are not lost in the crowd. The same God who "determines the number of the stars and calls them each by name" also "heals the brokenhearted and binds up their wounds" (Ps 147:3,4). It is because of God's grace in Christ that we need not fear God's knowledge of all our sins and can take comfort in his knowing our helpless condition.
- 無所不知 (Omniscient)：上帝知道萬事。祂的知識和人類的知識不同，我們通過學習和經驗獲得知識，而上帝的知識卻是自有的，不是從外界獲得的，上

帝就是知道一切事（約一3:20）。上帝的知識是完全的，因此沒有任何人可以在其上添加什麼（賽40:13）。上帝知道我們的一切，甚至是細枝末節，我們坐下、起來、躺著，祂都知道，祂知道我們的每一意念和每句言語（詩139:1-4），祂知道我們每人的頭髮的確切數目（太10:30）。能夠確信上帝知道我們的一切是何等大的安慰！茫茫人海中，上帝也沒有遺漏我們一個，這位上帝「他數點星宿的數目，一一稱它們的名」，同時又「醫好傷心的人，包紮他們的傷處」（詩篇147:3-4）。我們不須懼怕上帝知道我們所有的罪，反而可以因為祂深知我們的絕望和無助，卻因着祂在基督裏賜與我們的恩典而深感安慰。

God knows all things—past, present, future, and potential. However, even this statement limps, for though there is a past and a future with us, there is only an eternal present with God. The Bible does ascribe foreknowledge to God. However, this attributes a human characteristic to God (anthropomorphism). Foreknowledge is attributed to God, from our point of view. What is in the future for us is in the present for God. God also knows the potential of all things. He knows what could happen. He knew that the men of Keilah would betray David if he stayed there (1 Sa 23:9-13). God's omniscience simply overwhelms us. The more we learn of it, the more we begin to realize that we cannot even begin to comprehend it. With the psalmist we say, "Such knowledge is too wonderful for me, too lofty for me to attain" (Ps 139:6).

上帝知道萬事，包括過去、現在、將來、以及潛在的事。然而，即使是這樣的說法也不盡然，因為雖然對於我們而言是有過去和有將來的，但對於上帝來說只有一個永恆的現在。聖經的確說上帝預知，但是，這是將人的想法用於上帝（擬人法）；從我們的角度看，上帝是預知的；但在上帝而言，我們的將來是上帝的現在。上帝知道所有事情的可能性（潛在性），祂知道什麼將會發生，知道如果大衛留在基伊拉，那裏的人將會背叛大衛（撒下23:9-13）。上帝的無所不知遠遠的超越我們，我們知道得越多，就越開始認識到我們甚至連初步地去理解都不可能，我們和詩篇作者一起說：「這樣的知識奇妙，是我不能測的；至高，是我不能及的。」（詩139:6）

People have raised the question, If God foreknows that an evil event will occur, and it must happen, how can a sinner be held accountable for his sin? God does know all that will happen in the future (from our point of view). Since he knows it, it will happen. However, there is a difference between God's "foreknowing" an event and God's "foreordaining" an event. The difference is between certainty and necessity. John Calvin (1509–1564) did not understand this distinction. He believed that what God foresaw, he decreed, which ultimately made God the author of evil. God foreknows evil but we are responsible for the evil we do.

有人會問：既然上帝預知即將有一件邪惡的事情發生，而這事亦必須要發生，那麼為甚麼還要那罪人為自己所犯下這邪惡的事負上責任呢？不錯，上帝知道未來（從擬人法的角度看）將會發生的一切事情，並因為上帝知道，所以這些都將會發生。但是，上帝「預知」（foreknowing）一件事情會發生與上帝「預定」（foreordaining）一件事情要發生，兩者是不同的，就是必然性（certainty）與必要性（necessity）的分別。約翰·加爾文（John Calvin, 1509-1564）不明白這兩者的分別，他相信上帝所預知的事情就是上帝自己命定必要發生的事情，

這最終使上帝變為邪惡的始作俑者。事實上，上帝預知惡事，但我們作惡卻是我們自己的責任。

As our confessions state:

The foreknowledge of God (*praescientia*) sees and knows even the evil before it happens, but not in such a way as if it were God's gracious will that it take place. Instead, before it happens, God sees and knows what the perverted, evil will of the devil and of human beings intends to and actually will undertake and do. Even in these evil activities and works God's *praescientia* (that is, his foreknowledge) preserves order, in such a way that God sets the limits and boundaries for the evil which God does not will: how far it can go and how long it can continue, when and how he will impede it and punish it. Besides that, God the Lord rules all things so that they must promote the honor of his divine name and the welfare of his elect to the shame of the godless.

God's foreknowledge is not, however, the origin or cause of evil (for God does not create evil or produce it, and he does not aid or abet it). Instead, the evil, perverted will of the devil and human beings is its origin and cause. (FC SD XI:6,7)

如我們的信條聲明：

「上帝的預知 (*praescientia*) 能看見和知道將要發生的惡事，然而預知並不等於這是上帝的旨意，相反，魔鬼與人類之歪曲悖謬及邪惡的意慾想要行甚麼惡事，上帝在這些事還沒有發生之前就已經看見和知道了。即使在這些惡行上，上帝仍以其預知維持秩序，上帝的預知為不合祂旨意的惡事立一界限，就是這惡事可以有多大的影響力和可以發生多久，並上帝自己將在何時和如何去阻止它和懲罰它。除此之外，主上帝掌管一切，使祂神聖的名得着榮耀，使屬祂的人得益處，惡人卻因此蒙羞。可是，上帝的預知不是罪惡的源頭及成因（因為上帝沒有創造罪惡或使之發生，也沒有幫助或促進它的發生），相反，魔鬼與人類之邪惡及歪曲悖謬的意志才是罪惡的源頭和成因。（協同式宣言全文，第十一條：6,7）」¹

- All wise: Wisdom and knowledge are different. A person may be knowledgeable about all the parts that belong to a car engine. However, if he can't put them together so the engine works, his knowledge doesn't do any good. Wisdom is putting knowledge to the best practical use. God has the ability to put his omniscience to the best possible and wholesome use. The opposite of wisdom is not ignorance, but it is folly.
- 全智 (All wise)：智慧和知識不同，一個人可能擁有關於汽車引擎所有零件的知識，但是，如果他不能把這些零件組裝起來成為可以運轉的引擎，那麼他所擁有的知識則對他沒有益處。智慧就是把各項知識靈活應用出來的能力，上帝

¹ 參閱協同書（修訂版），頁557。

有能力運用祂的全知去成就最好和最有益處的作為。智慧的反義詞不是無知，而是愚昧。

God displayed his wisdom in the creation of the world and all that is in it. The psalmist wrote, “How many are your works, O LORD! In wisdom you made them all” (Ps 104:24). The Lord revealed his wisdom to Job in his description of the creation of the world (Job 38–41). God also displays his wisdom in his governance of the world (Ro 9–11; Da 2:20-23). God’s wisdom has shown forth in its greatest glory in the redemption of sinners, in the power of the gospel, and in the gathering and preserving of the church (Eph 3:10; Ro 11:33-36; 1 Co 2:6-9).

God’s wisdom is of great comfort when we face the trials of life. God directs our lives so that all things work together for our good (Ro 8:28). He assures us, “As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts” (Isa 55:9). When we have troubles, we rest our faith in Christ, for whose sake God will direct all things so that we will remain close to him until we stand safely in heaven.

上帝在祂的創造和祂所創造的萬物中都彰顯了自己的智慧。詩篇的作者寫道：

「耶和華啊，你所造的何其多！都是你用智慧造成的。」（詩篇104:24）主向約伯描述祂的創造，藉此向約伯展示祂自己的智慧（伯38-41章）；上帝在祂對世界的掌管中也彰顯了自己的智慧（羅9-11章；但2:20-23）。而在對罪人的救贖、福音的大能、聚集和保守教會等事上，上帝的智慧以最榮耀的方式被顯明出來（弗3:10；羅11:33-36；林前2:6-9）。

當我們面對生命的試煉時，上帝的智慧是我們極大的安慰。上帝引領我們的生活，使萬事都互相效力，叫我們得益處（羅8:28），祂向我們保證：「天怎樣高過地，照樣，我的道路高過你們的道路，我的意念高過你們的意念。」（賽55:9）當我們困苦時，我們信靠基督，上帝會因基督的緣故引導一切事情，使我們繼續與祂親近，直至我們安全地站在天堂裏。

- Holy: We usually think of holiness as being free from sin. It does have that connotation. However, God’s holiness also tells us that he loves what is good and hates what is evil. Thus, he is free from any taint of evil whatsoever. When Isaiah saw the seraphs around the throne of God, praising him, he heard them sing, “Holy, holy, holy is the LORD Almighty” (Isa 6:3). Since God is holy, he demands that we be holy (Lev 11:44,45; 1 Pe 1:15,16). As God loves the good and hates the evil, he demands that our will conform to his will. As God is free from any taint of evil, so he calls on us to separate ourselves from that which is sinful. The standard of God’s holiness is revealed in his commandments. Whatever he commands is good. What he forbids is evil. What he did not command is not good but indifferent (adiaphora). God’s holiness should cause us to pause and humble ourselves before him, for our “God is a consuming fire” (Heb 12:29). At the same time, we recognize our sinfulness. For this reason, Christ came into this world and led a holy life for us. From conception to death, he took our place under the law, carrying it out in pure holiness. This holiness becomes ours through faith. It is an imputed holiness, not an inherent holiness. It is God’s grace in Christ that moves us to live holy lives to the glory of our holy but gracious God.

- 聖潔（Holy）：我們通常認為聖潔就是沒有罪。當然，聖潔是有這樣的涵意，然而，上帝的聖潔還告訴我們另一個意義，就是上帝喜愛美善而憎恨邪惡；因此，上帝在各方面都沒有被任何惡所玷污。當以賽亞看到上帝寶座周圍的撒拉弗在讚美上帝時，他聽到他們在唱「聖哉！聖哉！聖哉！萬軍之耶和華。」（賽6:3）因為上帝是聖潔的，所以祂要求我們也要聖潔（利11:44-45；彼前1:15-16）；因為上帝愛善恨惡，所以祂要求我們的心要順服祂的旨意；因為上帝完全不被惡所沾染，所以祂呼召我們，叫我們把自己從罪惡中分別出來。上帝在祂的誠命中顯明了祂聖潔的標準：祂所命令的都是美善的，祂所禁止的都是邪惡的；祂所沒有命令的是中性的（中立物，adiaphora - 無可無不可之事物）。上帝的聖潔叫我們應在祂面前靜下並謙卑下來，因為「我們的上帝是吞滅的火」（來12:29），同時，我們也會認識到自己罪大惡極。為此，基督來到世上為我們活出了聖潔的一生，從感孕直至受死，祂替代了我們在律法之下的位置，以完全聖潔的生活一生遵行律法。我們藉着信，祂這份聖潔就成為我們的聖潔，這聖潔是祂歸算給我們的，而不是我們自己裏面有甚麼內在的聖潔；但上帝在基督裏的恩典，會叫我們深覺感恩而驅使我們過聖潔的生活，把榮耀歸給我們聖潔而又恩慈的上帝。
- Righteous: God's actions are perfectly conformed to his will. Thus, he cannot do evil. Moses described God as "a faithful God who does no wrong" (Dt 32:4). The psalmist wrote, "The LORD is righteous in all his ways and loving toward all he has made" (Ps 145:17). It might seem that the psalmist makes a strange comparison between God's righteousness and his love. The two do not seem to go together. We must remember, however, that there is a righteousness of the law and a righteousness of the gospel. God's righteousness of the law demands of sinners that they conform perfectly to his law. God also threatens to punish all who transgress his commandments. God's righteousness of the gospel is the righteousness that he gives sinners through his Son, Jesus Christ. Paul wrote, "But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus" (Ro 3:21-24). Luther was almost driven to despair because he, initially, did not understand the difference between the two. Thank God that through the righteousness which comes to us through Christ, God's righteousness of the law is satisfied and we are acquitted.
- 公義（Righteous）：上帝的行為完全符合祂自己的旨意，因此，祂不能作惡。摩西描述上帝「是信實無偽的上帝」（申32:4），詩篇的作者寫道：「耶和華一切所行的，無不公義，一切所做的，都有慈愛。」（詩145:17）這詩篇的作者在上帝的公義和慈愛之間似乎作了一個奇怪的比較，因為兩者好像並不相關，但是，我們必須謹記，公義有兩種：就是律法的義和福音的義。上帝在律法的義上要求罪人完全地遵守祂的律法，並警告會懲罰所有違背祂誠命的人；而上帝在福音的義上卻是藉着祂兒子耶穌基督白白地加給罪人的義。保羅寫道：「但如今，上帝的義在律法之外已經顯明出來，有律法和先知為證：就是上帝的義，因信耶穌基督加給一切信的人。這並沒有分別，因為世人都犯了罪，虧缺了上帝的榮耀，如今卻蒙上帝的恩典，藉著在基督耶穌裏的救贖，就白白

地得稱為義。」（羅3:21-24）路德最初就是因為不明白這兩種公義的差別，因而幾乎被驅至絕望。但感謝上帝，藉着基督，使祂的義臨到我們，從此，在律法的義上上帝因福音的義得到滿足，我們亦被宣判為無罪。

- Just: God is fair and impartial in his judgments. He blesses the good and punishes the evil. Paul wrote:

God's judgment is right. . . . God is just: He will pay back trouble to those who trouble you and give relief to you who are troubled. . . . This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power on the day he comes to be glorified in his holy people. (2 Th 1:5-10)

God will punish those who reject his grace. However, in this life, it may sometimes appear that the ungodly prosper and the believers suffer. As Psalm 73 tells us, we need to remember the final end of the unbeliever and the final end of the believer. The account Jesus told of the rich man and poor Lazarus amply illustrates this. An unbeliever may seem to live in bliss and success until he draws his last breath. However, there is a day of reckoning. God takes care of this. Scripture says, "Leave room for God's wrath, for it is written: 'It is mine to avenge; I will repay,' says the Lord" (Ro 12:19). While we pray for our enemies, we also pray that God would hinder the will and the counsel of those who oppose him (cf. Luther's explanation of the Third Petition: Your will be done on earth as it is in heaven). Because he was suffering great affliction, Job complained that God was not just. However, the Lord reminded Job that we cannot always understand his ways. Rather, we trust his mercy in Christ and leave all judgment up to God. Who knows but that the Lord will lead the ungodly to repentance and faith in Christ? James and John wanted to call fire down from heaven on the Samaritans who would not receive Jesus (Lk 9:54). Yet we read that after persecution of Christians took place in Jerusalem, the gospel spread to Samaria (Ac 8:14).

- 公正（Just）：上帝作審判時，是公平又不徇私偏袒的。祂賜福給良善的，懲罰行惡的。保羅寫道：

「這正是上帝公義判斷的明証 … 既然上帝是公義的，他必以患難報復那加患難給你們的人，也必使你們這受患難的人與我們同得平安。那時，主耶穌同他有權能的天使從天上在火焰中顯現，要報應那些不認識上帝和不聽從我們的主耶穌福音的人。他們要受懲罰，永遠沉淪，與主的面和他權能的榮光隔絕。這正是主再來，要在他聖徒的身上得榮耀。」（帖後1:5-10）

上帝會懲罰那些拒絕祂恩典的人。然而，在今生，有時候惡人凡事亨通，而信徒卻要受苦；因此，正如詩篇73篇所說，我們需要謹記不信者和信徒最終的不同結局，耶穌講述的財主和拉撒路的故事詳細地說明了這一點。不信的人在呼吸最後一口氣之前，可能整個人生都很幸福很成功，但是，到了最後審判時，上帝會報應。聖經說：「寧可給主的憤怒留地步，因為經上記著：主說：『伸冤在我，我必報應。』」（羅12:19）

當我們為仇敵禱告時，我們也祈求上帝阻攔那些敵擋上帝的人的意向和計謀（參考路德關於主禱文第三禱告 - 「願祢的旨意行在地上，如同行在天上」

- 的解釋)。約伯因為遭受了極大的痛苦，所以埋怨上帝不公正，但是，主提醒約伯：人往往不能理解主的道路。因此，我們應當信靠上帝在基督裏的憐憫，把一切留給上帝自己去審判。除了主自己以外，還有誰知道主會帶領那一個不敬虔的惡人悔改、歸信基督？雅各和約翰曾想呼喚火從天上降下來，去燒滅那些不接待耶穌的撒瑪利亞人（路9:54），但是，我們從聖經中讀到，當耶路撒冷的基督徒受到逼迫之後，福音就被傳到撒瑪利亞了（徒8:14）。

- Faithful: God is true to his promises. Jeremiah wrote, “Because of the LORD’s great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness” (La 3:22,23). A prime example of God’s faithfulness was when Israel journeyed through the wilderness. God’s faithfulness stood out in direct contrast to Israel’s unfaithfulness, which manifested itself in the Israelites’ grumbling and rebellion throughout their journey in the wilderness. God bore his people on eagles’ wings (Ex 19:4) to Sinai. He gave them water to drink, meat and manna to eat. He delivered them from Pharaoh’s army and from the Amalekites. He took them through the wilderness to the Promised Land. He gave them the land of Canaan. The book of Joshua records, “Not one of all the LORD’s good promises to the house of Israel failed; every one was fulfilled” (21:45). What a comfort it is to know that when God makes a promise, we can rely on it! As Paul tells us, the hope (assurance) we have in Christ will “not disappoint us” (Ro 5:5).
- 信實 (Faithful)：上帝忠於祂的應許。耶利米寫道：「因耶和華的慈愛，我們不致滅絕，因他的憐憫永不斷絕，每早晨，這都是新的；你的信實極其廣大！」（哀3:22-23）以色列人在曠野漂流的經歷是顯明上帝的信實的最好例子，以色列人在曠野漂流時不斷抱怨和悖逆上帝，這都顯示出他們的不忠，而他們的不忠和不信更突顯出上帝的信實：上帝如鷹把祂的子民背在翅膀上（出19:4），直帶到西乃、賜他們水喝、給他們肉和嗎哪吃、把他們從法老的軍隊和亞瑪力人的手中拯救出來、又把他們從曠野帶到應許之地、且把迦南地賜給他們。約書亞記如此記載：「耶和華應許賜福給以色列家的話，一句都沒有落空，全都應驗了。」（書21:45）這是多麼大的安慰啊！當上帝賜下應許時，我們知道這應許是絕對可靠的。就如保羅告訴我們：我們在基督裏的盼望「不至於落空」（羅5:5）。
- Truthful: God says what he means, and he means what he says. He does not speak in a cryptic way. When reading what God says to us in his Word, we don’t have to look for some hidden meaning behind it, as people do when they read their horoscopes. God does not mislead us, and he cannot tell a lie. As Balaam and Balak learned: “God is not a man, that he should lie, nor a son of man, that he should change his mind” (Nu 23:19). What God says is the truth. Jesus said, “Sanctify them by the truth; your word is truth” (Jn 17:17). God’s threats are true; he will not change his mind (Gal 6:7,8). God’s promises are true; he will not go back on his Word (Heb 6:18).

At this point we should note the difference between truth and what is true. Many critics of the Bible believe it contains truth but is not true. What they mean is that the Bible is like a fairy tale. The story of the boy who cried wolf is not true. However, it does teach the truth that if we tell people too often that we are in danger when we are not, they may not believe us when we are in danger. The Bible doesn’t merely give us little lessons for life. Rather, it tells us the truth. What it says is true. Our faith is based on facts, not fiction. This is what gives us assurance and hope for our lives. Paul speaks of

“faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time” (Tit 1:2).

- 誠實 (Truthful)：上帝心口如一，祂口中所說的就是祂心中所想的，祂也不會隨口說說便算。上帝也不會以隱秘的方法，說些難解或撲朔迷離的說話，因此，當我們閱讀上帝在聖經中對我們所說的話時，我們不需要像有些人解讀占卜術算那樣，去尋找背後所謂深奧的意思。上帝不會誤導我們，也不會撒謊。就像巴蘭和巴勒上了的那一課：「上帝非人，必不致說謊，也非人子，必不致後悔。」(民23:19) 上帝所說的都是真理，耶穌說：「求你用真理使他們成聖；你的道就是真理。」(約17:17) 上帝的警告是真實的，祂不會改變祂說過的(加6:7-8)；上帝的應許也是真實的，祂不會收回祂所應許過的話(來6:18)。

到了此刻，我們應要注意真理 (truth) 和真實 (what is true) 的區別。許多聖經批判者認為，聖經含有真理，但聖經的記載卻不是真實的；他們的意思是：聖經就如一個童話故事，就如「狼來了」的故事一般不是真實的，但卻教導讀者一個真理，這真理就是如果我們常在沒有危險的情況下告訴別人我們有危險，那麼當我們真的有危險時，別人就可能不再信任我們。然而，這樣對聖經的認識是錯誤的，聖經不僅僅給我們一些生活上的教訓，它還告訴我們重大的真理，並且它所說的全是真實的。我們的信建基於真的事實而不是一本虛構的小說之上，這就是上帝賜給我們今生的保證和盼望。保羅說：「這真理是在盼望那無謊言的上帝在萬古之先所應許的永生。」(多1:2)

- Good: God's goodness is viewed from the perspective of his being. He alone is good in and of himself. He is the highest good. As Jesus said, "There is only One who is good" (Mt 19:17), and that is God. We who are by nature corrupt in sin, and even now still battling the old Adam, do well to come humbly before our God with thankful hearts for his goodness to us. God's goodness is also viewed from the perspective of his gracious disposition toward his creatures. God is good to all creatures in general (Ps 136), to humans as the crown of his creation (Mt 5:45), to all sinners (Jn 3:16), and to believers in particular (Ro 8:28). In view of all the material and spiritual blessings God gives us, we join with the psalmist to say, "Praise the LORD. Give thanks to the LORD, for he is good; his love endures forever" (Ps 106:1).
- 美善 (Good)：我們可從上帝本身的角度來看祂的美善。在上帝而言，唯獨上帝自己是美善的；上帝是至高的善，如耶穌所說：「只有一位是善良的。」(太19:17) 我們的本性乃在罪中敗壞了，即使到了現在，我們仍在與老我爭戰，所以我們要盡力謙卑地來到我們的上帝面前，因上帝對我們的善良而心懷感恩。我們也可從上帝對待祂所造之物滿有恩慈的方式，來看上帝的美善。上帝對所有受造物(詩136篇)、對人類 - 上帝創造的巔峰(太5:45)、對所有罪人(約3:16)，尤其是對信徒(羅8:28)，都是善的。因着上帝賜給我們各樣物質和屬靈上的祝福，讓我們與詩篇的作者一起說：「哈利路亞！你們要稱謝耶和華，因他本為善，他的慈愛永遠長存！」(詩106:1)

- Omnipotent (all powerful): God possesses power that we simply cannot comprehend. As Jesus said, “What is impossible with men is possible with God” (Lk 18:27). Paul wrote that God “is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us” (Eph 3:20). God’s power is limitless (Ge 18:14). What a comfort this is to us when we face situations that seem to overwhelm us! When the Lord called Moses to lead Israel out of Egypt, Moses responded, “Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?” (Ex 3:11). The Lord answered, “I will be with you” (Ex 3:12). Moses was right. By himself, the task would have been too great for him. However, for God it was not a problem. He struck Egypt with ten terrible plagues, and Pharaoh was only too willing to let Israel go.

There are those who deny the omnipotence of God by saying there are some things that God cannot do. God cannot lie; he cannot undo what he has done. Neither of these things in any way limits the power of God. God is capable of doing anything that does not involve a contradiction in his essence. Thus, God cannot lie or deceive us.

- 全能 (Omnipotent - 無所不能)：我們實在無法理解上帝所擁有的能力，如耶穌所說：「在人所不能的事，在上帝都能。」（路18:27）保羅寫道：「上帝能照著運行在我們心裏的大能充充足足地成就一切，超過我們所求所想的。」（弗3:20）上帝的能力是無限的（創18:14），當我們身處快要壓垮我們而我們又無力抵抗的境況時，上帝的全能對我們來說真是何等的安慰！當上帝呼召摩西帶領以色列人離開埃及時，摩西回答：「我是甚麼人，竟能去見法老，把以色列人從埃及領出來呢？」（出3:11）主回答說：「我必與你同在。」（出3:12）摩西說的對，單憑他自己，這任務實在太艱巨了；但在上帝，卻全沒有難度，上帝以十個可怕的災害擊打埃及，令法老恨不得以色列人快點離去。

有些人認為上帝有不能作的事，就如上帝不能撒謊、不能取消（undo）祂已經成就了的事情等等，因此，他們否認上帝的全能。但事實上，這些事絕非表示上帝的能力有限，上帝有能力成就一切不違背祂本質的事情，因此，上帝不能撒謊或欺騙我們，這就是所謂上帝不能作的事情。上帝成就了的事涉及祂的信實及美善的應許，取消它們也是違背了上帝的本質。

- Love: John writes, “God is love” (1 Jn 4:8,16). In the first place, the Father loves the Son (Mt 3:17; 17:5; Jn 3:35). The Son loves the Father (Jn 14:31). Not only does love exist within the Trinity, God also exhibits love toward the world. God’s love shows itself in his providing creation with what it needs to survive (Ps 136:25). His love showed itself in the highest way by sending his Son to save us (Jn 3:16). God’s love for us is not in any way based on anything in us. Because God is love, he loves us with a love that goes beyond all comprehension. His love for us moves us, in turn, to love our neighbor. Only when our hearts have been warmed and changed by his love for us, can we show love to others.

God’s love is also related to his kindness (Tit 3:4), mercy and compassion (God’s love as moved by man’s misery—Tit 3:5; Mt 14:14), his grace (God’s love in its efforts to save mankind from sin—Tit 3:7), and his forbearance or longsuffering (God’s love as it puts off punishment and extends the time of grace—Ro 2:4).

It should be noted that God remains love while he condemns people for their sins. God could not sweep sin under the rug and ignore it. He could not make it go away by an almighty decree, for that would contradict his holiness, righteousness, and justice. But God's love found a way to satisfy his justice: He gave his only Son into death for us. Thus, God could declare us not guilty because his Son was condemned in our place.

Praise God that he is love! If he dealt with us as we deserved, we would perish eternally. Because God is love, his Son redeemed us from our sin and we have the assurance of eternal life. We also have the assurance that in all things God will work for our good in this world (Ro 8:28).

- 愛 (Love)：約翰寫道：「上帝就是愛。」(約一4:8、16) 首先，父愛子(太3:17，17:5；約3:35)及子愛父(約14:31)。愛除了存在於三位一體之間之外，上帝也向世人呈現祂的愛。上帝為受造物提供一切所需，使他們得以存活，從而顯明祂的愛(詩136:25)。上帝顯明祂愛的最極致的方式，就是差遣了祂的兒子來拯救我們(約3:16)。上帝對我們的愛完全不是由於我們做了甚麼好事，而是因為上帝就是愛，所以祂以超過我們所能理解的愛來愛我們。祂對我們的愛感動我們，因而我們能愛我們的鄰舍；只有當我們的心被上帝的愛所溫暖和改變時，我們才能展示我們對他人的愛。

與上帝的愛相關的，還有祂的恩慈(多3:4)、憐憫(上帝的愛因人類的苦難而被打動——多3:5；太14:14)、恩典(上帝的愛主動努力地把人從罪中拯救出來——多3:7)以及寬容和忍耐(上帝的愛延遲懲罰的時候、延長恩典的時間——羅2:4)。

我們要注意的是，即使上帝在定人為有罪的時候，祂仍是愛。上帝不能把罪掃進地毯底下蓋着它，裝作罪不存在的樣子，上帝也不能用祂全能的命令叫罪不算為罪，因為這樣便違背了祂的聖潔、公義和公平；但是，上帝的愛為我們找到了一個滿足祂公義的方法：就是讓自己那無罪的獨生子替代我們受死，如此，上帝便可以宣判我們為無罪，因為祂的兒子已經替代我們因罪受了刑罰。

讚美上帝！因為祂就是愛。如果祂按照我們本應所得的對待我們，我們將永遠滅亡。但因為上帝就是愛，祂的兒子把我們從罪中贖出來，所以我們便有了永生的確據；我們還得了另一個確據，就是上帝使世上萬事都互相效力，叫我們信祂的人得著益處(羅8:28)。

Chapter 5
The Triune God

第五章

三位一體的上帝

God is triune:
one God in three persons and three persons in one God
上帝是三位一體的：
一位上帝有三個位格，三個位格在一位上帝中

The terms: triune, essence, person

用語：三位一體、本質、位格

The word triune is not found in the Bible. The Jehovah's Witnesses demand that we show them the word Trinity in the Bible. We agree these terms are not found in Scripture. They are "ecclesiastical" terms, coined by the church to cover a teaching that is found in the Bible. The church father Tertullian (A.D. 160–230) first used the word Trinity. He did not invent the doctrine. He simply came up with a word (inadequate as it is when trying to describe the indescribable) to communicate the teaching of the Bible. This teaching was already being confessed in the baptismal formulas of the early church, which developed into the Apostles' Creed. This creed clearly teaches the Trinity, even though it doesn't mention the word Trinity. The doctrine of the Trinity is taught in the Old Testament and in the New Testament. Far from being derived from Platonism or Neoplatonism, the doctrine of the Trinity is a clear teaching of the entire Bible.

聖經中沒有三位一體這個詞語。耶和華見證人要求我們向他們指出聖經中哪一處曾出現過三位一體這個詞語。我們同意，在聖經中找不到這個用語，這是「教會」用語，是教會始創的，用於涵蓋在聖經中出現的教導。教父特土良（Tertullian，又譯：德爾圖良，主後160–230年）首先使用了三位一體這個用語，他並沒有自創這教義出來，他只是想出了一個用語，來傳達聖經的教導，嘗試用來描述一個無法言喻的教義（所以理所當然地有所不足）。事實上，這教導在早期教會的施洗條款（baptismal formulas）中已經成為認信的一部分；其後，施洗條款發展成了使徒信經。使徒信經內雖然沒有提到三位一體這個用語，但卻清楚地教導了三位一體這教義。事實上，舊約和新約聖經都有教導三位一體的教義，因此，三位一體是整本聖經都明確地教導的教義，而絕對不是從柏拉圖主義或新柏拉圖主義中衍生出來的新學說。

Before we turn to a study of the biblical basis for the doctrine, we must define some terms. God is one in essence, that is, he is one in substance and number. He is the only God who exists, and there is no one like him. He is the only one of his kind. As Martin Chemnitz, one of the writers of the Formula of Concord, put it, "The church, therefore, does not understand

under the term 'essence' a universal term, as the philosophers speak of the human essence, but the divine Essence which actually exists, which is communicable and common to the three persons, Father, Son, and Holy Ghost, and is present in its entirety in each one.”¹

在我們開始研習這個教義的聖經基礎之前，我們必須先把一些用語作出定義。上帝在本質（essence）上是一，也就是說上帝在實質（substance）和數量（number）上都是一。祂是唯一存在的上帝，再也沒有像祂的，也沒有與祂同類同等的。協同式的作者之一成尼慈（Martin Chemnitz）如此解釋：「因此，教會不是把上帝的『本質』當作通用術語、好像哲學家在講人的本質那樣來理解，而是將其作為真實存在的神聖本質來看待，這本質在三個位格（聖父、聖子和聖靈）之間是互通的，是祂們共有的，而且這本質在每個位格中都是完全而非部分性的。」¹

The early church also used the word person to describe the Father, Son, and Holy Spirit. It did not use the Greek word *prosopon* for person. This word referred to the mask that an actor wore. It suggested impersonation rather than a personal being. This term was used by those who believed that the Father, Son, and Holy Spirit were merely different roles played by a one-person God (the error called Modalistic Monarchianism). Rather, the church used the Greek word *hypostasis* and the Latin word *persona* for person. The Augsburg Confession defines person as “not a part nor a quality in another but that which exists by itself” (AC I:4).

早期教會也使用「位格」這個詞來描述聖父、聖子和聖靈。當時，教會並沒有使用希臘文的另一個字 *prosopon* 來表達位格的意思，因為這個字指的是演員所戴的面具，意思着「扮演」而非一個獨立存在而又有個性的本體。某些使用 *prosopon* 這個字的人認為，父、子、聖靈都是由只有一個位格的上帝所扮演的三個角色（這個謬誤稱為形態神格唯一論，Modalistic Monarchianism，詳情見後）。但事實上，早期教會用來指位格的希臘文單字卻是 *hypostasis*，拉丁文是 *persona*。奧斯堡信條將位格（person）定義為「不是另一個（位格）的一部分，也不是另一個（位格）的一種特質，而是獨立存在的一個（位格）」（*not a part nor a quality in another but that which exists by itself*）（奧斯堡信條，第一條：4）。²

The Bible attributes deity, personality, and distinctiveness to each person of the Trinity

聖經將神性、個性和獨特性都歸於三位一體中的每一個位格

We have already noted that the Bible teaches the unity of God. He is one in the exclusive sense. There is no other God. He is the only one of his kind (1 Co 8:4-6). God is also one in the absolute sense. He is incapable of division (Dt 6:4). There is one divine essence. God is not like a pie, which may be divided into thirds. God is one in substance and in number. Yet, within this one divine essence, there are three separate and distinct persons: the person of the Father, the person of the Son, and the person of the Holy Spirit. The three persons are not the same names for one person. Two of the three persons are not powers that proceed from one person. Each person subsists of himself. We know this because the Bible ascribes personality, distinctiveness, and deity to each person of the Godhead.

¹ As quoted by J. Meyer, “The Holy Trinity,” in *Our Great Heritage*, Vol. 1, p. 532.

² 參閱協同書（修訂版），頁26。

我們早前已經指出，聖經教導了上帝的一體性。上帝是獨一的，是唯一一位的上帝，再沒有別的，因為再沒有與祂同類同等的（林前8:4-6）。在絕對的意義上，上帝也是只有一位，即祂是不能被分開成不同部分的（申6:4）；上帝只有一個神聖的本質，祂不像一個餅，能夠被分成三份；上帝在實質和數量上都是一，然而，在這一個神聖的本質內，有三個個別和獨特的位格：聖父的位格、聖子的位格和聖靈的位格。這三個位格並不是用來形容同一個位格的三個不同名稱，也不是由一個位格衍生出來的另外兩股力量，每一個位格都是一個獨立的存在，我們能如此知道，是因為聖經把個性、獨特性和神性都歸於每一個位格。

The Bible ascribes personal traits and characteristics to each person of the Trinity

聖經將個性（性格和特徵）歸於三位一體的每一個位格

The Bible attributes personal traits and characteristics to each person of the Trinity. Jesus tells us that he knows the Father and the Father knows him (Mt 11:27). The Son makes known the Father (Jn 1:18). Jesus speaks of his will and states that the Father has loved him from eternity (Jn 17:24). Jesus says the Holy Spirit will remind the disciples of what he has written and teach them all things (Jn 14:26). The Holy Spirit will also convict the world of sin (Jn 16:8). He speaks the truth (Ac 28:25). Father, Son, and Holy Spirit are not powers or forces that proceed from some one-person deity. Each is a person of the Holy Trinity.

聖經將個性（性格和特徵）歸於三位一體的每一個位格。耶穌告訴我們，祂知道父，父也知道祂（太11:27），子顯明父（約1:18）。耶穌談到父的旨意，並且說父在永恆中已經愛祂了（約17:24）；耶穌說聖靈將讓使徒想起祂所說的一切話，並將一切事教導他們（約14:26）；聖靈使世人知罪（約 16:8），祂宣講真理（徒28:25）。父、子和聖靈都不是從一個神性的個體所衍生出來的能量或力量，祂們每位都是聖三一上帝的一個位格。

The Bible ascribes distinctiveness to each person of the Trinity

聖經將獨特性賦於三位一體的每一個位格

Father, Son, and Holy Spirit are not different names for the same person. I could say that I am a husband, a father, and a professor, three in one. Yet I am the same person carrying out three different roles. The Father, the Son, and the Holy Spirit are distinct from one another. Each is not the other. Jesus said to his enemies, "There is another who testifies in my favor, and I know that his testimony about me is valid. The Father who sent me has himself testified concerning me" (Jn 5:32,37). The prophet Isaiah wrote of the Messiah, who said, "The Spirit of the Sovereign LORD is on me, because the LORD has anointed me . . ." (Isa 61:1). The speaker is the Messiah (Lk 4:18-21). The Spirit is on him, and he is the Spirit of the Sovereign Lord. The three persons of the Trinity are distinct from one another. Each is not the other. Yet each is God.

聖父、聖子、聖靈不是由一個位格所扮演的三個不同的角色。我可以說我是一個丈夫、一個父親和一個教授，一個人同時有三個身份。我是同一個人，扮演著三個不同的

角色。但是，聖父、聖子和聖靈卻不一樣，祂們是三個獨特的位格，每個位格都不是另一個位格。耶穌對敵對祂的人說：「另有一位為我作見證，我也知道他為我作的見證是真的。那差我來的父也為我作了見證。」（約5:32、37）先知以賽亞寫到彌賽亞的時候說：「主耶和華的靈在我身上，因為耶和華用膏膏我……。」（賽61:1）說這話的是彌賽亞（路4:18-21），聖靈在他身上，是至高主的靈。三位一體的三個位格彼此不同，每個位格都不是另一個位格，但每個位格都是上帝。

The internal acts of the Trinity distinguish one person from another

三位一體的內在行動（即每個位格之間的互動）
使我們能夠把每個位格分辨出來

The Bible also attributes individual acts to each person of the Trinity, indicating that each is a person and that each is distinct from the others. God the Father “begets” the Son. Thus, the Father performs this personal act that distinguishes him from the Son (Ps 2:7, Jn 3:16). God the Son “is begotten” of the Father from eternity. Thus, the Son is another, distinct from the Father. God the Father and God the Son “send out” the Holy Spirit (Isa 61:1; Jn 15:26; Ro 8:9; Gal 4:6; Php 1:19). The Holy Spirit proceeds from the Father and the Son. Thus, each has specific acts he does; each is a person; each is distinguished from the others. We should note that it is difficult to explain precisely what is meant by the terms beget, begotten, send out, and proceeds. These are terms by which God describes the relation of the three persons within the Godhead. We do well to note them and use them, for the Bible teaches them. We also will refrain from trying to define them comprehensively, lest we make God into what he is not.

聖經還將不同的個別行動分別歸於三位一體中的每個位格，表明祂們都有不同的位格，並且每位都是獨特的。父上帝「生」子，聖父所作出的這個個別行動，使我們能把祂和子分辨出來（詩2:7；約3:16）。子上帝「受」聖父從永恆中所「生」，因此，子是另一個位格，有別於聖父。聖父和聖子「差」聖靈（賽61:1；約15:26；羅8:9；加4:6；腓1:19），聖靈從聖父和聖子「而出」。由此可見，祂們各自都會作出獨特的行動、祂們各自都是一個位格、祂們各自都與其他位格有別。我們應當注意，要準確地解釋「生」、「受生」、「差」、「而出」這些用語是非常困難的，聖經教導我們上帝使用這些用語來描述三個位格之間的關係，我們便應當同樣地使用這些用語，並要小心地使用，同時亦應避免就這些用語作出深入的定義，以免我們誤述及改變了真正的上帝。

The Holy Spirit proceeds from the Father and the Son

聖靈從父和子而出

The procession of the Holy Spirit from the Father and the Son (filioque in Latin) became a source of division between the churches of the East and the West. The Nicene Creed, adopted in A.D. 325, simply said concerning the Holy Spirit: “And [we believe] in the Holy Spirit.”² The creed was developed by the Eastern church, and only five bishops of the Western church were present at Nicaea. None was at Constantinople. At Constantinople, in 381, the creed was enlarged to read: “And in the Holy Ghost, the Lord and Giver of Life; who proceedeth from the Father; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets.”³

聖靈是否從父和子（「和子」，拉丁文為“filioque”）而出，成為了東西方教會分裂的根源。在主後325年被採納的尼西亞信經（Nicene Creed，又譯：尼吉亞信經），在有關聖靈方面，只是簡單地說：「並且(我們相信)聖靈。」³ 這信經是由東方教會制定的，當時西方教會只有五位主教出席了這個主後325年的尼西亞會議。至主後381年，在君士坦丁堡，信經被擴充成：「聖靈，為主，並賜生命的根源，從父而出，與父子同受敬拜，同受尊榮，曾藉着先知傳言。」⁴ 這一次，所有西方的主教都不在場。

At the Council of Chalcedon in 451, the delegates of Pope Leo I (from the Western church) agreed to the expansion of the creed adopted at Constantinople in 381. The statement that the Holy Spirit proceeds from the Father and the Son was not yet part of the creed, though the teaching was current in the West. The third national Synod of Toledo in Spain in 589 first inserted the filioque (proceeds from the Father and the Son) into the Nicene Creed. The addition spread from Spain to other lands in the West. About the middle of the 9th century, a clash took place between Photius, the Patriarch of Constantinople, and Nicholas, the pope in Rome. Photius assaulted the addition to the creed as heretical. Nicholas went on the defensive, and the filioque was gradually introduced into the creed all over the West. Michael Cerularius, patriarch of Constantinople, and Leo IX, pope in Rome, brought the issue to a head in 1054, leading to the Great Schism. Involved was the issue of the filioque but also the issue of who was the head of the church. Each side excommunicated the other, and the division between the Eastern and the Western church took place.

在451年的迦克墩會議（Council of Chalcedon）上，教宗利奧一世（Pope Leo I，天主教譯：教宗良一世）的代表（來自西方教會）同意接納381年在君士坦丁堡所通過被擴充了一次的信經（即聖靈只是從父而出）；然而，在西方教會中，儘管聖靈從父和子而出這句聲明還未成為信經的一部分，聖靈乃從父和子而出的教導在西方已頗為通行。直至589年，在西班牙托雷多（Toledo，又譯：托萊多）的第三次全國會議上，「和子」（從父和子而出）首次被加入尼西亞信經中，於是這第二次被擴充了的信經從西班牙傳到西方各地。約在九世紀中期，君士坦丁堡的牧首（the Patriarch，又譯：宗主教）阜丟斯（Photius，又譯：福提斯）與羅馬教宗尼古拉（Nicholas，又譯：尼閣）之間發生了衝突，阜丟斯評擊那些贊成在信經上加上「和子」的是異端，尼古拉就此作出辯護，而「和子」則漸漸被所有的西方教會加進信經中。在1054年，君士坦丁堡的牧首邁克爾·瑟如拉留（Michael Cerularius）和羅馬的教宗利奧九世（Leo IX），將彼此的衝突推到了頂峰，觸發了東方與西方教會大分裂（the Great Schism），當中涉及了「和子」問題，但其實也牽涉到了誰是教會的頭號人物之權力鬥爭，雙方各自都革除了對方的教籍（excommunicate，即逐出教會），東西方教會於是正式分裂。

It is not wrong to change a doctrinal statement in order to make it clearer. Doctrinal statements also may be changed on occasion when the addition will more clearly reject an error. At the time of the insertion of the filioque, the error of Arius concerning Christ (that Jesus was like the Father but not equal to the Father) was prevalent. The Western church

³ Philip Schaff, *History of the Christian Church*, Vol. 4 (Grand Rapids: William B. Eerdmans Publishing Company, 1910), p. 480.

⁴ Philip Schaff, *Creeds of Christendom*, Vol. 2 (Grand Rapids: Baker Book House, 1877), p.59.

sought to strengthen the creed by adding the statement concerning the procession of the Holy Spirit from the Son. The Western church had a good reason to do what they did. However, the Western church was wrong for unilaterally inserting the filioque into the creed. There should have been mutual consultation and full consideration by the entire church before anything was inserted into an ecumenical creed. However, the Eastern church was wrong in objecting to the procession of the Holy Spirit from the Father and the Son, because the teaching is well substantiated in the Bible. We subscribe to the filioque in the Nicene Creed because it agrees with the Bible.

為了使某教義更加清楚，將教義聲明修改並非錯事。有時候，為了更明確地拒絕和澄清一些謬誤，教義聲明也會進行修改。在加入「和子」的爭論期間，亞流（Arius，又譯亞里烏）教導關於基督的謬誤正廣泛流行（亞流認為：耶穌與父相似，但卻不是與父同等），西方教會為了加強信經的力度，便加入了聖靈也是由子而出的聲明，西方教會這樣做有很好的理由，因這樣做合乎聖經；但是，西方教會單方面在信經中加入「和子」的做事方法則是錯誤的，因為若要在大公信經中加入任何內容，各方應當先共同商討，取得整個教會的完全支持才作出修改。另一方面，東方教會反對聖靈由父和子而出，這也是錯誤的，因為這一教導在聖經中是很明確的。我們認同尼西亞信經中加入「和子」，乃因它符合聖經。

**The external acts of the Trinity are indivisible;
the internal acts of the Trinity are divisible**

三位一體的外在行動是不可劃分的；

三位一體的內在行動是可劃分的

We do note that the works of God occurring outside the Trinity (*opera ad extra*) are undivided. Though we speak of the Father as the Creator of the world, the Son and Holy Spirit also performed that work together with the Father (Jn 1:3; Ge 1:2). Conversion, preservation, and sanctification are all works performed by all three persons of the Trinity. However, those works that take place within the Trinity (*opera ad intra*) are divisible. The Father begot the Son. The Son is begotten of the Father from eternity. The Father and the Son send out the Holy Spirit. The Holy Spirit proceeds from the Father and the Son. We cannot blur the distinction the Bible makes with regard to the internal actions of the Trinity.

我們必須指出，上帝在三位一體以外所作的工（*opera ad extra*，即三位一體的外在行動）是不可分的。例如：儘管我們說父是世界的創造者，但實際上子和聖靈在創造上也與父同工（約1:3；創1:2）；而回轉歸正、保守和成聖都是三位一體之三個位格同作的工。但是，上帝在三位一體以內所作的工（*opera ad intra*，即三位一體的內在行動）卻是可分的，例如：聖父「生」聖子、聖子「受」聖父從永恆中所「生」、聖父和聖子「差」來聖靈、聖靈從聖父和聖子「而出」；聖經明確地區分了三位一體的內在行動，我們不能把這些內在行動弄得模糊。

The Bible ascribes deity to each person

聖經將神性歸屬於每個位格

The Bible also ascribes deity to each person of the Trinity. It does this in four ways. It calls each person God, speaks of the divine attributes each person has, speaks of the divine works

each person does, and gives to each person the glory that God alone deserves. In short, it attributes divine names, divine attributes, divine works, and divine glory to each person.

聖經還以四個方式，將神性歸於三位一體的每個位格：(1) 稱每個位格為上帝；(2) 每個位格都擁有神聖的屬性；(3) 每個位格所作的神聖的工；(4) 將唯獨上帝才配得的榮耀歸與每個位格。簡單地說，聖經將神聖的名、神聖的屬性、神聖的工作、神聖的榮耀都歸於每個位格。

The Bible calls each person God. Paul speaks of “God our Father” (Ro 1:7). But Jesus is also spoken of as God. In the Old Testament, he is called “Immanuel” (God with us—Isa 7:14), “Mighty God” (Isa 9:6), “The LORD [Yahweh] Our Righteousness” (Jer 23:6). John calls him the Word and states that he is God (Jn 1:1). Jesus says that he is the “I am!” (Jn 8:58; cf. Ex 3:14). Peter also calls the Holy Spirit God (Ac 5:3,4).

聖經稱每個位格為上帝。保羅說「我們的父上帝」（羅1:7），耶穌也被稱為上帝，在舊約聖經中，祂被稱為「以馬內利」（上帝與我們同在——賽7:14）、「全能的上帝」（賽9:6）、「耶和華 - 我們的義」（耶23:6）；約翰稱祂為道，並宣告道就是上帝（約1:1）。耶穌說祂自己就是那位「我是」！「我是」是上帝的名字，我們可看到中文聖經說上帝稱自己為「我是自有永有的」，這句從原文直譯乃「我就是我是」（出3:14；約8:58）；彼得也稱聖靈為上帝（徒5:3-4）。

The Bible speaks of the divine attributes that each person possesses. Solomon said of God, “You alone know the hearts of all men” (1 Ki 8:39). Omniscience is an attribute possessed by God alone. Peter said of Jesus, “Lord, you know all things” (Jn 21:17). Jesus demonstrated his omniscience by telling Peter he would die a martyr’s death (Jn 21:19). Thus, Jesus is God. Paul tells us that the Spirit “knows the thoughts of God” (1 Co 2:11). The Holy Spirit knows all things and therefore is God. God is eternal. Jesus said, “Father, glorify me in your presence with the glory I had with you before the world began” (Jn 17:5). The writer to the Hebrews speaks of “the eternal Spirit” (Heb 9:14). Thus, the Son and the Holy Spirit are coeternal with the Father. God is present everywhere (Jer 23:24). Jesus said, “Where two or three come together in my name, there am I with them” (Mt 18:20). The psalmist wrote, “Where can I go from your Spirit?” (Ps 139:7). The Son and the Holy Spirit are God, because each is present everywhere.

聖經談及每個位格都擁有神性的屬性。所羅門談到上帝：「惟有你知道世人的心。」（王上8:39）唯獨上帝才擁有無所不知的屬性。彼得對耶穌說：「主啊，你無所不知。」（約21:17）因為耶穌告訴彼得祂將會殉道，以此顯示了自己無所不知（約21:19），所以我們知道耶穌是上帝。保羅告訴我們，聖靈「知道上帝的事」（林前2:11），因為聖靈知道上帝所知道的一切的事，所以我們知道祂是上帝。另外，上帝是永恆的。耶穌說：「父啊，現在求你使我在你面前得榮耀，就是在未有世界以前，我同你享有的榮耀。」（約17:5）而希伯來書的作者也提到「永遠的靈」（來9:14），由此可見，聖子和聖靈是與聖父一起永遠共存。還有，上帝是無處不在、遍滿天和地的（耶23:24）。耶穌說：「因為，哪裏有兩三個人奉我的名聚會，哪裏就有我在他們中間。」（太18:20）而詩篇的作者又寫道：「我往哪裏去，躲避你的靈？」（詩139:7）因為聖子和聖靈都是無處不在的，所以我們知道祂們是上帝。

The Bible tells us that all three persons of the Trinity do the work of God. God the Father made the world (Ge 1:1). Jesus made the world (Jn 1:3; Col 1:16). The Holy Spirit made the world (Ge 1:2; Job 33:4). Each is God. Paul said that in God “we live and move and have our being” (Ac 17:28). He also said of Jesus, “In him all things hold together” (Col 1:17—the work of preservation). The Holy Spirit converts (1 Co 12:3). So does the Father (Jn 6:44). Divine works are attributed to all three persons. Each is God.

聖經告訴我們，三位一體的三個位格同作上帝的工。父上帝創造了這個世界（創1:1）、耶穌創造了這個世界（約1:3；西1:16）、聖靈創造了這個世界（創1:2；伯33:4），由此可知，每個位格都是上帝。另外，在保羅的工作上，保羅說：「我們生活、行動、存在都在於他（上帝）。」（徒17:28）保羅也談到耶穌：「萬有也靠他而存在。」（西1:17）聖靈使人回轉歸正（林前12:3），而聖父也這樣作（約6:44）。總括而言，神聖的工作同時歸功於三個位格，每個位格都是上帝。

The Bible also gives divine honor to each person of the Trinity. The Lord says, “I am the LORD; that is my name! I will not give my glory to another or my praise to idols” (Isa 42:8). The Bible gives divine honor to Jesus. He asserted, “That all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him” (Jn 5:23; see also Php 2:10). When the seraphs praised God by saying, “Holy, holy, holy is the LORD Almighty” (Isa 6:3), they also were giving honor to the Holy Spirit. Each person of the Trinity is given divine honor. Thus, each is God.

聖經還將神聖的榮耀歸於三位一體的每個位格。耶和華說：「我是耶和華，這是我的名；我必不將我的榮耀歸給別神，也不將我所得的頌讚歸給雕刻的偶像。」（賽42:8）聖經將神聖的榮耀歸給耶穌，祂宣告：「為要使人人都尊敬子，如同尊敬父一樣。不尊敬子的，就是不尊敬差子來的父。」（約5:23；也參腓2:10）而當撒拉弗讚美上帝：「聖哉！聖哉！聖哉！萬軍之耶和華」（賽6:3）時，他們也在將榮耀歸與聖靈。由此可見，神聖的榮耀都歸屬於三位一體的每一個位格，因為每一個位格都是上帝。

The Bible clearly teaches that God is triune

聖經清楚地教導上帝是三位一體的

Many have asserted that the Old Testament does not teach the doctrine of the Trinity. Others have asserted that the doctrine of the Trinity is not found in the Bible at all but is derived from the growing tradition of the New Testament church. (There are also those who try to derive the doctrine of the Trinity in the Bible from the Trimurti, or trinity of Hinduism. The Trimurti is not, however, one God in three persons but three gods who are rivals—Brahma, Vishnu, and Siva). Those who make the former assertions are blinded by their own bias.

許多人堅稱舊約聖經並沒有教導三位一體的教義；還有人斷言，聖經中根本完全沒有三位一體的教義，這教義是從新約教會的傳統中漸漸演化出來的（還有人試圖證明聖經中三位一體的教義源於印度教的三相神（Trimurti）或三一體，但是，三相神並不是指一位神有三個位格，而是三個互相爭競的神——梵天（Brahma）、毗濕奴（Vishnu）和濕婆（Siva））。那些指控三位一體的人都因為自己盲目的偏見及無知而作上述的斷言。

Isaiah speaks of the “Spirit,” the “Sovereign LORD,” and the speaker is the Messiah (Isa 61:1; see also Isaiah 11:1,2; 42:1; 48:16; Lk 4:16-21). The Father and the Son are mentioned

together in the Old Testament (Ge 19:24; Ps 2:7; 110:1; Jer 23:5,6; Mic 5:2). The Father and the Holy Spirit are mentioned (Isa 63:10,14). The Son and the Holy Spirit are spoken of (Zec 12:10). There are a number of passages that speak of God or the LORD and the Spirit but do not specify which person is meant (Nu 11:25,29; 1 Sa 10:6; Isa 44:1-3; Joel 2:28; Nu 24:2; Job 33:4; Ps 51:11).

其實教導三位一體的經文在舊約聖經中大有其在，以賽亞曾提到「聖靈」、「主耶和華」，而當時說話的正是彌賽亞（賽61:1，也參賽11:1-2，42:1，48:16；路4:16-21）。舊約聖經中曾同時提到聖父和聖子（創19:24；詩2:7；110:1；耶23:5,6；彌5:2）、聖父和聖靈（賽63:10、14），以及聖子和聖靈（亞12:10）。也有許多經文提到上帝或耶和華和聖靈，卻沒有說明上帝指的是哪一個位格（民 11:25、29；撒上10:6；賽44:1-3；珥 2:28；民24:2；伯33:4；詩51:11）。

There are times when God speaks of himself in the plural: “God said, ‘Let us make man in our image, in our likeness, . . .’ So God created man in his own image” (Ge 1:26,27); “The man has now become like one of us” (Ge 3:22); “Whom shall I send? And who will go for us?” (Isa 6:8). The repetition in the Aaronic benediction (Nu 6:23-27—“LORD . . . LORD . . . LORD”) and the threefold holy in the song of the seraphs (Isa 6:3) is indication that God is triune.

有時候，上帝使用複數來指著自己說話：「上帝說：『我們要照著我們的形像，按著我們的樣式造人……』上帝就照著他的形像創造人。」（創1:26-27）「那人已經像我們中間的一個。」（創3:22）「我可以差遣誰呢？誰肯為我們去呢？」（賽6:8）亞倫的祝福（Aaronic benediction）中三次的重複（民6:23-27——「耶和華……耶和華……耶和華」）以及撒拉弗頌歌中那重複三次的聖哉（賽6:3）都顯示上帝是三位一體的。

The reference to the “Angel of the Lord” in the Old Testament also is an indication of the Trinity. The basic meaning of the word for angel in the Hebrew is “messenger.” The Old Testament distinguishes between a created angel, one of God’s holy messengers (Ex 33:2), humans who are God’s messengers (Mal 2:7), and “the Angel” of the Lord. When a divine name, divine attribute, divine work, or divine honor are attributed to this person, it is the Son of God. When the Angel of the Lord appeared to Moses at the burning bush (Ex 3:2,6), he clearly identified himself as the God of Abraham (see also Mal 3:1; Ge 48:15,16).

舊約聖經提到「耶和華的使者」（the Angel of the Lord，在英文聖經譯本中可以看到“the Angel”和“angel”兩者之間的分別，在中文和合本聖經中卻看不到），這也表明了上帝是三位一體的。天使（angel）這詞在希伯來文中的基本含義是「使者」（messenger）。舊約聖經將受造的天使（created angel，即上帝的聖使者 - God’s holy messenger，出33:2）和作上帝使者的人（humans who are God’s messengers，瑪拉基書2:7），與耶和華的「使者」（the Angel of the Lord）明確地區分出來。當神聖的名、神聖的屬性、神聖的工作或神聖的榮耀被歸與這位耶和華的使者（位格）身上時，我們就知道那是聖子（上帝的兒子）；例如：當這位耶和華的使者在燃燒的荊棘中向摩西顯現時（出 3:2、6），祂清楚地說自己就是亞伯拉罕的上帝（參瑪3:1；創48:15-16）。

It should also be noted that the Jews of Jesus’ day were acquainted with the Trinity. When Jesus claimed to be God’s Son, the Jews did not protest that God didn’t have a Son. Rather, they protested that Jesus said he was that Son and was

equal with God (Jn 5:18; 19:7). When Peter on Pentecost spoke of the Holy Spirit, the Jews in Jerusalem didn't object (Ac 2:17,33). When Paul said that a prophecy of Isaiah's was the word of the Holy Spirit (Ac 28:25), the Jews in Rome did not raise any objections. They knew God is triune.

還有一點我們應當注意，就是在耶穌那個時代的猶太人都對三位一體也有一些瞭解。當耶穌宣稱自己是上帝的兒子時，猶太人並沒有反對說上帝是沒有兒子的；相反，他們所反對的是耶穌說自己就是那位兒子，並將自己看成與上帝同等（約5:18，19:7）。當彼得在五旬節時提到聖靈，在耶路撒冷的猶太人並沒有作出反對（徒2:17、33）；而當保羅說以賽亞的預言就是聖靈的話語時（徒28:25），在羅馬的猶太人也沒有提出異議。由此可見，這些猶太人都有上帝是三位一體的概念的。

Jesus makes clear reference to the Trinity in his Great Commission: "Baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Mt 28:19). The apostolic blessing likewise mentions the three persons (2 Co 13:14). There are references to the three persons of the Trinity at the baptism of Jesus (Mt 3:16,17—" . . . the Spirit of God descending like a dove. . . . And a voice from heaven said, "This is my Son." See also Jn 1:29-34.). Jesus spoke of himself and the other two persons of the Trinity (Jn 14:26; 15:26). The apostles spoke of the Trinity (Ac 10:38; 1 Co 12:3-7; Eph 2:18; 4:3-6; 1 Pe 1:2).

耶穌在大使命中清楚地提到三位一體：「奉父、子、聖靈的名給他們施洗。」（太28:19）使徒祝福時同樣也提到三個位格（林後13:14）；在耶穌受洗時，聖經也提到三位一體的三個位格（太3:16-17：「…上帝的靈降下，彷彿鴿子落在他身上。這時，天上有聲音說：『這是我的愛子。』」也可參約1:29-34）。耶穌也曾提及自己和三位一體的另兩個位格（約14:26，15:26），而使徒們也曾講論三位一體（徒10:38；林前12:3-7；弗2:18，4:3-6；彼前1:2）。

The Apostles' Creed can be traced back to the Old Roman Symbol from around the beginning of the 3rd century. However, it did not originate the doctrine of the Trinity. Rather, it simply reflected the clear teaching of the Bible in both Old and New Testaments. The teaching that God is one God in three persons and three persons in one God is clearly taught from Scripture. He is the God of our salvation. With thankful hearts we join the hymn writer in praising him:

To the great One in Three
Eternal praises be
Forevermore!
His sov'reign majesty
May we in glory see
And to eternity
Love and adore.
(CW 193:4)

使徒信經可以追溯到三世紀初期的《古羅馬信經》（Old Roman Symbol），但是，它並不是三位一體教義的出處，它只是反映出舊約和新約聖經中清楚的教導，就是一位上帝有三個位格、三個位格在一位上帝中，這是聖經清楚明確的教導，這位上帝就是拯救我們的上帝。我們以感恩的心與讚美詩的作者一起讚美祂：

三一至高者
永遠當受讚美
直到永永遠遠！
他的管治大有威嚴
叫我們在榮耀中得見
我們敬愛且崇拜祂
直到永永遠遠。

(Christian Worship 193 : 4)

Ancient errors about God 古代關於上帝的謬誤

The errors concerning God generally take three forms. One form denies the unity of God and teaches that there are a number of gods or godlike beings. Another form denies the three persons of the Trinity and teaches that God is one in essence and one in person. The final form of error teaches that the Son and the Holy Spirit are inferior to the Father (subordinationism). The religions of the ancient world were generally polytheistic (belief in many gods). The ancient Babylonians, Egyptians, Assyrians, Persians, Greeks, and Romans worshiped many gods. It is true that Akhenaton (1370–1353 B.C.), the ruler of Egypt, tried to turn Egypt to the worship of one god, Aton, the sun disk. Yet the object of his worship was still the creation and not the Creator.

人類對有關上帝的謬誤一般有三種：一種是否認只有一位上帝，並教導多神或許多與神近似的東西；另一種是否認三位一體的三個位格，教導上帝在本質上和位格上都是一；最後一種是教導聖子和聖靈都低於聖父（從屬論，subordinationism，又譯：次位論）。古代世界的宗教一般都是多神的（信仰許多神），如古代的巴比倫人、埃及人、亞述人、波斯人、希臘人和羅馬人都敬拜許多的神。曾有一次，埃及的統治者阿肯納吞（Akhenaton，又譯：埃赫那頓，主前1370-1353年）試圖使埃及轉向一神崇拜，但是他敬拜的對象是太陽神阿托恩（Aton）——對象依然是受造之物而不是造物之主。

Errors that deny the unity of God

否認只有一位上帝的謬誤

The ancient Persians worshiped a number of gods. About 660 B.C., Zoroaster reformed the polytheistic religion of Persia, taking it in the direction of dualism (a belief in two gods, a god of good and a god of evil). Zoroaster taught that there was a god of good, called Ahura Mazada, who coexisted from eternity with a god of evil, Ahriman. Man was placed between these two spirits with a free will to choose the good or the evil. From about 226 B.C. to A.D. 637, until the rise of Islam (A.D. 628–630), Zoroastrianism was the dominant religion of Persia. A variant of this religion threatened the Christian church in the 3rd century A.D. A Persian nobleman named Mani (d. 276) taught that two gods coexisted from eternity. He called the good god Light and the god of evil Darkness. His error (Manichaeism) denied the unity of God. His system of belief fascinated many, even the church father Augustine (A.D. 354–430) for a period of time. Augustine later forcefully renounced the error. Manichaeism also affected people in southern France and northern Italy in the 12th century (the Cathari and Albigenses).

古代波斯人本是拜多神的，大約在主前660年，瑣羅亞斯德（Zoroaster，祆教始祖）作出了宗教上的改革，使波斯的宗教從多神論走向二元論（Dualism，相信有兩個神，一善一惡）。瑣羅亞斯德教導善神名叫阿胡拉·馬茲達（Ahura Mazada），這善神從永恆中與惡神阿利曼（Ahriman）共存，而人類則被置於這兩個神靈之間，具有自由意志去選擇善或惡。從大約主前226年到主後637年，直至伊斯蘭教的興起（主後628-630年）為止，瑣羅亞斯德教一直是波斯的主流宗教。在主後三世紀，這個宗教的一個變形分支成了基督教會的威脅：當時，有一個叫摩尼（Mani，卒於276年）的人，是波斯貴族，他的謬誤（摩尼教，Manichaeism）乃否認只有一位上帝，並教導有兩個神從永恆中共存，稱善神為光，惡神為暗；他的信仰系統卻使許多人著迷，甚至連教父奧古斯丁（Augustine，主後354-430年）也曾一時受過了它的迷惑，後來才狠狠地與這個謬誤斬斷。摩尼教還影響了十二世紀法國南部和義大利北部的人（卡特里派（Cathari）和阿爾比派（Albigenses））。

Another error that denied the unity of God was Gnosticism. This error was prominent in the 2nd century A.D., but we can trace its early stages back to the days of the apostles Paul and John. When John was the leader of the church in Ephesus, he faced Cerinthus, who taught an early form of Gnosticism. The apostle Paul also warned against incipient Gnosticism in his letter to the Colossians (cf. 2:8,9). According to the writings of the church fathers, early leaders of Gnosticism were Simon Magus, the Samaritan sorcerer (Ac 8:9-24), Cerinthus (ca. 100), Basilides (2nd century A.D.), and Valentinus (2nd century A.D.).

諾斯底主義（Gnosticism，又譯：靈知派）是另一個否認獨一上帝的錯誤主義。這個錯誤的主義在主後二世紀非常盛行，但它的早期階段可以追溯至使徒保羅和約翰的時代。當約翰作以弗所教會的領袖時，他要面對克林妥（Cerinthus，又譯：塞林則），後者是一個教導早期諾斯底主義的教師。使徒保羅也曾在他寫給歌羅西人的書信中，曾警告要防備初冒起的諾斯底主義（參西2:8-9）。根據早期教父的著作，諾斯底主義的早期領袖為行邪術的撒瑪利亞人西門（徒8:9-24）、克林妥（主後100年）、巴西里德斯（Basilides，主後二世紀）和華倫天努（Valentinus，又譯：瓦倫提努，主後二世紀）。

Valentinian Gnosticism taught that there were a pair of divine beings, the great Deep and the silent Thought, who produced, over time, 15 pairings (30 rays) of divinity. These formed the pleroma, or the fullness of the godhead. (Note that Paul, who was combating the error of incipient Gnosticism in his letter to the Colossians, said that in Christ the fullness of the deity lives in bodily form—2:9. Paul overwhelmed the developing Gnostic error by presenting clearly the deity and supremacy of Jesus Christ.)

華倫天努派的諾斯底主義教導：有一對神聖的東西存在，就是偉大的深淵（the great Deep）和沉默的思想（the silent Thought），它們在一段時間裏產生15對（30個放射 - rays）的神靈，這些形成了佩雷若瑪（pleroma），即完滿的神性。（請注意，保羅在寫給歌羅西人的書信中反擊初冒起的諾斯底主義的謬誤，他說：上帝本性一切的豐盛都有形有體地居住在基督裏面（西2:9）。保羅清楚地表達耶穌基督的神性和至高無上的地位，糾正那正在發展中的諾斯底主義的謬誤。）

Another form of Gnosticism was presented by Marcion, who lived in Rome around A.D. 144. Marcion did not believe in the long series of spiritual beings set forth in other forms of

Gnosticism. He believed that the God and Father of Jesus was not the same as Yahweh of the Old Testament. He believed that Yahweh made the world but either by mistake or by malevolence placed humankind into it. The Father's plan was that there should be only a spiritual world. Yahweh was portrayed as a vindictive, arbitrary God, while the Father was loving and compassionate. The Father sent Jesus to save the world. Jesus was not, however, born of Mary but simply appeared as a grown man during the reign of Tiberius. Marcion set aside the Old Testament as the message from an inferior God and also rejected much of the New Testament, saying it was plagued by Jewish views.

在羅馬生活的馬吉安（Marcion）約在主後144年提出了另一種型式的諾斯底主義。馬吉安不相信其他諾斯底主義派別所提出的一系列的屬靈存在物，他相信上帝或耶穌的「父」有異於舊約聖經中的耶和華（Yahweh），他相信耶和華創造了世界，但卻因失誤或惡意而將人類置於其中，而「父」的計劃則應是只有一個屬靈的世界存在；他形容耶和華是一個報復心重又任性的神，而父則充滿了慈愛和憐憫，因此，父差遣了耶穌來拯救世界；但馬吉安說耶穌不是馬利亞所生的，只是在提比留（Tiberius）在位期間以一個成年人的形體出現。馬吉安摒棄舊約聖經，他認為舊約聖經是由那位次一等的上帝所傳遞的信息；他又拒絕了許多新約聖經的內容，認為這些內容已經受到猶太人的觀點所敗壞。

Gnostics believed the spiritual part of man was trapped within a human body. Those blessed with a special knowledge (gnosis is the Greek word for knowledge) could free themselves from the body and thus achieve salvation. The ascetic Gnostics believed one freed the spirit from the body by denying the body. The libertine sect believed the spirit was freed from the body by using up the body through following one's passions (cf. the sect of the Nicolaitans in Rev 2:15).

諾斯底教徒相信人的靈魂被囚禁於人的肉體中，而那些被祝福擁有特殊知識（Gnosis，是希臘文，意思是「知識」）的人才能把靈魂從肉體中釋放出來，從而自行達至得救。苦行派的諾斯底教徒（Ascetic Gnostics）相信，人可透過苦克肉體將靈魂從肉體中釋放；自由派的諾斯底教徒（Libertinistic Gnostics）則相信透過放縱情欲、耗盡肉體，靈魂便能從肉體中得到釋放（參啟2:15中的尼哥拉派）。

Gnosticism still troubles the church today in the following cults that have adopted gnostic beliefs: the Mormons, Christian Science, Unity, Jehovah's Witnesses, Worldwide Church of God, and the Unification Church. More will be said of these groups when we look at present-day errors concerning God.

諾斯底主義到了今天仍在困擾着教會，下列是一些採納了諾斯底異端信仰的教派：摩門教（Mormons）、基督教科學會（Christian Science）、合一教（Unity）、耶和華見證人（Jehovah's Witnesses）、普世神教會（Worldwide Church of God）和統一教（Unification Church）。當我們在此章以後的章回中再查考到當代的各種謬誤時，將會更多地談到這些群體。

Errors that deny the Trinity

否認三位一體的謬誤

An error from the early church which denied the three persons of the Trinity was Dynamic Monarchianism. The founder of this error was Paul of Samosata (3rd century A.D.), the bishop of Syria. He taught that there was a one-person god. He regarded the Son and the Holy Spirit as powers that proceeded from this god. The following analogy illustrates his belief. If you take a heated bar of iron into a dark room, you have iron, heat, and light. Yet heat and light are forms of energy coming from the iron. Thus, you do not have three in one but one with two forms of energy coming from it. His error was condemned at the synod held in Antioch in A.D. 269. The error persisted until the end of the 4th century and was condemned by the Augsburg Confession as the error of the Samosatenes.

早期教會曾經出現一個否認三位一體的上帝有三個位格的謬誤，就是動態神格唯一論（Dynamic Monarchianism，又譯：機能神格唯一論）。這謬誤的創始人是敘利亞主教撒摩撒他的保羅（Paul of Samosata，天主教譯：保祿薩摩沙特，活於主後三世紀），他教導神只有一個位格，聖子和聖靈則被視為出自這一位神的兩種能力。以下的比喻可以說明他的信念：如果你把一根燒紅了的鐵棒帶進一個黑暗的房间，你便擁有鐵、熱和光；可是，熱和光都是從鐵中出來的能量，因此，這不是三而合為一，而是一並且從一而出的二種能量。主後269年，他的謬誤受到在安提阿（Antioch）舉行的大公會譴責，然而，這謬誤繼續存在，直到第四世紀之末。奧斯堡信條（The Augsburg Confession）將其定為撒摩撒他派的謬誤（the Error of Samosatenes）。

Modalistic Monarchianism taught that God was a one-person deity who played three different roles: that of the Father, Son, and Holy Spirit. It was as though God were an actor playing three different roles. The actor could say that he was Othello, a husband and a father. But he still is the same person carrying out three different roles. The Father, the Son, and the Holy Spirit are distinct from one another. Each is not the other, yet each is God. Sabellius (3rd century A.D.—spent some time in Rome) was the chief representative of Modalistic Monarchianism. Thus, Modalistic Monarchianism is often called Sabellianism. Modalistic Monarchians believe that it was actually the Father who died on the cross. This form of Modalistic Monarchianism was called patripassianism (the Father suffered). This doctrine was condemned by the Roman bishop Dionysius (A.D. 262).

形態神格唯一論（Modalistic Monarchianism）教導上帝只有一個位格，而這位格扮演了三個不同的角色：聖父、聖子和聖靈，彷彿上帝是一個演員，扮演三個不同的角色。一個演員可以說自己是奧塞羅、又是一位丈夫和一位父親，但他仍是同一個人，只是擁有三個不同的身份而已。然而，我們知道聖父、聖子和聖靈三者都有獨自的位格，每個位格都與另二個位格有別，而每一位格都是上帝。西伯流（Sabellius，主後三世紀，在羅馬住過一段時間）是形態神格唯一論的主要代表，因此，形態神格唯一論經常被稱作西伯流主義（Sabellianism）。他的謬誤乃相信死在十字架上的聖父（因上帝只有一個位格，那時聖父扮演着聖子），所以這個派別的形態神格唯一論又名為聖父受苦論（patripassianism）。羅馬主教狄尼修（Dionysius）亦在主後262年譴責了這一教義。

The anti-Trinitarian view resurfaced at the time of the Lutheran Reformation. Some of the Anabaptists (rejected infant Baptism and said that those who were baptized as infants needed to be rebaptized) rejected the Trinity. Three of its leaders were Hans Denck, Ludwig Hetzer, and Balthasar Hübmaier. Luther strongly condemned their views.

在路德宗教改革時期，反三位一體之說又再次冒起。有一些重洗派教徒（Anabaptists，拒絕嬰兒洗禮，並說已受洗的嬰兒需要重新受洗的一個派別）拒絕三位一體這教義，他們其中的三個領袖是漢斯登克（Hans Denck）、路德維希（Ludwig Hetzer）和許米亞（Balthasar Hübmaier）。馬丁路德強烈譴責他們的觀點。

Errors that say the Son and the Spirit are subordinate to the Father

認為聖子和聖靈低於聖父的謬誤

Subordinationism taught that the Son and the Holy Spirit are not equal with the Father but were less than the Father. Origen (A.D. 185–284), the church father from Alexandria, Egypt, said the Son was of a different substance than the Father. He taught the eternal generation of the Son but considered the Son to be a God of second rank. His view served as a springboard for the error of Arius (d. 336). Arius learned his theology from Lucian, a presbyter in Antioch, who was the leader of a new school of theology, very rationalistic in nature. Arius, a disciple of Lucian, became a presbyter in Alexandria, Egypt. He rejected the eternal generation of the Son. He called the Son a creature of the Father, the first and noblest creation of God, through whom God made the world, but a creature nonetheless. Arius believed the Son was like God (*homoiousios*: of like essence) but not equal to God (*homoousios*: of equal essence).

從屬論（Subordinationism，又譯：次位論）教導聖子和聖靈皆非與聖父平等，而是低於聖父。埃及亞歷山太的教父俄利根（Origen，主後185-284年）說聖子和聖父在實質上不一樣（different in substance），他雖說聖子是從永恆中受生的，但卻說聖子是次一等的上帝；他的觀點成為了亞流（Arius，卒於336年）派謬誤的前哨。亞流從安提阿一個長老路其安（Lucian，又譯：盧西恩）那裏學習神學，路其安是一所新成立且在性質上乃非常理性的神學院之領袖，他的學生亞流後來在埃及的亞歷山太作了長老，亞流拒絕聖子是在永恆中受生的，他稱聖子為聖父的受造物，是上帝最首先和最尊貴的受造物，又稱上帝的確藉着聖子創造了世界，儘管如此，聖子仍然只是受造的。亞流相信聖子與上帝相像（*homoiousios*，即本質相似），但不是與上帝同等（*homoousios*，即本質相等）。

A more radical form of Arianism from that time was the Eunomians (after Eunomius of Cyzicus in Mysia). They did not believe that Jesus was of the same essence as the Father. Rather, they believed that Jesus was of a different essence from the Father, was not even like the Father, and was made out of nothing.

當時有一個更激進的亞流主義派別——歐諾米派（Eunomians，於每西亞的庫齊庫斯（Cyzicus of Mysia））。歐諾米（Eunomius）不相信耶穌具有與父相同的本質；相反，他認為耶穌的本質和聖父的不同，甚至與聖父不相似，並且是從無中被造的。

The error of Arius was a grave threat to the church. If Christ was less than God, he could not be our Savior, for it required God himself to substitute for sinners. This error was opposed by the church father Athanasius (d. 373). The Arian error was condemned by the church councils of Nicaea (325) and Constantinople (381). To refute Arianism, the creed developed by these two councils (Nicene Creed) stated:

亞流的謬誤對教會構成重大威脅。因為必須是要上帝自己才能替代世上全部的罪人，如果基督次於上帝，那麼他就不能成為我們的救主（因為他不能替代世上所有罪人）。亞流派的謬誤受到教父阿他那修（Athanasius，卒於373年）的反對，並受到尼西亞（325年）和君士坦丁堡（381年）教會大公會議的譴責。為了駁斥亞流主義，這兩次會議制定的尼西亞信經（Nicene Creed）聲明：

We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made,
of one being with the Father.
Through him all things were made. (CW p. 31)

我們信獨一的主耶穌基督，上帝的獨生子，
在萬世以前為父所生的，從神而出的神，
從光而出的光，從真神而出的真神，
受生的，不是被造的，與父是同一本質；
萬物都是藉着祂受造的。

The Arian error was condemned but persisted among the Germanic tribes, such as the Visigoths, Ostrogoths, Burgundians, and Vandals. Arianism prompted the Council of Toledo (A.D. 589) in Spain to add the expression to the Nicene Creed that the Holy Spirit proceeded from the Father and the Son.

亞流派的謬誤雖然受到譴責，但仍存留於某些德國部落中（例如：西哥特人（Visigoths）、東哥特人（Ostrogoths）、勃根第人（Burgundians）和汪達爾人（Vandals））。亞流主義促使在西班牙的托雷多所開的會議（the Council of Toledo，主後589年）去澄清這主義的謬誤，且把「聖靈是由父和子而出」的表述加進尼西亞信經中。

Ancient pagan errors about God that are still current today

古代異教關於上帝的謬誤到了今天仍然盛行

Islam teaches a one-person God and denies the Trinity. Muhammad (A.D. 570–632) is the founder of the religion that bears his name. Its beginning is traced to A.D. 622, when he made his flight (Hegira) to Medina. Muhammad claimed he received a vision from the angel Gabriel, who supposedly gave him the Qur'an (Koran), Islam's bible. The Muslim god, Allah, is conceived as an absolute despot to whose will all the world must bow. The name Islam means "submission."

伊斯蘭教教導只有一個位格的神，否認三位一體。穆罕默德（Muhammad，主後570-632年）創立了這個帶有他名字的宗教，這宗教的開始可以追溯至主後622年，當時穆罕默德正從麥加（Mecca）逃亡到麥迪那（Medina，這一場逃亡稱為Hegira），他聲稱自己從天使加百列那裏得到一個異象，加百列把伊斯蘭教的經書——古蘭經（Qur'an）（或稱可蘭經（Koran））傳給他。回教的神阿拉（Allah，即真主），被認為是一個絕對專制的君主，全世界都必須服從他的命令。伊斯蘭（Islam）這個名字的含義就是「服從」之意。

There are five main beliefs of Islam. (1) Believe “there is no god but Allah, and Muhammad is his prophet.” This is the central teaching, called the shahada (pronounced sha-HAY-da). (2) Pray five times a day. Prayer is directed toward Mecca, Islam’s most sacred city. Worshipers are called by the cry, Allahu akbar (Allah is great). (3) Share 2 percent of their annual income with the poor. (4) Fast at various prescribed times, especially during Ramadan, the holiest month of the Muslim year. (5) Make a pilgrimage to Mecca during your lifetime. This event draws over two million pilgrims a year. The level of devotion to this moral code determines a person’s salvation.

以下是伊斯蘭教信仰的五個要點：（1）相信「萬物非主，惟有真主；穆罕默德，是主使者」。這是伊斯蘭教的中心教導，稱作薩希達（shahada，又譯：清真言）。（2）每天禱告五次，禱告時要朝向伊斯蘭最神聖的城市麥加（Mecca），當崇拜者聽到有人呼喊Allahu akbar（真主最偉大）時便要禱告。（3）與窮人分享每年收入的百分之二。（4）在各個規定的時間禁食，尤其是在齋戒月（Ramadan，即伊斯蘭教所計算的九月）期間，是穆斯林年曆中最聖潔的一個月。（5）在有生之年到麥加朝聖（pilgrimage，又稱：朝覲）一次，這教規每年吸引了二百萬以上的朝聖者。對以上這些準則的熱心之程度，將決定一個人能否得救。

Muslims believe that God has sent prophets to his people. Adam was the first, and Muhammad, the last. The Qur’an is said to be Allah’s only complete and perfect word. Other sacred writings, such as the Jewish Torah, the Psalms, and the four gospels, are acknowledged but regarded as incomplete and imperfect. Muslims believe in a spirit world, occupied by good angels and evil jinn. They believe in a heaven full of all kinds of pleasures to fulfill your fleshly desires. Hell is the place where infidels (non-Muslims) will be tormented in real fire. Some also include jihad as one of the sacred pillars of Islam. Jihad means to contend for the faith by any necessary means, including war. Jihad does not refer exclusively to war.

穆斯林教徒（Muslims）相信他們所信的神阿拉差遣了先知來到他的百姓當中，亞當是第一個，而穆罕默德則是最後一個。他們說可蘭經是阿拉唯一完整和完美的話，他們也承認其它神聖的書卷，例如猶太人的律法書（摩西五經）、詩篇以及四福音書，但卻視之為不完整和不完美的。穆斯林教徒相信有一個屬靈的世界，被善的天使和惡的精靈（jinn）所佔據，他們也相信有一個天堂，當中充滿各種能滿足肉體慾望的歡愉，而地獄則是異教徒（非穆斯林）被真實烈火折磨的地方。有些穆斯林教徒還把聖戰（jihad）視作伊斯蘭教神聖的支柱之一，聖戰並非專指戰爭，而是指在必要時會以任何方式為信仰而戰鬥及犧牲，當中包括戰爭的方式。

Islam’s bible, the Qur’an, is a collection of Muhammad’s sayings. Muslims often boast that their bible doesn’t have any variant readings. After the death of Muhammad, a caliph took

one copy of his sayings and made it official. All the rest of the copies were destroyed. Islam spread rapidly over the world. It has been hostile to Christianity since its inception and still views Christians as infidels. Islam is divided into two sects. The Sunnis are the largest group (about 85 percent) and follow a more moderate interpretation of Islam. The Shi'ites are the more militant movement, which dominates present-day Iran. About 20 percent of the world's population today is Islamic. Muslims need to hear that Jesus is not merely "a" prophet but "the" Prophet, whom God promised to send into this world (Dt 18:15; Mt 17:5). Jesus is the Son of God, who became true man and saved us from all our sins. Salvation is by grace, not by works. Thus, salvation is sure. Through this message the Holy Spirit can transform hearts and give faith.

伊斯蘭教的經書——可蘭經，是穆罕默德的語錄集。在稍前之一段中曾說過，可蘭經是穆罕默德從天使加伯列處得來的，據說真主阿拉教導加伯列，加伯列再教導穆罕默德，穆罕默德則把這些教導再傳給他的門徒，門徒們便寫下穆罕默德的教導，叫「穆罕默德語錄集」(The Sayings of Muhammed)，由不同的門徒寫下不同的版本，穆罕默德死後，一位哈里發 (caliph，伊斯蘭領袖的尊稱) 從那些門徒寫成的穆罕默德語錄集的抄本，匯編了一份版本且確定它為官方版本，其它眾多的版本一律被銷毀，這份官方版本就是今天可看到的可蘭經，這是為何穆斯林教徒經常誇耀他們的可蘭經中完全沒有不一致的地方。伊斯蘭教迅速傳到世界各地；穆斯林教徒一直對基督教懷有敵意，因為他們從起初到現在都視基督徒為異教徒。伊斯蘭教分成兩派：最大的一派是遜尼派 (Sunnis，約佔85%)，這一派對伊斯蘭的解釋較為溫和；另一派什葉派 (Shi'ites)，則比較好戰，後者支配了今天的伊朗。現時，世界人口約百分之二十是伊斯蘭教徒，他們需要聽到耶穌不僅僅是「一個」先知，而是「那個」先知，是那個上帝應許差遣來到世上的先知 (申18:15；太17:5)。耶穌是上帝的兒子，祂成為真正的人，將我們從罪中拯救出來；人得救，是藉着恩典，不是藉着行為功德，既然全然是出於上帝的恩典，因此我們可以對得救有絕對的肯定和把握。聖靈能夠藉着這個信息改變人心、賜給人信心。

Animism and pantheism deny that there is a personal God. They teach that there is an indefinable soul or force that pervades both living things and inanimate objects. This belief is called pantheism by the reasoned philosophies of the heathen. For pantheism, God is everything and everything is God. This, in reality, becomes atheism, for if everything is God, then nothing is God. When this belief in an indefinable life force is set forth by uncivilized tribes, it is called animism. The animist believes that this all-pervading soul-stuff is what makes him a living being. When he gets sick or dies, then this soul-stuff has left the body. This soul-stuff is in everything. Thus, a stone or stick has it and can influence ones destiny. This soul-stuff never dies; it only changes the place where it lives. Both beliefs turn God into an impersonal force that pervades the universe. Animists need to hear that God is living and personal, that he sent his Son into the flesh to save us.

泛靈論 (animism) 和泛神論 (pantheism) 否認世上有一位有個性有位格的神，卻教導有一種不可言狀的靈魂或力量，充滿了所有有生命和無生命的物體之中。這世界的理性哲學將這種信仰稱作泛神論，對泛神論者而言，神就是萬物，萬物就是神；如果萬物都是神，那麼即是說根本就沒有神，實際上這便成了無神論 (atheism)。另外，有些未開化的部落相信一種不知名的生命的力量，這種信仰被稱作泛靈論，泛靈論者相信，這種充滿萬物的靈體的力量使他們成為有生命的人，若他們生病或死亡，就是因為這靈體離開了他們的身體；這種靈體存在萬物之中，就是一塊石頭或一根棍子都有靈體、都

能影響一個人的命運；這種靈體永遠不死，只是它會改變居住的地方。這兩種信仰都將上帝變成一種沒有自我個性而只是一種充滿宇宙的力量。泛靈論者需要聽到上帝是一位又活又有個性的上帝，祂差遣祂的兒子成為肉身來拯救我們。

Hinduism is an ancient religion from India (developed between 1800–1000 B.C.). Its sacred writings are the Vedas and the Bhagavad Gita, an 18-chapter poem. Hinduism begins with the pantheistic concept that individual souls begin in the universal soul. Its writings are extremely pessimistic, seeing nothing for people but an endless series of transmigrations of the soul from one body into another. The only way one can break the “wheel of life” is to do enough good to build up karma (the state where the good one does outweighs the bad) for the future. If the good one does outweigh the bad, then he can break the cycle of reincarnation and be absorbed into the soul of the universe. Every Hindu is striving for moksha, release from the cycle of reincarnation to become one with the universal god.

印度教（Hinduism）是來自印度的一個古老宗教（在主前1800至主前1000年那時期發展的），它的聖典是《吠陀經》（Vedas）和《博伽梵歌》（Bhagavad Gita，一首18章的詩歌）。印度教源於泛神論的概念，認為每一個個體的靈魂都是從同一個宇宙之靈而出；印度教的著作極度悲觀，認為人除了永無止境地輪迴、靈魂從一個肉體轉到另一個肉體外，甚麼也沒有、甚麼也不是；唯一可以脫離這個「生命之輪（wheel of life）」的方法就是行善，為未來積「業」（karma，梵文音譯：羯磨，指一個人行善多於作惡的狀態），如果一個人所行的善能完全抵銷他所行的惡，那麼他就能破了輪迴，被那宇宙之靈吸收。每個印度教徒都在為「解脫」（moksha，即超脫輪迴，與宇宙之靈合一）而努力。

Hinduism developed over many centuries; there is no single significant founder or leader. One of Hinduism’s more well-known followers was Mahatma Gandhi, who led India to freedom from the British Empire in the early 20th century. The “gods” of Hinduism are Brahma (the god of creation), Vishnu (the god of preservation), and Siva (the god of destruction). Vishnu has ten avatars, incarnations in human form. He comes down to earth when there is a special need for his interference. Krishna, the war god, is one of these avatars. The Bhagavad Gita (The Song of the Majestic) is an 18-chapter poem of a dialog between Krishna and the warrior Arjuna. It is about lord Krishna that the Beatles, George Harrison, sang in his song “My Sweet Lord,” still played often on “oldies” radio stations. The Bhagavad Gita is the bible used by the Hare Krishna cult. In some modern Hindu sects, Christ is looked upon as one of the series of avatars.

印度教發展於過去許多個世紀裏，然而，這教卻沒有一個特別重要的創始人或領袖，其中一位較為著名的印度教信徒是聖雄甘地（Mahatma Gandhi），他在二十世紀初，帶領印度脫離大英帝國之統治。印度教的「眾神」包括梵天（Brahma，是創造之神）、毗濕奴（Vishnu，是守護之神）和濕婆（Siva，是破壞之神）。毗濕奴有十個化身，化成人形，當世上有一些特別的事故需要他作出干預時，他就會降到地上；戰爭之神訖哩什那（Krishna，梵文意譯：黑天）就是這十個化身之一。《博伽梵歌》（Bhagavad Gita，英語稱為：The Song of the Majestic）如上一段所述是一首十八章的詩歌，描述戰神訖哩什那和戰士阿朱那（Arjuna）之間的對話。披頭四樂隊（the Beatles）的結他手喬治哈里遜（George Harrison）於上世紀六七十年代個人自作自彈自唱的歌《My Sweet Lord》，所唱頌的就是訖哩什那，這首歌至今仍經常在「懷舊金曲」電臺中播放。另外，《博伽

梵歌》也是一個稱為 Hare Krishna 之異教教派所使用的經書。還有值得一提的，就是現代印度教中有某些派別，把基督看成是其中十個化身之一。

These are some of Hinduism's beliefs:

這是一些印度教的信念：

1. Brahman is the “Absolute,” present everywhere and in everything.
 2. Individuals create their own destiny—karma.
 3. Souls evolve through many reincarnations—good people to a better state; evil people to lives of suffering.
 4. In life, one's place is fixed in a caste, or level of society.
 5. Moksha can be achieved through yoga and meditation.
 6. A guru, a spiritually enlightened teacher, will guide you toward total realization of god.
 7. People should practice personal discipline, purification, pilgrimages to sacred places, and observation of holy days.
 8. All life is sacred and should not be harmed. This explains why Hindus will not kill the vermin that consume their food.
 9. No religion is superior to any other. All genuine religious paths should be tolerated.
1. 「梵」（Brahman，梵文音譯：婆羅門）就是「絕對」，存在於每個地方並萬物之中。
 2. 每個人都可創造自己的命運——業德/羯磨。
 3. 靈魂會通過許多次的轉世，好人將來能夠得到多次更好的生命，惡人將來多次的生命會受苦難。
 4. 人在一次的一生中只能停留在一個「種姓」（caste，即某一個社會階級/地位）之中，不能改變。
 5. 透過瑜伽和冥想，可以達到解脫（moksha）的境界。
 6. Guru（印度教中已經開悟的屬靈導師）會引導你逐步真正地認識神。
 7. 人應當自我約束、淨化、到聖地朝聖以及守各個聖日。
 8. 所有生命都是神聖的，不應受到傷害。這可解釋為甚麼印度教徒不會殺死吃掉他們食物的害蟲。
 9. 沒有一個宗教比其他宗教更高或更好。所有真誠的宗教之路都應被包容。

The New Age Movement and Transcendental Meditation are popular movements founded on Hinduism. Meditation and yoga have been touted as methods of relieving stress and have been taught at colleges and fitness centers. In reality, they are part of the Hindu religion. They direct you to look for peace within yourself when the only peace there is comes from outside of us, from Jesus Christ and the salvation he won for us

新紀元運動（The New Age Movement）和超覺靜坐（Transcendental Meditation）都是以印度教為基礎的流行運動。冥想和瑜伽被吹捧為釋放壓力的方法，常見在學校和健身中心開班教授它們，但實際上，這是印度宗教的一部分，這些方法引導你以為在自己裏面能尋找平安；但是，唯一的平安並不出自我們裏面，乃是從外面來的，就是從耶穌基督以及祂為我們所贏得的救恩而來。

When people say that we all worship the same God but just call him by different names, we will point out there is a world of difference between the personal God of the Bible and the impersonal universal soul of the Hindu. The Hindu needs to know that there is only one life, that we are accountable to a personal God for all we do, that he sent his Son to save us because we cannot measure up to his law, and that through faith in Jesus we have forgiveness and eternal life assured. What a difference there is between this assured hope and the hopelessness offered by the Hindu religion and its endless cycles of reincarnation!

當有人說：我們都是在敬拜同一位神，**條條大道通羅馬**，只是以不同的名字來稱呼這位神而已，**這說法極其錯誤**；這個時候，我們便應指出聖經中那位有個性的上帝與印度教中那沒有自我意識的宇宙之靈這兩者之間的差別。印度教徒需要知道，我們只有一次生命，並要為我們所做的一切向一位有個性的上帝負責；而且因為我們不能達到祂律法的標準，所以祂差遣了祂的兒子來拯救我們；藉着在耶穌裏的信心，我們被祂赦免，並且有了永生的確據。這有確據的盼望與印度教帶來的絕望和無止境的輪迴轉世簡直是天淵之別啊！

Buddhism began with Siddhartha Gautama (d. 480 B.C.) in India. He became known as Buddha (the enlightened one). He was born of a princely family in India. As a young man, he made the Great Renunciation, where he left his wife and child (which is not a noble thing according to Scripture) and princely prerogatives to live the life of a wandering beggar and hermit. Finding that asceticism did not work, he made a second Great Renunciation, where he renounced asceticism and pursued what he called the middle way to peace. His teaching was an atheistic philosophy that made use of many Hindu ideas and practices. His outlook on life was very pessimistic, as is revealed in his Four Noble Truths: (1) Life is all sorrow. (2) There is no escape from it in this material universe. (3) Misery and suffering are caused by our selfish desires. One must extinguish all desire for life and happiness (this state of extinction is called Nirvana). (4) There is an eightfold path that leads to Nirvana. Nirvana is not heaven but a state where there is no longer any conscious existence.

佛教源於印度的悉達多喬達摩 (Siddhartha Gautama, 釋迦牟尼的原名, 卒於主前480年), 人們認為他後來成了佛/佛陀 (Buddha, 意即大徹大悟者)。他在一個印度貴族王子家庭出生, 當他是一個年輕的成年人時, 他實行大出離 (the Great Renunciation), 拋開妻子和孩子 (根據聖經, 這並非高尚的舉動) 以及王子的特權, 過一個流浪乞討和隱居的生活, 結果他發現苦行起不了作用; 於是有了第二次的大出離, 這次拋棄了苦行主義, 轉向追求平安, 他稱可通往平安的道路為中道 (the middle way), 他教導的是一種無神論的哲學, 當中借用了許多印度教的觀念和標準, 他對人生非常悲觀, 如在他的四聖諦 (Four Noble Truths) 中表示的: (1) 生命全然悲苦; (2) 人在物質的世界中無法解脫; (3) 人生之苦難都是我們自私的慾望所導致的, 因此, 人必須滅絕超脫自己所有對生命和快樂的慾望 (這種滅絕超脫的狀態稱作涅槃, Nirvana); (4) 八正道 (eightfold path) 可通往涅槃 (涅槃不是天堂, 而是一種沒有任何意識存在的狀態)。

Buddha's eightfold path is as follows:

1. Right view means accepting the Four Noble Truths and the eightfold path.
2. Right thought means denying the pleasures of this world; not harming any living creature, not harboring ill will toward others.
3. Right speech means not engaging in idle talk, lying, or slander.

4. Right action means not killing any living thing. A monk was forbidden to dig in the earth lest worms should be killed. Be content with what you have. Be sexually pure.
5. Right livelihood means earning a living that in no way will harm someone else.
6. Right effort means getting rid of negative and harmful qualities and developing positive and helpful ones.
7. Right mindfulness means being alert, observant, thoughtful, and contemplative.
8. Right concentration means that, once you have abandoned sensuous desires and bad qualities, you must advance through four levels of meditation.

以下是佛陀的八正道：

1. 正見，意思是接受四聖諦和八正道。
2. 正思維，意思是拒絕世界上的享樂；不傷害一切有生命之動物，不對別人懷惡念。
3. 正語，意思是不妄言、不撒謊、不誹謗。
4. 正業，意思是不殺生，和尚不能掘地，為免殺死昆蟲。滿足於自己已擁有的。戒色慾。
5. 正命，意思是以不損害他人的方式來維持生活。
6. 正精進，除去負面和有害的性情，發展積極和有益的一面。
7. 正念，意思是要警惕、敏銳、多深思和好沉思。
8. 正定，意思是當你已經放下了感官的慾望和敗壞的性情，就須透過四個層次的靜坐禪修來進深修行。

Buddha's system also believes in reincarnation until Nirvana is achieved. Pure Buddhism is atheistic in nature. Pure Buddhism is called Hinayana Buddhism. It is found in Sri Lanka, Thailand, and Myanmar. Buddha's followers soon turned him into a god and developed another form of Buddhism. Buddha is pictured as a savior through whom men might inherit heaven. Nirvana became a place of bliss and joy instead of a status of nonexistence. Prayer to Buddha became their great means of grace. This form of Buddhism is called Mahayana Buddhism (Buddhism of the Great Vehicle). This is the form which is practiced in eastern Asia, including Japan. Today Buddhists claim 300 million adherents worldwide, with 500,000 in the United States.

佛的系統也相信輪迴，他們相信達至涅槃才能超脫輪迴。純正的佛教稱為小乘佛教（Hinayana Buddhism），分佈於斯里蘭卡、泰國和緬甸；純正的佛教在本質上是無神論的。然而，佛陀的追隨者們後來把他變成了神，發展出另一種佛教：佛陀被描繪成一個救主，人們可以透過他承受天堂之福；而涅槃也由一個「無」的狀態被變成一個極樂的世界；向佛禱告是他們重要的蒙恩之道，這一種佛教名為「大乘佛教」（Mahayana Buddhism），在東亞地區（包括日本）盛行。今天佛教徒聲稱全世界共有3億信徒，其中50萬身處美國。

How do we witness to Buddhists? Suffering and evil in this world are caused by sin. We are sinners. We also create the suffering and evil in this world. We deserve God's condemnation for this. God is a personal God. He loves us so much that he sent Jesus to save us. God has forgiven us all our sins for Jesus' sake. Through faith in Jesus, we have this forgiveness as our very own. We are assured that Jesus will take us through death to eternal life with him in heaven. Thus, we are assured that God will direct our lives so that the troubles of this life will keep us close to him and work for our eternal good.

我們如何向佛教徒作見證呢？這個世界的苦難和邪惡真正的原因是罪，我們都是罪人，是我們製造了世上的苦難和邪惡，為此，我們該受上帝的審判。上帝是一個有自我個性的上帝，祂愛世人，甚至差遣了耶穌來拯救我們，因為耶穌的緣故，上帝赦免了我們所有人的所有罪，藉着在耶穌裏的信心，我們便得到這赦免的福分。上帝向我們保證，耶穌將帶領我們從死亡進入永生，在天堂中永遠與祂在一起，因此，我們也得着保證，上帝會引導我們的生命，藉今世的苦難來保守我們常與祂親近，苦難也能為我們永恆的益處互相效力。

Taoism is an ancient Chinese religion. Lao-Tzu (d. 531 B.C.) is considered the founder. Taoism is derived from the term tao, which means “the way.” The tao comprises a male, active principle called Yang, representing heaven, and a passive female principle called Yin, representing earth. People are told to live in harmony with the order of the universe as determined by the tao. ~~One of the great exponents of Taoism~~ Another famous man around that time was Confucius (d. 479 B.C.). Confucius was a philosopher rather than a religious reformer. He was an agnostic who professed no knowledge of gods. His moral principle was that by nature man was good. He advocated reverence for parents and authority instead of fear, love, and trust in God above all things. As time went on, Confucius was accorded divine status by some people.

道教是中國一個古老的宗教，老子（卒於主前531年）被認為是創始人。道教的名稱來自「道」這個字，道是由陰（被動、女性的一方稱作陰，代表地）和陽（主動、男性的一方稱作陽，代表天）組成；道教教導人要按照由道所定立的宇宙規律而和諧地生活。那個年代在中國還有一位名人叫孔子（卒於主前479年），是儒家的創始人，他其實是一個哲學家，不是宗教始創者。他實際上是一個不可知論者（Agnostic），自稱對神明或來生等沒有任何認識，曾說過一句名言：「未知生、焉知死？」。他的道德原則是基於人性本是善的，他鼓吹孝敬父母和尊敬君王，而不重視敬畏神、愛慕神和信靠神等事情；隨着時間，孔子卻被一些人聖化了，衍生了「孔教」。

In practice, people of China have mixed Taoism, Confucianism, and Buddhism together. It has been said that Confucianism serves the man's morality, Taoism deals with the spirit forces that have an influence on peoples' present lives, and Buddhism directs people to the future life. None of these religions deal with a personal God as taught by the Bible. The fear and uncertainty adherents face need to be replaced by the assurance that through a personal God, who sent his Son into the flesh, we are assured of forgiveness and eternal life with God in heaven.

實際上，在中國已有一部分人把道教、儒家和佛教混合在一起。有人曾說：儒家在人的道德方面發揮作用，道教涉及對人今生有影響的靈界力量，而佛教則教導人來生的問題。這些宗教都沒有提及聖經所教導的有位格有自我個性的上帝，因此，那些信眾的恐懼而又無所適從的感覺，需要由那位有位格有個性的上帝所作出的保證來得到安慰。這位上帝差遣了自己的兒子道成肉身，使我們有罪得赦免和與上帝一起在天堂那永生的保證。

Shintoism is an ancient Japanese religion. Shintoism is a belief that Japan is a divinely created country and its people are descended from, and are blessed by, the gods. They believe that kami, powerful spirits, are found in animate and inanimate objects. Shintoism is primarily a form of nature worship. Mountains, rivers, and heavenly bodies are among the things that are worshiped and personified (such as Amaterasu,

the sun spirit). Shintoism has no supreme deity. It has no code of ethics. Each person must do what his own heart tells him to do. There is no sense of sin and thus no teaching of forgiveness and redemption. Humans are not regarded as rulers of the world but as members of the community with other beings—animals, plants, minerals, and such. Rules, rituals, and worship help to maximize agricultural harvest and bring blessings to social units or territories while preventing bad fortune. Teachings of life beyond the grave are vague, but the worship of ancestors has played an important part in this religion.

神道教（Shintoism）是日本的古老宗教。神道教相信日本是一個被神創造的國家，它的百姓都是眾神（the gods）的後代，受到眾神的祝福；他們信奉迦微（kami，是滿有能力的靈，在有生命和無生命的物中存在）。神道教基本上是一種崇拜大自然的宗教：山、河和天體都是崇拜的對象，並被人性化（如天照大神，Amaterasu（太陽神靈），又稱天照大禦神）。神道教沒有一個至高的神，也沒有倫理準則，每個人都必須按照自己的心所告訴他的去行事。由於沒有「罪」的概念，所以也沒有赦免和贖罪的教導，他們認為人並不是世界的統治者，而是與其他的物（包括動物、植物、礦物等等）共存。規則、儀式和敬拜有助使人獲得最大的農業豐收，並能預防厄運、為社會單元或領土帶來祝福，關於死後的生命的教導是模糊的，但拜祖先是這個宗教的一個重要部分。

There are four affirmations that are basic to Shintoism:

1. Affirmation of tradition and the family.
2. Affirmation of the love of nature.
3. Affirmation of physical cleanliness.
4. Affirmation of matsuri, festivals honoring the spirits.

神道教有四個基本的主張：

1. 主張傳統和家庭。
2. 主張愛護大自然。
3. 主張身體潔淨。
4. 主張舉行祭禮(matsuri，即尊崇各樣神靈的節日)。

The Shinto faith is expressed in all parts of life. In architecture, tori gateways mark the entrance to Shinto shrines. They are constructed out of wood with flowing water nearby for cleansing. In art, origami (paper of the spirits) dates from prewriting days, when people took pieces of paper or fabric, whispered prayers over them, and tied them on trees so that, when the wind blew, their prayers were repeated. In family life, the worship of ancestors guarantees the solidarity of the family through reverential respect for one's father and for older people in general. Prayers and sacrifices to ancestors can be offered at family altars where ancestors are visibly present in tablets. For important decisions and important occasions in one's life, one's ancestors are consulted by visiting their graves for reflection and meditation.

神道教的信仰在生活的各個層面都流露出來。在建築方面，鳥居（torii）標誌了神道教神祠的入口；鳥居以木材建成，在附近要有流水作潔淨之用。在藝術方面，手工藝（origami，紙神）可追溯至人們還沒有書寫技術以前的日子，人會拿一片布料（還未有紙的年代）或紙，輕聲在上面禱告，然後把它們掛在樹上，以致當風吹過時，他們的禱告便被散播和重複。在家庭生活方面，一般來說，對祖先的崇拜可以透過尊敬自己的父親或其他長者體現出來，這樣的崇拜能保證一個家庭的團結；設在家庭裏的祭壇上有寫

了祖先名字的牌位，那裏也是向祖先獻上禱告和祭品的地方，遇上要作出重大決定或人生的重要時刻，他們會到訪祖先的墳墓那裏沉思默想，以尋求祖先的意見。

Shinto is a nonexclusive religion. People may practice Shintoism along with a second or even third religion. Most Japanese practice Shintoism and Buddhism. It was amalgamated with Buddhism about the 9th century A.D. In 1868, Shintoism came to the fore again, leading to a restoration of imperial power in Japan. In 1947, it was abolished as the state religion. In the late 20th century, Buddhism became intertwined again with Shintoism, so it is very hard to differentiate Shintoists and Buddhists in Japan.

神道教不是一個排他的宗教，人可以信奉神道教，同時又信奉第二個甚至第三個宗教，大多數日本人都信奉神道教和佛教；約在主後九世紀時，神道教和佛教曾融合。1868年，神道教再次冒起，使皇權主義得以再次在日本復興，1947年，它被廢除作為國教的地位；二十世紀末期，佛教再次與神道教融合，因此現今很難分別得出日本的神道教徒和佛教徒。

Shintoists see God in everything. We can point out that God's creation declares his glory (Ps 19:1), but God's grace is revealed only through the God-man, Jesus Christ. Since Shintoists believe that they must earn favor for themselves, we will point out that our sins make it impossible for us to come before a holy, personal God. Yet in his love he sent his Son to save us from our sins. Through faith in Jesus we have forgiveness and the assurance of eternal life. Out of love for Jesus, we will show love for our parents and be good managers of the creation over which God has placed us.

神道教徒認為上帝存在於萬物之中。我們可以指出，上帝的創造是為要宣告祂的榮耀（詩19:1），但上帝的恩典唯有藉着神人——耶穌基督，才被顯明出來。因為神道教信徒認為他們必須靠自己來賺取益處，所以我們要指出我們的罪使我們不可能靠自己來到那一位聖潔的且有個性的上帝之前；然而，在上帝的愛裏，祂差遣祂的兒子將我們從罪惡中拯救出來，藉着在耶穌裏的信心，我們得到赦免和永生的保證。出於對基督的愛和感恩的心所結出的果子，是我們會向自己的父母表示我們對他們的愛，並好好地管理上帝把我們放置在他們之上的其他上帝所創造的。

Judaism traces its roots back to Abraham (about 2000 B.C.). Judaism, as characterized by the Talmud (a 2,700-page record of the teachings of ancient rabbis), began with the conquest of Jerusalem and the destruction of the temple in A.D. 70. There was no unified system of doctrine until Maimonides codified the teachings of Judaism in the 12th century. In the 19th century, Judaism divided into three groups—Orthodox, Conservative, and Reformed. Teachings vary widely among these groups, with Reformed Judaism allowing significant departures from traditional beliefs of Judaism.

猶太教（Judaism）的根源可以追溯到亞伯拉罕（大約主前2000年）。猶太教的特色是塔木德經（Talmud，一部2,700頁的經典，記錄了古代猶太拉比的教導），從主後70年耶路撒冷淪陷和聖殿被毀開始，猶太教一路以來都沒有一個統一的教義系統，直至在十二世紀的邁蒙尼德（Maimonides），始將猶太教編成了一套法典；到了十九世紀，猶太教分成了三派：正統派（Orthodox）、保守派（Conservative）和改革派（Reformed）。這三派的教導非常不同，當中改革派明顯偏離了猶太教的傳統信仰。

Judaism is the belief that God is a personal, all-powerful, eternal and compassionate God. It looks to the Torah (the first five books of Moses), the rest of the Old Testament, and the Talmud as the source for its teachings. Judaism does not accept the doctrine of the Trinity or of the deity of Christ or of the deity of the Holy Spirit.

猶太教相信上帝是一位有個性、全能、永恆和憐憫的上帝，以「托拉」（Torah，即摩西五經）、舊約聖經的其餘部分和塔木德經作為教義的來源；猶太教不接受三位一體、也不接受基督的神性或聖靈的神性。

Judaism reveres Abraham, Isaac, Jacob, Moses, and King David as heroes of the faith. It stresses obedience to the law as the basis for salvation. It still observes these festivals instituted by God in the Old Testament:

猶太教尊亞伯拉罕、以撒、雅各、摩西和大衛王為信仰的英雄，強調遵守律法是得救的方法，至今日仍然遵守上帝在舊約中所設立的節期：

1. Purim is the feast that celebrates God's deliverance of Israel during the time of Esther, queen of Persia (February/March).
2. Passover is a seven-day festival (with the feast of unleavened bread) celebrating deliverance from the Egyptians through the Red Sea (March/April). Tragically, Jews miss the fact that this festival also pointed to Jesus, who fulfilled it by delivering us from our sins as the Lamb of God (Jn 1:29).
3. Feast of Weeks (Pentecost) is a harvest festival that commemorates the giving of the Law on Mount Sinai (May/June).
4. Feast of Trumpets ushers in a civil new year with the blowing of trumpets (shofar) (September/October). It has been called Rosh Hashanah.
5. Yom Kippur (Day of Atonement) is a day of rest, confession, and fasting for reconciliation between God and his people. In the Old Testament, this included a beautiful picture of the coming sacrifice for sin made by Christ and of God's absolution of the world because of Christ's sacrifice (September/October).
6. Feast of Tabernacles (Sukkot) commemorates the 40 years of wandering in the wilderness and the gathering of the harvest. It once involved living in tentlike booths (tabernacles) (September/October).
7. Chanukah is an eight-day festival of lights commemorating the reclaiming of the temple in Jerusalem from Seleucid control in 164 B.C. (mid-December). This festival was not instituted by God but by the people of Israel themselves.

1. 普珥日（Purim）：慶祝上帝在波斯王后以斯帖時期拯救了以色列人（二月／三月）。
2. 逾越節（Passover）：一個為期七天的節日（包括除酵節），慶祝得以脫離埃及人、過紅海（三月／四月）。不幸的是，猶太人不明白這一節日其實預表耶穌，耶穌以上帝羔羊的身份應驗將我們從罪中拯救出來，這才是這節日的真正意義（約 1:29）。
3. 五旬節（Pentecost，又稱 Feast of Weeks）：一個收割的節日，紀念上帝在西乃山賜下律法（五月／六月）。
4. 吹角節（Feast of Trumpets）：通過吹角（羊角號）表示新一年的開始（九月／十月），這被稱為猶太新年（Rosh Hashanah）。

5. 贖罪日 (Day of Atonement)：為上帝與祂的子民復和而安息、認罪和禁食一天。在舊約中，這日包含了一幅很美麗的圖畫，預表了基督將會來到作罪的祭物，而因為基督的獻祭，上帝宣赦了整個世界（九月／十月）。
6. 住棚節 (Feast of Tabernacle)：紀念在曠野漂流的40年，同時慶祝收割；那漂流的日子，猶太人曾住在臨時帳棚中（九月／十月），守住棚節也要七天住在帳棚中。
7. 獻殿節 (Chanukah, 又稱：光明節)：一個八天的光明節日，慶祝在主前164年，以色列人從塞琉古帝國 (Seleucid) 手中重奪耶路撒冷的聖殿(十二月中旬)；只有這個節日不是根據舊約聖經設立的，而是以色列百姓自己設立的。

It is tragic that those who have the Old Testament do not recognize Jesus Christ as the fulfillment of the Old Testament prophecies and festivals. Paul wrote about this tragedy in his letter to the Romans: "I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, the people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised!" (Ro 9:2-5). As Paul did, we also will want to share the good news about Jesus with the adherents of Judaism. We will first need to point out that the Mosaic Law itself condemns to hell those who do not keep it perfectly (Dt 27:26; Gal 3:10). Then we can point out that the Old Testament prophecies themselves confirmed that Jesus is the Messiah. When Jesus did and said what the Old Testament prophesied about him, this confirmed him as the Messiah. Jesus is God's Son, made flesh, who lived the life we cannot live, died the death we deserve to die, and rose again that we may live with him forever in heaven. The Holy Spirit is still able to bring people of Israel to faith today, even as he did in the days of the apostle Paul (cf. Ro 11:5).

猶太教教徒是熟讀並牢守舊約聖經的人，卻認不出耶穌基督就是舊約所預言的和節期所預表的之應驗，這真是一個悲劇。保羅在給羅馬人的書信中提到了這個悲劇：「我非常憂愁，心裏時常傷痛。為我弟兄，我骨肉之親，就是自己被詛咒，與基督分離，我也願意。他們是以色列人，那兒子的名分、榮耀、諸約、律法的頒佈、敬拜的禮儀、應許都是給他們的。列祖是他們的，基督按肉體說也是從他們出來的。願在萬有之上的上帝被稱頌，直到永遠。阿們！」（羅9:2-5）與保羅一樣，我們也很想與猶太教信徒分享有關耶穌的好信息，首先，我們需要指出摩西的律法宣判那些不能完完全全地遵守它的人將會下地獄（申27:26；加3:10），然後我們可以指出舊約預言本身就已經證實了耶穌就是彌賽亞，當耶穌所言所行的與舊約中關於祂的預言完全一致時，便證實了祂就是彌賽亞。耶穌是上帝的兒子，成為肉身，活出了我們不能活出的聖潔生命，又代替了我們本應該得的死亡而死，並且復活，因祂復活，我們也可以和祂一起永遠在天堂活著。今天，聖靈仍然能帶以色列人進入信中，如同祂在使徒保羅的日子時所做的一樣（參羅11:5）。

These religions are still active in the world today. We will come into contact with all of them in North America. Their teachings on god are not the teachings of the Bible. In this age of postmodernism, we are often told that we all worship the same God, though we call him by different names. Even the Roman Catholic Church has espoused this point of view. At one time Rome declared that there was no salvation

outside the Roman Catholic Church (Boniface VIII in 1302). Now it declares concerning Judaism, Islam, Hinduism, and Buddhism that “the Catholic Church rejects nothing which is true and holy in these religions.”⁴

到了今天，上述這些種種宗教仍然活躍於世上，我們在北美洲可以找到它們的足跡，它們有關神的教導並不是聖經的教導；在這個後現代主義的時代，經常有人告訴我們：雖然我們以不同的名稱稱呼神，但其實都是在敬拜同一位神，即在這一章前面所說過的「條條大道通羅馬」，甚至連羅馬天主教會也贊成這一觀點。曾幾何時，他們曾宣佈在羅馬天主教會以外別無拯救（於1302年的鮑尼法斯八世（Boniface VIII）所聲稱）；到了現在，羅馬天主教會卻就猶太教、伊斯蘭教、印度教和佛教，宣佈「天主教會不拒絕這些宗教中任何真實和聖潔的內容」。⁵

The brief overview of how these religions conceive of God should be sufficient to show that this certainly is not the case. The God of the Bible in no way resembles the gods or universal soul of other religions. The God of the Bible is unique, and only he sent his Son into this world to save us from our sins. Only he sends the Holy Spirit to bring us to faith. We certainly have every reason to share the God of the Bible with those who do not know him. Through the message of Christ crucified and risen from the dead, God the Holy Spirit can change hearts and give people faith in Jesus and a real hope of eternal life.

如此簡短地縱觀這些宗教對上帝的看法，已足以證明他們的觀點並不正確，因為聖經中的上帝，與諸神或其它宗教的宇宙之靈完全不同。聖經中的上帝是獨一的，只有祂差遣了自己的兒子來到這個世界，拯救我們脫離罪的網綁；亦只有祂差遣聖靈來帶我們進入信中。無論如何，我們都沒有理由不與不認識聖經中的上帝的人分享祂是誰；聖靈能夠藉着基督被釘十字架和祂從死裏復活的信息去改變人心，並把在耶穌基督裏的信心和真正永生的盼望賜給人。

Modern errors about God

當代有關上帝的謬誤

Unitarian Universalism denies the three persons of God. Michael Servetus, a Catholic law student from Spain, began this teaching. He called it a blasphemy to say that God was triune. He was burned at the stake in Geneva, Switzerland, in 1553. In 1579, Faustus Socinus from Transylvania became the grand architect of Unitarianism. In 1961, the American Unitarian Association, which objected to the doctrine of the Trinity, merged with the Universalist Church of America, which objected to the doctrine of eternal damnation, to form the Unitarian Universalist Association. Today very few of these people believe in a personal God. They do not accept a resurrection of the body, a literal heaven or hell, or any kind of eternal punishment. The cornerstone of their religion is belief in human nature, and their aim is the betterment of society.

一神普救論（Unitarian Universalism，又譯：普救一位神論）否認上帝的三個位格，這個教導始於一個來自西班牙、名為塞爾維特（Michael Servetus）的天主教法律學生，他說，凡稱上帝是三位一體的，都是褻瀆上帝的，於1553年，他被焚燒在瑞士日內瓦的火刑柱上。1579年，出自東歐的特蘭西瓦尼亞（Transylvania in Eastern Europe）的蘇西

⁵ “Constitution on the Sacred Liturgy,” *The Documents of Vatican II*, n. 21, p. 146.

尼 (Faustus Socinus) 成為了一神論 (Unitarianism) 的重要人物；1961年，反對三位一體教義的美國一神論協會 (American Unitarian Association)，與反對永受地獄咒詛教義的美國普救派教會 (Universalist Church of America) 合併，成為美國普救一位神教協會 (Unitarian Universalist Association)，香港的尋道會，又稱香港普救一位神教 (Unitarian Universalists Hong Kong) 就是採用美國普救一位神教協會的原則為信仰基礎。到了今天，他們當中很少人相信世上有一位有個性的上帝，他們不接受身體復活、不相信真的有天堂或地獄，以及任何形式的永遠懲罰，他們的信仰基礎是相信人性，他們的目標是改善社會。

Mormonism was organized by Joseph Smith (1805–1844) in 1830. He claimed the angel Moroni led him to some golden plates buried in a hill near Palmyra, New York. One of the plates was not to be revealed until some later time. The rest of the plates, written in a language unknown to moderns, were translated by Joseph Smith with the help of some instruments found with the plates. This allegedly became the Book of Mormon. Smith was killed in jail in 1844. Brigham Young led the Mormons to Utah in 1847.

摩門教 (Mormonism) 是坊間的簡稱，其官方正式的名稱為「耶穌基督後期聖徒教會 (The Church of Jesus Christ of Latter-day Saints)」，是約瑟·史密夫 (Joseph Smith, 1805-1844年) 於1830年所創立的。他聲稱天使摩羅乃 (Moroni) 帶他找到埋在美國紐約拋邁拉 (Palmyra, New York, USA) 附近山中的一些金片，這些金片上寫着現代人看不懂的文字，其中一片的內容到現在還不能公開，必須等到以後適當的時候才能被揭示，而剩下的則已經由約瑟·史密夫翻譯了，他乃運用了那些與金片一起找到的工具使他能夠進行翻譯，成了他所聲稱的摩門經 (Book of Mormon)。1844年，約瑟·史密夫在監獄中被殺，1847年，楊百翰 (Brigham Young) 帶領摩門教進入猶他州 (Utah)。

While Mormons profess to believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost, their concept of God is far different from what the Bible teaches. Jesus has been regarded as the son of Adam-god and Mary. It is said that before Jesus became man, he was a spirit brother of Satan. Jesus himself is said to have married Mary Magdalene, Mary of Bethany, and Martha at the wedding of Cana. Jesus is not viewed as the Savior. He is said to have shown people how to attain godhood. "As man is, God once was; as God is, man may become" is the philosophy of Mormonism. Christ is down-graded as he was in Gnostic speculation. Mormonism is a polytheistic religion that believes all people have the potential to become gods themselves. Mormons believe in three heavens. The celestial heaven is for those Mormons who do enough good works on earth. The terrestrial heaven is for those who don't do well or are honorable non-Mormons. The telestial heaven is for those who are wicked.

儘管摩門教宣認自己相信上帝 (永恆的父)、祂的兒子 (耶穌基督) 和聖靈，然而，他們對上帝的觀念與聖經中所教導的南轅北轍；他們把耶穌當作是亞當神 (Adam-god) 和馬利亞結合所生的兒子，並說耶穌在成為人之前，是撒但的一個屬靈兄弟，他們說耶穌在迦拿的婚禮上娶了抹大拉的馬利亞、伯大尼的馬利亞和馬大。他們並不把耶穌視為救主；摩門教認為，耶穌已經公開向人示範了人如何可以自己成為神，他們的哲學是：「神曾是人，人可成神 (As man is, God once was; as God is, man may become)」。如此，他們就與諾斯底主義一樣，大大地降低基督的地位。摩門教是多神論的宗教，相信所有人都有潛能叫自己變成神，他們又相信有三個天堂：在地上做了許多善事的摩門教徒會

去到高級天堂（celestial heaven）；做得不夠好的摩門教徒，或值得別人尊敬的非摩門教徒會去到中級天堂（terrestrial heaven）；惡人則會去到低級天堂（telestial heaven）。

Mormons believe in progressive revelation. The “living prophet” who is the head of the Mormon church may have revelations. The most recent revelation takes precedence over previous revelations and is considered true, even if it contradicts previous revelations. Thus, Mormons abandoned polygamy when the government demanded it (although some Mormons still practice it). They also, at one time, taught that black people could not enter into the celestial heaven. In 1978, they changed this doctrine. Other religious Mormon works are the books *Doctrines and Covenants* and *The Pearl of Great Price*.

摩門教相信漸進式的啟示，即摩門教的領袖「活先知」有可能會得到新啟示，而最新的啟示必凌駕於以前的啟示，如果最近期的啟示與以前的啟示矛盾，則以最近期的為準。因此，當政府一作出要求，摩門教便放棄了一夫多妻的婚姻制度（儘管仍有一些摩門教徒奉行一夫多妻制）。還有另一個例子，他們曾經教導黑人不能進入高級天堂，但在1978年，他們改變了這教條。摩門教其它的著作包括《教義和聖約》（*Doctrines and Covenants*）和《無價的珍珠》（*The Pearl of Great Price*）。

In witnessing to Mormons, we will stress that works do not earn our way to heaven. Salvation is found through the grace of the triune God who sent his Son, Jesus, to save us from our sins. We can be sure of salvation because Christ did everything necessary for our salvation.

當我們向摩門教徒作見證時，需要強調我們不能靠行為賺得進入天堂的門票，唯一能夠得到救恩的方法，就是藉着三位一體的上帝之恩典，這位上帝差遣了祂的兒子耶穌來拯救我們脫離罪惡的咒詛。我們能夠確信得救，完全是因為耶穌已經為我們作成了我們得救所需要的一切事。

Christian Science was founded by Mary Baker Eddy in 1879. The “textbook” for her teaching is *Science and Health with Key to the Scriptures*. Her trinity was not the God of the Bible. Her trinity was that God is Love, Truth, and Life, three statements of one principle. God is the father/mother, the divine principle but not a personal God. Jesus Christ is the Way-shower. Mary conceived an idea and called it Jesus. The Holy Spirit is Divine Science. As has been observed, Christian Science is neither Christian nor scientific. It denies every major doctrine of the Bible and also teaches the nonsense that sickness, sin, and death would disappear if they were understood as nothingness. When dealing with Christian Scientists, we need to stress the reality of sin and focus on the Bible’s answer to sin, Jesus Christ, God’s Son, our Savior.

基督科學（Christian Science，又譯：基督教科學會），於1879年由瑪麗·貝克·愛迪（Mary Baker Eddy）創立。瑪麗的「教科書」是《科學與健康暨解經之鑰》（*Science and Health with Key to the Scriptures*）。她也使用“trinity”這個字，但不是用來指聖經中上帝的「三位一體」，而是用來表述神是愛、真理和生命，或叫作「一個原則的三個聲明」。神是父親／母親，是一個神聖的原則，但不是一個有個性的神；瑪麗自己構思了耶穌的概念，說耶穌基督是「指路者」（the Way-shower），聖靈則是「神聖科學」（Divine Science）；所以可以看得出，基督教科學會既不是基督教，也不是科學；它否認了聖經中每一個主要的教義，還宣講「只要人明白疾病及罪和死亡實際上是不存在的（nothingness），那

麼它們就會消失」這樣荒謬的言論。面對基督教科學會的信徒，我們需要強調罪的真實性，並聚焦於聖經對罪的解決方法，答案就是耶穌基督，上帝的兒子，我們的救主。

Unity was founded by Charles and Myrtle Fillmore in 1889. It is not a denomination but seeks to teach what it understands as eternal truth. For Unity, the Trinity is really mind, idea, and expression, or thinker, thought, and action. Jesus is a mere example. Every person can become like Jesus. It has been classified as a healing cult which believes that sin is man's failure to exercise rule over all things. In the case of this group, we also will stress the reality of sin and God's answer to sin, Jesus Christ, his Son.

基督教合一派（Unity）於1889由查理（Charles）和莫托·費爾摩（Myrtle Fillmore）創立。它不是一個基督教的宗派，而是教導人尋求對永恆真理的理解的教派。對於基督教合一派來說，“Trinity”是指「頭腦、意念和表達」（mind, idea, and expression），或「思想家、想法和行動」（thinker, thought, and action）；耶穌僅是一個榜樣，每個人都能變得像耶穌。基督教合一派被列為醫治性的邪教（healing cult），他們相信罪乃源於人類在管治萬物上管治不力。對於有此種信仰的人，我們同樣地要強調罪的真實性以及上帝對罪的解決辦法——祂的兒子耶穌基督救贖人類的工作。

Jehovah's Witnesses was founded in 1872, under the name The Watchtower Bible and Tract Society, by Charles T. Russell (1852–1916) in Pennsylvania. After Russell's death, Joseph F. Rutherford (d. 1942) moved the organization to New York. The Witnesses use the Watchtower, published in 1879, and their own version of the Bible, called the New World Translation, to interpret the Bible. They deny that God is triune. They call the Trinity a pagan doctrine. They also deny the deity of Jesus and his physical resurrection from the dead. They teach that Christ was created as the archangel Michael, a brother of Satan. Witnesses distinguish between the Son and Jesus. Jesus was a perfect human being, nothing more.

耶和華見證人（Jehovah's Witnesses）於1872年，由羅素（Charles T. Russell，1852–1916）以守望台聖經書社（The Watchtower Bible and Tract Society）之名，在賓夕法尼亞州創立；羅素死後，羅瑟福（Joseph F. Rutherford，卒於1942年）將這個組織遷到紐約。耶和華見證人使用《守望台》（the Watchtower，1879年開始出版）以及他們自己的聖經版本——《聖經新世界譯本》（the New World Translation）來詮釋聖經，他們否認上帝是三位一體的，稱三位一體是異端的教義，他們還否認耶穌的神性以及他的身體從死裏復活，他們教導基督是受造的、是天使長米迦勒、是撒但的兄弟。耶和華見證人認為聖子和耶穌兩者是不同的，耶穌只是一個完美的人，此外別無其他。

They say that when Adam sinned, he lost the right of eternal life for all of his offspring. Witnesses say that Jesus, who is the “created” son of God (but not Yahweh himself) was sent to earth to be a perfect and blameless human to pay for Adam's sin. This opens the door for people to prove their worthiness. Witnesses deny the existence of hell. For them, hell is not a place of eternal torment but, rather, the end of existence. They place a great deal of emphasis on a future thousand-year visible reign of Christ on earth, to which they look forward. Witnesses teach that only 144,000 people will go to heaven. The rest of the “believers” will be on the new earth. They are very aggressive in trying to convert others. We also have an opportunity to share with them the good news that Jesus Christ is God the Son, Yahweh (Jer 23:5,6), who came into this world to save us from our sins.

他們說亞當犯罪時，他和他所有的後裔都喪失了永生的權利。耶和華見證人說耶穌是上帝「創造」出來的兒子（但不是耶和華自己），被差遣來到世上，去作一個完美和無可指責的人，以償還亞當所犯的罪；耶穌這作為打開了一扇門，使人類有機會去證明自己的價值。耶和華見證人否認地獄的存在，對他們來說，地獄不是一個永受折磨的地方，而是存在的終結；他們非常強調基督將會在地上作王統治一千年，並盼望這可見的統治早日來臨；他們教導只有144,000人可以進天堂，而剩下的「信徒」將在更新了的地上，他們非常積極地傳揚他們的信仰。其實我們也有機會向他們分享那大好的信息，就是耶穌基督是上帝的兒子，也是耶和華（耶23:5-6），祂曾來到這個世界上拯救我們脫離罪的咒詛。

Bahaism was founded in 1863 by Baha'u'llah, who claimed to be the last and greatest of God's prophets. Bahaism is an offshoot of the Muslim religion. The Bahai religion does not believe in the God of the Bible. For them, God is not a person but the sum total of all forces and laws of the universe. Bahai has no room for the teaching of evil in its system, since God is all in all. Thus, it has no room for Christ and his salvation. We will want to share with the people of the Bahai faith that disobedience to a personal God is evil and we deserve God's punishment for our sins. We will also want to share that God has taken our sin and placed it on his Son, Jesus, who suffered the punishment for the sins of the whole world.

巴哈伊信仰（Bahaism，又譯：巴海大同教），於1863年由巴哈歐拉（Baha'u'llah）創立。巴哈歐拉自稱是神的最後和最大的先知。巴哈伊信仰是穆斯林宗教的一個分支。巴哈伊信徒不相信聖經裏的上帝，對於他們來說，神是沒有位格的，只是宇宙所有的能量和規律的總和，因為他們相信神是就是萬有，所以在他們的體系中容納不下有關邪惡的教導，同樣地，他們也沒有空間可以容納基督和基督的拯救。我們希望告訴巴哈伊信徒，悖逆這位有位格有個性的上帝就是邪惡，我們因自己的罪惡，理應要受到上帝的審判；我們還希望分享，上帝把我們的罪全放在祂的兒子耶穌的身上，耶穌已經代替整個世界的罪擔當了刑罰。

The Unification Church (Moonies) were founded by the Korean-born Sun Myung Moon in 1954. His church has also been called the Holy Spirit Association for the Unification of World Christianity. Moon's group is not Christian. It denies the Bible's teaching on God. Moon believes that Satan seduced Eve and thus polluted the human bloodline. Moon says Christ was sent to purify the bloodline but got himself crucified before he could accomplish this. Moonies believe that Moon was sent as the new Messiah to accomplish what Christ could not. Christ is considered a sinless man but not God. Moon's religion is a pagan cult that has employed mind control to recruit and keep its members. Only the power of the gospel can free people from slavery to Satan and his lies.

統一教（The Unification Church，在美國又稱：Moonies）於1954年由在韓國出生的文鮮明（Moon, Sun Myung）創立。文鮮明的教會也被稱為世界基督教統一神靈協會（the Holy Spirit Association for the Unification of World Christianity），他的團體其實不屬於基督教，因為它不承認聖經中關於上帝的教導。文鮮明認為撒但誘姦夏娃，因此玷污了人類血脈，他說基督被派來淨化人的血脈，但在完成任務之前已被釘死在十字架上，以致未能完成任務；統一教徒認為文鮮明是被差派來的新彌賽亞，要完成基督未曾完成的任務，他們認為基督是一個無罪的人，但卻不是上帝。文鮮明的統一教是一個異端邪教，

以思想控制來招募和留住成員。只有福音的大能才能將人從撒但及其謊言的奴役下解救出來。

Scientology, founded by L. Ron Hubbard in 1954, can best be described as science fiction masquerading as religion. Hubbard set forth his views in the book *Dianetics: The Modern Science of Mental Health*. He believes people who have neuroses and irrational behavior are suffering from engrams, or psychic scars. He says that long ago Thetans (eternal, uncreated, all-powerful, all-knowing beings) existed. They agreed to create the Matter-Energy-Space-Time Universe. They decided to enter this universe by becoming various life-forms. When these life-forms died, the Thetans reincarnated. They didn't use their divine attributes and thus lost them. By the time evolution arrived at humans, the Thetans had forgotten they were gods. In every person there lives an imprisoned Thetan, trying to get out.

山達基教 (Scientology, 俗稱：科學教) 於1954年，由羅恩·賀伯特 (L. Ron Hubbard) 創立，對此教最貼切的形容，就是這是一個化妝成為宗教的科幻小說。賀伯特在他的《排除有害印象的精神治療法：最新的現代心靈健康科學》(Dianetics: The Modern Science of Mental Health) 中表明自己的觀點：他相信患上精神官能症和作出不合理行為的人，都是受到印痕 (engrams, 可說是心理創傷的疤痕 - 或有害的印象) 的影響，他說希坦 (Thetans, 是永恆、自存、全能、全知的存在物) 在很久以前已經存在，希坦們同意創造出一個「物質-能量-空間-時間」的宇宙，並且決定各自變成不同的生物進入這個宇宙中。當一個生物死亡之後，希坦便輪迴轉化成另一個生物，但因為希坦們很久沒有使用自己的神靈的屬性，所以便失去了這些屬性；時間不斷過去，當進化的過程到達已經有人類出現時，希坦們已經忘記了自己是神靈，在每個人裏面都住着一個被囚禁著、而努力嘗試得著釋放的希坦。

Humans have forgotten they have a god within. Also, engrams from this and previous incarnations of the Thetans prevent their escape. Scientology claims it can help a person identify the psychic scars (engrams), get rid of them, and reawaken the deity within so that one can escape the material universe and regain total Thetanhood (become operating Thetans). Scientology students are called -preclears. They are taught (for a hefty price) a method of auditing by which they may clear their minds of engrams. Once a student reaches the state of clear, they follow the steps on the bridge to total freedom until they become operating Thetans. Several famous movie stars have become advocates for Scientology. However, Scientology replaces the personal God with a god within. It is a repeat of the lie told to Eve by the devil in Eden: "You will be like God" (Ge 3:5). Scientology does not have Christ. It denies his deity. It leaves people "without hope and without God in the world" (Eph 2:12). Followers of Scientology need to hear that it is a lie of Satan that man may become divine. They also need to hear that the one and only God loved the world so much that he delivered us from the bondage of sin by the life, death, and resurrection of his Son.

可是，人類已經忘記了每個人自己裏面有個被困的神 (希坦)，再加上希坦來自今世和今世之前多世的印痕 (心理創傷的疤痕)，這都阻止了希坦得釋放。山達基教宣稱可以幫助人們找出印痕、除去它們、重新喚醒內在的神性，這樣就可以從物質宇宙中「脫身」，變成一個原來的並有其特性的希坦 (即成為能運作的希坦)。山達基的學生稱作「待脫身者 (preclears)」，他們 (以昂貴的價格) 進行聽析 (auditing)，藉此消去自己的印痕；當一個學生達到了脫身者 (clear) 的狀態時，他們便要跟着一步一步的步驟

(bridge) 而行，以致能通往完全的自由，直到成為能運作的希坦為止。曾有幾個著名的電影明星都成了山達基教的擁護者，然而，山達基教以「人內在的神」取代那位自有永有並且有位格和有自我個性的上帝，這教派可說是伊甸園裏魔鬼對夏娃所說的謊言「你們就像上帝一樣」（創3:5）的翻版，山達基教沒有基督，它否認基督的神性，導致人們「在世上沒有指望，沒有上帝」（弗2:12）。山達基教的信徒需要聽到「人可以變成神」是撒但的謊言。他們還需要聽到那位獨一的上帝，祂愛世人，甚至藉着祂兒子的降生、受死和復活，拯救了我們脫離罪惡的捆綁。

The New Age Movement is a result of postmodernism. It is a blend of various religious concepts. It has no leader, no headquarters, no sacred writings. It does not even claim to be a religion. It is a loose network of organizations and individuals who believe that humans can and must fix themselves and the world through enlightened thinking. It relies heavily on Eastern religions such as Hinduism and Buddhism. It also draws from the occult such practices as magic, astrology, and tarot cards. It advocates personal and social transformation through self-development, cosmic evolution, spiritism, and political action. It believes the reason for social problems is our failure to realize our unlimited personal potential.

新紀元運動 (the New Age Movement) 是後現代主義的產物，它混雜了各種宗教觀念，沒有領導、沒有總部、沒有自己的經典，甚至不稱自己為宗教；它是一個由一些團體和個人組成的鬆散網絡，這些人相信人類能夠，也必須以覺醒的思想 (enlightened thinking)，去改善自己和世界；它非常依重東方宗教 (例如印度教和佛教)，還在一些秘術 (例如巫術、占星術和塔羅紙牌 (tarot cards)) 中取材；它鼓吹透過自我發展、宇宙演變 (cosmic evolution)、通靈術 (spiritism) 和政治行動，去達到個人和社會的改變 (personal and social transformation)，它相信社會問題的成因是因為我們未認識到自己無限的個人潛能。

According to New Age-ers, everything is god. God is not a person but an impersonal consciousness or force found in everything. The New Age Movement seeks to help people discover the “god within” through various spiritual exercises and therapies. Christ is not a person but a position, a level of “divine consciousness” that anyone can attain. The New Age Movement teaches toleration (except of those who claim they have the truth), rejects absolutes, and embraces all forms of spiritual striving including reincarnation, karma (actions in this life determine our status in the next), channeling (communicating with gods, spirits, and souls of the dead through mediums), and psychic healing (through people inhabited by the souls of former doctors)

據新紀元運動者所說，萬物皆神，神沒有自我個性和位格，神只是存在於萬物之中的一種無自我意識的知覺或力量。新紀元運動透過追求各種精神上的操練和治療，幫助人發現自己「內在的神」；他們說基督沒有位格，而是一種狀態，是任何人都能達到的一種「神聖的知覺」的狀態。新紀元運動教導人要包容 (除了不能包容那些稱自己已經認識真理的人)、拒絕「絕對」、包納所有形式的與靈界有關的追求，包括輪迴投胎、業德/羯磨 (今生的行為決定來生的地位)、通靈術 (通過靈媒與神、靈體或死者的靈魂溝通) 以及通靈治療 (透過有被那些生前曾作過醫生的人的靈魂附在身上的人)。

The New Age Movement adopts the deities, founders, and prophets of other religions as role models. Jesus is regarded as one of many “exalted masters,” people who recognized their divine capabilities and used them. New Age-ers do not love or depend on God. They become god by loving and depending on themselves. They utilize various methods to realize their full potential:

新紀元運動以其它宗教的神、創始人和先知為範例，例如把耶穌當作眾多「尊貴大師 (exalted masters)」中的一位，那些大師就是認識到自己的神聖能力並加以利用的人。新紀元信徒不愛且不依靠神，他們以為可以透過愛自己、依靠自己而成為神。他們利用以下各式各樣的方法去發揮自己全部的潛能：

1. Chants, songs, or recitations, which are repeated frequently to encourage an inward focus for meditation.
 2. Crystals, natural rock, or stone formations, which they believe to have healing powers.
 3. Mind-altering drugs, such as LSD, marijuana, and other chemicals, which are used to produce altered states of consciousness to increase spiritual awareness.
 4. Faith in self, saying that we are our own best source of healing and restoration.
 5. Hypnosis, because it produces a psychically induced state subject to external manipulation.
 6. The Ouija board as a tool for communication with the spirit world.
 7. Psychics, who claim to have cosmic power, energy, or insight.
 8. Spirit guides, nonphysical personalities who communicate through a medium or channel.
 9. Tarot cards, a deck of 78 cards that allegedly reveal the secrets of the universe.
-
1. 經常重複吟誦、歌曲或朗誦，以鼓勵集中於內在的冥想。
 2. 他們相信水晶、自然岩石或結石有醫治的能力。
 3. 改變意識的藥物，例如麥角酸二乙基醯胺 (LSD，一種麻醉藥物)、大麻和其它化學藥物，用於改變意識狀態，增加靈性上的覺悟。
 4. 相信自己，宣稱自我就是醫治和復興的最佳源頭。
 5. 催眠，因為這能透過外部的操縱，使一個人的精神進入一種被引導的狀態。
 6. 通靈板 (Ouija board)，作為與靈界溝通的工具。
 7. 巫師 (Psychics)，聲稱自己擁有宇宙力量、能量或洞察力的人。
 8. 引導之靈 (spirit guides)，指那些能夠透過靈媒或通靈術與人溝通的那些沒有肉身的靈體。
 9. 塔羅紙牌 (tarot cards)，一副78張的紙牌，聲稱能揭示宇宙的秘密。

New Age influence is also found in modern self-help movements (transcendental meditation, yoga, Zen), in New Age music, and in the themes of many movies and TV shows. Christians can be influenced by New Age philosophy without realizing it. It is obvious that the New Age Movement isn't really new. It is as old as Eden, where Satan tempted Adam and Eve to be their own gods. We will witness to New Age-ers by stressing that while God created Adam and Eve in his own image, we are not gods. We are sinners who deserve God's just condemnation. However, God, who is a personal being, sent his Son into this world to save us from our sins. Self-help will

get us only to hell. God's plan of rescue was through his Son. Through faith in him, we have forgiveness and eternal life.

在現代的「自助」運動 (self-help movements, 如超覺靜坐、瑜珈、禪) 中, 新紀元音樂, 以及許多電影和電視節目的主題中也能發現新紀元的影響; 基督徒也可能會在不知不覺間受到新紀元哲學的影響。很明顯, 其實新紀元運動並非新事, 而是早在伊甸園裏就有了, 就是撒但引誘亞當和夏娃, 叫他們二人自己成為自己的上帝。當我們向新紀元信徒作見證時, 要強調雖然上帝按照自己的形象造了亞當和夏娃, 但我們不是上帝, 我們是罪人, 應得上帝公義的審判; 但是, 這位有性情有個性的上帝差遣自己的兒子來到這個世界, 拯救我們脫離我們自己的罪惡; 「自助」只會帶我們進入地獄。上帝救人的計劃是唯有藉着祂的兒子耶穌基督, 藉着對祂兒子的信心, 是唯一的方法使我們可以罪得赦免並且得着永生。

Atheists deny the existence of God. Agnostics say no one can know whether God exists or not. Skeptics doubt the possibility God exists, especially as they struggle with the issue of evil in this world. Skepticism emerged in the 4th century B.C. among the Greek philosophers. They regarded the stories about the Greek gods' immoral escapades as so outrageous that they questioned the existence of gods altogether. Skepticism faded as Christianity grew, but it resurfaced after the Reformation, particularly during the period of the Enlightenment (beginning with the 18th century). Contemporary advocates of skepticism have been J. A. Ayers (1920–1970) and Albert Camus (1913–1960).

無神論者 (Atheists) 否定上帝的存在。不可知論者 (Agnostics) 說沒有人能夠知道上帝到底是存在或是不存在。懷疑論者 (Skeptics) 懷疑上帝存在的可能性, 尤其是因為世上存有邪惡這個問題而引起他們掙扎及困擾。懷疑論最初於主前四世紀的希臘哲學家之間冒起, 這些哲學家認為希臘諸神那些不道德的越軌行為的故事實在無恥得令人無法忍受, 於是連帶懷疑神到底是否真的存在。隨著基督教的發展, 懷疑論逐漸式微; 但在教會改革後, 尤其是啟蒙運動期間 (始於十八世紀), 懷疑論又再次興起。近代的懷疑論者是艾爾斯 (J. A. Ayers, 1920-1970) 和卡繆 (Albert Camus, 1913-1960)。

Contemporary agnosticism was advanced in the 18th and 19th centuries. David Hume (1711–1776), Immanuel Kant (1724–1804), and T. H. Huxley (1825–1895) were among the main proponents. The roots of atheism can be found in the 16th-century writings of Machiavelli, but modern atheism was developed in the 19th and 20th -centuries. Georg Hegel (1770–1831), Karl Marx (1818–1883), Friedrich Nietzsche (1844–1900), and Jean-Paul Sartre (1905–1980) have been well-known advocates. Madalyn Murray O'Hair gained prominence in America through her organization, American Atheism, founded in 1963.

當代不可知論於十八和十九世紀出現, 其主要的支持者包括: 大衛·休謨 (David Hume, 1711-1766)、康德 (Immanuel Kant, 1724-1804) 和赫胥黎 (T. H. Huxley, 1825-1895)。十六世紀馬基維利 (Machiavelli) 的著作是無神論的根源, 但現代的無神論 (modern atheism) 是在十九和二十世紀中發展出來的, 其著名的擁護者包括: 黑格爾 (Georg Hegel, 1770-1831)、馬克思 (Karl Marx, 1818-1883)、尼采 (Friedrich Nietzsche, 1844-1900) 和沙特 (Jean-Paul Sartre, 1905-1980)。奧海爾 (Madalyn

Murray O’Hair) 於1963年在美國成立了美國無神論學會 (American Atheism) 這組織而獲得外界關注。

Atheism and skepticism tend to be aggressive and organized movements. They create campus organizations and advertise through Internet Web sites. In witnessing to these groups, let us be careful not to be drawn into a mere argument over proving the existence of God. Even if we prove that God exists, a person may still go to hell if this is all he or she knows. Rather, let us remember that Jesus said, “Anyone who has seen me has seen the Father” (Jn 14:9). We will present Jesus, God’s Son, our Savior, through whom we have forgiveness and eternal life. This is the message through which God can also reach the hearts of those who deny or question the existence of God.

無神論和懷疑論都是比較進取及有組織性的運動，他們建立校園組織，又透過互聯網宣傳。當我們向這些群體作見證時要小心，不要陷入只為證明上帝是否存在的爭論之中，因為即使我們真的證明了上帝存在，若對方單單承認上帝的存在，而不認識耶穌基督和救恩，仍是會下地獄的，所以，我們要謹記耶穌的說話：「看見我的就是看見了父。」（約14:9）我們要將耶穌、上帝的兒子、我們的救主介紹給對方認識，因為藉着耶穌，我們可罪得赦免和得着永生。上帝能夠藉着這個信息，觸摸那些否認或質疑上帝存在的人的心靈。

Even a casual study reveals that the aforementioned groups do not teach the God of the Bible. God has blessed us with faith in Christ. We have a great opportunity to share God the Father, Jesus Christ his Son, and the Holy Spirit with these people so that God may also bring them out of the darkness of unbelief into the glorious light of the gospel of Jesus Christ.

以上雖然只是一個非嚴謹的研究，已可見上述所提到的群體都沒有教導聖經中的上帝；但上帝已經祝福了我們這些屬祂的，使我們有在基督裏的信，我們現在擁有這個美好的機會，可以與那些人分享聖父、聖子耶穌基督、並聖靈，以致有機會上帝會帶領他們走出不信的黑暗、進入耶穌基督的福音的光明之中。