

ANTHROPOLOGY
A Study of Man,
the Object of Salvation

人論 (Anthropology)

關於人的研究 ---- 人是上帝救贖的對象

Chapter 6 Creation

第六章 創造

The triune God made the world

三位一體的上帝創造世界

Genesis begins by telling us, “In the beginning God created the heavens and the earth” (Ge 1:1). The created world tells us that God exists, and so clear is this testimony that those who do not believe there is a God are without excuse (Ro 1:20). Yet it is still a matter of faith that God created the world. The writer to the Hebrews tells us, “By faith we understand that the universe was formed at God’s command, so that what is seen was not made out of what was visible” (Heb 11:3). We were not present at creation. God alone was. We have his account of the creation of the world in the first two chapters of the Bible. Our faith is based on what God has revealed to us in Scripture, not on our fallible interpretation of God’s acts in his creation.

創世記一開始就告訴我們：「起初，上帝創造天地。」（創1:1）這被造的世界告訴我們上帝的存在；這見證非常明顯，使那些不相信上帝存在的人實在無可推諉（羅1:20）。不過，上帝創造了世界仍然是一件關乎信心的事，希伯來書的作者告訴我們：「因着信，我們知道這宇宙是藉上帝的話造成的。這樣，看得見的是從看不見的造出來的。」（來11:3）上帝創造天地時，我們尚未存在，惟有上帝獨自在場。聖經的最初兩章是上帝創造世界的記載，我們的信心乃建立於上帝藉聖經向我們所啟示的，而不是建立於我們對上帝的創造行動經常產生的錯誤詮釋。

All three persons of the triune God were active in creating the world. God the Father is mentioned in Genesis 1:1. Verse 2 tells us, “The Spirit of God was hovering over the waters.” The Hebrew word for hover, which is used here, is also used of a mother eagle hovering over her young (Dt 32:11). With care and concern, God the Holy Spirit was active in creation. God the Son was also active in creation. John wrote, “Through him all things were made” (Jn 1:3). Paul declared, “He [Christ] is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities ; all things were created by him and for him” (Col 1:15,16). Creation of the world belongs to the external acts of the Trinity. All three persons of the Godhead were active in this work.

三位一體的上帝的三個位格一同創造世界。創世記1:1 就提到父上帝。第2節說：「上帝的靈運行在水面上。」在這裏所用的希伯來文「運行」和申命記32：11雌鷹在雛鷹上面飛翔一樣，在希伯來文「運行」和「飛翔」是同一個字，所以聖靈用摯愛和關懷

來創造世界。聖子也直接參與創造世界，約翰寫道：「萬物都是藉著他造的。」（約1:3）保羅宣稱：「愛子是那看不見的上帝之像，是首生的，在一切被造的以先。因為萬有都是在他裏面造的，無論是天上的、地上的，能看見的、不能看見的，或是有權位的、統治的，或是執政的、掌權的，一概都是藉着他為着他造的。」（西1:15-16）創造世界屬於三位一體上帝的外在行動，上帝的三個位格都積極參與了創造的工作。

It should be noted that God made the world out of nothing (Heb 11:3). Matter is not eternal. It had its beginning with God's creation. The Hebrew word used for create in Genesis 1:1 (barah) means to create something that is new to the situation. Since there was nothing prior to creation, God made the world out of nothing. The writer to the Hebrews tells us that "what is seen was not made out of what was visible" (Heb 11:3). The universe and everything in it is a creation of the triune God.

需要注意的是，上帝從無中創造了世界（來11:3）。物質並不是永恆的，物質始於上帝的創造。創世記1:1所用的希伯來文「創造 (barah)」這字是指創造出全新的、未曾有過的事物；由於在創世之前什麼都沒有，所以上帝是從「無」中創造了世界。希伯來書的作者告訴我們「看得見的是從看不見的造出來的」（來11:3），所以宇宙和其中之萬物都是三位一體的上帝的創造。

God made the world in six normal days

上帝用常規的六日創造了世界

How long did it take God to make the world? The early church father Athanasius, in an attempt to counter the influence of Arianism, taught that creation took place in an instant. We cannot accept this, since the Bible tells us that God created the world in six normal days. Critics of the Bible today, however, tell us that the six days of creation, mentioned in Genesis 1, are really long periods of time. They say this because they are trying to harmonize the biblical account of creation with the theory of evolution. Evolutionists believe that the world evolved into its present form over long periods of time (millions upon millions of years). Those who wish to retain God as the "first cause" of the universe, but wish to stay in step with the historical-critical method of biblical interpretation and the Darwinian theory of evolution, say that the word day in Genesis 1 really stands for the long periods of time needed for evolution to take place. Modern critics of the Bible turn Genesis 1 into primitive man's attempt to explain the origin of the universe. They say that in an age of science, we simply cannot accept a six-day creation of the world by God.

上帝到底用了多長時間創造世界？早期教父亞他那修 (Athanasius) 為了對抗亞流主義 (Arianism)，曾教導我們說，創造是在一瞬間完成的，但我們不能接受這個觀點，因為聖經告訴我們上帝創造世界用了常規的六日。然而，當今聖經的批評者卻認為，創世記第一章所述的「六日」實際上是指多段很長的時間。他們之所以這樣說，是要使聖經關於創造的記載與進化論相符。進化論者認為世界經過了億萬年的時間才進化到現今

的狀況，那些希望保留上帝為宇宙的「第一成因 (first cause)」，但同時又希望接受達爾文進化論，並使用歷史批判釋經法 (historical-critical method of biblical interpretation) 的人，就說創世記第一章中「日」這個字實際上是一段很長的時期，如此，進化就有足夠的時間去發生了。另外，近代的聖經批評家則認為創世記第一章揭示了早期人類試圖解釋宇宙的起源，他們說，在這個科學昌明的年代，我們簡直就不能接受世界是上帝用了六日（常規日）去造成的說法。

The Bible, however, clearly teaches a creation in six normal days. In the first place, the book of Genesis is historical narrative, not folklore or legend. Moses divided the book into ten historical accounts (using the Hebrew word toledoth to indicate that the account is historical). These accounts are as follows:

然而聖經清楚地教導我們，創造所用的時間就是常規的六日。首先，創世記是歷史的記述，不是民間故事或傳說。摩西將創世記分成十個歷史事件（所使用的希伯來字 toledoth 表明這些事件是歷史事件）。它們分別是：

- 1.Genesis 2:4: The account of the heavens and the earth when they were created.

創世記 2:4：創造天地的記載

- 2.Genesis 5:1: The written account of Adam's line.

創世記 5:1：亞當後代的記載

- 3.Genesis 6:9: The account of Noah.

創世記 6:9：挪亞 (Noah) 的記載

- 4.Genesis 10:1: The account of Shem, Ham, and Japheth - Noah's sons, who themselves had sons after the flood.

創世記 10:1：挪亞的兒子的記載：閃 (Shem)、含 (Ham)、雅弗 (Japheth)，在洪水之後他們有了後代。

- 5.Genesis 11:10: The account of Shem.

創世記 11:10：閃的記載

- 6.Genesis 11:27: The account of Terah (where Abraham is the chief figure).

創世記 11:27：他拉 (Terah) 的記載（亞伯拉罕是主要人物）

- 7.Genesis 25:12: The account of Abraham's son Ishmael, whom Sarah's maidservant, Hagar the Egyptian, bore to Abraham.

創世記 25:12：亞伯拉罕的兒子以實瑪利 (Ishmael) 及其後代的記載，以實瑪利是撒拉 (Sarah) 的婢女埃及人夏甲 (Hagar) 為亞伯拉罕生的兒子。

8.Genesis 25:19: The account of Abraham's son Isaac.

創世記 25:19：亞伯拉罕的兒子以撒 (Issac) 及其後代的記載

9.Genesis 36:1: The account of Esau (that is, Edom).

創世記 36:1：以掃 (Esau) 及其後代 (稱以東 (Edom)) 的記載

10.Genesis 37:2: The account of Jacob (in which Joseph plays an important role).

創世記 37:2：雅各 (Jacob) 的記載 (約瑟 (Joseph) 是一個重要角色)

Throughout the accounts, the promise of the Savior is prominent. The book of Genesis establishes how sin corrupted God's good creation, how God promised a Savior from sin, and how God promised that the Savior would come from the line of Abraham. The book of Genesis ends with the account of the journey of Jacob's family into Egypt. There they developed into a great nation that would return to Canaan over four hundred years later and conquer it. There, in that conquered land, the promised Savior would be born. The whole book of Genesis is historical narrative. Only those who totally ignore the message of the book itself could interpret Genesis as myth or folklore.

貫穿於這些記載，救主的應許是顯而易見的。創世記指出罪如何敗壞上帝美好的創造，上帝怎樣應許一個救主，要把世人從罪中拯救出來，而這位救主將出於亞伯拉罕的後裔。創世記最後的篇幅記載雅各全家前往埃及的旅程，他們在那裏發展成為一個大民族，這個民族在四百多年之後回到迦南，並征服了這片土地。就在這片土地上，上帝所應許的救主將會在此誕生。整卷創世記都是歷史事件的記載，只有那些完全忽視這卷經書中的信息的人才會將創世記視為神話故事或民間傳說。

Jesus regarded Moses as the author of the first five books of the Bible (Mk 12:26) and as a historical figure (Mt 8:4). Jesus accepted the creation of man and woman as historical fact (Mt 19:4). The apostles and the early church accepted the creation of the world as fact. They prayed, "Sovereign Lord, . . . you made the heaven and the earth and the sea, and everything in them" (Ac 4:24). The apostle Paul, in his sermons at Lystra (Ac 14:15-17) and Athens (Ac 17:22-31), spoke of the creation of the world by God as a fact. The book of Revelation speaks of God as the Creator when it states, "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being" (Rev 4:11).

耶穌接受摩西是聖經首五卷書的作者 (可12:26)，並將摩西視為歷史人物 (太8:4)；耶穌也認定上帝造男造女是歷史事實 (太19:4)，眾使徒和早期教會也接受世界被創造的事實，他們禱告時說道：「主宰啊！你是那創造天、地、海和其中萬物的。」 (徒4:24) 使徒保羅在路司得 (徒14:15-17) 和雅典 (徒17:22-31) 傳福音時，宣講上帝創造世界是

一件事實。啟示錄稱上帝是創造者，書中如此說：「我們的主，我們的上帝，你配得榮耀、尊貴、權柄，因為你創造了萬物，萬物因你的旨意被創造而存在。」（啟4:11）

The whole Bible, then, accepts the Genesis account of creation as historical fact. To interpret it in any other way is to ignore the context of Genesis itself, the witness of the rest of the Bible, and the testimony of Christ and his apostles (to whom he promised the gift of inspiration). It is only when people approach the Genesis account of creation with a biased mind that they can try to harmonize creation and evolution. If a person looks carefully at the context of Genesis and the testimony of the rest of the Bible, he or she cannot arrive at the view that the creation account is a myth.

整本聖經都認同創世記中創造的記載是歷史事實，以任何其他方式去解釋創世記都會忽視了它本身內容的來龍去脈、也忽視了聖經其他經文的見證、和耶穌及其使徒的見證（主耶穌曾應許賜予使徒領受默示的恩賜）。只有那些帶着歪曲的心志來解讀創世記中創造的記載的人，才會試圖將創造論和進化論強行協調。如果一個人仔細地看清楚創世記內容的真理以及聖經其他書卷對創世記的見證，他就不會得出創造的記載是神話的結論。

Since Genesis records historical fact, the creation account itself must tell us how long it took God to create the world. Genesis tells us that God created the world in six normal days: Genesis 1:5 (day 1), 8 (day 2), 13 (day 3), 19 (day 4), 23 (day 5), 31 (day 6). Each of these days are said to have an evening and a morning, which was the typical way in which the people of Israel reckoned a normal day. We cannot accept the six days of creation as long periods of time because each of these days had what is characteristic of a normal day, an evening and a morning.

由於創世記所記錄的是歷史事實，它便能夠告訴我們上帝用了多長時間來創造世界。創世記告訴我們上帝用了六天的時間：創世記第一章第5節（第一日）、第8節（第二日）、第13節（第三日）、第19節（第四日）、第23節（第五日）、第31節（第六日）。這裏的每一日都有晚上和早晨，這是以色列人界定常規的一日之典型做法。我們不接受上帝創造萬物的六日是一段很長的時間，因為這裏的每一日都有其作為常規日的典型特徵，即有晚上和早晨。

In addition, the Lord himself told us that the six days of creation were normal days. When he gave the Third Commandment to Israel, God said, "Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. . . . For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy" (Ex 20:9-11). The Lord compared the six days of creation with the six-day Jewish workweek. Israel was not to work for six million years and then rest for one million years. They were to work for six normal days and rest on a normal seventh day, since God created the world in six normal days and rested on a

seventh normal day.

除此之外，上帝自己告訴我們造物的六日是常規的六日。當上帝向以色列人頒佈第三條誡命時說：「六日要勞碌做你一切的工，但第七日是向耶和華－你的上帝－當守的安息日.....因為六日之內，耶和華造天、地、海和其中的萬物，第七日就安息了；所以耶和華賜福與安息日，定為聖日。」（出20:9-11）上帝將造物的六日與猶太人的六個工作日相比較。以色列人不可能工作六百萬年，再休息一百萬年。他們在常規的六日裏工作，在第七個常規日安息。因為上帝用常規的六日創造，在第七個常規日休息。

It is true that the word day (Hebrew yom) can mean something other than a normal day on occasion (cf. Isa 7:18,20). However, the context clearly indicates that the meaning is other than a normal day. When we are told that the “days” of creation had a normal morning and evening and are comparable to the six-day work week, we cannot but conclude that the six days of creation were six normal days.

話說回來，有時候希伯來文的「日 (yom)」字的確不是指一個常規日（參賽 7:18、20），這段以賽亞書的經文，其上下文已經清楚表明這不是指一個常規日。但是，當我們得知創世過程中的每一日都有一個常規的早晨和晚上，並且可以與一個星期七天裏有六個工作天相比較的時候，我們就可以得出結論：創造的六天就是常規的六日。

The Bible records that God made the world and all in it in six days.

聖經記載上帝在六日中創造了世界與其中的萬物。

Day 1: God made the heavens and the earth, and light (Ge 1:1-5). The earth was without specific form. It was empty of inhabitants. The earth was covered with water. God created light, which brought about day and night. The Holy Spirit was active in creation, as was the Son (Jn 1:3). God would more definitively shape the world over the next days. Concerning this creative act, the Lord himself said to Job, “Where were you when I laid the earth’s foundation? Tell me, if you understand. Who marked off its dimensions? Surely you know! Who stretched a measuring line across it? On what were its footings set, or who laid its cornerstone?” (Job 38:4-6).

第一日：上帝創造了天、地和光(創1:1-5)。地沒有固定的形狀，沒有生物居於其上，地面被水覆蓋。上帝創造了光，晝夜也隨之產生。聖靈參與了創造，聖子也參與了創造(約1:3)，上帝在接下來的幾天裏更加具體地形塑這個世界。論到祂創造的作為，上帝問約伯：「我立大地根基的時候，你在哪裏？你若明白事理，只管說吧！你知道是誰定地的尺度，是誰把準繩拉在其上嗎？地的根基安置在何處？地的角石是誰安放的？」（伯38:4-6）

Day 2: The expanse, “sky” (Ge 1:6-8). God separated the water on the earth from the water above the earth. He gave this expanse the function of being the sky. It is this special creation of God which gives us a planet that can support life as he created it.

第二日：空氣——「天」（創1:6-8）。上帝將在地上的水和地以上的水分開，於是便有了廣闊的天空，天空中有空氣。上帝這個特別的創造，叫我們這個行星可以支援生命。

Day 3: The dry land and vegetation (Ge 1:9-13). God caused the waters to be gathered together to form seas. This also produced dry land, upon which God's creatures could live. Concerning this the Lord asked Job, "Who shut up the sea behind doors, when it burst forth from the womb, . . . when I fixed limits for it and set its doors and bars in place, when I said, 'This far you may come and no farther; here is where your proud waves halt?'" (Job 38:8,10,11). God caused the ground to produce vegetation (plants and trees). God designed the vegetation so that it could reproduce itself (seed-bearing plants and trees). God built into the vegetation genetic blueprints so that it reproduced according to its own kind, that is, within the genetic blueprints God had built into it. There can be a variety of species of vegetation within the realm of the genetic blueprints God placed into the vegetation. The vegetation will not reproduce outside of these genetic blueprints. The creation account answers for us the question of what came first, the apple or the tree. God created the tree with the ability to produce more apple trees.

第三日：乾地和植物（創1:9-13）。上帝將水聚在一起形成大海，於是就有了乾地，萬物都可生活於其上。關於這一點，上帝問約伯：「當海水衝出，如出母胎，誰用門將它關閉呢？…為它定界限，又安門和門，說：『你只可到這裏，不可越過；你狂傲的浪要到此止住。』」（伯38:8、10-11）上帝讓大地長出植物（蔬果和樹木）；祂設計植物，使之得以按其種屬繁殖（結種子的菜蔬，並結果子的樹木），也就是說，上帝把基因藍圖放到這些植物裏面，它們就各從其類，繁衍生存，它們在上帝為其制定的基因藍圖範圍內繁衍；在基因藍圖的範圍裏，可以有許多種類的植物，但植物不會越過在這些基因藍圖之外的範圍繁衍。上帝創造的過程也回答了我們是先有蘋果還是先有樹的問題，上帝先創造了樹，並給予它生出更多蘋果樹的能力。

Day 4: The sun, moon, and stars (the heavenly bodies) (Ge 1:14-19). God set the myriads of heavenly bodies in the expanse of the sky. They differentiate day from night. They mark seasons and days and years. They give light on the earth. The heavenly bodies are beyond our counting. Yet the psalmist declared, "He determines the number of the stars and calls them each by name" (Ps 147:4). The Lord said to Job, "Can you bind the beautiful Pleiades? Can you loose the cords of Orion? Can you bring forth the constellations in their seasons or lead out the Bear with its cubs?" (Job 38:31,32). As we contemplate the vastness of the heavens, we are led to exclaim with the psalmist, "When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him?" (Ps 8:3, 4). And yet Jesus assures us, "Even the very hairs of your head are all numbered" (Mt 10:30).

第四日：太陽、月亮和眾星（天體，創1:14-19）。上帝把難以數算的天體置於廣闊的天空，它們區分晝夜、劃分季節、日子和年歲。它們照亮大地，天體多得不能數算。但詩

篇的作者卻說：「他數點星宿的數目，一一稱它們的名。」（詩147:4）上帝對約伯說：「你能為昴星繫結嗎？你能為參星解帶嗎？你能按時領出星宿嗎？能引導北斗與其眾星嗎？」（伯38:31-32）當我們凝視超乎人可想像的那極大極廣闊的天空，便不禁發出和詩篇作者一樣的呼喊：「我觀看你手指所造的天，並你所陳設的月亮星宿。人算甚麼，你竟顧念他！世人算甚麼，你竟眷顧他！」（詩篇8:3-4）然而，耶穌向我們保證：「就是你們的頭髮也都數過了。」（太10:30）

Day 5: Fish and fowl (Ge 1:20-23). God caused the waters to teem with living creatures. A drop of water teems with life. The rivers and the oceans are filled with fish. God created the “great creatures of the sea and every living and moving thing with which the water teems” (Ge 1:21). God also created “every winged bird” (Ge 1:21). In chapter 2 Moses adds the detail that God created the birds from the dust of the earth and gave them life (Ge 2:19). God gave the fish and the birds the ability to reproduce according to the genetic blueprints he had placed into them by his creation (according to its kind). Concerning the creation of the birds, the Lord said to Job, “Does the hawk take flight by your wisdom and spread his wings toward the south? Does the eagle soar at your command and build his nest on high?” (Job 39:26,27). One side note: Were the insects created on the fifth day? The Bible does not give us the answer.

第五日：魚和雀鳥（創1:20-23）。上帝讓水中盛產各樣有生命的活物，讓每一滴水都遍佈生命，使河流和海洋中都充滿魚類。上帝「就創造了大魚和在水裏滋生的各樣活動的生物，各從其類」（創1:21），上帝還造「有翅膀的鳥」（創1:21）。在第二章中，摩西詳盡地述敘上帝如何從地上的塵土造出鳥類，並給牠們生命（創2:19），上帝給了魚和鳥繁殖的能力，並按照祂為之制定的基因藍圖進行繁衍（各從其類）。關於創造鳥類，上帝對約伯說：「鷹展開翅膀向南飛翔，豈是藉著你的智慧嗎？大鷹上騰在高處搭窩，豈是聽你的指示嗎？」（伯39:26-27）至於昆蟲是否在第五天中被創造，聖經沒有給我們答案。

Day 6: Land animals and humans, man and woman (Ge 1:24-31). God created the land animals on day 6. According to Genesis 2:19, the land animals were also created out of the dust of the earth. This included domestic animals (livestock), wild animals, and the creatures that move along the ground (reptiles). God also gave these creatures the ability to reproduce according to the genetic blueprints that he had placed into them at creation.

第六日：地上的動物和人——男人和女人（創1:24-31）。上帝在第六日創造了地上的動物。根據創世記2:19，地上的動物也是用塵土造出來的，這包括家禽家畜、野獸，以及所有在地上爬行的動物（爬蟲類等）；上帝又賦予這些動物繁衍的能力，都是根據上帝創造牠們時所內置的基因藍圖。

God also made humans, man and woman, as the crown of his visible creation. The triune God took counsel with himself, “Let us make man in our image, in our likeness” (Ge 1:26). The image of God in which man and woman were created (Ge 1:27) was not a physical likeness.

“God is spirit” (Jn 4:24), the Creator-Spirit. He does not have flesh and blood as we do. The image of God in which man was created consisted of a blissful knowledge of God and his will, holiness (Adam’s and Eve’s will conformed perfectly to God’s will, and they desired only what God desired) and righteousness (Adam and Eve had the ability to carry out God’s will perfectly). (See Col 3:10 and Eph 4:24.)

上帝還造了人：男人和女人，他們是可見到的創造物中的巔峰之作。三位一體的上帝對自己說：「我們要照著我們的形像，按著我們的樣式造人。」（創1:26）上帝按照祂的形像造男造女（創1:27），但這個形像並不意味著體形或相貌的相似。「上帝是靈」（約4:24），創造者是靈，沒有我們所具有的血和肉。人按著上帝的形像被造，這個形像包括對上帝和祂的旨意滿足的認識、聖潔（亞當夏娃的心意完全符合上帝的旨意，且只喜悅上帝所喜悅的）、和公義（亞當和夏娃有能力完美地奉行上帝的旨意）（參西3:10；弗4:24）。

God gave humans the rule over his creation. Mankind is not simply an animal that emerged from the pack. We are not simply organisms who are being sorted out by death and the survival of the fittest. Human life has dignity and it has worth. To treat humans like animals is to deny the special dignity God bestowed upon mankind by creation.

上帝讓人管理祂所創造的一切。人類不是從眾動物群中脫穎而出的一種優等動物，也不是按適者生存的法則以死亡篩選出來的有機體；人類的生命擁有尊嚴和價值，若是像對待動物那樣對待人類，就是否定了上帝在造人時所給予人類的特殊尊嚴。

In chapter 2, Moses, by inspiration of God, records for us some additional details concerning the creation of woman. Those who accept the idea that the book of Genesis is pieced together from various sources have tried to say that one author wrote the creation account in Genesis 1 and another author wrote a contradictory account in chapter 2. They base their hypothesis on their observation that chapter 1 employs the Hebrew name (Elohim) for God, and in chapter 2 the name that is used for God is Yahweh (Jehovah). So they say that the Elohist is responsible for chapter 1 and the Jahvist is responsible for chapter 2. And they say that the two chapters contradict each other.

第二章中，摩西在上帝的默示下為我們記錄了上帝創造女人一些額外的細節。有些懷疑者認為創世記乃由不同來源的文章拼湊而成，他們說：第一章是一個作者寫的，第二章是另一個作者寫的，兩者相互矛盾，這個假設是基於他們以下所述的觀察，就是第一章中使用的是希伯來文伊羅興（Elohim）來稱呼上帝，而在第二章中卻用雅威（耶和華）（Yahweh）來稱呼上帝。故此他們就認為是伊羅興派的人（Elohist）寫了第一章，雅威（耶和華）派的人（Jahvist）寫了第二章，並且說兩章互相矛盾。

Such a view does not come from reading the text with an unbiased mind. It is clear that chapters 1 and 2 form a unified account of creation. In chapter 1, Moses gives us the outline of the creation of the world. In chapter 2, he gives us some more details about the account he

had outlined in chapter 1. Those who have taken a course in English will recognize that this is the way one writes an account of something. In the first paragraph you will give a basic outline of what you intend to cover. In subsequent paragraphs you will get into the details. Our newspapers and news magazines employ this technique on a daily basis. I can't remember the last time someone accused a newspaper of employing a multiplicity of writers for a story because one paragraph gives an brief overview of the news event and the subsequent paragraphs give additional details. As far as using two names for God, the Bible has quite a number of names for God. Moses, who wrote Genesis, was acquainted with quite a number of them. He knew God by the name Elohim and by the name Yahweh (Jehovah). Thus, he was quite capable of using these different names for God. Furthermore, he wrote by inspiration of God, so God himself caused Moses to use the different names he used.

得出這樣觀點的人肯定是帶着偏見來讀聖經的。很明顯，第一及第二章對創世的描述是完整統一的；摩西在第一章中給我們描繪了創造的整體大綱，而在第二章，他為第一章的大綱增添了更多細節。上過語文課的人都承認這正是記敘文的寫作方式：第一段寫出欲表述的要點的基本輪廓，在接下來的段落中為基本輪廓增加細節。我們的報紙和雜誌每天都使用這樣的模式，從來沒有哪家報紙因為採用這種寫作方法而被指責同一主題文章有多位作者。至於用兩個名字稱呼上帝，聖經中本來就用多個不同的名字來稱呼上帝，寫創世記的摩西熟知上帝的多個名字，比如伊羅興 (Elohim) 和 雅威 或 耶和華 (Yahweh or Jehovah)，他因此能夠用到這些不同的名字。再者，摩西寫作創世記是在上帝的默示下完成的，因此是上帝讓摩西使用不同的名字來稱呼祂。

Genesis 2 gives us the information that God watered the vegetation by means of streams. Rainfall apparently did not come until the time of the flood. We are also told that God created the first man from the dust of the ground. The Hebrew word used for formed is a word that means to fashion as a potter fashions a piece of pottery (yasar) from dust. God fashioned the first man with great care and attention. God breathed into man's nostrils "the breath of life, and the man became a living being" (Ge 2:7). God gave the first man life. He also gave him a soul that is immortal, which also gave him his personality. He gave humans rationality. The exact relation between the organs, which keep bodily functions going, and the soul is something we cannot determine scientifically. All we can say is that, theologically, death occurs when the soul is separated from the body. "The dust returns to the ground it came from, and the spirit returns to God who gave it" (Ecc 12:7). Biologically, doctors say death occurs when the heart or the brain stops functioning.

創世記第二章告訴我們上帝是用河水和霧氣滋潤植物的，看來洪水之前是沒有下雨的。我們還從中知道上帝用地上的塵土造了第一個人，希伯來文「造」一字的本意就是塑造，正如陶匠用塵土來製作陶器(yasar)。塑造第一個人時，上帝投入極大的關心和呵護，「將生命之氣吹進他的鼻孔，這人就成了有靈的活人」（創2:7）。上帝賦予那第一個人生命，也賦予他永不滅亡的靈魂，這靈魂讓那人有性格 (personality)，和給

那人理性 (rationality)。有關使身體功能正常運作的器官與靈魂之間怎樣聯繫，我們今天還無法進行科學確定；但從神學的角度來看，所有我們能夠說的是：當靈魂與肉體分離時，人便是死亡。「塵土仍歸於地，像原來一樣，氣息仍歸於賜氣息的上帝。」(傳 12:7) 從生物學的角度來看，醫生說心臟或大腦停止工作時，人便是死亡。

God also placed the man he created into a special garden he had made. This indicated to the first man that he was the object of God's special love. This garden was full of trees that were nice to look at and were good for food. God watered the garden by means of a river, which broke into four streams. We cannot identify the location of the Garden of Eden by means of these rivers. Since the flood, we cannot tell whether the rivers mentioned even flow in the same banks they once had.

上帝還將被造的人放在祂造的一個特別的園子中，表明上帝所造的第一人是祂摯愛的對象。這個園子長滿了樹，不僅看起來美麗，還可採摘食用的果子。上帝用一條河的水滋潤那園子，那河分出四條支流。今天我們無法通過這些河流確定伊甸園的位置，因為經過洪水的侵襲和時日所造成的河流位置的變化，我們無法知道上述那四條河是否還流淌在原来的河道中。

God had placed man in the garden to work it and care for it. Before the fall into sin, work was good and pleasant. Work is still good, but since the fall into sin, work is fraught with difficulties. We cannot say that work is evil. God also gave the first man a command. God had placed two special trees in the middle of the garden (Ge 2:9), the tree of life and the tree of the knowledge of good and evil. If Adam and Eve had not sinned, they could have eaten of the tree of life and lived forever. When they did sin, God drove them from the garden and stationed cherubim to guard the way to the tree of life. In their sinful state, humans were not fit for eternal life (Ge 3:22-24 ; 1 Co 15:50). Perhaps we will eat of the tree of life again in heaven when we are confirmed in holiness (Rev 22:2). It should be mentioned that the tree of life did not contain some magical fruit which was the fountain of youth. Rather, in connection with God's Word, the fruit would have been the vehicle by which God distributed his gift of eternal life.

上帝將人放置在這個園子裏，讓他在裏面工作，照顧園子。在墮落之前，工作是好的，也是開心的；犯罪之後，工作仍然是好的，但卻充滿艱辛和困難。我們不能說工作本身是邪惡的。上帝也給第一個人一個命令，上帝在園子當中放了兩棵特別的樹：生命樹和知善惡的樹(創2:9)。如果亞當夏娃沒有犯罪，他們就可以吃生命樹上的果子而永遠活着。但當他們犯罪後，上帝就將他們逐出伊甸園，並安排天使基路伯把守通往生命樹的道路。人類既在有罪的狀態中，就不配永遠活着(創3:22-24；林前15:50)。也許當我們將來在天上被確認為聖潔時，便可以吃生命樹上的果子了(啟22:2)。值得一提的是：生命樹本身並不能結出永保青春的奇果。反之，這果子乃與上帝的道連合，成為上帝把永生賜予人的施恩媒介。

God told Adam he was not to eat of the tree of the knowledge of good and evil. God based that

command over against the background of his great love for his creature. He said, "You are free to eat from any tree in the garden" (Ge 2:16). If the owner of a department store told you that you could have anything in the store free of charge but could not take one certain spool of thread from the notions department, it would not be a restrictive command. Yet sin would cause us to say, "Why is he holding out on that one spool of thread? There must be something special about it. I want it." In this way the devil turned Eve's heart from the amazing love of God to jealous envy of her Creator. The Lord also warned Adam, "When you eat of it you will surely die" (Ge 2:17). The Lord gave the first man a command by which he could demonstrate his love for God by consciously obeying it.

上帝告訴亞當不可吃知善惡的樹樹上的果子。上帝的這個命令乃基於祂對受造物的大愛。祂說：「園中各樣樹上所出的，你可以隨意吃。」（創2:16）如果一個百貨公司的老闆告訴你可以免費拿這家商場的任何東西，只有在雜貨部門的針線部的某一線軸品不能拿，這只不過是一個非常小的約束的命令，差不多可說是沒有使自由失去的命令。但罪卻使我們說：「為甚麼他拒絕把那一線軸品給我呢？這東西一定有甚麼特別的地方，我就是想得到它。」同樣，魔鬼如此地引誘夏娃，將本來愛上帝的心轉變成為對創造她的主一個嫉妒的心，上帝也警告過亞當：「你吃它的日子必定死！」（創2:17）上帝給人的始祖一個命令，其實他可以通過有意識地遵守該命令來表達對上帝的愛。

Then, Moses turns his attention to the account of the creation of woman. God created the man first. He also awakened in the man a realization that he had no companion. God brought the birds and animals to the man and had him give them names. The first man was not some Neanderthal who shuffled around the earth, uttering monosyllabic grunts and banging the ground with his club. The first man was very intelligent. He didn't need hours of deliberation before coming up with an appropriate name for each creature. He saw, understood, and gave the animals their names.

接下來，摩西把他的注意力轉過來去描述上帝如何造女人。上帝先造了男人，然後上帝讓亞當意識到自己沒有伴侶。上帝把鳥和動物帶到那人面前，讓他為之命名。亞當不像進化論所說的那些穴居的尼安德特人（Neanderthal），只懂在泥地上拖着腳走來走去，發出單音調的咕咕嚕嚕聲，用棍棒不停撞擊地面。其實亞當非常聰明，腦子裏打轉的速度可媲美電腦，不需要多個小時也不需費盡思量，就能為數以萬計的各樣受造物想出適當的名字。他一看就明白，然後給牠們一一起了名字；這是人未墮落前的光景，哪裏有尼安德特人這回事。

As Adam went through this process, he became aware that he did not have a companion suitable for him. Thus, God caused the man to fall into a deep sleep. From the man, God took a rib. From this rib, God made woman as a suitable helper for the man. It is important to note that the entire human race is descended from one head. Even woman came from man. Thus, when Adam sinned, we all sinned. When Christ obeyed God's will for us, his righteousness was credited to the world's account (Ro 5:18 ; 1 Co 11:8,9). God also established at creation

the roles that he wanted man and woman to have. More of this will be said in the section on the biblical roles of men and women. It should also be noted that God made marriage heterosexual. God didn't create an "Alfred" for Adam. He created a woman for Adam. Marriage is also to one spouse. God did not create a harem for Adam. He created one person who was uniquely suitable for him.

亞當在這個過程當中，意識到自己沒有一個合適的伴侶。於是上帝讓他沉睡，並取出他的一根肋骨，從中造出一個女人，使她成為男人合適的配偶和幫助者。在此有必要指出，整個人類都是從一人而來，女人也是從男人而出。因此，當亞當犯了罪，我們所有人也都犯了罪。當基督為我們順服於上帝的旨意時，基督的義也就歸到所有人身上（羅 5:18；林前11:8-9）。再者，上帝在創世的時候，即確立了祂要求男人和女人所扮演的角色，關於合乎聖經的男人和女人的角色，本書的其它部份將有更多說明。請注意，上帝創造的婚姻是異性之間的婚姻，上帝給亞當造的配偶不是男人，而是女人。同時，婚姻是一夫一妻制的，上帝沒有為亞當創造一群後宮佳麗，雖然上帝有此能力，但祂沒有這樣作（瑪2:14-15），祂只創造了一個獨特又適合亞當的女人。

By creating the woman for the man, God instituted marriage. Adam recognized that the woman had been taken out of him. God himself added the information that he had instituted marriage, a union in which one man and one woman are to be united to each other until the Lord himself separates the union.

上帝透過為男人造了一個女人而設立了婚姻。亞當意識到女人乃出自他的身體，上帝要告訴人們，是上帝設立了婚姻，上帝結合一男一女，使他們彼此聯合，直到上帝將他們分離為止。

The Lord also indicated that part of the companionship of marriage was for the man and the woman to become one flesh. Not only do the two form one unit, but they also engage in sexual relations as part of the companionship God intended for marriage (1 Co 7:2-5； Heb 13:4).

上帝還指出婚姻伴侶關係的一個部分是男人和女人成為一體。他們兩人不但結合成為一個單元，他們也發生性關係，這是上帝特意为婚姻設立的一種親密的伴侶關係（林前7:2-5；來13:4）。

In chapter 1, Moses also indicates that God had another purpose for the sexual union in marriage. God blessed the man and the woman with the ability to reproduce. He said, "Be fruitful and increase in number； fill the earth and subdue it" (v. 28). God expects husbands and wives to place their marriages in the service of his work of preservation. In this way God preserves human life on the earth. Furthermore, the Bible also tells us that children are a blessing from God (Ps 127:3,5).

在創世記第一章中，摩西指出，婚姻中的性關係還有另外一個目的：上帝祝福男女擁有繁衍後代的能力。上帝說：「要生養眾多，遍滿這地，治理它。」（創1:28）上帝

期望丈夫和妻子的婚姻有分參與祂保存的工作，上帝用這種方式保存人類的生命在地上延續下去。此外，聖經也告訴我們：兒女是上帝所賞賜的福份（詩127:3、5）。

Finally, God gave the man and the woman vegetation to eat for food (“every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it”-Ge 1:29). God also gave every green plant for food to the animals he had created. The first direct statement in the Bible that speaks of God’s permission to eat meat is to Noah after the flood (Ge 9:3). Perhaps animals were already eaten after the fall into sin. The first divine permission, however, is recorded in connection with God’s words to Noah after the flood.

最後，上帝將植物賜給男人和女人做食物（「全地一切含種子的五穀菜蔬和一切樹上結出的果子、果子裏有樹的種子」——創1:29），也將各種綠色植物賜給動物食用。在洪水之後，聖經記載了上帝第一次對挪亞談到允許人吃肉（創9:3）。或許，當人墮落之後，人們就已經開始吃動物的肉了；不過，在洪水之後，在上帝與挪亞之間的談話中，首次記載了上帝許可人吃動物。

At the end of the sixth day of creation, God declares that “God saw all that he had made, and it was very good” (Ge 1:31). God is not the author of evil. The creation he made was totally good, in every respect. It was the disobedience of Satan and of Adam and Eve that corrupted God’s good creation.

第六日創造結束的時候，上帝宣稱：「上帝看一切所造的，看哪，都非常好。」（創1:31）上帝不是罪惡的源頭，祂所造的一切在每方面都完全美好。只是撒但和亞當夏娃不順服上帝的命令，以致敗壞了上帝的美好創造。

Day Seven: God rested (Ge 2:1-3). God made everything in the six days of creation. Moses wrote, “Thus the heavens and the earth were completed in all their vast array” (Ge 2:1). On the seventh day God rested. This rest was not the rest we desire when we are tired. Rather, God intended the day to be spent in union and communion with his creation. However, sin disrupted this union and communion God desired to have with his people. Thus, the Old Testament Sabbath would be a picture of the rest God will restore to his people when they live with him in heaven (Heb 4:1-11).

第七日：上帝安息了（創2:1-3）。上帝在六日裏創造一切，摩西寫道：「天和地，以及萬象都完成了。」上帝在第七天安息了。然而，這裏的安息並不是我們疲勞時渴求的休息，而是上帝準備在這一天與祂的創造物聯合與溝通。但是罪卻破壞了上帝所期望與祂子民達到的聯合和溝通，因此，舊約時代的安息日就是預表主在天上恢復與祂的子民一起安息（來4:1-11）。

The account in Genesis 1 and 2 gives us a factual account of God’s creation of the world. When people say it doesn’t make any difference how God made the world, they are wrong. It does make a difference. We cannot depart from what God has revealed to us in his Word.

Where God has not clearly spoken, we cannot speak in more detail than he does. Where he has spoken, we cannot deviate.

創世記第一和第二章為我們講述了上帝創造世界的事實。當有人說：不管上帝是如何創造世界的，都沒有甚麼大不了。他們這樣的想法是錯誤的，我們不能離開上帝的道所給予我們的啟示。上帝沒有講明的，我們不能妄自增加；上帝所講明了的，我們則不能偏離。

Evolution must be rejected as an explanation of the origin of the world and its inhabitants

我們必須拒絕進化論關於世界及其中之生物（包括人類）起源的解釋

Evolution was popularized by Charles Darwin (d. 1882). Evolution was not something new. The Greeks had speculated about it before the birth of Christ. Darwin popularized it for the modern age. In 1859 he published *On the Origin of Species*. In 1871 he published *The Descent of Man*. In these works he rejected the biblical account of creation and preservation in favor of the theory of natural selection and survival of the fittest (death is a natural tool in the process of evolution for weeding out the weak).

進化論是由查理斯·達爾文（Charles Darwin，卒於1882）加以推廣的，這並不是一個新的概念，希臘人在耶穌出生之前就已經思考過這個問題，達爾文在十九世紀將之普及。1859年，他出版了《物種的起源》“*On the Origin of Species*”；1871年，他發表了《人類的由來》(*The Descent of Man*)一書。在這些著作中，他否定聖經中關於上帝創造和保守的記載，卻支持物競天擇 (natural selection) 和適者生存 (survival of the fittest) 的理論，他說死亡是一種天然工具，在進化的過程中把弱者淘汰。

Liberalism in the 19th century conformed its religious outlook to the ever-upward progression of humanity taught by Darwin. In our day, evolution has permeated most segments of society with its beliefs, from science to anthropology, from psychiatry to education. Many church bodies unashamedly teach that evolution is the explanation for the origin of the universe. The Roman Catholic Church officially has said that Genesis 1 and 2 are not factual and that evolution offers an acceptable explanation of the origin of the world.¹ In some Lutheran churches evolution is openly taught and espoused. Churches usually say they believe in theistic evolution, where God is viewed as the prime mover of the universe and evolution as the tool by which it developed. This is to be distinguished from atheistic evolution, which replaces God with chance and does not believe in the existence of a god.

十九世紀在基督教圈子裏流行的自由主義的宗教觀，是為要遷就達爾文所提倡人類不斷向上演化的教導。如今，進化論已經滲透到社會的各個層面，從自然學科到人類學，

從精神病學到教育學。許多教會團體也不知羞恥地教導進化論是宇宙起源的解釋。羅馬天主教正式宣稱創世記第一、二章不是事實，進化論可被接受為世界起源的合理解釋；一些路德宗教會也公開講授進化論，並得到支持，他們通常宣稱相信有神論的進化（theistic evolution），即上帝是宇宙的原動力，而進化則是發展世界的工具，這只不過是自圓其說地製造與無神論進化論（atheistic evolution）之間有神與無神的外表區別，使無神論的進化論以偶然代替上帝，不相信上帝的存在。

Does it make any difference as to whether we accept evolution or not? A brief study of how evolution affects some doctrines of the Bible will show that evolution is not a harmless theory that we can tolerate in the name of being scientifically up to date. If you embrace evolution, even theistic evolution, you may also end up losing the gospel itself.

我們接受或不接受進化論，有分別嗎？如果我們簡要地研究一下進化論如何影響聖經的某些教義，就能知道進化論是一個有危害性的理論，切勿以為我們為了與當今科學保持同步便可以容忍它。如果你接受了進化論，即使是有神論的進化論，最終有可能會以失去福音作為收場。

Evolution denies the biblical account of creation

進化論否認聖經中關於上帝創造的記載

The Bible teaches that God created man and woman, that he made them distinct from the animals, and that he made them to rule over the world he created. God made Adam and Eve in his own image. He gave human beings an immortal soul. God made man and woman to be moral creatures from whom God expects conscious and intelligent obedience. God gave man and woman language by which they could speak with him and with each other. The life God gives people is a precious time of grace in which the image of God, lost through sin, is to be renewed. After this life, all people must appear before God for the final judgment. Believers will enter into eternal life, and unbelievers will suffer eternal damnation.

聖經教導我們上帝創造了男人和女人，讓他們有別於動物，而上帝也讓人管理上帝創造的一切。上帝按着自己的形像造了亞當和夏娃，並給人不滅的靈魂。上帝使男人和女人明白道德觀念，期望人有意識地且有智慧地順服祂。上帝把語言賜給男人女人，使他們可以與上帝相交，也使他們自己可以互相溝通。上帝給人在世的生命是一段寶貴的恩典時光，在這段時間裏，人因為罪所喪失了的上帝的形像得著恢復。這今生的時光過後，所有的人都要在上帝面前接受最後的審判。信徒將進入永生，不信的人將遭受永遠的刑罰。

Evolution has a totally different picture of a human. It believes that people descended from animals, that life is cheap, that death is a natural tool to get rid of the weak, that people for long periods of time were low in intelligence, unskilled in language, knowing nothing of right or wrong. It believes that when a person dies, that is it. There is no heaven ; there is no hell. You

just cease to exist. From evolution's perspective, the biblical account of Genesis 1 and 2 is myth and folklore. Those who accept evolution must reject the biblical account of creation.

進化論對人類有着截然不同的觀點，它認為人類起源於動物，生命是廉價的，死亡則是淘汰弱者的自然方式。人類在一段很長的時間裏都是智力低下、語言表達不清、不懂分辨善惡的一群。進化論認為一個人死了就死了，既沒有天堂，也沒有地獄，那人就此便不存在了。從進化論的角度來看，創世記第一、二章中的描述純屬神話傳說，接受進化論的人必然否定聖經中創世的記載。

Evolution rejects the fall into sin

進化論否認人陷於罪惡之中

The Bible tells us that Adam and Eve disobeyed God by eating of the fruit of the tree from which he had commanded them not to eat. Adam and Eve lost the image of God. Their relationship with their Creator was severed by their disobedience. They no longer loved God the way they should. They no longer loved each other the way they should. Adam blamed his sin on God and on his wife. Eve blamed the serpent. They each refused to accept accountability for their own actions. They lost their pristine peace. It was replaced by feelings of guilt. Their wills were corrupted. The Bible teaches that humans fell from their high state to a state of being corrupted by sin.

聖經告訴我們亞當和夏娃不順從上帝，吃了上帝吩咐他們不可吃的果子，從此喪失了上帝的形像，他們和上帝的關係因為不順服而中斷。他們不再按照應該是那樣子的方式來愛上帝，也不再按照應該是那樣子的方式來彼此相愛；亞當把罪歸咎於上帝和妻子，夏娃則歸咎於蛇，兩人都各自拒絕為他們的行為承擔責任。他們喪失了原有的平安，取而代之的是深重的罪惡感，他們的意志完全被罪敗壞。聖經教導我們，人類從原來的高處墜落到被罪完全敗壞的地步。

Evolution has a different picture of things. The account of the fall into sin is said to be a story early people told about how manlike beasts began to feel a moral responsibility for their course of action. The feelings of guilt are said to be a step upward from the beastlike state in which creatures felt no responsibility for their actions toward others. Rather than being mourned, the fall into sin is applauded as a step forward for early humans.

進化論則有完全不同的觀點。聖經中之「陷於罪惡」的事實記載被說成是早期人們流傳下來的一個故事，故事主要說是野獸進化至近似人類時，開始對自己的行為產生道義責任的感覺。「罪惡感」是對其行為毫無責任感的動物從獸性邁向人性進化的重要一步，人非但不用為自己的罪惡傷痛，反而應當為「陷於罪惡」成為早期人類的進步而喝采。

Evolution rejects original sin

進化論否認原罪

The Bible tells us that original sin is both a hereditary guilt and a hereditary corruption. It is a hereditary guilt in that the condemnation Adam brought upon himself by his disobedience is passed on to us (Ro 5:12). Because of it, we are born into this world under the wrath and judgment of God (Eph 2:3). Original sin is a hereditary corruption in that our nature lacks what it ought to have—righteousness and holiness—and has what it should not have—a lust for sin. It is passed on from parents to children (Ps 51:5 ; Jn 3:5). Therefore, we cannot carry out God's will because of our corrupt nature (Ro 8:7).

聖經告訴我們原罪（original sin）是遺傳的罪惡和敗壞，原罪是因亞當悖逆而把他自己的罪傳下來給我們的遺傳之罪（羅5:12），因此我們生下來就處於上帝的震怒和審判之下（弗2:3）。原罪是遺傳而有的敗壞，表現在我們本性中缺少應有的公義和聖潔，卻有着不應該有的犯罪慾望。原罪從父母傳給子女（詩51:5；約3:5），因為我們有着敗壞的本性，所以便缺乏能力去履行上帝的旨意（羅8:7）。

Evolution, however, does not accept this teaching of the Bible. It believes that people are getting better and better. It says that long ago people were animals and acted like animals. Evolutionists say that we are much better today and will be much better as time goes on. If there is any inclination to bad behavior, evolution says it is simply a remnant of the beast within. In this way, people's evil actions are excused ; and the original sin, for which we deserve God's judgment, is ignored.

進化論卻不接受聖經的教導，它認為人類會越變越好。進化論認為很久以前，人類只是動物，行為也一如動物。進化論者說，現在的人類已經有了極大的進步，而且隨著時間的增長，將會變得更加美好。即使人類有不良行為的傾向，也只是其以往的內在獸性的殘留。如此，就為人類的惡行找到了藉口，而我們本該受到上帝審判的原罪，就完全不理會了。

Evolution rejects actual sin

進化論否認本罪（actual sin）

The Bible tells us that any thought, word, or deed that deviates from God's will is an actual sin. There are absolute laws that God commands us to obey. God's commandments are not determined by popular opinion, nor do they change from generation to generation. Anytime we say, think, or do something God forbids or do not do something he commands, we have sinned. Sin has consequences. The Bible tells us that the "wages of sin is death" (Ro 6:23). Sin separates us from God. It brings about death in this world. It leads to eternal condemnation. Sins are not merely mistakes of judgment. Sin is an affront to a holy God.

聖經告訴我們任何偏離上帝旨意的心思、言語、或行為都是本罪（actual sin）。上帝有絕對性的律例是命令我們要順服的，上帝所制定的誡命並不取決於大多數人的看法，也不會隨着世代的變遷而改變。所以無論何時我們的心思、言語或行為上作出上帝所禁止的、或是沒有作祂命令我們去作的，就都是犯罪。犯罪是有後果(工價)的，聖經告訴我們「罪的工價乃是死」（羅6:23）。罪使我們與上帝分離，使死亡進入這個世界，導致我們要受永遠的刑罰。罪並不僅是判斷失誤，而是對聖潔上帝的對抗。

Evolution does not acknowledge any absolutes. Everything is said to be determined by culture and experience. The evolutionist tells us that animals do not always have the same mate for a lifetime. If we are merely animals, then why should humans be faithful to their spouses for a lifetime? These marriage rules were developed, they say, by a society that was prudish. Today we have passed beyond this and have developed a more enlightened attitude toward relationships. This is merely one example of how evolution does away with sin and, ultimately, with the need for a Savior.

進化論不承認任何絕對的事物，認為文化和經驗決定一切。進化論者告訴我們動物的一生不會只有一個伴侶，那麼，如果我們人類只是動物，為甚麼要對自己的配偶一生忠誠？他們說，這些婚姻規則是在一個非常古老保守的社會環境中發展出來的，而現在我們的進化已經超越了那個階段，已發展出一種更加開明的態度來對待人際關係（包括男女關係），如此地否定一夫一妻制只是其中的一個例子，顯出進化論如何拋棄「罪」的觀念，並最終拋棄人類對救主的需要。

Evolution views death as a natural tool in the evolutionary process

進化論把死亡看作進化過程中的自然工具

The Bible tells us that sin brought death into this world (Ge 2:17 ; 3:19 ; 5:1-26 ; Ro 5:12 ; 6:23). Death is a judgment of God on sinners. That is why Paul tells us, “The sting of death is sin, and the power of sin is the law” (1 Co 15:56). We die because we are sinners. Death is universal because all have sinned (exceptions were Enoch and Elijah, who went to heaven without dying). The only people who will escape death are those who are living at the time of Christ’s second coming. Death is feared because of its connection with sin (Heb 2:14,15).

聖經告訴我們罪將死亡帶到這個世界（創2:17，3:19，5:1-26；羅5:12，6:23）。死亡是上帝對罪人的審判，這就是為甚麼保羅告訴我們：「死亡的毒刺就是罪，罪的權勢就是律法。」（林前15:56）我們會死，因為我們是罪人。全世界每個人都會死（以諾和以利亞除外，他們是在活着的時候被接上天堂的），因為我們都犯了罪，那些生活在耶穌再來之時的人是唯一可以逃脫死亡的人。人們怕死，是因為死與罪有密切的關係（來2:14-15）。

Evolution tells us that death is not the penalty for sin but rather a necessary process of evolution. In fact, evolution could not take place without it. Therefore, the evolutionist denies

the penalty for his sins and thinks of death as simply part of the process of the “survival of the fittest.” Thus, the evolutionist faces death without a realization that sin brings about eternal death as well as temporal death.

進化論告訴我們死亡不是對罪的懲罰，而是進化的一個必要過程。要是沒有死亡，進化也無法進行，因此，進化論者否認死亡是對人類罪的懲罰，而將死亡看作是「適者生存」之過程的一部分。因此，進化論者在面對死亡時沒有意識到，罪帶來的後果既是今生的死亡，也是永遠的死亡。

Evolution sees no need for the redemption by Christ Jesus

進化論認為沒有必要接受基督耶穌的救贖

Our sins condemn us before God. Yet God loves us and sent Jesus to save us from our sins. He kept the law of God for us. He suffered the punishment for our sins. God raised him from the dead to show us that our salvation was secured. Through faith in Jesus, the forgiveness he won for all becomes our very own. Clothed in Christ’s righteousness, we are assured of eternal life with the Lord in heaven.

我們的罪在上帝的面前控訴我們，但上帝愛我們，差遣耶穌把我們從罪中拯救出來——祂為我們成全了上帝的律法，為我們的罪承受到刑罰。上帝叫耶穌復活，以此顯明上帝給我們的救恩之真確性。只要藉着個人在耶穌裏的信心，祂為所有人贏得的赦免便成為我們個人的赦免，藉着披戴基督的義，我們便有在天上與主同享永恆生命的確據。

If, however, there is no sin, then why do we need a Savior? From the perspective of evolution, Jesus was not God, Jesus was not born of a virgin, and he was merely a good example of what people should be. He died, was buried, and that was it. If that is what a person believes, he is not a Christian and has no hope of eternal life.

然而，如果沒有罪這回事，我們怎麼還需要救主呢？從進化論的角度來看，耶穌不是上帝，祂不是童貞女所生，祂只不過是人應該效仿的一個好榜樣罷了。祂死了，被葬了，這就完了，沒有其他。如果這就是一個人所相信的，那麼他不是一個基督徒，也沒有永生的盼望。

In conclusion to this section, we reiterate our faith in the creation of the world as related by the Bible. With the church of all ages, we confess: “I believe in God the Father almighty, maker of heaven and earth.”

總結這一部份的內容：我們重申我們相信聖經中有關創造的記載。我們與各個時代的教會同樣地宣認：「我信上帝，全能的父，創造天地的主。」

Chapter 7 Providence

第七章

上帝的保顧

Providence defined

何謂上帝的保顧？

God made the world in six normal days. He did not, however, withdraw from the world and let it get along as best it could. God is still involved with his creation, sustaining it, enabling it to function, and directing its affairs. This work of God is called providence. Before studying the various acts of providence, we will first define what providence is, and then we will see what the various acts of God's providence are.

上帝在常規的六日中創造了世界，但並沒有就此從這個世界撤離，任其自生自滅。上帝仍然參與其中、維繫它、確保它能夠正常運行，並引導它的諸般事務。上帝這種工作，我們稱之為上帝的保顧。我們在研究上帝的各種保顧之前，先要解釋上帝保顧的定義，然後再看看上帝的保顧包括那些事項。

In the wide sense, God's providence embraces three parts:

廣義上說，上帝的保顧包括三個部分：

1. God's foreknowledge. Since God is eternal, he lives in a perpetual "now." All things are known to him. For us there are a past, a present, and a future. However, God is not limited by time. For him, the future is now. What lay in the future since the beginning of the world (from our perspective) was known to our eternal and omniscient God.
1. 上帝的預知 (God's foreknowledge)：由於上帝是永恆的，所以祂永遠活於「現在」之中，祂知道所有的事。對我們來說，有過去、亦有現在和未來；然而，上帝不會受到時間的制約，對祂來說，未來就是現在。從天地初開之時（從我們人類的角度看），永恆且全知的上帝就已經知道將來的一切事情。
2. God's decree. Nothing happens by chance in this world. All things happen by God's design. This does not mean that God approves of evil. God's decree includes his permission of what happens.
2. 上帝的旨意 (God's decree)：這個世界的每一件事都不是偶然發生的，一切事情都按上帝的設計而發生，但這並不意味着上帝贊同邪惡之事，上帝的旨意包括上帝所允許發生的一切事情。
3. God's execution of his decree. What we see God doing in time is a disclosure of what God had foreseen and determined in eternity.
3. 上帝施行其旨意 (God's execution of his decree)：我們見到上帝在所定的時間所作的事，是祂展現自己早在永恆中所預先看見和預定的事。

God's execution of his decree in time is what we call providence in the narrow sense. It embraces three acts:

狹義上說，上帝的保顧就是上帝在祂所定的時間裏按祂的旨意所施行的事，包括以下三種作為：

1. Preservation. This is God's care of what he created. God enables all he created to continue in a manner in keeping with each creature's nature and function given to it in creation. God endowed plants, animals, and humans with the ability to reproduce. Preservation includes God's daily care and sustenance of his creatures. As the psalmist wrote: "These all look to you to give them their food at the proper time. When you give it to them, they gather it up: when you open your hand, they are satisfied with good things" (Ps 104:27,28; cf. also 145:15,16). Jesus said in his Sermon on the Mount, "Look at the birds of the air . . . your heavenly Father feeds them" (Mt 6:26). The psalmist wrote, "O LORD, you preserve both man and beast" (36:6).

1. 保存 (Preservation)：這是上帝照顧其受造之物的作為，上帝使其創造的一切繼續維持其被造時各自的特徵和功能，祂賦予植物、動物和人類繁衍的能力。保存的意思還包括上帝為其創造之物提供日常的呵護和使其存活的食物，正如詩篇作者所言：「這些都仰望你按時給牠們食物。你給牠們，牠們就拾起來；你張手，牠們就飽得美食。」（詩 104:27-28；也參詩 145:15-16）耶穌在登山寶訓中說：「你們看一看那天上的飛鳥……你們的天父尚且養活牠們。」（太 6:26）詩篇作者寫道：「耶和華啊，人民、牲畜，你都救護。」（詩 36:6）

2. Concurrence. God enables his creation to function. He cooperates with the actions and effects of his creation. The work that we do could not be done if God did not give us the ability to do it. As Paul said, "For in him we live and move and have our being" (Ac 17:28).

2. 協力 (Concurrence)：或稱協力的聯合 (concurrent union)，就是上帝使受造之物發揮其功能，祂與受造物的行動和功用配合；若上帝不給我們活動的能力，我們要做的事就無法做到。正如保羅所說：「我們生活、行動、存在都在於他。」（徒 17:28）

3. Governance. God directs the affairs of his creation so that all carry out his will and work out for the good of his church. Jeremiah observed, "I know, O LORD, that a man's life is not his own: it is not for man to direct his steps" (Jer 10:23). Solomon said, "Unless the Lord builds the house, the builders labor in vain. Unless the Lord watches over the city, the guards stand watch in vain." (Ps 127:1) Things do not happen by chance in this world. God governs the affairs of this world.

3. 掌管 (Governance)：上帝引領創造後的諸般事務，以致一切被造物都履行其旨意而使教會得着益處。耶利米說：「耶和華啊，我知道人的道路不由自己，行路的人也不能定自己的腳步。」（耶 10:23）所羅門說：「若不是耶和華建造房屋，建造的人就枉然勞力；若不是耶和華看守城池，看守的人就枉然警醒。」（詩 127:1）這個世界上所有的事都不是偶然發生的，上帝掌管世界上的一切。

The objects of God's providence

上帝保顧的對象

God's creation is vast. Consider the number of the stars. There are multitudes of them. Are the heavens too vast to come under the providence of God? The psalmist answers, "He

determines the number of the stars and calls them each by name” (147:4). Are the oceans too vast and too deep to come under the governance of God? The Lord answers, “This far you may come and no farther ; here is where your proud waves halt” (Job 38:11). Jesus displayed the governance of God when he stilled the storm on the Sea of Galilee. His disciples marveled, “Even the wind and the waves obey him!” (Mk 4:41).

上帝的創造是偉大的，是超乎人所能了解的。想想天上眾星的數量，它們多得無法數算。那麼，諸天是否大得令上帝無法施行祂的保顧麼？詩篇作者這麼說：「他數點星宿的數目，一一稱它們的名。」（詩147:4）海洋是不是太大太深，令上帝無法掌管？上帝回答說：「你只可到這裏，不可越過；你狂傲的浪要到此止住。」（伯38:11）當耶穌平靜加利利海的風浪時，就顯出了上帝掌管萬有的權能。耶穌的門徒驚歎道：「連風和海都聽從他。」（可4:41）

Are the rain, hail, and snow too vast to come under the governance of God? The Lord said, “Does the rain have a father? Who fathers the drops of dew? From whose womb comes the ice? Who gives birth to the frost from the heavens when the waters become hard as stone, when the surface of the deep is frozen?” (Job 38:28-30). The answer is, of course, God controls all things. How much of creation is under God’s providence? The writer to the Hebrews tells us, “[Christ sustains] all things by his powerful word” (1:3). The entire creation is under the providence of God.

雨、冰雹和雪是不是猛烈得令上帝無法掌管呢？上帝說：「雨有父親嗎？露珠是誰生的呢？冰出於誰的胎？天上的霜是誰生的呢？諸水堅硬如石頭，深淵之面凝結成冰。」（伯38:28-30）答案當然是上帝掌管一切。在創造上，有多少是在祂的掌管之下呢？希伯來書的作者告訴我們：「（基督）常用他大能的命令托住萬有。」（來1:3）一切受造物乃完全被放置於上帝的保顧之下。

Does this mean, then, that God is so busy with the vast universe that he doesn’t have time to take care of the little details of his creation? Jesus answered this question for us when he said, “Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father” (Mt 10:29). Nothing in all of creation escapes the providence of God. Even the smallest of God’s creatures live under the care of our Father in heaven. The church in general is promised God’s providential care. Jesus promises that not even the devil and all his hosts can destroy his church (Mt 16:18). Individual believers are assured of God’s care. Paul wrote, “We know 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).

那麼，這是否意味着上帝忙於管理整個宇宙，無暇照顧那些細微的事物呢？耶穌這樣回答我們：「兩隻麻雀不是賣一銅錢嗎？你們的父若不許，一隻也不會掉在地上。」（太10:29）受造物沒有一樣不在上帝的保顧之下，就連最小的受造物都受到天父的眷顧。教會作為一個整體受到上帝所應許的保顧，耶穌承諾，即使是魔鬼，或是牠所有的僕役，都不能勝過教會（太16:18），每個個別信徒都有上帝看顧的保證。保羅寫道：「我們知道，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）

All of creation in general, the church in particular, and a believer in specific are all under the providence of God. This is a great comfort! To use a cliché, I might think that I am merely one frog on a big worldwide pond, one drop of water in an ocean of people, or one grain of sand on the seashore of humanity. Yet God will not overlook me. He knows all about me : he knows what I need. As Jesus said, “Even the very hairs of your head are all numbered” (Mt 10:30). Most important, he loves me and sent Jesus to die for me. Therefore, I am assured that he will

govern and direct my life so that one day I will enter heaven.

一切受造之物，特別是教會，甚至是每一個信徒，都受到上帝的保顧，這是對信徒極大的安慰。如同一句諺語所說，我也許認為自己只渺小如世界那麼大的池塘中的一隻青蛙、茫茫大海中的一小水滴，或是在全地的海灘上的一粒小沙，然而上帝卻不會忽略我，祂知道我的一切，知道我的需要。就像耶穌說：「就是你們的頭髮也都數過了。」（太10:30）最重要的是，祂愛我，差遣耶穌為我而死。因此我非常確定，祂掌管着我，引領我的生命，直到將來我進入天堂的那日。

God uses means to carry out his providence

上帝藉着多種方式施行祂的保顧

God created the universe. He also sustains it. Nothing in it could function without the ability supplied by God. Paul said of Jesus, "In him all things hold together" (Col 1:17). God did not create the world and then leave it to function on its own. If that had happened, the world would not exist. The psalmist wrote, "When you hide your face, they are terrified; when you take away their breath, they die and return to the dust. When you send your Spirit, they are created, and you renew the face of the earth" (Ps 104:29,30). Preservation is the act of the entire Trinity. All three persons work together in carrying out this work (external acts of the Trinity). All preservation, then, is immediate, something that can be traced back directly to God.

上帝創造了宇宙，也在持續維繫它。萬物如果沒有上帝賦予的能力，就無法運作。保羅這樣論及耶穌：「萬有也靠他而存在。」（西1:17）上帝不是把世界創造出來就讓它自生自滅，假如是這樣，世界就根本無法存在下去。詩篇的作者這樣寫道：「你轉臉，牠們就驚惶；你收回牠們的氣，牠們就死亡，歸於塵土。你差遣你的靈，牠們就受造；你使地面更換為新。」（詩104:29-30）保存是三位一體共同的行動，三個位格一起完成這一項工作（三位一體的外在行動），因此，所有與保存有關的都與上帝有直接關係，都源於上帝。

However, while God enables all creation to continue to function, he uses his creatures as means to give support to one another. When God created man and woman, he gave them vegetation and fruit to eat (Ge 1:29). After the flood, the Lord told Noah that animals also could be eaten (Ge 9:3). Thus, God sustains human life through the food we eat. God sustains animal life through vegetation and the other creatures that are eaten. The Lord has ordained that we are to work for a living (2 Th 3:10). Because of sin, this work is difficult (Ge 3:19). Yet God still blesses our work and sustains us by using the soil to produce crops, the air, sun, and rain to cause crops to grow (Mt 5:45; Isa 55:10). The Lord enables food to nourish, medicine to fight and cure disease, and water to quench thirst.

上帝賦予一切受造之物運作的能力，同時上帝也使用這些受造物，讓他們相互支持。當上帝創造男人和女人時，給他們植物和水果作為食物（創1:29）；洪水以後，上帝告訴挪亞可以吃動物（創9:3），因此，上帝藉食物來維繫我們的生命；此外，上帝也藉植物及其它被吃的受造物來維繫動物的生命。上帝命定我們為生計而工作（帖後3:10），因為罪，工作變得艱辛（創3:19）；但上帝仍在祝福我們的工作，並供應我們，藉着土地長出莊稼，用空氣、陽光和雨水讓莊稼生長（太5:45；賽55:10）。上帝讓食物提供我們所需的營養，叫藥物能防疫和醫治我們的疾病，還賜水給我們來解渴。

As Luther put it in his explanation of the First Article of the Apostles' Creed:

I believe that God still preserves me by richly and daily providing clothing and shoes, food

and drink, property and home, spouse and children, land, cattle and all I own, and all I need to keep my body and life. God also preserves me by defending me against all danger, guarding and protecting me from all evil.¹

就像路德在解釋《使徒信經》第一條時所說：

我相信上帝每日藉着豐足的衣履、食物和飲料、產業和家居、配偶和兒女、土地、牲畜、和我所擁有的一切並我所需要的一切，來保存我的身體和生命。上帝也藉着保衛我脫離危險，及阻擋一切凶惡臨到我來保存我。¹

God normally provides for our needs through the means he has ordained for that purpose, such as food and medicine. God can sustain life apart from these means, if he so chooses. The Lord kept Moses alive without food for 40 days and nights twice on Mount Sinai (Dt 9:9,18). He did the same for Jesus during his 40-day stay in the wilderness (Mt 4:2-4).

上帝通常藉着祂所命定的方法來提供我們的各種需要，如以上所說的食物和藥物。但如果上帝願意，祂也可以選擇用其它的方式來維繫我們的生命。上帝兩次讓摩西在西乃山上停留四十晝夜，沒有吃飯也沒有喝水仍得以存活（申9:9、18）；耶穌在曠野中四十天不吃不喝也是如此（太4:2-4）。

Though God can provide for us miraculously, he does not want us to neglect the means he uses for preserving us. This would be to tempt God. This is what Israel did to God in the wilderness when they complained about God's care of them (Dt 6:16). This is what the devil wanted Jesus to do when he told Jesus to jump from the pinnacle of the temple (Mt 4:7). To neglect eating or medical care because we think God must take care of us miraculously is to go beyond God's promises. It is tempting God. God has promised that he will preserve us through ordinary means (Mt 6:26-34). He has not promised to perform a miracle every time we ask him for one.

雖然上帝可以行神蹟供養我們，但祂不要我們忽視祂用於保存生命所定下的各種規律，否則就是試探上帝：這正是以色列人在曠野時抱怨有關上帝的眷顧時所作的（申6:16）；也是魔鬼要耶穌從殿頂上跳下去時所作的（太4:7），我們若以為上帝必定以神蹟奇事的方法來看顧我們，因而忽視食物或藥物，這就超越了上帝應許的範圍，是在試探上帝。上帝只曾應許靠着平常的媒介來保存我們（太6:26-34），卻未有應許在每一次我們求神蹟時，祂都會行神蹟。

God has given the means he employs for our preservation definite powers and properties. However, these means do not operate independently of God. He operates through them according to the powers he has given them. This is divine concurrence, the cooperation of God with the means he uses to carry out his preservation. For example, the rain and the sun cause the crops to grow. However, the Bible tells us that it is God who makes the sun to rise and the rain to fall (Mt 5:45). The rain and the sun do not work independently of God, who works in them and operates through them. Seeds have the power to germinate, but they cannot do so without being empowered by God. Birds have the ability to fly, fish can swim, and people can walk. None could act without being enabled by God (Mt 10:29 ; Ac 17:28).

上帝保存我們的方式，乃透過祂賦予有特定能力和特質的媒介，不過，這些媒介不能離開上帝而獨自運行，而是按着上帝給予的能力而運行，這就是神聖的協力（divine

¹ 參閱協同書修訂本，頁294-295。

concurrency) ，即上帝與祂所用的媒介合作，以達成保存的目的。例如：雨水和陽光使穀物生長，但聖經告訴我們是上帝讓太陽升起，讓雨水降落（太5:45）。雨水和陽光不能不靠上帝，只有上帝可使它們發揮作用並操作其運行，種子有發芽的能力，但沒有上帝賜與能力，它們就不能發芽。鳥兒會飛、魚兒會游、人會行走，但若上帝不賜與能力，他們都不能活動（太10:29；徒17:28）。

God cannot be identified with his creation. He is distinct from what he created. Nonetheless, he is present throughout creation, enabling his creatures to carry out the functions he gave them. We speak of the laws of nature. Poison kills, medicine heals. Some foods nourish, while others clog our arteries. Fire is hot ; ice is cold. Each entity has properties of its own. Yet none of them could carry out the functions God gave them if God did not enable them to function. As Paul said, "In him we live and move and have our being" (Ac 17:28).

我們不能把上帝自己和祂的創造物混為一談，上帝與祂的創造之物迥然不同。但是，上帝臨在於整個創造的過程中，讓一切受造物按照祂規定的功能來運作。我們說到自然法則，例如毒藥致命、藥物救人；有些食物可以給人提供營養，而有些食物卻會阻塞血脈；火是熱的、冰是冷的，每種物體都有其自身的特性。但若上帝不賦予它們運作的功能，它們就無一能發揮功用，正如保羅所說：「我們生活、行動、存在都在於他。」（徒17:28）

**God supplies the capability of action,
but we bear the culpability for the action**

上帝給我們行動的能力，但我們須要對自己的行動承擔罪責

If God gives a person the ability to think, to act, to function, does God, then, bear some of the responsibility for the evil that people do? Or, perhaps is God totally responsible for the evil that we do because we are mere pawns in his hand? The Bible answers no to both of these questions. The psalmist said of God, "The LORD is upright ; he is my Rock, and there is no wickedness in him" (Ps 92:15). God is not responsible for the evil that people do.

既然上帝給人思考、行動和運作的能力，那麼，祂是否需要為人類所作的惡事負上一部分責任呢？或者，因為我們只不過是上帝手中的棋子罷了，所以祂是否必須為我們所作的惡行負上全部責任呢？對這兩個問題，聖經的答案都是否定的。詩篇作者說：「耶和華是正直的；他是我的磐石，在他毫無不義。」（詩篇92:15）因此，上帝並不為人所作的惡事負責。

First, concerning the evil that people perpetrate in this world, we see that on occasion, God prevents it from happening. When Abimelech took Sarah into his harem, this threatened God's promise that an ancestor of the Savior would be born through Abraham and Sarah. Thus, God prevented Abimelech from having relations with Sarah (Ge 20:6). God stopped the evil from happening. On occasion, God may permit evil to happen, but he will govern it so that it works out for good. God permitted Joseph to be sold into slavery. This took Joseph from slavery to prison to second in command in all of Egypt. What God permitted worked out for good, not only for Joseph but for Jacob and his family as well as for God's plan to save the entire world through the coming Messiah.

首先，對於人類在這個世界上持續犯罪，我們看到上帝有時候會阻止它們發生。亞比米勒把撒拉帶進他的寢宮，這危及到了上帝對救主的祖先將由亞拉伯罕和撒拉而生的

應許，因此，上帝阻止亞比米勒和撒拉發生關係（創20:6），從而阻止了邪惡的發生。儘管上帝有時也會允許罪惡發生，但祂會加以控制，至終轉化為益處：例如上帝允許約瑟被賣作奴隸，約瑟後來以奴隸的身份進到監獄，其後卻從監獄的囚犯變成了埃及的最高官員，地位僅次於法老王。上帝允許的「惡事」最終會被祂扭轉成為益處，上帝不僅對約瑟如此，對雅各和他的一家也是如此，上帝要藉着將要來的彌賽亞拯救世人的計劃也是這樣。

We need to note that God's permission of evil deeds by people is never a weakness in God, as though he could not prevent evil. The same Lord who protected Israel from the Egyptians at the Red Sea is able to stop evil from happening. God's permission of evil is not apathy on his part, as though God does not care about evil. God is serious in his opposition to sin. Paul wrote, "God is just: He will pay back trouble to those who trouble you" (2 Th 1:6). When God permits sin, it is not an indulgent attitude on God's part, as when Eli did nothing to prevent his sons from sinning. The Lord clearly forbids sin and just as clearly spells out the penalty for disobedience (Ro 6:23). God's permission of evil is not an abrogation of his will, as though his Ten Commandments were turned into the ten suggestions. God's commandments are absolutes. They are applicable to all people of all ages. (Note: we are not bound to the wording of the Ten Commandments as God gave them to Israel-Ex 20, Dt 5. Rather, we are bound by the commandments as God wrote them into human hearts through the creation of Adam and Eve, and as he has repeated them for us in the New Testament-Ro 13:8-10.)

需要注意的是：上帝允許人類行惡絕不是因為祂有弱點而不能阻止罪惡。那位在紅海保護以色列人免受埃及人攻擊的上帝，當然有能力阻止罪惡發生。上帝允許邪惡發生也不是因為祂對此漠不關心，好像不在乎惡事存在；事實上，上帝強烈憎恨罪惡。保羅寫道：「既然上帝是公義的，他必以患難報復那加患難給你們的人。」（帖後1:6）上帝允許罪惡發生，並不是好像以利縱容他的兒子犯罪一般，上帝明確禁止犯罪，並清楚講明不順服上帝的話將會受到的懲罰（羅6:23）。上帝允許罪惡發生也不是廢除自己的旨意，好像把十條誡命變成了只是十項建議。上帝的誡命是絕對的，適用於任何時代的任何民族。（要弄清楚的是：我們不受上帝頒佈給以色列人的十誡那些字句（出20章，申5章）的約束，我們卻受上帝創造亞當夏娃時已刻在我們心中的律法所約束，就是祂在新約聖經羅馬書13:8-10裏為我們重申的那些律例及原則。）

We are responsible for the evil that we do. God may give us the ability to carry out our actions. We, however, are responsible for what we do with the ability God gives us. In the first place, we are not mere pawns in the hands of God. God's governance of the world does not force people to do what they do. This was the view of such philosophies as Stoicism, Fatalism, and Determinism. (We shall look at these views in more detail in the next section.) All three of these views portray humans as helpless pawns who can only carry out what has been decreed for them. Jesus, however, warned Judas that his actions would bring about terrible consequences. From the perspective of human responsibility, Judas was accountable for his betrayal of Jesus (Mt 26:23,24).

我們必須對自己的罪行負責。上帝給予我們做事的能力，但是，我們要為如何運用上帝所賜的能力而做的事負責。首先，我們並非只是上帝手中的棋子，祂掌管這個世界的意思並不是去強迫人們去做他們所做的事——這只不過是斯多亞哲學（Stoicism）、宿命論（Fatalism），以及命定論（Determinism）的觀點（下一個部分我們將會詳細研究它們）。這三個觀點都把人類描述成身不由己的棋子，只能做那些為他們命定了的事情。可是，耶穌卻曾警告猶大，他的行為將會帶來可怕的後果，從人須負責這個角度來看，

猶大要為出賣耶穌負上責任（太26:23-24）。

Second, God tells us that we are personally accountable for our actions. Before the fall into sin, Adam and Eve had the ability to obey God or to disobey him. However, when they fell into sin, they lost the image of God. No longer can humans, by nature, obey God. In the state in which we come into this world, all we can do is disobey God. In spiritual matters (such as coming to faith, desiring to do God's will, carrying out God's commandments), people by nature have no free will. We are spiritually blind as we come into this world. We don't think we need a Savior, and we think we can save ourselves (1 Co 2:14). We are spiritually dead, unable to do anything to save ourselves (Eph 2:1). We are enemies of God, actively hostile to God's will (Ro 8:7). All we can do, according to our natural spiritual powers, is to sin. It is only after God converts us that we can cooperate, to a degree, with God in our sanctified lives. Even here, we cooperate with God in carrying out his will only because God has enabled us to carry it out (Eph 2:10). For this reason, God gets the credit for the good that we do (Php 2:13).

再者，上帝告訴我們要對自己的行為負責。人墮落之前，亞當夏娃具有遵從或是違抗上帝的能力，但他們犯罪之後，就失去了上帝的形像，人類按着本性再不能順服上帝。在這個狀態下我們生到這世界上，唯一能做的就是違抗上帝。在屬靈的事情上（例如信上帝、渴望履行上帝的旨意、遵行上帝的誡命），我們按着本性根本就沒有自由的意志，我們來到這個世界上，屬靈上就是瞎子，我們認為自己不需要救主，認為自己能拯救自己（林前2:14）；在屬靈方面，我們是死人，無法做任何事拯救自己（弗2:1）；我們與上帝為敵，對上帝的旨意充滿敵意（羅8:7）。根據我們自然的屬靈狀態，我們唯一所能做的就是去犯罪，只有等到上帝改變了我們，我們才可以在某種程度上，在我們成聖的過程中與祂合作；然而，即使我們可以與上帝合作去成就祂的旨意，這也只是因為上帝給我們能力去這樣做（弗2:10）。為此，功勞仍全歸於上帝，我們立志行善完全是上帝在我們心裏運行而要使我們能成就祂的美意（腓2:13）。

As we use our reason with regard to earthly affairs, we do have a free will. We can decide to do things that will benefit others in society. I can decide to help my neighbor, to be a good citizen, to drive within the speed limit, to stop at stop signs, to refrain from robbing a bank, to say no to the abuse of drugs or alcohol. Such actions do benefit society. We call this civic righteousness. However, apart from faith in Christ, these actions are still sin in the sight of a holy God. As I use my reason and will in earthly affairs, I am responsible for the decisions I make. If I decide to rob a bank, God may have supplied me with the capability to act, but I bear the culpability (blame, moral responsibility) for the action I chose.

當我們運用理性來解決世俗事務時，我們確實有自由的意志，我們可以決定去做一些在社會上對他人有益的事，也可以決定去幫助鄰舍、做一個好公民、在合法時速內駕駛、在停車標誌下停車、不去搶劫銀行、拒絕濫用毒品和酒精。這些都是對社會有益的，我們稱之為「公民的義 (civic righteousness)」。然而，如果沒有在基督裏的信心，披戴基督的義，這些所謂好的行為在聖潔的上帝的眼中仍然是罪。當我們用理性和意志處理世俗事務，便需要對自己的決定負責；如果我決定去搶劫銀行，上帝也許會給予我這行為的力量，但我卻要為自己選擇的行為承擔後果，受到譴責，承擔道德上的責任。

God cannot be blamed for the evil that people do. He does not force anyone to do evil. God holds us personally accountable for the sins we commit (Ps 5:4-6). He cannot be charged with evil, for he is, in his essence, completely free of any wrongdoing and is unalterably opposed to evil (Ps 92:15). God may concur in the material portion of an act, in that he gives the ability to perform it. However, the formal (moral) responsibility for the act lies with the one who does it. Scripture teaches us: God supplies the capability of action, but we bear the blame for evil

actions.

人不能因為自己犯罪而責怪上帝，上帝沒有強迫人們作惡，上帝要每個人對自己的罪負責（詩5:4-6）。上帝是無須承擔罪責的，因為從本質上說，祂毫無不義之舉，並且堅定不移地恨惡罪惡（詩92:15），因為上帝雖然或會容許某一行動之物質（非道德）的一面並賦予那人實行那行動的能力，但正式（道德上）的責任卻須由做出這行動的人來承擔。聖經教導我們：上帝給予我們行動的能力，而我們自己卻須承擔因惡行而受到的譴責。

Things must happen as they do ;
things could happen differently

事情必須按照既定的去發生；但亦可以有與既定所不同的事情發生

As we study God's providence, we face the question of how God's governance of the world relates to the human will. Here we face a paradox (apparent contradiction). The two statements in the subheading seem to say the opposite. If things must happen as they do, then things could not happen differently. On the other hand, if things could happen differently, then they must not have to happen as they do. Yet Scripture teaches both of these statements are true. From the perspective of God's providence, all things must happen as they do. From the perspective of human accountability, things could happen differently. **This is something beyond human reasoning, but the Bible teaches in such a way.**

在研究上帝的保顧時，我們面臨一個問題，即上帝對世界的掌管和人的自由意志是有着怎樣的關係？我們在這裏遇到一個悖論（或稱吊詭（paradox），即表面上看似是矛盾的說法），這段落之小標題中的兩個說法看起來好像相反：如果事情必須按照既定的去發生，那麼就不可能有與既定所不同的事情發生。從另一方面說，如果事情能夠以與既定所不同的方式發生，那麼它們就不會一定按照既定的去發生了。然而，聖經教導我們：這兩個說法都是正確的。從上帝保顧的角度來看，所有的事情都必須按照既定的去發生；而從人類須對自己的行為負責的角度來看，事情的發生卻又可以與所既定的不同。**這是人的理性難於理解的事，但聖經確實是這樣教導。**

There are those who deny God's governance of the world. Atheists say there is no God and all things happen by chance. The Epicureans of old also taught that all things happen by chance. Epicurus (341-270 B.C.), a Greek philosopher, taught that we learn all things by sense perception. He believed there were only two things of which one could be certain in the universe: atoms and void. He said that the chance combination of eternal atoms gives rise to all things. He believed that this chance combination of atoms gave rise to our planet and a limitless number of other planets. Manlike gods inhabited the empty space between the worlds. These gods had no concern for this world or any other world. When a person dies, the atoms of which they were made return to the void. Thus, he did not believe there was any consciousness or life after death. (The Sadducees of Jesus' day were influenced by -Epicureanism-Act 23:8).

有些人否認上帝對世界的管治。無神論者說世上沒有上帝，一切事情都是偶然發生的。伊壁鳩魯學派（Epicureans）說一切事情的發生皆為偶然，希臘哲學家伊壁鳩魯（主前341-270）說我們依靠感性知覺（sense perception）來學習一切，他相信宇宙中只有兩樣東西是必然的，即原子和空間。他認為，是永在的原子的隨機組合生成了一切，生成了這個地球以及無數的其它星球，與人相似的眾神存在於星球與星球之間的空間，這些神明對這個地球或任何其他星球都漠不關心，當人死之後，組成人的原子又回歸於空

間。因此，他認為人死後便再沒有意識或生命（在耶穌的時代，撒都該人受到了伊壁鳩魯主義的影響——徒23:8）。

Epicurus believed that all people should seek pleasure or imperturbability. Epicurus sought to free people from whatever robs them of happiness: pain, fear of death, fear of gods. Thus, he advocated shunning public life and pursuing a life free from pain. A philosophy like this certainly does not lend itself to the desire to help your neighbor with his problems. The Romans later corrupted his idea of the pursuit of pleasure into the philosophy of eat, drink, and be merry, for tomorrow we die.

伊壁鳩魯認為人們應該追求享樂或者是冷靜沉著，他要致力於把人從剝奪他們快樂的一切事情中解救出來：如痛苦、對死亡的恐懼、對神靈的畏懼等；因此，他鼓吹人們遠離人群和追求沒有痛苦的生活。這樣的哲學顯然不會讓人產生幫助鄰舍排憂解困的想法。羅馬人後來將這一觀點進一步腐化，他們把追求享樂發展成為吃喝玩樂尋開心的哲學，因為明天就要死了。

Deism also rejected the providential governance of God. Deism began in the 17th century in England in the writings of Lord Herbert of Cherbury (d.1648). Deists believed that either the universe is a self-sustained mechanism from which God withdrew after creation or that God is still active in the universe, but only through the laws of nature. In either case, Deism denied God's direct governance of the world.

自然神論 (Deism) 也拋棄上帝的保顧掌管的觀念。自然神論創立於十七世紀的英格蘭，始見於徹爾布裏的赫伯特爵士 (Lord Herbert of Cherbury, 卒於1648) 的著作。自然神論者認為：上帝創造宇宙之後即離開而任其自行運作，又或者是上帝依然活躍於宇宙，但只是通過自然定律來發揮作用。其實以上任何一種說法，都在否認上帝在直接掌管這個世界。

On the other hand, those who deny that people can change things by their actions (things could happen differently) fall into the error of the Stoics, Determinists, and Fatalists. Stoicism was founded by the Greek philosopher Zeno, who began a school of philosophy in Athens about 300 B.C. Stoicism combined materialism and monism. Stoics believed matter was eternal, and God was an all-pervading energy that gives beauty and order to the universe. They believed that no one could change the predetermined course of events. People were, rather, to bring their will into harmony with what was to be. Humans were merely "actors on a stage" and could only play with dignity the role written for them. Man could do this, because within him is a spark of the divine. Man is self-sufficient. He does not need a personal God.

另一方面，那些否定人們可以通過自己的行動改變事情（即否定事情可能以不同方式發生）的人無疑陷入了斯多亞學派者 (Stoics)、命定論者 (Determinists) 和宿命論者 (Fatalists) 的謬誤中。斯多亞學派 (Stoicism) 是由希臘哲學家齊諾 (Zeno) 創立的，他大約於主前300年在雅典建立了這個哲學派別，斯多亞學派將唯物論 (materialism) 和一元論 (monism) 結合起來，認為物質是永恆的，而神則是一種滲透於各物質的能量，這能量賦予宇宙美麗和秩序。這學派還認為無人能夠改變事情預先已定好了的發展過程，人所能做的只是使自己的意願與事物既定的過程相協調；人不過是「舞臺上的演員」，只能盡量有尊嚴地扮演為他們編寫好了的角色。人可以如此作，因為在他們裏面有神聖的火花；人可以自給自足，並不需要一位有位格的上帝 (a personal God)。

Determinism is the common name given to all theories of the human will that say the will is absolutely determined by forces which lie outside of it. There is a dogmatic determinism, which

excludes all other causality from human action but God himself. John Calvin (d.1564), the Swiss Reformer, taught that God elected some to salvation and some to damnation. Those elected to salvation could never fall, even if they fell into mortal sin. He also taught that those elected to damnation could not be saved. There is a fatalistic determinism, which places even God himself in the grip of an iron necessity. Ancient Greek mythology taught that there were three goddesses called the Fates who determined the events in people's lives. Even the gods on Mount Olympus could not change their decrees. There is also a pantheistic determinism, which rejects all human freedom and says all things are part of a natural process produced by a great, impersonal force in the universe (Hinduism).

命定論 (Determinism) 是所有這一類論說的統稱，認為人的意志完全由外在的力量來決定。其中，信條的命定論 (Dogmatic determinism) 認為，人類的行為完全由上帝決定。瑞士改革家約翰·加爾文 (卒於1564) 說，上帝揀選一部分人得救，揀選另一部分人受詛咒。那些被揀選得救的人，即使犯了必死的罪都不會滅亡；而那些被揀選受詛咒的人則永遠不能得救。另一種是宿命的命定論 (Fatalistic determinism)，這種觀點甚至把神也放在死硬不變的必然性之中。古希臘神話說：被稱為命運之神的三位女神決定着人類生活的諸般事件，連奧林匹克山上的諸神都不能改變這三位女神的定命。還有一種是泛神的命定論 (Pantheistic determinism)，它否定人類的一切自由，認為世間上所有的人與事都是一個自然進程的一部份，而這個自然進程乃源於宇宙間一個偉大和不具人格 (impersonal) 的力量所致 (印度教)。

The Bible tells us that all things must happen as they do. This is from the perspective of God's providence. From eternity, God foreknew all things, past, present, future, and potential. God has not merely foreknown all things, he has also determined what will happen. As the early Christians stated, "Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed. They did what your power and will had decided beforehand should happen" (Ac 4:27,28). Peter declared on Pentecost, "This man was handed over to you by God's set purpose and foreknowledge" (Ac 2:23). Jesus said that what was written concerning his suffering and death in the Scriptures had to be fulfilled (Mt 26:24,54 ; Lk 22:21-23). From the perspective of God's providence, things do not happen by accident. All things happen as God has determined.

聖經告訴我們所有的事情都必須按照既定的去發生，這是從上帝保顧世界的角度來看這事。上帝在永恆中預知一切，過去、現在、未來，以及所有潛在的事情。上帝不僅預知一切，也命定將要發生的一切。正如早期基督徒所說的：「希律和本丟彼拉多，同外邦人和以色列民，果然在這城裏聚集，要攻打你所膏的聖僕耶穌，做了你手和你旨意所預定必成就的事。」(徒4:27-28) 彼得在五旬節講道時說：「他既按着上帝確定的旨意和預知被交與人。」(徒2:23) 耶穌說，聖經上關於祂受苦受死的預言必定應驗(太26:24、54；路22:21-23)。從上帝的保顧這一角度來看，任何事情的發生都絕非偶然，一切都按照上帝的意旨發生。

God's government extends over all things in the universe that he created. It extends to the stars and the planets he placed into the heavens (Job 38:31). It extends to the weather (Job 38:22-30,34,35) and to the vast bodies of water on earth (Job 38:8-11). God governs the history and affairs of people on earth (Ac 17:26 ; Da 2:20-22 ; Ro 13:1). God governs the life of the sparrows (Mt 10:29). He directs the affairs in the lives of all people (Jer 10:23). He directs the lives of his elect so that all things work out for their good (Ro 8:28). As God carries out his governance of the world, he is moved by his goodness (Ps 136 ; Mt 5:45) and guided by his wisdom (Ro 11:33).

上帝的掌管遍及被造宇宙間的一切，包括祂安放在天上的恆星和行星（伯38:31），包括天氣（伯38:22-30、34-35）和地球上廣闊的水域（伯38:8-11）。上帝掌管着地上人類的歷史和事務（徒17:26；但2:20-22；羅13:1）；上帝掌管着麻雀的生命（太10:29）；祂指引着所有人生活中的一切事物（耶10:23）；上帝引領祂所揀選的人的生活，好讓萬事都互相效力以叫他們得益處（羅8:28）。上帝掌管這個世界，是以慈愛為動因（詩136篇；太5:45），以智慧作指引（羅11:33）。

Since God governs all the affairs of the world, chance is not possible. The unbelieving world may speak of chance (1 Sa 6:9), and people may speak of chance from the perspective that they didn't intend to be somewhere or do something (2 Sa 1:6). Yet there is no chance when it comes to things happening apart from God's governance of the world. The Lord said, "I bring prosperity and create disaster ; I, the LORD, do all these things" (Isa 45:7).

由於上帝掌管世間萬物，「偶然」是不存在的。這不信的世界也許會說偶然（撒下6:9），人也可能從自己並無計劃去某處或做某事的角度來談及偶然（撒下1:6），但在上帝掌管的世界中，沒有任何事情是偶然發生的。上帝說：「施平安，又降災禍；做成這一切的是我－耶和華。」（賽45:7）

Miracles are also part of God's governance of the world. A miracle occurs when God works apart from the way he has designed creation to work (laws of nature). For example, a body of water does not create a channel through which people can walk. When God parted the waters of the Red Sea and led Israel through on dry land, that was a miracle (Ps 78:12,13). Rocks are not designed to produce water. When God brought water out of a rock, that was a miracle (Ps 78:19,20).

神蹟也是上帝掌管這個世界的方法之一，上帝為祂的受造物設計了運作的方式（自然定律 - laws of nature），有異於這種運作方式的就是神蹟。比如：水通常不會自己裂開一條通道，供人行走，但上帝把紅海的海水分開，讓以色列人走在乾地上，這就是神蹟（詩78:12-13）。石頭通常不會出水，但上帝使水從磐石中流出來，這就是神蹟（詩78:19-20）。

God performs miracles of grace. He converts sinners, making the spiritually dead spiritually alive (Eph 2:4,5). He makes enemies of God into willing servants of God (Ro 7:22). God also performs miracles in nature. It is the nature of storms to dissipate over time. Jesus stilled the storm instantly (Mk 4:39). It is the nature of fire to burn human flesh. Yet God kept Shadrach, Meshach, and Abednego from being consumed by fire in Nebuchadnezzar's furnace (Da 3:26,27). It is the nature of hungry lions to eat their prey. Yet God kept hungry lions from consuming Daniel (Da 6:22). It is the nature of sickness that either it must be treated by medicine or run its course. Yet Jesus cured disease by the power of his Word (Jn 5:8). It is the nature of the human body that those who pass a certain age and stage of development in their lives do not produce children anymore. Yet Abraham and Sarah were given Isaac by God (Ro 4:18-21). The greatest miracle God performed is that his Son became one of us and saved us from our sins.

上帝施行恩典的神蹟，祂使罪人回轉歸正，讓屬靈死亡的人活過來（弗2:4-5），上帝讓那未信時是仇敵的轉變成為樂意為主工作的僕人（羅7:22）。上帝也在自然界中施行神蹟，風浪本需要一段時間方可慢慢消散，但耶穌卻能即時平靜風浪（可4:39）；火本會燒傷人的身體，但上帝能讓沙得拉、米煞、亞伯尼歌不受尼布甲尼撒的火爐烈焰的灼燒（但3:26-27）；餓獅本會吞食其獵物，但上帝能阻止餓獅傷害但以理（但6:22）；

疾病本來必須用藥物方可治癒，又或者順其自然，但耶穌用祂大能的話語即時治癒疾病（約5:8）；人類身體超過某個年齡和階段本不能再生孩子，但上帝讓亞伯拉罕和撒拉在過了生育年齡時生下以撒（羅4:18-21）。上帝行的最大神蹟，就是祂的兒子成為人且曾住在我們中間，把我們從罪惡中拯救出來。

God alone can perform miracles (Ps 72:18 ; 136:4 ; Ex 15:11). The Lord has, however, enabled his prophets and apostles to perform them (Ex 4:21 ; Mt 10:8 ; Ac 19:11). Those who performed miracles by the power of God were quick to indicate that God deserved the credit for what they did (Ge 40:8 ; 41:16 ; Da 2:26,28 ; Ac 3:12,13,16). On occasion, the Lord has allowed unbelievers to perform miracles. Jannes and Jambres were able to duplicate Moses' sign to Pharaoh and the first two plagues (Ex 7:22 , 8:7 ; 2Ti 3:8). The Lord may do this to test his believers (Dt 13:1-3) or to harden the hearts of unbelievers (consider Pharaoh). God used miracles to rescue his people (Daniel, the three men in the fiery furnace). He used them to give credibility to his messengers (consider Moses before Pharaoh). Jesus used them to confirm for his disciples that he was the Messiah (Mt 11:4-6).

只有上帝可以施行神蹟（詩72:18，136:4；出15:11），但上帝也讓祂的先知和使徒能夠行神蹟（出4:21；太10:8；徒19:11）。那些藉上帝的能力行神蹟的人會毫不猶疑地表示，他們所作的神蹟只有上帝才配得着榮耀（創40:8，41:16；但2:26、28；徒3:12-13、16）。有時上帝也允許不信者行神蹟，比如讓雅尼（Jannes）和佯庇（Jambres）模仿摩西在法老王面前所做的神蹟和最初的兩災（出7:22，8:7；提後3:8）；上帝也會用不信者行神蹟來試驗祂的信徒（申13:1-3），或叫不信者更加心硬（如法老）；上帝用神蹟來拯救祂的子民（但以理和火窯中的三個人）；上帝用神蹟增加其僕人的可信性（如法老面前的摩西）；耶穌使用神蹟，向他的門徒表明他就是彌賽亞（太11:4-6）。

God does perform miracles. He is not bound by the laws of nature, which he created. Those who follow the lead of David Hume (d.1776), the Scottish philosopher, and deny that miracles are possible make the Creator a captive of his own creation. The God who made the world also transcends the world. As the Lord said to Sarah, "Is anything too hard for the LORD?" (Ge 18:14).

上帝的確施行神蹟奇事，而不受制於祂自己創造的自然定律（laws of nature）。那些追隨蘇格蘭哲學家大衛休謨（David Hume，卒於1776年）並否認神蹟的人，是在將造物主變成要受被造物的限制。事實上，創造這個世界的上帝，是超越這個世界的，正如上帝對撒拉說的：「耶和華豈有難成的事嗎？」（創18:14）

The subject of prophecies of future events must also be discussed in connection with God's governance of the world. All prophecies of the future, given by God, are simply announcements of what he will do (Isa 42:9). These prophecies are not like human speculation about what might happen in the future. The psychics who try to predict the future are merely speculating about what may happen or are operating with assistance from the devil and his demons. Thus, only God can predict the future with one hundred percent accuracy (Isa 44:26). What God foretells must always be fulfilled (Mt 26:54 ; Mk 14:49 ; Lk 24:25,26). God's prophecies culminated in Christ, who himself was the great Prophet sent to proclaim the gospel (Dt 18:15 ; Mt 17:5).

在談及預言時，一定要與上帝對世界的掌管一起討論。上帝對未來的所有預言，都是在宣告祂將要成就的事（賽42:9），這些預言，不像人類對未來可能發生之事的預測，那些試圖預言未來的占卜者，只不過在預測可能會發生的事情，他們多會在魔鬼及其僕役的幫助下進行。可是，只有上帝才能百分之百準確地預知未來（賽44:26），上帝所

預告的必然應驗（太26:54；可14:49；路24:25-26）。上帝的預言在基督裏更達至高峰，基督是被差派宣講福音的那一位最偉大的先知（申18:15；太17:5）。

Things must happen as they do. This is what the Bible teaches concerning God's governance of the world. Does this mean, then, that Stoicism and Determinism are correct when they say that we cannot change things in our lives? No, they are not. While the Bible tells us that God has determined all things from eternity, it also tells us that we can change things in our lives and are responsible for the acts we do. From the perspective of human responsibility, Judas made the choice to betray Jesus (Mt 26:24), and Pilate made the choice to condemn an innocent man to death (Jn 19:12). They were responsible for what they did. God did not force them to sin. Of their own will they chose to do what they did.

事情必須按照既定的去發生，這就是聖經關於上帝掌管世界的教導。那麼，這是否意味着斯多亞學派和命定論所說「我們不能改變生活中的一切」是正確的呢？不，答案是肯定的不；聖經告訴我們，上帝在永恆中命定一切，但聖經也說過我們可以在自己的生活中選擇事物，並對自己的行為負責。從人的責任之角度來看，猶大選擇出賣耶穌（太26:24），彼拉多選擇處死一個無辜的人（約19:12），他們都要對自己的行為負責。上帝沒有強迫他們行惡，他們做出這樣的選擇乃出自他們自己的意志。

The Formula of Concord states:

協同式寫道：

Therefore, we reject and condemn . . . the mad invention of the philosophers who are called Stoics, as well as the Manichaeans, who taught that everything that happens has to happen just so and could not happen in any other way, and that people do everything that they do, even in external things, under coercion and that they are coerced to do evil works and deeds, such as fornication, robbery, murder, thievery, and the like. (FC Ep II:7,8)

我們棄絕和譴責……斯多亞派並且摩尼教（Manichaeans）的哲學家們自創的瘋狂教導，他們說萬事皆出於既定，不能以任何其它方式發生，人所做的一切，包括外表的行動，都是身不由己，被強逼地作出惡行，如通姦、搶劫、兇殺、偷竊，等等。（協同式摘要，第二條：7, 8）²

Does prayer change things? From the perspective of God's providence, all things must happen as they do. However, from eternity, God has taken into consideration the prayers of believers and woven them into his governance. Hezekiah was told that he was going to die. He asked God for a longer life, and God granted him 15 additional years (Isa 38:1-5). From our perspective, we can say that prayer does change things. It has been said that God prearranges the course of events according to his foreknowledge of believers' prayers. However, since this is all too complicated to think about when we are faced with the trials of this life, we simply need to remember that Scripture promises, "The prayer of a righteous man is powerful and effective" (Jas 5:16).

禱告能使事情改變嗎？從上帝保顧世界的角度來看，萬事必須按照既定的發生。但是在永恆裏，上帝已經考慮到信徒的禱告，並把禱告編織進自己的統管當中。希西家得

² 參閱協同書（修訂版），頁426。

知他將要死去，希西家求上帝讓他活得長些，上帝於是增加了他15年的壽命（賽38:1-5）。從人的角度來看，禱告確實能夠讓事情改變。有人說，上帝預知信徒的禱告，祂根據這個預知就預先安排事物的發展軌跡。但當我們面臨人生的考驗時，這一切的考慮就變得很複雜，**也不必要**。最重要的，我們只需牢記聖經中應許我們的：「義人祈禱所發的力量是大有功效的。」（雅5:16）

Another topic that needs to be discussed in connection with God's governance is the end of human life. From the perspective of God's governance, the end of our lives is fixed. Job said, "Man's days are determined; you have decreed the number of his months and have set limits he cannot exceed" (Job 14:5). Moses wrote, "You turn men back to dust, saying, 'Return to dust, O sons of men'" (Ps 90:3). God has set the exact year, month, day, hour, and second when we are to die. We cannot go beyond the limits he has set.

另外一個與上帝的掌管有關的話題是人生的終結。從上帝掌管的角度來看，生命的盡頭是既定的。約伯說：「既然人的日子限定，他的月數在於你，你劃定他的界限，他不能越過。」（伯14:5）摩西寫道：「你使人歸於塵土，說：『世人哪，你們要歸回。』」（詩90:3）。上帝確定了我們何年何月何日甚至何時何秒死亡，我們不能越過祂已經設定的界限。

Yet from our perspective, we can lengthen or shorten our lives. Hezekiah lengthened his life by prayer to the Lord (Isa 38:1-5). Er and Onan shortened their lives by their evil deeds (Ge 38:7,10). Paul urged the sailors on board his ship to eat lest they die (Ac 27:33,34). Ahithophel committed suicide and shortened his life (2 Sa 17:23). Absalom died because he disobeyed his father and rebelled against his government (2 Sa 18:14). Murderers shorten people's lives, and government may in turn shorten their lives (Ge 9:6). Thus, we are not to approach the end of life fatalistically. We are to take prudent care of the life God has given us. If we do things that harm our bodies, we may shorten our lives. If we take good care of our bodies, we may lengthen our lives. Since I do not know how long God has determined for me to live, I will take good care of the body and life he gave me, lest I shorten my life by neglect or poor choices.

但從人的角度來看，我們可以延長或縮短我們的生命。希西家通過向上帝祈求延長了自己的生命（賽38:1-5）；珥和俄南因為作惡縮短了壽命（創38:7、10）；保羅催促船員吃東西，以免他們死去（徒27:33-34）；亞希多弗自殺，就此縮短了他的壽命（撒下17:23）；押沙龍的死是因為他不順服他的父親和反叛政府（撒下18:14）。殺人者縮短人們的生命，而政府卻要縮短殺人者的生命（創9:6）。因此我們不是帶着宿命的態度走向生命的盡頭，我們應該小心呵護上帝給我們的生命，如果我們做了有損身體的事情，我們就會縮短自己的生命；如果我們善待我們的身體，我們的生命就會延長。因為我們不知道上帝給了我多少年的壽命，所以我們要善待上帝給我們的軀體和生命，以免因着忽視或者因着選擇錯誤而縮短我們自己的生命。

The two principles in this lesson might be illustrated as follows. If I were about to board an airplane, and someone told me a psychic had predicted the plane would crash that day, I would still board the plane. My attitude would be that my life is in God's hands. However, if I board a plane and see that an engine is loose from its mounts, or that the pilot is incapable of flying the plane, I would get off. Wisdom would dictate that action. We take good care of the life God gave us all the while we live with the knowledge that the length of our lives is in the hands of God.

從這一課中我們看到兩個原則，可通過以下事例來說明：如果我即將登機，有人告

訴我有一個算命的人已預測這架飛機將會失事，我仍會登上那架飛機，因為我的心態是：我的生命在上帝手中。但如果我登上飛機，看到引擎鬆脫了，或者飛行員沒有足夠能力駕駛飛機，那我就會下飛機，因為那時理性將支配我的行動。我們要好好照顧上帝給我們的生命，同時我們也須知道，我們的壽數掌握在上帝的手中。

The Bible and bioethics

聖經和生物倫理學

Issues that relate to the end of human life also need to be discussed in connection with the subject of God's governance of human life and the role of the human will. We will die when God has determined. Yet from our perspective, we can lengthen or shorten our lives. The decisions we make in connection with end of life situations need to be guided by God's Word and motivated by his gospel. Most often people try to deal with these issues in connection with systems of ethics they have devised. Ethical systems basically fall into two categories. They are duty-orientated systems (deontological) and goal-orientated systems (teleological). The duty-orientated systems require that we judge the right or wrong of an action according to a duty we are to perform. The goal-orientated systems focus on the goal or outcome desired and then judge the right or wrong of an action on the basis of whether it achieves a noble goal.

有關人類生命終結的問題，也需要結合上帝對人的掌管及人的自由意志一起討論。若上帝決定我們要死亡，我們就會死，但在我們看來，我們如像可以決定延長或縮短自己的壽命。與生命終結有關的決定，我們需要由上帝的話語來指引和被福音所激勵。很多時人以自己設計的倫理觀體系來做出決定，至於倫理觀體系，基本上可分為兩類：就是義務論（deontological）和目的論（teleological）。前者要求我們根據所要履行的義務來判斷一個行動的對錯；後者則根據一個行動是否能達到一個崇高的目標來判斷對錯。

Neither of these systems is in accord with Scripture. Deontological ethics deviate from Scripture for the following reasons:

可是，二者都不符合聖經。義務論的倫理觀偏離聖經，原因如下：

1. Simply doing what you perceive to be your duty does not make something God-pleasing. Only what a believer does through faith in Jesus Christ, motivated by God's love for us, in accord with God's will, is pleasing in God's sight.
 2. A Christian, according to the new man, is not coerced by the law into carrying out God's will. Sanctification flows freely from a desire to thank God for his grace and mercy.
 3. We are not able to determine our duty in every case, because we are sinners.
 4. Even if someone's life outwardly complies with God's law, apart from faith in Christ, all we do is sin.
1. 只按照自以為是的職責行事並不一定令上帝喜悅。只有信徒藉着在耶穌基督裏的信心，在上帝之愛的激勵下，做符合上帝旨意的事，才能得上帝的喜悅。
 2. 基督徒按着新人樣式的來履行上帝的旨意，並非出於律法（或責任）的脅逼。成聖是從感謝上帝的恩典和憐憫當中自然流露出來的。
 3. 我們不能確定自己在每種情況下的應有義務，因為我們是罪人。
 4. 即使有人表面上看來乃遵守上帝的律法，但如果沒有在基督裏的信心（未有披戴基督的義），我們所作的一切，仍然是罪。

Teleological ethics deviate from Scripture for the following reasons:

目的論的倫理觀之所以偏離聖經是因為：

1. No matter how noble a goal is, the end does not justify the means. A desirable outcome does not make lies or deceit permissible to achieve it.
2. Teleological systems reject the law of God as binding on one's life. They view the commandments in the Bible as relative and not absolute.
 1. 不管我們的目標有多高尚，也不應以邪惡的手段去達成。不可為求達到理想的目標而不擇手段，例如不可以以撒謊或欺騙等成為可允許的行徑以達到目的。
 2. 目的論的倫理觀體系不接受以上帝的律法約束人的生活方式。他們認為聖經中的誠命是相對性的，而不是絕對性的，這是個極大的錯誤。

Duty-orientated systems are represented by the following:

義務論的倫理觀體系有以下幾方面：

Emotivism: Duty is established on the basis of emotions. This form of ethics was popularized by the French philosopher Rousseau (d.1778). Emotions, however, are corrupted by sin and are a very fallible guide.

情感主義（Emotivism）：主張義務建立在感性基礎上。這種倫理觀由法國的哲學家盧梭（Rousseau，卒於1778年）普及化。但人的情感已經被罪敗壞，這是一種非常不可靠的指引。

Voluntarism: A person does his duty according to the laws or standards that have been formulated outside of himself. The problem is that the standard may not be in accord with God's will.

志願主義（Voluntarism）：主張個人根據外在（不是自己）制定的法律或標準行使自己的責任。問題在於這種標準可以不符合上帝的旨意。

Autonomism: The individual establishes the duty by himself. Immanuel Kant (d.1804) set the stage for modern autonomism by his "categorical imperative." He rejected God and society as sources for establishing our duty. He rather believed that people could establish duty within themselves. Because of sin, however, people do not know by nature what the right thing to do is.

自治主義（Autonomism）：主張個人為自己設立義務或責任。康得（Immanuel Kant，卒於1804年）的「絕對命令論（categorical imperative）」為現代自治主義提供了舞臺，他否認上帝和社會是我們設定責任的源頭，而認為人可以為自己設定義務或責任。但事實上，因為罪惡之故，人按着本性並不能確定甚麼是正確的義務或責任。

Positivism: The functional authorities in our lives (the government, the institution, the profession, or the system) decide what our duty is. This system relies heavily on popular opinion. If popular opinion is against abortion, then the positivist will be against abortion. If popular opinion is for abortion, the positivist will be for it. However, God does not establish his law by opinion poll. There are absolute standards for human conduct that God has established in his Word.

實證主義（Positivism）：主張在我們之上的當局（政府、機構、專業、體制）決

定我們的義務是甚麼。這一體系非常依賴大眾輿論，如果公眾意見反對墮胎，實證主義者也反對墮胎；如果公眾意見支持墮胎，則實證主義者也支持墮胎。不過，上帝並非通過意見調查來制定祂的律法，上帝在祂的話語中已制定了人類品行的絕對標準。

Religious legalism: This view advocates total submission to God's will. However, this view ignores the gospel as the power that moves us to seek God's will and carry it out. This view has been popular in conservative Protestant circles.

宗教律法主義（Religious legalism）：這種觀點主張完全順服上帝的旨意，但卻忽略福音是推動我們尋求上帝旨意並付諸實行的動力。這種觀點在保守的基督新教教徒（Protestants）中較為流行。

Goal-orientated systems are represented by the following:

目的論的倫理觀體系有以下幾方面：

Natural law ethics: This view holds that people can apply God's law according to the intelligence and free will that still reside in fallen human nature. However, this view rejects the total depravity of people since the fall into sin. This view is very popular in the Roman Catholic Church.

自然法倫理（Natural law ethics）：這種觀點認為人可以把墮落人性中尚存的智慧和自由意志用於遵行上帝的律法。這個觀點否認人墮落之後的完全敗壞。這在羅馬天主教會中非常流行。

Proportionalism: This view rejects any absolutes that determine the right or the wrong of an action. Its proponents believe that the circumstances in which an act takes place determine if it is right or wrong.

相稱主義（Proportionalism）：這一觀點否認任何絕對的標準以判定行為的對錯，其支持者認為行為發生時的境況決定其對錯。

Consequentialism: This view has also been called utilitarianism. It's the belief that whatever brings the greatest good to the greatest number of people must be right. If abortion brings the greatest good to the greatest number of people, then it must be right.

結果主義（Consequentialism）：這一觀點也被稱為效益主義（Utilitarianism），它認為能為最大多數的人帶來最大的好處，就是對的。例如，如果墮胎能為最大多數人帶來最大好處，那它就是對的。

Situation ethics: This view was popularized by Joseph Fletcher in the 1960s. Fletcher rejected the Ten Commandments as normative for human behavior. He believed that love alone was good. The ultimate norm for behavior was love. Only the end justifies the means, nothing else. Decisions need to be made situationally, not prescriptively. This view totally ignores the fact that God tells us in his commandments how we are to love him and our neighbor.

境遇倫理學（Situation ethics）：這一觀點在二十世紀60年代因為約瑟夫弗萊徹（Joseph Fletcher）而得以流行，弗萊徹否認十誡是人類行為的標準，唯有愛才是美善的，最終的行為基準就是愛，且只有結果才能證實手段的對錯，其它一切都不能。做決策需根據實際情況，而不是根據規則。但這個觀點完全忽略了一個事實：上帝在十誡中告訴了我們如何去愛 — 愛上帝和愛鄰舍。

Questions concerning God's governance and human will come up in connection with the issues of active and passive euthanasia. Active euthanasia has been described as the practice of purposely hastening or causing death by treatment or medication. Passive euthanasia is the decision not to prolong the dying process. As we consider these issues, we remember that God alone has the right to end life. We do not have the right to assume the place of God and to end someone's life. A person who is suffering a debilitating disease does not have the right to commit suicide to escape that suffering. The decision to end life lies with God. He will end life when he, in his wisdom and love, has determined it should end. He will also comfort those who are suffering and sustain them in their trial.

談到上帝的掌管和人的意志，就會出現主動安樂死和被動安樂死的問題。主動安樂死是通過療法或藥物有意加速或造成死亡，被動安樂死則是不拖延死亡過程的決定。我們在思考這些問題的時候，要記得唯有上帝才有權結束生命，我們無權取代上帝的位置去結束某人的生命。一個正在日漸衰弱的病人無權通過自殺來逃脫疾病的痛苦，結束生命的決定是在上帝的手中，上帝憑着祂的智慧和愛決定何時應該結束某人的生命，祂也會安慰那些受苦的人，並在他們的試煉中保守他們。

On the other hand, when it is apparent that a person is dying, then we do not have to utilize every means possible to keep life going. If a person suffering from terminal cancer is in the last stages, he may instruct the physicians not to try to resuscitate him if his heart stops. Believers have the assurance that death is the gateway to a new and better life with the Lord.

另一方面，當某人明顯地瀕臨死亡時，我們不需要使用各種各樣的方式讓他繼續活下去。如果某人患末期癌症已到臨終階段，他也許會指示醫生，如果他的心臟停止跳動時，就不要試圖讓他復蘇。信徒們有此確據，死亡是一扇門，通向與上帝同在的更美好的新生命。

Chapter 8 Angels

第八章

天使

The existence of angels is a matter of faith

天使的存在是信心的事

How do we know angels exist? We cannot verify the existence of angels through scientific methodologies. We cannot see them (although they have appeared in human form to some). We cannot test them in a laboratory. We believe that angels exist because the Bible tells us about them. The existence of angels is mentioned throughout the Bible. When Adam and Eve fell into sin, God stationed cherubim to guard the way to the tree of life. Two angels accompanied the Lord on his visit to Abraham (Ge 18 ; cf. also Heb 13:2). They went on to Sodom to rescue Lot (Ge 19:1). On his way to Haran, Jacob had a dream of angels ascending and descending a stairway to heaven (Ge 28:12). God allowed Jacob to see a vision of angels on his way back to Canaan, to assure him that they would be with him (Ge 32:1). Those who would classify these accounts as folklore ignore the context of Genesis. The book of Genesis is an account of real history. The accounts of creation, Adam and Eve, the fall into sin, Abraham, Isaac, and Jacob are historical accounts. They are fact. So also the angels mentioned in these accounts are fact.

我們如何知道天使存在呢？我們其實無法以科學方法來證明。雖然有時天使以人的形狀顯現，但通常我們看不到他們，在實驗室裏也測試不到他們，我們之所以相信天使存在是因為聖經這麼說。聖經中很多地方都提到了天使的存在：亞當夏娃犯罪之後，上帝讓基路伯把守着通往生命樹的道路；上帝訪問亞拉伯罕時有兩位天使相伴（創18章；參來13:2）；他們又去所多瑪救羅得（創19:1）；在去哈蘭的路上，雅各夢見上帝的使者們在梯子上，上去下來（創28:12）；上帝讓雅各在回迦南的路上看見眾天使的異象，讓他確信有很多天使和他在一起（創32:1）。那些把這些敘述當作民間傳說的人，實在忽視了創世記的來龍去脈，創世記一書記錄的是真實的歷史，關於創造世界、亞當夏娃、墮落、亞伯拉罕、以撒和雅各等都是歷史記述，都是事實，而且這些記述中所提到的天使也是事實。

The book of Psalms makes frequent mention of angels (Ps 91:11 ; 103:20 ; 104:4 ; 148:2). The angel Gabriel appeared to Daniel (Da 9:21), Zechariah (Lk 1:11,19), and also Mary (Lk 1:26). An angel appeared to Joseph to tell him not to divorce Mary (Mt 1:20) and to tell him to take Jesus and Mary to Egypt (Mt 2:13). An angel appeared to the shepherds to announce the birth of Jesus, and he was joined by a multitude of angels in singing praise to God (Lk 2:9,13).

詩篇經常提到天使（詩91:11，103:20，104:4，148:2）。天使加百列曾向但以理（但9:21）、撒迦利亞（路1:11、19）和馬利亞顯現（路1:26）；又有天使向約瑟顯現，告訴他不要休掉馬利亞（太1:20），後來又有一天使告訴他要帶馬利亞和耶穌去埃及（太2:13）；也有一位天使向牧羊人顯現，宣佈耶穌的降生，並和很多天使一起讚美上帝（路2:9、13）。

Jesus said that angels, who carried the soul of Lazarus to heaven (Lk 16:22), would gather all people before him for the final judgment (Mt 25:31-33). An angel strengthened Jesus in Gethsemane (Lk 22:43). Jesus said he could have summoned 12 legions of angels to keep him from being arrested by the mob in Gethsemane. On Easter Sunday, an angel rolled the stone away from the door of the tomb to let the world know Jesus had risen from the dead (Mt 28:2). Two angels told the women of Jesus' resurrection (Lk 24:4). God sent an angel to deliver Peter from prison (Ac 12:7). An angel appeared to Paul to let him know that no one on board his boat would be killed by the storm that had battered them for many days (Ac 27:23). The epistles in the New Testament speak frequently of angels, as does the book of Revelation also. We believe in the existence of angels because the Bible tells us about them. The Bible presents the existence of angels as historical fact, not folklore or fiction.

耶穌說，拉撒路的靈魂被天使帶往天堂（路16:22），將來也會有天使們把所有人聚集到祂面前接受最終的審判（太25:31-33）。曾有一位天使在客西馬尼園加添耶穌的力量（路22:43）；耶穌曾說祂可以召喚12營（古羅馬軍團）的天使來保護祂不被逮捕。在復活日，一位天使輾開墳墓門前的石頭，讓世人知道耶穌已經從死裏復活（太28:2）；另有兩位天使告訴幾個女人耶穌已經復活（路24:4）；還有，上帝派一位天使把彼得從獄中救出（徒12:7）；一位天使出現在保羅面前告訴他，儘管風暴襲擊他們數日，船上所有的人都會平安無事（徒27:23）。新約書信也屢次講到天使，啟示錄中也有提及。總而言之，我們相信天使存在，因為聖經如此告訴我們。聖經把天使的存在作為歷史事實來記載，而不是當作民間傳說或虛構故事來描述。

Though the Lutheran Confessions do not devote a specific article to the existence of angels, they do accept the existence of angels as factual (Ap XXI:8; SA II II:15,26). Even if there were no mention of the angels in the Lutheran Confessions, we would still be bound to accept them, because the Bible clearly teaches about their existence.

儘管路德宗信條沒有專門的一條來敘述天使的存在，但它們承認天使的存在是事實（奧斯堡信條，第二十一條：8；施馬加登信條第二部分，第二條：15、26）。即使路德宗信條沒有提到天使的存在，我們依然必要相信天使的存在，因為聖經中清楚地說明他們的存在。

Angels were created sometime during the six days of creation

天使是在創造世界的六日中的某時刻被創造出來的

Where did angels originate? They were created by God. The account of creation in Genesis 1 and 2 does not mention the creation of angels. Yet they were present to guard the way to the tree of life (Ge 3:24). John tells us concerning Jesus, "Through him all things were made; without him nothing was made that has been made" (Jn 1:3). Does the "all things" include the angels? Paul wrote, "By him [Christ] all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him" (Col 1:16). The angels, then, are creatures who were made by God sometime during the six days of creation (Ge 2:1). They may have been created early in -creation week, as the Lord speaks of the angels shouting for joy when he laid the earth's foundation (Job 38:7). However, the Bible does not tell us the exact day on which angels were created. This remains an open question.

天使是從哪兒來的呢？他們當然是被上帝創造的。創世記第一、二章中並沒有提到天使的被造，但有提及他們把守着通往生命樹的道路（創3:24）。約翰提到耶穌時說：「萬物都是藉著他造的，沒有一樣不是藉著他造的。」（約1:3）這裏的「萬物」是否

包括天使呢？保羅寫道：「因為萬有都是在他裏面造的，無論是天上的、地上的，能看見的、不能看見的，或是有權位的、統治的，或是執政的、掌權的，一概都是藉着他為着他造的。」（西1:16）因此，天使是上帝在創造世界的六日中被創造的（創2:1），他們很可能是在創造那一周的早些時候被造，正如聖經在上帝立大地的根基時所形容：「那時，晨星一同歌唱；上帝的眾使者也都歡呼。」（伯38:7）然而，聖經並沒有告訴我們天使被創造的準確日子，這仍然是一個未能圓滿解答的問題。

The word angel refers to more than just created angels

「使者」一詞不僅僅指被造的天使

When we come across the word angel (Hebrew: malak) in the Old Testament, the context surrounding the word will have to tell us to whom the verse refers. For example, the priests of God were called angels (malak) because they delivered God's Word. John the Baptizer is referred to as the messenger (angel) who would prepare the way for the Lord (Mal 3:1a ; Mt 11:10). The coming Savior is also referred to as the "messenger [Angel] of the covenant" by Malachi (3:1b). Whenever a divine name, attribute, honor, or work are attributed to the "Angel of the LORD" in the Old Testament, it refers to the Son of God before he became flesh (Ge 22:11,15 ; Ex 3:2,6).

我們在舊約聖經中看到「使者」（希伯來文：malak）一詞的時候，必須要根據上下文來判斷這個詞在經文中指的是誰。比如：上帝的祭司因傳上帝的道而被稱為使者；施洗約翰被稱為為主預備道路的使者（瑪3:1上；太11:10）；瑪拉基書稱將要來的救主為「立約的使者」（瑪3:1下）。在舊約聖經中，每當上帝的聖名、屬性、榮耀或工作歸於「耶和華的使者（Angel of the Lord）」時，指的都是道成肉身之前的神子（Son of God）。（創22:11、15；出3:2、6）

Angels are personal, spiritual beings

天使是靈性存在的個體

Angels did appear in human form on occasion. They appeared with the Lord to Abraham (Ge 18) and to rescue Lot (Ge 19). They appeared to the women on Easter to herald the resurrection of Christ (Mt 28:5-7). Yet though they appeared in human form, angels are spirits-not corporeal or fleshly beings (Heb 1:14)-who, on occasion, assumed human form. Angels who are spirits are different from God who is spirit (Jn 4:24) in that God is the Creator and angels are creatures. As spirits, angels have an illocal presence. A local presence is one that can be measured in terms of the space that is occupied. An illocal presence is a real presence, but one that cannot be measured in terms of the space that is occupied. For example, there were numerous demons **like this** who possessed the demoniac in the region of the Gerasenes (Mk 5:1,9).

天使有時確實以人形顯現：他們與主一起向亞伯拉罕顯現（創18章），以及拯救羅得（創19章）；他們在主復活那日向幾位婦女顯現，宣告基督的復活（太28:5-7）。雖然天使以人形顯現，他們卻是靈，而不是物質或肉身的存在（來1:14），只是偶爾以人形顯現。但作為靈的天使與作為靈的上帝（約4:24）截然不同，上帝是造物主，而天使是被造之物。作為靈，天使的存在是一種不佔空間的存在（illocal presence）；佔據空間的存在（local presence）是指佔據着一個可被測量的空間，不佔空間的存在雖不佔空

間，但卻是實質的存在（或臨在），只是所佔據的空間不能被測量，如格拉森地區被鬼糾纏的人身上就附着很多這樣的污靈（可5:1、9）。

Angels are not mere powers or forces at work in the world. They are personal beings who possess personal characteristics. They have names (Lk 1:13,19) and possess an ability to comprehend (Eph 3:10), a desire to know (1 Pe 1:12), the capacity to praise (Lk 2:9-12), and wisdom (2 Sa 14:20). Angels possess great powers. They were able to strike the men of Sodom with blindness (Ge 19:11) and rescue Daniel from the lions' den (Da 6:22). Paul describes God's angels as powerful (2 Th 1:7). Angels, then, are personal, spiritual beings created by God to be the agents of his providence (Ps 103:20).

天使不僅有運行於世上的能力或力量，而且擁有個性的特徵：他們有名字（路1:13、19）、有理解力（弗3:10）、有求知欲（彼前1:12）、有讚美的能力（路2:9-12），並且有智慧（撒下14:20）。天使的能力很大：他們能使所多瑪的人變得眼目模糊（創19:11），能將但以理不受害於獅子坑（但6:22）。保羅描述上帝的天使擁有大能力（帖後1:7），因此，天使是上帝所創造以靈性存在的個體，是為上帝提供保顧的使者（詩103:20）。

There is a great but constant number
of different types of angels
天使有不同種類，但數量固定及繁多

How many angels are there? The Bible does not give us a definite number of angels. Luke speaks of a "great company" of the heavenly host (Lk 2:13). In his vision, Daniel saw that "thousands upon thousands attended him [the Ancient of Days, God the Father]; ten thousand times ten thousand stood before him" (Da 7:10). If you multiplied the numbers, it would come to a hundred million plus. However, the numbers are not intended to be taken literally. The number 10 in the Bible is often used as a symbol of completeness. Just as the one thousand years in Revelation (20:2) stands for the total number of years that constitute the New Testament era, so the numbers given in Daniel 7 simply refer to the total number of angels that attend God in heaven, a number that is vast and great.

到底有多少天使呢？聖經並沒有告訴我們確實的數字，路加說有「一大隊」天兵（路2:13）；但以理在異象中看到「事奉祂[亙古常在者，父上帝]的有千千，在他面前侍立的有萬萬。」（但7:10）把這些數字乘起加起，就多過一億，但這些數字並不能照字面意思理解，因為在聖經中，10這個數字通常用來象徵「完整」，正如啟示錄中的一千年（啟20:2）代表着新約時代的總年數。因此，但以理書第七章中所指的，就是在天堂中侍奉上帝的天使的數目是一個非常巨大的數字。

The number of the angels does not increase or decrease. It does not increase, for there is no reproduction among the angels. They do not marry (Mt 22:30). It should be noted that people who die do not become angels in heaven. They remain humans, and the angels remain angels. The number of angels also does not diminish. The good angels were confirmed in holiness and will accompany Jesus as he comes again for the final judgment (Mt 18:10 ; 25:31). The evil angels are reserved for the judgment of the Last Day (Jude 6). Angels do not die off. Their number remains constant.

天使的數量不增不減。不會增加是因為天使不結婚，即不繁衍後代（太22:30）。需要注意的是，人死後在天堂不會變成天使，人還是人，天使還是天使。天使的數量也

不會減少，善良天使的聖潔不會改變，他們在耶穌再次降臨作最後審判時陪伴左右（太 18:10，25:31）；邪惡的天使則等待末日的審判（猶6）。天使也不會死去，因此數量是固定的。

The Bible also mentions different types of angels. It speaks of cherubim (Ge 3:24 ; Ex 25:18 ; Eze 10:1), seraphs (Isa 6:2), thrones, powers, rulers, authorities (Col 1:16 ; Eph 1:21 ; 3:10), the archangel, Michael (1 Th 4:16 ; Jude 9), and Satan, Beelzebub, as the prince of the demons (Lk 11:15). The Bible does not state anything definitively about any order of precedence among the angels. The archangel Michael is the chief of the good angels, and Satan is the chief of the evil angels. Beyond that, we cannot draw up a ranking of the angels. It should be noted that the only two angel's names recorded in the Bible are Gabriel and Michael.

聖經也提到了不同類型的天使，包括基路伯（創3:24；出25:18；結10:1）、撒拉弗（賽6:2），有位的、主治的、執政的、掌權的（西1:16；弗1:21，3:10），亦提及天使長米迦勒（帖前4:16；猶9），以及鬼王撒但或別西卜（路11:15）。聖經中沒有明確說明這些天使的等級，只說過天使長米迦勒是善良天使的首領，而撒但則是邪惡天使的首領，除此之外，我們無法得知其它天使的級別。需要注意的是：聖經只提及兩個天使的名字，就是迦百列和米迦勒。

There are good and evil angels 天使有善惡之分

All the angels were created good (Ge 1:31). God did not create evil. Evil came into being by a choice of the will-made by the devil, his demons, and humans-to disobey God. The angels were created in a state of probation. They had a free will by which they could either obey God or disobey him. Jude wrote, "The angels who did not keep their positions of authority but abandoned their own home-these he has kept in darkness, bound with everlasting chains for judgment on the great Day" (Jude 6 ; see also 2 Pe 2:4). God confirmed the evil angels in their sin. They cannot repent. They cannot do good. They cannot tell the truth. They are destined for eternal damnation (Mt 25:41).

天使被造之時都是好的（創1:31），上帝從未造出邪惡。惡的成因由於撒但和牠的爪牙並人類選擇不順服上帝。天使被造時的狀態是他們有自由意志，可以選擇順服或是悖逆上帝。猶大書寫道：「至於那些不守本位、離開自己住處的天使，主用鎖鏈把他們永遠拘留在黑暗裏，等候大日子的審判。」（猶6；也可參彼後2:4）。上帝確定並牢固了邪惡天使的罪，叫他們不能悔改、不能做好事、不能說真話，他們註定遭受永遠的詛咒（太25:41）。

We do not know specifically how the devil first sinned, but Paul indicates pride was the root of it (1 Ti 3:6). The accounts in Isaiah 14:12-15 and Ezekiel 28:11-19 are often cited as descriptions of the fall of Satan. However, the Isaiah account refers to the king of Babylon, and the Ezekiel account refers to the king of Tyre. For us to take these accounts as references to Satan, there should be a reference in Scripture indicating that the kings of Babylon and Tyre were types or pictures of the devil. The account of Satan and his angels being thrown out of heaven (Rev 12:7-9) is not a reference to Satan's fall into sin. Rather, it relates that Satan can no longer accuse us because of Christ's redemptive work.

我們並不能確切地知道魔鬼最初是怎樣犯罪的，但保羅指出牠們犯罪的根源是自高

自大（提前3:6）。以賽亞書14:12-15以及以西結書28:11-19通常被認為是對撒但墮落的描述，但以賽亞書所講的是巴比倫王，而以西結書所講的是推羅王；如果我們要認定這兩個王所指的就是撒但，則應該可以在聖經中找到引證說明這二王所指的就是魔鬼的典型寫照。至於撒但和牠的跟隨者被趕出天堂的描述（啟12:7-9），並不是提及撒但如何墮落犯罪，而是有關於基督的救贖之功的緣故，撒但再也不能控訴我們。

In connection with the devil's sin, people often ask the question, Why did the Lord give humans a second chance and not the demons? The answer that is often given is that the devil and his demons disobeyed totally on their own while mankind was tempted. However, we must be careful about this answer because it implies that we are somewhat more deserving of salvation than are the devil and his cohorts. We are not deserving in any way of salvation. We are saved purely by grace and not by any merit in us (Eph 2:8). All we can say is that this is what God chose to do. There is no hope for redemption on the part of the devil and his demons. God did, in grace, send his Son to redeem the world of fallen mankind.

提到魔鬼的罪惡，人們通常會問這樣一個問題：上帝為甚麼只給與人類而不給與魔鬼第二次機會？通常的答案是：魔鬼違背上帝完全出於本意，而人類是被誘惑的。不過，我們必須仔細斟酌這個答案，因為這答案示意我們在一定程度上比魔鬼及其跟隨者配得救贖，但事實上，救贖是我們完全不配得的。我們得救贖乃百分之百出於上帝的恩典，完全不是我們的功勞（弗2:8），我們只能說這個問題的答案是上帝如此選擇；魔鬼及其跟隨者沒有得救的希望，但上帝在祂的恩典中差遣了祂的兒子來救贖墮落的世人。

The good angels, on the other hand, were confirmed in holiness. They cannot sin. They do not want to sin. They delight in carrying out God's will. They willingly praise God for his goodness (Isa 6:3 ; Lk 2:13). Jesus said that the good angels "always see the face of my Father in heaven" (Mt 18:10). This is what is called the beatific (blessed) vision. (This is the state believers will also have when they enter heaven.) The good angels will accompany Christ on the Last Day and will gather all people before him for the final judgment (Mt 25:31).

而另一方面，善良的天使卻被上帝確定並牢固了他們的聖潔。他們不能夠犯罪，也不想犯罪；他們樂於遵行上帝的旨意，並欣然讚美上帝的良善（賽6:3；路2:13）。耶穌說善良的天使「常見我天父的面」（太18:10），這就是所謂榮福直觀的（有福的）面見（the beatific (blessed) vision），也是信徒進入了天堂時將會享有的福分；善良的天使在末日那天將會伴隨耶穌左右，並把所有人聚集在耶穌面前接受最後的審判（太25:31）。

**Good angels carry out God's bidding in
his governance and preservation of the world
善良的天使在上帝掌管和保全這世界的過程中執行祂的命令**

God doesn't need the angels to do his work. However, he has chosen to utilize them in his preservation and governance of the world. Just as the Lord told Adam and Eve to subdue the earth (Ge 1:28), so he uses the angels to carry out his bidding (Ps 103:20). God utilized the angels in giving the law to Israel (Gal 3:19). He sent them to proclaim the birth of the Messiah (Lk 2:9-14). God uses angels to protect his people (Ps 91:11,12). He sent his angels to deliver Lot from Sodom (Ge 19). The angels reminded Jacob that God would protect him from Esau (Ge 32:1). Elisha reminded his servant that God's angels were protecting them against the

Aramean army (2 Ki 6:16,17). God's angel protected Daniel from the hungry lions (Da 6:22). An angel warned Joseph to take Mary and Jesus to Egypt to escape the murderous plot of King Herod (Mt 2:13). An angel rescued Peter from prison (Ac 12:7,8). We could probably relate numerous times when we have been spared from serious injury because God had his angels watching over us.

上帝當然不一定需要天使來幫助作祂的工，但上帝選擇了使用天使來保存和管治這世界，正如上帝讓亞當夏娃來治理大地（創1:28），祂也使用天使來執行祂的命令（詩103:20）。上帝使用天使將律法賜給以色列人（加3:19）；又派他們宣佈彌賽亞的誕生（路2:9-14）；上帝也使用天使保護祂的子民（詩91:11-12），派祂的天使將羅得從所多瑪救出來（創19章）；天使提醒雅各，上帝會保護他脫離以掃的手（創32:1）；以利沙告訴他的僕人，上帝的使者會保護他們免受亞蘭軍隊的侵襲（王下6:16-17）；上帝的使者保護但以理逃脫餓獅的口（但6:22）；天使警告約瑟將馬利亞和耶穌帶到埃及以逃脫希律王的追殺（太2:13）；天使將彼得救出監獄（徒12:7-8）。我們自己也可能多次經歷過，因為上帝讓祂的使者看護着我們，我們才可在這些事件中免受嚴重的損害。

God also used his angels to assist Jesus in his state of humiliation. We read that after Jesus was tempted by the devil in the wilderness, angels came and attended him (Mt 4:11). As Jesus prayed in Gethsemane, wrestling with the fact that he would suffer the torments of hell for the sins of the world, his sweat was like drops of blood falling to the ground. "An angel from heaven appeared to him and strengthened him" (Lk 22:43).

耶穌降卑在地上活着的時候，上帝也使用天使來幫助祂。我們讀到，耶穌在曠野中被魔鬼試探之後，有天使來伺候祂（太4:11）；耶穌在客西馬尼園禱告的時候，想到要為世人的罪而受地獄之苦，汗珠如大血點滴在地上，「有一位天使從天上顯現，加添祂的力量」（路22:43）。

God also uses his angels to carry out his governance of the world. The angel sent to Daniel (10:10-11:1) to explain the vision he saw also indicated that behind the visible world of government, God's good angels are acting to counteract the influence of demons. In the case of wicked King Ahab, the Lord permitted a demon to lead Ahab's prophets to tell him that he should go to battle against the king of Aram (1 Ki 22:20-23). Thus, Ahab was lured to his death as a judgment on him for his wickedness. As we read what happens in the history of nations, let us be aware of the role God's good angels have in carrying out the governance of God who "sets up kings and deposes them" (Da 2:21).

上帝也使用祂的天使施行祂對世界的掌管。奉差遣的天使向但以理（但10:10-11:1）解釋異象這事，指出上帝在這可見的世界的背後，祂用善良的天使來對抗魔鬼的力量。在邪惡的亞哈王的事例中，上帝允許魔鬼引誘亞哈王的先知告訴亞哈王應該向亞蘭王宣戰（王上22:20-23），因此，亞哈王受誘惑而遭致身亡，這是上帝對他作惡的審判。我們讀列國歷史的時候，要注意到善良的天使在上帝的「廢王、立王」之掌權中所起的作用（但2:21）。

The good angels also take an active interest in God's dealings with his church. They praised God for sending the Savior of mankind (Lk 2:13). They rejoice over one sinner who repents (Lk 15:10). God demonstrates his wisdom to the angels through his dealings with the church. They delighted in seeing how God unfolded his plan of salvation (1 Pe 1:12). The peace God established between himself and the world transcends all understanding, even that of the

angels (Php 4:7).

善良的天使也積極參與上帝對教會的治理，他們讚美上帝賜下人類的救主（路2:13）；他們為一個罪人的悔改而歡喜（路15:10）。上帝藉着對教會的治理向天使們展示祂的智慧，他們因看見上帝展開祂的救贖計劃而歡欣（彼前1:12）。上帝在祂自己和世人之間所建立的和好是出人意外的，是超乎人所能明白的，連天使也不能明白（腓4:7）。

The Lord sent the archangel Michael to bury the body of Moses (Jude 9). The angels carried the soul of Lazarus to “Abraham’s side” (heaven) (Lk 16:22). They will act as God’s harvesters at the end of time, gathering all people before him for the final judgment (Mt 25:31; 1 Th 4:16). Though the angels serve on God’s behalf, they desire that all glory be given to God. They do not want to be worshiped (Rev 22:8,9). In this respect, they are vastly different from the devil, who said to Jesus, “All this I will give you . . . if you will bow down and worship me” (Mt 4:9). Thus, we must also reject the Roman Catholic belief that angels who help us are to be venerated.¹

上帝派天使長米迦勒去埋葬摩西的屍體（猶9）；天使將拉撒路的靈魂帶到「亞伯拉罕的懷裏（天堂）」（路16:22）；天使在末日會為上帝收割莊稼，把所有人都聚集在上帝面前接受最後的審判（太25:31；帖前4:16）。儘管天使代表上帝來服侍人，但他們不想受到敬拜（啟22:8-9），他們乃渴望將一切榮耀歸於上帝。在這方面，他們和魔鬼截然相反，魔鬼對耶穌如是說：「你若俯伏拜我，我就把這一切賜給你。」（太4:9）因此，我們必須棄絕羅馬天主教所信的：因天使幫助我們，我們必須敬拜天使。

Evil angels try to lead us into sin and damnation

邪惡的天使試圖盡力將我們引向罪和地獄的咒詛

When the devil disobeyed God and sinned, a number of evil angels also chose to disobey God and follow Satan (Jude 6; 2 Pe 2:4). Jude tells us that the evil angels were “kept in darkness, bound with everlasting chains for judgment on the great Day” (Jude 6). Jesus tells us that hell was prepared for the devil and his angels (Mt 25:41). The devil and demons are able to roam the earth, however. The devil entered Eden in the form of a serpent and led Eve to sin. The devil appeared before the Lord and was given permission to test Job (Job 1:6-12; 2:1-6). Demons know the time is coming when they will face the never-ending torments of hell (Mt 8:29; 1 Co 6:3).

當魔鬼違背上帝和犯罪時，一群邪惡的天使也選擇違背上帝並追隨撒但（猶6；彼後2:4）。猶大書告訴我們，邪惡的天使被「主用鎖鏈把他們永遠拘留在黑暗裏，等候大日子的審判」（猶6）。耶穌告訴我們，地獄是為魔鬼及其使者準備的（太25:41），但魔鬼和其爪牙仍可以遍地遊行，魔鬼以蛇的樣子進入伊甸園，誘惑夏娃犯罪；魔鬼出現在上帝面前，並得到允許去試探約伯（伯1:6-12，2:1-6）。惡魔們知道，時候將到，牠們將面臨地獄永無止境的折磨（太8:29；林前6:3）。

The names of Satan give us a good description of what he is like. The name devil in the New Testament is reserved for the one who is the leader of the evil angels. His name devil means “the slanderer.” The name Satan means “the adversary.” He is the one “who leads the whole

world astray” (Rev 12:9). Satan is “the accuser of our brothers, who accuses them before our God day and night” (Rev 12:10). The devil leads us into sin and then slanders us before God. We see a picture of this in the prophecy of Zechariah 3. Joshua, the high priest, stood before the Angel of the Lord (Christ himself). Satan stood there accusing Joshua of his sins, slandering him by stating that he was unworthy to carry out his office. The Angel of the Lord rebuked the devil, saying to Joshua, “I have taken away your sin, and I will put rich garments on you” (Zec 3:4). Satan contended with the archangel Michael for the body of Moses. Is it any wonder that John’s statement is such a comfort for us when he says, “If anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world” (1 Jn 2:1,2).

撒但這個稱號很貼切地描述了牠是什麼樣子。魔鬼在新約中指的是邪惡天使的領導者，也是「誹謗者」的意思；撒但這個稱號可解作是「敵對者」，牠「是迷惑普天下的」（啟12:9）。撒但是那個「在我們上帝面前、晝夜控告我們弟兄的」（啟12:10），魔鬼誘惑我們犯罪，然後在上帝面前控告我們。這一幕我們在撒迦利亞書第三章中的預言裏可以看到。大祭司約書亞站在耶和華的使者（基督自己）面前，撒但也站在那裏控告約書亞的罪過，誹謗他不配履行他的職責。耶和華的使者斥責了魔鬼，並對約書亞說：「我使你的罪孽離開你，要給你穿上華美的衣服。」（亞3:4）撒但與天使長米迦勒也曾爭辯摩西的屍體。毫無疑問，使徒約翰的話帶給我們極大的安慰，他說：「若有人犯罪，在父那裏我們有一位中保，就是那義者耶穌基督。他為我們的罪作了贖罪祭，不單是為我們的罪，也是為普天下人的罪。」（約一2:1、2）

The devil has tried to “clean up” his image. He has led people to portray him as a fun-loving prankster or a character with a forked tail, horns, and a pitchfork. Either way, the characterization does not lead people to take the devil seriously. However, the Bible portrays the devil as anything but a fun-loving prankster. Jesus described the devil in this way: “He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies” (Jn 8:44).

魔鬼一直試圖「粉飾」自己的形象，牠讓人把自己描述為一個愛開玩笑的頑皮角色，或是一個長着燕尾、有角，並拿着乾草叉的樣式。這樣的描述讓人們不覺得要嚴肅地對待魔鬼；但聖經對魔鬼的描述並非如此，耶穌這樣描述魔鬼：「他從起初就是殺人的，不守真理，因他心裏沒有真理。他說謊是出於自己的本性，因他本來是說謊的，也是說謊者之父。」（約8:44）

The devil is described by Scripture as “cunning” (Ge 3:1 ; 2 Co 11:3 ; Eph 6:11). He is the master of the half-truth. When he tempted Jesus to jump from the pinnacle of the temple (Mt 4:5-7), he left out the part of Psalm 91:11,12 which tells us that God will protect us in “all our ways.” Satan didn’t stay with the teaching of the Bible that God does not promise his protection if we go beyond his promises. The devil is the master of innuendo. When he tempted Eve by saying, “Did God really say, ‘You must not eat from any tree in the garden,’” he sought to cast doubt on whether God did say that or on whether God was good if he really did say that. It was the latter temptation that hooked Eve and led her to sin.

聖經用「狡猾」來描繪魔鬼（創3:1；林後11:3；弗6:11），牠是半真實半虛謊的大師，他試探耶穌從殿頂往下跳的時候（太4:5-7），省略了詩篇91:11-12的部分內容，那裏告訴我們上帝應許在我們所行的一切道路上保護我們。撒但不忠於聖經的教訓，那

就是：如果我們所行的事超乎上帝的應許，上帝就不會應許保護我們。魔鬼很善於旁敲側擊，牠試探夏娃時說：「上帝豈是真說，你們不可吃園中任何樹上所出的嗎？」牠引誘夏娃生出上帝是否說過這句話的懷疑，又或者，如果上帝說過那樣的話，那麼祂真是一個善良的上帝嗎？後者就是勝過了夏娃的那個試探，將她引向罪惡。

Jesus described the devil as a murderer from the beginning. When you see man's inhumanities to man, when you see how the prophets of Baal cut themselves to appease Baal (1 Ki 18:28), when you see how pagan religions often conduct human sacrifice (the worship of Molech, the Aztecs and Incas, Satan worship) and remember that Paul said "the sacrifices of pagans are offered to demons, not to God" (1 Co 10:20), it is easy to see how the devil is a murderer, who delights in human suffering, misery, agony, and death. We see the harm he did to Job (Job 1,2). He afflicted a woman for 18 years, keeping her from straightening up (Lk 13:11). We are comforted, however, in that the devil can test us no more than God gives him permission (Job 1:12; 2:6). We are further assured that in all things God works for the good of his elect (Ro 8:28).

耶穌將魔鬼描述為從起初就是殺人的，這在多處得以印證：當你看到人類互相殘害；當你看到巴力的先知們為安撫巴力用刀割自己時（王上18:28）；當你看到異教徒經常用人做祭品（摩洛 Molech、亞芝特克 Aztecs、印加 Incas、撒但的崇拜 Satan worship），並記起保羅曾說過「他們所獻的祭是祭鬼，不是祭上帝」時（林前10:20），就不難看出魔鬼是個怎樣的兇手，牠以人類的疾患、悲哀、痛苦和死亡為樂。我們看到牠對約伯的傷害（伯1、2章），牠折磨一個女人長達18年，讓她不能直立（路13:11）。不過，令我們感到安慰的是：沒有上帝的允許，魔鬼就不得試探我們（伯1:12，2:6）；我們也得到保證，上帝所做的一切都是為了祂的選民得益處（羅8:28）。

Of course, temporal suffering and death are only the beginning of what the devil desires. Peter warned, "Your enemy the devil prowls around like a roaring lion looking for someone to devour" (1 Pe 5:8). He and his cohorts desire to lead us into the flames of hell. The devil is the ruler in the lives of unbelievers (Eph 2:1-3). Jesus calls him the prince of this world (Jn 12:31), and Paul calls him "the god of this age" (2 Co 4:4). He is God's enemy (Mt 13:25,39) and our enemy (1 Pe 5:8). His kingdom is described as "when darkness reigns" (Lk 22:53). The darkness is of unbelief and hopelessness. The devil works to take the life-giving Word away from people by hardening their hearts (Lk 8:12). He is a master at the use of reason. He can even make sin appear as righteousness (2 Co 11:14). This is why we should never try to out-rationalize the devil. He will win every time. The one thing he cannot stand up against is what our Savior employed when faced with temptation: "It is written . . ." (Mt 4:4, 7, 10).

當然，今世的苦難和死亡只是魔鬼所作的開始，彼得曾經警告說：「你們的仇敵魔鬼，如同咆哮的獅子，走來走去，尋找可吞吃的人。」（彼前5:8）牠和牠的同黨想把我們引向地獄之火。魔鬼主宰着不信之人的生命（弗2:1-3），耶穌稱牠為這世界的王（約12:31），保羅則稱牠為「這世界的神明」（林後4:4）。牠是上帝的敵人（太13:25、39），也是我們的敵人（彼前5:8）；牠的國被描述為「黑暗掌權的時候」（路22:53），這黑暗是不信和絕望的黑暗。魔鬼竭力通過使人心硬而奪取那賜人生命的道（路8:12），牠是一個擅長使用理性的大師，牠甚至能讓罪看起來也像義（林後11:14），因此我們絕不可能用理性鬥贏魔鬼，用理性我們必不能勝。魔鬼唯一抵擋不住的就是我們的救主面對牠的試探時所說的話：「經上記着說……。」（太4:4、7、10）

The devil seeks to corrupt the church by means of hypocrites (Mt 13:25 ; Ac 5:3). He sends false teachers to lead people away from the saving gospel (1 Ti 4:2 ; Mt 7:15). He tries to stamp out the church through persecution (Ac 8:1). He works on individual believers, exploiting their weaknesses. The devil led David in pride to count his army (1 Ch 21:1). He took advantage of David's lust to lead him into adultery and murder He led Ananias and Saphira to practice hypocrisy in the early church (Ac 5:3). He sought to exploit the events of Christ's arrest and crucifixion to destroy Peter's faith. But Jesus said, "Simon, Simon, Satan has asked to sift you as wheat. But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers" (Lk 22:31,32). We know how Peter denied his Lord three times. Yet the Lord recalled him with a look (Lk 22:61). Peter repented of his sin and wept bitterly over it.

魔鬼企圖通過假冒為善的人敗壞教會（太13:25；徒5:3），牠讓假教師把人們帶領離開拯救他們的福音（提前4:2；太7:15），牠通過逼迫教會來消滅教會（徒8:1）。牠也將個別信徒作為牠的目標，利用他們的弱點，魔鬼以個人驕傲的誘惑來引導大衛數點軍隊的人數（代上21:1），又利用大衛的情慾誘使他犯姦淫和謀殺（撒下11章）；魔鬼又叫亞拿尼亞和撒非喇在早期教會中假冒為善（徒5:3），並試圖用基督被捕及被釘十字架來摧毀彼得的信心。但耶穌說：「西門，西門！撒但要得着你們，好篩你們像篩麥子一樣；但我已經為你祈求，使你不至於失了信心。你回頭以後，要堅固你的弟兄。」（路22:31-32）我們知道彼得三次不認主，但主還是轉過身來看彼得以提醒他（路22:61），彼得便悔改並為此痛哭。

In his attack on believers, the devil has a number of willing allies. One is the world. John writes, "Everything in the world-the cravings of sinful man, the lust of his eyes and the boasting of what he has and does-comes not from the Father but from the world" (1 Jn 2:16). The devil uses the world to lure Christians away from Christ by the glitter of what it offers-money, power, fame, sex. Bad friends may lead us away from Christ. As Paul said, "Bad company corrupts good character" (1 Co 15:33). The world also hates Christ and tries to drive us away from him by means of persecution (Mt 10:16-23).

魔鬼有一幫心甘情願的同盟者和牠一同攻擊信徒，其中一個就是世界。約翰寫道：「因為凡世界上的東西，好比肉體的情慾、眼目的情慾和今生的驕傲，都不是從父來的，而是從世界來的。」（約一2:16）魔鬼用世界上的金錢、權力、名譽、性等，來誘惑基督徒離開上帝，不良的朋友也可將我們帶離基督，就像保羅所說的：「濫交朋友敗壞品德。」（林前15:33）世人恨基督，並以逼迫的手段對待我們，要使我們離開基督（太10:16-23）。

The devil uses demonic religions in an effort to deceive the world and oppose Christ's church. Paul wrote that the devil and his demons are behind every pagan religion (1 Co 10:20). Traditional satanism emphasizes worship of a personal devil through cultic ritual and black magic (using the power of Satan and his demons to harm others). Modern satanists often reject the worship of the devil. They advocate that everyone indulge in whatever they want to do, without any limit or restraint. In this way they are really demonstrating their slavery to the devil. Aleister Crowley (1875-1947) from Great Britain and Anton Szandor LeVey (1930-1997) from the United States were the forces behind modern Satanism. In 1966, LeVey formed the Church of Satan. He wrote The Satanic Bible and The Satanic Rituals. Satanism appeals to a sinner's flesh and tells him exactly what he wants to hear. Satanic symbols and rituals have been incorporated into the acts of many modern heavy metal bands.

魔鬼也用邪教來欺騙世界，敵對基督的教會。保羅寫道，每一個異教後面都有魔鬼

和牠的惡魔（林前10:20）。傳統的撒但教強調在膜拜魔鬼時要通過一些邪教儀式和巫術（用撒但及其污鬼的能力傷害人）。可是，今時今日的撒但教徒卻不重視對魔鬼的外表膜拜，反鼓吹每個人都可以為所欲為，不受任何限制和約束，這樣實質上是在向魔鬼表明他們是牠的奴隸。英國人阿萊斯特克勞利（Aleister Crowley, 1875-1947）和美國人安東山德拉維（Anton Szandor LeVey, 1930-1997）均是現代撒但教背後的推動人物。1966年，拉維建立了撒但教會，並撰寫了撒但教的「聖經」和撒但教儀式，撒但教迎合罪人的肉體情慾，告訴人一切他所想聽的東西，許多現代重金屬樂隊（heavy metal bands）在表演中都採用了撒但教的標記和儀式。

Other religions connected with the devil and his demons are Santeria and voodoo. Santeria originated in Cuba and is found in the United States. Practitioners of Santeria worship pagan deities that are identified with Roman Catholic saints. When Santeria adherents were removed to plantations and forced to adopt Catholicism, they continued to worship their African deities whom they disguised as Roman Catholic saints. Haitian voodoo also is a framework within which African gods are approached for help. Adherents of this religion seek to become possessed by spirits. This religion was created by slaves out of African paganism supplemented by parts of Catholicism.

其它與魔鬼有關的宗教有薩泰裏阿教（Santeria）和伏都教／巫毒教（voodoo）。薩泰裏阿教起源於古巴，建立於美國，追隨者把他們所膜拜的異教之神說成是天主教的聖人。因此，當薩泰裏阿教徒被趕到種植園並被逼接受天主教時，他們繼續敬拜偽裝成天主教聖人的非洲神靈。海地的伏都教／巫毒教拜的也是非洲的神靈，信奉這個宗教的人追求自己可以被邪靈附身。這一宗教是奴隸所創立的，由非洲的異教和非完整的天主教結合而成。

When we deal with Satanists, we will realize they are deceived by the father of lies. We will proclaim to them the victory of Christ over sin, death, and hell. The gospel has the power to rescue people from slavery to the old evil foe. Some may wonder whether we should even bother sharing the gospel with Satanists or devotees of Santeria or voodoo. Aren't they too far gone to have any hope for them? Didn't Jesus say, "Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and then turn and tear you to pieces" (Mt 7:6)? Jesus is saying that when we share the gospel with people and they respond like the pigs or wild dogs, then we have no more obligation to share the gospel with them. We will not, however, simply write off people without attempting to bring the gospel to them. Philip proclaimed the gospel to Simon Magnus (Ac 8:13). Simon was brought to faith, even though he had been heavily into satanic magic. The fact that Simon later lapsed from the faith does not negate the fact that the gospel had an effect on him.

在面對信奉撒但教的人時，我們要意識到他們乃被說謊者之父所欺騙，我們要向他們宣告基督勝過了罪、死亡和地獄，福音有能力把人們從這個邪惡敵人的奴役中拯救出來。有人也許懷疑是否有必要對撒但教徒或信奉薩泰裏阿教和伏都教／巫毒教的人傳福音？他們陷得那麼深，難道我們還能對他們抱甚麼希望嗎？耶穌不是說：「不要把聖物給狗，也不要把你們的珍珠丟在豬面前，恐怕牠們踐踏了珍珠，轉過來咬你們。」（太7:6）耶穌說的是，當我們傳福音給人而他們的反應如同豬或野狗一般時，我們就不再有意義向他們分享福音了；但我們不會在沒有嘗試傳福音以前就輕言放棄，西門曾癡迷於撒但的邪術，但腓力將福音傳給他以後，他就信了主（徒8:13），儘管後來西門心懷

不正，但我們不能否定福音確實對他起了作用。

The devil has another very powerful ally. That is our sinful flesh. Paul said of our flesh (our sinful nature), "I know that nothing good lives in me, that is, in my sinful nature" (Ro 7:18). Our flesh lures us to follow the devil and flirt with temptation. As James said, "Each one is tempted when, by his own evil desire, he is dragged away and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death" (Jas 1:14,15).

魔鬼還有另一個強大的同盟，那就是我們罪惡的肉體。保羅說到我們的肉體（我們的罪性）時說：「我也知道，住在我裏面的，就是我肉體之中，沒有善。」（羅7:18）我們的肉體引誘我們跟從魔鬼，與試探周旋，就像雅各所說：「每一個人被誘惑是因自己的私慾牽引而被誘惑的。私慾既懷了胎，就生出罪來；罪既長成，就生出死來。」（雅1:14, 15）

As we see the craftiness, deviousness, and power of the devil and his allies, we recognize that we are no match for him. But Christ is. Jesus overcame the devil for us (Mt 4:1-11). He took away what the devil had on us, namely, our sins. Satan can no longer accuse us before God (Rev 12:10,11). His power is broken. Through Baptism the Lord gives us faith in Jesus. He puts to death the sinful nature and brings to life the new man, who is not a slave to sin but a servant of righteousness (Ro 6:1-14). The Lord has enabled us to face death without fear, for he has paid for our sins in full and lives to raise us to life eternal (Heb 2:15). The Lord has given us his assurance that "the gates of Hades will not overcome" his church (Mt 16:18).

看到魔鬼及其同盟們的種種狡猾、陰險和強大的力量時，我們意識到自己不是他們的對手，但基督卻是，耶穌為我們勝過了魔鬼（太4:1-11），祂除掉魔鬼在我們身上的作為，即是罪；撒但就再也不能在上帝面前控告我們（啟12:10-11），牠的力量也就被摧毀了。藉着洗禮，上帝賜給我們在耶穌裏的信心，治死了人的罪性，將生命帶給新造的人，不再作罪的奴僕，而是作義的奴僕（羅6:1-14）。主使我們在面對死亡時能夠毫無畏懼，因為祂已經為我們的罪付上了完全的代價，並要使我們復活得永生（來2:15），上帝曾向我們保證「陰間的權柄不能勝過」祂的教會（太16:18）。

In his great battle hymn of the Reformation, Martin Luther wrote about the confidence in Christ that Christians have:

馬丁路德在他偉大的教會改革戰鬥聖詩中，寫到基督徒在基督裏的信心：

With might of ours can naught be done ;
Soon were our loss effected.
But for us fights the valiant one
Whom God himself elected.
You ask, "Who is this?"
Jesus Christ it is,
The almighty Lord.
And there's no other God ;
He holds the field forever.
Though devils all the world should fill,
All eager to devour us,
We tremble not, we fear no ill ;
They shall not overpower us.

This world's prince may still
Scowl fierce as he will,
He can harm us none.
He's judged ; the deed is done!
One little word can fell him.
(CW 201:2,3)

依靠我們自己，什麼都做不了
很快我們就要失敗
但那位英勇者為我們戰鬥
是上帝自己所揀選的
你若問：「這是誰？」
就是耶穌基督
全能的主。
唯一的上帝。
祂永遠掌管著這片土地
儘管世間充滿惡魔
等著吞噬我們
我們不驚震，我們不懼怕
牠們不能勝過我們
這世界的王
不管牠多麼厲害多麼兇猛
祂不能傷害我們任何人
牠已被審判；這事已成就！
上帝的一句話 就能使祂摔倒
Christian Worhsip 201:2, 3

Spiritual and bodily demonic possession

魔鬼附人身體與附人心靈

The Bible tells us that demons on occasion have afflicted people bodily. Numerous examples of demon possession are mentioned in the Bible. In the Old Testament, the devil used the serpent's body as he came to tempt Eve (Ge 3:1). God permitted Saul to be afflicted by an evil spirit as a judgment on him for his apostasy (1 Sa 18:10). Jesus met many cases of demon possession during his ministry, as did the apostles (Mt 4:24 ; 8:16 ; 10:8 ; Mk 6:13). Notable among them were the two demon-possessed men in the region of the Gadarenes (Gergesenes or Gerasenes) mentioned in Matthew 8:28-34. Mark 5:1-20 and Luke 8:26-39 also mention the incident. A legion of demons possessed them (Lk 8:30). This demon possession was accompanied by extraordinary strength (Mk 5:3,4).

聖經告訴我們魔鬼有時候會折磨人的身體，聖經中提到很多被鬼附身的例子。舊約時代中，魔鬼利用蛇的身體來試探夏娃（創3:1）；上帝允許邪惡的靈降在掃羅身上，作為對其背叛的懲罰（撒下18:10）。耶穌在祂的事工中遇過很多被鬼附身的事例（太4:24，8:16，10:8；可6:13），祂的使徒們也遇過很多如此事例，其中最著名的是馬太

福音8:28-34中提到的在格拉森被鬼附身的人，馬可福音5:1-20，路加福音8:26-39也提及了這件事，一群惡鬼附在那格拉森人身上（路8:30），這種被鬼附身可給那人帶來不尋常的體力（可5:3, 4）。

Jesus cast a demon out of the daughter of a woman from Syrian Phoenicia (Mt 15:21-28 ; Mk 7:24-30). She pleaded, "Have mercy on me! My daughter is suffering terribly from demon-possession" (Mt 15:22). Jesus also healed a boy whom Matthew describes as having seizures, but it is explained that the problem resulted from demon possession (Mt 17:14-20). Jesus drove a demon out of the man in the synagogue in Capernaum (Mk 1:21-28 ; Lk 4:31-37) and also a demon that had made a man mute (Lk 11:14). There was the woman, possessed by a demon, who had not been able to stand up straight for 18 years (Lk 13:10-13). The most notable example of exorcism recorded in Acts is that of Paul's driving the demon of divination out of a girl in Philippi (16:16-18). Paul also drove demons out of people in Ephesus on his third missionary journey (Ac 19:11,12). It was there that the seven sons of Sceva, a Jewish priest, were trying to imitate Paul and drive out demons. A demon-possessed man beat up all seven and drove them out of the house. God had not empowered the sons of Sceva to do this.

耶穌曾趕出敘利腓尼基族婦人女兒身體裏的鬼（太15:21-28；可7:24-30），婦人求耶穌說：「可憐我！我女兒被鬼纏得很苦。」（太15:22）耶穌又治好一個男孩的病，馬太說那是癲癇，但實質上是因為被鬼附身所致（太17:14-20）；耶穌在迦百農的會堂中趕出一個男人身上的鬼（可1:21-28；路4:31-37），又趕出使一個男人變啞的鬼（路11:14）；也救了一個被鬼附身18年來都不能站直的婦人（路13:10-13）。在使徒行傳中，最有名的趕鬼事例是保羅在腓立比城趕出一個使女身上行法術的鬼（徒16:16-18），保羅在他的第三次宣教旅途中，也為以弗所的人趕鬼（徒19:11-12），就是在那地方，猶太祭司長士基瓦的七個兒子想模仿保羅為一個人趕鬼，但卻被附在那人身上的鬼打敗，並被趕出了那房子，赤身受傷而逃；上帝並沒有賜給擅自借用主名的士基瓦的兒子們趕鬼的能力。

Many who were possessed against their will were believers. This is clear from the case of the woman unable to straighten up. Jesus called her "a daughter of Abraham" (Lk 13:16). It may be that the frequency of demon possession in Jesus' time was a graphic picture of the struggle between Christ and the devil and his forces. It is also clear from the many accounts in Scripture that demon possession was no prescientific attempt to explain illness or odd behavior. The gospels present these accounts amid the factual, historical account of Jesus' and the apostles' ministry.

有些被鬼強行附身（並非出於自己意志）的人是信徒，上述那位無法站直的婦人的例子清楚說明了這一點，耶穌稱她為「亞伯拉罕的後裔（a daughter of Abraham）」（路13:16）。耶穌時代被鬼附身發生的次數頻多，這可能是為了要生動地反映出基督與魔鬼及其勢力之間的鬥爭，聖經中的種種描述也清楚地表明被鬼附身並不是科學發達之前對疾病和怪異行為的一種解釋或假設，福音書將這些事件描述為耶穌和使徒們的事工中實際發生的歷史事實。

Spiritual possession was the case when people willingly turned their wills over to the devil. The Bible distinguishes between unbelief, in which the devil is dominant in the heart of a person, and a situation in which someone becomes a willing tool of the devil. Two examples of spiritual possession are Judas (Jn 13:27) and Ananias (Ac 5:3). Both are examples of how the devil

exacts a terrible price from those who serve him. Judas committed suicide in his despair, and Ananias dropped dead on the spot when confronted by Peter. Both went to hell. “The wages of sin is death” (Ro 6:23).

魔鬼附人心靈，是指人自願把自己的意志交給魔鬼。聖經有以下兩種情況的區分：一種是魔鬼在人心中把持着那人，叫那人不信，**所有不信的人皆是如此**；另一種則是人自願成為魔鬼的工具，自願歸順於魔鬼，以致魔鬼附在那人的心靈。以下是魔鬼附人心靈的兩個例子：猶大（約13:27）和亞拿尼亞（徒5:3），兩人都反映了魔鬼使那些服侍牠的人付出何等可怕的代價；猶大在絕望中自殺，亞拿尼亞則因受到彼得的質問而當場死亡，兩人都下了地獄。因為「罪的工價乃是死」（羅6:23）。

In connection with this topic, let us remember the words of James, “Resist the devil, and he will flee from you” (Jas 4:7). Also, should God in his wisdom and love choose to allow someone to be afflicted, Paul reminds us, “I am convinced that neither death nor life, neither angels nor demons . . . will be able to separate us from the love of God that is in Christ Jesus our Lord” (Ro 8:38,39).

關於這個課題，讓我們記住雅各的話：「要抵擋魔鬼，魔鬼就必逃避你們。」（雅4:7）除此之外，如果上帝在祂的智慧和慈愛中允許某人受苦，保羅提醒我們說：「我深信，無論是死，是活，是天使，是掌權的……都不能使我們與上帝的愛隔絕，這愛是在我們的主基督耶穌裏的。」（羅8:38-39）

Chapter 9

Mankind

第九章

人類

God created Adam and Eve in his own image

上帝按照祂自己的形像創造亞當、夏娃

Humans are the crown of God's visible creation. This is demonstrated, first of all, by the fact that God created our first parents in his own image. Moses wrote, "Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.' So God created man in his own image, in the image of God he created him ; male and female he created them" (Ge 1:26-27). The Hebrew words for image (tselem) and likeness (demuth) are synonyms. Both stress the same thing. Adam and Eve were created in the image of the triune God. All three divine persons took counsel together and concurred in this act. The idea of Andreas Osiander (lived at the time of Luther) that Adam and Eve were created in the image of Christ alone must be rejected. Jesus was the second Adam, not the first (Ro 5:14). Jesus assumed our flesh.

人類是上帝可見的創造物中的巔峰之作，這首先展現在上帝按祂自己的形像創造了我們的始祖。摩西寫道：「上帝說：『我們要照著我們的形像，按著我們的樣式造人，使他們管理海裏的魚、天空的鳥、地上的牲畜和全地，以及地上爬的一切爬行動物。』上帝就照著祂的形像創造人，照著上帝的形像創造他們；他創造了他們，有男有女。」（創1:26-27）希伯來文的「形像」（tselem）和「樣式」（demuth）是同義詞，強調的是同一件事。亞當夏娃是按照三位一體上帝的形像來創造的，三位神聖的位格共同商議，並且共同贊成這一行為，因此，阿西安得（Andreas Osiander，生活在路德時代）所持有的「亞當夏娃只按照耶穌基督的形像被造」的觀點，必須被棄絕。因為耶穌是第二個亞當，而不是第一個（羅5:14），耶穌乃是道成肉身者。

In what did the image of God consist? It did not consist in a physical likeness. God is spirit (Jn 4:24), and humans are made of flesh and blood. The image of God did not consist in the fact that humans possess rationality. Even after the fall into sin, we still have the capabilities of reason, though they are clouded by sin. Paul relates to us that the image of God consisted in knowledge (Col 3:10), righteousness, and holiness (Eph 4:24). The image of God consisted in

the right use and disposition of Adam and Eve's intellect, so they had a perfect knowledge of God as their loving Creator. They also had a perfect knowledge of God's will. Thus, they were holy. Their will was in perfect conformity with God's will. They were also righteous, capable of carrying out God's will perfectly. They were totally upright and uncorrupted in their entire being.

上帝的形像之涵義是甚麼呢？這不是指身體形狀的相似。上帝是個靈（約4:24），而人是由血肉組成的；上帝的形像也不體現在人的理性上，在墮落之後，我們即使仍然有理性思考的能力，卻已被罪惡弄得模糊了。保羅告訴我們上帝的形像包含知識（西3:10）、公義和聖潔（弗4:24）。上帝的形像乃在乎於亞當夏娃正確地運用他們性格上原初所賦予的完整的才智，所以他們完全地認識到上帝乃是創造他們的慈愛的主，也完全明白上帝的旨意。因此，他們是聖潔的人，他們的心意完全符合上帝的旨意；他們也是義人，能夠完美地在行動上遵從上帝的旨意；他們完全正直，沒有絲毫的敗壞。

Because Adam and Eve were blessed with the image of God, they possessed an intelligence that no human beings have had since the fall into sin. This was demonstrated when Adam named the animals (Ge 2:19,20). Therefore, we must reject the evolutionary idea that the first humans were brutes, without the ability to speak and without any moral values. Our first parents were the crown of God's creation who possessed the image of God. We must also reject the error that Adam and Eve were created in a state of moral neutrality. They actively desired only what God willed.

因為亞當夏娃被賦予上帝的形像，他們擁有的智慧是自人類墮落以來無人能及的，這在亞當為動物命名時得以證實（創2:19-20），因此，我們必須反對進化論的觀點，即最早的人類是野獸般的，沒有語言能力，也沒有道德觀。其實，我們的始祖是上帝所有創造物之中的巔峰之作，擁有上帝的形像。我們還應當反對以下的錯誤觀點，就是亞當夏娃被造那時道德立場是中性的。但事實上，他們只積極渴望遵行上帝的旨意。

God gave Adam and Eve his image the moment they were created. This was not a gift that was given to them after their creation, as the Roman Catholic Church has taught.¹ Adam and Eve were created with it. When they fell into sin, they lost the image of God and became thoroughly corrupted by sin. Human intellect is now veiled in darkness (1 Co 2:14 ; 2 Co 4:3) and our will is hostile to God (Ro 8:7).

上帝在創造亞當夏娃那時就已賦予了他們上帝的形像，並不像天主教所說的，這是創造以後上帝才給他們的恩賜；他們被造時就已有上帝的形像，墮落之後才失去了上帝的形像，而且因罪變得完全敗壞。人的智慧現在被蒙蔽在黑暗中（林前2:14；林後4:3），我們的意志也與上帝為敵（羅8:7）。

The image of God did not make up the nature of man. Even after the fall into sin, humans are still human. The image of God was something that belonged to the nature of humans as they should be. It was lost by the fall into sin. It is partially restored through conversion. The real seat of the image of God is the soul. The body is the organ of the soul, and thus the image of God was also evident in what the body did. The Apology of the Augsburg Confession states:

上帝的形像並不是組成人類本性的一種本質，即使是墮落之後，人依然是人；上帝的形像本應存在於人的本性裏，只是人墮落之後就失去了，然而通過回轉歸正（conversion）可以部分恢復。靈魂是上帝形像的真正居所，身體是靈魂的載體，因此上帝的形像也能在人的身體行為上得以體現。奧斯堡信條辯護論如是說：

Thus original righteousness was intended to include not only a balanced physical constitution, but these gifts as well: a more certain knowledge of God, fear of God, and confidence in God, or at least the uprightness and power needed to do these things. And Scripture affirms this when it says [Gen. 1:27] that humankind was formed in the image and likeness of God. What else does this mean except that a wisdom and righteousness that would grasp God and reflect God was implanted in humankind, that is, humankind received gifts like the knowledge of God, fear of God, trust in God, and the like? (Ap II:17,18)

因此人原有的義不但包括平衡的身體構造，且也包括下列恩賜：更為確知上帝、敬畏上帝、信賴上帝，或至少要有作這些事所需的正直和能力。聖經斷言說：人乃照上帝的形象和祂的樣式被造（創1:27），這就是說：有一種智慧和正義培植着在人裏面，讓人能了解上帝和反映祂；也即是說：人領受了認識上帝、敬畏上帝、信賴上帝等恩典。（奧斯堡信條辯護論，第二條：17, 18）¹

The Bible teaches us that humans lost the image of God through the fall into sin. What about passages that seem to attribute the image to fallen man? In Genesis 9:6 the Lord says, "Whoever sheds the blood of man, by man shall his blood be shed ; for in the image of God has God made man." James wrote, "With the tongue we praise our Lord and Father, and with it we curse men, who have been made in God's likeness" (Jas 3:9). The Bible tells us that the image of God, lost through the fall, can be renewed in those whom God brings to faith. The best interpretation of these two passages is that they describe man as the noble creature who once possessed the image of God and in whom the image again can be renewed through faith in Christ.

聖經教導我們人類自墮落之後就失去了上帝的形像，那麼關於墮落後人好像仍有上帝的形像的有關聖經經文又怎樣呢？上帝在創世記9:6中說：「凡流人血的，他的血也

¹ 參閱協同書（修訂版），64頁。

必被人所流，因為上帝造人，是照自己的形像造的。」雅各寫道：「我們用舌頭頌讚我們的主——我們的天父，又用舌頭詛咒照着上帝形像被造的人。」（雅3:9）聖經告訴我們人雖然在墮落以後失去了上帝的形像，但人在上帝所賜的信心之下，可以重拾上帝的形像。對以上兩段經文最好的詮釋就是：人是尊貴的被造物，他們曾經擁有上帝的形像，而且可以藉在基督裏的信心重新得到這種已失去的形像。

Concerning Genesis 9:6, Luther wrote, “This is the outstanding reason why He does not want a human being killed on the strength of individual discretion: man is the noblest creature, not created like the rest of the animals but according to God’s image. Even though man has lost this image through sin . . . his condition is nevertheless such that it can be restored through the Word and the Holy Spirit.”²

路德就創世記9:6寫道：「這就很好地解釋了上帝為甚麼不讓人去自行決定某人是否應該被殺：人是最高貴的受造物，他不像其他的動物，乃是按照上帝的形像被造的。儘管人因為罪而失去了這形像，他還是可以藉着上帝的道和聖靈的重生再次得到上帝的形像。」²

Because of the image of God, Adam and Eve, before the fall, were immortal. They would not have died if they had not sinned. Death came into the world through sin (Ro 5:12 ; 6:23). Death is not something that was part of the material substance of the body. The image of God also enabled Adam and Eve to have dominion over the creatures. All creatures willingly served man. Since the fall, people have a dominion over animals, but one that must be obtained by cunning and force. The animals are also in rebellion against their former lords.

因為擁有上帝的形像，亞當夏娃在墮落之前是不會死的；他們若沒有墮落，就永遠不死。死是因為罪進入這世界（羅5:12，6:23），死不是身體物質組成的一部分，上帝的形像並且可使亞當夏娃得以統治所有其他受造之物，而所有受造之物都自願地為人服務，墮落之後，人還是可以統治動物，但要通過詭計和暴力來統治牠們，動物也反抗牠們從前的主人。

As Luther observed concerning the dominion God gave to Adam and Eve over creation:

正如路德在談到上帝讓亞當夏娃治理受造之物時所說：

All the animals and even the earth, with everything brought forth by the earth, are put under the rule of Adam, whom God by an express verbal command placed over the entire animal creation. Adam and Eve heard the words with their ears when God said: “Have

² *Luther’s Works*, Vol. 2, p.141.

dominion.” Therefore the naked human being-without weapons and walls, even without any clothing, solely in his bare flesh-was given the rule over all the birds, wild beasts, and fish.

Even this small part of the divine image we have lost, so much so that we do not even have insight into that fullness of joy and bliss which Adam derived from his contemplation of all the -animal creatures. . . . Who can conceive of that part, as it were, of the divine nature, that Adam and Eve had insight into all the dispositions of all animals, into their characters and all their powers? . . .

Therefore we retain the name and word “dominion” as a bare title, but the substance itself has been almost entirely lost.³

所有的動物，甚至全地，還有地面長出的一切都由亞當來治理，這是上帝給予所有受造的動物發出的明確的口諭。亞當夏娃親耳聽到上帝說「治理牠們」，因此，赤裸的人類——沒有武器和抗敵高牆，甚至沒有衣服，僅僅一具肉體，便受命為所有鳥類、獸類和魚類的統治者。

可是，即使是這一點點的神性形像我們也失去了，以至我們無法洞悉亞當從思想所有動物中得到的那種高度的喜樂和福祉……誰能想像人擁有上帝的形像時這神性的部分，想像亞當夏娃能洞悉所有動物的性情、特性和能力等呢？……因此，今日，我們雖然保留了「治理」這個名義，但只可把它當為一個空洞的虛銜，因為我們已經差不多完全失去了治理動物的實質了。³

Adam and Eve both possessed the image of God. Genesis 1:26,27 clearly teaches this. Man and woman were both equal in status in the sight of God. Women also bear the image of God again when God converts them, even as men do. The Encratites, a Gnostic sect of the 2nd century, denied that Eve possessed the image of God. Today some have gone in an opposite direction. They have equated equality of status with equality in roles. It is true that Eve shared with Adam dominion of the creation. However, she was created as a helper for Adam (Ge 2:18). Thus, while God gave both Adam and Eve the image of God, he also gave them different roles to carry out in his creation. This fact is also brought out clearly by the apostle Paul in the New Testament (1 Co 11:9 ; 14:35 ; 1 Ti 2:12).

亞當夏娃都具有上帝的形像，創世記1:26, 27明確地教導這一點。男人和女人在上帝眼中的地位是平等的，女人和男人一樣，當上帝使其回轉歸正時，便會再次獲得上帝的形像。二世紀時諾斯底主義的禁戒派 (Encratite sect of Gnosticism) 否認夏娃具有上帝的形像，反之，在今天很多人則走向另一極端，把男女地位的平等與男女角色的不分混

³ *Luther's Works*, Vol. 1, pp. 66, 67.

為一談。夏娃確實和亞當一起治理受造之物，但她被造作為亞當的幫助者（創2:18），因此，亞當夏娃雖然都有上帝的形像，但他們被造時卻被賦予不同的角色，使徒保羅在新約中清楚地說到這一點（林前11:9，14:35；提前2:12）。

Humans are made up of body and soul

人由身體和靈魂組成

Moses tells us that “the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being” (Ge 2:7). Humans, then, are composed of two component parts: body and soul. Jesus said, “Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One [God] who can destroy both soul and body in hell” (Mt 10:28). The words soul and spirit are used interchangeably for the same entity. Solomon wrote, “The dust returns to the ground it came from, and the spirit returns to God who gave it” (Ecc 12:7).

摩西告訴我們：「耶和華上帝用地上的塵土造人，將生命之氣吹進他的鼻孔，這人就成了有靈的活人。」（創2:7）人由兩個部分組成：身體和靈魂。耶穌說：「那殺人身體但不能滅人靈魂的，不要怕他們；惟有那[上帝]能在地獄裏毀滅身體和靈魂的[上帝]，才要怕他。」（太10:28）魂和靈這兩個詞可以互換使用，所指的是相同的。所羅門寫道：「塵土仍歸於地，像原來一樣，氣息仍歸於賜氣息的上帝。」（傳道書12:7）

Some have tried to make a distinction between the soul and the spirit. They say the soul is the lower principle of life that humans have in common with animals, and the spirit is the spiritual principle that distinguishes people from animals. However, both soul and spirit refer to the same entity. Mary said, “My soul glorifies the Lord and my spirit rejoices in God my Savior” (Lk 1:46,47). The belief that humans are composed of two parts, body and soul, is called dichotomy. The belief that humans are composed of three parts-body, soul, and spirit-is called trichotomy. **We believe in dichotomy.**

有些人曾試圖區分魂和靈，他們認為人的魂是一種較低的生命層次，和動物有相似之處。而靈則是區分人和動物的最大分別。但事實上，魂和靈指的是相同之物。正如馬利亞說：「我心（「心」字希臘原文是 **psyche**，英文譯作 **soul**，即「魂」）尊主為大；我靈（「靈」字希臘原文是 **pneuma**，英文譯作 **spirit**）以上帝我的救主為樂。」（路1:46-47）**這二句子是一對平衡句式，意表——心和靈(或魂和靈)是相同之物。**認為人由身體和靈魂兩部分組成的被稱為二分法（又稱二元論，dichotomy），相信人由身體、魂和靈三部分組成的被稱為三分法（又稱三元論，trichotomy）。**我們相信二分法（二元論）。**

The soul has a number of functions. It gives life to the body (Ge 2:7). The soul is immortal. The

body can return to dust (Ge 3:19), but the soul lives on after death (Ecc 12:7 ; Lk 23:46 ; Ac 7:59). Scripture speaks of death as the moment when the soul is separated from the body. The soul gives humans rational ability. The psalmist wrote that his spirit inquired (Ps 77:6). That indicates intelligence. The soul enables humans to feel emotions. The psalmist asked, "Why are you downcast, O my soul?" (Ps 42:5). Jesus said, "My soul is overwhelmed with sorrow to the point of death" (Mt 26:38). The soul gives us our personalities (Ps 77:2). The converted soul has the ability to enter into spiritual communion with God. The soul of a believer desires to sing praises to God (Ps 35:9).

靈魂有多種功能：它給身體帶來生命（創2:7）；人的身體將歸回塵土（創3:19），但靈魂卻永恆不滅，靈魂在人死後繼續生存（傳12:7；路23:46；徒7:59），聖經說死亡是指靈魂離開身體的時刻；靈魂賦予人理性的能力，詩篇的作者寫到人心的默想和靈魂的省察（詩77:6），這顯示出智慧來自靈魂。靈魂也讓人能產生情感，詩篇的作者問道：「我的心(英譯：我的魂 - soul)哪，你為何憂悶？為何在我裏面煩躁？」（詩42:5）耶穌說：「我心(英譯也是魂 - soul)裏非常憂傷，幾乎要死。」（太26:38）靈魂還賦予我們每個人不同的性格（personality），一個回轉歸正的靈魂有能力與上帝進行屬靈的相交，信徒的靈魂渴望歌頌讚美上帝（詩35:9）。

Critics of the Bible have said that the Bible's teaching on the soul was developed from Greek philosophy. They say that the Old Testament did not contain the concept of the soul until it came under the influence of Greek philosophy. They tell us that the concept of the soul in the New Testament did not come from the revelation God gave in the Old Testament but rather from the influence of Greek philosophers. These critics challenge the biblical teaching on the soul, and many of them ultimately deny the existence of the soul.

聖經的批評者曾說聖經中關於靈魂的教導是從希臘哲學中發展出來的，他們說舊約中並沒有靈魂這個概念，直至受到希臘哲學的影響。他們又說新約中靈魂的概念不是來自上帝在舊約聖經中的啟示，而是受到希臘哲學家的影響。這些批評者挑戰聖經中關於靈魂的教導，他們其中很多人最終更否定了靈魂的存在。

This view, that the Bible's teaching on the soul was developed from the Greeks, has two serious shortcomings. The first is, the Old Testament does contain many references to the soul. The Old Testament basically uses four Hebrew terms for soul: nephesh-of the approximately 700 occurrences in the Old Testament, about 472 are translated as "soul" by the KJV ; neshamah, nedibathi, and ruach-out of 368 occurrences, 233 are translated as "spirit" by the KJV.4 The Old Testament in the King James also speaks of the soul as "life" (Jer 38:16). It tells us that the functions by which life is sustained or strengthened come from the soul (Jer 31:25; Isa 55:2,3). It speaks of the soul as the seat of emotions (Ge 34:3). A study of

these words and concepts shows that they are found throughout the Old Testament. Many of them are found in the Pentateuch, written by Moses, and show that Moses understood the concept of the soul in the same way that later writers of the Old Testament did.

但那些認為聖經對靈魂的教導是源自希臘的，其實存在着兩個大問題：第一，舊約聖經中其實有很多次提到靈魂，分別用四個希伯來文的單字來表達：nephesh 在舊約聖經中出現了約700次，其中472次在英皇欽定本中譯作 Soul(魂)；除 nephesh 之外，neshamah, nedibathi 和 ruach 共出現了368次，其中233次在英皇欽定本中譯作spirit (靈)。舊約聖經有時也將靈魂譯為「生命」(耶38:16)，這告訴我們靈魂維持並滋養着生命(耶31:25；賽55:2-3)，並且靈魂也是情感的所在地(創34:3)。對這些單字和概念加以研究就會發現它們貫穿於舊約聖經的始終，它們多次出現在摩西所寫的摩西五經中，反映出摩西對靈魂這個概念的理解和其後的舊約作者並無分別。

Second, when one looks at the concept of the soul in Greek philosophy, it becomes clear that the Greeks did not understand the soul and its relation to the body in the same way the Bible teaches it. The Bible teaches that the soul animates the body, that the soul is accountable for its actions, that body and soul will be united again in eternity, either in heaven or hell. However, Homer (Greek epic poet who has been dated somewhere between 1100 to 800 B.C.) spoke of the soul as having a secret and independent existence in the body. At the death of the body, the soul withdraws itself. It exercises no function of the human spirit, whether of thought or emotion. After death, the soul enters Hades (the underworld), where it is incapable of both anguish and affection. This picture of the afterlife certainly is abysmal when compared with the status of the saints in heaven, depicted in Revelation 7. Furthermore, the Homeric concept denies the union of body and soul again after death.

第二，在研究希臘哲學中靈魂的這一概念，就會發現希臘人理解的靈魂及它和身體之間的關係與聖經所講述的並不相同，聖經教導我們，靈魂使人的身體成為活人，靈魂要為身體的行為負責，一個人的身體和靈魂將在永恆中（或在天堂、或在地獄）再次結合。但荷馬（Homer，希臘的史詩作家，大約在主前1100年至800年之間）卻說靈魂是隱密和獨立地存在於身體中。身體死亡之時，靈魂自動離開，不再對那人的思想或情感起作用。靈魂在死後進入陰間（地府），那裏既無痛苦，也無情感，當將此種情況與啟示錄第七章中所描繪聖徒在天堂中的生活相比較時，荷馬對人今生之後所描繪的景象顯然是陰森可怖的，亦不合乎聖經。除此之外，荷馬的思想還否認人死後身體和靈魂將會再次結合。

The concept of the immortality of the soul was taught by the cult of Dionysius (the Greek god of wine and theater) in Thrace. Followers of this cult taught that the soul had immortality but only through successive reincarnations (where the soul, after a previous existence, comes back

into a new body). The cult of Orpheus (the poet and musician of Greek mythology) about 400 B.C. regarded the body as the prison house for the soul. The cycles of reincarnation were viewed, then, as a punishment or discipline for the soul, until it became free of the body and lived eternally in the god-stuff of the universe. This view teaches reincarnation, which the Bible does not teach and certainly condemns. Furthermore, it teaches a system of salvation by one's own works and salvation as nothing more than being free from the body. Christ is lost to the entire system.

靈魂不滅這個概念是狄尼修（Dionysius，希臘的酒和劇場之神）的信徒在色雷斯（Thrace）提出的。這些信徒教導說靈魂只有通過連續的轉世再生，靈魂由前世轉到一個新身體才可以不滅。主前400年奧費斯（Orpheus，希臘神話中的詩人及音樂家）的信徒將身體視作囚禁靈魂的牢籠。生命的多次輪迴則被看作是對靈魂的懲罰或訓誡，直到靈魂從身體中被釋放出來，永恆地生活在充滿神靈的宇宙中，這種觀點講到了轉世，聖經中不僅沒有如此教導，而且還強烈譴責。除此之外，它還教導人可以通過自己的努力而得救，然這裏得救的意思只不過是靈魂脫離身體的束縛而已，整個體系中根本就沒有基督。

Some Greek philosophers conceived of the soul as simply a function of the various elements of the body or as a transient individualization of one primitive substance or force. When this individualization ended, nothing continued. There was no life after death. Thales of Miletus (d.546 B.C.), Heraclitus (d.475 B.C.), and Epicurus (d.270 B.C.) held this view. Those who held this idea did not accept the immortality of the soul. When you died, that was it. There was nothing more.

另外，一些希臘哲學家將靈魂僅看作是使身體中各個原素運作的一種功能，或者看靈魂是獨一個的原始物質或力量的過渡性個體化(transient individualization)，而當這種個體化結束之後，一切都無以為繼，人死後沒有來世。持此見之人有米勒都（Miletus）的泰勒斯（Thales，卒於主前546年），也有赫拉克利特（Heraclitus，卒於主前475年），以及伊壁鳩魯（Epicurus，卒於主前270年），他們都抱有這種觀點；所有持這種見解的人都否認靈魂是不滅的，他們認為一個人死了之後，一切就結束了，再也沒有什麼留下來。

Plato's (d.347 B.C.) concept of the soul was that the soul was immortal and pre-existent. The body is the prison house for the soul. Upon death, the soul is judged and placed in either heaven as a reward or under the earth for a thousand years as a punishment. Then, the soul is forced into a new body. The nature of this new body was to be determined by a person's conduct in this life. A soul must pass through a series of transmigrations. It can either descend into a beast or ascend into a nobler being. Incurably evil people were to be thrown into

Tartarus (the Greek concept of a hell), while those who were good enough could be delivered from the body and depart into the realm of pure being.

反之，柏拉圖（Plato，卒於主前347年）對於靈魂的理解是靈魂不滅，並且是先已存在的。身體是囚禁靈魂的牢籠，人死之時，靈魂要接受審判，若不是獲得獎賞去天堂，就是被懲罰進入地下一千年。然後，靈魂會被迫投胎於一個新的身體，新身體性質的好壞則由那人今生的品行決定。一個靈魂必須經歷一系列的輪迴：或是貶為野獸，或是超昇至較為高貴的個體；無可救藥的惡棍將被投入塔耳塔洛斯（Tartarus，希臘人所說的地獄），善良人的靈魂則可以超脫身體，進入純存的領域（realm of pure being）。

There were basically four views of the soul in Greek philosophy:

總括地說，希臘哲學中關於靈魂基本上有四種觀點：

1. The animistic view, which believed that after death, the soul became a shade possessing thought, will, activity, and power to help or injure the living (found in Homer and Hesiod-700 B.C.).
2. The view of the soul as an unconscious, helpless shade in the afterlife (the ordinary Homeric view).
3. The view that the soul had no existence whatever in the afterlife (Thales, Heraclitus, Epicurus).
4. The view that the soul was an immortal spiritual being that strove to be free after cycles of reincarnation (the Orphic cult and Plato).

1. 泛靈論 (animistic view) 認為人死後，靈魂會變成一個擁有思想、意志、行為的幽靈，並具有幫助或傷害活人的能力（在荷馬 (Homer) 及赫西俄德 (Hesiod，主前 700 年) 的作品中可見到）。
2. 認為靈魂在人死後將是一個沒有意識的、無助的幽靈（普遍的荷馬觀）
3. 認為人今生死後靈魂不再以任何形式存在（泰勒斯、赫拉克利特、伊壁鳩魯）。
4. 認為靈魂是不朽的靈體，竭力尋求超脫漫長及多次的輪迴，獲得自由（奧費斯派及柏拉圖）。

Even a casual study of Greek teachings on the soul indicates that they are totally different from the Bible's teaching on the soul. The Bible taught the origin of the soul, its essence, and its capabilities long before the Greek philosophers arrived on the scene. Their ideas concerning the soul were probably a sin-clouded remnant of what God revealed to his people in Old Testament times. The Bible did not borrow its teaching on the soul from the Greeks.

只是粗略地研究有關靈魂的希臘哲學，就能看出它們和聖經中關於靈魂的教導完全

不同。聖經在靈魂的起源上、本質和能力上的教導遠遠早於希臘在這方面的哲學，希臘哲學家對於靈魂的理解，這很可能是上帝在舊約時代向其選民所啟示的但卻被罪所蒙蔽後的殘餘思想；在這方面，聖經並沒有從希臘哲學那裏借鑒了甚麼。

The human race has one head

人類來自同一個祖先

The entire human race is descended from Adam (Ro 5:12 ; 1 Co 11:8). This has great theological significance. Adam was truly representative of the entire human race. He is the one from whom all people are descended. Even Eve came from Adam. When Adam sinned, the entire human race fell. Adam's guilt is charged to us all. The condemnation that came upon him because of his sin also comes upon us because we all sinned in Adam. If someone were to object and say that it is not fair that we are blamed for Adam's sin, then we would have to say it is also not fair that we should be credited with Christ's righteousness (Ro 5:12-19). Adam is the head from whom the entire human race sprang, and Adam and Eve were our first parents.

所有人類都是亞當的後代（羅5:12；林前11:8），這在神學上有重大意義。亞當是全人類的真正代表，所有的人都是從他而來，連夏娃都是從他而來。亞當犯罪之後，整個人類都墮落了，我們所有人都背負亞當的罪，他因罪而受的懲罰也臨到我們身上，因為我們所有人都在亞當裏犯了罪。如果有人要反對，認為我們要承擔亞當的罪是不公平的，那麼，我們難道也說我們因基督的義而被稱為義也是不公平的嗎（羅5:12-19）？亞當是全人類的始祖，亞當夏娃則是我們第一代父母。

This truth is denied by evolution, which teaches that humans are descended from animals. Evolutionists say there are many sources from which the human race is descended. Churches that have accepted the theory of evolution have also rejected the historical account of Adam and Eve as our first parents. A modern Roman Catholic scholar wrote, "The Church's official position is, that any scientific explanation of the origin and development of the human species is acceptable so long as it doesn't exclude God from the creative process, and in particular, God's role in the creation of the human soul."⁵

進化論否認這一真理，卻教導說人類從動物進化而來。進化論者說到人類的起源有很多種，那些接受進化論的教會也否認亞當夏娃是我們的始祖的真實歷史記錄，一位現代天主教的學者這樣寫道：「教會的官方立場認為任何解釋人類起源和發展的科學理論都是可以接受的，除非它將上帝從造物的過程中排除，特別是那些否定上帝是創造人類的靈魂的理論。」⁴

⁴ McBrien, *Catholicism*, p. 106.

The Catechism of the Catholic Church does speak of Adam and Eve as our first parents. However, it also speaks of the church interpreting “the symbolism of biblical language in an authentic way.”⁶ It denies the historicity of Genesis 3 when it says, “The account of the fall in Genesis 3 uses figurative language, but affirms a primeval event, a deed that took place at the beginning of the history of man. Revelation gives us the certainty of faith that the whole of human history is marked by the original fault freely committed by our first parents.”⁷ Note it does not say that Adam and Eve were actually our first parents.

儘管天主教的教理書也教導亞當夏娃是人類的始祖，但它同時說教會「以正統的手法解釋聖經中的象徵性用語」。⁵ 但他們否定了創世記第三章的歷史性，他們說：「創世記第三章描寫人墮落時使用的是比喻手法，但卻肯定了一件原始事故，它發生於人類歷史之初，這啟示讓我們確信整個人類歷史，都被我們的始祖自擇地犯下最初的罪過所玷污。」⁶ 注意，這裏天主教並沒有說亞當夏娃確實是我們的第一代父母。

Compare this to a statement made some 30 years earlier in a publication that had the official stamp of approval of the Roman Catholic Church:

我們可以把上文和以下的這段說話比較一下，下文摘自大約30年前羅馬天主教會官方特許的出版物：

The author of Genesis teaches the fact that God is the Creator of the World and all things in it. His purpose is not to teach when or how God created the world, plants, animals, or man. He is neither a historian nor a scientist but a religious teacher. And he employs a literary form to teach the religious truth that all things owe their existence to God. [Author’s note: Notice how they make the distinction between truth and fact.] He is not narrating events in chronological order or in scientific fashion. He is simply teaching ordinary people, in language familiar to them, that God created all things and that He rested on the Sabbath. Catholics need not accept the literal interpretation of “day” as “24” hours. The writer is presenting salvation history and not history in the modern sense of the term. He placed events within the framework of the Jewish 24-hour day which was measured from sunset to sunset, and he employs this literary form as a cleverly arranged memory device to foster Sabbath observance.⁸

創世記的作者教導我們上帝創造了世界和其中所有的一切，他的目的不是要告訴我們上帝在甚麼時候或是用甚麼方式創造了世界、植物、動物、以及人類；他既

⁵ *Catechism of the Catholic Church*, n. 375, p. 95.

⁶ *Catechism of the Catholic Church*, n. 390, p. 98.

不是歷史學家，也不是科學家，而是宗教教師，他採用文學形式來講授一個宗教真理，就是所有事物的存在都歸功於上帝〔作者註：注意他們如何將真理與史實作出區分。〕他不是以順序的時間，也不是用科學的方式來敘述創造過程，而是用人們熟悉的語言來教導一般人：上帝創造了萬物，並在安息日休息。天主教徒不需要接受把「日」字以字面解釋成「24」小時，他們說創世記的作者講述的是「拯救的歷史」，而他們所用的**歷史**這個詞語並不是當代用語「歷史」這個名詞的意義，他們認為創世記的作者對創造過程的描述用的是猶太人的24小時，即：以日落到日落計算，他是以這一文學形式，作為巧妙安排的記憶工具，來培養人們遵守安息日。⁷

When people accept the historical-critical method of biblical interpretation, which the Roman Catholic Church officially has (in the 1943 encyclical *Divino Afflante Spiritu*, issued by Pius XII; in the 1964 document, issued by the Pontifical Biblical Commission, entitled *Instruction on the Historical Truth of the Gospels*; in the documents of Vatican II; and in the *Catechism of the Catholic Church*),⁹ it is not surprising that Adam and Eve get put into the same category as the legendary figures of Greek mythology. The trouble is, so does Christ. For if Adam was mythical, then what about the “second Adam,” Jesus Christ? It isn’t long before he also is dismissed as merely a “legendary” person. This is why the rejection of the biblical creation account as a historical event has such dire consequences. If you tamper with Scripture, you ultimately tamper with Christ and are in danger of losing your salvation.

如果人們接受用歷史批判法來解釋聖經，如羅馬天主教會所行的（例如，在庇約十二世(Pius XII)於1943年出版的教皇通諭《聖經注釋通諭》(*Encyclical Divino Afflante Spiritu*)中；又在教宗聖經委員(Pontifical Biblical Commission)於1964年出版，名叫《福音書的歷史真相指南》(*Instruction on the Historical Truth of the Gospels*)的文獻中；和在梵諦岡第二次大公會議(Vatican II)的文件中，以及在《天主教教理問答》(*Catechism of the Catholic Church*)中)⁸，亞當夏娃與希臘神話中的傳奇人物被歸同類就不足為奇了。但問題是，基督是否也被如此歸類呢？如果亞當是神話人物，那麼第二個亞當（耶穌基督）呢？恐怕很快地基督也會僅僅淪為一個「傳說中的」人物，這就否認聖經創世記錄是歷史事實而將引發的悲慘結果。你若曲解聖經，你終會落得曲解基督和失去你的救恩的危機。

God uses parents as agents of procreation

上帝讓父母作為媒介來繁衍後代

⁷ Conway, *The Question Box*, pp. 329, 330 (emphasis added).

⁸ Abbot, *The Documents of Vatican II*, n. 11, p. 118-121; and *Catechism of the Catholic Church*, n. 110. P. 32.

When God created Adam and Eve, he “blessed them and said to them, ‘Be fruitful and increase in number ; fill the earth and subdue it’” (Ge 1:28). God enabled mankind to reproduce. This is God’s work of preservation (Job 10:8-12 ; 33:4 ; Ps 119:73 ; 139:13,14). Every child conceived is given life by God. However, how do we receive our souls? Does God give them to us directly? Does God give us our souls through our parents? It appears that God uses parents and the act of propagation to give new babies their souls. This is in keeping with the fact that original sin is passed on from parents to children (Ps 51:5, Jn 3:6). This view, that God gives each new child its soul through the propagation of the parents, is called traducianism. It is also supported by the fact that the writer to the Hebrews speaks of Levi being in the body of Abraham when Abraham gave a tenth of all he had to Melchizedek (Heb 7:10).

上帝創造亞當夏娃時，上帝賜福給他們，上帝對他們說：「要生養眾多，遍滿這地，治理它；要管理海裏的魚、天空的鳥和地上各樣活動的生物。」（創1:28）上帝使人類有繁殖的能力，這是上帝的保存之工（伯10:8-12，33:4；詩119:73，139:13-14）。每一個被孕育的生命都是上帝所賜的，但我們如何得到靈魂呢？上帝是直接給我們靈魂，還是通過父母給我們的呢？應該說，上帝是通過父母和繁衍的行為賜與嬰兒靈魂的，這正符合原罪通過父母傳給孩子的現實（詩51:5；約3:6），這種認為上帝通過父母繁衍後代而賜與孩子靈魂的觀念被稱為靈魂遺傳論（*traducianism*）。當亞伯拉罕把所有的十分之一給予麥基洗德時，希伯來書作者提到利未已在亞伯拉罕的體內，這一處經文為此觀點提供了支持（來7:10）。

It also appears that the writers of the Formula of Concord supported the view of traducianism. They wrote:

協同式的作者也同意靈魂遺傳論的觀點，他們這樣寫道：

The nature of all human beings conceived and born in natural fashion by father and mother inherits the same deficit and corruption. For after the fall human nature is not initially created pure and good and then subsequently corrupted by original sin. Instead, in the first moment of our conception the seed from which the human being is formed is sinful and corrupted. So original sin is not something in and of itself, or something independent inside or outside of human nature, just as it is not the inherent essence, body, or soul of the corrupted human being, nor is it the human being itself. (FC SD I:27,28) **Original sin is “accident” of Latin language (See later part in this chapter).**

人的本性在亞當夏娃受造時是純潔、美善和聖潔的，人雖墮落了，罪惡卻未曾侵入

他們的本性裏，不是像摩尼教那樣地狂想：由撒但造成某種罪惡的物質，混入人的本性內。事實卻是，在墮落中撒但引誘了亞當夏娃，令他們受到上帝的判決而受刑罰，喪失了被造時的義。藉着這撒但帶來的喪失、缺乏與損害，人的本性甚受顛覆和敗壞，致令按着自然方法由父母而生的全人類，都因遺傳繼承了有着同樣缺憾與敗壞的本性。因為自墮落以後，人的本性已被原罪敗壞，受造時的純潔與美善不復存在。人在最初成形的一剎那，使人受孕的種子就已是罪和敗壞的了。然而原罪並非自行出現，亦非獨立存在於人的本性之內或之外；也不是人內在固有的本質、身體、亦不是敗壞了的人的靈魂，或人的本身。（協同式宣言全文，第一條：27, 28）⁹ 原罪乃是一種「accident」（拉丁文，見本章後半部）。

Others have said that our souls are an emanation from God. This view, that our souls are a part of God, is called emanationism. It is contrary to Scripture, however. Scripture says that God can destroy both soul and body in hell (Mt 10:28). It is ridiculous to believe that God would destroy a part of himself. Some have held the view called pre-existentism. This view holds that God created a mass of souls when he made the world. As children are conceived, souls come from this “soul bank” and enter into the bodies created for them. This is the view of Mormonism. Mormonism, in the past, has stressed polygamy for the purpose of increasing the number of bodies to receive souls that have already been created. There is no support for this view in the Bible, and it also does not deal with original sin. Either God would have had to create a mass of evil souls, or humans would be born with all their spiritual powers intact. Both views are contrary to the Bible.

還有一些人說靈魂是從上帝流溢出來的，認為我們的靈魂是上帝的一部分，這種觀點被稱為流溢說（emanationism）；然而，這說法與聖經相背離，聖經說上帝能把身體和靈魂都滅在地獄裏（太10:28），若相信上帝會毀滅自己的一部分，就真是太荒謬了。另一種觀點叫先存主義（pre-existentism），即認為上帝在創世之時也創造了一大堆的靈魂，孩子成孕的那一刻，靈魂從「靈魂儲藏庫」中出來，進入上帝為他們創造的身體中，這正是摩門教的觀點，摩門教過去曾主張一夫多妻，以便有更多的身體來接受那些已經創造了的靈魂。但我們沒有聖經的依據去支持這一觀點，此種觀點也沒有處理好原罪這個問題，倘若不是上帝創造了大量的邪惡靈魂，那麼就是人類生來就應有完好無缺的屬靈能力。這兩種說法都違背了聖經。

Finally, there is the view called creationism. According to this view, God creates a soul directly for every new body. This view, how-ever, does not explain how original sin is passed on from parents to child. Either it makes God responsible for original sin when he creates a contaminated soul for a new body, or it denies original sin. The Roman Catholic Church officially espouses creationism and rejects traducianism.¹⁰

⁹ 參閱協同書（修訂版），頁468。

最後一種觀點叫創造靈魂說（creationism），該觀點認為上帝直接為每一個新的人類身體創造一個靈魂。但這種觀點並不能夠解釋原罪如何由父母傳給孩子，只令上帝為賦予新身體一個污濁靈魂並原罪負上責任，否則便只可否認人有原罪。羅馬天主教會支持創造靈魂說，並否定靈魂遺傳論。

The fall into sin 人墮落於罪惡中

The state of Adam and Eve before the fall into sin: able to obey God or able to disobey him

亞當夏娃墮落之前的狀態，是能夠順服或者違背上帝

Evil is not something that God created as an option for man to choose. Evil came into this world when our first parents chose to disobey God. They had the ability to disobey God as well as the ability to obey God. Why did God create Adam and Eve with a free will with which they had the ability to disobey him? We must be careful that we do not attempt to peer into the mind of God, to speculate about his motives, or to find fault with him because of what he did. It has been said that God didn't want robots, that he wanted the crown of his creation to pass from the state of created holiness to a state in which they consciously obeyed him, that he wanted people freely, of their own choice, to love him and serve him. However, all we can finally say is that God acted as he did for his own good purposes. Adam and Eve possessed the ability to obey God or to disobey him. When our first parents chose to disobey God, sin came into the world.

邪惡不是上帝所造出來以供人選擇之物，在我們的始祖選擇違抗上帝時，邪惡才隨之來到這個世界，當時亞當夏娃有能力順服也有能力違背上帝。上帝為甚麼賦予他們自由意志而使他們有能力違背上帝自己呢？對此我們要格外小心，因為我們不能窺探上帝的意念、推測祂的動機，或是試圖質疑祂的所作所為。有人曾說上帝想要的不是機械人，而是希望祂的巔峰之作-人類-從被造成便是聖潔的那種狀態過渡到自願自覺地順從上帝的狀態，即上帝希望人們自由地選擇去愛祂並服侍祂。無論怎樣，我們最終只可這樣說：上帝做這一切是因為祂有祂自己的美意。亞當夏娃擁有順服或違背上帝的能力，當我們的始祖選擇違背上帝的時候，罪就進入了這個世界。

**Adam and Eve fell into sin by disobeying God
in thought, word, and deed**

亞當夏娃在心思、言語和行為上違背上帝而陷在罪中

Genesis 3 presents a factual account of the fall into sin. The book of Genesis (divided into ten

historical sections) presents real history. It does not present folklore, myth, or legend. Anyone who tells you, "Whether Genesis 3 is fact or fiction doesn't really make any difference ; what really is important is that Genesis 3 tells us that humans have an inclination to mess things up," is on the road to losing their Christian faith. If Adam and Eve aren't real, it won't be long before people won't recognize Jesus as the four gospels really present him to us. Tamper with Scripture, and you tamper with Christ!

創世記第三章對人類墮落給了真實的報導，創世記這卷書（可分為10個歷史階段）講述的是真實的歷史，而不是民間故事、神話或傳說。如果有人對你說：「創世記第三章是事實還是虛構並不重要，其重點是要告訴我們人類傾向於把事情搞得一團糟。」這種人正在逐步喪失基督徒應有的信心。如果亞當夏娃不是真實的，那麼人們不久就會拒絕接受四福音書向我們描繪的真實的耶穌。你若曲解聖經，你就是曲解基督。

Moses begins Genesis 3 by telling us that the serpent was craftier than any of the wild animals the Lord God had made. Already we see that Eve is dealing with more than a serpent. Paul tells us, "I am afraid that just as Eve was deceived by the serpent's cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ" (2 Co 11:3). How soon after the sixth day of creation was over the devil came to tempt Eve, we do not know. The temptation may have occurred sometime on the seventh day. At the close of the sixth day, all of creation still had God's assessment that it was "very good" (Ge 1:31). Sometime after the sixth day, the devil chose to disobey God, as did the angels who chose to follow him. The devil and his angels lost their first estate in heaven and were reserved for the judgment of the Last Day (Jude 6). Satan, however, entered Eden to tempt Eve.

摩西在創世記第三章開始時告訴我們蛇比上帝所造的一切活物更狡猾，我們知道夏娃對付的不只是一條蛇。保羅告訴我們：「我只怕你們的心偏邪了，失去那向基督所獻誠懇貞潔的心，就像蛇用詭詐誘惑了夏娃一樣。」（林後11:3）蛇在六日創世結束多久之後誘惑夏娃，我們無從知道，試探可能發生於第七日。在第六日結束之時，一切的創造在上帝眼中仍是「非常好」的（創1:31）。第六日之後的某個時刻，魔鬼及其追隨者選擇違背上帝，撒但和他的天使們失去他們在天堂的本位，等候大日子的審判（猶6），而撒但則進入伊甸園誘惑夏娃。

Satan's temptation revealed that he is the father of lies. He tried to cast doubt on God's command or on God's goodness. He lied when he denied that man would die if he disobeyed God. Satan also revealed he is a murderer, for his actions were intended to mislead Eve and bring mankind under God's judgment. Satan said to Eve, "Did God really say, 'You must not eat from any tree in the garden?'" (Ge 3:1). Satan's question was intended to get Eve to doubt whether God actually gave this command. "Did God really say?" is still a favorite question of

the devil. "Did God really say that abortion is sinful? Did God really say that practicing active euthanasia is wrong?" As God's children we will go back to God's Word to see exactly what he said, and then we will continue in that Word out of thankfulness to Jesus, who saved us from our sins.

撒但的試探揭露了牠是說謊者之父，牠試圖讓人質疑上帝的命令或上帝的良善，牠謊稱違背上帝不會致死。撒但也是殺人的，因為牠的行為是企圖哄騙夏娃及將整個人類置於死地（上帝的審判之下）。撒但對夏娃說：「上帝豈是真說，你們不可吃園中任何樹上所出的嗎？」（創3:1）撒但的問題意在讓夏娃懷疑上帝是否真正下過這個命令，「上帝豈是真說」仍然是魔鬼今天最喜歡用的把戲。「上帝豈是真說墮胎是罪嗎？上帝豈是真說主動安樂死是錯的嗎？」作為上帝的兒女，我們要回到上帝的話語看上帝究竟說了甚麼，然後對救我們脫離罪惡的耶穌懷着感恩之心繼續活在祂的道中。

Satan's other temptation in his question was this: "If God really did say this, then he isn't good." The devil attempted to undermine Eve's trust in God as her loving Creator. It was this tactic with which he achieved success. Eve responded, "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die'" (Ge 3:2,3). Eve correctly repeated that God had given permission to eat of every tree in the garden. She also correctly repeated that God had forbidden them to eat of the tree that was in the middle of the garden. She has been severely criticized for saying, "You must not touch it." Many have said that Eve added to God's Word. We could, however, take Eve's addition as an indication that she knew that touching the fruit would be the first step in eating it. It was not this statement that the devil attacked. It was her last statement: "or you will die." This was not the statement of loving and cheerful obedience to a loving and caring Creator. Rather, it was the motivation of fear, dread, and necessity. This is what the devil attacked.

撒但的問題中還包含另一個試探：「上帝若真這麼說，他就不是良善的了。」魔鬼試圖讓夏娃不再相信上帝是她慈愛的創造者，這個策略獲得成功，夏娃回答說：「園中樹上的果子，我們都可以吃；只是園子中間那棵樹的果子，上帝曾說：『你們不可吃，也不可摸，免得你們死。』」（創3:2-3）夏娃正確地重複上帝的說話，就是上帝允許她吃園裏任何一棵樹上的果子，她也正確地重複上帝的話，就是上帝只禁止她吃園子中間那棵樹上的果子。但她說的「也不可摸」卻遭到了強烈批評，很多人認為這句話是她自己加上去的，但這句話暗示夏娃知道摸果子是吃果子的第一步。不過，魔鬼所要攻擊的並不是這句話，而是最後那句「免得你們死」。這句說話好像不是一位慈愛的造物者對敬愛祂和欣然順服祂的人所宣告的；反之，這宣告好像是要叫人出於一種懼怕、擔憂和逼不得已的動機，來不吃那禁果，這正是魔鬼所要攻擊的。

Satan responded with an out-and-out lie. He said, "You will not surely die. . . . For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil" (Ge 3:4,5). The devil's basic temptation to man is to dethrone God and enthrone himself. Whether it is man wanting to be worshiped as God or man determining that he will strike out on his own apart from God, man is still trying to be God. It is also important to note that the devil makes great promises but delivers the opposite of what he has promised. Satan promised Adam and Eve that they would know good and evil. They did, for they knew good as something they had lost and evil as something they had become. The devil promised joy and happiness, absolute independence and freedom. What mankind received was sorrow, sickness, trials, death, and slavery to sin and their own appetites. We will remember this when evaluating what the devil promises to give us through sin.

對於這一點，撒但以一個徹頭徹尾的謊言回應了夏娃，牠說：「你們不一定死；因為上帝知道，你們吃的日子眼睛就開了，你們就像上帝一樣知道善惡。」（創3:4-5）魔鬼對人的基本誘惑就是廢黜上帝，叫人以自己為上帝；人無論是希望像上帝一樣被崇拜，或是決定不要上帝而自立，都是人自己想做上帝。還需要注意的是，魔鬼總是做出宏大的承諾，但最終實現的卻必與其承諾相反。撒但向亞當夏娃保證他們將會分辨善惡，他們確實做到了，但他們所能分辨的，就是他們所失去的美善，和他們所變成的那種邪惡。他們以為魔鬼承諾的是快樂、幸福，以及絕對的獨立和自由，但實際上他們得到的卻是痛苦、疾病、磨煉、死亡，並淪為罪和私慾的奴隸。當評估魔鬼在透過罪為我們所做出的承諾時，我們必須切記這點。

Eve had sinned before she ate the forbidden fruit. Her motivation had been fear, not love. She saw the fruit was good for food. Her will was no longer in harmony with God's will, because he had said the fruit of the tree was not good for food. The fruit became pleasing to Eve's eye. Lust and covetousness filled her heart. She wanted what God had forbidden, and her heart was filled with a desire to disobey God. She believed the tree was desirable for gaining wisdom. She wanted to be God on her own. God's wisdom in forbidding the fruit of the tree was rejected in favor of her desire to be wiser than God. Therefore, she took some of the fruit and ate it. Her act revealed that her heart was alienated from God and was corrupted by sin.

夏娃在她吃禁果之前就已經犯罪了，因為她的動機是懼怕，而不是愛。當她看到那果子好作食物時，她的意願和上帝的旨意已經不相符了，因為上帝說過那棵樹上的果子不好作食物。果子也悅夏娃的眼目，她心中充滿了慾望和貪婪，她想得到上帝禁止的東西，心中於是充滿了違背上帝的慾望，她相信那棵樹是可喜愛的，能使人有智慧，她想自己做上帝。上帝禁止她吃那果子是出於上帝的智慧，但卻被夏娃拒絕，因為她想比上帝更有智慧，因此，她摘果子來吃了。這個行動展示出她的心已與上帝疏遠，且被罪敗壞了。

What kind of fruit was on the tree, we do not know. The old idea that this was an apple is pure speculation. It was not the tree's fruit that possessed any special powers. The fruit on the tree was bound up with God's command. (By the way, it is surprising how many critics of the Bible accuse Christians of being stupid for believing that Eve sinned by eating "an apple." If these critics cannot even get this part of the account straight as to what Eve ate, how can they possibly begin to comprehend the rest of the account? Obviously, apart from the converting power of the Holy Spirit, they cannot.)

那樹上究竟長着甚麼樣的果子，我們不知道，認為是蘋果的古老觀點乃純屬猜測；那樹上的果子本沒有甚麼特殊的能力，但果子卻與上帝的命令相連。（順道說一說，讓人吃驚的是，很多聖經的批評者指責基督徒十分愚蠢，居然相信夏娃吃了個「蘋果」就犯罪了。可是，如果這些批評者連夏娃吃了甚麼的記載都不能弄得清楚，他們又怎能理解其他部分的記載呢？顯然地，沒有聖靈改變人心的力量在他們裏面，他們就無從理解。）

Eve gave some of the fruit to Adam, who was with her. Why Adam didn't speak out against Satan's temptation, we do not know. We can say, however, that he was led when he should have done the leading. Eve took the lead when she should have followed. Both man and woman stepped out of their roles given them in creation, which the Lord addresses in the discipline he placed upon man and woman because of sin.

夏娃把果子的一部份分給與她在一起的亞當，為甚麼亞當不出聲抵擋撒但的誘惑，我們並不清楚，但我們能說的是：亞當本應做女人的頭，但卻被女人領導；夏娃本應跟從，卻反過來當了領導。這時男人和女人都放棄了他們被造時被賦予的角色，因為犯了這罪，主便在對男人及女人實施祂的管教中，再次針對性地提出了這點。

It is obvious immediately that Adam and Eve had lost the image of God. They saw each other's nakedness and tried to cover themselves up by sewing fig leaves together. They were naked before the fall into sin, and it did not bother them. Now, because of sin, they experienced shame. Feelings of guilt and shame forced them to cover what God had created as a good part of his creation.

亞當夏娃顯然立刻失去了上帝的形像，他們看到彼此赤身露體，就要把無花果葉縫起來遮身。他們在墮落之前也是赤身露體的，當時並沒有困擾他們；而現在，因為罪，他們感覺羞恥，罪惡感和羞恥感逼使他們把受造美好的一部分遮蓋起來。

Part of the image of God was that Adam and Eve knew God as their loving Creator. After sin,

they viewed God as their enemy. They heard the Lord walking in the garden. The good angels in heaven always behold the face of God (Mt 18:10). They are confirmed in holiness and take delight in being in the presence of God. Adam and Eve were filled with guilt and dread as they heard God approaching. They tried to save themselves by their own efforts. They tried to hide from God among the trees of the garden. God's question to Adam, "Where are you?" (Ge 3:9), was not asked because God didn't know where Adam and Eve were. Rather, it was asked to call his creatures to repentance. The Good Shepherd sought out the wandering sheep.

上帝的形像之一部分是亞當夏娃深知上帝是他們慈愛的創造者；墮落之後，他們卻將上帝視為敵人，他們聽見耶和華在園中行走。（聖經說善良的天使常見上帝的面（太 18:10），他們的聖潔得到確認，並且樂於與上帝同在）。但當亞當夏娃聽到上帝靠近時，心中馬上充滿罪疚和恐懼，他們試圖用自己的努力來拯救自己，試圖藏在園中的樹木裏躲避上帝，上帝問亞當：「你在哪裏？」（創3:9）這不是上帝不知道亞當和夏娃在哪裏，而是在呼喚祂的受造者來悔改，正如好牧人在尋找迷了路的羊。

Adam's response is revealing. It tells us that Adam was filled with guilt. He knew he had violated God's will. He was filled with fear, for he was afraid to stand before his holy Creator. The Lord's next question was also aimed at bringing his creatures to repentance. God knew what Adam and Eve had done. Adam's response indicated that he was an impenitent sinner who would not acknowledge his own guilt. He blamed Eve for his sin, but he first blamed God. It was as though Adam was saying, "All this is your fault, God. You gave me this woman. I never asked for her in the first place." The attempt to blame God and Eve for his sin is the first example of what we call "passing the buck." Eve also tried to shift the blame for her sin on the serpent. It was his fault, not hers. To this day people still want to blame their sins on everyone else, and especially on God. To this, James responds, "When tempted, no one should say, 'God is tempting me.' For God cannot be tempted by evil, nor does he tempt anyone; but each one is tempted when, by his own evil desire, he is dragged away and enticed" (Jas 1:13,14).

亞當的回答透露出他心中充滿了內疚，因為他知道自己違背了上帝的旨意，心中也充滿了恐懼，因為他害怕站在聖潔的造物主面前。上帝的下一個問題也是為了讓亞當可以悔改而問的；上帝知道亞當夏娃做了甚麼，亞當的回答表明他是個不願悔改的罪人，他不肯承認自己的罪，還將此歸咎於夏娃，但是，他其實是在責怪上帝，好像在說：「上帝啊！所有都是你的錯，是你給我造了這個女人，反正我從來沒有如此要求。」他試圖把自己的罪歸咎到夏娃和上帝的身上，這是「推卸責任」的第一個例子。夏娃也試圖把自己的罪歸咎於蛇，是牠的錯，不是她自己的錯。直到今天，人們仍然希望把自己的罪過歸咎到別人身上，特別是歸咎到上帝身上，對於這一點，雅各寫道：「人被誘惑，不可說：『我是被上帝誘惑』；因為上帝是不被惡誘惑的，他也不誘惑人，但每一個人被

誘惑是因自己的私慾牽引而被誘惑的。」（雅1:13-14）

It is important to note that when Adam and Eve did not love God the way they should, they also did not love each other the way they should. Adam was willing to sacrifice Eve to save his own skin. The lovelessness we show toward one another is simply a symptom of a lack of love for God.

需要注意的是，當亞當夏娃不按照應有的方式愛上帝的時候，他們也會不按照應有的方式去愛對方，亞當寧願犧牲夏娃以保全自己。當我們對別人缺乏愛，正是表現出我們對上帝缺乏愛。

Because of sin, people are now born into this world spiritually blind (1 Co 2:14). They do not see their need for a Savior. They vainly imagine that if something is wrong in their relation to God, they can straighten it out. People are by nature dead in sin (Eph 2:1). They can do nothing to save themselves. People are also by nature the enemies of God (Ro 8:7). Their will is actively hostile to God's will. This was the state into which the crown of God's creation, made in his image, had now fallen.

由於罪，人生出來靈裏就是瞎眼的（林前2:14），他們看不到自己對救主的需要，他們錯誤地以為，如果與上帝的關係出了甚麼問題，他們可以自行解決。人生出來就死在罪中（弗2:1），絕不能拯救自己；他們生來就是與上帝為敵（羅8:7），他們的意志積極地反抗着上帝的旨意。上帝所造諸物之冠，且按着上帝形像所造的人，現已墮落至如斯地步。

One can almost hear the satanic laughter at this point in the account. Satan saw Adam and Eve in their fallen and corrupted state and rejoiced in the havoc he had brought about in God's good creation. However, his mirth was short-lived. The Lord intervened. He intended to carry out his purpose for his now-fallen creatures. In judgment, he announced the future defeat of the devil. The serpent will crawl on his belly and eat the dust of the earth. Whether the serpent walked before or not is unimportant. What is important is that the crawling of the serpent will be a perpetual symbol of Satan's defeat. The woman, who now was his ally, will become his enemy. God will put enmity between the woman and the devil. Though Satan will bring about the painful crucifixion of Christ, her seed, Christ will bring about the defeat of Satan through his vicarious suffering for the sins of the world. Genesis 3:15 is what we call the protevangel, the first gospel promise. God, in love, had announced his plan to save fallen mankind. The entire Old Testament is an unfolding of this first gospel promise. There is no sweeter news in all the world. God sent his Son to save the world, to save me.

在讀到這段記載的時候，我們幾乎可以聽到撒但的笑聲，牠看到亞當夏娃處於墮落敗壞的光景中，為自己對上帝美好的創造所帶來的重大破壞而歡喜；但牠的歡笑是短暫的，因為有上帝的介入，上帝要實行祂對已經墮落了的人所要執行的計劃。在審判中，祂宣告魔鬼總有一天會被戰敗；蛇將在地上爬行，終身吃土。在此之前，蛇究竟能不能行走，這問題並不重要，重要的是蛇要永久地用肚子爬行，象徵著撒但永遠的失敗，那個如今與牠同陣的女人，將來卻要成為牠的敵人。上帝要叫女人和魔鬼為仇，儘管撒但會計劃將耶穌痛苦地釘死在十字架上，但她的後裔耶穌藉着替代世人為他們的罪受苦，必最終戰勝撒但。創世記3:15是第一次福音的應許（the protevangel），上帝因着對人類的愛，在此宣告祂要拯救墮落了的人類。整本舊約聖經就是對最初這次福音應許的揭示。上帝派祂的兒子來拯救世人，來拯救我，世上再沒有比這個更美好的消息了。

Sin had tragic consequences in the lives of God's creatures. These consequences made life on this planet difficult and affected mankind, the animal world, and the inanimate creation itself. The Lord announced to Eve that she would experience pain in childbearing. This is a description of what will be. If women take painkillers during childbirth, they are not disobeying God's command. With or without painkillers, childbearing is still fraught with pain. Woman stepped out of her God-given role when she led Adam. Now, as a result of sin, her desire will be for her husband, and he will rule over her. This is not a command for husbands to rule over their wives. This is a description of what men will do because of sin. Instead of leading in Christlike service, men often rule like dictators. This is the way sin has corrupted the heart of the one God intended to be a leader in love.

罪對上帝的受造物的生命產生了悲劇性的後果，這些後果使在這個地球上的生活變得艱苦，人類也同受影響、動物以及沒有生命的被造物也都如此。上帝對夏娃說，她將經歷懷胎的苦楚，這是對將要發生之事的一種描述，女人生產時吃止痛藥並沒有違背上帝的命令，有沒有止痛藥，懷胎及生產都是充滿痛苦的。女人在領導亞當時超出了上帝為她設定的角色，如今，因罪的結果，她必戀慕她的丈夫，而她的丈夫必管轄她。這並不是說上帝命令丈夫要管轄妻子，而是在描述男人因着罪將會做些甚麼，男人會經常扮演着獨裁者的角色，而不是像基督那般作領導的服侍，這就是罪如何地敗壞了男人的心靈，須知上帝本要男人於領導時要有愛在其中。

The Lord told Adam that the ground was now cursed because of sin. The ground would no longer cooperate with man. He who was to lead was reminded of his dereliction of privilege by the constant insurrection of the ground. Weeds will fight him for the crops he tries to grow. Work will be difficult. Life will be filled with many sorrows. Finally, mankind will return to the dust from which they were taken.

上帝告訴亞當如今大地因罪遭到了詛咒，不會再與人合作；大地的不斷反抗提醒這

個帶領者他自己放棄了的權利；野草將阻撓他去栽種莊稼，工作將充滿艱辛，生活將充滿悲苦。人本出自塵土，最終也將歸於塵土。

Paul tells us that the wages of sin is death. When Adam and Eve disobeyed God, death came upon all people (Ro 5:12). There are three types of death that resulted from sin:

1. Temporal death, which is the separation of the body and the soul (Ecc 12:7).
2. Spiritual death, which is the separation of the soul from God by sin (Isa 59:2).
3. Eternal death, which is eternal damnation (Mt 25:41).

保羅告訴我們罪的工價乃是死，當亞當夏娃違背上帝時，死就臨到所有的人（羅 5:12）。罪招致的死亡有三種：

1. 塵世的死亡（或肉身的死亡），即肉體和靈魂的分離（傳道書 12:7）
2. 靈裏的死亡，即靈魂因罪孽與上帝隔絕（賽 59:2）
3. 永遠的死亡，即永遠的沉淪（太 25:41）

Adam named his wife Eve “because she would become the mother of all the living” (Ge 3:20). This is an indication that Adam and Eve were converted by God through the gospel he had proclaimed to them. Through Eve would come the one who would bring life and salvation for mankind. God reclaimed Adam and Eve as his own, though they now would be living in a vastly altered world.

亞當給他的妻子起名叫夏娃，「因為她是眾生之母」（創3:20），這表示亞當夏娃藉着上帝第一次宣告的福音應許因而已經回轉歸向上帝。一個為人類帶來生命和救贖的那一位將通過夏娃而出，儘管他們此刻生活在一個已經發生了巨大改變的世界之中，但上帝已把亞當夏娃挽救回來歸屬自己了。

God made garments of skin to cloth Adam and Eve. They needed something to protect themselves in the hostile environment the world had now become. The animals themselves suffered as a result of sin. In a bit of divine irony, the Lord took counsel with himself to drive man from the garden. One can almost visualize the Lord shaking his head, saying, “Man wanted to know good and evil. Well, he does now. Good is what he lost and evil is what he has become.” So God drove man from the garden and placed cherubim to guard the way to the tree of life. Mankind was not to eat of this tree and live on forever in the state of sin.

上帝用皮子做衣服給亞當夏娃穿，在這個已經變得惡劣的環境下，他們需要衣物來保護自己，動物也在遭受因罪引致的不幸。帶着一點神聖的諷刺，上帝和自己商量，是否把人類趕出伊甸園，我們幾乎可以想像上帝搖着頭說：「人想要分辨善惡，現在他做

到了。可是他失去了善，而變成邪惡了。」於是上帝將人類趕出伊甸園，並讓基路伯把守着通到生命樹的那條路，人類不可再吃這棵生命樹上的果子，若是吃了，便會永遠地活着在罪的狀態中。

Thus ends the saddest chapter in the history of mankind. The fall into sin has corrupted mankind, corrupted God's good creation, and made this world into a "vale of tears" (CW 64:2). Thanks be to God that he loved us so much that he sent his only Son into this world to save us! Christ shared in our humanity "so that by his death he might destroy him who holds the power of death-that is, the devil-and free those who all their lives were held in slavery by their fear of death" (Heb 2:14,15).

人類歷史上最悲哀的一章結束了。人墮落於罪惡裏，敗壞了人類，並敗壞了上帝美好的創造，把這世界變成了一個「淚谷」（基督徒敬拜64:2）。但感謝上帝，祂是如此地愛我們，甚至把祂的獨生子差派到這個世界上拯救我們，「親自成了血肉之軀，為能藉着死敗壞那掌管死權的，就是魔鬼，並要釋放那些一生因怕死而作奴隸的人」（來2:14-15）。

The law of God reveals sin 上帝的律法把罪揭露出來

When God created Adam and Eve, he placed into their hearts a knowledge of his law (Ro 2:15). This knowledge of God's will was blurred but not destroyed by the fall into sin. From the time of Adam until Moses, God did not give a written account of his law (Ro 5:12-14). All to whom a written account of the law was not given will be judged on the basis of the law God wrote into their hearts, to which the conscience testifies. However, God did give a special, written account of his will to the people of Israel at Mount Sinai. This included the Ten Commandments, but it included much more. It also included laws pertaining to ceremonial observances and laws pertaining to civil responsibilities.

上帝創造亞當夏娃之時在他們心中刻上了律法的知識（羅2:15），這種對上帝旨意的知識在人墮落之後模糊了，但並沒有完全破壞。從亞當到摩西，上帝並沒有把律法書面地寫出來（羅5:12-14），所有沒有書面律法的人都將按照上帝刻在人心裏的律法被審判，而人的良心則為之做見證。但到了摩西時，上帝在西乃山上將祂的旨意特別記載下來給以色列人，這包括十誡，但還包括其它更多的內容，例如關於儀式的遵守和公民責任的律例等。

This law code God gave on Sinai was given only to the people of Israel. It was to last only until Christ came. It served to keep Israel intact as a nation until its mission of producing the Savior was fulfilled. This law code reminded the Israelites of their need for a Savior, checked their sinful flesh, guided them to a God-pleasing response to God's mercy, and pictured the coming of the Savior. However, no one in the Old Testament could be saved by obedience to this law code. People of the Old Testament were saved through faith in Jesus Christ, even as we are. The promise of the Savior was given through the covenant God made with Abraham (Ge 15). There are those who have said that the Old Testament is a testament of the law and the New Testament is a testament of the gospel. This statement is in error. Both testaments contain both law and gospel. If the Old Testament contained only the law, people would have been saved by their own works. If the New Testament contained only gospel, people would not know their need for a Savior.

上帝在西乃山上賜下的律法只是賜給以色列人的，其效力亦只持續到基督第一次的來臨，它的作用是要在產生一位救主的使命完成之前保持以色列國的獨特性，這律法提醒以色列人，他們需要一位救主，律法也限制他們罪惡的肉體，引導他們以上帝所喜悅的方式來回應上帝的憐憫，並且表述那將要來的救主。但在舊約時代中，沒有人會能因為遵守上帝的律法而得救，舊約時代的人也是藉着在耶穌基督裏的信心而得救，就像今天的我們一樣。上帝在與亞伯拉罕的立約中賜下了救主的應許（創15章），有人說舊約是關於律法之約，新約則是福音之約，這是錯誤的說法，事實上，舊約包括律法和福音，新約也包括律法和福音；如果舊約只講律法，不講福音，那樣人們就以為可以靠自己的行為拯救自己；如果新約只講福音，不講律法，人們就不知道自己罪無可救而需要一位救主。

We may summarize the differences between the two major covenants of the Old Testament in the following way:

我們可以把舊約中主要的兩個約之不同總結如下：

Convenant with Abraham 與亞伯拉罕的約	Covenant with Israel on Mount Sinai 在西乃山與以色列民的約
1. <i>Unilateral</i> (one-sided) : God made a promise to Abraham that he would bring the Savior from his line (Ge 15:18) 1. 是單方面的：上帝應許救主出自亞伯拉罕的後裔（創15:18）。	1. <i>Bilateral</i> (two-sided) : God made the covenant with Israel alone (Ex 19:5,6). 1. 是雙方面的：上帝與以色列(而只是以色列)立約（出19:5-6）
2. <i>Unconditional</i> : Abraham had no conditions to fulfill. He would be dead and buried when	2. <i>Conditional</i> : Israel had conditions to fulfill (Ex 19:5). If Israel failed to keep the

<p>God's promise was fulfilled (Ge 15:15)</p> <p>2. 是無條件的：亞伯拉罕不用履行任何條件，當上帝成就祂的應許時，祂已死去並被埋葬了（創15:15）。</p>	<p>conditions of the covenant, it would be considered broken (Dt 27:26).</p> <p>2. 是有條件的：以色列民要履行條約（出10:5），若沒有遵行條約，便視為違約（申27:26）</p>
<p>3. <i>Gospel</i> : The covenant with Abraham involved the promise of the Savior (Ge 12:3). It was through faith in the coming Savior that Old Testament believers were saved (Ge 15:6; Ro 4:3; Gal 3:6)</p> <p>3. 是福音：與亞伯拉罕的約包括差派救主的應許（創12:3）。舊約的信徒藉信那將要來臨的救主而得救（創15:6；羅4:3；加3:6）。</p>	<p>3. <i>Law</i> : The covenant with Israel was full of commandments – moral, ceremonial and civil (Ex 19:5,8). This law contained shadows and pictures of the coming Savior (Col 2:16, 17). However, the covenant itself was still a law covenant.</p> <p>3. 是律法：與以色列所立的約全是誡命 --- 道德的、禮儀的和公民的誡命（出19:5、8），這律法雖然包含將要來臨的救主的影兒（西2:16-17），但約的本身基本上仍是一個律法的約。</p>
<p>4. <i>For all people</i> : The promise of the Savior, given to Abraham, did not apply only to him and his descendants but to all people. All those who believe in the coming Savior have eternal life</p> <p>4. 是為所有人的：向亞伯拉罕應許差派救主，不是只給亞伯拉罕及他肉身的後裔，而是給所有人，凡信那將要來臨的救主的人，他們都會得着永生。</p>	<p>4. <i>For Israel alone</i> : God spoke the words of the covenant to Israel from Mount Sinai (Ex 19:5,6). Others were bound by the law as God had written it in their hearts.</p> <p>4. 是單為以色列民的：上帝在西乃山向以色列民說出所立的約（出19:5-6），非以色列人卻受上帝刻在他們心中的律法所約束。</p>
<p>5. <i>Enduring</i> : The covenant with Abraham was fulfilled by the new covenant, where God sent his Son and , for his sake, has forgiven us all our sins (Jer 31:31-34; Heb 8:8-12)</p> <p>5. 是持久的：新約成就了上帝與亞伯拉罕所立的約，就是上帝差派祂的愛子，因着祂的緣故而赦免了我們所有人的罪（耶31:31-34；來8:8-12）。</p>	<p>5. <i>Temporary</i> : It was to last only until Christ accomplished his work (Col 2:16, 17; Gal 3). His work is now accomplished. We are not bound by the Law of Moses.</p> <p>5. 是暫時的：這約維持至基督完成祂的工作（西2:16；加3章）；現在，耶穌基督已經完成了祂的工作，所以無人再受摩西律法的約束。</p>

We should note that today we are bound by the law as God wrote it into Adam's and Eve's hearts and as he has revealed it to us in the New Testament. We are not bound by the wording of the law given to Israel in Exodus 20. The Third Commandment told Israel to worship on Saturday. We may worship on any day. The Fourth Commandment promised the Israelites a long life in the Land of Promise. We are promised long life on the earth (Eph 6:3). The Israelites were forbidden to seek to acquire their neighbor's inheritance (Nu 36:7 ; 1 Kings

21:3). Today we may buy our neighbor's property. The Seventh Day Adventists err when they try to bind us to worship on Saturday and to other portions of the Mosaic Law.

應該注意的是，我們今天是受着上帝刻在亞當夏娃心中並且啟示在新約中的律法所約束，我們並不受出埃及記第20章中給以色列人的律法條文所約束。十誡的第三條告訴以色列人要在星期六敬拜上帝，但我們可以在任何一天敬拜；第四條應許以色列人可在應許之地上得長壽，今天卻應許我們可在世上任何一處得長壽（弗6:3）。以色列人不得企圖獲取鄰舍的產業（民36:7；王上21:3），但現在我們可以購買鄰舍的產業。基督復臨安息日會試圖約束我們只可在星期六敬拜，並要遵守一些其它的摩西律法，這是不對的。

Sin 罪

Sin is rebellion, guilt, missing the mark

罪是反叛、罪愆、矢不中的

“Sin is a dirty word.” This view is held by people today who don't want to admit that there is anything such as sin. People prefer such words as mistake, error in judgment, slip, or miscalculation. These words don't seem as harsh. They don't make one feel too uncomfortable. In fact, you can feel fairly good about yourself, for these words imply that you really aren't responsible for anything. Circumstances just didn't work out the way they might have. The word sin, however, is considered judgmental, biased, unloving, and far too critical. It implies that a person who uses the word claims to have an absolute standard of behavior that others should follow.

當今有些人持有「罪是個忌諱的字眼」這種觀點，說根本沒有罪這回事，寧願用「錯誤」、「判斷失誤」、「疏忽」或「誤算」等字眼，因為這些詞語聽起來沒有那麼刺耳，也不會讓人感到太不舒服。事實上，這樣說讓人們自我感覺良好，因為這意味着他們不用對任何事情負責，只不過是當時的環境剛巧未能造就到達成應有的結果。罪這個字被認為是妄斷的、存偏見的和缺乏愛心的，而且過於非難，並意味着使用「罪」字的人自以為有一套眾人都應當遵守的絕對的行為標準。

Such an attitude toward sin, however, runs directly into the fact that sin is used frequently in the Bible. It is used in an absolute sense, denoting a deviation from the will of God. The word sin is condemnatory, for it points out that deviation from God's will is grievous and deserves his condemnation. God's condemnation of sin is purposefully harsh. It is intended to stop us in our

tracks, to confront us with our disobedience and with our wretched state before God. God's law intends to bring us to the realization that we desperately need a Savior. A study of sin is essential if we are to see our need for the Savior from sin, Jesus Christ.

不過，對於罪的這種態度要直接地面對一個事實，就是聖經中頻頻使用「罪」這字，而且含有絕對的意義，用以表示偏離了上帝的旨意。罪這個字的譴責性太重，因為它指出偏離上帝的旨意是一件很嚴重的事，應受到上帝的刑罰；上帝對罪的刑罰有意地非常嚴厲，為要阻止我們繼續走自己的歪路，叫我們正視自己的悖逆和我們在上帝面前的可悲處境。上帝的律法是為了讓我們意識到我們極其需要一位救主，若要看到我們如何逼切地需要一位救我們脫離罪惡的救主耶穌基督，對「罪」的研究是非常重要的。

The Bible has a multitude of words used to describe the various aspects of sin. Robert Girdlestone (b. 1836, head of the translation department of the British and Foreign Bible Society), in his book *Synonyms of the Old Testament*, mentions 11 different words that are used to describe sin.¹¹ Richard Trench (d.1886, professor of New Testament Exegesis at King's College in Oxford, England), in his book *Synonyms of the New Testament*, mentions nine different words that are used to describe sin in the New Testament.¹² A brief study of some of these words makes it clear that sin is a serious matter in the sight of a holy God. Sin calls for his judgment and condemnation. Some of the concepts described by some of the words for sin are as follows:

聖經使用很多不同的字來描述罪的各種方面。羅伯特格德斯通 (Robert Girdlestone，生於1836年，英國及海外聖經公會 (the British and Foreign Bible Society) 的翻譯部長) 在他的著作《舊約中的同義詞》(Synonyms of the Old Testament) 一書中提到了有11個不同的字來描述罪¹⁰；理查特倫奇 (Richard Trench，卒於1886年，英國牛津大學之英皇書院 (King's College, Oxford) 的新約釋經教授) 所著之《新約中的同義詞》(Synonyms of the New Testament) 一書中則提到新約中有9個不同的字來描述罪¹¹。只需簡要地研究一下這些字就能看出，在聖潔的上帝眼中，罪是非常嚴重的，招致審判和沉淪，這些描述罪的字中之某些字乃表達以下的概念：

1. Sin is missing the mark (hamartia). As one commentator remarked, "All wrongdoing is a failure or a coming short of that aim which God intended all His children to reach. If man was originally made in the image of God, it must have been implanted in him as a first principle that he should live as God lives. Every departure, therefore, from the law of

¹⁰ Robert Girdlestone, *Synonyms of the Old Testament* (Grand Rapids: William B. Eerdmans Publishing Company, a reproduction of the 1897 edition), pp. 76-86.

¹¹ Richard Trench, editor, *Synonyms of the New Testament* (Grand Rapids: William B. Eerdmans Publishing Company, a reprint from the 1880 edition) pp. 241-249.

Right is a coming short of the purpose for which man was made, and a missing of the goal which ought to be reached.”¹³ (Cf. Ro 3:23.)

2. Sin is rebellion against God (anomia or paranomia). It signifies a refusal to submit to the rightful authority of God (cf. 1 Jn 3:4 ; Isa 43:27).
3. Sin is stepping over the line (parabasis). It is transgressing a commandment that is clearly given (Ro 2:23).
4. Sin is failing to listen when God is speaking (parakoe). Adam disobeyed the voice of God when he fell into sin (Ro 5:19).
5. Sin is a falling where one should have stood upright (paraptoma) (Eph 2:1).

1. 罪是矢不中的而不能達標 (hamartia)，正如一位評論者所說：「任何的過錯都是一種失敗，或是沒有達到上帝期望其兒女應達到的目標，既然人最初是按照上帝的形像受造的，他內心被植入的第一準則，必然是人應該正正像上帝一樣般生活。因此，每一次偏離上帝公正的律法，都是不符合受造的目的，同時沒有達到我們應該達到的目標。」（參羅 3:23）
2. 罪是對上帝的背叛 (anomia 或 paranomia)，表現於拒絕服從屬上帝所擁有的主權。
3. 罪是跨越界限 (parabasis)，表現於違反上帝清楚頒佈的誡命 (羅 2:23)。
4. 罪就是不聽從上帝所說的話 (parakoe)。亞當不聽從上帝所說的，因此陷落在罪中 (羅 5:19)。
5. 罪就是在應該站立得正之處跌倒 (paraptoma) (弗 2:1)。

God is not the cause of sin ; the cause of sin is the disobedience of the devil and of mankind

上帝不是罪的成因，罪的成因是魔鬼和人類的不服從

People often want to blame God for the sin in this world. They say that if God were all-loving, he would want to prevent sin, and if he were all-powerful, he would do it. They lay the miseries of the world at God's feet and say with Adam, "You are the source of all my problems" (cf. Ge 3:12). However, the Bible makes it clear that the cause of sin is not God. The creation account tells us that when God had finished creation, it was "very good" (Ge 1:31).

人們常常因為世界上的罪而埋怨上帝，他們說：「如果上帝是完全慈愛的，祂就應阻止罪；如果上帝是全能的，祂就必能做到。」他們把世界上所有的苦難都擺在上帝的跟前，然後和亞當一起說：「你是我所有問題的來源。」（參創3:12）但是聖經清楚指出，罪的成因不是上帝，創世的記載告訴我們，當上帝完成了創造，一切都「非常好」（創1:31）。

James tells us that the root of sin lies in the corrupted nature of sinful man, and man cannot blame God for his sin (Jas 1:13).

雅各告訴我們，罪的根源是出於罪人之敗壞的本性，人不能為自己的罪而埋怨上帝（雅1:13）。

The Bible tells us that the first cause of sin was Satan. Jesus calls the devil “a murderer from the beginning” and “the father of lies” (Jn 8:44). Paul related that Satan tempted Eve to sin (2 Co 11:3). Thus, the devil was the first to sin. However, Adam and Eve also sinned of their own free will (Ge 3:1-17). It was the disobedience of Satan and our first parents that brought evil into this world. As the Augsburg Confession states:

聖經告訴我們，罪的第一因是撒但；主耶穌稱魔鬼是「從起初就是殺人的」，是「說謊者之父」（約8:44）；保羅說撒但誘惑夏娃犯罪（林後11:3），因此，魔鬼比夏娃更先犯了罪。不過，亞當和夏娃也由於誤用了自己的自由意志而犯罪（創3:1-17），是撒但和我們始祖的不順服，將罪帶入了世界。就如《奧斯堡信條》所言：

Concerning the cause of sin it is taught among us that although almighty God has created and preserves all of nature, nevertheless the perverted will causes sin in all those who are evil and despise God. This, then, is the will of the devil and of all the ungodly. As soon as God withdrew his hand, it turned from God to malice. (AC XIX [German text]) :

關於罪的成因，我們如此教導：雖然全能的上帝創造了及保存着宇宙萬物，但那歪曲悖謬的意志在那些邪惡和鄙視上帝的人身上生出罪來，魔鬼和所有惡人的意志就是如此，若上帝一下子放手不管，這邪惡的意志便立即違背上帝。（奧斯堡信條，第十九條）¹²

Sin has consequences

罪的後果

Sin begins with unbelief (Ge 3:1-6). Unbelief causes a person to miss the mark of perfection that God demands (Mt 5:48). Lust arises in the heart to defy the holy will of God (Jas 1:15). Disobedience of God's will reveal a person's hostility toward God (Ro 8:7). Sin brings with it consequences. God cannot ignore disobedience (Ge 2:17; 3:19; Eze 18:4; Ro 5:12,18,19; 6:23).

¹² 參閱協同書（修訂版），頁32。

罪開始於不信（創3:1-6），不信使人不能達到上帝「要求完全」的目標（太5:48），私慾從心發出，對抗上帝聖潔的旨意（雅1:15）；違背上帝旨意顯示人與上帝為敵（羅8:7），罪是會帶來後果的，上帝不可能面對人的公然違抗而坐視不理（創2:17，3:19；結18:4；羅5:12、18-19，6:23）。

What are some of the consequences of sin? There are temporal consequences. Before Israel entered the Land of Promise, God directed the people to exterminate the Canaanites. This was a judgment of God on the Canaanites for their wickedness. There are consequences in the daily lives of every person on the face of this earth. Work is difficult. Relationships are difficult. People do not love one another the way they should, because they do not love God the way they should. Sickness plagues us throughout our lives. Temporal death is a result of sin. We die because we are sinners. Finally, eternal damnation is a result of sin (Mt 25:41; Mk 9:43-48).

罪的後果是甚麼呢？有些後果是現世的。以色列人進入應許之地以前，上帝指引他們消滅迦南人，這是上帝對罪惡的迦南人的審判。罪使每個人在世間日常的生活也要面對種種後果：如工作艱苦、人際關係難於處理等。人們沒有按照應該有的方式愛別人，因為他們沒有按照應該有的方式愛上帝。疾病終生折磨我們，罪還有一個後果，就是令我們今生要面對死亡，我們死亡是因為我們是罪人。最終，罪的後果是永遠的沉淪（太25:41；可9:43-48）。

In connection with the consequences of sin, this question is asked: Does God punish believers for their sins? Jesus himself answered this question when he said, "God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son" (Jn 3:17,18). God does not punish believers for their sins. This is because God punished Jesus for all of our sins (Gal 3:13). Through faith in him, we have this forgiveness as our very own. An unbeliever, however, rejects the forgiveness Christ won for all. Therefore, he stands before God with the attitude, "I don't want what Jesus did for me. I don't need what Jesus did for me. I want what is coming to me." God must then say to the unbeliever, "Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels" (Mt 25:41).

有關罪的後果，人們經常會提出這個問題：如果信的人犯罪，上帝會懲罰他們嗎？耶穌自己回答這個問題時說道：「因為上帝差他的兒子到世上來，不是要定世人的罪，而是要使世人因他得救。信他的人不被定罪；不信的人已經被定罪了，因為他不信上帝獨一兒子的名。」（約3:17-18）上帝不會懲罰信徒的罪，這是因為上帝已經在耶穌身上懲罰了所有的罪（加3:13），**一切的罪已得到赦免**，藉着在耶穌裏的信心，我們把罪

得赦免這個福分挪為己用；但不信的人卻拒絕基督那為世上所有人賺得的赦罪，所以他是這樣的姿態站在上帝面前：「我不想要耶穌為我所做的，也不需要耶穌為我所做的。我只想要我將會得到的。」上帝必定會對這些不信的人說：「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）

What about the bad things that happen in believers' lives? God does allow trials to come into believers' lives as a loving discipline to keep us close to him (1 Co 11:32 ; Ps 94:12 ; Heb 12:6 ; Rev 3:19). Some of these trials may be related to a particular sin, as happened in the case of King David (2 Sa 12). In the case of the man born blind (Jn 9) and Job, the trials were not related to any specific sin they had committed. God permits trials to come into the lives of believers for his own good purposes, out of his own love for us and out of his desire for our salvation (Ro 8:28). When believers are beset by the troubles of this life, we do not have to fret that God is punishing us for our sins. We are assured that through Jesus our sins have all been forgiven. God is always our loving Father, for Jesus' sake.

那麼，發生在信之人生活中的不幸又該如何解釋？上帝確實讓試煉臨到信徒的生活中作為愛的管教，使信徒更靠近祂（林前11:32；詩94:12；來12:6；啟3:19）。有時，上帝對我們的管教也許與某種罪有關，如大衛王的事例（撒下12章）。但對於那個生來瞎眼的人（約9章）及約伯而言，上帝試煉他們並不是因為他們犯了甚麼罪，上帝試煉信祂的人是出於祂的美善的旨意和對我們的愛，也出於祂拯救我們的意願（羅8:28）。當信徒被生活中的煩惱困擾時，我們不必擔憂上帝會因為我們的罪而懲罰我們，我們應該確信，因着耶穌，我們一切的罪都已得到赦免；也因着耶穌，上帝永遠是我們慈愛的天父。

Original Sin 原罪

Original sin is a hereditary guilt and a hereditary corruption of human nature

原罪是遺傳之罪，是從遺傳得來的人類本性的敗壞

“Innocent as a newborn babe.” This is an expression we commonly hear. Yet how accurate is this statement? For the answer, we cannot look to the scientific fields of anthropology or psychiatry, which generally concur in the above statement. The only reliable answer to questions of a spiritual nature comes from the Bible, God's Word to us. The Bible tells us that from the moment of our conception, we are not the type of people God demands that we should be. David confessed that he was a sinner from the moment his life began (Ps 51:5). This sin has been called original sin (root sin).

我們經常聽到這樣的說法：「像新生嬰兒一樣無罪。」但這句話是否正確呢？我們無法從人類學或精神病學的科學領域中尋求答案，因為它們通常都同意這種說法；可是對屬靈問題唯一可靠的答案只有來自聖經，這是上帝對我們說的話。聖經告訴我們，從我們成孕的那一刻起，就已經不是上帝要求的那種人了；大衛承認自己從生命開始的那一刻起，就是罪人（詩51:5），這種罪被稱為原罪（根源的罪惡 - root sin）。

The Bible describes this sin as a hereditary guilt. Every person, by virtue of entrance into the human race, falls under the condemnation God pronounced upon Adam because of his first sin. Paul wrote, "The result of one trespass was condemnation for all men" (Ro 5:18). Adam's sin and condemnation are passed on to every person born of father and mother. Thus, as we come into this world, we are already under the wrath of God, because Adam's sin is charged to our account (Eph 2:3). The Formula of Concord, in summing up the teaching of the Apology on original sin (II:2-50), states, "That this inherited defect is guilt, which causes us all to stand in God's disfavor and to be "children of wrath by nature" . . . as the Apostle testifies in Romans 5:12" (FC SD I:9). Those who object that it isn't fair for God to charge us with Adam's sin will then also have to object that God credits us with Christ's righteousness (2 Co 5:21). Paul asserts that both statements are true (Ro 5:12,18). The first is the basis for our need for a Savior. The second is the basis of our assurance of salvation.

聖經把這種罪形容為遺傳之罪，每一個進入到了這世界成為人類的人，都因亞當最初所犯的罪而被判上帝對亞當所宣判的同樣的判罪，保羅寫道：「因一次的過犯，所有的人都被定罪。」（羅5:18）亞當被定的罪延及每一個由父母所生的人，所以當我們來到這個世界的時候，因為亞當的罪已經算到我們的賬上（弗2:3），我們就已經在上帝的憤怒之下。《協同式》在總結《辯護論》中有關原罪的教導（第二條：2-50）時說：

「這遺傳的缺陷是罪，這罪使我們大家在上帝面前成為不討上帝喜悅的人，並『按本性成為可怒之子』……正如使徒在羅馬書 5:12中所宣述的那樣。」（協同式宣言全文，第一條：9）¹³

那些反對上帝因為亞當的罪而懲戒我們，認為這樣不公道的人，按其邏輯也該反對上帝把耶穌的義歸到我們身上（林後5:21）。保羅宣告這兩句說話（羅5:12, 18）都是真實的：前者是我們需要一位救主的原因，後者是我們得救的確據。

The Bible also describes original sin as a hereditary corruption. It is so thorough a corruption of our human nature that it corrupts our will, intellect, and all our spiritual powers. As the Formula of Concord states:

¹³ 參閱協同書（修訂版），頁465。

聖經也將原罪描述為遺傳性的敗壞，這種人性的敗壞如此徹底，以致我們的意志、智慧和所有屬靈的能力都被破壞了。正如《協同式》所說：

Original sin is an indescribable impairment and a corruption of human nature so deep that nothing pure and good remains in it or in any of its internal and external powers. Instead, all is so deeply corrupted because of this original sin that human beings are truly spiritually dead in God's sight, having died, with all their powers, to the good. (FC SD I:60) (Cf. Psalm 51:5 ; Jn 3:6.)

原罪乃是一種無可言狀的損害及人的本性之敗壞，是這樣的深，致使人的本性及其一切內在和外在的能力都完全喪失了純潔和善良，因為原罪如此深深地敗壞人類，人類於上帝眼中在靈性上實在是死亡的，他們一切向善的能力也已死去。（協同式宣言全文，第一條：9）¹⁴（參詩51:5；約3:6）。

The hereditary corruption caused by original sin has what we may call a positive and a negative side. On the "positive" side, something is present in our nature that should not be there, and that is a lust for sin. On the "negative" side, something is missing in our nature that should be there, and that is holiness and righteousness. The Augsburg Confession uses this analogy to speak of original sin. It states:

我們可以說原罪造成的遺傳性敗壞有正反兩方面。從正面來說：我們本性中存在着一種不應該存在的東西，那是一種對罪惡的強烈慾望；從反面來說：我們本性中應該存在的東西卻沒有了，那就是聖潔與公義。《奧斯堡信條》用以下一個類比來講論原罪，它這樣寫道：

Furthermore, it is taught among us that since the fall of Adam, all human beings who are born in the natural way are conceived and born in sin. This means that from birth they are full of evil lust and inclination and cannot by nature possess true fear of God and true faith in God. Moreover, this same innate disease and original sin is truly sin and condemns to God's eternal wrath all who are not in turn born anew through baptism and the Holy Spirit. (AC II:1,2 [German text]).

再者，我們如此教導：自亞當墮落以後，凡從自然孕育而出生的人，都是在罪中成孕而生的。就是說，他們生來就充滿邪情私慾和惡的傾向，在本性上就不能有對上帝真正的敬畏和真正的信靠。除此之外，這與生俱來的大患和原罪是真真正正的罪，以致一切沒有藉着洗禮和聖靈而重生的人，全都落在上帝的定罪和永遠的憤怒

¹⁴ 參閱協同書（修訂版），頁473。

之下。(奧斯堡信條，第二條:1,2)¹⁵

Original sin is really sin. Our condition by birth is such that we are credited with the condemnation Adam brought upon himself and the human race by his fall into sin. We lack the righteousness God demands, and we have within us a lust for sin. This, by itself, makes us the objects of God's wrath before we say, do, or think a single thing. It is only through the revelation of the Bible that God can bring us to a realization of what we are like by nature.

原罪是確確實實的罪，我們生來的情況就是這樣：亞當因犯罪墮落而引致他自己和他以後的人類一起被上帝定罪，我們沒有上帝所要求的義，內心只有對罪惡私慾的嚮往，僅憑這一點，在我們說某話、做某事或思想那事之前，我們就已經成為上帝憤怒的對象；然事實上，只有通過聖經的啟示，我們才能被上帝帶領去認識到我們本性的狀況。

As Luther observed, "This inherited sin has caused such a deep, evil corruption of nature that reason does not comprehend it ; rather, it must be believed on the basis of the revelation in the Scriptures (Ps. 51:5 and Rom. 5:12 ; Exod. 33:20 ; Gen. 3:6ff.)" (SA III I:3).

正如路德所說：

「此遺傳罪是人的本性上極深的邪惡敗壞，甚至理性也不能了解它，我們必須從聖經的啟示而相信它的存在（詩51:5；羅5:12；出33:20；創3:6及以下）。」（施馬加登信條，第三部分，第一條:3）¹⁶

Original sin is a thorough corruption of human nature ; it is not human nature itself
原罪是人之本性的徹底敗壞，但不是人的本性之本身

Original sin is a thorough corruption of our nature. The word nature refers to our spiritual powers, which also affect the organ for them, the physical body. Original sin, however, is not the essence of human nature. The belief that the essence of human nature was evil was an error of the Manicheans (3rd century a.d.). They believed that fleshly bodies were created by a god of evil. The same belief was held by the early Gnostics. For them, salvation was when the soul became free from the body. This view that the body was intrinsically evil has also been held by the Hindu religion and Buddhism. Their concept of salvation is also to become free of the body and one with the god-stuff of the universe. Plato also viewed the body as the prison house of the soul.

¹⁵ 參閱協同書（修訂版），頁26。

¹⁶ 參閱協同書（修訂版），頁252。

原罪是我們本性（nature）的徹底敗壞，本性一詞指的是人的屬靈能力，同時影響人的器官和身體。但原罪不是人的本性的本質（essence），若認為人本性的本質是惡的，便是犯了摩尼教（Manicheans，公元後三世紀誕生）的錯誤。他們認為身體是邪惡之神創造的，早期諾斯底教派（Gnostics）也持同樣的觀點，對他們而言，靈魂離開身體的囚牢的時候，人就得救了。印度教和佛教也認為身體本質上是邪惡的，他們對得救的觀念也是這樣，要脫離身體與充滿在宇宙間的神靈（god-stuff）合一，才是得到拯救。柏拉圖也視身體為囚禁靈魂的牢獄。

In the Lutheran church, the error that original sin is the essence of man was promoted by an unlikely person, Matthaeus Flacius Illyricus, who had been a great defender of the Lutheran cause. The Flacian controversy troubled the church from 1560 to 1575. It was settled by the Formula of Concord. In a debate with Viktorin Strigel over whether people have a free will since the fall into sin, Flacius went too far in his statements. He asserted that after the fall into sin, original sin became the essence of man. He believed that a person's nature is identical with sin. He believed that, through conversion, God created a new substance in people. Flacius refused to retract his view. Thus, it became necessary for the writers of the Formula of Concord to refute his error. It had serious implications. Our Lord himself took on human flesh. If human flesh were essentially evil, Christ could not have been our Savior.

在路德宗教會中，原罪是人類本性的本質這一錯誤觀點是由弗拉秋（Matthaeus Flacius Illyricus）宣揚的，他曾經是路德的教會改革之中一位偉大的捍衛者，因此他這一行為有些令人費解。在1560-1575年間的爭議給教會帶來很大的困擾，最終藉着通過《協同式》得以解決。弗拉秋在一次與 Viktorin Strigel 進行有關人自墮落後是否還有自由意志的論戰中，他的言論走得太遠了，他聲稱自墮落之後，原罪就成為人本性的本質。他認為人的本性與罪完全相同，並認為通過回轉歸正，上帝可以在人的身上創造一種新的實質（substance）。弗拉秋不願收回他的觀點，這樣，《協同式》的作者們有必要站出來反駁他的錯誤，因這錯誤可以引起嚴重的後果——既然我們的主取了人的肉身，如果人的肉身本質是惡的，那麼，基督怎麼可能成為我們的救主（無瑕疵的羔羊）？

The Formula of Concord states:

1. We believe, teach, and confess that there is a difference between original sin and human nature-not only as God originally created it pure, holy, and without sin, but also as we have it now after the fall. Even after the fall this nature still is and remains a creature of God. This difference is as great as the difference between the work of God and the work of the devil.
2. For God created not only the body and soul of Adam and Eve before the fall but

also our body and soul after the fall, even though they are corrupted. God also still recognizes them as his own work, as it is written, Job 10:8, “Your hands fashioned and made me, together all around.”

Furthermore, the Son of God assumed this human nature into the unity of his person-of course, without sin-and what he assumed was not another kind of flesh but our flesh. (FC Ep I:2,4,5).

《協同式》聲明：

1. 我們相信、教導並宣認：人的本性與原罪是兩件不同的事，「本性」這詞不但指在太初上帝造人純潔神聖無罪的本性，也指我們現今墮落後的本性。即使墮落後，我們的本性仍為上帝所造。本性與原罪二者區別之大，猶如上帝之工作與魔鬼之工作的區別。
2. 上帝不僅在人墮落前造了亞當和夏娃的身體和靈魂，也在人墮落以後創造我們的身體和靈魂。雖然我們的身體和靈魂受到敗壞，上帝仍承認這些都是祂的創造和工作，如經上所記：「你的手塑造我，造了我。」（伯 10:8）

再者，上帝的兒子把祂的人性與神性合一在他的一個位格（*person*）裏，這人性當然並沒有罪。而且祂並非取了人類以外的肉身，而是取了與我們一樣的肉身。（協同式摘要，第一條：2, 4, 5）¹⁷

Original sin, then, is what we call an accident. The term does not mean an accident in the way we normally think of it. (Such as, I slipped on a banana peel and fell on the ground.) Rather, the term accident is used to describe something that is added to something else. If I spill gravy on my tie, the dry cleaner can get the gravy out of the tie. The gravy does not become part of my tie. In a similar way, original sin is a thorough corruption of human nature.

因此，原罪是一個所謂「意外(incident)」，這裏說的「意外」並不是我們平常所講的「意外」的意思（例如我踩在香蕉皮上跌倒了），而是用來描述一些東西被添加到別的東西裏。譬如我把肉醬汁濺在領帶上弄污了，洗衣店能將它清洗乾淨，肉醬汁就不會成為我領帶的一部分；原罪以相似的方式（好像肉醬汁），對人的本性帶來污穢和徹底的敗壞。

As the Formula of Concord states, “Original sin is not a slight corruption of human nature, but rather a corruption so deep that there is nothing sound or uncorrupted left in the human body or

¹⁷ 參閱協同書（修訂版），頁421-422。

soul, in its internal or external powers” (FC Ep I:8) Yet “there is a distinction between the human substance, nature, essence, body and soul, and original sin, in such a way that human nature is one thing and original sin, which is imbedded in the corrupted nature and which corrupts this nature, is another” (FC Ep I:1).

正如協同式所說：

「原罪並非人的本性輕微的敗壞，而是徹底的敗壞，以致在人的身體或靈魂中，或人內在或外在的能力，並不存留任何健全或未敗壞的。」(協同式摘要，第一條:8)¹⁸ 然而，「人的實質、本性、本質、身體和靈魂，全部這些都與原罪有所區別，所以，人的本性是一回事，而緊附於本性上並使本性敗壞的原罪卻是另一回事。」(協同式摘要，第一條:1)¹⁹

Original sin is universal

原罪是普世性地存在着的

How widespread is original sin? The Bible tells us that all people, born of father and mother, have original sin. Adam was created in God's image. However, Adam's son, born after the fall into sin, was born in Adam's image (Ge 5:1,3). Since the fall, all children are born in the image of their sinful parents (Jn 3:6). The condemnation that Adam brought on himself he also brought on us all (Ro 5:18). The corruption of his own nature was passed on to us all.

原罪所涉及的範圍有多廣呢？聖經告訴我們，所有從父母所生的人都有原罪。亞當照着上帝的形像被造，但亞當墮落之後所生的兒子卻是照着亞當的形像出生（創5:1, 3）；自墮落之後，所有孩子都是按着自己父母有罪的形像所生（約3:6）。亞當給自己帶來被定罪的惡果也帶到我們所有人的身上（羅5:18），他自己那本性的敗壞也傳下來給了我們每一個人。

As Lazarus Spengler (d.1534) wrote:

All mankind fell in Adam's fall ;

One common sin infects us all.

From one to all the curse descends,

And over all God's wrath impends.

Through all our pow'rs corruption creeps

And us in dreadful bondage keeps ;

In guilt we draw our infant breath

¹⁸ 參閱協同書（修訂版），頁422。

¹⁹ 參閱協同書（修訂版），頁421。

And reap its fruits of woe and death.
From hearts depraved, to evil prone,
Flow thoughts and deeds of sin alone :
God's image lost, the darkened soul
Nor seeks nor finds its heav'nly goal. (CW 378:1-3)

正如讚美詩作者 Lazarus Spengler（卒於1534年）寫道：

亞當墮落之時，整個人類也墮落
我們被同一種罪所腐蝕
詛咒從一人沿襲給所有人
上帝的憤怒即將臨到
敗壞蔓延至我們所有的力量
我們將被束縛於可怕的捆綁中
生命帶着罪作第一次呼吸時
即要承受它帶來的惡果---悲哀和死亡
墮落的心流出邪惡
流出罪의思想和行為
失去了上帝的形像，徒留下黑暗的靈魂
不再尋找追求屬天的目標
(Christian Worship 378 : 1-3)

The only exceptions to original sin were Adam and Eve, who were created in the image of God (Ge 1:27,28), and Christ, who was conceived by the Holy Spirit and born of the virgin Mary (Isa 7:14 ; Lk 1:34,35 ; 1 Pe 1:19). By his sinless conception and birth, Christ atoned for our sinful conception and birth. It is not an insignificant matter when people deny Christ's virgin birth. If Christ were not born of a virgin, he could not have been God and could not have saved us. He himself would have needed salvation, for he also would have had original sin.

有關原罪，唯一的例外就是亞當、夏娃和基督。亞當夏娃是照着上帝的形像被創造的(創1:27-28)，而基督則是被聖靈感孕的，由童貞女馬利亞所生(賽7:14；路1:34-35；彼前1:19)。藉着基督無罪的感孕和誕生，祂為我們有罪的成孕和誕生而贖罪。一些人否認耶穌為童貞女所生，這不是一個無傷大雅的小錯；如果耶穌不是由童貞女所生，祂就不可能是上帝，祂也會帶着原罪，祂就不可能拯救我們，因為祂自己也需要被拯救。

The Roman Catholic Church has wrongly exempted Mary from original sin. Catholics say that it is because Mary was conceived without original sin that Jesus had no original sin. They speak of this as the "Immaculate Conception" of Mary. This doctrine has been held by the Roman Church for a long period of time. Pope Sixtus IV (d.1484) approved the feast of the

Immaculate Conception. The Council of Trent (1545-1563) explicitly excluded Mary from its decree on the universality of original sin (Session V, 1546). In 1661, Pope Alexander VII (d.1667) forbade any attacks on the doctrine. In 1854, Pope Pius IX (d.1878 ; this was the same pope who in 1870 declared the doctrine of papal infallibility) decreed that “the most Blessed -Virgin Mary was, from the first moment of her conception, by the singular grace and privilege of almighty God and in view of the merits of Christ Jesus the Savior of the human race, preserved immune from all stain of original sin.”¹⁴ However, Mary in her Magnificat said, “My soul glorifies the Lord and my spirit rejoices in God my Savior” (Lk 1:46,47). Mary needed a Savior also. There is no word in Scripture about her being without sin at birth. Her confession was that God was her Savior.

羅馬天主教錯誤地為馬利亞免除了原罪，天主教徒說，因為馬利亞受孕時沒有原罪，耶穌才沒有原罪，他們稱馬利亞為「無玷成胎」（Immaculate Conception）。羅馬天主教會長期堅持這一教義：教皇西克斯圖斯四世（Pope Sixtus IV，卒於1484年）批准了聖母「無玷成胎節」或「聖潔日」（the feast of the Immaculate Conception）；天特會議（The Council of Trent，1545-1563）在法令中明確地免除了馬利亞普世性的原罪（Session V，1546）；1661年，教皇亞歷山大七世（Pope Alexander VII，卒於1667年）禁止任何對該教義的抨擊；1854年，教皇比約九世（Pope Pius IX，卒於1878年，他也在1870年頒佈「教皇無誤論」）頒佈教義稱：「聖母馬利亞從她成孕的那一刻起就被保存而未受到任何原罪的浸染，這是全能的天主鑒於人類救主基督耶穌的功勞和上帝賜予她的恩寵和特權。」²⁰ 但事實上，馬利亞也需要一位救主，聖經中從未說過她在出生時是無罪的，她也承認上帝是她的救主，因她曾在《尊主頌》（Magnificat）中說：「我心尊主為大；我靈以上帝我的救主為樂。」（路1:46, 47）

We must again assert with Luther, “The Word of God-and no one else, not even an angel-should establish articles of faith” (SA II II:15).

我們必須再次與馬丁路德一起聲明：

「設立信條的基礎，只能是上帝的道，任何人，甚至連天使，都不可以。」（施馬加登信條，第二部分，第二條：15）²¹

Original sin has dire consequences

原罪有可怕的後果

Our sinful state produces dire consequences for all people. The following are some of the

²⁰ McBrien, *Catholicism*, p. 1092.

²¹ 參閱協同書（修訂版），頁246。

consequences of original sin:

我們在有罪的狀態下，會為所有人帶來可怕的後果。以下是原罪的一些後果：

1. All people are born into this world spiritually blind (1 Co 2:14). People by nature think that they don't need a Savior. They think they can make themselves right with God by their own efforts. They view the gospel as foolishness.
2. All people are by nature dead in sin (Eph 2:1). People have no spiritual powers as they come into this world. As little as a corpse can remove himself from a coffin, so little can humans do anything to save themselves.
3. All people are enemies of God as they enter this world (Ro 8:7). Our will is at war with God's will. We are in a state of rebellion against his commandments. If God left us to ourselves, we never would come to him. The Good Shepherd must seek out his wandering sheep and bring them back to himself, even as God sought out Adam and Eve in the garden to bring them to repentance and faith.
4. All people die because of original sin. They die temporally, soul and body separating (Ge 3:17-19). They die spiritually, with their soul separated from God by sin (Isa 59:2). All people deserve to die eternally, suffering eternal punishment in hell (Mt 25:41).
5. From the time we enter this world, original sin places us under the condemnation and judgment of God (Eph 2:3 ; Ps 5:4,5).
6. From the time we are conceived, we are corrupted by a lust for sin, lacking the righteousness God demands.
7. Our will is corrupted by original sin, so that we are in a state of rebellion against God's will (Mk 7:21-23).
8. A corrupt heart produces corrupt deeds. As they flow from an unconverted heart, our works are an affront to a holy God. Even the best attempts of an unbeliever to do good works are still sin in the sight of a holy God (Heb 11:6).
9. Because of original sin, we by nature view God as our enemy. And because we do not love him the way we should, we do not love one another the way we should (Ge 3:8-13).

- 1· 所有人生來在屬靈上就是瞎眼的（林前2:14）。他們的本性看不見自己需要救主，以為可以憑藉自己的努力與上帝和好，他們看福音是愚拙的。
- 2· 所有人生來就死在罪中（弗2:1）。人生於這世上從開始時就沒有屬靈的力量，正如屍體不能將自己移出棺木，人也一樣不能拯救自己。
- 3· 所有人來到這世上時就是與上帝為敵的（羅8:7）。我們的意志與上帝爭戰，我們處於違抗上帝誡命的情況下；如果上帝讓我們自生自滅，我們就永遠不會來到祂跟前，但好牧人一定要尋找他的迷羊，使牠們返回他身邊。正如上帝在伊甸園裏尋找亞當和夏娃，帶領他們悔改和賜他們信心。
- 4· 所有人都會因為原罪而死。靈魂和身體分離，這是今世的死（創3:17-19）；罪將他們的靈魂與上帝分離，這是靈裏的死（賽59:2）。所有人都當得永死，在地獄中遭受永遠的懲罰（太25:41）。
- 5· 從我們出生的那一刻起，原罪就將我們置於上帝的定罪和判決之下（弗2:3；詩5:4-5）。
- 6· 從我們成孕的那一刻起，我們就有嚮往犯罪的那種敗壞，缺乏上帝所要求的義。
- 7· 我們的意志被原罪敗壞，因此我們處於反抗上帝旨意的狀態中（可7:21-23）。
- 8· 敗壞的心生出敗壞的行為。這些行為出自沒有回轉歸正的心而行之出來，故不信者的行為是對聖潔上帝的公開冒犯，對於不信的人，他們即使是以出於最好的企圖而作的善行，在聖潔的上帝看來，仍然是罪（來11:6）。
- 9· 由於原罪，我們的本性把上帝看作成我們的敵人。又因為我們沒有按照應有的方式愛祂，我們也就沒有按照應有的方式彼此相愛（創3:8-13）。

Thank God we have Jesus, who atoned for our sinful conception and birth by his sinless conception and birth, who paid for all our sins with his blood on the cross!

感謝上帝，叫我們有耶穌，耶穌以其無罪的成孕和出生，為我們有罪的成孕和出生替代我們贖罪，在十字架上流出寶血來償還我們一切的罪債。

Errors concerning original sin
關於原罪的謬誤

There have been numerous errors concerning the doctrine of original sin. The following is a list of some of the errors that have been prominent throughout the New Testament era.

有關原罪這教義，曾出現過許多謬誤，以下是新約時期一些比較突出的謬誤。

1. Pelagianism: About a.d. 400, a monk named Pelagius from Britain traveled to Rome. He denied the biblical teaching on original sin. He said that Adam's fall into sin set a bad example but did not corrupt the entire human race. He maintained people were born without virtue or vice but with the capacity for either. His teaching was condemned at the Council of Ephesus in 431. His views linger on in the Unitarian Universalist Association. His views are also held by those behaviorists who say that people are a "clean slate" (tabula rasa) as they come into this world.

2. Semi-Pelagianism: Pelagius' error lived on in a modified form. John Cassian, an abbot from Marseilles in southern France, in the 5th century a.d., modified Pelagius' teaching. He taught that God's grace and the human will jointly accomplish the work of conversion. Thus, he denied the total corruption of the human will and ascribed the power to it to cooperate with God in conversion and salvation. Roman Catholicism has adopted this view in its approach to conversion and justification.

3. Synergism: Philip Melanchthon, a coworker of Luther's, went astray after Luther's death. He taught that the will of humans was greatly injured by the fall into sin but still retained a little bit of power by which a person could "apply himself to grace." Thus, Melanchthon taught there were three cooperating agents in conversion: God, the gospel, and a person's assenting will. His views and those of his followers were condemned by the Formula of Concord, Article II. This error has plagued the Lutheran church down to the present day. (It should be noted that the term synergism, in a broad sense, is applied to any teaching in which man cooperates with God in his conversion. In a narrower sense, the term is applied specifically to the error of Melanchthon and his followers.)

4. Arminianism: Jacob Arminius (d.1609), a Dutch professor at Leiden, Holland, taught that sinners have a free will to accept or reject Christ. Thus, he taught an impaired but still capable free will of man. His views have persisted in the Methodist church and among free-will Baptists, Pentecostals, and Holiness churches.

1·伯拉糾主義 (Pelagianism)：公元400年，一個名叫伯拉糾 (Pelagius) 的英國修道士來到羅馬，他不承認聖經中有關於原罪的教導，認為亞當的犯罪只是樹立了一個壞榜樣，但沒有敗壞了整個人類。他認為人出生時既非性善，亦非性惡，卻有能力行善或者

作惡。他的教導在431年受到以弗所會議（Council of Ephesus）的強烈譴責，但他的觀點繼續存留在合一普救協進會（Unitarian Universalist Association），受到某些行為主義者的支持，這些行為主義者認為人是以「一張白紙的狀態」（tabula rasa）來到這個世界上的。

2· 半伯拉糾主義（Semi-Pelagianism）：伯拉糾的謬誤經修改後繼續流傳。約翰凱西恩（John Cassia）是法國南部馬賽的一個修道院院長，在公元5世紀修改了伯拉糾的教導，他認為在上帝的恩典和人的自由意志雙方共同合作下完成回轉歸正這一工作。因此，他否認人類意志已徹底敗壞，認為在悔改及救贖上人有能力與上帝合作。羅馬天主教在回轉歸正及稱義的步驟上也採用了這一觀點。

3· 神人合作說（Synergism）：墨蘭頓（Philip Melancthon）本是路德的同工，但路德死後他卻走上歧途。他宣稱人類的意志在犯罪之後受到了嚴重的損害，但仍保留了一絲力量使其可以「自願受恩」（apply himself to grace），因此，墨蘭頓教導在回轉歸正的過程中有三個互相合作的媒介，就是上帝、福音以及人自己贊同的意願（assenting will）。墨蘭頓及其追隨者的觀點遭到了《協同式》第二條的譴責，但這一錯誤對路德宗教會產生了災害性的困擾，一直至今。（要注意的是：神人合作說這個概念，從廣義上說適用於所有在回轉歸正過程中人與神合作的教義；從狹義上說，是專指墨蘭頓及其追隨者上述的謬誤。）

4· 阿米紐主義（Arminianism）：雅各阿米紐（Jacob Arminius，卒於1609）是荷蘭萊頓（Leiden）的教授，他認為罪人仍有自由意志可以選擇接受或是拒絕基督，因此，他教導的是已受損了的但還有能力的自由意志；他的觀點持續地被循道衛理教會、主張自由意志的浸信會、五旬節派以及聖潔教會等所支持。

A denial of original sin is a serious matter. It gives people the idea they can achieve or assist in their own salvation. It can lead to a dependence on one's own works or decisions as a basis for eternal life, which can cause a person to lose the benefit of what Christ did for us.

否認原罪是件非常嚴重的事，讓人以為憑自己可以得到救恩，或是人可以幫助自己去得着拯救，這會導致人們依靠個人的善行或憑着自己的決定作為得到永生的基礎，這樣會使人失去基督為我們所成就的福分。

Actual sins are any deviation from God's will in thought, word, or deed

本罪（Actual sins）就是今生作出的任何違背上帝旨意的心思、言語或行為。

In his Sermon on the Mount, Jesus said, "A bad tree cannot bear good fruit" (Mt 7:18). Thus, a

heart that is corrupted by sin will produce works that are corrupted by sin. Jesus also said, "For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander" (Mt 15:19). The words of Jesus tell us that actual sin can take the form of any thought which does not agree with the will of God. For example, Jesus said, "I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart" (Mt 5:28). God wills that our hearts be filled with chaste thoughts.

耶穌在登山寶訓中說：「壞樹也不能結好果子。」（太7:18）因此，被罪敗壞的心一定會做出敗壞的行為；耶穌還說：「因為出於心裏的有種種惡念，如兇殺、姦淫、淫亂、偷盜、偽證、毀謗。」（太15:19）耶穌告訴我們本罪（actual sin）可以是違背上帝旨意的任何思念，例如，耶穌說：「凡看見婦女就動淫念的，這人心裏已經與她犯姦淫了。」（太5:28）上帝的旨意要我們的心思意念都是純潔的。

God has reserved sexual relations for the estate of marriage, with the one person of the opposite sex with whom a person has vowed to remain faithful until death separates them. Even when it comes to sexual relations in marriage, our thoughts and desires should not be self-centered. We should not be concerned about our own self-gratification. This is selfishness. Rather, Paul said, "The husband should fulfill his marital duty to his wife, and likewise the wife to her husband" (1 Co 7:3). Sexual relations come within the commitment of love to another person. It is a part of giving yourself to the other person in love, for his or her benefit. If we look at someone as a mere instrument by which we may gratify our own desires (whether it is another person or our own spouse), we are guilty of sexual impurity, a lack of love for God who created the estate of marriage, and a lack of love for our marriage partner to whom we have vowed to remain faithful in thought, word, and deed. 撮

上帝把性關係保留在婚姻內，並且是異性之間的事，雙方宣誓互相忠貞不渝，除死之外不能分開。甚至，在婚內的性關係問題上，我們思想和慾望也不應以自我為中心，我們不應該只滿足自己，這是自私的。保羅說：「丈夫對妻子要盡本分；妻子對丈夫也要如此。」（林前7:3）性關係因向對方有愛的承諾而產生，是對你所愛之人的給予，也是為了對方的好處，如果我們僅僅將某人視作滿足我們慾望的工具（不管對方是其他人還是我們自己的配偶），那麼我們就犯了在性上的不潔罪，就是對撮合婚姻的上帝缺乏真愛，以及對自己曾起誓保持心思、言語和行為上忠貞的婚姻伴侶缺乏真愛。

The Bible teaches that thoughts which are not in harmony with God's will are sin. Unfortunately, there are many in the Christian church who deny this. The Roman Catholic Church teaches that Baptism wipes out original sin, leaving behind only what they call concupiscence. This concupiscence is defined as an inclination to sin, which is not sin of itself unless a person acts on it. In the canons on original sin that were formulated at the Council of Trent, Rome stated:

聖經教導我們任何與上帝的旨意不符的念頭都是罪。不幸的是，基督教會中很多人否認這一點。羅馬天主教會認為洗禮可以消除原罪，只留下被稱之為邪情私慾 (concupiscence) 的東西，這種邪情私慾指的是一種犯罪的傾向，它本身並不是罪，除非是真正付諸行動。羅馬教廷在天特會議制定的關於原罪的教典中這樣寫道：

But this holy council perceives and confesses that in the one baptized there remains concupiscence or an inclination to sin, which, since it is left for us to wrestle with, cannot injure those who do not acquiesce but resist manfully by the grace of Jesus Christ. . . . This concupiscence, which the Apostle sometimes calls sin, the holy council declares the Catholic Church has never understood to be called sin in the sense that it is truly and properly sin in those born again, but in the sense that it is of sin and inclines to sin. But if anyone is of the contrary opinion, let him be anathema [condemned to hell].¹⁵

但這個神聖（天特）會議認為並承認在已受洗者的身上還留有邪情私慾，或者說是犯罪的傾向。由於我們與這種傾向鬥爭，它不會傷害到那些不默從的人和藉耶穌基督的恩典堅決抵抗它的人，這種邪情私慾使徒有時稱之為罪，但這個神聖（天特）會議宣告天主教會從來都不把它理解成重生的人真正的及具體的罪；邪情私慾並不是一些真正的罪，而是犯罪的傾向，如果有人反對這樣的觀點，那麼就讓他受咒詛〔下地獄〕吧。²²

On this basis Rome has taught that a person who has homosexual thoughts has not sinned. Only if he acts on those thoughts has he sinned.

在這個基礎上，羅馬教廷教導人們：那些有同性戀想法的人並沒有犯罪，只有真的行出來才是犯罪。

Charles Wesley made a distinction between “voluntary” and “involuntary” acts in a Christian. He maintained that a person filled with pure love may make a mistake of judgment. He did not believe that this was in itself sin.¹⁶ Evangelicalism is historically indebted to 18th-century Methodism for many of its doctrines. Therefore, it is no surprise to hear many radio and TV speakers of today tell us that men naturally have lust for a woman, but it is not sin unless a man acts on it. Jesus said that lust is sin. Thus, a Christian will abhor pornography, which has as its sole purpose to arouse lust and present someone as merely an object to gratify one’s own sexual appetites.

循道宗的查理衛斯理 (Charles Wesley) 將基督徒中的「自願」和「非自願」行為

²² Schroeder, *The Canons and Decrees of the Council of Trent*, p. 23.

進行區分，他認為一個內心充滿純潔之愛的人也可能做出錯誤的判斷，他不相信這本身就是罪。福音派的教義在歷史上很多都來自十八世紀循道宗教義，因此，如果今天我們在收音機和電視台上若聽到說男人天生對女人有淫念，但只要他不採取行動，就不算犯罪，對這類言論我們都不會感到特別驚訝；可是，耶穌清楚地說明淫念是罪，因此，基督徒應該憎惡色情（電影、書刊、圖片），因為它唯一的目的就是激發人的淫念，並將一個人僅作為滿足另一個人的性慾的對象。

John wrote, “Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him” (1 Jn 3:15). Here again we see that a thought in the heart which deviates from God’s will is sin. God wills that we love our neighbor as ourselves (Lev 19:18 ; Lk 10:27), that we forgive as God has forgiven us (Eph 4:32). Thus, we cannot indulge the sin of hatred in our hearts. Hatred for our neighbor is the same as murder in God’s sight. Jesus tells us that “out of the heart [comes] murder” (Mt 15:19). It is murder, not only when we actually kill someone but even when we think about it or when we wish for harm to come to someone.

約翰寫道：「凡恨自己弟兄的，就是殺人的；你們知道，凡殺人的，沒有永生住在他裏面。」（約一3:15）這裏我們再次看到，內心產生偏離上帝旨意的念頭就是罪。上帝的旨意是叫我們愛鄰舍如同愛自己（利19:18；路10:27），我們饒恕別人正如上帝饒恕了我們一樣（弗4:32），因此，我們不能任由仇恨被縱容在我們的心裏；在上帝的眼中，憎恨我們的鄰舍就是殺人，耶穌對我們講論「出於心裏的兇殺」（太15:19），殺人並不單是指我們真正去殺一個人，甚至心想此事或希望傷害臨到某人也是殺人。

Paul also identifies coveting as a sin (Ro 7:7). Coveting is desiring something that is not rightfully ours. We are not to covet our neighbor’s property, as the Ninth Commandment tells us. Ahab coveted the vineyard of Naboth (1 Ki 21). We are not to covet our neighbor’s wife, according to the Tenth Commandment. David coveted Uriah’s wife and committed adultery with her (2 Sa 11). Coveting is a sin of the heart that leads to sins of word and deed.

保羅指出貪心也是罪（羅7:7）。貪心就是對不屬於自己的東西產生慾望，正如第九條誡命中說的，我們不可貪戀別人的財產，如亞哈貪戀拿伯的葡萄園（王上21章）。根據第十條誡命，我們也不可貪戀別人的妻子，大衛覬覦烏利亞的妻子並與之犯姦淫（撒下11章）。貪心本是心思的罪，但最終會引發言語和行為的罪。

Actual sins also take the form of deeds. Anything a person does that is contrary to God’s Word is sin. This happens when people do things against the clear prohibition of God. In the First Commandment, God forbids idolatry. Israel sinned when it worshiped the pagan gods of the Canaanites (2 Ki 17:7). God forbids taking his name in vain. The false prophets in Jeremiah’s day sinned when they told lies and said God gave them their message (Jer 23:25). God forbids

despising his Word. Israel sinned when it rejected the message of God's prophets and persecuted them (Ac 7:51,52).

本罪也體現在行為上，任何與上帝的話語相違背的行為都是罪，人們做了上帝明確禁止之事的時候是犯罪。上帝在第一條誡命中禁止拜偶像。以色列人拜迦南人的異教神靈而犯罪（王下17:7）；上帝禁止人妄稱祂的名，耶利米時代的假先知撒謊並借上帝的名說假預言而犯罪（耶23:25）；上帝禁止人藐視祂所說的話語，但以色列人不聽從上帝的先知所說的預言並將他們處死因而犯了大罪（徒7:51-52）。

God forbids disrespect for our parents and for those in authority. Absalom disobeyed his father and his king and sinned against God (2 Sa 15). God forbids murder. Cain sinned when he took his brother's life (Ge 4). God forbids adultery. David sinned when he committed adultery with Bathsheba (2 Sa 11). God forbids stealing. Judas sinned by stealing from the money bag kept by the disciples (Jn 12:6). God forbids telling lies about our neighbor. Ahab and Jezebel sinned by telling lies about Naboth to get his vineyard (1 Ki 21). God forbids acquiring our neighbor's property by "a show of right." Jezebel did this for Ahab when she portrayed Naboth as a blasphemer of God and the king (1 Ki 21:9,10) so she could have Naboth killed. God forbids coveting our neighbor's wife. David coveted Uriah's wife and sinned against God and his neighbor (2 Sa 11).

上帝禁止人不尊重父母和不尊重那些坐在權柄之位上的掌權者，押沙龍違抗他的父親並且是他的王，因而得罪了上帝（撒下15章）；上帝禁止謀殺，該隱殺了自己的弟弟（創4章），因而犯了罪；上帝禁止姦淫，大衛和拔示巴犯姦淫，因此犯了罪（撒下11章）；上帝禁止偷盜，猶大從眾門徒所保存的錢袋中常偷取錢財，所以犯了罪（約12:6）；上帝禁止人說謊，亞哈和耶洗別犯了罪，因為他們編造謊言以得到拿伯的葡萄園（王上21章）；上帝禁止以假公濟私而奪取他人的財產，耶洗別為亞哈假公濟私，騙說拿伯謗瀆上帝和王（王上21:9-10），以致拿伯被殺；上帝禁止人貪戀別人的妻子，大衛貪戀烏利亞的妻子，得罪了上帝和鄰舍（撒下11章）。

Doing something God forbids is what we call a sin of commission. However, we can also sin by not doing what God tells us to. This we call a sin of omission. Eve sinned when she lacked the love for God that would have moved her to reject the devil's temptation (Ge 3). Ultimately, all sins spring from a lack of love for God. King Ahaziah, son of Ahab, violated the Second Commandment when he failed to call on God in his time of trouble (2 Ki 1). The people of Nehemiah's day wanted to work on the Sabbath, and thus they violated the Third Commandment (Neh 13:15-18). Absalom failed to love and honor his father. This led to rebellion (2 Sa 15). Cain failed to love Abel. Thus, he murdered him (Ge 4). David failed to lead a chaste life in thought and committed adultery (2 Sa 11). Ahab failed to help his neighbor

improve and keep his property. Thus, he stole it from him (2 Ki 21). Jezebel failed to speak well of Naboth. Thus, she slandered him and had him killed (2 Ki 21). Ahab failed to help Naboth keep his vineyard. Thus, he coveted it and stole it. David failed to urge Bathsheba to remain faithful to her husband. Thus, he tempted her to commit adultery with him (2 Sa 11). Not only is it a sin when we do something God forbids. It is also a sin when we fail to do what God commands.

我們稱做了上帝禁止的事為干犯之罪(sin of commission)，還有，沒有做上帝要求我們做的事也是犯罪，這叫疏忽之罪(sin of omission)。當夏娃缺乏愛上帝的心時，她就犯罪了，而對上帝的愛本可以讓她拒絕魔鬼的誘惑（創3章），歸根究底，所有的罪都源自於缺乏對上帝的愛。亞哈的兒子亞哈謝王違反了第二條誡命，因為沒有在遇到困難的時候尋求上帝的幫助（王下1章）；尼希米那時的人要在安息日工作，因而觸犯了第三條誡命（尼13:15-18）；押沙龍沒有尊敬和愛他的父親，因此走向反叛（撒下15章）；該隱失去了對亞伯的愛，因而殺死他（創4章）；大衛沒有過一個在心思意念上貞潔的生活，因此犯了姦淫（撒下11章）；亞哈未能幫助他的鄰舍保護財產，反而偷竊他的財物（王下21章）；耶洗別沒有為拿伯說好話，反而誹謗他並使他被殺（王下21章）；亞哈沒有幫助拿伯看管他的葡萄園，卻貪圖並偷走它；大衛沒有提醒拔示巴對她丈夫忠貞，反而引誘她並和她犯姦淫（撒下11章）。所以，不只是做了上帝所禁止的是罪，沒有做上帝命令我們做的也是罪。

What are the causes of actual sin? Original sin is the root cause of all actual sin. This is why original sin is often called the “root” sin. The lack of righteousness and holiness in us, coupled with a lust for sin, moves us to disobey God in thought, word, and deed. Original sin produces spiritual ignorance, which causes people to sin against God. Paul persecuted Christians because he thought he was doing God a favor (1 Ti 1:13). Fear caused by a lack of trust in God can cause people to sin. Peter feared for his life though Jesus had told him to walk out to him on the water (Mt 14:30). An anger that is moved by a lack of love for God can cause people to wish to harm others. James and John wanted to call down fire on the people of Samaria because they wouldn't accept Jesus, who was on his way to Jerusalem. They wanted to punish people Jesus wanted to save (Lk 9:54,55). The devil is always out to lead us into sin (Eph 2:2; 1 Pe 5:8). The ungodly world is a tool of the devil to lead us into sin (1 Jn 2:16). Bad company can lead us into sin (1 Co 15:33). False teachers can lead us into sin (Ro 16:17; 2 Ti 2:17; 2 Pe 2:1-3). Finally, however, we can only blame ourselves for falling into sin. We are responsible for our actions.

本罪(Actual sin)的成因是甚麼？原罪(Original sin)是所有本罪的根本原因，這就是為甚麼稱原罪為「根源之罪」(Root sin)。我們缺少義和聖潔，加上貪戀罪，驅使我們的心思、言語和行為上違背上帝。原罪也會產生屬靈上的無知，使人犯罪；保羅曾逼

迫基督徒，因為他自己以為這樣是在侍奉上帝（提前1:13）。缺乏對上帝的信任而帶來的恐懼也可導致人犯罪，儘管耶穌讓彼得從水上走到祂面前去，但彼得仍擔心自己的生命安全（太14:30）。缺少對上帝的愛而起的怒氣使人產生傷害他人的慾望，雅各和約翰想讓火降到撒馬利亞人的身上，因為那些人不肯接待此時正在前往耶路撒冷途中的耶穌，他們想要懲罰那些耶穌想要拯救的人（路9:54-55）。魔鬼總是時時刻刻找尋機會將我們引向罪惡（弗2:2；彼前5:8），這邪惡的世界是魔鬼將我們引向罪惡的工具（約一2:16）；濫交壞朋友能將我們引向罪惡（林前15:33），假教師也能引領我們犯罪（羅16:17；提後2:17；彼後2:1-3），然而，最後我們只能為自己犯罪而責怪自己，我們要為自己的行為負責。

As we look at the sins of thought, word, and deed that we do, we can only plead that God would be merciful to us. We have broken God's commandments more than we can even imagine, and we truly deserve only his just condemnation. Yet God is gracious. He sent Jesus to keep the commandments for us. Jesus suffered on the cross to pay for all our sins. To all of us he says, "Your sins are forgiven" (Mt 9:2). In joyful thanksgiving, we will dedicate ourselves to carrying out God's will as a way of saying thank you to Jesus for all he has done for us.

當看到我們在心思、言語和行為犯這一切的罪時，我們唯一可做的只能祈求上帝憐憫我們，我們所違犯的誡命比我們想像的要多很多，我們確實該受到上帝公正的懲罰，但上帝是仁慈的，祂差遣耶穌來替我們遵守了誡命，並在十字架上受苦替我們償還罪債，祂對我們世上所有的人說：「你的罪赦了。」（太9:2）對不拒絕上帝這句話的來說，我們充滿喜樂地感恩，願意委身於上帝，履行上帝的旨意，以此來感謝耶穌為我們所做的一切。

Giving offense is a sin

絆倒是罪

Jesus said, "If anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea" (Mt 18:6). Giving offense is causing someone to stumble in his faith or to lose it. It can also refer to creating an obstacle that keeps a person from coming to faith. The Greek word for offense (skandalon) referred to a crooked, moveable stick on a trap. Bait was attached to it. When the stick was moved, the trap was sprung. It was something that killed. Giving offense kills faith.

耶穌說：「凡使這些信我的小子中的一個跌倒的，倒不如把大磨石拴在這人的頸項上，沉在深海裏。」（太18:6）絆倒人就是使人在信心上跌倒，或者失去信心，絆倒人

也可以指製造障礙使人不信。希臘文中「絆腳物」(skandalon)一字指的是在圈套上所放置的那可移動的彎曲的小棍子，誘餌就綁在這根小棍子上，小棍子一動，圈套就會彈出來，將獵物置於死地。如此，絆倒人是指扼殺人的信心。

How is it that people give offense? People can give offense by teaching false doctrine (Ro 16:17). This can lead a person to accept error. The error may weaken a person's faith or even destroy it. People can give offense by setting a bad example. Parents who tell their children to be honest but lie about the children's ages at the movie theater to get them in at a cheaper rate are giving offense. They are telling the children lying is all right. People can give offense by an inconsiderate use of their Christian liberty. If I persuade someone to do something he believes is wrong, I have given offense. Paul warned against encouraging someone in Corinth to eat meat that the person felt had been contaminated by dedication to idols (1 Co 8). A person may feel uncomfortable about going into a casino to eat at its restaurant, because gambling is taking place on the premises. If I persuade someone to do what he feels is wrong, I have given offense.

人如何絆倒他人呢？教導錯誤教義的人就是在絆倒人（羅16:17），因為這會導人接受謬誤，而謬誤可能會削弱甚至摧毀一個人的信心；人也可以以樹立壞榜樣而絆倒他人，如父母告誡子女要誠實，但在戲院，為了買到便宜的電影票進場，便虛報子女的年齡，這也是在絆倒人，因為他們這樣做是在告訴孩子撒謊是可以的。濫用基督徒的自由也會絆倒人，如果我勸某人去做一件他認為是錯誤的事，我就是在絆倒人（或冒犯人）。保羅警告，不可鼓勵以為一塊肉被祭過偶像之後已受污染的哥林多人去吃那塊肉（林前8章）；有的人也許不願意到賭場的餐館去吃飯，因為賭博在同一樓宇進行，如果我勸某人去做他認為是錯的事，那我就已是在絆倒（或冒犯）人了。

We do not want to give offense. This is why we will strive to teach God's Word in its truth and purity. We will strive to live lives worthy of the gospel. We will exercise our Christian freedom with love and concern for the consciences of others. We do not want to lead people, by our words or actions, to stumble in their faith or to lose it.

我們不想絆倒人，這就是為甚麼我們如此盡力地和純正地教導上帝的真理，並過着與福音相稱的生活；我們用愛和關懷來行使基督徒的自由，並關切他人的良心，我們不想自己的言語或行為會絆倒他人的信心，或令他人失去信心。

Taking offense is when an unbeliever uses the words and actions of another person as an excuse for sinning. The Pharisees used Jesus' words and actions as an excuse to speak evil of him and crucify him. This was as Isaiah had prophesied: "For both houses of Israel he [the Lord Almighty] will be a stone that causes men to stumble and a rock that makes them fall" (Isa

8:14 ; see also Ps 118:22 ; Ro 9:30-33 ; Lk 2:34 ; Mt 21:44 ; 1 Pe 2:8). When offense is taken, the blame lies on a person who uses the words and actions of another as an excuse for sinning.

有些不信上帝之人的犯罪方法是利用他人的言語和行為作為犯罪的藉口，法利賽人用耶穌的話和行為來詆毀祂並將祂釘死在十字架上，如同以賽亞所預言的：「他（萬軍之耶和華）必作為聖所，卻向以色列的兩家成為絆腳的石頭，使人跌倒的磐石。」（賽 8:14；也參詩118:22；羅9:30-33；路2:34；太21:44；彼前2:8）若有人被絆倒，那利用他人的言語和行為作為犯罪藉口的人，應當負上絆倒人的罪責。

God disciplines, Satan tempts

上帝管教，撒但試探

What can we say of the trials and tests that come into our lives? Luther put it well in his explanation of the Sixth Petition of the Lord's Prayer ("Lead us not into temptation"):

我們應該怎樣看待生活中的試煉和試驗呢？馬丁路德在主禱文的第六個祈求「不叫我們遇見試探」中對此做了很好的解釋：

God surely tempts no one to sin, but we pray in this petition that God would guard and keep us, so that the devil, the world, and our flesh may not deceive us or lead us into false belief, despair, and other great and shameful sins ; and though we are tempted by them, we pray that we may overcome and win the victory.¹⁷

上帝當然不會試探(或作誘惑)人叫任何人犯罪，而我們禱告祈求上帝庇護保守我們，這樣，魔鬼、世界和我們的肉體（罪性），就不會誘騙我們或誤導我們走入錯誤的信仰、絕望以及其它大惡大辱裏。即使我們會被這些試探（誘惑），而我們祈禱求主使我們可以克服致勝。²³

God does not attempt to lead anyone into sin. He does, however, permit trials to come into our lives to keep us close to him. Job is one notable example of this, and Joseph is another. God assures us that he will govern these trials so that they work out for our eternal welfare (Ro 8:28). He also assures us that they are signs of his love for us (Heb 12:7-10). He promises us that he will sustain us as we go through them (1 Co 10:13 ; Isa 41:10 ; 43:1,2) and that he will deliver us from them (2 Ti 4:18).

上帝不會企圖將任何人引向罪，但祂允許我們生活中有試煉，以使我們靠近祂，約

²³ 參閱協同書（修訂版），頁299。

伯和約瑟就是明顯的例子。上帝給我們保證祂會掌管這些試煉，使試煉變成祝福，讓屬祂的人得到永恆的益處（羅8:28）；上帝也向我們保證試煉是祂對我們之愛的記號（來12:7-10），並應許祂會在經歷這些試煉的過程中堅固我們（林前10:13；賽41:10，43:1，2），並最終把我們解救出來（提後4:18）。

The devil, however, tempts us to sin. He tempted Eve to doubt God's Word or God's goodness. He tempted David to pride so that he counted the number of troops in his army (1 Ch 21). He tried to tempt Jesus to sin, but failed (Mt 4:1ff.). He stalks us as a lion stalks its prey (1 Pe 5:8). He looks for the optimum time of weakness. He knows our weaknesses better than we do. He knows the best ways to exploit them. His purpose is to lead us away from God, into sin and everlasting damnation. He has allies. He attempts to lure us or deceive us through the ungodly world (1 Jn 2:15-17). He has an ally within us. It is our own sinful flesh (Jas 1:14).

而魔鬼卻誘惑我們犯罪，牠誘惑夏娃對上帝的話和上帝的良善產生懷疑；牠誘惑大衛產生驕傲，致使他去數點他的軍隊（代上21章）；牠試圖試探耶穌犯罪，但沒有成功（太4:1及後）；祂偷偷逼近我們，猶如獅子偷偷逼近其獵物（彼前5:8），牠尋找最佳的時機攻擊人的弱點，牠比我們自己更瞭解我們的弱點，並知道利用它們的最好方法。牠的目的是使我們離開上帝，將我們帶入罪和永遠的詛咒中。牠有同盟者，就是試圖通過這個不敬虔的世界來引誘或欺騙我們（約一2:15-17），牠在我們的內部也有同盟者，那就是我們的罪性（雅1:14）。

By ourselves, we are no match for the devil. Yet our comfort is that God's Son, Jesus, became flesh and took the battlefield against Satan on our behalf. Jesus conquered him, paid for our sins in full, broke the devil's power over us, and empowers us to say no to the devil and yes to God's will. When we think of the devil's temptations, then, we will soberly recognize our weakness and helplessness. We will also, however, have the confidence that Jesus' victory over Satan is our victory through faith.

靠我們自己，我們不是魔鬼的對手；但我們的安慰是上帝的兒子耶穌道成肉身，替我們在戰場上對抗撒但。耶穌戰勝了牠，為我們償清所有罪債，摧毀魔鬼在我們身上的權勢，並給我們能力對魔鬼說不，對上帝說是。當我們想到魔鬼的誘惑時，我們要清醒地認識到自己的弱點和無助，但我們應有充足的信心，藉着信，耶穌戰勝撒但的勝利就成為我們的勝利。

Obduration is hardening the heart against God's will and Word
對上帝的道和旨意心裏剛硬

When I lived for a while in Tucson, Arizona, I always wondered how some people were able to

walk around on the hot pavement with bare feet. I finally saw the feet of someone who was doing that and discovered the soles of the person's feet were covered with calluses. Calluses are dead skin. They are impervious to pain. In a similar way, people can harden their hearts by repeated sinning so that they no longer feel pain from a guilty conscience. Paul spoke of this when he wrote, "Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron" (1 Ti 4:2). People can harden their hearts by repeated, willful sinning so that they no longer pay attention to the will and Word of God.

我在亞利桑那州的圖森(Tucson, Arizona)曾住過一段時間，那裏有些人能夠光着腳在曬得滾燙的行人道上行走，我對此總是很驚訝。終於我有機會看到其中一個人的腳，發現他的腳底老繭盡生，繭是死皮，因此無法感到疼痛；同樣，一個人要是重複地犯罪，他的心就變硬，不會再因良心負疚而感覺痛苦。對此，保羅這樣寫道：「這是出於撒謊者的假冒；這些人的良心如同被熱鐵烙了一般。」（提前4:2）不斷地故意犯罪能使人們的心變硬，以至人們不再理會上帝的道和祂的旨意。

Pharaoh of Egypt hardened his heart against God (Ex 8:15). He knew the God of Israel was the Lord. He saw the miracles God performed. He had to admit that what the Lord said through Moses was true. Yet he still refused to believe. He hardened his heart until God ultimately hardened it for him after the sixth plague (Ex 9:12). The Israelites hardened their hearts in the wilderness (Ps 95:8). They saw how God struck Egypt with the ten plagues. They witnessed how God led them through the sea on dry land. They saw God give them water from the rock at Rephidim. They experienced God's glorious victory over the Amalekites. They saw God's glory as he gave his law on Sinai. They witnessed the pillar of cloud by day and the pillar of fire by night. They saw the manna God gave them each morning (except on the Sabbath). They had every reason to believe God's promises. Yet they rebelled against God again after the spies returned from Canaan. They wanted to head back to Egypt. The religious leaders of Jesus' day also hardened their hearts against his message. They saw him heal the sick, feed the hungry, and raise the dead. They heard him expound the Old Testament prophets that pointed to him as the Messiah. Yet they refused to believe, and they crucified Jesus.

埃及法老對上帝硬着心（出8:15），他知道以色列人的上帝是真神，也看過上帝行的種種神蹟，他不得不承認上帝藉摩西說的話是真的，但他還是拒絕相信。他一直自己心硬，直到耶和華最終在第六災之後使他的心剛硬（出9:12），這是上帝隨後的旨意（the consequent will of God），法老自己心硬在先，那和華隨後便使他心硬，羅馬書9:18 的「上帝要使誰剛硬就使誰剛硬」就是此意。以色列人在曠野中硬了心（詩95:8），他們看到上帝如何用十災擊打埃及，也看到上帝如何帶領他們經過海行過乾地，他們在利非訂看到上帝如何使磐石流出水來，也經歷了上帝對亞瑪力人的榮耀得勝。他們看到上帝在西乃山上頒佈律法時的榮耀，親眼目睹白天的雲柱和夜晚的火柱；他們見到上帝每天

早上（安息日除外）給他們的嗎哪，他們有充足的理由去相信上帝的應許，但當探子從迦南地回來之後，他們還是又一次背叛上帝，他們竟想回到埃及去。耶穌在世的那些日子，當時的宗教領袖對耶穌的信息也硬了心，他們看到祂醫治病人、使饑餓的得飽足、使死人復活，他們還聽到祂解釋舊約中先知所指的彌賽亞就是祂，但他們仍是拒絕相信，還將耶穌釘死在十字架上。

People harden their hearts because the devil leads them in this direction. He is the power at work in unbelievers (Eph 2:2). He hardens people's hearts so they do not listen to God's Word. But, ultimately, people themselves are to blame for hardening their own hearts. The perverse will of humans is in a state of rebellion against God. Repeated willful sinning hardens people's hearts against the Holy Spirit's attempts to bring them to faith.

人們硬着心是因為魔鬼帶他們朝着這個方向走，是魔鬼在不信之人心中運行的能力（弗2:2），魔鬼叫他們硬着心，不聽從上帝的話。但最終，人要為自己的心硬而被定罪，執迷不悔的意願常與上帝相違背，不斷地故意犯罪會使人的心剛硬，並會抵擋聖靈帶給他們信心。

Is all hardening “terminal”? No, it is not. When Peter healed the lame man in the temple, he said to the people there, “You killed the author of life” (Ac 3:15). However, he also said, “Now, brothers, I know that you acted in ignorance, as did your leaders” (Ac 3:17). Some of these people were converted. God can still break through the stony heart and bring people to faith. However, the warning is in place that we do not know how long God will give us as a time of grace. Ananias and Saphira dropped dead on the spot after Peter rebuked them (Ac 5). David was brought back to faith after his sins of adultery and murder. Ananias and Saphira were not. We are not to trifle with our time of grace. The warning of the psalmist is in place for the person who is living in willful, repetitive sin: “Today, if you hear his voice, do not harden your hearts as you did at Meribah” (Ps 95:7,8).

剛硬的心就再也無法挽回了嗎？不是。彼得在殿中治好癱腿的人時，對那裏的人說：「你們殺了那生命的創始者。」（徒3:15）但他還說：「如今，弟兄們，我知道你們做這事是出於無知，你們的官長也是如此。」（徒3:17）顯示其中一些人是回轉歸信了基督的，因此，上帝仍能夠擊破堅硬的心使他們信靠基督；但要警告的是，我們並不知道上帝賜與我們各人恩典的時間有多長。亞拿尼亞和撒非喇在彼得指責他們之後便立即死去（徒5章）；大衛犯了姦淫和謀殺雙重罪之後，卻被帶回信心裏，而亞拿尼亞和撒非喇則沒有。我們千萬不要把上帝的恩典視為兒戲，詩篇的作者如此警告活在不斷故意犯罪之中的人：「惟願你們今天聽他的話！你們不可硬著心，像在米利巴。」（詩95:7-8）

The hymn writer also expressed it well:

讚美詩的作者說得好：

Delay not! Delay not! The Spirit of grace,
Long grieved and resisted, may take his sad flight
And leave you in darkness to finish your race,
To sink in the gloom of eternity's night. (CW 337:3)

莫拖延，莫拖延！賜恩之聖靈，
受抗拒甚擔憂；若去再不留。
日後孤單走路，前途遍黑暗，
墜入漆黑夜裏，受苦永不休
《齊來敬拜》莫拖延，莫拖延，罪人快來 28:3

To those who are hardening their hearts, we must preach the law of God in all of its harshness. We dare not soften the blow of the law. It needs to do its work of convicting a sinner of his sin. When the law does its work of convicting a sinner, we have the privilege of telling the repentant sinner the good news:

對那些使自己心硬的人，我們一定要對他們傳講上帝的律法，我們不敢減輕律法帶來的打擊，為要律法在人心作工使人認識罪；當律法使人認識到罪並自責的時候，我們就有此榮幸去告訴悔罪的人那大好的消息。

Today our Father calls us ;
His Holy Spirit waits.
His blessed angels gather
Around the heav'nly gates.
No question will be asked us
How often we have come ;
Although we oft have wandered,
It is our Father's home. (CW 339:3)

我們的父正呼召我們；
祂的聖靈在等待。
天使在天堂門口。
沒有此問題會問我們：
曾多少次我們來此；
雖然我們曾經漂浮，
但這是我們天父的家。

The Bible distinguishes between sins committed in weakness of faith and sins committed in
unbelief

聖經區分了兩種罪：信心軟弱所犯的罪和出於不信所犯的罪

Are some sins worse than others? Is adultery or drunkenness worse than lust or greed? To answer this question, we must look at what the Bible has to say about sin. In the first place, the Bible tells us that any sin is enough to condemn us. God commands that we be perfect (Lev 19:2 ; Mt 5:48). One deviation from God's law is enough to condemn us (Jas 2:10). The original sin we are born with is enough to condemn us (Eph 2:3 ; Ro 5:18). The actual sins we do condemn us (Ps 5:5). From the perspective of the condemnation we deserve, one sin is not greater than another. Sin, in general, brings us under God's condemnation.

有些罪比其它罪更嚴重嗎？犯姦淫或醉酒比動淫念和貪婪更惡劣嗎？要回答這個問題，我們必須看看聖經是怎樣描述罪的。首先，聖經告訴我們任何罪都足以審判我們。上帝要求我們完全（利19:2；太5:48），一次偏離上帝的律法就足以被定罪（雅2:10）；或僅是我們與生俱來的原罪亦足以令我們被定罪（弗2:3；羅5:18），本罪也定我們的罪（詩 5:5）。從我們被定罪是應得的角度來看，並不是有些罪比另外一些罪更惡劣。總之，任何罪都可把我們置於上帝的定罪之下。

If any sin is enough to condemn us, how can we be saved? We are saved through faith in Jesus Christ. Jesus kept God's commandments for us. His sinless conception and birth atoned for our sinful conception and birth. His holy life substituted for our unholy lives. On the cross, he suffered the punishment we deserve to suffer (2 Co 5:21). Having completed our redemption, Jesus gave up his soul and died. He rose again on Easter to declare to us that our sins were paid for in full. Through faith in Jesus, what he did for all becomes my own. His righteousness covers all my unrighteousness. Therefore, the Bible tells us that those who believe in Jesus are not condemned (Jn 3:18). All who die believing in Jesus have eternal life (Jn 3:16). However, Jesus also tells us that those who die without faith in Jesus in their hearts will go to hell (Jn 3:16 ; Mk 16:16). Apart from faith, people lose the salvation Jesus won for them. They stand before God in the filth of their sin. God will have to give them what they deserve, eternal condemnation (Mt 25:41). Thus, the Bible warns people against living in sin.

如果任何罪都足以定我們的罪，那麼我們如何才能得救呢？藉信耶穌基督我們可得拯救。耶穌為我們遵守上帝的誡命，祂無罪的成孕和誕生救贖了我們有罪的成孕和誕生；祂在世時聖潔的生活代替我們不聖潔的生活，祂在十字架上替代我們遭受我們應得

的懲罰（林後5:21）；祂為我們完成救贖就交出祂自己的靈魂而受死，死後第三天復活，向我們宣告世上所有人的罪債已全部付清。我藉着信耶穌，耶穌為全人類所做的就成了為我個人而做的，祂的義遮蓋了我所有的不義。因此，聖經告訴我們信祂的人不會被定罪（約3:18），所有於死時在耶穌裏有信心的人都會有永生（約3:16）；然而，耶穌同時也告訴我們，那些於死時在耶穌裏沒有信心的人，會下地獄（約3:16；可16:16）。沒有信心，人便得不着耶穌為他們已贏得的救恩，他們帶着骯髒的罪站在上帝的面前，上帝定要給予他們應得的永遠的詛咒（太25:41），因此，聖經警告人們不要活在罪中。

Christians sin, but they sin because of the weakness of their flesh. The apostle Paul described the condition of a Christian with these words: "I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do-this I keep on doing. Now if I do what I do not want to do, it is no longer I who [does] it, but it is sin living in me that does it" (Ro 7:18-20).

基督徒也犯罪，但源於他們肉體的軟弱。使徒保羅如此描述基督徒的這種境況：「因為立志為善由得我，只是行出來由不得我。我所願意的善，我不去做；我所不願意的惡，我反而去做。如果我去做我不願意做的，就不是我做的，而是住在我裏面的罪做的。」（羅7:18-20）

Christians may die while committing sins, but they will still go to heaven. A believer may die in a car accident while trying to pass another car on the highway. A believer may see another car approaching and speed up in an effort to pass. He may not make it in time and die in a head-on collision. This believer may have been driving over the speed limit when he died in the crash. Would he then go to hell because he died while sinning against the Fourth Commandment by disobeying the speed limit posted by the government? Ultimately, only God can look into the heart at the moment of death and know whether faith is there or not. However, the Bible promises us that all who believe in Jesus are not condemned. Believers who die while committing sins of weakness will still go to heaven. This is to comfort us when we see the frailty of our flesh. In spite of that frailty, God can still preserve us in the faith to eternal life.

基督徒也許會在犯罪時死去，但他們還是會進天堂；一個信的人也許會在高速公路上試圖越過前面的那輛車時死於車禍；他可能看到另一輛車迎面而來而加速力求早一點越過前面的車，但他可能沒有成功卻撞上迎頭而來的那輛車而喪生，他也許一直在超速駕駛直到撞車死亡，他沒有遵守政府規定的速度限制而觸犯了第四條誡命，此時身亡的他會下地獄嗎？最終，只有上帝能夠在死亡的那一刻看穿他的心，知道他是否有信。聖經應許我們所有信耶穌的人都不會被定罪，因軟弱犯罪而去世的信徒，死後仍然會上天堂。當我們看到自己肉身的軟弱時，上帝這個應許乃是極大的安慰，因為儘管我們有軟弱，上帝仍保守着我們的信心，直到永生。

However, the Bible also warns us not to get too comfortable with sin. Persistent, willful sinning can destroy faith (Eph 4:30). It can cause us to lose our salvation. Persistent, willful sinning is a sign of unbelief. As Paul wrote, “The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery ; idolatry and witchcraft ; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy ; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God” (Gal 5:19-21). Paul tells us that those whose lives are characterized by these sins will not go to heaven. A person who professes to be a Christian but persistently drives over the speed limit or gets drunk should search his heart. Persistent, willful sinning is not consistent with faith. Those who die without faith will not have eternal life.

然而，聖經也警告我們不要對罪處之泰然，持續地故意犯罪會摧毀信心(弗4:30)，這會導致我們失去救恩。持續地故意犯罪是不信的記號，正如保羅寫道：「情慾的事都是顯而易見的；就如淫亂、污穢、放蕩、拜偶像、行邪術、仇恨、紛爭、忌恨、憤怒、自私、分派、結黨、嫉妒、醉酒、荒宴等類。我從前告訴過你們，現在又告訴你們，做這樣事的人必不能承受上帝的國。」(加5:19-21)保羅在此段經文告訴我們，那些在他們的生活中表現出這些罪惡的人不能進天堂。一個聲稱自己是基督徒，但經常超速駕駛或醉酒的人應該仔細鑒察自己的心；持續地故意犯罪或緊隨世俗罪惡潮流是不信的表现，這些在不信中死去的人將不能承受永生。

We must also recognize that the Bible speaks of some sins which are more grievous than others. This has to do with privilege and responsibility. Jesus said, “That servant who knows his master’s will and does not get ready or does not do what his master wants will be beaten with many blows. But the one who does not know and does things deserving punishment will be beaten with few blows. From everyone who has been given much, much will be demanded ; and from the one who has been entrusted with much, much more will be asked” (Lk 12:47,48).

我們也必須承認，聖經提到了有些罪比另一些罪後果更嚴重，這跟權利和責任有關。耶穌說：「僕人知道主人的意思，卻沒預備，又未順他的意思做，那僕人要多受責打；至於那不知道而做了當受責打的事的，要少受責打。多給誰，就向誰多取；多託誰，就向誰多要。」(路12:47-48)

In connection with his crucifixion, Jesus indicated that Caiaphas bore greater guilt than did Pilate who ordered it (Jn 19:11). Caiaphas had the record of the Old Testament prophecies and the testimony and miracles of Christ that confirmed he was the promised Messiah. Yet Caiaphas rejected Christ and worked to have him crucified. Paul indicated that God will judge the Jews on the basis of the law they received, while he will judge the Gentiles on the basis of

their consciences (Ro 2:12-16). The judgment on those who had the law but disregarded it will be more severe than on those who did not have the written law. The Bible also indicates that there will be degrees of punishment in hell. The greater the privilege, the greater the responsibility. Thus, Jesus said it would be more tolerable on the day of judgment for the wicked cities of Tyre and Sidon, Sodom and Gomorrah, than it would be for the cities of Korazin, Bethsaida, and Capernaum, in which Jesus had performed some of his greatest miracles (Mt 11:20-24).

在談及被釘十字架時，耶穌指出該亞法的罪比下令釘死他的彼拉多更重（約 19:11），該亞法熟讀舊約聖經的預言、也見到基督的見證和神蹟，這些都可以證明耶穌就是那應許的彌賽亞，但該亞法仍然拒絕承認基督，並設法將祂釘死。保羅指出上帝會根據猶太人所守的律法對他們進行審判，而對外邦人則根據他們的良心來審判（羅 2:12-16）；那些知道律法但不遵守的人，和那些沒有律法的人相比，將接受更嚴重的懲罰。聖經中也指出地獄中有不同級別的懲罰，一個人權利越大，責任就越大。因此，耶穌說當審判的日子，邪惡之城推羅和西頓、所多瑪和蛾摩拉，比耶穌在那裏行了很多神蹟異能的哥拉汛、伯賽大和迦百農還容易受哩（太 11:20-24）。

Some in the Lutheran church have spoken of sins of weakness as venial sins, and sins of unbelief as mortal sins. This distinction, however, needs to be used with caution. The Roman Catholic Church has made a distinction between mortal and venial sins that is not in accord with Scripture. Rome teaches that certain sins, in and of themselves, are more grievous and thus deserve eternal damnation, while other sins are less grievous and deserve only temporal discipline. The seven “deadly” sins are listed as “pride, avarice, envy, wrath, lust, gluttony, and sloth (called acedia, or spiritual laziness).”¹⁸ Rome speaks of two types of punishment for sins. Mortal sins deserve eternal condemnation. If a person dies without confessing these sins, he will go to hell. All sins, whether mortal or venial, have “temporal punishment.” To be purified from these sins, a person must make amends for them, either in this world or in purgatory.¹⁹ All Roman Catholics are required to confess all mortal sins.²⁰ Rome encourages but does not require the confession of venial sins.²¹

路德教會裏的某些人認為軟弱之罪是可寬恕的罪（venial sins），不信之罪是致死的罪（mortal sins），但應用這種區分必須十分謹慎。羅馬天主教會對致死的罪和可寬恕的罪的區分是與聖經不相符的，羅馬教廷教導說某些罪本身就很嚴重，應該得到永遠的詛咒；而另一些罪就沒有那麼嚴重，只需要今世的管教便可。七宗「致死的」(deadly) 罪包括：「驕傲、貪婪、嫉妒、忿怒、好色、暴食、懶惰（也稱為怠惰或屬靈上的懶散）」。羅馬教廷提到兩種對罪的懲罰：致死的罪遭受永恆的詛咒；如果一個人犯了這些罪但沒認罪就死了，他就會下地獄。所有的罪，不管是致死的罪還是可寬恕的罪，都要接受「現世的懲罰」；要淨化這些罪，人必須在今生或在煉獄裏作出補贖。所有羅馬天主教徒都

必須對致死的罪進行認罪，而對可寬恕的罪，則鼓勵認罪但不一定要進行認罪。

This distinction of mortal and venial sins, together with the Roman Catholic “sacrament” of penance, burdens consciences and robs people of the comfort of the gospel.

致死的罪和可寬恕的罪的這兩種區分，加上羅馬天主教會的補贖聖禮（sacrament of penance），使人受到良心的重壓，剝奪了福音所給予人的安慰。

As Luther pointed out:

正如馬丁路德指出：

Confession worked like this: Each person had to enumerate all of his or her sins (which is impossible). This was a great torment. Whatever the person had forgotten was forgiven only on the condition that when it was remembered it still had to be confessed. Under these circumstances people could never know whether they had confessed perfectly enough or whether confession would ever end. At the same time, people were directed to their works and told that the more perfectly they confessed and the more ashamed they were and the more they degraded themselves before the priest, the sooner and better they would make satisfaction for their sin. For such humility would certainly earn the grace of God.

Here, too, there was neither faith nor Christ, and the power of the absolution was not explained to them. Rather, their comfort was based on the enumeration of sins and humiliation. It is not possible to recount here what torments, rascality, and idolatry such confession has produced.

Satisfaction is truly the most intricate of the three because no one could know how much should be done for each individual sin, to say nothing of all sins. Here they came up with the following solution: they imposed a few satisfactions that a person could easily fulfill, such as saying the Lord’s Prayer five times, fasting for a day, etc. For the penance that remained people were directed to purgatory.

Here, as well, there was only pure misery and destitution. Some imagined that they would never get out of purgatory because, according to the ancient canons, each mortal sin carried with it seven years of penance. (SA III III:19-22)

論到認罪，在天主教的情況是：每一個人都須說出自己一切的罪（一件不可能的事），這是件極其痛苦的事。倘若人忘記了一項罪，只要他想起來時，便要立即

承認那罪，才可得上帝的赦罪。這樣，他就永不能知道：自己是否完全地認了罪？到底認罪是否有一個止境？同時，他被教導要倚靠自己的善行，且被告誡：一個人越完全地認罪，又越在神父面前自卑自貶，便會越快越有效地補償罪，因為這種謙卑在上帝面前定必賺得恩典。

在此，他們既未提到信心和基督，又未向人解釋宣赦 (*absolution*) 能力的來源，而那人的安慰只是根據他對自己罪過的數述和自卑。此種認罪所產生的痛苦、邪惡和偶像崇拜的意識，真是不勝枚舉。

補償 (*satisfaction*) 一事更為紛亂，因為沒有人能知道，為單一項罪應作多少補償，更不消說他所有的罪。對此他們設計了幾種補償的方法，使人易於實行，例如背誦五次主禱文、禁食一日等。其餘未做補贖 (*penance*) 的便留在煉獄裏去處理。

這樣只有痛苦與悲哀。因為按古代教典說，一項致死的罪需要七年的補贖，所以有些人因罪多而以為自己永遠不能脫離煉獄。（施馬加登信條，第三部分，第三條：19-22）²⁴

The sin against the Holy Spirit makes repentance impossible

干犯聖靈的罪，使人不可能悔改

Is any sin so bad that it is not included in God's forgiveness? The answer is no! God earnestly desires the salvation of all (1 Ti 2:4 ; Eze 33:11 ; 2 Pe 3:9). Jesus paid for the sins of all (Jn 1:29 ; 3:16 ; 1 Jn 2:2 ; 2 Co 5:21). Jesus died to pay for the sins of Judas. Judas simply lost the benefit of the forgiveness Jesus won for him by his rejection of Jesus in unbelief.

有沒有一種罪嚴重到不可得到上帝赦免的呢？答案是沒有。上帝真誠地願意萬人得救（提前2:4；結33:11；彼後3:9），耶穌償還我們所有人的罪債（約1:29，3:16；約一2:2；林後5:21），耶穌其實也為了猶大的罪而死，猶大因在不信中拒絕耶穌，從而得不着耶穌為他成就的赦罪。

Then, how do we explain the following words of Jesus: "Every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come" (Mt 12:31,32 ; see also Lk 12:10)? In the first place, the Bible teaches that forgiveness of sins is an objective reality. When Jesus died on the cross, God declared the whole world "not guilty" for Jesus' sake (2 Co 5:21). The

²⁴ 參閱協同書（修訂版），頁256。

sin against the Holy Spirit is not a sin against the person of the Holy Spirit but against his office, which is to bring us to faith. It is a persistent, willful, malicious, and blasphemous rejection of the gospel by hardened sinners who have been fully convinced of its divine truth.

那麼，我們怎樣解釋耶穌這句話：「人一切的罪和褻瀆的話都可得赦免，但是褻瀆聖靈，總不得赦免。凡說話干犯人子的，還可得赦免；但是說話干犯聖靈的，今世來世總不得赦免。」（太12:31-32；也參路12:10）首先，聖經教導我們赦罪是客觀事實，耶穌死在十字架上時，上帝便宣佈世人因耶穌而「無罪」（林後5:21）。得罪聖靈不是對聖靈的位格(person)犯罪而是對祂的職分(office)犯罪（聖靈的職分乃帶給我們信心）。這是指那些已曾深知上帝真理，但心裏變得剛硬，而且持續地、故意地、惡毒地和褻瀆地拒絕福音的人。

This sin is not to be confused with final impenitence (Mk 16:16), because all people by nature resist the Holy Spirit (Ro 8:7). It is not blasphemy that comes from spiritual ignorance. Paul called himself a blasphemer, and he was saved (1 Ti 1:13). It is not the denial of Jesus caused by fear, as was the case with Peter in the house of Caiaphas (Lk 22:61,62). It takes place in those who have been given clear proof of the claims of Jesus and have rejected them.

這種罪（即干犯或褻瀆聖靈之罪）不可與至終不肯悔改之罪相混淆（可16:16），因為所有人在本性上都是抗拒聖靈的（羅8:7），褻瀆聖靈之罪也不是指源於屬靈無知的褻瀆，保羅稱自己是一個褻瀆者，但他仍然得救（提前1:13）；也不同于彼得在該亞法的家中因為害怕而不認耶穌之罪（路22:61-62），褻瀆聖靈之罪發生在那些已向他們提供明確證據證實耶穌的真實自稱卻還是拒絕了祂的人身上。

The writer to the Hebrews stated, "It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, who have tasted the goodness of the word of God and the powers of the coming age, if they fall away, to be brought back to repentance, because to their loss they are crucifying the Son of God all over again and subjecting him to public disgrace" (6:4-6). He also wrote: "If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God" (10:26,27). John indicated that it is possible to recognize when someone has committed such spiritually deadly sin (1 Jn 5:16).

希伯來書的作者寫道：「論到那些已經蒙了光照、嘗過天恩的滋味、又於聖靈有份、並嘗過上帝的話的美味，和來世權能的人，若再離棄真道，就不可能使他們重新懊悔了；因為他們親自把上帝的兒子重釘十字架，公然羞辱他。」（來6:4-6）他還寫道：「如果我們領受真理的知識以後仍故意犯罪，就不再有贖罪的祭物，惟有戰戰兢兢等候審判

和那將吞滅眾敵人的烈火了。」（來10:26-27）約翰指出，當人犯了這種屬靈上的死罪時，是可以識別的（約一5:16）。

The reason the sin against the Holy Spirit is called the unpardonable sin is that, by its nature, it makes repentance and faith impossible. It is a willful, persistent rejection of the office of the Holy Spirit to give us Christ's forgiveness through faith. Some have maintained the sin against the Holy Spirit takes place only in believers who have fallen away from the truth and have hardened their hearts. Others have indicated they believe unbelievers can also commit this sin when they see the compelling evidence for Christ's claims but still reject him.

干犯聖靈的罪之所以不可饒恕，是因為它在本質上使悔改和信成為不可能，它故意且持續地拒絕聖靈的職分，這職分使人藉信心得到基督的赦罪。有些人認為，只有曾信過的人離開了真理，硬了心，才會干犯聖靈；另一些人則相信也包括不信的人，因為後者看到那麼令人信服的證據證實耶穌的真實自稱，但還是拒絕，他們也在犯同樣的罪。How do we deal with this sin? If we see someone who is persistently hardening his heart against the Holy Spirit's work through the gospel, we need to warn this person of the danger of hardening his heart. We may not have the discernment John had when he spoke of being able to recognize that this sin had been committed (1 Jn 5:16). We will certainly warn people, however, of the dangers involved in a persistent, willful hardening of the heart against God's truth.

那麼我們要如何面對這種罪？如果我們看到有人持續地使自己的心剛硬，抗拒聖靈藉福音工作，我們需要警告這個人硬着心的危險。我們可能比不上約翰的洞察力，他能夠察覺誰犯了這種罪（約一5:16），但我們一定要警告那些持續故意硬心地對抗上帝真道的人之險境。

On the other hand, what do we do if someone comes to us and fears he has committed this sin? The logical thing to do is to tell the person that he has not committed the sin, because he is concerned about it. If he had committed the sin, he wouldn't be worried about it. This is a logical approach, but it will not do the person any good. All we are doing is directing the person back to his own life, over which he has already despaired. Point the person, instead, to Jesus, who paid for the sins of the whole world. Only the good news that God has forgiven all our sins will enable the Holy Spirit to kindle in our hearts the conviction that this forgiveness is ours through faith in Jesus.

另一方面，如果有人害怕已經犯了褻瀆聖靈的罪而來向我們求助時，我們應該怎麼辦呢？根據邏輯的做法是告訴這個人，他並沒有犯這種罪，因為他懂得擔心這事；如果他確實犯了這種罪，他反而完全不會擔心。然而，這只是根據邏輯的做法，並不能給這

個人帶來甚麼好處，反只能使他重返他自己已感到絕望的生活方式罷了；所以，我們要將這人指向為整個人類償還罪債的耶穌，只有上帝饒恕我們所有人的罪的好消息，才能叫聖靈在我們心中照亮：藉着在耶穌裏的信心，罪得赦免便成為我自己個人的福分。

SYS 304 Christology 基督論

A Study of Jesus Christ (The mediator of Salvation)

耶穌基督，救恩的中保

Chapter 10 – The Saving Grace of God in Christ

第十章 -- 上帝賜人在基督裏得救的恩典

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Chapter 10 The Saving Grace of God in Christ

第十章 上帝賜人在基督裏得救的恩典

Grace is God's undeserved love

恩典是上帝在愛裏賜人所不配得的

We begin our study of the work of Christ by noting what the Bible tells us about grace. Saint Paul tells us that we are saved “by grace” (Eph 2:8). It is always important to understand how the Bible defines terms, for people often place their own meaning into Christian terms and thus deceive people. A Mormon missionary was once asked whether he was sure of going to heaven. He responded that he didn't think anyone could be sure. He stated that if he got to heaven, it would be purely by the grace of God. However, when he was asked what he would give as a reason why God should let him into heaven, he responded, “I would have to say that I earned it.” It is obvious he was not using grace in the same way that the Bible uses the term.

要探知基督的聖工，讓我們首先從聖經如何講述恩典開始。聖保羅說我們得救是「本乎恩」（弗2:8），而明白聖經對這些用詞所下的定義非常重要，因為人們經常將自己的意思強加到基督教的用詞中，這樣就會產生誤解。有一次，一個摩門教傳教士被問及是否確定會上天堂，他回答說沒有人能夠確定能上天堂。他表示如果他能上天堂，那將完全是上帝的恩典。然而，當問到為甚麼上帝會讓他上天堂時，他回答說：「我得說，這是我賺來的。」很明顯，他所說的恩典並不是聖經所講述的恩典。

It is true that, in a few cases, the word grace refers to a spiritual gift that God has worked in believers (Ro 15:15,16; 1 Pe 4:10). However, this use of grace is excluded by Scripture in regard to our salvation. God justifies us, not because of his work of sanctification in us but because of his unmerited favor toward us, for Jesus' sake. In the Old Testament, grace is God's favor which moves him to forgive sins. The Hebrew noun used predominately to speak of God's “grace” (chen) refers to “the free bestowal of kindness on one who has neither claim upon our bounty, nor adequate compensation to make for it.”¹ This concept of grace is often used in relation to God's steadfast love (chesed) and God's pity (racham “expresses a deep and tender feeling of compassion, such as is aroused by the sight of weakness or suffering in those that are dear to us or need our help”).²

無可否認，恩典這一詞彙在某些特別的情況下是指上帝賜給信徒的屬靈恩賜（羅15:15,16；彼前4:10）。但是，聖經並不是指我們是要靠着這些恩典（屬靈恩賜）得救。上帝稱我們為義，並不是因為祂使我們成聖，而是因為耶穌的緣故賜給我們不配得的恩典。在舊約聖經中，恩典是指上帝的恩慈，上帝的恩慈使祂赦免人的罪。這個希伯來文名詞「恩典」，意思是「上帝白白賜予的慈愛，我們沒有能力對這慈愛作出回饋，也沒有能力給予適當的補償。」¹ 這種對恩典的觀念常用於描述上帝永恆不變的愛（chesed）與上帝的憐憫（racham，這「表達了一種深切及溫柔的同情，如同當我們看見所愛的人在軟弱、受苦、或需要我們幫助時所產生的同情之心」）。²

Note what the Lord said to Moses about himself: “The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin” (Ex 34:6,7). Grace, in the New Testament, is usually referred to by the word charis, which is closely related to God's love (agape), mercy (eleos), and pity (oiktirmos). The New Testament also makes it clear that saving grace is God's kindly disposition to all people. It is not something in us but something God shows to us for Jesus' sake. Paul excluded the idea that grace is something in us when he wrote, “And if by grace, then it is no longer by works; if it were, grace would no longer be grace” (Ro 11:6). God's grace is his unmerited favor, brought about

¹ Girdlestone, *Synonyms of the Old Testament*, p. 107.

² Girdlestone, *Synonyms of the Old Testament*, p. 108.

by Christ's substitutionary life and death, by which God is moved to forgive sin and give salvation to sinners.

上帝向摩西這樣描述祂自己：「耶和華，耶和華，有憐憫，有恩惠的上帝，不輕易發怒，且有豐盛的慈愛和信實，為千代的人存留慈愛，赦免罪孽、過犯和罪惡。」（出34:6-7）在新約中，恩典的意思通常與上帝的愛、仁慈和憐憫有密切的關係。新約也指明救恩是上帝賜給全人類的恩典。恩典並不是我們本來就配有的，而是上帝因着耶穌的緣故向我們顯明的慈愛。保羅說：「既是靠恩典，就不憑行為，不然，恩典就不再是恩典了。」（羅11:6）他表明恩典不是我們本來就配有的。上帝的恩典是上帝所賜我們不配受的恩惠，因著基督的捨命代贖，赦免了我們的罪，將救恩賜給我們這些罪人。

What are the characteristics of saving grace?

得救的恩典有何特點？

God's grace is described in various ways:

上帝的恩典有以下特點：

1. Undeserved—Grace is necessary for us; it is not necessary for God. If God dealt with us according to what we deserve, we would go to hell. We are sinful from birth (Ps 51:5; Jn 3:5). Adam's sin is charged to us as we enter the human race (Ro 5:12,18). As we come into this world, we are under God's condemnation (Eph 2:3). We are spiritually blind (1 Co 2:14), dead (Eph 2:1), and enemies of God (Ro 8:7). Our natural spiritual powers were not merely weakened by the fall into sin but were totally corrupted (Ro 3:10-12). It is only when we see our total spiritual depravity that we can appreciate the greatness of God's grace.
是我們不配得的——恩典對於我們是必需的，但上帝並非必需要賜恩給我們。如果上帝按照我們所當受的對待我們，我們都要下地獄，因為我們生來就是有罪的（詩51:5；約3:5）。當我們出生時，我們也帶有亞當所犯的罪（羅5:12、18）。當我們生於這個世界時，就已經被上帝定罪了（弗2:3）。我們在屬靈的事上都是瞎眼的（林前2:14）、死的（弗2:1）、並與上帝為敵（羅8:7）。我們自有的屬靈能力不僅僅因始祖犯罪而削弱了，甚至已經全然敗壞（羅3:10-12）。只有當我們認識到自己在屬靈上完全墮落，才能領會到上帝的恩典是何等偉大。
2. Connected to Christ—God cannot simply overlook sin, ignore it, or pretend that it doesn't exist. He is just and threatens he will punish sinners. However, because of Jesus' substitutionary life and death, God has changed our status from "condemned" to "acquitted" (see 2 Co 5:19). Without Christ, there is no saving grace.
是與基督有關的——上帝不能輕易的忽視罪、不予理會或者假裝罪不存在。上帝是公義的，並警告要徵罰罪人。然而，因着耶穌活出完全的生命並代贖受死，上帝已把我們的狀態從「有罪」轉變為「無罪」（參見林後5:19）。沒有基督，就沒有得救的恩典。
3. Active—God is the one who has done everything for our salvation. In eternity, he chose us to be his own (2 Ti 1:9,10). In time, he sent his Son to save us. Because of Christ's life, death, and resurrection, God has declared us righteous. God brings us to faith through the gospel and Baptism, gives us Christ's righteousness through faith, and preserves us in the faith to life eternal. We are the object of God's grace. We did not cooperate in acquiring it.
是上帝主動的——上帝自己完成了整個救恩計劃的工作。在永恆中，祂揀選我們成為祂自己的子民（提後1:9-10）。在所定的時間，祂差遣祂的獨生愛子來拯救我們。因著基督的一生、受死與復活，上帝稱我們為義。上帝藉着福音與洗禮把信心賜給我們，藉着信賜給我們基督的義，並保守我們的信心直到永生。我們只是上帝施恩的對象，我們並沒有和上帝合作以得到救恩。
4. Complete—Jesus did everything to win our salvation. He said, "It is finished" (Jn 19:30). There is nothing we need to do. There is nothing we can do. In fact, those who try to earn their own salvation

will lose it (Gal 5:4). We can rely totally on God's grace for our salvation. This is why we can be so sure of it.

是完全的 — 耶穌完成了所有救贖的工作。祂說：「成了！」（約19:30）我們甚麼都不需要做，也做不了甚麼。實際上，那些試圖賺取救恩的人將失去救恩（加5:4）。我們可以完全依靠上帝的恩典而得到救恩，這就是我們可以確信得救的原因。

5. Universal—There is no one whom God does not want saved. He extends his grace to all people (Jn 3:16). He reconciled the whole world to himself (2 Co 5:19). The reason we can be sure that God desires our salvation is that he desires the salvation of all people.

是普世的 —— 上帝希望人人得救，祂將恩典賜給所有人（約3:16），使世人與自己和好（林後5:19）。我們確信上帝願意我們得救，是因為祂願意所有人都得救。

6. Certain—Grace is certain because of God's promises. When we stand before the judgment seat of Christ, we will not have to fear that he will recall our sins and condemn us for them. Rather, he has given us his promise: "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 7:19) Grace is certain because God has done everything to save us. If there were one thing I had to do to secure salvation, I would never have any certainty that I was saved. I would always have to wonder if I had done "my part" well enough. Thank God we can be certain of our salvation, because everything depends on God.

是肯定的 —— 上帝的恩典是肯定的，因為這是祂的應許。當我們站在基督的審判寶座前，我們再不用害怕祂會數算我們的過犯而定我們的罪，因祂曾應許我們：「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7:19）恩典是肯定的，因為一切救贖的工作都是由上帝去完成的。若我還需要做一件事以確保我得救的話，那麼我永遠也不能確定自己是否得救，我只會一直想着自己是否已經做到了「我該做的」。感謝上帝，因為我們的救恩全賴於祂，我們可以肯定我們得拯救。

7. Free and unconditional—Grace is free. Our salvation didn't cost us anything. It did, however, cost God a great deal. It cost him the death of his Son. As Paul wrote, "[We] are justified freely [as a gift] by his grace through the redemption that came by Christ Jesus" (Ro 3:24) Grace is unconditional. There are no strings attached. God is gracious, of himself, apart from anything we do. He is gracious to us for Jesus' sake. Even faith is not a condition we must meet in order to have God be gracious to us. Faith is the instrument through which we receive the forgiveness God gives to us through the means of grace: the gospel, Baptism, and the Lord's Supper (Ro 3:28).

是白白的、無條件的 —— 恩典是白白賜予的。我們不需要付出任何代價而得到救恩，但上帝卻因此付上巨大的代價，以祂兒子的死作為代價。正如保羅所說：「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3:24）上帝是滿有恩慈，不在乎我們所作的，只因著耶穌的作為，祂向我們大發慈愛；即使人具備信心與否，也不影響上帝對我們所發的恩慈，因為恩典是沒有任何附加條件的。信心卻是我們領受上帝赦免的工具，上帝透過施恩具，即透過福音、洗禮以及聖餐，叫我們得著信心（羅3:28）。

8. Received through faith—Faith has been described as the hand into which God places the gift of salvation Christ won for us. As Paul wrote, "By grace you have been saved, through faith" (Eph 2:8) Those in whom God has worked faith receive as their very own what Christ did for the whole world. Thus, believers will stand before God on judgment day clothed in the righteousness of Jesus. Those who reject Christ lose the benefit of all that Christ did for them. They, in essence, are telling God, "I don't need what Jesus did for me. I don't want what Jesus did for me. I want what I have earned." To these God will have to say, "The wages of sin is death" (Ro 6:23).

是藉着信心領受的 —— 信心就像我們用手領受上帝的禮物，這禮物就是基督為我們賺取的救恩。正如保羅所說：「你們得救是本乎恩，也因著信。」（弗2:8）上帝在人身上作工，使他們有信心領受基督為全人類所成就的，藉信成為他們自己的。這樣，信徒在審判日將披戴耶穌的義站在上帝面前，而那些拒絕基督的人便失去了基督為他們所做的

一切。換句話說，他們是在對上帝說：「我不需要，也不想要耶穌為我所做的。我只想要我自己所賺得的。」對於這些人，上帝要對他們說：「罪的工價乃是死。」（羅6:23）

9. Offered and given through the means of grace—Jesus won salvation for us on the cross. However, he does not distribute salvation from the cross. He gives to us the benefit of his saving work through means, or instruments. These means we call the means of grace. Through the gospel, the message of all God has done for our salvation in Jesus Christ, through Baptism, and through the Lord's Supper, God gives us forgiveness of sins, salvation, and eternal life. God's grace is not offered apart from the means of grace. As Paul wrote, "Faith comes from hearing the message, and the message is heard through the word of Christ" (Ro 10:17). This is why we need to share the good news about what Jesus did for us with others. People cannot be saved if they do not hear the gospel. As Luther observed, "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" (SA III VIII:10).

藉着施恩具賜下和施予 —— 耶穌為拯救我們被釘死在十字架上，然而，祂並不是從十字架上將救恩分授給我們，而是通過一些媒介(或工具)將祂的救恩賜給我們。我們稱這些媒介為施恩具。上帝藉着福音，即上帝在耶穌基督裏為我們所做的一切的救恩信息，以及藉着洗禮、聖餐，給我們赦罪、救恩，和賜給我們永生。上帝的恩典只會透過施恩具賜給我們。正如保羅所說：「信道是從聽道來的，聽道是從基督的話來的。」（羅10:17）所以我們要與別人分享耶穌為我們所做的那大好的信息。如果人沒有聽到福音，他們就無法得救。正如馬丁路德所說：「故此，我們堅持地相信：上帝除了藉祂外在的道與聖禮外，不願用其他方法對待我們。」（施馬加登信條，第三部分，第八條:10）*「故此，我們須時刻堅持：上帝除了藉祂外在的道與聖禮外，不願用其他方法對待我們。」（施馬加登信條，第三部分，第八條:10）³*

10. Efficacious—This means that God's grace always has the ability to work faith and produce the fruits of faith. Paul called the gospel "the power of God for the salvation of everyone who believes" (Ro 1:16). Isaiah indicated that just as the rain and snow fall on the earth and cause crops to grow, so God's Word has the power to bring people to faith (Isa 55:11). The message of God's love in the gospel has the power to move us to love God and to love our neighbor. It has the power to produce the fruits of faith in our lives (1 Jn 4:19).

是有功效的 —— 意思是說上帝的恩典總是有能力激發信心，結出信心的果子。保羅稱福音為：「上帝的大能，要救一切相信的。」（羅1:16）以賽亞說就像雨雪落到地上，使穀物生長，上帝的道也有能力帶給我們信心。（賽55:11）上帝在福音中所傳達愛的信息有能力感動我們去愛祂和愛我們的鄰舍，並有能力在我們生命中結出信心的果子（約一4:19）。

11. Resistible—People can resist God's gracious will to save them when God works through the gospel. Jesus said that he longed for the salvation of the people of Jerusalem, but they "were not willing" (Mt 23:37). Stephen accused the members of the Sanhedrin of stubbornly resisting the Holy Spirit (Ac 7:51). People have the ability to reject God's gracious efforts to bring them to faith. Those who go to hell have no one but themselves to blame for their damnation.

是可以拒絕的 —— 當上帝藉着福音將祂拯救世人的美意告訴世人時，世人是可以拒絕的。耶穌說祂願意耶路撒冷的百姓得救，但是他們卻「不願意」（太23:37）。司提反曾譴責公會中抗拒聖靈的頑梗成員（徒7:51）。世人是可以拒絕恩慈的上帝帶他們進入信心的努力。那些最終下地獄的人，只能責怪他們自己。

12. Serious—God really desires the salvation of all sinners. Through Ezekiel, the Lord said: "As surely as I live, declares the Sovereign LORD, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live" (Eze 33:11). God is taking an oath in this passage. He doesn't need to do that, because he cannot tell a lie. Yet to make us doubly certain that he means what he says, he swears

³ 協同書（修訂版），頁262。

by his own existence that he does not want a sinner to perish. God cannot swear by anyone higher than himself. So he swears by his own existence that he desires the salvation of all sinners.

是認真的——上帝真心希望所有罪人都得救。上帝藉着以西結說：「我指著我的永生起誓，我斷不喜悅惡人死亡，惟喜悅惡人轉離他所行的道而存活。」（結33:11）上帝在這節經文中起誓。其實祂並不需要這樣做，因為上帝不可能說謊。然而，為了讓我們更加確信祂所說的話，祂以祂自己的存在起誓，連一個罪人也不希望他滅亡。沒有甚麼高於上帝使祂可以向其起誓，所以祂以自己的存在起誓，說希望所有罪人都得救。

Errors which deny that we are saved “by grace alone”

否認「唯獨恩典」而得救的謬誤

All people by nature come into this world with the attitude that they can do something to secure their salvation. We call this idea the opinion of the law (*opinio legis*). Thus, throughout history we see that people have rejected the biblical teaching that we are saved by grace alone. They have either taught that “I am saved by me alone” or “Jesus and me equal salvation,” or they have limited God’s grace to a select few. Others have also denied that God uses means to distribute his grace. The following are some of the errors that have rejected the Bible’s teaching on grace:

從本性上來說，每個人生來都會認為可以靠自己的行為來使自己得救。我們稱這種想法為律法觀念(*opinio legis*)。因此，從整個歷史的角度來看，我們發現人普遍拒絕聖經所教導我們唯獨靠恩典才能得救的真理。他們寧願教導說：「我靠自己就能得救」，或者「耶穌與我在救恩上同工」，或者將上帝的恩典局限在一小部分被挑選出來的人身上。另外一些人否認上帝使用施恩媒介來賜下祂的恩典。以下是一些拒絕聖經有關恩典教導的謬誤：

- Pharisees of Jesus’ day prided themselves on their keeping of the law. Outwardly, they strove to do everything the Law of Moses told them. Yet their hearts were far from God. While they kept the outward details of the law, they omitted the weightier matters of the law, such as showing love and mercy. They did not realize that the law condemned them for their sins. Instead of winning God’s approval, they fell under Jesus’ condemnation. They desperately needed the grace God gave through Christ.
- 耶穌時代的法利賽人為自己能遵守律法而感到驕傲。在表面上，他們努力遵守摩西律法的所有教導，然而他們的心卻遠離上帝。當他們遵守律法的外在細節時，卻忽略了律法上更重要的事，如愛與憐憫；他們沒有意識到律法已經定了他們的罪。他們沒有得到上帝的認同，反而被耶穌定罪。他們實在極之需要上帝藉着基督所賜下的恩典。
- Judaizers troubled the Christians in Galatia. They taught that it was necessary to submit to the rite of circumcision and to observe the Law of Moses in order to be saved. Paul warned them that because of their insistence on works, they had fallen from grace (Gal 5:4).
- 猶太律法主義者（Judaizers）困擾着加拉太教會的基督徒。這些人教導必須行割禮並遵守摩西的律法才能得救。保羅警告他們說，因為他們堅持靠行為稱義，已經從恩典中墜落了（加5:4）。
- Pelagianism rejected God’s grace entirely. Pelagius (about A.D. 400) denied original sin and taught that people had the ability to earn their own salvation. His teaching was condemned by the early church.
- 伯拉糾主義（Pelagianism）完全否定了上帝的恩典。伯拉糾（Pelagius，約主後400年）否認原罪，並教導人有能力自己賺取救恩。他的教導被早期教會定為異端。

- Semi-Pelagianism was a reaction to Pelagianism. It taught that the spiritual powers of people were wounded by the fall into sin but that people still retained enough of their spiritual powers so they could cooperate with God in their conversion and salvation. This became the official teaching of the Roman Catholic Church.
- 半伯拉糾主義（Semi-Pelagianism）是對伯拉糾主義的修正。半伯拉糾主義認為人的屬靈能力因始祖犯罪而受到損害，但仍有足夠的屬靈能力，使他們在回轉歸信及得救的事上能與上帝合作。這成為羅馬天主教的正式教導。
- Infused grace is a concept developed by the Roman Catholic Church. They have rejected the biblical teaching that grace is the unearned favor of God. Instead, they view grace as a divine assistance God gives us in order to help us work out our own salvation. In the Canons and Decrees of the Council of Trent, Rome condemned the biblical teaching that grace is the unmerited favor of God. They state: “If anyone says that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sin, to the exclusion of the grace and charity which is poured forth in their hearts by the Holy Ghost, and remains in them, or also that the grace by which we are justified is only the good will of God, let him be anathema.”³ Martin Luther wrote one of his famous treatises entitled *The Bondage of the Will* (1526) to refute the famed humanist Erasmus’ (1469–1536) contention that people have a free will in spiritual matters since the fall into sin.
- 注入的恩典（Infused grace）是由羅馬天主教會發展出來的觀念。他們否定恩典是上帝白白賜予的這一聖經教導。相反，他們認為恩典是上帝賜給我們一種神聖的援助，以使我們可以自己解決救贖問題。在《天特會議的法典和諭令》（*Canons and Decrees of the Council of Trent*）中，羅馬天主教譴責恩典是完全出於上帝這聖經的教導。他們聲稱：「如果有人指人得稱為義，要麼完全歸因於基督的公義，要麼完全歸思於對罪愆的赦免，而由聖靈澆灌在其心裏的且至今一直存於他們體內的恩典和慈愛卻與其義無關；或者說，使我們能夠稱義的那一恩典純粹是上帝美善的旨意，那他就當受咒詛。」⁴ 馬丁路德在他的著名論著《論意志的捆綁》（*The Bondage of the Will*, 1526）中反駁了當時聲名顯赫的人文學學者伊拉斯姆（Erasmus, 1469-1536）的論辯，後者認為人自從始祖犯罪墮落後，在屬靈的事上仍擁有自由意志。
- Anabaptists of Luther’s day taught that the Holy Spirit spoke directly to people. They denied that he uses the means of grace to convert. Ulrich Zwingli (1484–1531), the Swiss reformer, also taught this error. The assurance of salvation, then, had to be drawn from the subjective experiences a person had, rather than from the objective promises given by God in his Word.
- 路德時代的重洗派（Anabaptists）認為聖靈直接與人說話。他們否認上帝用施恩具使人回轉歸信。瑞士宗教改革家慈運理（Ulrich Zwingli, 1484-1531）也教導這一錯誤。於是，救恩的確據變成從個人主觀的經歷而來，而非源自上帝的話語給我們的客觀應許。
- Calvinism limited God’s grace to those whom God elected to salvation. John Calvin (1509–1564) believed that since God had elected some to salvation, he also must have elected the rest to damnation. Therefore, Calvin believed that Jesus didn’t die for all but only for those whom God had elected to salvation. The end result of his teaching is to rob sinners of the comfort of the gospel. If Jesus didn’t die for all, maybe he didn’t die for me. According to Calvinism, the only way to be sure Jesus died for me is to look for some type of experience in my life that assures me I am one of the elect to salvation, irresistibly converted by the Holy Spirit. However, the devil is quick to take advantage of this inward introspection. People are left without any assurance of their salvation. I know Jesus died for me because Scripture teaches that he died for all. Calvin also believed that the Holy Spirit converted irresistibly

⁴ Schroeder, *The Canons and Decrees of the Council of Trent*, canon 11, p. 43.

those whom God had elected to salvation and that he did not have to work through the means of grace to bring about this conversion.

- 加爾文主義 (Calvinism) 將上帝的恩典局限在那些被上帝揀選得救的人身上。約翰加爾文 (John Calvin, 1509 – 1564) 認為上帝既然預定一些人得救，那麼也一定預定剩下的人被定罪。所以，加爾文認為耶穌並不是為所有人，卻只是為那些被上帝預定得救的人而死。這教導的最終結果是剝奪了罪人得到福音的安慰。因為如果耶穌不是為所有人而死，那麼就有可能不是為我而死。根據加爾文主義，唯一能確信耶穌為我而死的方法是在我的生命中尋找某種經歷，使我能確定我是被揀選得救的人之一，是受聖靈感動得無法拒絕地歸信上帝。但是，魔鬼很快就會利用這種所謂的內省，讓人無法確定自己是否已經得救。但事實上，我知道耶穌為我死，是因為聖經教導祂為所有人而死。加爾文還認為聖靈使那些被上帝預定得救的人無可抗拒地回轉歸信上帝，也不需要通過施恩具來使人回轉。
- Arminianism also denied salvation by grace alone. Jacob Arminius (1560–1609) taught that God elected people in view of the faith he saw they would have. Thus, a person’s cooperation in conversion became the cause of his election, not God’s grace. Also, Arminius believed that humans still have a free will by which they can chose to accept or reject Christ. The teachings of Arminius have come down to us through the “decision for Christ” theology of the Wesleyans and Methodists (1700s), the Holiness Bodies (Pentecostals, Assemblies of God), and Freewill Baptists.
- 阿米紐主義 (Arminianism) 也否認唯獨靠恩典得救。雅各阿米紐 (Jacob Arminius, 1560 – 1609) 認為上帝根據預知誰會有信而揀選誰。這樣，人在回轉歸信上帝的過程中與上帝合作就成為上帝揀選人的原因，而不是唯靠上帝的恩典。阿米紐還認為人仍然有自由意志可以選擇接受或拒絕基督。阿米紐的教義通過衛理宗 (Wesleyans) 及循道宗 (Methodists, 十八世紀)、聖潔運動教會 (the Holiness Bodies) (五旬節會 (Pentecostals)、神召會 (Assemblies of God)) 以及自由意志浸信會 (Freewill Baptists) 等所教導的「決志跟隨基督」的神學觀 (或簡稱「決志神學觀」) 流傳下來。
- Election controversy among some American Lutherans in the 1880s was over the question of whether God elected people “in view of the faith that he foresaw in them.” This controversy caused some to leave the Synodical Conference. The Wisconsin Synod and the Missouri Synod joined to defend the biblical teaching that election is “unto faith” and not “in view of foreseen faith.” A small group of Lutherans also left the Norwegian Synod because that synod allowed the teaching of “election in view of foreseen faith” to stand. In 1918 that small body formed what is today called the Evangelical Lutheran Synod.
- 十九世紀八十年代美國的路德宗教會就上帝是否「按祂預見誰會有信」作揀選這問題起了爭議。這一爭議導致一些信徒離開了路德會聯合會 (Synodical Conference)。威斯康辛路德會與密蘇里路德會聯手維護聖經的教導，堅信上帝的揀選是出於恩典而使那人「以致於信」而不是「根據上帝預知那人有信」。小部分挪威信義會的信徒也脫離該會，因為該會並沒有否定這錯誤的教義。在1918年，脫離了挪威信義會的信徒組成了現今的福音派路德教會 (Evangelical Lutheran Synod)。
- The Social Gospel Movement has tried to shift the mission of the church from preaching the gospel to taking care of the temporal needs of people. Some try to make the mission of the church a purely humanitarian effort, focusing on people’s earthly needs. Others try to use the government as an instrument to establish a Christian nation. Invariably both wind up losing the means of grace and the mission of the church.

- 社會福音運動（**The Social Gospel Movement**）試圖將教會的使命從傳講福音轉向關心人們屬世的需要。有些人甚至試圖將教會的使命專注於純粹人道主義的工作上，只關注人在地上的需要。而另一些人則試圖利用政府來建立一個基督教國家。這兩種做法最終都會失去施恩具以及教會的使命。

Chapter 11 The Person of Jesus Christ

第十一章 耶穌基督的位格

Jesus Christ is true God
耶穌基督是真神

The most important question a person has to answer in this life is, Who is Jesus Christ? A person's eternal welfare depends on what he or she believes concerning Jesus. John writes, "Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son" (Jn 3:18). Who is Jesus Christ? The Bible makes it very clear that Jesus is true God and true man. In the first place, Jesus is God the Son, begotten of the Father from eternity. We believe this because the Bible gives to Jesus divine names, divine works, divine attributes, and divine honor.

人一生中必須回答的最重要的問題就是耶穌基督是誰？一個人永恆的福分在於是否信靠耶穌。約翰說：「信他的人不被定罪；不信的人已經被定罪了，因為他不信上帝獨一兒子的名。」（約3:18）耶穌基督是誰？聖經上講得非常清楚，耶穌既是真神也是真人。首先，耶穌是上帝的兒子，在永恆中為父上帝所生。我們相信這是真的，因為聖經中說明了耶穌神聖的名稱、神聖的工作、有上帝的屬性以及上帝的榮耀。

The Bible calls Jesus God. The Old Testament prophets called him God. Isaiah foretold the virgin birth of "Immanuel"—God with us (Isa 7:14; Mt 1:23). He called Jesus the "Mighty God" (Hebrew: El Gibbor) (Isa 9:6). In the next chapter, Isaiah used the same name to describe the only God who exists (Isa 10:21). Thus it is clear that Jesus is true God. Jeremiah indicated that the Messiah, born from the line of David, is Yahweh himself (Jer 23:5,6). The name Yahweh is always used in the Bible to refer to the true God alone. Since the Messiah is called Yahweh, it means he is true God.

聖經稱耶穌為上帝。舊約先知也稱祂為上帝。以賽亞預言將有童女懷孕生子，起名叫「以馬內利」- 即上帝與我們同在（賽7:14；太1:23）。他稱耶穌為「全能的上帝」（賽9:6）。在下一章中，以賽亞又以「全能的上帝」描述獨一的上帝（賽10:21）。所以，很明顯耶穌就是真正的上帝。耶利米說彌賽亞是大衛的後裔，就是耶和華自己（耶23:5-6）。在聖經中耶和華這名字一直用來指獨一的真神。彌賽亞被稱作耶和華，也就是說祂是真神。

Jesus himself asserts that he is Yahweh. When God appeared to Moses, he asserted that his name is "I AM WHO I AM" (Yahweh in Hebrew—Ex 3:14). When Jesus was speaking to the Jews who opposed him, he said, "Before Abraham was born, I am!" (Jn 8:58). The Jews knew that Jesus was claiming to be Yahweh. That is why they picked up stones to stone him for blasphemy, because he claimed to be God. On another occasion, Jesus asserted he is God. He said, "I and the Father are one" (Jn 10:30). In the Old Testament, God had directed Moses to proclaim, "Hear, O Israel: The LORD our God, the LORD is one" (Dt 6:4) When Jesus says that he and his Father are one, he is claiming to be God. Again his enemies picked up stones to stone him. Jesus asked them, "I have shown you many great miracles from the Father. For which of these do you stone me?" They responded, "We are not stoning you for any of these . . . but for blasphemy, because you, a mere man, claim to be God" (Jn 10:32,33). It is interesting to note that modern critics of the gospels assert that Jesus never claimed to be God. Yet Jesus' enemies wanted to stone him precisely because he did assert that he is God.

耶穌自稱為耶和華。當上帝向摩西顯現時，祂宣稱自己的名為「我是自有永有的」(I AM WHO I AM, 希伯來文 Yahweh ——出3:14)。當耶穌面對反對祂的猶太人時，祂說：「還沒有亞伯拉罕我就存在了。」（約8:58，「就有了我」英文譯作 I am）這時猶太人知道耶穌在聲稱自己是耶和華（I AM WHO I AM），稱自己是上帝，所以他們認為祂褻瀆了上帝，要拿石頭打死祂。在另一場合中，耶穌又稱自己是上帝。祂說：「我與父原為一。」（約10:30）在舊約中，上帝曾讓摩西宣稱：「以色列啊，你要聽！耶和華—我們的上帝是獨一的主。」（申6:4）當耶穌說祂與父原為一時，祂是在告訴人們——祂是上帝。祂的仇敵再一次拿起石頭要打祂。耶穌對他們

說：「我做了許多從父那裏來的善事給你們看，你們是為哪一件拿石頭打我呢？」猶太人回答說：「我們不是為了善事拿石頭打你，而是為了你說褻瀆的話；因為你是個人，卻把自己當作上帝。」」（約10:32-33）。有趣的是，現代的福音書評論家聲稱耶穌從來沒說過自己是上帝，而耶穌的仇敵要拿石頭打死祂正是因為祂曾自稱是上帝。

The apostles asserted that Jesus is God. John wrote his gospel to demonstrate that Jesus is God. He began by asserting that Jesus is God. He wrote, “In the beginning was the Word, and the Word was with God, and the Word was God” (Jn 1:1). The parallel to what Moses wrote in Genesis 1:1 is obvious: “In the beginning God created the heavens and the earth.” Later John wrote, “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). John, inspired by the Holy Spirit, asserted that Jesus is God.

使徒稱耶穌是上帝。約翰在他的福音書中表明耶穌是上帝，他的福音書一開始就說明耶穌是上帝：「太初有道，道與上帝同在，道就是上帝。」（約1:1）這句話與摩西在創世記1:1的記載明顯互相對應：「起初，上帝創造天地。」後來約翰又這樣記載：「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）約翰受聖靈默示，稱耶穌是上帝。

The apostle Peter also asserted that Jesus is God. When Jesus asked his disciples, “Who do people say the Son of Man is?” (Mt 16:13), Peter answered, “You are the Christ, the Son of the living God” (Mt 16:16). The apostle Thomas asserted that Jesus is God. When Jesus appeared to him after his resurrection, Thomas exclaimed, “My Lord and my God!” (Jn 20:28) The apostle Paul asserted in many places that Jesus is God. He wrote to the Roman Christians concerning Jesus, “As to his human nature was a descendant of David, and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord” (Ro 1:3,4). When a gnosticlike error (which taught that a multiplicity of godlike beings made up the “fullness of God”) threatened the faith of the Colossians, Paul demolished it by asserting concerning Jesus that “in Christ all the fullness of the Deity lives in bodily form” (Col 2:9.) The writer to the Hebrews asserted the deity of Christ when he declared concerning Jesus, “The Son is the radiance of God’s glory and the exact representation of his being. . . . So he became as much superior to the angels as the name he has inherited is superior to theirs. For to which of the angels did God ever say, ‘You are my Son; today I have become your Father?’” (Heb 1:3-5; cf. Ps 2:7).

使徒彼得也稱耶穌是上帝。當耶穌問門徒：「人們說人子是誰？」（太16:13）彼得回答說：「你是基督，是永生上帝的兒子。」（太16:16）使徒多馬也稱耶穌是上帝。當耶穌復活後向他顯現時，多馬說：「我的主！我的上帝！」（約20:28）。使徒保羅多次宣告耶穌是上帝。他就有關耶穌的事寫信給羅馬的基督徒說：「論到他兒子—我主耶穌基督，按肉體說，是從大衛後裔生的；按神聖的靈說，因從死人中復活，用大能顯明他是上帝的兒子。」（羅1:3-4）當諾斯底教派的謬誤影響到歌羅西教會信徒的信心時（諾斯底教派認為「上帝的豐盛」由許多神靈所構成），保羅說：「因為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），推翻了諾斯底教派的謬誤。希伯來書作者也說明了基督的神性：「他是上帝榮耀的光輝，是上帝本體的真像.....他所承受的名比天使的名更尊貴，所以他遠比天使崇高。上帝曾對哪一個天使說過：『你是我的兒子；我要作他的父』呢？」（來1:3-5；參見詩2:7）。

The Bible, in both Old and New Testaments, calls Jesus God, giving him the names of God and the essence of God. The Bible also teaches that Jesus is true God when it tells us that he did the works of God. Genesis tells us that God alone created the world (Ge 1:1). The Bible tells us that Jesus created the world (Ps 33:6; Jn 1:3; Col 1:16; Heb 1:2). The Bible tells us that God alone preserves the world (Mt 5:45). It also tells us that Jesus preserves the world (Heb 1:3). The Bible tells us that God alone is the one who enables all creation to function (Ac 17:28). It also tells us that Jesus enables creation to function (Col 1:17). God alone preserves believers to eternal life (Lk 12:32). Jesus preserves believers to eternal life (Jn 10:27-29). God alone will raise the dead on judgment day (Jn 5:21). Jesus will raise the dead on judgment day (Jn 5:25-29). Jesus said he would raise himself from the dead (Jn 2:19; 10:17,18). God alone will judge the world (1 Co 5:13). Jesus will judge the

world (2 Co 5:10). Only God can create and preserve life, enable creation to function, preserve believers in the faith, raise the dead, and judge the world. Since Jesus does all of these works, it is clear that he is God.

新約聖經和舊約聖經都稱耶穌是上帝，祂擁有上帝的名以及上帝的屬性。當聖經述說耶穌做上帝的工作時，也教導我們耶穌就是真神。創世記告訴我們上帝獨自創造了世界（創1:1）；聖經也告訴我們耶穌創造了世界（詩33:6；約1:3；西1:16；來1:2）。聖經告訴我們上帝獨自保守着這世界（太5:45），也告訴我們耶穌保守着這世界（來1:3）。聖經告訴我們唯有上帝使受造物生生不息（徒17:28），也告訴我們耶穌使受造物生生不息（西1:17）。唯有上帝保守信祂的人直到永生（路12:32），耶穌也保守信祂的人直到永生（約10:27-29）。唯有上帝可以在審判的日子使死人復活（約5:21），耶穌也在審判的日子使死人復活（約5:25-29）。耶穌曾說祂必叫自己從死裏復活（約2:19，10:17,18）。唯有上帝要審判世界（林前5:13），耶穌也要審判世界（林後5:10）。唯有上帝能夠創造並保守人的生命，使受造物生生不息，保守信徒的信心，使死人復活，並審判世界；既然所有這些工作耶穌也都會做，毫無疑問祂就是上帝。

The Bible also tells us that Jesus has the attributes of God. God alone is eternal (Ro 1:20). Jesus is eternal (1 Ti 1:17; Jn 17:5). God alone knows what is in the hearts of men (1 Ki 8:39). Jesus knows what is in the hearts of men (Jn 2:25; 21:17). God alone is all-powerful (Ge 18:14; Nu 11:23; Mt 19:26). Jesus is all-powerful (Mt 28:18). Only God can control the forces of nature with his almighty power (Job 38:8-11,22-38). Jesus stilled a storm, showing the power he had over nature (Mk 4:39-41). God alone is present everywhere (Ps 139:7-10). Jesus is present everywhere (Mt 18:20). God alone is unchangeable (Mal 3:6). Jesus is unchangeable (Heb 13:8). God alone has life in himself. Jesus has life in himself (Jn 5:26). Since Jesus possesses the attributes of God, he is God.

聖經也告訴我們耶穌擁有上帝的屬性。唯有上帝是永恆存在的（羅1:20），耶穌同樣是永恆存在的（提前1:17；約17:5）。唯有上帝知道世人的心（王上8:39），耶穌同樣認識人的內心（約2:25，21:17）。唯有上帝是全能的（創18:14；民11:23；太19:26），耶穌同樣是全能的（太28:18）。唯有上帝能用祂的大能控制大自然的力量（約伯記38:8-11,22-38），耶穌平靜風浪，同樣顯示出祂有超越大自然的能力（可4:39-41）。唯有上帝是無處不在的（詩139:7-10），耶穌同樣是無處不在（太18:20）。唯有上帝是永不改變的（瑪拉基書3:6），耶穌同樣是永不改變（來13:8）。唯有上帝在自己裏面有生命，耶穌同樣在祂自己裏面有生命（約5:26）。從以上我們可以看到，因為耶穌擁有上帝全部的屬性，所以祂就是上帝。

The Bible also gives to Jesus the honor and adoration that it gives to God. Jesus said, "The Father judges no one, but has entrusted all judgment to the Son, 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 5:22,23). Paul said of Jesus, "God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Php 2:9-11). Since Jesus' name is above every name, he must be God, for there is no name above God's name. Since every knee must bow to Jesus, he must be God, for God alone is to be worshiped (Dt 6:13; Mt 4:10). In the revelation John received from the Lord, he saw a great multitude of angels encircling God's throne in heaven, singing, "'Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!" (Rev 5:12). He continues, "Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them singing: 'To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!'" (Rev 5:13). Since Jesus receives the honor due God, it is clear that he is God.

聖經將給上帝的尊榮與崇敬也都給了耶穌。耶穌說：「父不審判任何人，而是把審判的事全交給子，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5:22-23）保羅這樣描述耶穌：「所以上帝把他升為至高，又賜給他超乎萬名之上的名，使一切在天上的、地上的和地底下的，因耶穌的名，眾膝都要跪下，眾口都要宣認：耶穌基督是主，歸榮耀給父上帝。」（腓立比書2:9-11）既然耶穌的名超乎萬名之上，因為沒有別的名可在上帝的名之上，那麼祂一定就是上帝。既然眾膝都要向耶穌跪下，那麼祂一定是上帝，因為只有上

帝才配得我們屈膝敬拜的（申命記6:13；太4:10）。約翰從主得到的啟示，看到在天堂裏一大隊天使圍繞在上帝的寶座周圍高唱：「被殺的羔羊配得權能、豐富、智慧、力量、尊貴、榮耀、頌讚。」（啟5:12）他繼續這樣描述：「我又聽見在天上、地上、地底下、滄海裏和天地間一切所有被造之物，都說：『願頌讚、尊貴、榮耀、權勢，都歸給坐在寶座上的那位和羔羊，直到永永遠遠！』」（啟5:13）既然耶穌得到了只歸給上帝的尊榮，那麼毫無疑問祂就是上帝。

The above list of references is not exhaustive. It is sufficient to show that the Bible clearly teaches Jesus Christ is true God. Those who deny the deity of Jesus either have never read the Bible to see what it says or they have read it with a bias and presupposition that Jesus is not God. Therefore, they allow the devil to take the Word away from their hearts (Mt 13:19). Jesus Christ is true God. The Bible makes this crystal clear.

以上列出的參考經文雖不算詳盡，但已足夠表明聖經清楚教導耶穌基督是真神。那些否認耶穌神性的人，若不是從未讀過聖經，不知道聖經所說的話，那麼就是讀聖經的時候帶着「耶穌不是上帝」的偏見與假設。所以，他們讓魔鬼把撒在他心裏的上帝的道奪了去（太13:19）。耶穌基督是真神，聖經已經將這真理講得非常清楚透徹。

Jesus Christ is true man 耶穌基督是真正的人

Who is Jesus Christ? The Bible, which teaches that Jesus is true God, begotten of the Father from eternity, also clearly teaches that Jesus Christ is true man. We know this because the Bible calls Jesus a man (Ro 5:15-19; 1 Co 15:47-49; 1 Ti 2:5). A name Jesus frequently applied to himself was “the Son of Man” (Mt 8:20; Mk 10:45; Lk 18:8; Jn 3:14; etc.). Jesus had a human lineage. The Bible traces his ancestors (Mt 1:1-16; Lk 3:23-37; Ro 9:5). He had a real human birth, being born of the virgin Mary (Lk 1:42). Jesus had human flesh (Lk 24:39; Heb 2:14). He had a soul, even as we do (Mt 26:38; Jn 12:27). Jesus experienced human emotions, such as sorrow and anger—a holy anger, since he was sinless (Mk 3:5; 14:34; Jn 11:35). As a real human, he had a will of his own, which he placed fully in the service of his Father’s will (Mt 26:39; Lk 22:42). Jesus experienced the needs people experience. He was hungry after going without food for 40 days (Mt 4:2). He was thirsty because of the rigors of crucifixion (Ps 22:15; Jn 19:28). Jesus also experienced a real death. His soul and body were parted (Jn 19:30). His body was placed in a tomb (Lk 23:53; Jn 19:42). When we speak of Jesus’ death, we need to note that he did not have to die. Jesus was without sin. He was conceived by the Holy Spirit and born of the virgin Mary. He had no original sin. He never committed an actual sin. In thought, word, and deed he carried out the will of his Father perfectly (Lk 1:34-38; Isa 53:9; Jn 8:46; 2 Co 5:21; 1 Pe 1:19; Heb 7:26,27). Since death is a penalty for sin (Ge 2:17; 3:17-19; Ro 5:12; 6:23), and since Jesus is sinless, he did not have to die. Jesus chose to die, that he might conquer death for us (Jn 10:18). However, his death also indicates that he is true man.

耶穌基督是誰？聖經告訴我們耶穌是真神，是天父從永恆中所生的；但聖經也明確地告訴我們耶穌基督是真正的人。聖經稱耶穌是人（羅5:15-19；林前15:47-49；提前2:5）。耶穌經常以「人子」稱呼自己（太8:20；可10:45；路18:8；約3:14等等）。耶穌擁有人的家譜，聖經也追溯祂的祖先（太1:1-16；路3:23-37；羅9:5）。祂實實在在由人的母腹所出，由童貞女馬利亞所生（路1:42）。耶穌有人的血肉之體（路24:39；來2:14），祂也有靈魂，與我們一樣（太26:38；約12:27）。耶穌經歷過人類的感情，如憂傷、憤怒——但這是義怒，因為祂是無罪的（可3:5，14:34；約11:35）。作為真正的人，祂有自己的意志，但祂卻把自己的意志完全順服於天父的旨意（太26:39；路22:42）。耶穌亦曾經歷人的需要，祂四十天沒有進食後，就餓了（太4:2）；在釘十字架的酷刑中，祂渴了（詩22:15；約19:28）。耶穌也經歷了真正的死亡，祂的靈魂與身體分離了（約19:30），身體被埋葬在墳墓裏（路23:53；約19:42）。論到耶穌的死亡，我們要指出祂其實無需死亡，因為耶穌是無罪的，祂是由聖靈感孕，由童貞女馬利亞所生，所以祂沒有原罪，也從來沒有犯過罪，祂在心思意念、言語行為上完全遵行天父的旨意（路1:34-38；賽53:9；約8:46；林後5:21；彼前1:19；來7:26-27）。死亡是罪的刑罰（創2:17，3:17-19；羅5:12，6:23），但耶穌是無罪的，所以祂不需要死亡；耶穌卻選擇了死亡，這樣祂就可以替我們勝過死亡（約10:18）。而且，祂的死亡也表明祂是真正的人。

It needs to be noted that Christ's human nature never existed as a separate person. The human nature of Christ was assumed into his divine person. Every other human nature forms a separate person. Christ's human nature never existed apart from the union with the divine nature. Thus we speak of the "impersonality" of Christ's human nature. In the same way, we must also speak of a twofold generation in connection with Christ. According to his divine nature, he is begotten of the Father from eternity (Ps 2:7). In time, he was born of the virgin Mary.

我們需要注意的是基督的人性從未以單獨的位格而存在。基督在祂神性本質的位格中取了人性。所有其他的人性都形成個別的人，唯有基督的人性卻從未與其神性分離，所以我們說基督的人性是「無個別性」的。同樣地，我們也必須提到基督受生的兩個源頭。從祂的神性來說，祂是在永恆中從天父所生（詩 2:7）。在所定的時空下，祂由童貞女馬利亞所生。

Jesus Christ is God and man in one person: the God-man 耶穌基督在其位格中，是上帝，也是人：神人（神人二性）

Who is Jesus Christ? Let us look again at what Matthew wrote: "When Jesus came to the region of Caesarea Philippi, he asked his disciples, 'Who do people say the Son of Man is?' Simon Peter answered, 'You are the Christ, the Son of the living God'" (Mt 16:13,16). Jesus is a unique person. He is God and man in one person. As soul and body form one person, so God and man form one Christ. This illustration does help us to contemplate the mystery of the special union of God and man in one person, Jesus Christ. This illustration does limp, however. The union of soul and body can be separated by death. The union of God and man in Christ is inseparable. Jesus made a onetime for all ages act when he assumed into his divine nature a real human nature. It remains a mystery as to how this can be. That Jesus is God and man in one person, the Bible clearly teaches (Mt 16:13,16; Lk 1:31,32; Jer 23:5,6; Ro 9:5; Jn 1:14; Ro 1:3,4).

耶穌基督是誰？讓我們再來看馬太福音的記載：「耶穌到了凱撒利亞·腓立比的境內，就問門徒：『人們說人子是誰？』西門·彼得回答說：『你是基督，是永生上帝的兒子。』」（太 16:13,16）耶穌是獨特的，祂既是上帝亦是人，卻只有一個位格。就如靈魂與身體構成一個人，照樣地神性與人性構成基督。這樣的解釋有助於我們思考耶穌基督只有一個位格卻擁有神人二性這種特殊聯合的奧秘。然而，這樣的解釋也有缺陷，因為死亡可把靈魂與身體分開，但上帝與人在基督裏的聯合是不可分開的。當耶穌接受真實的人性進入祂的神性裏時，祂就為所有世代之人的罪做了一次性的代贖。這是如何成就仍然是一個奧秘。然而，聖經清楚地教導，耶穌在一個位格裏，既是上帝亦是人（太 16:13、16；路 1:31-32；耶 23:5,6；羅 1:3-4，9:5；約 1:14）。

This union of God and man is different from any other union of God with his creation. God is present throughout creation, enabling it to function (Jer 23:24). Yet God is distinct from his creation, and no creature can be called God. God is also present in a believer's heart (1 Co 3:16). This is the mystical union. Yet no believer can ever be called God. Jesus, however, can be called both God and man because he is both. The divine nature and the human nature are united in one person. This union of God and man, two natures in one person, we call the personal or hypostatic (from the Greek word for person, hypostasis) union. In this respect it is useful to define the terms that we are using. The word nature refers to what is common to members of the same species. The divine nature is what is common to all three persons of the Trinity. The word person means that which is not a part or quality in another, but that which subsists of itself. Thus, the Father, the Son, and the Holy Spirit each possess personal characteristics and are distinct from one another.

上帝與人的這種聯合有別於上帝與其它受造物的聯合。上帝存在於所有的受造物之中，使受造物可以發揮功用（耶 23:24）。但是上帝有別於受造物，沒有任何受造物可以稱為上帝。上帝也住在信徒心中（林前 3:16），這是一種奧秘的聯合。然而沒有任何信徒可以稱為上帝，只有耶穌可以被稱為上帝和被稱為人，因為祂既是上帝也是人。神性與人性在一個位格中聯合，我們稱這種神性與人性兩種本性聯合於一個位格中為位格聯合（personal or hypostatic union，取自希臘文的位格）。在此，我們有必要為我們所使用的這些詞語作出定義。「本性」（nature）指

同一類別所共有的特點。「神性」(divine nature)是三位一體的上帝所共有的特點。「位格」(person)指它不屬於其他位格的部分,亦沒有其他位格的特質。所以,聖父、聖子、聖靈都擁有自己位格的特點,每位格都有別於其他兩位格。

In the personal union, the two natures each retain their distinct qualities and properties. They are not mixed or blended into a new nature in which the human and divine natures have lost their original properties. The personal union of God and man in one person is not similar to baking a cake. When you bake a cake, you will mix a variety of ingredients, such as sugar, flour, eggs, and water. When the cake is baked, you cannot pick out the eggs in the finished cake. They have blended with the other ingredients to form a new substance. However, in Christ, the divine and the human natures each retain their distinct qualities and properties.

在位格聯合中,兩種本性各自保持自己的特質與特性。這兩種本性(神性和人性)並沒有混和在一起成為一種新的本性,以致於失掉了兩者原有的特性。上帝與人在位格上的聯合並不像烤蛋糕一樣。當烤蛋糕時,你會將各種配料混合在一起,如糖、麵粉、雞蛋以及水等,當蛋糕烤好時,你不能在製成的蛋糕中將雞蛋挑出來,雞蛋已與其它配料一起形成了一種新的東西。然而,在基督裏,神性與人性依然保持其各自的特質與特性。

Also, in the personal union, the two natures are united into one person. They are not separate from each other, as two boards that are glued together. Thus, it was not merely the human nature of Christ that was subject to the law of God and suffered for our sins. If only the human nature of Christ suffered and died, we do not have a Savior. For one man cannot give his life as a ransom for the whole world. Moses wanted to substitute himself for the people of Israel when they sinned against God with the golden calf. The Lord had to point out to Moses his idea, though well-intentioned, was impossible (Ex 32:32,33). Only God could substitute for the entire human race. If we put a mere man in the scales of divine justice, it would not balance out the debt of the sins of the whole world. God had to get onto the scales of divine justice in order to atone for the sins of the whole world.

此外,在位格聯合中,兩種本性聯合在一個位格裏。它們沒有彼此分離,不像兩塊木板被粘在一起;所以,並不僅僅是基督的人性在上帝的律法以下,為我們的罪受苦。如果只是基督的人性受苦受死,我們就沒有救主,因為一個凡人的捨命不能救贖世上所有的人。摩西在以色列人違背上帝的誡命拜金牛犢犯罪時,曾想獻上自己,代以色列人贖罪;然而,上帝指出,雖然摩西的意願是好的,但卻是不可能的(出32:32-33)。只有上帝才可以替代全人類贖罪。在上帝的審判天秤上,單憑一個人的代贖無法抵償所有世人的罪債。上帝需要自己走上審判的天秤上來為所有世人贖罪。

Thus, the Athanasian Creed sums up well the teaching of the Bible concerning the person of Christ when it says:

所以,亞他拿修信經(Athanasian Creed)對聖經所講述基督的位格做了一個很好的總結:

Now this is the true Christian faith:

以下是真正的基督教信仰:

We believe and confess that our Lord Jesus Christ, God's Son, is both God and man. He is God, eternally begotten from the nature of the Father, and he is man, born in time from the nature of his mother, fully God, fully man, with rational soul and human flesh, equal to the Father as to his deity, less than the Father as to his humanity; and though he is both God and man, Christ is not two persons but one, one, not by changing the deity into flesh, but by taking the humanity into God; one, indeed, not by mixture of the natures, but by unity in one person; for just as the rational soul and flesh are one human being, so God and man are one Christ. (CW p. 133)

我們相信和承認我們主耶穌基督上帝的兒子,同時是上帝也是人。祂是上帝,在亙古之先由天父之本性而受生,祂也是人,在世上由祂母親之本性而誕生。祂是完全的上帝,也是完全的人,且賦有理性的靈魂與人類的身體,按神性是與父同等,表人性,則比父低。祂

雖是上帝和人，卻並非有兩個位格，而是只有一個位格的基督；所謂一位，乃是說，祂並非將其神性變成肉身，而是將其人性進入上帝裏面。祂確然是一位，不是藉着混雜二種本性，乃是藉着結合二本性於一位格之內。正如一個人是靈魂與肉身之結合，照樣地，一位基督是甘帝和人之結合。

（我們）乃相信並承認我們的主耶穌基督、上帝的兒子、是上帝同時也是人。祂是上帝，在創世以先，由父之本質而生；祂是人，在世上由其母親的本質而生，祂是完全的上帝，也是完全的人，有理性的靈和血肉的身體，按照神性，祂與父同等；按人性而言，則比父低。祂雖是上帝、又是人，但不是兩位基督，而是一位基督：這樣的一位基督，並不是由於祂的神性改變為肉體，而是接受人性進入神性之內；這樣的一位基督，不是由於本質的混雜，而是位格的聯合。正如一個人有理性的靈魂和肉身，照樣，一位基督也有神性和人性。⁵

Why Jesus had to be God and man in one person 耶穌為甚麼必須在一個位格中同時是上帝又是人

In order for Jesus to save us, he had to be a man. God cannot -submit to the law. He is the giver of the law. He is the one who judges those who have transgressed his law. Thus, to be able to submit to the law as our substitute, Jesus had to be true man (Gal 4:4,5). Jesus also became true man in order to suffer the punishment for our sins (Gal 3:13).

耶穌為了拯救我們，祂必須成為人。上帝不可能要順服在律法之下，因為祂是律法的頒佈者，並要審判那些觸犯律法的人。所以，為了要能夠替代我們順服律法，耶穌必須是真正的人（加4:4-5）。為了替我們贖罪接受刑罰，耶穌成為了真正的人（加3:13）。

However, even if a man kept God's law perfectly, he could do it only for himself. He could not do it for the whole world. Therefore, in order to substitute for the whole world, keeping the law for all, suffering the punishment for the sins of all, Jesus had to be true God (Mt 20:28). In time, Jesus assumed into his divine nature a real human nature so that he could become our Savior from sin.

然而，即使一個人完全遵守了上帝的律法，也只是為他自己個人而做，他不能為全世界的人守存律法。所以，為了要成為所有世人的代贖者，為全人類守上帝的律法，為全人類的罪代受刑罰，耶穌必須是真神（太20:28）。在時空下，耶穌接受真實的人性進入祂的神性之內，那麼祂便可以將我們從罪中拯救出來。

Errors concerning the person of Christ 有關基督位格的謬誤

Errors that deny the deity of Christ 否認基督神性的謬誤

The Ebionites of the 2nd century, according to Justin Martyr (a.d. 100–165), taught that Jesus was merely a man born from men. They came from among the Jewish Christians and were related in spirit and thought to the Judaizers against whom Paul had to write his letter to the Galatians. These people accepted Jesus as the Messiah but denied his deity. They believed that Jesus became Christ by practicing the law and thought it was possible for them to become Christs through their own obedience to the law.

根據殉道士游斯丁(Justin Martyr, 主後100–165年)的記載，二世紀的異端以便尼派(Ebionites)教導說，耶穌只是從人而生的人。以便尼派信徒屬於猶太基督徒，在靈性上與思想上與猶太律

⁵ 亞他那修信經，協同書修訂版，頁20。

法主義者有關，因而保羅要寫信給加拉太人反對他們。這些人接受耶穌是彌賽亞，但卻否認祂的神性。他們認為耶穌因遵行上帝的律法而成為基督，認為自己也可以通過遵守上帝的律法而成為「基督」。

Modalistic Monarchianism tried to maintain the unity of God but ended up denying the Trinity. Sabellius (3rd century) was the chief representative of this error. He taught that God was a one-person God who played different roles. He said that it was really the Father who died on the cross as he played the role of the Son. This error robbed Jesus of both his personality and his deity.

形態神格唯一論（Modalistic Monarchianism）試圖維護上帝的唯一性，最後卻變成否認上帝是三位一體的謬誤。這謬誤以撒伯流（Sabellius，三世紀）為代表，他認為上帝只有一個位格，卻扮演著不同的角色。根據他說，當父扮演子的角色時，死在十字架上的其實是父。這謬誤不只剝奪了耶穌的位格，也剝奪了祂的神性。

Dynamic Monarchianism also taught that there was a one-person God. Paul of Samosata (3rd century) was the chief proponent of this error. He regarded the Son and the Holy Spirit as powers that emanated from God. In Paul of Samosata's scheme of things, Jesus was simply a man in whom the power of God was active, who used this power with the highest degree of faithfulness, and who eventually was adopted by God as his Son. This view was also called adoptionism. Paul of Samosata spoke highly of Jesus as a teacher but sacrificed the priestly office of Christ and thus his saving work. For this reason, his denial of the true divine nature of Christ was very serious.

動力神格唯一論（Dynamic Monarchianism）也認為上帝只有一個位格。撒摩撒他之保羅（Paul of Samosata，三世紀）是這一謬誤的主要宣導者，他認為聖子與聖靈是從上帝發出來的能力。根據撒摩撒他之保羅的論說，耶穌只是一個接受了上帝能力的人，藉著對上帝極強的信心而使用這種能力，最後被上帝收養作兒子，這論說因此也被稱為嗣子論（adoptionism）。撒摩撒他之保羅對耶穌作為教師表示高度讚揚，但卻犧牲了基督祭司的職分以及祂的救贖工作。他否認基督的真正神性，是非常嚴重的錯誤。

Arianism taught that Jesus was like the Father but subordinate to him. Arius (d. 336) taught that the Son was a being created by God. He said that the Son was like God (homoiousios—of similar nature) but not equal to God (homoousios—of the same nature). He taught that the Son was the first and noblest creation of God. This error threatened the gospel message that Christ is our Savior from sin. It turned Christianity into an ethical religion, for Christ then becomes merely a revealer of God's will and not our substitute and Savior from sin. This error was condemned by the Nicene Creed, which says of Christ that he is “God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father” (CW p. 31). Athanasius, the bishop of Alexandria, was the one who did a great deal to oppose the false teachings of Arius.

亞流主義（Arianism）認為耶穌與聖父本質相似，但是在聖父之下。亞流（Arius, 卒於336年）認為子是由上帝所造，子像上帝（homoiousios — 本質相似），但與上帝不是同等（homoousios — 本質相同），他又教導子是上帝首先造的、是最尊貴的。這謬誤威脅到福音信息——基督是使我們脫離罪惡的救主，它將基督教變成了一個只講倫理道德的宗教，把基督變成僅僅是上帝旨意的啟示者，而不是替代我們贖罪的救主。這謬誤受到尼西亞信經的譴責，尼西亞信經對基督的描述是：「出於上帝而為上帝，出於光而為光，出於真神而為真神，被生而非受造，與父一性。」⁶ 亞歷山大主教亞他那修曾極力反對亞流的錯誤教導。

The Eunomians advocated a more radical form of Arianism. They did not believe that Jesus was of the same essence as the Father. Rather, they believed that Jesus was of a different essence than the Father, unlike the Father and created by the Father.

⁶ 協同書（修訂版），頁18。

歐諾米派（Eunomians）的主張比亞流主義更為激進。他們認為耶穌擁有與聖父不一樣的本質，他不像聖父，為聖父所造。

Gnosticism is well known for its denial of the humanity of Christ, but it also denied his deity. Developing Gnosticism was creating trouble already in the 1st century. A Gnostic by the name of Cerinthus lived at Ephesus. He taught that Jesus was a man, the son of Joseph and Mary. He believed that the divine being, Christ, descended on Jesus at his baptism and left him at the time of his crucifixion. Saint John wrote his first epistle against the background of Cerinthus' error. Later Gnostics simply viewed Jesus as one among many godlike beings. They downgraded him.

諾斯底主義（Gnosticism）否認基督的人性眾所周知，而且也否認基督的神性。諾斯底主義在一世紀發展時已經造成很多問題。一位居住在以弗所名叫克林妥（Cerinthus）的諾斯底派信徒教導耶穌是人，是約瑟與馬利亞的兒子。他認為神性的基督是在耶穌受洗時臨在祂身上，而在祂被釘十字架時離開祂。聖約翰的第一封使徒書信就是針對克林妥的謬誤而寫的。後來諾斯底派將耶穌看作眾多神靈中的一個，貶低了耶穌的地位。

Anabaptists of Luther's day held that Jesus was less than God. Men like Hans Denck (d. 1527) and Ludwig Hetzer (d. 1529) followed in the steps of Paul of Samosata.

路德時代的重洗派（Anabaptists）認為耶穌比上帝微小。登克（Hans Denck，卒於1527年）和赫策耳（Ludwig Hetzer，卒於1529年）皆步撒摩撒他之保羅的後塵。

Socinianism denies the deity of Christ. The Spanish physician, Michael Servetus, (d. 1553) rejected the Trinity of God and the deity of Christ. He was burned at the stake by John Calvin (d. 1564) in Geneva, Switzerland. His error was continued by two Italian noblemen, Lelio Sozzini (d. 1562) and his nephew Fausto (d. 1604). They taught that God is a one-person God and that Jesus was a mere man, though endowed with gifts of the highest order. They had to flee Italy and settle in Poland. Their teaching also spread to eastern Hungary. Their doctrine has been called Socinianism.

蘇西尼主義（Socinianism）也否定基督的神性。西班牙醫生邁克爾·賽爾維特（Michael Servetus，卒於1553年）否定上帝三位一體論和基督的神性，在瑞士日內瓦被加爾文燒死在火刑柱上。他的錯謬後來被兩位義大利貴族李立歐蘇西尼（Lelio Sozzini，卒於1562年）及其侄兒浮斯土斯（Fausto，卒於1604年）繼續流傳。他們認為上帝只有一個位格，雖然耶穌被上帝賦予最高的恩賜，但祂只不過是人。蘇西尼叔姪二人後來不得不逃離義大利，定居波蘭，他們的教義也隨之在匈牙利東部流傳，被稱為蘇西尼主義。

Unitarianism is usually reserved for a movement that began in England in the 17th century. In the 18th century, it led to the organization of the American Unitarian Church. Lindsay (d. 1808) and Priestley (d. 1804) in England and Channing (d. 1842), Emerson (d. 1882), and Parker (d. 1860) in America were the leaders who gave this movement its direction. The doctrine that suffered the most at the hands of these people was the atoning sacrifice of Christ. A sacrifice made by one who is not God cannot save anyone but turns Jesus' life into a mere example of selfless living.

上帝一位論（Unitarianism）通常指的是17世紀始於英國的一場宗教運動，在18世紀發展成為美國的唯一神教會（American Unitarian Church）。英國的林西（Lindsay，卒於1808年）、普裏斯特利（Priestley，卒於1804年）以及美國的強尼（Channing，卒於1842年）、愛默生（Emerson，卒於1882年）和派克（Parker，卒於1860年）是這場運動的領導者。在這些人的鼓吹下，最受損害的就是基督代贖的教義。由一個不是上帝的人贖罪不能拯救任何人，耶穌的生命變成一種無私生命的榜樣而已。

Deism denied the deity of Christ. It began in England in the 17th century. One form of Deism believed that God made the world and then withdrew from it, leaving it to run by virtue of the forces

he had set in motion. Because God withdrew from the world, the Deists believed that no man could have an accurate knowledge of God but only a vague memory of God. In the absence of any accurate information about God, people were left to develop their own religions as best they could. Some were inferior; some were superior. Deists believed Christianity was superior but still man-made. Thus there was no room in their system for a Christ who was the Son of God. In the United States, Thomas Jefferson, Benjamin Franklin, and George Washington were prominent Deists. George Washington was also a member of the Order of Masons. Lodges, such as the Masonic Order (York or Scottish Rite), Shriners (a person must be a 32nd degree in the Scottish Rite to join), Eastern Star (Masonic order that includes women), Job's Daughters (Masonic order for younger women), the Order of DeMolay (Masonic order for young men), the Benevolent Protective Order of Elk, the Eagles, and the Odd Fellows are all groups that have a deistic philosophy of religion attached to them. To belong to them, you must believe in a god, but it is not necessary to believe in the God of the Bible. In their systems, Jesus Christ takes his place among all other great religious leaders of the ages, and they deny his deity. Lodges teach salvation by works and turn Jesus' work into that of being an example rather than a Savior. The Scouting movement also is deistic in nature. It requires belief in a god but not the God of the Bible. In the religious statements in Scouting's system, Jesus is not God but mere man.

起源於十七世紀英國的自然神論 (Deism) 否認基督的神性。自然神論其中一種論說認為上帝創造了世界後便從世界中撤離了，讓世界靠着祂所設立的動力自由運行。因為上帝已經從世界中撤離，所以自然神論者認為沒有人能夠真正且準確地認識上帝，只是對上帝有模糊的記憶而已。由於缺少有關上帝的準確知識，所以人們唯有盡最大努力來發展自己的宗教。有些宗教比較低等；有些宗教則較為高等。自然神論者認為基督教是一種高等的宗教，但仍然是人為的，所以在他們的體系裏容不下上帝的兒子基督。在美國，傑弗遜 (Thomas Jefferson)、佛蘭克林 (Benjamin Franklin) 以及喬治華盛頓 (George Washington) 都是自然神論的代表人物。喬治華盛頓也是共濟會成員 (Order of Masons)。共濟會組織 (Lodges) 包括共濟會 (Masonic Order，執行約克或者蘇格蘭儀式)、聖地兄弟會 (Shriners，在蘇格蘭儀式中達到32級的人才資格加入)、東方之星 (Eastern Star，女性可參加的共濟會)、約伯的女兒 (Job's Daughters，年輕女性參加的共濟會)、莫雷會 (Order of DeMolay，年輕男性參加的共濟會)、慈善互助會 (Benevolent Protective Order of Elk)、鷹誼會 (the Eagles) 以及獨立共濟會 (the Odd Fellows)，他們在信仰上都屬於自然神論。想加入這些組織，必須相信有一位神，但並不一定要是聖經中的上帝。他們否定耶穌基督的神性，在他們的信仰體系裏，耶穌基督與其它各個時代的偉大宗教領袖並無分別。共濟會教導人靠自己的善行得救，將耶穌的工作看成是善行的榜樣，而不認為祂是救贖的主。童軍運動在本質上也是自然神論信仰。該組織相信有一位神，但不是聖經中的上帝。在童軍運動的信仰聲明中，耶穌不是上帝，只是人。

Groups such as Mormons, Christian Science, Jehovah's Witnesses, Unity, Bahaiism, the Unification Church, Scientology, and the New Age Movement all deny the deity of Christ. Their particular history and views concerning God and Christ are detailed in the section on the modern errors concerning God. We will not list all of their particular errors concerning Christ again. You may consult the preceding section to see what these groups believe concerning Jesus. What they believe is not the teaching of the Bible. They all downgrade Christ, treat him as expendable or one among many godlike beings. They all deny that his atoning sacrifice is the only way to heaven.

摩門教 (Mormons)、基督教科學會 (Christian Science)、耶和華見證人 (Jehovah's Witnesses)、聯合教會 (Unity)、巴哈教 (Bahaiism)、統一教 (Unification Church)、科學教派 (Scientology) 以及新紀元運動 (New Age Movement) 等團體都否認基督的神性。他們的背景歷史和他們對上帝與基督的看法，在「關於現今對上帝的謬誤」中有詳細說明，在此不再將他們的謬誤詳列出來。要瞭解這些團體對耶穌的認識，可以查看本書前面的論述。他們所信的不是聖經的教導。他們貶低基督，將祂當作可有可無的，或者是眾多神靈中的一位。他們全都否認基督的代贖是通往天堂的唯一道路。

Liberalism, modernism, and postmodernism all have denied the deity of Christ. We will treat their errors later in a special section.

自由主義 (Liberalism)、現代主義 (modernism) 和後現代主義 (postmodernism) 都否認基督的神性。我們將在後面的一個特別環節來說明它們的謬誤。

Errors that deny the humanity of Christ

否認耶穌人性的謬誤

Docetism, a form of Gnosticism, denied the real humanity of Jesus. Gnostics believed that body and matter are intrinsically evil. Thus, the Docetists maintained that Jesus' human body was a mere phantom. Some said that Christ's body was a sort of ghost that miraculously seemed to be a real body. Many distinguished between the heavenly "Christ" and the earthly "Jesus." Some said that Jesus did have a body, but it was of a spiritual matter, different from ours. When the early creeds stressed the fact that Christ was born of the virgin Mary, they not only affirmed the virgin birth of Christ but also his real humanity. Jesus did not simply appear on earth but was born. The fact that he was crucified, died, and rose again also rejected the ideas of Docetism.

幻影說 (Docetism) 學派否認耶穌是真正的人，屬於諾斯底主義的一種。諾斯底主義普遍認為肉體與物質在本質上都是邪惡的，因此，幻影說學派堅持認為耶穌的身體只是一個幻影。有的說基督的身體是一種靈，只是神奇般看起來像真正的肉身；有的將基督區分為屬天的「基督」和屬地的「耶穌」；有的說耶穌確實有一個身體，但是屬於靈體，與我們的身體不同，如此種種，眾說紛紜。早期的信經強調基督是由童貞女馬利亞所生，這不僅確定基督乃由童貞女所生，而且也確定祂是個真正的人。耶穌不僅出現於世上，還在世上出生。祂被釘十字架、死亡、復活的事實，都駁斥了幻影說的錯謬。

Apollinaris of Laodicea advocated an idea that ultimately affected the true humanity of Christ. Apollinaris thought he could help defend the doctrine of the Trinity by explaining how the eternal Word of God could become flesh in Jesus. He said that in Jesus, the eternal Word, the second person of the Trinity, took the place of his rational soul. Apollinaris believed in trichotomy, the belief that humans are comprised of body, soul, and spirit. He believed that Jesus had a body and a life force within him but not a real human intellect. According to Apollinaris, the eternal Word played the role that the rational soul or intellect plays in the rest of us. Apollinaris' idea was rejected by the Council of Constantinople (A.D. 381), for a human body with a purely divine mind is not a real human being. As Gregory of Nazianzus (one of the great Cappadocians) put it: "For that which he has not taken up he has not saved."¹

老底嘉主教阿波林 (Apollinaris of Laodicea) 鼓吹一種觀點，影響了基督有真實人性的教導。阿波林認為只要解釋清楚上帝永恆的道如何成為肉身的耶穌，便有助於維護上帝三位一體的教義。他認為永恆的道，就是三位一體中的第二個位格，成了耶穌的理性靈魂。阿波林相信三元論 (trichotomy)，認為人是由靈、魂、體三部分組成的。他相信耶穌擁有身體和生命力，但是沒有真正人的心智。根據他的論說，人的理性靈魂或心智由上帝永恆的道所取代。阿波林的論說在君士坦丁堡大公會議中 (主前381年) 被否定，因為一個擁有純粹神性心智的人類身體不是真正的人。正如拿先斯的貴格利 (Gregory of Nazianzus, 加帕多家(Cappadocians)教父之一) 所說：「他所沒有承擔的，就沒有被拯救。」⁷

Monothelitism (from the Greek for "one will") was an error which had the same effect as that of Apollinaris. Patriarch Sergius of Constantinople believed that though there were indeed two natures in Christ, there was only one will. He said that in Christ, the divine will took the place of the human will. However, a man without a human will is not fully human. This controversy took place early in the 7th century. It even gained the support of Pope Honorius. At the Sixth Ecumenical Council,

⁷ As quoted by Justo Gonzalez, *The Story of Christianity*, Vol. 1 (San Francisco: Harper, 1984), p. 253.

gathered at Constantinople in A.D. 680–681, monothelitism was condemned and Pope Honorius was declared to be a heretic. (In the 19th century, opponents of papal infallibility invoked the case of Pope Honorius.)

基督一志論（Monothelitism，源自希臘文「一個意志」）也是謬誤，與阿波林的謬誤具有相同的害處。君士坦丁堡宗主教塞爾吉烏斯（Patriarch Sergius of Constantinople）認為雖然基督確實有兩種本性，但只有一個意志。他認為在基督裏，只有上帝的意志而沒有人的意志。然而，如果一個人沒有人的意志就不完全是人。這一爭論出現在七世紀早期，甚至得到了教皇洪諾留（Pope Honorius）的支持。西元680年至681年在君士坦丁堡召開的第六屆大公會議中，基督一志論受到譴責，教皇洪諾留被定為異端。（在十九世紀，教皇無謬論（papal infallibility）的反對者曾引用教皇洪諾留這一事件。）

Errors that affect the two natures in Christ

與基督二性有關的謬誤

Nestorianism separated the two natures in Christ so that there were two natures and two persons. Nestorius became patriarch of Constantinople in 428. He objected to calling Mary “the bearer of God” (theotokos in the Greek). He suggested that Mary be called “the bearer of Christ” (Christotokos in the Greek). By making this distinction, he was saying that a person must distinguish between Christ’s humanity and his divinity, that some of the things said of him are to be applied to the humanity and some to the divinity. This effectively divided Jesus into two beings whose unity consisted in agreement rather than a union in one person. Ultimately, if only the human nature of Christ died, we are not saved. It took God in the balances of divine justice to substitute for the whole human race. Jesus also had to be true man to get onto the scales of God’s justice in the first place. The Council of Ephesus in 433 condemned the error of Nestorius, who spent the rest of his life in exile. The Athanasian Creed specifically rejects this error when it says, “Christ is not two persons but one.”

涅斯多留派（Nestorianism）將基督的二性分開，這樣基督就有兩種本性及兩個位格。涅斯多留（Nestorius）在主前428年成為君士坦丁堡宗主教。他反對稱馬利亞為「上帝的孕育者」，建議稱馬利亞為「基督的孕育者」。通過這種區分，他實際上主張必須在一個位格中分別只有基督的人性或神性，某些論及基督的事適用於基督的人性，某些則適用於基督的神性。這樣就巧妙地將耶穌分為兩種本性，而這兩種本性互相配合但不是聯合在一個位格中。結果，若只是基督的人性死亡，那我們就不能得救。上帝為了堅持祂公義的審判，所以祂代替了全人類來贖罪。耶穌除了是上帝之外，也必須是真正的人，這樣才能在上帝的公義天秤上受審判。涅斯多留的謬誤在433年以弗所大公會議中受到譴責，他的餘生都在流亡中度過。亞他那修信經也特別反對這一謬誤：「不是兩位基督，而是一位基督。」

The error of Nestorius was resurrected in the 16th century by Ulrich Zwingli. He also separated the two natures in Christ and denied that there was any sharing of attributes between the two natures. His error in Christology also led him to err regarding the real presence of Christ’s body and blood in the Lord’s Supper. If Christ’s human nature was not present everywhere, but confined to a place at the right hand of God, then the words “This is my body,” “This is my blood” must mean “This represents my body,” “This represents my blood.” Yet the Bible clearly teaches that Christ’s human body is also omnipresent (Mt 18:20), and the simple words of the institution of the Lord’s Supper also clearly teach that Christ’s body and blood are present with the bread and the wine.

涅斯多留的謬誤在十六世紀在慈運理（Ulrich Zwingli）的帶領下又再次死灰復燃。慈運理也將基督的二性分隔，否認二性之間的屬性有任何互通。他對基督論的錯誤見解也導致他在聖餐中基督之身體和寶血的真實臨在這方面出現錯誤。如果基督的人性不是無處不在，而是被限制在上帝寶座的右邊，那麼聖經上所說：「這是我的身體」，「這是我的血」的意思就必定是「這代表我的身體」，「這代表我的血」了。但是聖經明確的教導我們基督的身體也是無處不在（太18:20），主設立聖餐時也簡明的告訴我們基督的身體和寶血真實臨在於餅與酒中。

Eutychianism mixed the two natures in Christ. Eutyches, a monk in Constantinople, taught that while Jesus was of one substance with the Father, he was not one substance with us. He said that Christ was from two natures before the union of these natures but in one nature after the union. Thus Eutyches' position has been called monophysitism (one nature), because he believed that the two natures in Christ became one nature after their union. The Council of Ephesus in 449 (called the Robbers' Synod by Pope Leo because his delegates were not permitted to read a statement from him) supported Eutyches. However, in 451, the Council of Chalcedon condemned the position of Eutyches. The Athanasian Creed also condemns it by stating, "not by mixture of the natures, but by unity in one person."

歐迪奇主義 (Eutychianism) 將基督的二性混合。歐迪奇是君士坦丁堡的一位修道士，他認為耶穌實質上與天父相同時，但與我們不同。他認為基督在神人聯合之前由神性和人性兩種本性組成，但聯合後只有一種本性。因此，歐迪奇的論說被稱為基督一性論 (monophysitism，一種本性)，因為他認為基督的神人二性聯合後就變成了一種本性。449年召開的以弗所大公會議支持歐迪奇的觀點 (教皇利奧稱此次會議為「強盜會議」，因會議不允許他的代表宣讀他所寫的一份聲明)。但是，在451年召開的迦克墩大公會議 (Council of Chalcedon) 中，歐迪奇的論說卻受到譴責。亞他那修信經也譴責他的論說：「不是本性的混合，而是聯合在一個位格內。」

Liberalism, modernism, and postmodernism's errors concerning the person of Christ

自由主義、現代主義與後現代主義關於基督位格的謬誤

When you tamper with Scripture, you tamper with Christ. The truth of this statement is clearly seen in what has happened to people's teachings concerning Christ since the rise of biblical criticism in secular society and the church. The point in history at which things began to change is the period called the Enlightenment, which began in the 18th century. It began in the Netherlands and England and reached its peak during the French Revolution under Voltaire (d. 1778). Up until this time, basically all people accepted the authority of the Bible. The Enlightenment was a period in which reason was elevated over revelation and people had an overly optimistic view of the world and human nature. It had a hostile attitude toward the supernatural, God's revelation, and external authority.

當你篡改聖經時，你就是在篡改基督。這句話道出自從世俗社會和教會興起批判聖經的潮流以來，人們如何教導基督真理的狀況。這種歷史轉變發生在十八世紀思想啟蒙運動 (Enlightenment) 的時期。啟蒙運動始於荷蘭和英國，在法國大革命伏爾泰 (Voltaire, 卒於1778年) 時期達到頂峰。在此之前，幾乎所有人都接受聖經的權威。在思想啟蒙運動時期，理性被高舉，聖經啟示被貶低，人們對世界與人性都抱有過度樂觀的態度，對超自然現象、上帝的啟示和外界權威會持敵對的態度。

It was a time when discoveries in the realm of science were used to reject the authority of the Bible. Toward the end of the 18th century, David Hume (d. 1776) challenged the possibility of miracles by appealing to the uniformity of nature. In philosophy, René Descartes (d. 1650) had asserted that all conceptions must be doubted until proven and that adequate proof must have the certainty of mathematical equations. These principles were carried on by Spinoza (d. 1677) in the Netherlands, Leibnitz (d. 1716) in Germany, and Locke (d. 1704) in England. When rationalists applied these principles to the Bible, they began to discredit what the Bible had to say. Another influence that paved the way for a hostile attitude toward the Bible was Deism. When John and Charles Wesley lived in England in the 1700s, Deism had sapped the spiritual vitality of the Anglican Church of that time.

思想啟蒙運動時期，科學領域的多種發現被用於反對聖經的權威性。到十八世紀後期，大衛休謨 (David Hume, 卒於1776年) 引用自然規律原則 (uniformity of nature) 來挑戰神蹟存在的可能性。在哲學領域方面，笛卡兒 (René Descartes, 卒於1650年) 堅稱所有的概念在得到證實之前都必須加以懷疑，充足的證據也必須經過數學方程式的確切驗證。這些理論由荷蘭的斯賓諾莎 (Spinoza, 卒於1677年)、德國的萊布尼茨 (Leibnitz, 卒於1716年) 和英國的洛克 (Locke,

卒於1704年)等延續發展。當理性主義者將這些理論應用於聖經時，他們就開始懷疑聖經的話語。另一個影響人對聖經產生敵對的態度就是自然神論。十八世紀約翰衛斯理與查理衛斯理(John and Charles Wesley)在英國生活期間，自然神論已經大大削弱了當時英國聖公會(Anglican Church)的屬靈生命力。

It is not surprising, in this setting, to find that attacks on the reliability of the Bible arose. The 18th century saw the rise of biblical criticism. Jean Astruc (d. 1766), professor of medicine in Paris, challenged the Mosaic authorship of Genesis. He said that Genesis was derived from a composite of authors. Astruc's views were supported in Germany by Johann Semler (d. 1791) and Johann Eichhorn (d. 1827). Higher criticism was applied to the entire Pentateuch (the first five books of Moses, Genesis through Deuteronomy). Once begun, the practice of dissecting the writings of Moses was applied to the writings of the other prophets, as well as to the four gospels.

在這種情況下，聖經的可靠性不斷受到抨擊並不令人感到意外。十八世紀興起了批判聖經的潮流。巴黎的醫學教授亞實突(Jean Astruc, 卒於1766年)對摩西是創世記的作者提出了質疑，他認為創世記是由好幾位作者寫成的。亞實突的主張在德國得到了賽姆勒(Johann Semler, 卒於1791年)和艾希霍恩(Johann Eichhorn, 卒於1827年)的支持，對摩西五經(聖經中摩西所著的五部書，從創世記到申命記)進行全面的高等批判。此舉一開，其它先知書以及四福音書也如摩西的著作一樣遭受分解性的批判。

The 19th century saw the rise of a view that was not only hostile toward the Bible but also toward God himself. Critics of the Bible not only saw God as unnecessary but rejected any concept of God as hostile to the welfare of man. Charles Darwin (d. 1882) published his book *On the Origin of Species* in 1859. In 1871, he published another book, *The Descent of Man*. His theories of natural selection and survival of the fittest rejected the need for God in his creation. Karl Marx (d. 1883), writer of *The Communist Manifesto* (1847), viewed religion as standing between people and the rightful fruit of their labors. Friedrich Nietzsche (d. 1900), the philosopher, declared, in a work published in 1882, that God is dead. Sigmund Freud (d. 1939), the famous psychologist, declared that religion perpetuated infantile behavior patterns, especially those that dealt with guilt and forgiveness.

到了十九世紀，敵對的言論不僅指向聖經，還指向上帝本身。批判聖經的學者不止於認為上帝的存在毫無必要，而且還拒絕任何有關上帝的觀念，將上帝看作是人類進步的阻礙。達爾文(Charles Darwin, 卒於1882年)在1859年出版《物種起源》(*On the Origin of Species*)一書。1871年，他又出版了另一本著作《人類起源》(*The Descent of Man*)。他的物競天擇、適者生存的理論否定了受造物對上帝的需要。《共產黨宣言》(*The Communist Manifesto*, 1847)的作者馬克思(Karl Marx, 卒於1883年)認為宗教是人與他們應得勞動成果之間的障礙。哲學家尼采(Friedrich Nietzsche)在1882年出版的著作中聲稱上帝已經死了。著名心理學家佛洛伊德(Sigmund Freud, 卒於1939年)稱宗教把幼兒的行為模式長久拖延，特別是那些與罪疚和寬恕有關的行為模式。

It is not surprising to see, in this climate, that attacks on the four gospels and their clear teaching concerning the deity of Christ took place. Theologians of both the 18th and 19th centuries rejected what they called dogmatic theology, which insisted on the deity of Christ. They rejected the historicity of the accounts in the four gospels and attempted to "reconstruct" Jesus from the maze they believed the four gospels erected around him. One of the prominent leaders in attacking the credibility of the gospels was Heinrich Paulus (d. 1851), who is the father of what is called the swoon theory. He denied that Jesus actually died, teaching that Jesus was still alive when taken down from the cross. The other prominent leader was David Strauss (d. 1874), who asserted that the Christ of the New Testament is essentially a creation of myth. At the beginning of the 20th century, Albert Schweitzer (d. 1965) wrote his famous *The Quest of the Historical Jesus: A Critical Study of Its Progress from Reimarus to Wrede* (1906). In this work, Schweitzer indicated that all the scholars had produced thus far was a fictitious Christ.

在這種氣氛下，四福音書及它們對基督神性的明確教導而受到的抨擊，就不令人感到意外了。十八與十九世紀的神學家反對教導堅持基督神性的教義神學，他們不承認四福音書所記載的事件在歷史上的真實性，認為四福音書中只隱藏着耶穌的謎團，並且試圖將耶穌從他們所認為的謎團中「重建」出來。抨擊福音書的可信性之其中一位主要人物是德國學者保魯斯（Heinrich Paulus，卒於1851年），他也是「暈迷說」（swoon theory）的創始人。他否認耶穌曾真正死亡，卻說祂從十字架上放下來時仍然活着。另一位主要人物是德國的斯特勞斯（David Strauss，卒於1874年），他聲稱新約中的基督基本上是一個神話創作。在二十世紀初，史懷哲（Albert Schweitzer，卒於1965年）發表了他的名著《探索史學上的耶穌：從賴馬盧斯到瑞德批判進路的研究》（The Quest of the Historical Jesus: A Critical Study of Its Progress from Reimarus to Wrede, 1906）。在他的著作中，史懷哲稱一路以來所有學者塑造出來的只是一個虛構的基督。

At this point we should understand the terms that unbelieving scholars often use in their quest to find out about Christ.

我們在此需要瞭解一下那些不信的學者在探索基督的過程中經常使用的詞彙。

- the Jesus of history—the man from Nazareth who lived in Galilee and died at Jerusalem two thousand years ago.
- 歷史上的耶穌（Jesus of history）——兩千年前來自拿撒勒，生活在加利利，後死於耶路撒冷的人。
- the historical Jesus—the historical reconstruction of the words and deeds of Jesus that is accomplished by critical research. When a biblical critic tells you he is looking for the historical Jesus, he is not looking for the Jesus of the gospels. He is trying to find a Jesus that he has reconstructed through his own personal opinions of what is written in the four gospels. He has disregarded the factual nature of the gospels and will wind up with a Jesus of his own creation.
- 史學上的耶穌（the historical Jesus）——通過批判性的研究，對耶穌的話語和事蹟進行歷史重構。當一位聖經批判者告訴你他正在尋找史學上的耶穌時，他並不是在尋找福音書所記載的耶穌，而是在試圖尋找一位通過自己對福音書記載的個人理解而加以重構的耶穌。他漠視了福音書真確的事實，最終只會找到一個他自己塑造出來的耶穌。
- the Christ of the kerygma—the Christ who was proclaimed by the early church as Messiah and living Lord. This is the Jesus, critics believe, who was constructed by the early church through the stories and legends they told about him to convince people that Jesus was God or a superman.
- 福音宣講的基督（the Christ of the kerygma）——早期教會宣揚的基督，被稱為彌賽亞和生命的主。批判者認為這是早期教會透過他們所傳述有關耶穌的故事和傳說而塑造出來的基督，好使人們相信耶穌就是上帝或者是一個超凡的人。
- the kerygmatic Christ—the Christ of Christian doctrine, constructed by theological analysis and reflection. Critics believe that this is the Christ who was constructed by the church as it formulated its creeds. Thus these critics distinguish between the Jesus who lived on this earth and the Jesus spoken of in the creeds. Critics believe that the creeds are simply formulations drawn from the various stories which were originally told about Jesus.
- 教義傳揚的基督（the kerygmatic Christ）——基督教教義中所說的基督，通過神學分析與思考塑造出來的基督。批評者相信這是教會在制定他們的信經時塑造出來的基督，因此他們不相信生活在地上的耶穌就是信經中所講述的耶穌。他們認為這些信經只是從各種原本講述耶穌的故事創作出來的表述而已。
- the Christ of faith—the Christ who is relevant to modern man, the Christ in whom modern man can put his trust. Critics do not believe the Christ of the gospels is relevant to modern man. Everything offensive to human reason has been removed, so the Christ they recommend to modern man is in the form of a radical reformer, social activist, or martyr for a cause.²

- 信仰的基督（the Christ of faith）——與現代人有關的基督，是現代人可以信靠的基督。批評者不認為福音書中的基督切合現代人的需要。他們把冒犯人理性的部分全部刪掉，因此，他們向現代人介紹的基督是一位激進的改革者、社會運動家，或為理想而犧牲的殉道者。⁸

Religious liberalism, which developed in the 19th century and rejected the Bible's record of Christ, was dealt a mortal blow at the beginning of the 20th century. World War I, with all of its carnage and devastation, belied the dream of liberalism that mankind, every day in every way, was getting better and better. As William Baird observed:

在十九世紀得到發展的自由主義神學（Religious liberalism）也否定聖經對基督的描述。自由主義神學在二十世紀初遭受到致命的打擊。在經歷過第一次世界大戰的屠殺與破壞後，自由主義以為這世界每一天在各方面都會變得越來越好的夢想破滅了。正如威廉姆巴德（William Baird）所說：

When nineteenth-century culture collapsed in the tragedies of the twentieth century, nineteenth-century theology crumbled with it. The theological heralds of the new day looked back on the rubble with disdain. A religion created in man's image and built on the shifting sands of man's values could offer no sure ground for faith in the time of the shaking of the foundations. What man longed to hear was a word from God—a word from beyond the feeble cry of the theologians and the paltry results of biblical research.³

當十九世紀的文化在二十世紀的悲劇中崩潰時，十九世紀的神學也隨之土崩瓦解。新時代的神學先驅以蔑視的眼光回顧過去的瓦礫。若一個宗教是以人的形象創建、且是建立在流沙般的人類價值觀的基礎上，在根基動搖之時，當然不能提供任何信心的基礎。人類渴望聽到的是從上帝而來的話語，而不是神學家無力的喊叫以及他們對聖經研究毫無價值的結果。⁹

When the dust settled, something new arose to take the place of liberalism. It was neoorthodoxy, the so-called new orthodoxy. Karl Barth and Rudolf Bultmann are two theologians who represent this movement (neoorthodoxy is a religious methodology, not a church body). Karl Barth (d. 1968) affirmed that humans are sinners but denied that Genesis 3 was a historical event. He accepted the Bible as revelation but said it was only a witness to God's revelation, written by humans and containing errors. He affirmed that Jesus was Savior, but he taught that the events of Jesus' life and death are outside the realm of history (in meta- or supra-history). Thus, Barth did not accept the testimony about Jesus in the four gospels as historical fact.

當塵埃落定後，又有新的思想興起取代了自由主義神學，這就是新正統神學（neoorthodoxy）。神學家巴特（Karl Barth）和布爾特曼（Rudolf Bultmann）是新正統神學的代表人物（新正統神學是一種宗教方法論，並不是教會運動）。巴特（卒於1968年）認為人類都是罪人，但卻否認創世記第三章所講述的是真實的歷史事件。他承認聖經是上帝的啟示，但只是為見證上帝的啟示而由人類寫下來，當中含有錯誤。他相信耶穌是救主，但認為有關耶穌的生平與死亡已超越了歷史的範疇，乃屬於元歷史學或形上歷史學（in meta- or supra-history）的問題。所以，巴特不接受四福音書中記載有關耶穌的見證是歷史事實。

Rudolf Bultmann (d. 1976), a German Lutheran and contemporary of Barth, went even further in his rejection of Jesus as he is presented to us by the four gospels. In his 1941 essay, "New Testament and Mythology," and his later book *Jesus Christ and Mythology* (1958), Bultmann popularized the theological methodology of demythologizing. The following statements sum up Bultmann's approach to Jesus.

⁸ The five terms used in the five bullets are recorded in William Baird, *The Quest of the Christ of Faith* (Waco, TX: Word Books, 1977), pp. 157, 158.

⁹ Baird, *The Quest of the Christ of Faith*, p. 15.

布爾特曼（卒於1976年）是德國路德宗信徒，與巴特是同一時期的人物。在否定四福音書中所展現的耶穌而言，他比巴特還更甚。在1941年他所寫的評論「新約與神話」（New Testament and Mythology）以及後來的著作《耶穌基督與神話》（Jesus Christ and Mythology, 1958）中，他推廣去神話化的神學方法論。以下的陳述總結了布爾特曼的神學方法：

A Christian is no longer pre-occupied with the Christ after the flesh [the Jesus of history]. Besides, historical criticism has shown that this Christ—the historical Jesus [the Jesus as reconstructed by critical scholars]—cannot be reconstructed, while the existential dialectic has insisted that an objective ground for faith is impossible. [Because, according to existentialism, what may be true for you is not necessarily true for me. There is nothing that is absolutely true.] This means that the Christ of faith [the Christ who is relevant to modern man] is the concern of a believer. It does not mean, however, that the man of faith must give assent to the ancient formulas of the kerygma or the Christological creeds of the New Testament. As the history of religions method [the idea that elements from Judaism and Greek mythology were the basis for some Christian beliefs] shows, these creeds and formulas use the signs and symbols of the Hellenistic world and are not distinctively Christian. These signs and symbols, therefore, must not be taken as literal descriptions of the nature of Christ. They must be interpreted by means of the historical-existentialist exegesis to make clear their true intention—their confession of the meaning of God's action in Christ for man's existence. [This is Bultmann's idea of demythologizing. The gospel accounts are regarded as symbols, taken from Greek culture, which are to be reinterpreted in a way that is useful for modern man as he faces the world of today.] As God's action for man's existence, Christ is not confined to the past; the crucified one is also the risen Lord. The resurrection, however, is not an objective miracle of divine intervention into history, but an eschatological, indeed, an existential event. [In other words, Bultmann didn't believe Jesus actually physically rose from the dead. But he believes that the story of Jesus' resurrection might have some type of meaning for someone today as he faces the problems of life.]¹⁴

基督徒不再專注於肉身的基督[即**歷史上的耶穌**]。此外，歷史批判已經說明這位基督——**史學上的耶穌**[批判學者重新塑造的耶穌]——不能被重新塑造，而存在辯證法堅持認為信心是不可能客觀根據的。[因為根據存在主義觀點，對你來說是真實的，對我來說不一定就是真實的。沒有任何事情是絕對真實的。]這表示**信仰的基督**[即切合現代人需要的基督]是信徒所關注的。但是，這並不是說信徒必須同意古代宣講福音所規定的內容或者新約中基督論的信條。正如歷史上的宗教方法[認為猶太教與希臘神話的元素是某些基督教信仰的基礎]顯示，這些信條與規則都選用了希臘文化世界的記號和象徵，而非完全是屬基督教的。所以，這些記號和象徵絕對不能取其字面意思，作為對基督本性的描述，而是要通過歷史存在主義解釋法來解釋這些象徵與記號，弄清楚它們的真正用意——表明上帝在基督裏為人類的存在所做的事情的意義。[這就是布爾特曼去神話化的主張。他認為福音書中的記載都是象徵性的，取自希臘文化，所以必須重新詮釋，以致對現代人面對當今世界時有所幫助。]既是出於上帝對人類存在所做的，基督不可能只局限於過去，因被釘死在十字架的那一位也是復活的主。然而，復活並不是上帝介入歷史所行的一件客觀神蹟，而是預示着末世，是一件「存在」的事件。[換句話說，布爾特曼不認為耶穌的肉身真的從死裏復活，而是認為耶穌復活的故事可能對今天某些人在面臨生活問題時有某種意義。]¹⁰

Both Barth and Bultmann rejected the accounts of the four gospels concerning Jesus. They did not believe that a quest for a Jesus of history was legitimate, since they did not believe that the gospel records of Jesus were factual and historical. Thus, they both rejected Jesus as the God-man presented by Scripture.

巴特與布爾特曼都不接受四福音書有關耶穌的記載。他們認為探索歷史上的耶穌是沒有足夠理據的，因為他們不相信福音書對耶穌的記載具有真實性與歷史性。所以，他們都拒絕承認耶穌是聖經上所說的神人。

¹⁰ Baird, *The Quest of the Christ of Faith*, pp. 104, 105.

The period from 1950 to 1975 witnessed another change in the direction of the quest for the historical Jesus. Some critics began to argue that belief in Jesus required some historical content. These critics popularized a test for determining what they believed was historically authentic in the life of Jesus. Termed “the criterion of dissimilarity,” this method accepted as authentic only whatever was not derived from primitive Judaism or Christian teaching. This method was ludicrous, however. Jesus was raised on the Old Testament Scriptures. He is the basis for the Christian faith. This would be about as fair as saying that, in speaking of a quarterback on a football team, you could not accept anything said about either his team or his position. Four well-known critics from this time were Episcopal Bishop James Pike (d. 1969), Harry Emerson Fosdick (d. 1969), Anglican Bishop John A. T. Robinson (d. 1983—wrote the book *Honest to God*, 1963), and Thomas Altizer (b. 1927—wrote *The Gospel of Christian Atheism*, 1966). Altizer is associated with the “death of God” theologians. The end result of their work was the same: a denial of the Bible’s clear teaching that Jesus Christ is true God and true man in one person, the Savior of the world.

1950年至1975年這段時期在探索史學上的耶穌這方面又有一個轉變。一些批判者開始爭論說，信耶穌不免需要一些歷史內容。這些批判者推廣一種試驗標準，以決定在耶穌的生平中哪些是他們認為是真實的歷史事件。他們稱這種方法為「相異性標準」(the criterion of dissimilarity)。根據這種方法，任何不是源自原始猶太教或基督教的教導才是真實的。然而，這種方法非常可笑。耶穌在舊約聖經中就被提及，祂是基督教信仰的基礎。這就好像在談論一個欖球隊的四分衛，卻不能接受任何有關他的球隊和他的位置的話題。這一時期比較著名的四位批判者是派克主教 (James Pike，卒於1969年)、福斯迪克 (Harry Emerson Fosdick，卒於1969年)、聖公會主教羅賓遜 (John A. T. Robinson，卒於1983年，於1963年寫成《對上帝誠實》一書，) 以及阿爾蒂澤 (Thomas Altizer，生於1927年，於1966年寫成《基督徒無上帝論的福音》一書)。阿爾蒂澤是一名認為「上帝已經死了」的神學學者。這些批判者的工作有着相同的結果，就是否認聖經明確的教導——耶穌基督在一個位格裏是真神又是真人，祂是世界的救主。

From 1975 on, critics of the Bible have moved in another direction. They have rejected the “religion criticism” of Bultmann. They have placed a great deal of emphasis on the “Jewishness” of Jesus. In a postmodern age, people are willing to accept Jesus as a great teacher, among many other great teachers in the world. The fact that postmodernism does not accept any absolutes necessitates a rejecting of the belief that Jesus Christ is true God. If he indeed is true God, it would mean that there is only one way to salvation, something postmodernism vigorously rejects. Thus the new search for Jesus winds up in the same old place, with a rejection of the deity of Jesus Christ.

自1975年後，聖經批判者又再轉移了方向。他們放棄了布林特曼的「宗教批判」(religion criticism) 方法，將很多的注意力放在耶穌的「猶太人」身份上。在後現代時期，人們願意接受耶穌是一位偉大的教師，是世界上眾多偉大教師中的一位。因為後現代主義不接受任何絕對的思想，所以他們必定要拒絕承認耶穌基督是真神。如果耶穌真的是上帝，那就意味着得救只可以得有一個方法，而這正是後現代主義所強烈反對的。所以，對耶穌的新探索最後又歸回本位，那就是否定耶穌基督的神性。

One group that is more radical than other contemporary critics is the “Jesus Seminar.” This group of 74 scholars from various seminaries and universities met over a period of six years to produce a translation they called the Scholar’s Version of the five gospels. They added in the Gospel of Thomas, an alleged record of 114 secret sayings of Jesus. However, this work has very little information concerning Jesus’ life. This work has been dated from around A.D. 140–170, far later than the four gospels. This Gnostic gospel was among 13 papyrus codices found in December of 1945 by an Arab peasant at Nag Hammadi, Egypt, about 300 miles south of Cairo near the Nile River.

在當代的批判者中，「耶穌研討會」(Jesus Seminar) 乃更為激進。耶穌研討會由74名來自不同神學院和大學的學者組成，在六年內聚在一起共同翻譯所謂學者版五福音書 (Scholar’s Version of the five gospels)。他們添加了聲稱記載了耶穌114項秘密話語記錄的多馬福音 (Gospel

of Thomas)。可是，這本多馬福音只有很少耶穌的生平事蹟，大約在西元140年至170年完成，遠比四福音書完成的時間為晚。這是一部諾斯底派的福音書，是13份紙莎草紙手抄文獻的一部分，在1945年12月由一位阿拉伯農民在埃及尼羅河附近位於開羅以南300英哩的拿哈瑪地發現。

Three of the more well-known men in this group are Robert Funk, Marcus Borg, and John Dominic Crossan. The Jesus Seminar discussed the sayings of Jesus in the Bible and then voted on the likelihood of whether Jesus made the statement or not. They came to the conclusion that about 82 percent of the words attributed to Jesus in the four gospels were not really spoken by him.⁵ The following quotation from “The Coming Radical Reformation,” a series of 21 theses by Robert Funk, the founder of the Jesus Seminar, indicates the attitude of this group toward the deity of Christ.

方克（Robert Funk）、博格（Marcus Borg）和克羅桑（John Dominic Crossan）是耶穌研討會中三位比較著名的學者。耶穌研討會討論聖經中耶穌所說的話，然後投票決定這些話是否真正是耶穌說的。他們的結論是四福音書中約有百分之八十二被記載是耶穌所說的話實際上並不是祂所說的。¹¹以下引述耶穌研討會創始人方克所著的21篇系列論文中的「即將到來的激進改革」（The Coming Radical Reformation），表明了該組織對基督神性所持的態度。

The plot early Christians invented for a divine redeemer figure is as archaic as the mythology in which it is framed. A Jesus who drops down out of heaven, performs some magical act that frees human beings from the power of sin, rises from the dead, and returns to heaven is simply no longer credible. The notion that he will return at the end of time and sit in cosmic judgment is equally incredible. We must find a new plot for a more credible Jesus.⁶

早期基督徒所編造出來的神聖救贖者的情節是個神話，這神話已經過時了。一個從天降下，行過一些神蹟，將人類從罪的權勢下釋放出來，從死裏復活，又返回天堂的耶穌，顯然已不再可信。祂將在末世再來，坐在宇宙的審判台前審判世人的說法也同樣難以令人信服。我們必須探索新的情節，找出一個更加可信的耶穌。¹²

While the Jesus Seminar people are long on bombast, they are short on substance. They like to make assertions with little or no evidence to support them. It is truly sad that this group is often asked by the secular news media to give their opinions on the person and life of Christ at Christmas and Easter. All the more reason why we as Christians will want to share with others the good news that Jesus Christ is really God’s Son and our Savior from sin.

雖然耶穌研討會的成員說話冠冕堂皇，但卻言之無物。他們喜歡作出立論，但他們的論點卻沒有好的證據或根本沒有證據可以支持。更糟的是，一些世俗的新聞媒體往往在聖誕節及復活節邀請他們發表一些有關基督的位格以及基督生平的看法。這些事都在說明，為甚麼我們基督徒要與他人分享福音，告訴他們耶穌基督真的是上帝的兒子，是將我們從罪中拯救出來的救主。

This brief sketch of what critics have said concerning the deity of Christ will serve to show what has happened to beliefs concerning Jesus since the period of the Enlightenment. It is also important to note that the attack on the authority of the Bible ultimately resulted in an attack on the deity of Jesus Christ and on his office as our Savior from sin. The historical-critical method of biblical interpretation is used by the majority of seminaries today. Thus it is not uncommon to find people who claim to be Christian denying that Christ is the Son of God. Even in the Evangelical Lutheran Church in America (ELCA), the message concerning Christ is uncertain. When this church body allows professors and pastors in its midst to teach that Jesus actually did not rise from the dead, it runs the risk of losing the gospel.

¹¹ Figure originated from the work *Five Gospels*, as reported by Gary Habermas, *The Historical Jesus* (Joplin, MO: College Press, 1996), p.122.

¹² Taken from the Web site of the Jesus Seminar, <http://westarinstitute.org>.

以上是批判者對基督之神性的看法之概覽，說明了自從思想啟蒙運動以來人們對耶穌的信仰所發生的變化。同時也要特別指出，對聖經權威的抨擊最終會變成抨擊耶穌基督的神性，以及抨擊他作為我們這些罪人的救主這一身份。現在大部分神學院都使用歷史批判方法來解釋聖經。所以，自稱是基督徒卻否認基督是上帝的兒子這種情況並不罕見。即使美國福音信義會（ELCA）在傳講基督的信息也是模稜兩可。當這教會容許教授和牧師在他們中間教導耶穌實際上沒有從死裏復活時，就有失去福音的危險。

It would be well at this point to list the specific errors that we must reject from the last two centuries concerning the person of Christ. This will leave no doubt as to where we stand on the issues. These errors fall into three categories. Some deny the deity of Christ. Others deny the historical accuracy of the gospel accounts concerning Jesus. Still others attack the work that Jesus did. We reject the following:

到此，我們最好把必須堅決反對的過去二百年來有關基督位格的明確謬誤羅列出來，使我們在這些問題上的立場更為清楚。這些謬誤可分成三類：一些否認基督的神性，一些否認福音書中所記載耶穌事蹟歷史上的真實性，另外一些抨擊耶穌所作過的作為。我們堅決反對下列論點：

1. That the teaching of the deity of Christ was constructed by the early church to give the impression that Jesus was a “superman.”
2. That the deity of Christ taught by the four gospels is merely an adaptation of Greek legends concerning the Greek gods.
3. That the gospel records concerning Jesus are merely the development of oral traditions reported by the early church concerning Jesus.
4. That the four gospels are the result of an evolutionary development from oral traditions to written sources, edited at a later stage, and affected at all stages by influences from Hellenistic sources.

1. 基督神性的教導是由早期教會構建出來的，讓人們以為耶穌是「超凡的人」。
2. 四福音書中有關基督神性的教導只不過是取材於希臘諸神的神話故事。
3. 四福音書中對於耶穌的記載只不過是承傳了早期教會有關耶穌的口頭描述。
4. 四福音書曾經歷先是口頭傳承，然後是書面記載的演變，後來才經過編輯校訂而成為四福音書。在演變和編輯的各階段中，都受到希臘文化的影響。

The communication of attributes within the person of the God-man, Jesus 神人耶穌一位格內的屬性交通

The Bible teaches that the two natures of Christ retained their essence and properties, even after their union in the person of Christ. The two natures were not mixed so that they became a new substance. They also were not separated so that they had no communion with each other. The Bible tells us that within the person of the God-man, Jesus, there was a sharing of the attributes. By attributes, we mean not only what the divine and the human nature are, such as eternal and temporal, but also everything that the two natures do or suffer.

根據聖經的教導，基督的神人二性即使在基督位格的聯合中也依然保持了各自的本質和特性。這二性沒有混合而成為一個新的實質。它們也沒有分隔，以致彼此之間失去交通。聖經告訴我們，在神人耶穌的一個位格裏面，這些屬性是相通的。提到屬性，我們不僅在說神性和人性是甚麼，即如永恆和暫時，而且包括了這二性所做的或所遭受到的每一件事情。

Concerning this sharing of attributes, the Formula of Concord states:
論到屬性的相通，協同式聲明：

Since both natures are personally united (that is, united in one person), we believe, teach, and confess that this union is not a connection or association of the sort that neither nature shares things with the other personally

(that is, because of the personal union), as if two boards were glued together, with neither giving the other anything or receiving anything from the other. Instead, here is the most complete Communion, which God truly has with this human being; out of this personal union and out of the most complete and most indescribable communion that results from it flows everything human that can be ascribed to and believed about God and everything divine that can be ascribed to and believed about the human Christ. The ancient teachers of the church have explained this union and communion of the natures using similes of a glowing iron and of the union of body and soul in the human being.

Therefore, we also believe, teach, and confess that no mere human being suffered, died, was buried, descended into hell, rose from the dead, ascended into heaven, and was exalted to the majesty and almighty power of God for us, but rather it was a human being whose human nature has such a profound, indescribable union and communion with the Son of God, that this human nature is one person with the Son of God. (FC Ep VIII:9,13)

因二性屬於位格的聯合（即在一位格內），我們相信、教導並宣認：此位格聯合並非為一種結合或連接（即因着位格聯合），以致二者之間沒有任何相通；好像兩塊木板用膠黏在一起，任何一塊不能給予另一塊或由另一塊取得任何東西。相反的，此位格聯合，為上帝與這一個人之至崇高相通，由此位格聯合及由此產氏的徹底和難以言狀的相通，表達一切所講所信，論及上帝如何屬人，並表達一切所講所信，論及那為人的基督如何屬神。古教父曾以燒紅的鐵以及人的身體與靈魂之聯合作模擬，以說明二性之聯合及其相通性。

因此我們相信、教導並宣認：那為我們受苦、受死、埋葬、下到地獄、從死裏復活、升天，被高舉至享有上帝的威嚴和全能的耶穌，並不是一位平凡的人，而是那以這一人性與上帝的兒子那深奧得不可言狀的聯合與交通，與祂成為一個位格。（協同式摘要，第八條：9, 13）

因二性屬於位格的聯合（即在一位格），我們相信、教導並宣認：此位格聯合並非為一種結合或連接（即因着位格聯合），以致二者之間沒有任何相通；好像兩條木板用膠黏在一起，任何一塊不能給予另一塊或由另一塊取得任何東西。相反的，此位格聯合，為上帝與人之至崇高相通，由此位格聯合及其結果之高舉和難以名狀的相通，表達一切所講所信，論及上帝屬人諸事，並表達一切所講所信，論及那為人的基督屬神性的事。古教父曾以燒紅的鐵作人的身體與靈魂聯合作類比，以說明此聯合與二性相通。

因此我們相信、教導並宣認：那為我們受苦、受死、埋葬、下到地獄、從死裏復活、升天，被高舉至享有上帝的威嚴和全能的耶穌，不僅是一位平凡的人，且是那以人性與上帝的兒子深奧不可名狀的聯合與交通，與祂成一位格。（協同式摘要，第八條：9, 13）¹³

In considering the whole matter of the communication of attributes in Christ, it is important to understand the historical setting in which this doctrine was rejected by some. It is also important to understand the terminology the church devised in order to refute the errors that denied the communication of attributes in Christ.

當全面考慮基督裏的屬性交通時，我們必須明白這教義曾遭到一些人拒絕，這段歷史背景非常重要。教會為了要反駁那些否認基督屬性交通的謬誤，設立了一些術語，因此，理解這些術語的意思也非常重要。

We begin our study in the early church with the error of Nestorius in the 5th century. Nestorius, who became patriarch of Constantinople in 428, effectively divided Jesus into two beings. He viewed the human and divine natures in Christ as being like two boards that were glued together. He taught that some of the things said of Jesus applied to one nature only and not to the person. For example, Nestorius said:

¹³ 協同書（修訂版），頁444-445。

我們首先從早期教會涅斯多留（Nestorius）的謬誤開始。涅斯多留在428年成為君士坦丁堡的大主教。他巧妙地把耶穌分成兩種本質，認為基督裏的人性和神性好像兩塊木板黏在一起。他主張某些論到耶穌的事蹟只是適用於耶穌的其中一種本性（nature）而不適用於祂的位格（person）上。例如，涅斯多留說：

If anyone says that the man who was made of the Virgin is the Only-Begotten, who was begotten from the bosom of the Father before the morning star . . . let him be anathema. . . . If anyone says that this Eternal Word was made the High Priest and Apostle of our confession and gave Himself for us, and does not rather say that Emmanuel is the Apostle . . . and so does not give to God what is God's and to man what is man's, let him be anathema.”⁷

「如果有人說由童貞女所生的這個人就是那獨生子，在晨星被創造以前先生已在天父的懷中...那麼他應當受咒詛...如果有人說這永恆的道成為我們所信的大祭司和使者，且把祂自己給了我們，而並不是說以馬內利就是那使者...以致不把上帝的歸給上帝，不把人歸的給人，那就讓說這話的人受咒詛。」¹⁴

The great danger in his teaching was that it said only the human nature of Jesus died for us. A mere man cannot atone for the whole world. If God is not in the balances of divine justice, we are lost. Nestorius' teaching was condemned by the Council of Ephesus in 431, and Nestorius died in exile.

在涅斯多留的教導中，最大的危險是聲稱只有耶穌的人性為我們死了。事實上，僅僅一個人是無法為世人贖罪的。如果上帝自己沒有在神聖公義的天平上作出罪的償還，我們都要滅亡。涅斯多留的論說在西元431年受到以弗所大公會議的駁斥，涅斯多留也在流放中去世。

The error of Nestorius was revived by Ulrich Zwingli (1484–1531). Zwingli has often been called “Nestorius resurrected.” He also separated the divine nature of Christ from his sufferings and death, saying that the suffering took place only in Christ's human nature. What did Zwingli do with the passages that ascribed to the whole person of Christ both suffering and dying? Zwingli explained them away by claiming they were a figure of speech. He claimed this figure of speech (the *alloeosis* in Greek) demands a substitution of the subject to suit its predicate. If the predicate speaks of Christ's suffering and death, then we must change the subject (whether it be Christ, the Son of God, the Son of Man) to refer only to the human nature of Christ. Our Lutheran Confessions speak of Luther's reaction “against the blasphemous ‘alloeosis’ of Zwingli, who taught that one nature must be taken for and understood for the other nature. Luther condemned this to the abyss of hell, as the mask of the devil” (FC SD VIII:21).

慈運理（Ulrich Zwingli，1484-1531）把涅斯多留的謬誤活化過來。慈運理經常被人稱為「復活的涅斯多留」。他也把基督的神性從基督的受難和受死中分割出來，聲稱受難的僅是基督的人性而已。那麼慈運理如何處理聖經上有關基督整個位格受難和受死的經文呢？慈運理將它們解釋為一種修辭技巧。他聲稱這種修辭（希臘文 *alloeosis*，意指屬性交替）需要替換主語（subject）以配合謂語（predicate）。如果謂語說的是基督受難和受死，那麼我們必須改變主詞（無論主語是基督、上帝之子還是人子），使之只是指着基督的人性而說。我們路德宗信條提到了路德的回應：「反對慈運理以褻瀆之辯去解釋此事。慈運理指這是修辭技巧（他使用了『屬性交替』一語），他教導這一本性當被了解並視為另一本性。路德稱此解釋為魔鬼的面具，將其交給地獄的深淵。」（協同式全文，第八條：21）

「反對慈運理褻瀆之辯而圓滿解釋此事。慈運理指這是修辭技巧，並非真正的彼此調換（他使用了『屬性交替』一詞），他教導一性當被瞭解並視為他性。路德稱此解釋為魔鬼的面具，將其交給地獄的深淵。」（協同式全文，第八條：21）¹⁵

¹⁴ As quoted by Pieper, *Christian Dogmatics*, Vol. 2, p. 136.

¹⁵ 協同書（修訂版），頁538。

The Formula of Concord further quotes Luther in regard to Zwingli's teaching:
協同式進一步引用路德關於慈運理教導的論述：

Zwingli "calls it allooeosis when something is said about the divinity of Christ which after all belongs to his humanity, or vice versa—for example, in Luke 24:26, 'Was it not necessary that the Christ should suffer and so enter into his glory?' Here he performs a sleight-of-hand trick and substitutes the human nature for Christ. Beware, beware, I say, of this allooeosis, for it is the devil's mask, since it finally constructs a kind of Christ after whom I would not want to be a Christian, that is, a Christ who is and does no more in his passion and his life than any other ordinary saint. For if I believe that only the human nature suffered for me, then Christ would be a poor Savior for me, in fact, he himself would need a Savior. In short, it is indescribable what the devil attempts with this allooeosis!" (FC SD VIII:39,40)

將屬人性的某事歸與基督的神性，或將神性的某事歸與人性，慈運理稱之為一種「屬性交替」。如：基督這樣受苦，又進入祂的榮耀，豈不是應當的麼？（路24:26）慈運理在此處作變戲手法，以人性代替基督。所以我說要謹慎，謹慎這所謂「屬性交替」，這是魔鬼的面具，最終造成一種基督是我不願意跟隨祂而成為基督徒的，也就是說，祂是一位不比其它平凡的聖人所受的苦難與死亡更多的一位基督。因為假若我只相信，只是基督的人性為我受苦，基督便不是我的救主。若是這樣，祂自己也需要一位救主。總而言之，魔鬼藉此「屬性交替」而引起的惡毒後果是一言難盡的。（協同式全文，第八條：39-40）

將屬人性的某事歸與基督的神性，或將神性歸與人性，慈運理稱之為一種「屬性交替」——譬如：基督這樣受苦，又進入祂的榮耀，豈不是應當的麼？（路24:26）慈運理在此處作變戲手法，以人性代替基督。所以我說要謹慎，謹慎於此「屬性交替」，這是魔鬼的面具，這最後造成一種基督，我不願跟隨祂作基督徒，就是說，祂是一位不比其它平凡的聖人所受的苦難與死亡更多的一位基督。但假若我相信，唯有人性為我受苦，基督對我便成了無用的救主，事實上，他自己也需要一位救主。總而言之，魔鬼因此「屬性交替」而起的企圖是不可言喻的。（協同式全文，第八條：39-40）¹⁶

Zwingli also denied that the attributes of Christ's divine nature were capable of being shared with the human nature. Zwingli's motto was "the finite is not capable of the infinite" (finitum non est capax infiniti in Latin). He meant you could not attribute to the human nature of Christ anything that transcends its natural properties. Thus he did not believe that Christ's human nature could be present everywhere. He believed that Christ's body was confined to a place in heaven at the right hand of God (which is a position of power, not a position of location). Therefore, Zwingli believed that the words of Christ in the Lord's Supper must be interpreted to say, "This represents my body, this represents my blood." What did Zwingli do with the passages that attributed divine attributes to Christ's human nature? He explained them away by means of the allooeosis. What Zwingli taught, then, concerning the union of God and man in Christ directly affected the doctrine of redemption and the doctrine of the Lord's Supper. These were not errors of minor consequence. It is no wonder that Luther reacted so strongly against Zwingli's rationalistic theology. Zwingli died in 1531 at the battle of Kappel, but his rationalist teaching continued in the person of John Calvin.

除此以外，慈運理還否認基督的神性能夠和祂的人性相通。慈運理的格言是「有限的不能容納無限的」。他的意思是你不能把任何超自然性的歸於基督的人性。因此，他不相信基督的人性能夠無處不在。他認為基督的身體被限制在天上，在上帝的右邊（其實上帝的右邊指的是權柄，而非地方的位置）。故此，慈運理認為基督在主的晚餐上所說的話必須這樣解釋：「這代表我的身體，這代表我的血。」至於聖經裏有關基督的神性歸於基督的人性的經文，慈運理如何處理呢？他乃是用「屬性交替」的方法把它們解釋過去。這樣，慈運理在基督裏神人聯合的教導上，直接影響了救贖和聖餐的教義。這些謬誤的後果並非小事。無怪路德強烈反對慈運理的理性主義神學。慈運理死於1531年的卡卑勒（Kappel）戰役，但他的理性主義教導繼續由約翰加爾文（John Calvin）散播。

¹⁶ 協同書（修訂版），頁541。

John Calvin (1509–1564), was a Frenchman who finally settled in Geneva, Switzerland. He continued Zwingli's views on the Lord's Supper and the communication of attributes in Christ. Calvin held that after Christ's ascension, his human nature was locally enclosed in heaven, far away from the earth. Thus he denied the real presence of Christ's body and blood in the Lord's Supper. In a document from 1549 (the Zurich Consensus), Calvin stated, "We repudiate those [who urge the literal interpretation of the words of institution] as preposterous interpreters. . . . For beyond controversy, they (the words of institution) are to be taken figuratively, . . . as when by metonymy the name of the symbolized things is transferred to the sign."⁸

約翰加爾文（1509-1564）是法國人，最終定居在瑞士的日內瓦。他延續慈運理關於聖餐和基督裏屬性交通的論說。加爾文認為基督升天後，祂的人性被留封於天上，遠離地球，因此他否定在領聖餐時基督的身體和寶血的真正臨在。在1549年的一份文件中（蘇黎世協議），加爾文聲稱：「我們批判那些人（要求按字面意思解釋基督設立聖餐時所說的話的人）是荒謬的解經者……因為毋庸置疑，它們（基督設立聖餐時說的話）須視為象徵性的……因為通過轉喻，象徵性的事物轉化成了記號。」¹⁷

It was Philip Melanchthon, Luther's coworker, who was responsible for trying to bring Zwingli's and Calvin's teachings on the person of Christ and the Lord's Supper into the Lutheran church. Melanchthon's public statements on these issues seemed to support the teachings of Scripture and Luther. However, even before Luther's death, Melanchthon began to have second thoughts about the real presence of Christ's body and blood in the Sacrament. In private, he began to spread his doubts. Since Lutheranism was also faced by a Roman Catholic effort to eradicate opposition, Melanchthon desired security in alliances. For this he was willing to make compromises. In 1540, Melanchthon made a number of changes (called the Variata) in the Augsburg Confession. It is one thing to make changes before a confession is adopted. It is another to make them unilaterally after a confession is adopted. Significant among Melanchthon's changes was an attempt to make the Augsburg Confession more acceptable to Calvin. Melanchthon changed Article X on the Lord's Supper as follows:

路德有一同工名墨蘭頓（Philip Melanchthon），他要為慈運理和加爾文就基督的位格和聖餐的教導帶進路德宗教會負上責任。墨蘭頓的公開聲明似乎是支持聖經和路德的教導的，然而，在路德還未去世之前，墨蘭頓已開始對領受聖餐時基督的身體和血真正的臨在存有懷疑。私下裏，他開始散播他的懷疑。由於路德宗的教義也面臨天主教的反對，因此墨蘭頓希望在聯盟中擴大力量，於是他願意作出妥協。1540年，墨蘭頓在奧斯堡信條中做了多處修改（稱為修訂本）。在一個信條被採納之前做出修改是一回事，在信條被採納後單方面作出修改卻是另一回事。在墨蘭頓修改的條文中，最顯著的就是試圖使奧斯堡信條更容易被加爾文接受。墨蘭頓就聖餐的第十條修改如下：

Original Wording

原句：

Of the Supper of the Lord they teach that the body and blood of Christ are truly present, and are distributed to those who eat in the Supper of the Lord; and they reject those that teach otherwise.

論到聖餐，我們的教會教導：基督的身體和血真真實實的臨在聖餐中的餅和酒裏面，分給領受聖餐的人。我們棄絕與此相悖的教導。¹⁸

¹⁷ As quoted by F. Bente, "Historical Introductions to the Symbolical Books," *Concordia Triglotta: The Symbolical Books of the Ev. Lutheran Church* (St. Louis: Concordia Publishing House, 1921), p. 175.

¹⁸ 協同書（修訂版），頁29。

Changed Wording 更改後的句子

Of the Supper of the Lord they teach that with bread and wine the body and blood of Christ are truly exhibited to those who eat in the Supper of the Lord.

論到聖餐，我們的教會教導：基督的身體和血藉餅和酒，在聖餐中向領受聖餐的人真真實實地顯明。

The words “are truly exhibited” left room for Calvin’s view that the body and blood of Christ were merely represented by the bread and the wine. Melancthon also dropped the condemnation of Calvin’s error. This attitude of Melancthon spread to other Lutherans. Calvin’s “Zurich Confession” was adopted in Switzerland, England, France, and Holland. The Reformed tried to make this confession the basis for a pan-Protestant union. In southern Germany and in Electoral Saxony, Calvinism made inroads among Lutherans. The statements of Calvin were cloaked in words that appeared to be orthodox but hid the Calvinistic doctrine behind them, so many Lutherans were deceived by them. Those who followed Melancthon’s teachings were called Philippists or Crypto (hidden)-Calvinists. Thus Articles VII (Concerning the Lord’s Supper) and VIII (Concerning the Person of Christ) were framed in the Formula of Concord. They had the goal of exposing the deceptive words of Calvin, defending the biblical teaching on the real presence of Christ’s body and blood in the Lord’s Supper, and defending the biblical teaching on the communion of attributes in the person of Christ.

「真真實實地」這句話是為加爾文所認為基督的身體和血只是藉餅和酒來代表而留下餘地。墨蘭頓還刪除了指責加爾文錯誤的部分，他的這種態度散播了給其他路德宗信徒。瑞士、英格蘭、法國和荷蘭都採納了加爾文的「蘇黎世信條」。改革宗想把這信條作為聯合基督新教所有派別的基礎。在德國南部和撒克遜（Saxony）選區，加爾文主義在路德宗之間得到了支持。加爾文的聲明在文字表面上看來很正統，但實際上隱藏着加爾文主義信條，許多路德宗信徒都被它們瞞騙了。那些聽從墨蘭頓教導的人被稱為菲力浦信徒（Philippists）或隱藏的加爾文信徒（Crypto-Calvinists）。因此，協同式的第七條（關於聖餐）和第八條（關於基督的位格）的聲明，目的是揭露加爾文欺騙性的文字，為關於基督的身體和血在聖餐中真實臨在的聖經教導辯護，也為關於在基督的位格中屬性交通的聖經教導辯護。

In studying the sharing of attributes in the two natures in Christ, we will follow a threefold division used by the Formula of Concord, Article VIII, and by later Lutheran teachers of doctrine. The division into three categories was begun by Martin Chemnitz (1522–1586), one of the framers of the Formula of Concord (1577). Later, the three categories came to be known by names of the idiomatic genus (the category in which the idioms or properties of the two natures are attributed to the one person), the majestic genus (the category in which the majesty or attributes of the divine nature are shared with Christ’s human nature), and the apotelesmatic genus (the category that deals with acts of Christ as our Prophet, Priest, and King, when each nature contributed what was its own properties but with the participation of the other). The word genus means a class, kind, or group marked by common characteristics.

在探討基督裏神人二性的屬性交通時，我們將遵循協同式第八條所使用的三分法，這方法後來也為路德宗信條的教師所採用。三分法是把基督的屬性分成三類的方法，始於成尼慈(Martin Chemnitz, 1522-1586)，他是協同式（1577）的制定人之一。這三個類別其後被定名為屬性類（idiomatic genus，兩種本性的特性歸於一個位格）、威嚴類(majestic genus，上帝的威嚴或上帝的屬性與基督的人性相通)、和完成類(apotelesmatic genus，就基督在作為我們的先知、祭司和君王所作的工作上，基督的二性各按其本身的特性工作，但又同時參與對方的工作)。類(genus)的意思是級別、類別或組別，擁有共同的特徵。

Biblical truths to remember before contemplating the communication of attributes

在思考屬性交通前需要牢記的聖經真理

- The Son of God is a separate, distinct person of the Trinity. He is God from all eternity. The Son of God existed before he became flesh.
- 上帝的兒子是三位一體中一個分開的、獨立的位格。祂是永恆的上帝，在成為肉身之前早已存在。
- In time (Gal 4:4), the Son of God assumed into his divine person a real human nature. There are not two persons or two Christs but one person, who is God, begotten of the Father from eternity, and man, born of the virgin Mary.
- 等到時候成熟（或作時候滿足，加4:4），上帝的兒子在神性的位格中取了真實的人性。不是有兩個位格或兩個基督，而是只有一個位格，就是上帝，是從父自永恆而生，也是人，由童貞女馬利亞所生。
- In this single, undivided person there are two distinct natures: the divine nature, existing from all eternity, and the human nature, assumed in time into the divine person of the Son of God.
- 在這個單一的、沒有分割的位格中，有兩種截然不同的本性：其一是神性，在永恆中就存在；另一是人性，及至時候滿足，進入上帝兒子的神性位格中。
- These natures will never be separated (Nestorius, Zwingli, Calvin), blended, or changed (Eutyches) into each other. The union of God and man in one person will last forever.
- 這二性永遠不會分離（異於涅斯多留、慈運理、加爾文）、不會混雜或交替改變（異於歐迪奇）。上帝和人在一個位格中的聯合將永遠存在。
- Each nature retains its natural properties and will never set them aside.
- 基督的神人二性各自保留了自己的自然特性，這些自然特性永遠不會被擱置起來。
- The essential properties of the one nature do not become the essential properties of the other nature. The essential properties of the divine nature will never become the essential properties of the human nature. In other words, humanity will never be converted into deity. The essential properties of the human nature will never become the essential properties of the divine nature. In other words, the divine nature will never become a human nature.
- 每一本性的本質特性不會變成另一本性的本質特性。神性的本質特性永遠不會變成人性的本質特性。換句話說，人性永遠不會變成神性。並且，人性的本質特性永遠不會變成神性的本質特性。換句話說，神性永遠不會變成人性。
- Since Christ's conception (when he assumed a real human nature into his divine nature), no nature subsists for itself but constitutes one person. Without the deity or humanity of Christ, the person of Christ is not complete. Christ is not two different persons but one Christ.
- 從基督受孕開始（當祂在神性中取了真實的人性時），基督的二性就不是各自存在，而是構成了一個位格。沒有基督的神性或人性，基督的位格就不完整。基督不是有兩個不同位格，而只是一個基督。
- The human nature of Christ not only possesses its own properties but, through the personal union, shares the powers of the divine nature. Christ received these powers at the time of his conception. Christ's sitting at the right hand of God is not occupying a specific physical place in heaven. It is a sharing of the almighty power of God with Christ's human nature. Thus Christ is able to be present everywhere, even according to his human nature. He is present with his body and blood in the Lord's Supper wherever it is celebrated.
- 基督的人性不僅擁有自己的特性，而且也通過位格的聯合分享神性的能力。基督是在受孕時接受了這些能力。基督坐在上帝的右邊並非指祂在天上佔據一個具體的位置，而是基督的人性分享上帝的全能。因此，即使按基督的人性，祂也能夠在各處臨在。無論在哪裏舉行聖餐，祂也能真實地與祂的身體與寶血一同臨在。

- The divine and human natures of Christ are so united that in Christ, the whole fullness of the deity dwells bodily (Col 2:9).
- 基督的神性和人性是如此緊密的聯合，因為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）。
- The personal union in Christ is not like two boards glued together (Nestorius). There is a true communion between them—not by blending the two natures into a new nature—but they are united in one person.
- 基督裏的位格聯合不像兩塊木板黏在一起（異於涅斯多留所說）。基督的神人二性之間有真正的交流，但不是把這兩種本性混合成為一種新的本性，而是二種本性在一個位格中聯合。
- Mary did not conceive a mere ordinary human being but a human being who is truly the Son of God.
- 馬利亞所懷的不是普通的人，而的確是上帝的兒子。
- There is an exchange of properties between the two natures, without a blending of them and without an equalization of the two natures. The divine nature still remains divine. When the properties of the divine nature are shared with the human nature, it is not as though the properties of the divine nature were poured into the human nature, as a person pours water from one container to another. The one container becomes empty as it fills up the other. The divine nature in no way was diminished by its sharing of properties with the human nature.
- 基督的二性之間有特性的交換，但它們沒有混雜，也沒有同等化。神性的本質仍然是神性的。當神性的特性與人性相通時，它不是像一個人把水從一個容器倒灌到另一個容器中那樣，把神性的特性灌注到人性中。因為當這樣做時，原本那個容器就變空了。但當神性與人性分享其特性時，神性的特性並沒有任何減少。

With this background, we will now look at those three categories used by the Formula of Concord to discuss the sharing of properties by the two natures in Christ. Those categories were used to ward off the errors of Zwingli and Calvin, and they are useful today to identify the errors concerning Christ's person that would rob us of Jesus as our Savior.

有了這些基本的認識後，我們現在可以開始查閱協同式所使用的三個類別，討論基督神人二性的特性分享。這些分類曾用來抵禦慈運理和加爾文的錯誤，今天這些分類仍然有用於識別對基督位格的錯誤理解，讓我們不至於不認識耶穌如何地是我們的救主。

The idiomatic genus

屬性類 (idiomatic genus)

It can be said of a person that he or she is 30 or 40 or 50 years of age. If a person is one, that excludes the others. However, of Jesus it can be said that he is eternal (Jn 8:58) and 30 years of age (Lk 3:23). Being eternal belongs to the divine nature. Being 30 years old belongs to the human nature. Yet the same person can be said to be 30 and eternal because Jesus is God and man in one person. Thus contradictory statements can be made of Jesus. His divine nature has properties such as omnipotence, eternity, infinity, and omniscience. These remain the properties of the divine nature. His human nature has the properties of being corporeal, flesh and blood, finite, capable of suffering, of enduring hunger, thirst, cold, and heat. These remain the properties of the human nature. Yet the same person can be said to have both of these lists of properties since Christ is God and man in one person. Thus we may define the idiomatic genus in this way: Because the divine and human natures of Christ constitute one person, the attributes that belong essentially to only one nature are always ascribed to the whole person, but the divine attributes according to the divine nature and the human attributes according to the human nature (cf. also the definition given in the Formula of Concord, SD VIII:36).

我們可以說一個人是30、40或50歲。如果他是30歲，他就不可能是其他歲數。然而，對於耶穌，可以說他是永恆的（約8:58），也是30歲（路3:23）。永恆屬於神性，30歲屬於人性。因為耶穌既是上帝又是人，同在一個位格裏，所以可以說他是30歲和永恆的。當論及耶穌時，可以有似是矛盾的表述。就祂的神性而言，祂是全能、永恆、無限和全知的，這些都是神性的特性。

就祂的人性而言，祂是有形有體的、有肉和血、是有限的、以致經歷苦難、忍受饑渴與寒熱，這些都是人性的特性。但因為基督是上帝和人在一個位格裏，所以可以說祂同時具有這兩類特性。因此，我們可以這樣定義屬性類：因為基督的神性和人性構成了一個位格，因此，只屬於一個本性的屬性總是歸於整個位格，但神性的屬性歸於神性，人性的屬性歸於人性。（參考協同式宣言全文，第八條：36所給的定義）。

In the following, note the attributes of the divine and human natures that are attributed to Jesus, because he is God and man in the same person. Jesus is unchangeable (Heb 13:8) and changeable (Lk 2:52), eternal (Jn 8:58) and 30 years of age (Lk 3:23), the Son of God (Gal 4:4) and the son of Mary (Lk 2:7), all-knowing (Jn 21:17) and limited in knowledge (Mk 13:32), all-powerful (Mk 4:39) and limited in power (Jn 18:12), the Son of God (Ro 1:4) and descended from the patriarchs (Ro 9:5), equal with the Father (Jn 10:30) and less than the Father (Jn 14:28). The Bible always speaks of one person, not two persons.

在下文中，請留意神性的屬性和人性的屬性都歸於耶穌，因為祂在同一位格中是上帝也是人。耶穌是不會改變的（來13:8），也是可改變的（路2:52）、是永恆的（約8:58），也是30歲（路3:23）、是上帝的兒子（加4:4），也是馬利亞的兒子（路2:7）、是全知的（約21:17），也是所知受限的（可13:32）、是全能的（可4:39），也是能力受限的（約18:12）、是上帝的兒子（羅1:4），也是祂祖宗的後裔（羅9:5），與天父同等（約10:30），也小於天父（約14:28）。然聖經總是在說一個位格而不是兩個位格。

To whom did Mary give birth? The angel told her, “You will be with child and give birth to a son, and you are to give him the name Jesus. He will be great and will be called the Son of the Most High” (Lk 1:31,32). Thus the Formula of Concord states: “Therefore, we believe, teach, and confess that Mary did not conceive and give birth to a child who was merely, purely, simply human, but she gave birth to the true Son of God. Therefore, she is rightly called and truly is the Mother of God [Greek, theotokos, the God-bearer]” (FC Ep VIII:12).

馬利亞生了誰？天使告訴她：「你要懷孕生子，要給他起名叫耶穌。他將要為大，稱為至高者的兒子。」（路1:31-32）因此協同式宣稱：「因此我們相信，教導並宣認：馬利亞所懷孕生育的不是一個平凡人，且是真真正正上帝的兒子，所以她配稱為且真正是上帝之母 [希臘文 theotokos 為上帝的孕育者]。」（協同式摘要，第八條：12）

「因此我們相信、教導並宣認：馬利亞所懷孕生育的不僅不是另一個平凡人，且是真神上帝的兒子，所以她配稱真正上帝之母 [希臘文 theotokos 為上帝的孕育者]。」（協同式摘要，第八條：12）¹⁹

The child to whom Mary gave birth had a human nature, but he was also true God. Mary did not give birth to a mere human nature, but she gave birth to a child who was God and man in one person.

馬利亞所生的孩子有人性，但也是真神。馬利亞所生的不僅有人性的本質，她生的是一個上帝和人在同一位格中的孩子。

The majestic genus

威嚴類 (majestic genus)

Do the two natures in Christ retain only their own natural pro-perties? Nestorius, Zwingli, Calvin, and their followers said that the human nature of Christ had only its natural properties and nothing that transcended or contradicted these natural properties could be attributed to Christ's human nature. This teaching, however, contradicts the clear testimony of Scripture. In the first place, Scripture tells us that nothing was added to or subtracted from the divine nature of Christ because of his becoming flesh. James tells us that, with God, there is no variation (Jas 1:17). Thus the divine nature did not receive anything extra or lose anything because of the personal union.

¹⁹ 協同書（修訂版），頁444。

基督的神人二種本性僅保留了各自的自然特性嗎？涅斯多留、慈運理、加爾文及其追隨者教導基督裏的人性僅有其自然特性，任何超越或抵觸這些人性僅有的自然特性之事都不能出於耶穌的人性。然而，這種教導與聖經中清楚的見證相違背。首先，聖經告訴我們基督的神性沒有因為祂成為肉身而有任何增加或減少。雅各告訴我們，在上帝那裏沒有改變（雅1:17）。所以，基督的神性沒有因為位格聯合而有任何增加或減少。

However, the human nature was the recipient of divine properties by virtue of the personal union. Besides its own essential properties, the human nature also received from the divine nature special, supernatural, heavenly prerogatives and privileges, such as majesty, power, and glory. It is not merely spiritual gifts that are given to Christ, as other believers receive spiritual gifts. This was the argument of the Sacramentarians in the 16th century, who denied that the human nature of Christ could be present in the Lord's Supper. They basically tried to determine what Christ could or couldn't do according to his human nature. As the Formula of Concord points out, Christ is in a better position to tell us what he can and cannot do according to his human nature than we are (FC SD VIII:53). He has told us in Scripture what capabilities his human nature has.

不過，由於位格的聯合，人性是神性特性的接受者。除了人性的本質特性外，它還接受了神性那特殊的、超自然的、屬天的權力和特權，例如威嚴、能力和榮耀。這些給基督的屬靈恩賜，不像僅給祂信徒的屬靈恩賜。這正是16世紀聖餐形式論者（Sacramentarians）的爭論，他們否認基督的人性能夠在聖餐中臨在。他們也試圖去確定如果按着基督的人性，基督能做甚麼或不能做甚麼。但協同式指出，基督一定比我們更加清楚，按着祂的人性祂能做甚麼或不能做甚麼（協同式宣言全文，第八條：53）。基督在聖經裏已經告訴了我們，祂的人性有甚麼能力。

It is true that Christ's human nature possesses all the created gifts given to it, gifts such as we receive. Yet our gifts do not measure up to the gifts given to Christ's human nature from the divine. These gifts are far superior to anything given to a saint or angel. The following are gifts that Jesus tells us his human nature received from the divine nature:

誠然，基督的人性擁有所有賜給祂的被造恩賜，像我們接受的恩賜一樣。但我們的恩賜不能與基督從神性中給予其人性的恩賜相比。這些恩賜遠遠超過了給予聖徒或天使的一切。下面是耶穌告訴我們祂的人性從神性中接受了恩賜。

- the ability to give life (Jn 5:21,26)
- 賜人生命的能力（約5:21,26）

- the authority to judge (Jn 5:22,27)
- 審判的權柄（約5:22,27）

- all authority in heaven and on earth (Mt 28:18)
- 天上地下所有的權柄（太28:18）

- all things are placed into his hands (Jn 3:35)
- 把萬有交在他手裏（約3:35）

- authority, glory, sovereign power, and worship (Da 7:14)
- 權柄、榮耀、國度、事奉（但以理書7:14）

- all things have been committed to him (Mt 11:27)
- 一切所有的都交付給他（太11:27）

- God placed all things under his feet and appointed him to be head over everything for the church (Eph 1:22)
- 上帝使萬有服在他的腳下，又使他為了教會作萬有之首（弗1:22）。

- all things are placed under his feet (Heb 2:8; 1 Co 15:27)
- 使萬物都服在他的腳下（來2:8；林前15:27）

It should be noted that the properties communicated to the human nature were operative properties, involving actions such as omniscience, omnipotence, and omnipresence. Attributes such as eternity and infinity were not communicated to the human nature. The human nature was assumed into the divine person of the Son of God. It also was a finite human nature, though it received from the divine nature unlimited powers.

應當指出的是，與人性相通的特性是運作的特性，包括無所不知、無所不能和無所不在。至於永恆和無限這樣的屬性，並沒有與人性相通。當人性被接受進入上帝兒子的神性位格裏，儘管人性從神性中接受了無限的能力，但仍然是受限的人性。

This communication of properties between the divine and human nature of Christ is not a mere matter of words or figures of speech, as the Reformed claim. The Formula of Concord points out three reasons why this is the case.

基督的神性和人性之間的屬性交通不僅僅是關於文字上的事，或如改革宗所宣稱的修辭技巧。協同式列出三個由來解答這事。

1. Whatever the Bible says Jesus received in time, he received, not according to his divine nature, but the person received this in time according to the human nature (FC SD VIII:57).
2. The Bible testifies that the power to make the dead alive and to execute judgment has been given to Christ because he is the Son of Man, because he has flesh and blood (FC SD VIII:58).
3. Scripture speaks expressly that “the blood of Jesus, his Son, purifies us from all sin” (1 Jn 1:7). In the justification of the -sinner, not only divine nature but also Jesus’ blood cleanses us (FC SD VIII:59).

1. 聖經說基督領受任何事物時，不是指祂的位格按着神性領受，而是祂的位格按着人性領受。（協同式宣言全文，第八條:57）

聖經所證明基督領受某物時，不是指祂按神性領受（按神性祂自布永遠執掌萬有），而是祂的位格按着人性領受。（協同式宣言全文，第八條：57）²⁰

2. 聖經明證使死人復活和施行審判的權力都賜給了基督，因祂是人子，且因祂有血有肉。（協同式宣言全文，第八條：58）

聖經明證使死人復活與施行審判之權力曾賜予基督，因祂是人子，且因祂有血有肉。（協同式宣言全文，第八條：58）²¹

3. 聖經明說「他兒子耶穌的血就洗淨我們一切的罪」（約一1：7）。罪人得稱為義，不僅因着耶穌的神性，而且耶穌的血也洗淨我們一切的罪（協同式宣言全文，第八條：59）

聖經非僅以普通方式講解人子的位格，且特別指出祂所受的人性：「他兒子耶穌的血也洗淨我們一切的罪」（約一1：7）我們稱義的工作或事情，不只是基督的神性作這事，乃是祂的血也真正洗淨我們一的罪。（協同式宣言全文，第八條：59）²²

Both natures in Christ are united to each other in one person, so they are not blended together or changed to the other nature. Each nature retains its natural properties so that the properties of one nature do not become the properties of the other nature. Thus the divine power, life, majesty, and glory were not given to Christ’s human

²⁰ 協同書（修訂版），頁544。

²¹ 協同書（修訂版），頁544。

²² 協同書（修訂版），頁544。

nature in the same way that God the Father communicated from eternity his own essence and divine properties to the Son so that he is of one essence with the Father and equal to the Father. According to his assumed human nature, Christ is, as we confess in the Athanasian Creed, “less than the Father as to his humanity” (CW, p. 133). Thus, Paul can say that the “Son himself will be made subject to him who put everything under him, so that God may be all in all” (1 Co 15:28).

基督的二性在一個位格中彼此聯合，不是混雜在一起或改變成了另一種本性。每本性都保留了自己的自然特性，一本性的特性不會變成另一本性的特性。所以，父從永恆中把自己的本質和神性的特性傳遞給子，子因此而與父的本質相同並與父同等，但神性的能力、生命、威嚴和榮耀並不是完全一樣地給予了基督的人性。按基督的人性，如我們在亞他拿修信經中宣認，基督「按人性而言，則比父低。」²³ 所以，保羅可以說：「子也要自己順服那叫萬物服他的，好使上帝在萬物之中，在萬物之上。」（林前15:28）。

Christ’s human nature does not have the properties of the divine nature apart from the divine nature in the personal union. The human nature has not been transformed into a divine nature, so that it no longer has its own properties. All the fullness of God dwelt in Christ’s body (Col 2:9). In, with, and through the human nature, Christ exercises his divine powers. Thus there is in Christ a single omnipotence, power, majesty, and glory, which is the property of the divine nature alone.

除了在位格聯合中的神性之外，基督的人性沒有神性的特性。人性其沒有變成神性以致於它不再有自己的特性。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）。基督在人性裏、藉人性並通過人性行使祂神性的能力。故此，在基督裏有單單屬於神性的特性，即獨一的全能、能力、威嚴和榮耀。

When the divine nature shares its powers with the human nature, its own powers are not diminished. But these divine powers shine through the human nature. They exert themselves in, with, and through the assumed human nature of Christ. The divine attributes are attributed to the human nature by way of communication. Thus the Bible attributes to Christ omniscience. There is a twofold knowledge in Christ. He possesses an infinite, divine knowledge, according to which he knows all things. This knowledge he possesses as God. This knowledge has been communicated to Christ’s human nature (Col 2:3). At the same time, Christ’s human nature possessed a natural knowledge capable of growth (Lk 2:52). Jesus used his communicated omniscience as it was necessary for his work.

當神性與人性分享能力時，神性本身的能力沒有減少，但卻通過人性顯露出來。神性的能力在基督的人性中、以基督的人性並通過基督的人性發揮出來。神性的屬性通過相通（communication）的方式歸於人性，因此聖經把全知的能力歸於基督。在基督裏有兩部分知識。基督擁有無限的、屬天的知識，因此祂知道萬事。這是基督作為上帝而擁有的知識，這種知識已經藉着相通傳遞給基督的人性（西2:3）。同時，基督的人性擁有一種能夠增長的自然知識（路2:52）。當情況需要時，耶穌會行使與神性相通的全知能力。

The Bible also ascribes to Christ’s human nature the almighty power possessed by the divine nature. Jesus was able to perform his miracles not as an agent of God, as did the prophets and the apostles. Rather, he could perform his miracles by virtue of his own power. At the same time, Jesus also possessed the limited power natural to a human nature. Jesus did not always exercise his communicated power during his stay on earth. He refrained from doing this in the interest of securing our salvation.

聖經也把神性所具有的全能歸於耶穌的人性。耶穌能夠行神蹟，並不是好像先知和使徒那樣，只作為上帝的媒介，祂乃是通過自己的能力行神蹟。同時，耶穌也擁有人性中那有限的力量。耶穌在地上的時候，並不時常使用祂與神性相通的能力。反而，為了使我們得着救贖，祂常避免使用這種能力。

²³ 協同書（修訂版），頁20。

The Bible also tells us that Jesus has three different modes of being at any place. The Formula of Concord speaks of these three modes of Christ's presence in the following way:

聖經也告訴我們耶穌在任何地方都有三種不同的存在模式。協同式對基督的三種存在模式有以下闡述：

First, the circumscribed corporeal mode of presence, as when he walked bodily on earth, when he occupied and yielded space according to his size. He can still employ this mode of presence when he wills to do so, as he did after his resurrection and as he will do on the Last Day, as Paul says in 1 Timothy 6:15, "whom the blessed God will reveal," and Colossians 3:4, "when Christ your life reveals himself." He is not in God or with the Father or in heaven according to this mode, . . . for God is not a corporeal space or place. The passages which the spiritualists adduce concerning Christ's leaving the world and going to the Father speak of this mode of presence.

Second, the incomprehensible, spiritual mode of presence according to which he neither occupies nor yields space but passes through everything created as he wills. To use some crude illustrations, my vision passes through and exists in air, light, or water, and does not occupy or yield any space; a sound or tone passes through and exists in air or water or a board and a wall and neither occupies nor yields space: likewise, light and heat go through and exist in air, water, glass, or crystals and the like, but without occupying or yielding space, and many more like these. He employed this mode of presence when he left the closed grave and came through closed doors, in the bread and wine in the Supper, and, as people believe, when he was born in his mother.

Third, since he is one person with God, the divine, heavenly mode, . . . wherever God is, he must be also, otherwise our faith is false. But who can explain or even conceive how this occurs? We know indeed that it is so, that he is in God beyond all created things, and is one person with God. But how this happens, we do not know: it transcends nature and reason, even the comprehension of all the angels in heaven, and is known only to God. (FC SD VII:99-102)

1. 受限制的、屬身體的臨在方式。用身體在地上行走，祂照體積騰出或佔據空間。祂仍能隨意使用此種臨在方式，好像在復活後所使用的，並祂在末日將要使用的方式，如保羅說：「到了適當的時候都要顯明出來」（提前6:15-16），又，「基督是你們的生命，（當）祂顯現的時候」（西3:4）。但祂不是以此方或在上帝裏或同着天父或在天上，.....因為上帝不佔屬身體的空間或位置。唯靈論者（spiritualists）引證基督離世到父那裏去的經文，提到此種臨在的方式。

2. 不可了解、屬靈臨在的方式。照此祂不必佔據或騰出空間，乃隨祂所願貫穿祂所造之萬物。用些不完善的比喻：我的視力穿透空氣、光或水，並不佔據或騰出任何空間；音樂響聲或音訊通過空氣、或水、或木板與牆，而並不佔據或騰出空間；又如光和熱穿通和存在於空氣、水、玻璃、或水晶中，也不佔據或騰出任何空間，此外尚有許多例子。當祂離開關閉的墳墓時，通過關閉的門時，在聖餐的餅和酒中臨在時，且有人相信，當祂從母親誕生時，祂都是用這種臨在的方式。

3. 祂既與天父原為一，按照神聖、屬天的方式.....上帝在哪裏，祂也在哪裏，否則我們的信心便是虛假徒然的。但是誰能解釋或甚至想像此事如何發生呢？我們確知祂在上帝裏面，有別於所有受造物之物外，是上帝的一個位格。但是此事如何發生，我們便知道了。它超越自然與理性之上，甚至在天上的眾天使的理解力之上，只有上帝才能知道。（協同式宣言全文，第七條：99-102）

1. 可了解、屬身體臨在的方式。用身體在地上行走，祂照體積騰出或佔據空間。祂仍能隨祂的意志使用此臨在方式，如在復活後所行的，並祂在末日必要使用的，如聖保羅說：「到了適當的時候都要顯明出來」（提前6:15-16），又，「基督是你們的生命，（當）祂顯現的時

候」(西3:4)。照此方式，祂不是在上帝裏或同着天父或在天上，……因為上帝不是屬身體的空間或位置。狂熱派引證基督離世到父那裏去的經文，提到此種臨在的方式。

2. 不可了解、屬靈臨在的方式。照此祂不必佔據或騰出空間，乃隨祂所願貫穿所造萬物。用些不完善的比喻：我的視力穿透空氣、光或水，並不佔據或騰出任何空間；音樂響聲或音訊通過空氣、或水、或木板與牆，而並不佔據或騰出空間；又如光和熱通過空氣、水、玻璃、或水晶中存在，也不佔據或騰出任何空間，此外尚有許多例證。當祂離開關閉的墳墓，並通過關閉的門時，在聖餐的餅和酒中臨在，且如人相信，當祂從母親誕生時，祂用這種臨在的方式。

3. 祂既與天父同是一位，按照神聖、屬天的樣式……上帝在哪裏，祂也在哪裏，否則我們的信心是假的。但是誰能解釋或敢設想此事如何發生？我們確知祂在上帝裏面，在所有受造物之外，是與上帝在一起的一個位格。但是此事如何發生，我們便知道了。它超越自然與理性之上，甚至在天堂眾天使的理解力之上，只有上帝才知道。(協同式宣言全文，第七條：99-102)²⁴

It is according to this third mode of presence that Jesus can say, "Where two or three come together in my name, there am I with them" (Mt 18:20). The entire person of Jesus is with us wherever we go.

按照這第三種存在方式，耶穌可以說：「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)無論我們在哪裏，耶穌整個位格都與我們同在。

The Bible also tells us that Jesus deserves divine honor (Jn 5:20-23; Php 2:9-11; Rev 5:9,10). Since God and man are united in one person, and since the personal union will never cease, we do not direct our adoration only to the divine nature of Christ. Rather, we adore the person, the God-man, Jesus Christ, our Redeemer and Savior.

聖經也告訴我們耶穌配得神聖的尊榮(約5:20-23；腓2:9-11；啟5:9-10)。因為上帝和人在一個位格中聯合，並且因為這位格聯合永遠不會終止，所以我們不會把我們的尊崇僅只歸於基督的神性，我們尊崇神人二性的那一位，是真神又是真人的耶穌基督，我們的救贖者和救主。

John the Baptist said of Christ, "[To him] God gives the Spirit without limit" (Jn 3:34). The Holy Spirit gives his gifts to believers in a limited way (1 Co 12:11,30). However, God gave the Spirit to Christ according to his human nature in such a way that Jesus received the Spirit's gifts without measure (Isa 11:2; Jn 3:34). Yet these gifts, given by the Spirit, were still not equal to the gifts given by the divine nature of Christ to his human nature. Since the human nature is united with the Son of God, the divine powers were able to work in, with, and through the human nature of Christ. Because of the personal union and the properties communicated from the divine to the human nature, things that transcend or are contrary to the natural powers of human flesh are attributed to Christ's human nature (Mt 18:20; 28:20).

施洗約翰論到耶穌時說：「上帝所賜給他的聖靈是沒有限量的。」(約3:34)聖靈給予信徒的恩賜是有限量的(林前12:11、30)。然而，上帝按基督的人性把聖靈給祂，耶穌接受聖靈的恩賜是沒有限量的(賽11:2；約3:34)。但聖靈所給的這些恩賜，還是不能與基督的神性給予基督人性的恩賜相比。既然人性與上帝之子聯合，神性的能力就能夠在基督的人性裏、以基督的人性及通過基督的人性工作。由於位格的聯合以及神性的特性藉相通傳遞到人性中，所以，超越人類肉體的自然能力或違反肉體自然能力的事，便都給予了基督的人性(太18:20；28:20)。

Why is this teaching so important? We let the words of the Formula of Concord answer the question: 為甚麼這個教導如此重要？我們用在協同式裏所寫的來回答這個問題：

²⁴ 協同書(修訂版)，頁530-531。

Therefore, we regard it as a harmful error to remove this majesty from Christ according to his humanity. This deprives Christians of their highest comfort, which they have in the promise he gave them—the promise of the presence and indwelling of their head, king, and high priest. He promised them that not only his naked deity, which for us sinners is like a consuming fire on dried-up stubble [cf. Exod. 15:7], would be with them. He also promised that he would be present—he, the human being who had spoken with them, who had experienced every tribulation in the assumed human nature, who for this reason can have sympathy with us as fellow human beings; he wants to be with us in all our troubles also according to the nature by which he is our brother and we are flesh of his flesh. (FC SD VIII:87)

故此，若因基督的人性而剝奪了基督的威嚴，我們認為這是一個有害的錯誤，這樣的做法剝奪了基督徒最大的安慰，這安慰是他們在基督的應許裏擁有的，就是他們的頭、君王和大祭司應許他們的，基督要臨在並與他們同在。祂應許他們不僅是祂原來的神性與他們同在（這種神性對我們罪人來說，好像在乾燥的碎秸上燃燒的火一樣[參考出15:7]），還應許說祂要臨在。祂，這個曾經與他們講話的人，曾經在所取的人性中經歷過各種憂患，所以能像人一樣同情我們；祂也要按這人性在我們經歷一切困難時與我們同在；按着祂的人性，祂是我們的長兄，我們是祂肉中的肉。（協同式宣言全文，第八條：87）

故此，若按着人性剝奪基督的威嚴，我們即視為惡毒的錯誤。因藉此（異端）取去基督徒上述弔證應許的大安慰；（此應許）關於他們的元首、君王和大祭司長。祂曾應許他們不僅神性必與他們同在——此神性對我們可憐的罪人，像烈火對乾柴——乃是祂那人——曾與他們談話，並在祂接受之人性內嘗過諸般苦難，因此祂能同情我們，好像同情人和弟兄，祂也願意在我們一切困難中同在，也照祂那為我們作長兄的人性，乃我們骨中之骨的特性。（協同式宣言全文，第八條：87）²⁵

The apotelesmatic genus 完成類（apotelesmatic genus）

The Formula of Concord defines this category as follows: “Concerning the discharge of Christ’s office, the person acts and does its work not in, with, through, or according to one nature alone but in, according to, with, and through both natures, or, as the Council of Chalcedon says, each nature does its work in communion with the other, whatever specific characteristic may be involved” (FC SD VIII:46).

協同式對這個類別的定義是這樣的：「論到基督履行的職責，位格非僅僅按一本性、以一本性、藉着一本性、或照一本性行事與工作，而是按着二本性、以二本性、乃藉着二本性來行事與工作，如迦克墩會議（Council of Chalcedon）所聲明，每一本性按其自己的屬性與另一本性相交行事。」（協同式宣言全文，第八條：46）

「論到基督履行的職責，位格非僅僅按一性、同着一性、藉着一性、或照一性行事與工作，而是按着二性、同着二性、與藉着二性，或如迦克墩會議（Council of Chalcedon）所聲明，每一性按其自己的屬性與另一性相交行事。」（協同式宣言全文，第八條：46）²⁶

In carrying out his work as our Prophet, Priest, and King, each nature in Christ contributed what was its own work according to its own properties. However, in all of Christ’s official acts, the other nature participated in that act. To submit to the law, Jesus had to be true man. To submit for all people, he had to be God. To suffer and die for the sins of the world, Jesus had to be man. To make that suffering and death sufficient for all people, Jesus had to be God. The life and death of a single man is not enough to atone for the sins of all.

基督作為我們的先知、祭司和君王進行工作時，基督的二性都各自按其自己的屬性進行本身的工作。無論如何，在所有基督職責的行為中，二性都有參與。為了服從律法，耶穌必須是真

²⁵ 協同書（修訂版），頁549-550。

²⁶ 協同書（修訂版），頁542。

正的人；為了替代所有人服從律法，祂必須是上帝。為世人的罪受難和受死，耶穌必須是一個人；為了能夠為世上所有的人受難和受死，耶穌必須是上帝。一個凡人的生命和受死無法為世上所有的人贖罪。

The Formula of Concord quotes Luther to this effect:

協同式引用了路德的話來闡明這一點：

“We Christians should know that if God is not in the scale to give it weight, we, on our side, sink to the ground. I mean it this way: if it cannot be said that God died for us, but only a man, we are lost; but if God’s death and a dead God lie in the balance, his side goes down and ours goes up like a light and empty scale. Yet he can also readily go up again, or leap out of the scale! But he could not sit on the scale unless he had become a human being like us, so that it could be called God’s dying, God’s martyrdom, God’s blood, and God’s death. For God in his own nature cannot die; but now that God and man are united in one person, it is called God’s death when the man dies who is one substance or one person with God.” From this it is evident that it is incorrect to say or write that these expressions, “God suffered,” “God died,” are simply praedicatio verbalis (that is, simply mere words), which are not in fact true. For our simple Christian creed demonstrates that the Son of God, who became human, suffered for us, died for us, and redeemed us with his blood. (FC SD VIII:44,45)

「我們基督徒須知道，除非上帝在天秤的另一端，增加重量，以維持平衡，否則我們的秤盤必會下沉。我的意思是：假如上帝不是真實地替我們受死，而只是一個人死了，我們都必滅亡。然而，若上帝的死與一個死去的上帝在秤盤的另一端，祂的秤盤必下沉，而我們則像一個又輕又空的秤盤往上升，可是祂也能再上升或跳出祂的秤盤。但祂若未曾成為像我們一樣的人，是不能坐在秤盤中的，既是如此，我們可以說：上帝曾死、上帝的殉難、上帝的血、上帝的死。上帝按祂的本性乃不能死，但上帝既與人在一個位格內聯合，若一個與上帝聯合成為一個位格的人死了，我們也可以說這是上帝的死。」路德的話顯明，若以口講或書寫一些詞言如「上帝受苦」、「上帝曾死」，便說它們與事實不符而是僅是虛言，其實是一種錯誤。因我們簡明的基督教信經教導我們，已成了人的上帝的兒子，為我們受苦、受死，並用祂的血救贖我們。（協同式宣言全文，第八條：44-45）

「我們基督徒須知道，除非上帝在秤的一端，增加重量，以維持平衡，否則我們的秤盤必會下沉。我的意思是：假如上帝不是真實替我們受死，而只是一個人死了，我們都必滅亡。然而，若上帝的死與上帝會死在另一秤盤上，祂的秤盤下降，則我們像一個又輕又空的秤盤往上升，可是祂也能再上升或跳出祂的盤。祂若未像我們一樣成人，是不能坐在秤盤中的，以至可以說：上帝曾死、上帝的苦難、上帝的血、上帝的死。上帝按祂的本性不能死，但上帝既與人在一個位格內聯合，若一個與上帝聯合為一位的人死了，我們也可以提出上帝的死。」路德的話顯明，若以口頭或書面所提的詞彙如「上帝受苦」、「上帝曾死」，皆與事實不符而僅是空話，便是一種錯誤。因我們純樸的基督教信仰教導我們，已成了人的上帝兒子，為我們受苦、受死，用祂的血救贖我們。（協同式宣言全文，第八條：44-45）

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Therefore, we sing in one of our Lenten hymns, “Oh, sorrow dread! God’s Son is dead!” (CW 137:2). God cannot suffer and die. Yet by virtue of the personal union, God the Son did suffer and die. This is a mystery that goes beyond all comprehension. God forsaken by God on the cross! How can this be? Yet it happened, as God himself tells us in his Holy Word. Because it happened, we are certain of our forgiveness and eternal life with our Lord in heaven.

27 協同書（修訂版），頁542。

因此，我們在預苦期的一首詩歌中唱道：「噢，悲痛的哀懼！上帝的兒子死了！」²⁸。上帝本不能受苦或受死，但是因為位格的聯合，上帝的兒子的確受苦和受死。這是一個奧秘，超越了人的理解能力。上帝在十字架上被上帝離棄！這怎麼可能的呢？但這卻發生了，這是上帝自己在祂的聖道中告訴了我們。因為這事發生了，我們有確據已經得到赦免，並得着在天上與主永遠同在的永生。

²⁸ Christian Worship, 137:2

Chapter 12

The States of Humiliation and Exaltation in Christ's Life

第十二章 基督生命中的降卑與高舉

Christ's state of humiliation

基督的降卑狀態

From conception to the grave, Jesus did not make full use of the properties his human nature received from the divine nature

從受孕到進入墳墓，耶穌沒有充分使用歸與祂人性裏所接受到的神性特性

How could Jesus' enemies crucify him? This was possible only because Jesus allowed them to crucify him. A little child, playing with his father on the floor, may think he is actually holding his father down. This is happening, however, only because the father is letting his little child hold him on the floor. In a similar way, Jesus permitted himself to be arrested, tried, condemned, and crucified. This is part of what we call Jesus' state of humiliation (also called exinanition). Jesus' state of humiliation consisted in this: from conception to the grave, Jesus did not make full or constant use of the properties his human nature had received from his divine nature.

耶穌的敵人怎可能把祂釘在十字架呢？這只因為耶穌允許這個可能。一個在地板上與他父親玩耍的小孩，可能會以為他真的制服了自己的父親。然而事情的發生，只是因為父親讓孩子把他制服在地板上；同樣，耶穌允許自己被捕、經受磨難、被定罪、被釘十字架。這是我們所稱的耶穌降卑（也稱為倒空）的一部分。然而，耶穌的降卑主要是這樣：從受孕到進入墳墓，耶穌沒有充分使用或持續使用祂的人性從祂的神性接受而來的特性。

Jesus' state of humiliation did not consist in his incarnation (becoming flesh). Jesus is still the God-man today, and he will be for all eternity. Yet today he is in his state of exaltation. When he assumed into his divine person a real human nature, he did this once for all time. The Formula of Concord points out the difference between Christ's state of humiliation and his incarnation when it says concerning his exaltation:

耶穌道成肉身並非祂的降卑。耶穌今天仍然既是上帝又是人，並且祂將如此直到永遠。但今天祂已高舉。當祂在祂的神性位格中取了真正的人性時，是一次過為永世萬代而作的。協同式當講論基督的高舉時，也指出祂的降卑和祂的道成肉身的不同之處。

On this basis, too, after the resurrection from the dead the human nature enjoys exaltation over all creatures in heaven and on earth. This is nothing other than that he has laid aside the form of a servant completely (without discarding his human nature, which he retains forever) and was installed into the full possession and use of his divine majesty according to his assumed human nature. Of course, he also possessed this majesty from his conception in the womb of his mother, but, as the Apostle testifies [Phil. 2:7], he emptied himself of that majesty, and as Dr. Luther explains, he kept it secret in his state of humiliation and did not use it all the time but only when he wanted to. (FC SD VIII:26)

故[基督的]人性也在從死裏復活後，高舉於天地全受造物之上。這正是祂完全放棄奴僕的形象（但沒有放棄其存留至永遠的人性），並按祂所受的人性，隨意使用祂的神聖威嚴。在祂從母腹成孕時起，就已立刻有此神聖威嚴。然而，如使徒所見證，祂放開它（腓2:7），並且如路德博士所解釋，祂將祂神性深藏在卑微地位中，並不時常使用，只在祂願意的時候才使用。（協同式宣言全文，第八條：26）²⁹

當基督的人性也在從死裏復活後，便被高舉於天地間所有受造物之上。這正是祂完全放下了奴僕的形象（但沒有放棄其存留至永遠的人性），並按祂所受的人性，隨意使用祂的神

²⁹ 協同書（修訂版），頁539。

聖威嚴。事實上，在祂從母腹成孕時起，就已立刻有此神聖威嚴。然而，如使徒所見證，祂放下威嚴（腓立比書2:7），並且如路德博士所解釋，祂將祂神性的威嚴深藏在卑微的地位中，並不時常使用，只在祂要用的時候才使用。（協同式宣言全文，第八條：26）

Christ's incarnation was a wonderful act of love on his part, but it is not the same as his state of humiliation. 基督之道成肉身是一種出於祂的愛的奇妙行為，但和祂的降卑並不相同。

The apostle Paul tells us what Christ's state of humiliation involved. He wrote, "Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!" (Php 2:5-8).

使徒保羅告訴我們基督的降卑究竟是甚麼一回事，他說：「你們當以基督耶穌的心為心：他本有上帝的形像，卻不堅持自己與上帝同等；反倒虛己，取了奴僕的形像，成為人的樣式；既有人的樣子，就謙卑自己，存心順服，以至於死，且死在十字架上。」（腓2:5-8）

In these words, Paul tells us that Jesus is God. Yet Jesus did not consider his equality with God as something to be held onto or paraded before men. The Son of God assumed into his divine person a real human nature. His divine nature shared with his human nature properties from the divine nature. From the moment of conception on, Jesus possessed these properties in his human nature. Yet if Jesus had fully or constantly used these powers, he could not have submitted to the law on our behalf and he could not have suffered for our sins. Thus he took on the role of a servant, in fulfillment of the prophecies of Isaiah (cf. Isaiah 42). He submitted to the law on our behalf. He suffered the punishment for our sins. He submitted to death that he might conquer it for us by his resurrection. This same Jesus who had the power to still the storm allowed himself to be crucified. The goal of Jesus' humiliation was to lead him to the cross where he would atone for the sins of the whole world.

保羅在這些話中告訴我們耶穌是上帝，但耶穌沒有因自己和上帝同等這身份在人面前炫耀。聖子取了真正的人性進入祂的神性位格中，祂的神性與人性分享來自神性的特性。從受孕開始，耶穌在其人性中就擁有這些特性。但如果耶穌充分地或常常地行使這些能力，祂便不能代表我們服從律法，也不能為我們的罪受難。因此，祂承擔了僕人的角色，應驗了以賽亞的預言（參賽42章）。祂代表我們服從律法；祂為我們的罪遭受了懲罰；祂為我們受死，且藉着復活祂為我們勝過死亡。這位有能力平靜風浪的耶穌讓自己被釘在十字架上。耶穌降卑的目的，是把自己被帶到十字架上，彌補世上所有人所犯的罪。

We do not speak of Christ's humiliation in the same way that we generally use the word humiliation. For example, I might perform poorly at a recital. I may feel that I was humiliated by my poor performance. This is not the way in which we speak of Christ's humiliation, as though at some points in his life he was put through humiliating circumstances. Rather, Christ's humiliation consists in the nonuse of the powers his human nature received from the divine nature. The humiliation took place in the human nature alone, not in the divine nature. The divine nature always remained divine and always possessed its own properties without having them diminished in any way. Thus, we must reject the error of kenoticism. Kenoticism is the error which teaches that Jesus' humiliation consisted in his divesting himself of his divine powers from the time of his conception to the time of his death. Moderate kenoticists say that Jesus did not make use of his operative attributes, such as his omniscience, omnipotence, and omnipresence. More extreme kenoticists say that Jesus divested himself of all his divine properties, thus changing him into a mere human.

我們講論基督的降卑，和平常所說的蒙羞不一樣。例如，我在一個表演會上可能表現很差，可能會為自己表現不好而蒙羞，但這不是我們所說的基督降卑，儘管有時候基督處於受羞辱的環境中。但是，基督的降卑是指祂使用祂的人性中從神性而來的能力。降卑僅發生在基督的人性中，沒有發生在祂的神性中。神性永遠是神性，並總是擁有所有的特性，且沒有以任何方式減少。因此，我們拒絕虛己論（kenoticism）的錯謬。虛己論的錯誤教導是說耶穌的降卑在於祂從受孕開始到死亡為止放下了自己神性的能力。溫和的虛己論者認為耶穌沒有使用祂的行動屬

性 (operative attributes), 例如全知、全能和無所不在。極端的虛己論者認為耶穌把自己所有神性的特性都放下了, 因此把自己變成了一個純粹的人。

Kenoticism is wrong on several accounts. First, Christ insisted that he retained his divine nature. He said to the Jews, "Before Abraham was born, I am!" (Jn 8:58). Jesus spoke of doing the work of God (Jn 5:17). He displayed omniscience (Jn 2:25). He stilled the storm (Mk 4:39). Second, God cannot change. For the Son of God to divest himself of his properties is to bring about a change in God. Finally, kenoticism must teach that for 33 years, the eternal generation of the Son from the Father and the procession of the Spirit from the Father and the Son, as well as the government of the world through the Son, must have stopped. The humiliation of Christ took place in his human nature. His divine nature always retained the full use of all of his divine properties.

虛己論有幾點錯誤。首先, 耶穌基督強調祂保留了自己的神性。祂對猶太人說: 「還沒有亞伯拉罕我就存在了。」(約8:58) 耶穌說祂做上帝的工(約5:17)、祂表現出全知(約2:25)、祂他平靜了風浪(可4:39)。其次, 上帝是不會改變的。如果上帝的兒子把自己的特性放下, 即是說上帝會改變。最後, 虛己論的教導必須能證明從聖父而出永恆的聖子, 從聖父、聖子而不斷運行的聖靈, 以及通過聖子對這世界的統管都停止了33年。要指出的是, 基督的降卑只發生在祂的人性中。祂的神性一直都在保留着祂完全可使用的所有的神性特性。

Christ humbled himself so that he could be our Savior

基督降卑自己以致可以成為我們的救主

Jesus could not have taken our place if he had insisted on the full and constant use of the divine properties that were communicated to his human nature. God is the judge of the world. All people must appear before him for judgment. He is the giver of the law, and he has the right to condemn all who do not keep that law. In order to be the one who kept the law for us, Jesus had to lay aside the full use of the prerogatives that were communicated to his human nature (Gal 4:4,5). God also has the right to condemn us for our sins. In order to be the one who paid for our sins, Jesus had to lay aside the prerogatives his human nature received from the divine and become the one who made the payment for us (Isa 53:1-6; 2 Co 5:21; Gal 3:13). If Jesus had not taken on the form of a servant and submitted to death on a cross, we would not have been saved. Thus, Jesus, in love, did not insist on the divine prerogatives given to his human nature. Rather, he used them only when it suited his plan for saving the world. At other times, he did not fully or constantly make use of the divine properties given to the human nature so that he might save us from our sins.

如果耶穌堅持充分地及常常地行使祂人性中從神性相通而來所擁有的神性特性, 祂就不能替代我們的位置。上帝是世界的審判者, 所有人都必須在祂面前受審判。祂是律法的制定者, 有權對所有不遵守律法的人作出判罰。為了替代我們成為守律法的人, 耶穌需要放下祂人性所分享的神性特權(加4:4-5)。上帝也有權因着我們的罪對我們進行宣判。為了代替我們贖罪, 耶穌需擱置祂人性從神性中接受而來所擁有的神性特性, 而成為替我們贖罪的人(賽53:1-6; 林後5:21; 加3:13)。如果耶穌沒有取了僕人的樣式, 並且順服以致於死在十字架上, 我們都不能得救。所以, 全因為愛, 耶穌沒有堅持使用祂的人性中從神性而來的特權; 相反地, 祂只是在與拯救世人的計劃有關的事上才使用這些特權。在其它時間, 祂沒有充分地或經常地使用在祂人性中的神性特權, 以便祂將我們從罪中拯救出來。

The stages of Christ's humiliation

基督降卑的階段

We speak of stages of Christ's humiliation, not steps. Steps would imply that at times in Jesus' life, he was more humbled than at others. This is not the case. Rather, we speak of stages or time periods of Christ's humiliation, which lasted from conception to the grave. Though we speak of Christ's suffering and death as his "great passion," it is true that Christ's humiliation extended throughout his entire life.

我們要說的是基督降卑的階段，不是基督降卑的步驟。步驟意味着耶穌在生命中有些時候比其它時候更卑微，這是不正確的。我們說基督降卑的階段或時期，是從受孕開始到進入墳墓為止。儘管我們把基督的受苦和受死稱為祂的「受難」，但毫無疑問，基督的降卑持續於祂的一生。

Conceived by the Holy Spirit, born of the virgin Mary

因着聖靈感孕，從童貞女馬利亞所生

We have already noted that Christ's becoming man is not part of his humiliation. Jesus became man as an act of love. He is still the God-man today and will be for all eternity. The state of humiliation at this time consisted in that Jesus did not fully make use of the powers that his human nature received from the divine nature. At the moment Jesus was conceived, he already possessed the fullness of the deity in that body which had been conceived (Col 2:9). Yet during the period of gestation in Mary's womb, Jesus did not exercise those powers his human nature had received from the divine nature. Rather, he was cared for by his Father in heaven as he was nourished in the womb of Mary.

我們已經說過基督的道成肉身不是祂降卑的一部分。耶穌成為人是一種愛的行動。耶穌今天仍然既是上帝又是人，且祂永遠都會是這樣。耶穌在孕育時的降卑在於祂沒有使用歸與祂的人性的神性能力。耶穌成孕的那一刻，在成孕的身體中就已擁有完全的神性（西2:9）。但在馬利亞懷孕期間，耶穌在馬利亞的母腹中並沒有使用祂人性中因與神性相通所接受了的神性能力。相反，祂在馬利亞腹中受孕時，是由天父看顧祂的。

When Jesus was born, he again relied on others to take care of him. Jesus relied on his heavenly Father to take care of him. Psalm 22, a messianic psalm, tells us: "You brought me out of the womb; you made me trust in you even at my mother's breast. From birth I was cast upon you; from my mother's womb you have been my God" (Ps 22:9,10). There are many who take Psalm 22 as a direct prophecy of the Messiah, and thus these words would be a description of the trust the Messiah had in his Father from little on. After Christ was born, Mary cared for him. She "wrapped him in cloths and placed him in a manger" (Lk 2:7). Luther expressed this well in his great Christmas hymn "From Heaven Above to Earth I Come":

當耶穌降生時，祂也依靠別人照料他。耶穌依靠天父的看顧。詩篇第22篇是一首彌賽亞詩篇：「但你是叫我出母腹的，我在母懷裏，你就使我有倚靠的心。我自出母胎就交在你手裏，自我出母腹，你就是我的上帝。」（詩22:9-10）很多人把詩篇第22篇當作直接的彌賽亞預言，因此把這些話當成彌賽亞從小信靠天父的描述。基督降生後，馬利亞照顧祂。她「把他用布包起來，放在馬槽裏」（路2:7）。路德在他偉大的聖誕讚美詩「從至高天我今降臨」中有很好的表述：

Ah, Lord, though you created all,
How weak you are, so poor and small,
That you should choose to lay your head
Where lowly cattle lately fed! (CW 38:9)

主啊，你雖創造萬有，
但你多麼軟弱，貧窮和渺小，
你選擇枕首的地方，
竟是那飼養牲畜之槽房！
(Christian Worship 38:9)

When Jesus was 40 days old, he was taken to the temple, where the aged Simeon rejoiced to see him. This babe in arms looked helpless to the world, but Simeon recognized in him the God-man sent to save us from our sins. When Herod threatened to kill the Christ Child (probably close to two years old), an angel warned Joseph to take Jesus and Mary to Egypt (Mt 2:13,14). Joseph complied, and thus Jesus was spared the slaughter King

Herod ordered for the babes of Bethlehem. Through all of this, Jesus possessed the properties his divine nature shares with his human nature. He just did not choose to make full or constant use of them.

耶穌出生40天後便被帶到聖殿裏，年老的西面看到祂便喜樂。這個懷中的嬰孩在世人看起來是無助的，但西面卻認出這就是被差來的神人，要將我們從罪惡中拯救出來。當希律王下令要屠殺伯利恆兩歲以下的嬰孩，對幼年的基督造成生命的威脅時（耶穌當時可能是將近2歲左右），有天使向約瑟發出警告，要他帶着耶穌和馬利亞到埃及去（太2:13-14）。約瑟照着做了，耶穌因此避過了希律王的殺害。在這一切過程中，耶穌都擁有神性與人性相通的特性，但祂卻沒有選擇充分或經常使用這些特性。

We also need to note the importance of Christ's virgin birth. First of all, the Bible clearly teaches that Christ was born of a virgin. Isaiah prophesied it (Isa 7:14). There has been much debate over whether the word Isaiah used to describe the Messiah's mother was a word that could mean either "virgin" or "unmarried woman" (almah). However, when Matthew repeats the prophecy in his account of Jesus' birth, he uses a Greek word for virgin (parthenos), which can only mean a woman who has had no sexual relations with a man. Besides all of this, Mary knew how babies were born. When the angel Gabriel told her that she was to be the mother of the Messiah, she responded, "How will this be . . . since I am a virgin?" (Lk 1:34).

我們也需要指出基督是由童貞女所生這一事實的重要性。首先，聖經清楚地教導，基督是由童貞女所生，以賽亞已經對此做出預言（賽7:14）。以賽亞用來描述彌賽亞母親的那個字（almah）可解作「童貞女」或「未婚女子」，因此這字的意思引來許多爭論。然而，當馬太福音記載耶穌的降生複述這個預言時，選用了表述童貞女的希臘文單字(parthenos)，這字只能是指與男人沒有發生過性關係的女子。此外，馬利亞知道是要作何事才會懷孕生子的。當天使加百列告訴她她將會是彌賽亞的母親時，她的反應是：「我沒有出嫁（希臘文原意是我沒有與男人行過房），怎麼會有這事呢？」（路1:34）

All children are born with original sin (Ps 51:5; Jn 3:6). But Jesus was born without sin (2 Co 5:21; Heb 7:26; 1 Pe 1:19; 3:18). His holy conception and birth atoned for our sinful conception and birth. This was part of his keeping God's will for us (Gal 4:4,5).

所有的孩子都是帶着原罪出生的（詩51:5；約3:6），但耶穌出生時卻沒有帶着任何罪（林後5:21；來7:26；彼前1:19，3:18）。祂聖潔的被孕和降生彌補了我們有罪的被孕和出生。這是祂為我們遵守上帝的意旨其中的一部分（加4:4-5）。

Those who deny that Jesus was born of a virgin also deny the deity of Christ. If he were a man born from men, then he could not be true God, begotten of the Father from eternity. If Jesus were a man born from men, he would have had original sin and would not have been able to save himself, much less anyone else. Those who deny the virgin birth of Christ jeopardize their salvation.

否認耶穌由童貞女所生的人也否認基督的神性，如果耶穌是由人所生的人，那麼祂就不可能是真正的上帝，不可能由天父自永恆而生；如果耶穌是由人所生的人，祂便會有原罪，也不能救自己，更不用說救別人了。那些否認基督由童貞女所生的人把他們自己的拯救也摧毀了。

Those who maintain that they personally believe in the virgin birth but wouldn't make it a requirement for others are fools, for they are sticking their heads into the lion's mouth and asking him to take a bite. The devil is more than pleased to have people be indifferent to the teaching of Christ's virgin birth. He knows that the next step down the road is reasoning that virgin births don't happen, which leads to rejection of this important teaching of Scripture. The doctrine of the virgin birth of Christ is clearly taught by the Bible. It is part of the confession of the early church in both the Apostles' and the Nicene Creeds. It is part of Luther's confession in his great Christmas hymn:

那些說自己的立場是相信童貞女生子卻不要求別人去這樣相信的人是愚昧的，因為他們好像把頭伸到獅子口中一樣。魔鬼很願意讓人認為基督由童貞女所生的教導無關重要。他知道人的下一步就是會用理性去質疑童貞女生子是否可能發生，這樣他們便會走向拒絕聖經這一極重要的教導。聖經明確地教導基督由童貞女所生，這是早期教會在使徒信經和尼西亞信經中所認信的，也是路德在他偉大的聖誕讚美詩中所認信的：

“To you this night is born a child
Of Mary, chosen virgin mild;
This little child of lowly birth
Shall be the joy of all the earth.” (CW 38:2)

「今日為世降下聖嬰
是主揀選童女所生
需這聖嬰十分卑微
叫人滿心歡喜快慰。」

(從至高天我今降臨，《頌主聖詩》103:2)

Jesus' life
耶穌的生平

We have little information in the Bible concerning the childhood of Jesus. We do have the incident of the 12-year-old Jesus in the temple. At the end of the account we read, “Then he went down to Nazareth with them and was obedient to them” (Lk 2:51). This was part of Christ’s obeying the law on our behalf (Gal 4:4). Christ had the right to demand that his parents obey him. Rather, he obeyed them to fulfill all righteousness for us. He was the only child who obeyed perfectly, both his earthly parents and his heavenly Father. Even as a child he understood his duty to his heavenly Father’s work (Lk 2:49).

關於兒童時期的耶穌，我們在聖經中得到的資料很少。我們只有12歲的兒童耶穌在聖殿中的記載，這段記載結束的時候我們讀到：「他就同他們下去，回到拿撒勒，並且順從他們。」（路2:51）這是基督代表我們遵守律法的一部分（加4:4）。基督擁有上帝的權柄可要求約瑟和馬利亞順從祂，可是，祂卻相反地順從他們，替我們滿足了諸般的義。祂是唯一一個完全順從地上父母和順從天父的兒童。即使祂還是一個兒童，祂已知道自己的責任，就是要作祂天父的工（路2:49）。

We have no more information in the Bible about Jesus’ early life. The information in the spurious gospels written in the early church cannot be relied upon, for none of those books were written by inspiration of God. The next thing the Bible records for us is when Jesus began his public ministry at the age of 30 (Lk 3:23). Throughout his ministry, Jesus carried out his Father’s will. He was the creator of the world but did not claim one spot on this earth as his own (Mt 8:20). In love he left his glory in heaven and became poor for our sakes (2 Co 8:9). Jesus was supported in his ministry by the offerings of a group of women (Lk 8:2,3). He made the world and yet was rejected by the world (Jn 1:10,11). He was slandered by those whom he came to save, who said that he drove out demons in league with the devil (Mt 12:24).

關於耶穌的早期生活，聖經給我們的資料就只有這些了。在早期教會流傳的偽福音書中的信息是不可靠的，因為這些書並不是上帝的默示。聖經關於耶穌的下一個記載是耶穌開始傳道，年紀約有三十歲（路3:23）。耶穌在整個聖工中都遵行了天父的旨意。祂是世界的創造者，但祂在地上卻沒有擁有任何屬於自己的地方（太8:20）。全因為愛，祂捨棄了天上的榮耀，為我們的緣故成為貧窮（林後8:9）。祂的聖工得到一群婦女的奉獻支持（路8:2,3）。世界是祂造的，但世界卻棄絕祂（約1:10,11）。祂來是為要拯救人，但人卻譏謗祂，說祂是靠着鬼王趕鬼（太12:24）。

During his ministry, Jesus, on occasion, used the properties his human nature had received from the divine nature. He healed the sick (Mt 11:4) and raised the dead (Mk 5:40ff). He stilled the storm (Mk 4:39) and drove out demons (Mk 5:1-20). Yet he refrained from using his powers to retaliate against his enemies. He lived by

faith and chose not to know when judgment day would be (Mk 13:32). (Jesus in his state of exaltation does know when judgment day will be, as he is fully and constantly exercising the divine properties communicated to his human nature.)

在祂的聖工期間，耶穌有時會使用祂人性中從神性接受而來的能力。祂治癒患病的(太11:4)、使死人復活(可5:40)、平靜風浪(可4:39)、趕鬼(可5:1-20)等等。但祂避免使用這種能力來報復祂的仇敵。祂靠信心生活，選擇不去知道審判日何時來臨(可13:32)。(在耶穌高舉時祂當然知道審判日在甚麼時候，因為在高舉時祂會充分地且不斷地使用傳遞到祂人性中的神性能力。)

When we are prone to insist on our rights because of our sinful self-centeredness, we need to examine our lives in the light of God's law. We may then look at Christ, who did not insist on his rights but, rather, went obediently to the cross in order to save us. It is the amazing love of Jesus that will enable us to live lives of service to others.

我們因着自己有罪的自我中心意識，很容易堅持自己的權利，這時候，我們需要在上帝律法的光照下中省察自己。然後我們可以學習耶穌，祂沒有堅持自己的權利，反而為了拯救我們順服地走上了十字架。耶穌的奇妙之愛激勵我們能夠過着服侍他人的生活。

**Suffered under Pontius Pilate, was crucified, died,
and was buried**

在本丟彼拉多手下受難、被釘在十字架上，死了、埋葬了

Jesus' suffering, as described by the Apostles' Creed, is often referred to as his "great suffering" (*passio magna*). It was great because it involved Jesus being punished for the sins of the world. However, we note that Jesus suffered throughout his life. Even as a child, Joseph had to take Jesus and Mary to Egypt to escape the murderous plot of King Herod (Mt 2). In addition, Jesus was not "more humiliated" at this time in his life than at other times. His humiliation did not consist in going through humiliating circumstances. Rather, it consisted in not making full and constant use of the divine properties received by the human nature. The words of the Apostles' Creed describe yet another time period during which Christ was acting in the role of the servant.

根據使徒信經的描述，耶穌受難經常是指祂的「大苦難」(*passio magna*)。苦難之所以大，是因為耶穌為全人類的罪而受到懲罰。不過，我們要指出，耶穌一生都在受苦。當耶穌還是小孩時，約瑟就帶着耶穌和馬利亞逃到埃及去，躲避希律王的屠殺(太2章)。但這不是指耶穌在此時比其它時候「更為卑微」，祂的降卑並不在於祂進入一個受羞辱或卑微的環境中，而是在於祂沒有充分和經常使用祂的人性中從與神性交通而接受而來的神性能力。使徒信經還描述了耶穌行使僕人角色的另一段時期。

Jesus knew that his life led to the cross. The Old Testament prophets made that clear (cf. Ps 22; Isa 53). When the devil tried to divert Jesus from his mission by offering him all the kingdoms of the world for worshipping him, Jesus rejected the devil's temptation. Jesus often reminded his disciples that his life led to the cross (Mt 16:21; 20:17-19). On Maundy Thursday evening, Jesus was clearly troubled in his soul (Mt 26:38). Though he was sinless and did not deserve to suffer, though the divine nature had shared its properties with the human nature, Jesus did not make full or constant use of those divine properties in his human nature. Rather, he faced the prospect of suffering, not only some of the cruelest tortures invented by the sinful mind but also the torments of hell. Thus Jesus wrestled with his human nature to carry out his Father's will. The writer to the Hebrews tells us, "During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission" (Heb 5:7). (So fervently did Jesus pray that his sweat was like great drops of blood. God sent an angel to strengthen him (Lk 22:43,44).

耶穌知道祂的生命將走上十字架，對此，舊約先知已經說得很清楚(參見詩22篇；賽53章)。魔鬼為了使耶穌敬拜自己，曾建議將世上萬國交給耶穌，試圖使耶穌轉移自己的使命。耶穌拒絕了魔鬼的試探。此後，耶穌經常提醒祂的門徒，說祂要走上十字架(太16:21；20:17-19)。

在濯足星期四的晚上，耶穌心裏甚是憂傷（太26:38）。儘管祂是無罪，不應受苦，儘管祂的神性與人性相通，耶穌卻沒有充分或經常使用祂人性中從神性接受而來的能力；相反，祂面對即將來臨的苦楚，不僅包括人類那罪惡頭腦所發明的那最殘酷的折磨，而且還要面對地獄的痛苦。因此，耶穌為了遵行天父的旨意而與自己的人性爭鬥。希伯來書的作者告訴我們：「基督在他肉身的日子，曾大聲哀哭，流淚禱告，懇求那能救他免死的上帝，就因他的虔誠蒙了應允。」（來5:7）耶穌的禱告是如此懇切，以致於祂的汗珠像大血點。上帝差遣一位天使加添祂的力量（路22:43-44）。

When Judas and the mob came to the Garden of Gethsemane to arrest Jesus, they drew back and fell on the ground when Jesus identified himself. The whole lot of Jesus' enemies, all the legions of Rome, and all the hosts of hell combined could not have forced Jesus to the cross. He could have asked his Father in heaven to send more than 12 legions of angels to protect him. One angel could have done the work. Even more, he could have exercised the omnipotence his human nature possessed from the divine nature and struck all of these people dead on the spot. He did not do that, however, for it was his will to go to the cross, there to suffer for the sins of the world. Jesus allowed the mob to arrest him and take him to the high priest.

猶大和眾敵人來到客西馬尼園捉拿耶穌，當耶穌承認自己的身份時，他們就退後倒在地上。其實耶穌的全部敵人，所有的羅馬軍團以及地獄的所有掌權者聯合起來，也不能逼使耶穌上十字架。耶穌可以要求祂的天父派十二營以上的天使來保護祂，且一個天使就能完成這任務。還有，祂可以用祂人性中所擁有來自神性的全能，當場把所有人擊斃。可是，祂沒有這樣做。祂的意願是走上十字架，在十字架上為世人的罪受苦。於是耶穌讓兵丁把自己抓起來，帶到大祭司那裏。

In his trial before the Sanhedrin, Jesus again showed remarkable restraint. The trial was a mockery of justice. It was held at night; it employed lying witnesses; it involved judges who already had their minds made up concerning the verdict. Jesus could have stopped the whole proceeding and sent his angels to summon this kangaroo court before his bar of justice. Yet he remained silent throughout. The only time he spoke was when he was put under oath by Caiaphas to testify as to whether he was the Son of God. Jesus remained silent when the Sanhedrin excommunicated him for saying he was the Son of God. He could have silenced the whole group by sending them to hell on the spot. When the Sanhedrin began to torture Christ and spit on him, he did not summon his almighty power to stop them. It was his love for sinners that led him to remain silent in the face of this injustice.

在公會受審判時，耶穌再一次表現出異乎尋常的克制。這次審判是對正義的嘲弄：審判在晚上舉行，並且使用了假證人，且審判者心中亦早已做出了裁決。耶穌其實是可以阻止整個審判進程，並派祂的天使傳召這個非法的法庭到祂公義的台前接受審判。但耶穌始終保持沉默。祂唯一的講話是在該亞法讓祂起誓證實祂是上帝的兒子的時候。當公會因耶穌說自己是上帝的兒子而要驅逐祂時，祂仍舊保持沉默。耶穌本可以當場將他們送往地獄，使他們閉口。當公會的人開始折磨耶穌，向祂吐唾沫時，祂沒有用祂的全能來阻止他們。耶穌對罪人的愛讓祂在面對這極不公平的情況下仍然保持沉默。

When Jesus was tried before Herod, he didn't pander to Herod's desire to be entertained by seeing a miracle. When Herod's soldiers mocked Jesus, he didn't exercise his powers to resist. When Jesus was tried before Pilate, he again did not make use of the powers and prerogatives at his disposal. The trial was a mockery of justice. Pilate knew very well that Jesus was innocent of the charges brought against him (Lk 23:14,15). Yet he did not have the courage to release Jesus. Instead, he ordered Jesus to be crucified. He ordered his soldiers to torture Jesus. Whipping by itself was enough to put a person's life at risk. The crown of thorns placed on Jesus' head must have caused him intense pain. Jesus certainly had the power to stop it from happening. But it was for this very reason that he had come into this world. Thus he allowed all of this to happen to him.

當耶穌在希律面前受審時，祂沒有迎合希律要看神蹟的慾望；當希律的兵丁嘲弄耶穌時，耶穌沒有使用自己的能力抵抗；當耶穌在彼拉多面前受審時，祂還是沒有使用祂可以使用的能力

和特權。這次審判是對正義的嘲弄。彼拉多非常清楚耶穌被指控的罪都是無辜的（路23:14-15），但他沒有勇氣伸張正義，反而下令將耶穌釘十字架。他命令他的兵丁折磨耶穌。鞭打本身就足以讓人有生命危險，戴在耶穌頭上的荊棘冠冕肯定使祂劇烈疼痛。耶穌當然有能力阻止這些事情的發生，但祂沒有這樣做。耶穌正是為此來到這世界上，所以祂允許這些事發生在自己身上。

Jesus was forced to carry his cross out to his place of execution. Along the way, Simon of Cyrene was forced to carry the cross for Jesus (Mk 15:21). We surmise that Jesus must have collapsed under the load. At Calvary he was crucified. Nails were driven into his hands (probably his wrists) and into his feet. His clothes were taken from him and the soldiers gambled for them. The mob walked by and mocked Jesus. Behind them was the voice of the devil, tempting Jesus, “Come down from the cross, if you are the Son of God!” (Mt 27:40). Jesus didn’t have to be crucified. He had the power to stop it at any time along the way. Yet he refrained from the use of his communicated properties so that he might carry out God’s will to pay for the sins of the world.

耶穌被強逼背着十字架到要受刑的地方去，沿途有一個古利奈人西門被逼背起耶穌的十字架（可15:21），我們推測耶穌在重負之下體力不支。稍後祂在各各他被釘十字架，釘子釘進祂的手（也可能是他的手腕）和腳。祂的衣服被取去，兵丁以打賭的方法來決定誰可以分得這些衣服。在那裏的人群嘲弄祂。在他們後面是魔鬼的聲音，試探耶穌說：「如果你是上帝的兒子，就從十字架上下來呀！」（太27:40）耶穌本不該被釘十字架。在整個過程中，祂隨時有能力阻止這事發生，但祂避免使用從神性而來的能力，讓祂可以遵行上帝的旨意，為世人的罪付上代價。

The agony of crucifixion was terrible. A person crucified usually died of asphyxiation. When a person was hanging from the cross, he would have trouble breathing, as the intercostal and pectoral muscles around the lungs halt normal breathing while the body hangs in the “down” position. In order to breathe, a person would have to push himself up with his legs. As he became weakened, it became more difficult to do this. Finally, a person would become so weak he could not push himself up anymore to breathe, and he would die of suffocation. The death was slow and painful, as it was designed to be. This is why the soldiers did not dispatch the two thieves crucified next to Jesus with a spear thrust. Since they were still alive, the soldiers broke their legs so that they would not be able to push themselves up. That way they would still die slowly and painfully of suffocation. Jesus suffered the agony of crucifixion. He could have stopped that at any time. It wasn’t the nails in his hands and feet that kept him on the cross. It was his great love for us that moved him not to make use of the powers he had to get off the cross.

被釘在十字架上的痛苦非常可怕。被釘十字架的人一般都是死於窒息。當一個人被掛在十字架上時，他會呼吸困難，因為當身體被掛下垂時，肺部周圍的肋間肌和胸肌會阻礙人的正常呼吸。³⁰為了呼吸，被釘的人必須用自己的腳把自己向上推。當他沒勁時，這樣做就會非常困難。最後，被釘的人會毫無力氣，無法把自己往上推去進行呼吸而因此窒息，所以死亡過程很慢，也很痛苦，設計十字架的本意就是如此。這就是兵丁為甚麼沒有用槍紮耶穌旁邊那兩個同釘十字架的強盜，因為他們還活着，所以兵丁只打斷了他們的腿，使他們不能再把自己往上推，這樣他們便會緩慢而又痛苦地窒息死亡。耶穌遭受了釘十字架的痛苦，祂本可以隨時停止這事的發生。這非祂的手和腳裏的鐵釘使祂留在十字架上，而是因着祂對我們的大愛，這愛驅使祂沒有使用自己的能力從十字架上走下來。

The agony of crucifixion was not the worst thing Jesus suffered. His greatest agony was suffering the torments of hell. God took the sins of the whole world and placed them on his Son (2 Co 5:21). Christ became a curse for us that God might declare us not guilty (Gal 3:13). From noon until 3 P.M., darkness covered the land (Mt 27:45). During that time Jesus suffered the torments of hell to pay for the sins of all people. Again, Christ could have insisted on his prerogatives and given that punishment to us. Instead, in love he chose to suffer our

³⁰ Habermas, *The Historical Jesus*, p. 73.

punishment for us. During his suffering, Jesus cried out, “My God, my God, why have you forsaken me?” (Mt 27:46; cf. Ps 22:1). This was not a cry of despair on the Savior’s part. Rather, it was a cry of faith. Taken in the light of Psalm 22:1-5, Jesus was saying, “Father, you have never forsaken anyone who trusted in you. Though you have forsaken me, I trust that you will not leave me forsaken but will deliver me. For you are my God.” Can there be any greater demonstration of God’s love for undeserving sinners? As Paul wrote, “While we were still sinners, Christ died for us” (Ro 5:8). When the trials of life cause you to question whether God loves you, remember Calvary. There God proved his love for you, in that Christ paid for all your sins.

釘十字架並不是耶穌所遭受的最大痛苦。最大的痛苦是遭受地獄的折磨。上帝把世人的罪都加在祂兒子身上（林後5:21）。基督既為我們成了咒詛，上帝就可以宣告我們無罪（加3:13）。從正午到下午三點鐘，遍地都黑暗了（太27:45）。那時，耶穌為了所有人的罪遭受懲罰，受着地獄的折磨。耶穌本可以使用祂大能的特權，把這懲罰加於我們身上。但是，全因為愛，祂選擇了代替我們遭受本應要由我們自己去受的懲罰。耶穌在受苦中大聲喊叫：「我的上帝！我的上帝！為甚麼離棄我？」（太27:46；參詩22:1）從救主這方的角度來解說，這絕對不是絕望的呼喊。相反，這是信心的呼喊。根據詩篇22篇1-5節的意思，耶穌說：「父啊，你從來沒有離棄任何信靠你的人。儘管你離棄了我，但我相信你不會就這樣離棄我，還是會拯救我。因為你是我的上帝。」上帝對那些不配的罪人之愛，還有比這更好的表達嗎？如保羅所說：「基督在我們還作罪人的時候為我們死。」（羅5:8）當生活的考驗使你質疑上帝是否愛你時，請你記得各各他，上帝在那裏證明祂愛你，基督為你所有的罪付上了贖價。

When Jesus had completed his work of paying for the sins of the world, he said, “It is finished” (Jn 19:30). The work of salvation was complete. He now turned his attention to conquering for us the final enemy, death. Jesus’ death was voluntary. He did not deserve to die. He had received the power to give life from his Father (Jn 5:21). Jesus had said, “The reason my Father loves me is that I lay down my life—only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father” (Jn 10:17,18). When Jesus had completed his work, he dismissed his soul into the hands of his Father (Jn 19:30). He died. Jesus did not deserve to pass through death. He did, however, “so that by his death he might destroy him who holds the power of death—that is, the devil—and free those who all their lives were held in slavery by their fear of death” (Heb 2:14,15). He died that we might live.

當耶穌完成了祂的工，為世人償還了罪債時，祂說：「成了！」（約19:30），這時救贖的工作完成了。於是，祂要轉去為我們征服最後的仇敵，就是死亡。耶穌的死是自願的。祂不應當受死。祂從天父那裏接受了賜予生命的能力（約5:21）。耶穌曾經說：「為此，我父愛我，因為我把命捨去，好再取回來。沒有人奪去我的命，是我自己捨的；我有權捨棄，也有權再取回。這是我從我父所受的命令。」（約10:17-18）當耶穌完成祂的工時，祂把自己的靈魂交在天父手裏（約19:30）。祂死了。耶穌本不應當死亡，然而，祂卻受死了。「為能藉著死敗壞那掌管死權的，就是魔鬼，並要釋放那些一生因怕死而作奴隸的人。」（來2:14-15）祂死了，這樣我們就可以活着。

Jesus’ death was a real death. There was a separation of his soul and his body (Mt 27:50). His soul went to be with his Father in heaven (Lk 23:46). His body was buried in a tomb. There was one major difference, however, between Christ’s death and ours. Solomon had written, “The dust returns to the ground it came from, and the spirit returns to God who gave it” (Ecc 12:7). Human bodies decay after death. Jesus’ body did not see decay (Ps 16:10; Ac 2:31). Since Christ’s body was united with the divine nature, it was not capable of decay.

耶穌的死是真正的死亡。祂的靈魂和身體分離（太27:50），靈魂到天上與天父一起（路23:46），身體被埋葬在墳墓裏。但是，基督的死和我們的死有一個重大的區別。所羅門說：「塵土仍歸於地，像原來一樣，氣息仍歸於賜氣息的上帝。」（傳道書12:7）人的身體在死後朽壞，耶穌的身體卻沒有朽壞（詩16:10；徒2:31）。因為基督的身體與神性聯合，所以不可能朽壞。

There have been those who have denied Jesus' death. Christian Science, under Mary Baker Eddy (1821–1910), said that Christ did not die but healed himself in the tomb. Heinrich Paulus (d. 1851) said that Jesus was taken down from the cross while he was still alive. In the 20th century, this view was promulgated by Hugh Schonfield in his book, *The Passover Plot* (1965). According to Schonfield, on the cross Jesus was given a drink that drugged him. He only appeared to be dead when taken from the cross on Friday. On Saturday his body was supposed to have been taken from the tomb. Though he regained consciousness, he was severely weakened, and he later died and was reburied. Donovan Joyce also wrote a book called *The Jesus Scroll* (1972). He alleged that Jesus had been drugged and was resuscitated in the tomb by a doctor who had been hidden there ahead of time.

曾經有人否認耶穌的死。基督教科學會的創始人瑪麗貝克埃迪(Mary Baker Eddy, 1821–1910)說耶穌沒有死，而是在墳墓裏治癒了自己。海因裏希·保魯斯(Heinrich Paulus, 卒於1851年)說耶穌從十字架上被取下來時仍舊活着。在20世紀，休斯康菲爾德(Hugh Schonfield)在他的《逾越節的陰謀》(1965)一書中也散佈這種思想。根據斯康菲爾德的說法，耶穌在十字架上喝了一些讓祂麻醉的東西，祂在星期五從十字架上被取下來時只是看起來死了，星期六，祂的身體應該是被帶出了墳墓。儘管祂重新有了知覺，但由於非常虛弱，所以後來又死了並被重新埋葬。多諾萬·喬伊絲(Donovan Joyce)也寫了一本書，叫做《耶穌卷軸》(1972)，他聲稱耶穌被麻醉了，然後被預先藏在墳墓裏的一個醫生救醒過來。

These denials of Jesus' death defy reason and are regarded as written by those on the "fringe" of sanity, even by liberals who deny the resurrection of Christ. Jesus' death was real. The Roman executioners knew their business. They knew when someone was dead. Faking death for any period of time in the "down" position of crucifixion would not permit a person to breathe. You can't fake the inability to breathe for any length of time. The Bible records that Jesus died. John records that the soldiers pierced Jesus' side, "bringing a sudden flow of blood and water" (Jn 19:34) As we confess in the Apostles' Creed, Jesus died.

否認耶穌死亡的人有違理性，被認為是處於「瘋癲邊緣」的人，我們可以看到甚至是那些否認耶穌復活的自由主義神學派的人，也說耶穌的死是真的。羅馬劊子手知道自己的工作，知道一個人甚麼時候死。當人被釘在十字架上，處於下垂的狀態時，無論他在甚麼時候裝死他都不能夠呼吸。無論時間長短，你都沒辦法假裝不能呼吸。聖經記載耶穌死了。約翰記載兵丁紮耶穌的肋旁，「立刻有血和水流出來」(約19:34)。正如我們在使徒信經中的認信，耶穌死了。

Jesus was buried in the tomb of Joseph of Arimathea (Jn 19:38-41). His body was wrapped with spices in strips of linen. The tomb was sealed by a stone that was rolled in front of its entrance. During his stay in the tomb, Jesus' human nature remained in the personal union with his divine nature. Jesus' soul was in heaven. His body was in the tomb. Yet his human nature's union with the divine nature was not ended or suspended. The God-man lay dead in the tomb. Though his human nature had received the ability to give life from his divine nature, Jesus did not exercise this prerogative during his time of death in the tomb. In addition, the divine nature participated in what the human nature did. All this Jesus did for our salvation! Truly, as Paul said, Jesus "humbled himself and became obedient to death—even death on a cross!" (Php 2:8)

耶穌被埋葬在亞利馬太人約瑟所預備的墳墓裏(約19:38-41)。祂的身體被細麻布加上香料裹好，一大塊石頭被滾到墳墓的門口把入口封住了。耶穌在墳墓期間，祂的人性仍然和神性聯合在同一個位格中。耶穌的靈魂在天上，祂的身體在墳墓裏，但祂的人性與神性的聯合沒有結束或暫時停止。死了的神人躺在墳墓裏。儘管耶穌的人性從神性中接受了賜予生命的能力，但祂在墳墓中死亡的這段時間內沒有使用這個特權。此外，神性也參與了人性所作的。耶穌所作的一切都是為了拯救我們！正如保羅說的，耶穌「就謙卑自己，存心順服，以至於死，且死在十字架上」(腓2:8)。

At this point it is well to say something about our teaching of the passion history of our Lord. There are three things we will want to avoid when we teach the biblical accounts of Jesus' suffering:

在此，我們需要談談如何教導我們主受難的事實。當我們教導聖經關於耶穌受苦這課題時，需要避免三件事：

1. When teaching about Christ's suffering, avoid the impression that we are mere spectators. We might begin to think we are witnessing an event unfolding on a stage, cheering for Jesus and voicing our displeasure over all the bad guys who contributed to Christ's crucifixion, such as Judas, Peter, the Sanhedrin, Caiaphas, Herod, Pilate, and the mob of the Jews. We need to point out to the individual this fact: "I crucified Jesus with my sins." As the hymn writer put it:

Yet, O Lord, not thus alone
Make me see your passion,
But its cause to me make known
And its termination.
Ah! I also and my sin
Wrought your deep affliction;
This indeed the cause has been
Of your crucifixion. (CW 98:3)

1. 當我們教導基督受難時，要避免帶着旁觀者的心態。我們的態度有可能像在觀看舞臺上的表演，我們為耶穌喝彩，對那些有份於釘基督十字架的壞人，如猶大、公會的祭司、該亞法、希律、彼拉多和眾猶太人等大聲表示不滿。然而，我們實在需要向每個人指出這樣的事實：「我用自己所犯的罪把耶穌釘死在十字架上。」正如讚美詩的作者說的：

然而，主啊，不止如此
讓我看到你釘十架的苦楚，
讓我知道這因何故
且是為了甚麼

啊！是我，還有我的罪過
讓你深受痛苦
正正是這因由
叫你受十字架的酷寒。

(Christian Worship 98:3)

2. When teaching about Christ's suffering, avoid focusing on the physical suffering of Christ. Yes, Jesus' physical suffering was great. His mistreatment at the hands of the Sanhedrin, Herod, Pilate, and his crucifixion all caused him intense physical agony. Yet we cannot call Jesus the world's greatest sufferer simply on the basis of his physical agony. There are, perhaps, others who have been tortured who have suffered greater physical agony. Rather, Christ's agony was so great because of his spiritual suffering. Jesus suffered the torments of hell for us. No matter how great our suffering on earth, we have the assurance that God is with us to sustain us (Isa 43:1-3; Ro 8:36-39). Christ, however, was forsaken by God (Mt 27:46) and was punished for the sins of the world (2 Co 5:21; Gal 3:13). This is why Jesus is the greatest sufferer the world has ever seen. The evangelists are very restrained as they describe Jesus' suffering. They do not give a gory description of Christ's mistreatment. Isaiah focused on the major issue when he wrote, "For the transgression of my people he was stricken" (Isa 53:8). As the hymn writer put it:

My burden in your passion
Lord, you have borne for me,
For it was my transgression,
My shame, on Calvary.
I cast me down before you;
Wrath is my rightful lot.
Have mercy, I implore you;
Redeemer, spurn me not! (CW 105:4)

2. 當教導關於基督受難時，要避免只關注基督肉身的苦難。耶穌肉體所受的痛苦的確很大。祂在公會、希律、彼拉多的手上所受的虐待以及被釘十字架時都使祂的肉體極度痛苦。但

我們不能只因耶穌肉體所受的痛苦就稱耶穌是世界上最大的受苦者。也許，這世上還有其他被折磨的人，也遭受肉體上更大的痛苦。基督的痛苦如此巨大，是因為祂靈裏受極大的苦。耶穌為我們遭受了地獄的折磨。我們在地上受的苦無論多大，我們都有上帝與我們同在和保守我們的保證（賽43:1-3；羅8:36-39）。但是，基督卻被上帝離棄（太27:46），因世人的罪受到懲罰（林後5:21；加3:13）。這就是耶穌為甚麼是世界上最大的受苦者的原因。福音書的作者描述耶穌受苦時非常克制，他們沒有血淋淋地描述耶穌受到的虐待。以賽亞的描述也只集中於最主要的部分，「為我百姓的罪過他被帶到死裏」（賽53:8）。正如讚美詩的作者說的：

你因擔我的重擔受難

主啊，你為我而生，
因我的過犯，
和我的羞辱，你來到各各他，
我跪拜在你面前；
憤怒是我應得的份。
求你憐憫；
求你拯救，求你不要棄絕我！
（Christian Worship 105:4）

3. When teaching about Christ's suffering, do not try to elicit sympathy for Jesus. Our goal is not to talk about "poor Jesus" and all the terrible things the bad men did to him. Jesus doesn't want our sympathy. He wants us to repent of our sins as we see their terrible consequences. He also wants our hearts, as, in faith, we rest our hope of eternal life on the forgiveness that he won for us on the cross. As the hymn writer put it:

Come in sorrow and contrition,
Wounded, paralyzed, and blind;
Here the guilty, free remission,
Here the troubled, peace may find.
Health this fountain will restore;
He that drinks shall thirst no more. (CW 106:3)

3. 當教導關於耶穌受難時，不要引起人們對耶穌的同情憐憫。我們的目的不是要製造「可憐的耶穌」的形象和強調壞人對祂所做的一切可怕之事。耶穌不需要我們的同情。祂乃要我們看到犯罪的可怕後果，從而為自己的罪悔改。祂也要我們的心藉着信，仰望祂在十字架上為我們贏得的饒恕，而有永生的盼望。正如讚美詩的作者說的：

哀傷的、瞎眼的和癱瘓的，
痛悔憂傷的來到主面前，
有罪的，白白得赦，
煩惱的，找到平安
有病的得到醫治的泉源，
凡喝這水的，必永遠不渴。

（Christian Worship 106:3）

Christ's state of exaltation
基督的高舉狀態

Christ, in his exaltation, fully and constantly utilizes the divine properties his human nature received from the divine nature
基督在高舉中，祂充分地而且持續地行使其人性中從神性接受而來的神性特性。

The apostle Paul, who wrote of Jesus' humiliation, also wrote of his exaltation: "God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Php 2:9-11 Christ's humiliation took place in the human nature. In his state of humiliation, Christ did not fully or constantly make use of the properties the human nature had received from the divine nature. The state of exaltation also takes place in the human nature. In his state of exaltation, Jesus has laid aside the role of the servant. He fully and constantly exercises the properties the human nature has received from the divine nature.

使徒保羅不僅論到耶穌的降卑，而且也論到耶穌的高舉：「所以上帝把他升為至高，又賜給他超乎萬名之上的名，使一切在天上的、地上的和地底下的，因耶穌的名，眾膝都要跪下，眾口都要宣認：耶穌基督是主，歸榮耀給父上帝。」（腓立比書2:9-11）基督的降卑是就其人性而言，在降卑時，基督並沒有充分而且持續地使用其人性從神性接受而來的特性。在高舉時，也是就其人性而言，耶穌把僕人的角色放下，祂充分而且持續地在其人性中運用從神性而來的特性。

Christ's exaltation demonstrates that he has completed his work of redemption. God has forgiven our sins. The role of the servant is no longer necessary. His mission has been accomplished. As Paul wrote, "He was delivered over to death for our sins and was raised to life for our justification" (Ro 4:25) Now, as our exalted Lord, he governs this world in the interest of his church and continues to carry on his work as our Prophet, Priest, and King.

基督的高舉證明祂已經完成了祂的救贖工作，上帝已經赦免了我們的罪。耶穌再無需要擔當僕人的角色，祂的使命已經完成。正如保羅所說：「耶穌被出賣，是為我們的過犯；他復活，是為使我們稱義。（或作：耶穌為我們的過犯交付了；是為我們稱義復活了。）」（羅4：25）現在，我們高舉的主為了祂的教會的好處之緣故而統管這個世界，並且繼續履行祂作為我們的先知、祭司和君王的工作。

The stages of Jesus' exaltation

耶穌高舉的幾個階段

As with Jesus' humiliation, so also with his exaltation, there are different stages that cover the various phases of his exaltation. We will follow the lead of the Apostles' Creed in covering these various stages.

正如耶穌的降卑一樣，耶穌的高舉也有幾個不同的階段，包含高舉時的不同狀態。我們將按照使徒信經來看這些不同的階段。

He descended into hell

降在陰間（地獄）

Christ's descent into hell is not taught widely in Scripture. However, it is taught. The early church was correct in placing it into its creed. The main "seat of doctrine" (sedes doctrinae) is 1 Peter 3:18-20, where Peter wrote: "Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit, through whom also he went and preached to the spirits in prison who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built."

聖經中並沒有很詳細地教導基督曾降到地獄，但聖經的確有這個教導。早期教會將其列入信經是正確的。這個教義相關的主要經文是在彼得前書3章18-20節，彼得說：「因為基督也曾一次為罪受苦（注：「受苦」有古卷作「受死」），就是義的代替不義的，為要引領你們到上帝面前在肉體裏，他被治死；但在靈裏，他復活了。他藉這靈也曾去向那些在監獄裏的靈傳道，就是那些從前在挪亞預備方舟、上帝容忍等待的時候不信從的人。」

The NIV translates “put to death in the body but made alive by the Spirit.” However, this translation does not do justice to the original Greek. There is a comparison between “in the body” and “in the spirit.” “In the body” refers to that time of Christ’s life characterized by his bodily existence on earth, namely, during the days of his humiliation. “In the spirit” does not refer to the Holy Spirit. Rather, it refers to that mode of Jesus’ existence characterized as spiritual, namely, in his state of exaltation. Thus, during his humiliation, Christ died for our sins once for all. However, in his state of exaltation, Jesus descended into hell.

然而，中文聖經和合本修訂本的翻譯「在肉體裏，他被治死；但在靈裏，他復活了」並沒有把希臘原文的意思充分表達。在「在肉體裏」和「在靈裏」之間有一個對比關係。「在肉體裏」指的是基督在地上時以身體的方式存在，即在祂降卑的日子。「在靈裏」指的不是聖靈，而是指耶穌以屬靈的方式存在，即在祂高舉時的狀態。因此，基督在降卑時一次性地為我們的罪死了。然而，在高舉時的狀態，耶穌降到地獄。

When did Christ descend into hell? Sometime after he became alive (made alive, as Peter stated) and before he showed himself publicly to his disciples. How did Christ descend into hell? We do not know the exact manner. This we leave up to him. The Formula of Concord quotes the words of Luther from a sermon he preached in Torgau in 1533. It states:

耶穌甚麼時候下到地獄的呢？是在祂活過來（如彼得所說的復活）之後、公開向祂的門徒露面之前的某個時候。基督如何下地獄的呢？我們並不知道實際情況是怎麼樣的，我們也不去追問。協同式引用了路德在1533年在脫爾高（Torgau）講道時的信息如下：

“I believe in Jesus Christ, our Lord, God’s Son, who died, was buried, and descended into hell.” In this Creed the burial and Christ’s descent into hell are distinguished as two different articles, and we believe simply that the entire person, God and human being, descended to hell after his burial, conquered the devil, destroyed the power of hell, and took from the devil all his power.

We should “not bother ourselves with lofty, sophisticated ideas about how this occurred.” (FC SD IX:1-3)

「我信主基督，上帝的兒子，死了，葬了，並下到地獄。」在此所說的埋葬與下地獄，乃是兩件不同的真理條款，而我們簡明的相信埋葬之後（基督）整個位格——上帝與人——下到地獄，勝過魔鬼，推毀地獄的權勢，並奪去魔鬼所有權柄。我們不應為推測這事如何發生而自尋煩惱。（協同式信條全文，第九條：1-3）³¹

Jesus descended into hell in his state of exaltation, as an entire person, God and man, body and soul. Medieval theologians had taught that Jesus descended into hell according to his soul only. Calvinists taught that the descent into hell was merely a figurative expression for Jesus’ suffering. The Bible teaches that Jesus’ descent into hell is Christ’s victory march through the streets of hell (cf. Col 2:15).

耶穌以高舉的狀態，以整個位格，既是上帝又是人，既有身體也有靈魂地下到地獄。中世紀的神學家說耶穌僅以其靈魂降到地獄。加爾文派說下地獄只是把耶穌受難的情況以形像化表達。聖經告訴我們，耶穌下到地獄是基督在地獄的大街上宣告得勝（參見西2:15）。

Why did Jesus descend into hell? Peter says he “preached to the spirits in prison.” This preaching was heralding something to the devil and his followers. Jesus proclaimed to them that the head of the serpent had been crushed (Ge 3:15). Satan had been defeated. He no longer can call on God to send us to hell, for Christ has paid for our sins in full. Jesus also descended into hell to proclaim his judgment on those who had rejected his grace. Jesus did not descend into hell to suffer for the sins of the world. John Aepinus (1499–1553), the first Lutheran superintendent of Hamburg, taught that while Jesus’ body was in the grave, his soul descended into hell to complete the work of redemption. However, Jesus suffered the torments of hell on the cross. He said on

³¹ 協同書（修訂版），頁551。

the cross, “It is finished” (Jn 19:30). Jesus’ descent into hell was not part of his humiliation. It was the beginning of his exaltation. Article IX of the Formula of Concord rejected the error of Aepinus.

耶穌為甚麼下到地獄？彼得說祂「向那些在監獄裏的靈傳道」，這裏說的傳道是向魔鬼及其跟隨者宣告，蛇的頭已經被粉碎（創3:15），撒但已經被打敗，撒但再也不能要求上帝把我們送到地獄，因為基督已經為我們付清了罪債。耶穌下到地獄，也是向那些拒絕祂的人宣佈祂的審判。耶穌沒有為了世人的罪下到地獄受苦。埃約翰（John Aepinus，1499—1553年）是路德教派在德國漢堡的第一負責人。他教導：當耶穌的身體還在墳墓裏的時候，祂的靈魂就下到地獄去完成救贖的工作。然而，耶穌在十字架上就遭受了地獄的折磨。祂在十字架上說：「成了！」（約19:30）所以，耶穌下到地獄不是祂的降卑，而是祂高舉的開始。協同式第九條駁斥了埃約翰的錯誤。

Jesus also did not descend into hell to give the damned there a second chance. This is a misinterpretation of the words of Peter who said, “For this is the reason the gospel was preached even to those who are now dead” (1 Pe 4:6). The people Peter spoke of are now dead, but the gospel was preached to them while they were alive. There is no second chance after death. The writer to the Hebrews tells us, “Man is destined to die once, and after that to face judgment” (Heb 9:27). Jesus, then, descended into hell as part of his exaltation. He did it after he became alive again, as the God-man, according to both body and soul. He did it to proclaim his victory over Satan and his judgment on those who had rejected his grace. He did not descend into hell to complete his suffering or to give the damned in hell a second chance.

耶穌下地獄也不是給那裏被詛咒的人第二次機會，這樣的理解是對彼得那句話語的曲解。彼得說：「為此，死人也曾有福音傳給他們。」（彼前4:6）彼得所說的那些人現在已經死了，但是福音是在他們活着的時候曾經傳給他們聽，死後是沒有第二次機會的。希伯來書告訴我們：「按著命定，人人都有一死，死後且有審判。」（來9:27）那麼，耶穌下到地獄是祂高舉的一部分，是在祂復活之後，作為又是上帝又是人，既有身體也有靈魂。祂下到地獄是宣佈祂戰勝了撒但，向那些拒絕祂恩典的人宣佈祂對他們的審判。祂下地獄不是為了完成祂的受難過程，也不是給那些在地獄受詛咒的人第二次的機會。

The third day he rose again from the dead 第三天從死裏復活

The resurrection of Christ from the dead is a stage of Jesus’ exaltation. To accomplish his resurrection, Jesus made full use of the divine properties his human nature had received from the divine nature. He had said, “The reason my Father loves me is that I lay down my life—only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father” (Jn 10:17,18). The ability to have life and give life is a property that the Son of God possessed from eternity. This property was communicated to his human nature at the time of Christ’s conception. During his humiliation, Jesus did not exercise this power when he died. Had Jesus exercised this property, he could not have died. However, when Jesus rose from the dead, he simply exercised the power his human nature possessed from his divine nature and raised himself from the dead. This is the command he had received from his Father. So, who raised Jesus from the dead? God raised Jesus from the dead (Ac 2:32). The God-man, Jesus Christ, also raised himself from the dead. His resurrection is part of his exaltation in that he exercised the divine property to give life, which his human nature had received from his divine nature.

基督死裏復活是耶穌高舉的一個階段。為了從死裏復活，耶穌充分地使用祂的人性中從神性接受而來的神性特性。祂說過：「為此，我父愛我，因為我把命捨去，好再取回來。沒有人奪去我的命，是我自己捨的；我有權捨棄，也有權再取回。這是我從我父所受的命令。」」（約10:17，18）永有生命和賜予生命的能力是上帝的兒子從太初就擁有的一種特性，這種特性在基督受孕時就與祂的人性交通。耶穌在降卑期間，在死的時候沒有運用這種特性的能力。如果耶穌運用了這種特性，祂就不會死。然而，當耶穌從死裏復活，祂充分地運用祂的人性所擁有從神性而來的能力，讓自己從死裏活了過來。這是祂從祂的父所受的命令。這樣看來，是誰使耶

耶穌從死裏復活呢？是上帝使耶穌從死裏復活（徒2:32）。同時，既是上帝又是人的耶穌基督也使自己從死裏復活。祂的復活是祂高舉的一部分，在此耶穌基督運用了祂的人性從神性接受而來的給予生命的神性特性。

The resurrection of Jesus from the dead is attested to in many places in the Bible. Jesus' resurrection was prophesied in the Old Testament. Job, who spoke of his own resurrection from the dead, based his hope on the fact that "my Redeemer lives, and that in the end he will stand upon the earth" (Job 19:25) (The psalmist David foretold, "You will not abandon me to the grave, nor will you let your Holy One see decay" (Ps 16:10). On Pentecost, Peter stated, "Seeing what was ahead, he [David] spoke of the resurrection of the Christ, that he was not abandoned to the grave, nor did his body see decay" (Ac 2:31). Isaiah foretold, "After the suffering of his soul, he will see the light of life and be satisfied" (Isa 53:11).

耶穌從死裏復活在聖經裏多處得到證實。舊約聖經預言了耶穌的復活。約伯知道自己有復活的盼望，是以他這樣說的事實為依據：「我知道我的救贖主活著，末後他必站在塵土上。」（約伯記19:25）詩篇作者大衛有這樣的預言：「因為你必不將我的靈魂撇在陰間，也不讓你的聖者見地府。」（詩16:10）彼得在五旬節時這樣說：「他（大衛）預先看見了，就講論基督的復活，說：『他不被撇在陰間；他的肉身也不見朽壞。』」（徒2:31）以賽亞也預言說：「因自己的勞苦，他必看見光就心滿意足。」（賽53:11）

Jesus made it clear that the Old Testament foretold his resurrection. He told his disciples, "We are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the teachers of the law. They will condemn him to death and will turn him over to the Gentiles to be mocked and flogged and crucified. On the third day he will be raised to life!" (Mt 20:18,19). Jesus said to the Emmaus disciples (Cleopas and possibly Luke), "Did not the Christ have to suffer these things and then enter his glory?" (Lk 24:26).

耶穌自己清楚地說明舊約聖經預言了祂的復活。祂告訴門徒說：「看哪，我們上耶路撒冷去，人子將被交給祭司長和文士；他們要定他死罪，把他交給外邦人戲弄，鞭打，釘在十字架上；第三天他要復活。」（太20:18-19）耶穌在以馬忤斯的路上告訴門徒（一個是革流巴(Cleopas)，另一個可能是路加(Luke)）說：「基督不是必須受這些苦難，然後進入他的榮耀嗎？」（路24:26）

Jesus foretold he would raise himself from the dead. "Destroy this temple, and I will raise it again in three days. The temple he had spoken of was his body" (Jn 2:19,21; see also Jn 10:17,18). Jesus indicated he would spend three days and nights in the heart of the earth (Mt 12:40). This would be the sign that Jesus was who he said he was, the Messiah, the God-man.

耶穌預言祂將會從死裏復活。「你們拆毀這殿，我三日內要把它重建.....但耶穌所說的殿是指他的身體。」（約2:19-21；另參：10:17-18）耶穌表示祂將要在地裏頭度過三天三夜（太12:40）。這就是那個標記，顯明耶穌就是祂自己所說的那一位：是彌賽亞，是神人。

The resurrection of Jesus was witnessed by many people. The following is a list of the appearances of Christ, recorded in the Bible, which took place after his resurrection:

很多人曾見證耶穌的復活。下面列出聖經記載了祂復活以後的多次顯現：

On Easter 復活節

- to Mary of Magdala (Jn 20:10-18; Mk 16:9)
- 向抹大拉的馬利亞顯現（約20:10-18；可16:9）
- to the other women (Mt 28:8-10), and Joanna, Mary the mother of James, and others (Lk 24:10)
- 向其他婦女顯現（太28:8-10），還有約亞拿、雅各的母親馬利亞，以及其他的人（路24:10）

- to Peter (1 Co 15:5; Lk 24:34)
- 向彼得顯現（林前15:5；路24:34）
- to the Emmaus disciples (Lk 24:13-35; Mk 16:12,13)
- 向前往以馬忤斯的門徒顯現（路24:13-35；可16:12-13）
- to the disciples on Easter evening, Thomas being absent and Judas dead, may have included more than just the apostles (Lk 24:36-49; Jn 20:19-23)
- 復活那天的晚上向門徒顯現，可能包括不只是使徒。此時多馬不在場、猶大已經死去（路24:36-49；約20:19-23）

During the 40 days 復活後四十天期間

- to the disciples one week later, with Thomas being present (Jn 20:24-29)
- 一星期以後向門徒顯現，多馬在場（約20:24-29）
- to seven disciples by the Sea of Galilee (Peter, Thomas, Nathanael, James and John, and two other disciples (Jn 21:1-14)
- 在加利利海邊向七個門徒顯現（彼得、多馬、拿但業、雅各和約翰，以及另外兩個門徒（約21:1-14）
- to more than five hundred of the brothers at the same time, most of whom were still living at the time Paul wrote 1 Corinthians, about A.D. 55 (1 Co 15:6)
- 同一時間向五百多個弟兄顯現（林前15:6），保羅寫哥林多前書的時間大約是西元55年，當時他們大多數人還活着。
- to James, the brother of the Lord—Galatians 1:19 (1 Co 15:7)
- 向雅各顯現，加拉太書1章19節稱他為主的兄弟（林前15:7）
- to the Eleven on a mountain in Galilee (Mt 28:16-20)
- 在加利利的一座山上向十一個門徒顯現（太28:16-20）
- to the disciples on the mount of ascension (Mk 16:19,20; Lk 24:50-53; Ac 1:1-11)
- 在升天的山上向門徒顯現（可16:19-20；路24:50-53；徒1:1-11）
- to the apostle Paul on the road to Damascus and on other occasions (Ac 9:1-19; 18:9; 22:1-21; 1 Co 15:8)
- 在前往大馬士革的路上以及在其它場合向使徒保羅顯現（徒9:1-19，18:9，22:1-21；林前15:8）

The purpose of these appearances was to make the disciples sure that Jesus had risen from the dead and to prepare them further for their ministry (Ac 1:3). The disciples saw the risen Lord. They did not see a mirage. They were not hallucinating. When modern scholars deny Christ's resurrection and try to explain it away by saying that the disciples imagined they saw Christ or were hallucinating, they deny the clear testimony of the Bible as well as go beyond the bounds of reason. There are no "mass hallucinations." Hallucinations are not contagious. They are the result of drugs, illness, and deprivation of sleep or food. Christ confirmed to many eyewitnesses that he had truly risen from the dead. Further, the disciples were willing to die for their risen Lord. People do not die for what they know to be a lie.

耶穌多次顯現的目的是讓門徒確信祂已經從死裏復活了，為他們將來的聖工做準備（徒1:3）。門徒看見復活的主，他們看見的不是幻影，也不是產生了幻覺。新派學者否認基督的復

活，說門徒們想像自己看見了基督，或者說他們產生了幻覺。當他們如此解釋的時候，他們否認了聖經上明確的證據，同時也不符合情理。「集體幻覺」這事並不存在，幻覺沒有傳染性。產生幻覺是藥物、疾病、缺乏睡眠或食物所引致的結果。基督向很多目擊者證實祂真的從死裏復活了。而且，門徒也心甘情願地為他們復活的主而死。沒有人會為自己明知是謊言的事而死。

The disciples carried the news of Christ's resurrection into all the world. The book of Acts shows that the apostles regularly proclaimed Christ's resurrection as the culmination of their gospel proclamation (examples: Ac 2:29-36; 3:15; 4:10; 5:30,32—note Peter stressing that the apostles were eyewitnesses of these things; 10:40; 13:30; 17:31; 22:8; 26:23). The epistles regularly refer to Christ's resurrection as a fact and as the ultimate assurance of our salvation (examples: Ro 1:4; 4:25; 6:4; 1 Co 15—Paul's great discourse on the importance of Christ's resurrection; Eph 1:20; Col 1:18; 2:12; 1 Th 4:14; 2 Ti 1:10; 2:8; 1 Pe 1:3-5; Rev 1:18). Those who deny the resurrection cannot do so because they can't find it in the Bible. Rather, they deny it because they do not believe what is written in the Bible.

門徒把基督復活的消息傳遍世界。使徒行傳顯示，使徒們經常把基督的復活作為宣講福音的最重要部分（例如：徒2:29-36，3:15，4:10，5:30,32，而在以下的章節中要注意的是彼得強調使徒是這些事情的目擊證人：10:40，13:30，17:31，22:8，26:23）。使徒書信也經常提到基督的復活是我們得救的最終保證（例如：羅1:4；4:25；6:4；林前15章—保羅對基督復活之重要性的論述；弗1:20；西1:18，2:12；帖前4:14；提後1:10，2:8；彼前1:3-5；啟1:18）。那些不承認耶穌復活的人無法可以辦得到，因為他們不能在聖經裏找到耶穌未曾復活的記載，或更確切地說，他們否認復活是因為他們不相信聖經上的話。

The resurrection of Jesus from the dead is important for three major reasons:

耶穌從死裏復活是很重要的，主要有三個原因：

1. It proves that Jesus is God. Jesus said he would rise from the dead (Jn 2:19,21; 10:17,18). He did what he said he would do. There are some religious leaders who have told their followers they would be in touch with them after they died. No one has heard from them yet. Therefore, they were fakes and frauds. However, Jesus rose from the dead. He is not a fake or a fraud. He demonstrated by his resurrection that he, in fact, is true God (Ro 1:4).

復活證明耶穌是上帝。耶穌說，祂將從死裏復活（約2:19、21，10:17-18）。祂乃應驗自己說過的話。有一些宗教領袖告訴其追隨者，死後將會與他們保持聯繫，但至今沒有人收到過這些宗教領袖的消息，所以，他們是冒牌貨，是騙子。然而，耶穌從死裏復活了，這宣告祂不是冒牌貨或騙子。事實上，耶穌藉着復活證明祂就是真正的上帝（羅1:4）。

2. Jesus' resurrection proves that God accepted his payment for sin and our sins are forgiven in full. Paul declared that Jesus was "raised to life for our justification" (Ro 4:25). He said, "If Christ has not been raised, your faith is futile; you are still in your sins" (1 Co 15:17). Jesus' resurrection was God's great "absolution" of the world. He announced to the whole world that we are forgiven for Jesus' sake. If Christ had not risen from the dead, his "It is finished" (Jn 19:30) would have meant his mission had ended in failure. His resurrection, however, declared that God's mission was accomplished. We are forgiven!

耶穌的復活，證明上帝接受了耶穌為罪付出的代價，我們的罪也得到了完全的饒恕。保羅宣稱耶穌「復活，是為使我們稱義（或作：耶穌為我們的過犯交付了；是為我們稱義復活了。）」（羅4:25），他說：「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）耶穌的復活是上帝對世人發出偉大的「赦免令」。上帝向世人宣佈：我們因為耶穌的緣故被饒恕了。假如基督沒有從死裏復活，祂說的「成了」（約19:30）將意味着祂的使命以失敗告終。然而，祂復活了，祂的復活宣告上帝的使命已經完成。我們已被饒恕了！

3. Jesus' resurrection also assures us that we shall rise again from the dead. The idea of a physical resurrection from the dead is contrary to human reason. Reason tells us that when a person dies, the flesh decays and will be no more. The Epicureans, among the Greeks, believed that, upon death, a person's atoms simply returned to the pool of atoms in the universe. When Paul proclaimed the resurrection while in Athens, the people laughed at him. They had listened attentively until he spoke of the resurrection. That was too much for them. Many people walked away in scorn.

耶穌的復活也保證我們也將從死裏復活。身體從死裏復活的觀念跟人的理性是相悖的。理性告訴我們，當一個人死了，肉體會腐爛，再也沒有甚麼了。希臘的伊壁鳩魯學派（Epicureans）認為人一旦死亡，人體的原子就回到了宇宙中的原子庫裏。保羅在雅典宣講復活的信息時遭人嘲笑。保羅開始講話時，人們一直留心地聽他的講話，但當他講到復活時，很多人輕蔑地走了，復活對於他們來說實在是難以接受。

How do we know that we will rise again? Jesus rose from the dead. Paul calls him “the firstfruits of those who have fallen asleep” (1 Co 15:20). Jesus said, “I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die” (Jn 11:25,26). “Because I live, you also will live” (Jn 14:19). Paul wrote, “We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. The Lord himself will come down from heaven . . . and the dead in Christ will rise first” (1 Th 4:14,16). Jesus' resurrection from the dead is the guarantee of our resurrection.

怎樣知道我們會死而復生呢？耶穌從死裏復活這事，保羅稱為「成為睡了之人初熟的果子」（林前15:20）。耶穌說：「復活在我，生命也在我。信我的人雖然死了，也必復活。凡活著信我的人必永遠不死。」（約11:25-26）「因為我活著，你們也要活著。」（約14:19）保羅說：「既然我們信耶穌死了，復活了，那些已經在耶穌裏睡了的人，上帝也必將他們與耶穌一同帶來...主必親自從天降臨；那在基督裏死了的人必先復活。」（帖前4:14、16）耶穌從死裏復活是我們復活的保證。

Unbelievers throughout the New Testament have denied Christ's resurrection. The chief priests of Jesus' day bribed the soldiers to tell the story that Jesus' disciples had stolen his body at night while the soldiers were sleeping (Mt 28:11-15). Matthew records that this story was widely circulated among the Jews to the time when he wrote his gospel. That story has a major flaw. Roman soldiers knew they could be put to death if they fell asleep on guard duty. Today many critics of the Bible dismiss the resurrection of Jesus as something the disciples imagined. They deny that it is a historical event (as Karl Barth and Rudolph Bultmann did in the age of neoorthodoxy). The following quote from a liberal Roman Catholic theologian is illustrative of what we so often hear from biblical critics today:

整個新約時代中的非信徒皆否認基督的復活。耶穌復活後，祭司長向兵丁行賄，叫他們編造故事，說耶穌的門徒在夜裏趁士兵睡覺的時候偷走了耶穌的屍體（太28:11-15）。據馬太記載，這個編造的故事在猶太人中間廣泛流傳，直到他寫馬太福音時依然如此。其實這個故事有很大的漏洞。羅馬兵丁知道，如果他們在警戒崗位上睡着的話，他們很可能會被處死。今天，很多聖經評論者不信耶穌的復活，認為這只是門徒的想像而已。他們不承認這是一個歷史事件（如新正統神學（neoorthodoxy）的巴特和布林特曼）。下面引用一個羅馬天主教自由派神學家的話，道出了我們現在經常聽到的聖經批評者的觀點：

The resurrection: It's historicity. Did it happen? Something happened after the death of Jesus. . . . Jesus' followers were convinced that he had indeed been raised from the dead. . . . Is it a historical event, therefore? The answer has to be “No” if by historical one means an event that could have been photographed as it was occurring, or that a disinterested person could have observed happening. There is no indication in the New Testament record that the early Church believed the resurrection to have been in the very same category of history as the crucifixion. [Notice how his assertion ignores the evidence we have just seen concerning how the apostles described themselves as eyewitnesses to Christ's resurrection.] . . . To concede that the resurrection is not a historical event in our ordinary sense of

historical event [something open to scientific investigation and verifiable by neutral witnesses] does not mean the resurrection was not a real event for Jesus with historical implications for others. . . . It would seem better to speak of the resurrection as transhistorical, or metahistorical [terms used by Barth and Bultmann to reject the historical nature of Christ's resurrection], rather than unhistorical.²

復活：它是史學上的問題。它真的發生過嗎？在耶穌死後發生了一些事情...耶穌的追隨者確信他確實從死裏復活了...那麼，這就算是一個歷史事件嗎？如果歷史事件是指在其發生時可以被拍攝下來的，或者一個局外人也看到它曾發生的，那麼答案必須是「不」。在新約聖經的記載中，沒有跡象顯示早期教會相信復活，如同相信釘十字架那麼確鑿，好像這兩件事情屬於完全相同的歷史範疇。〔注意，他的斷言忽略了我們剛剛看到的證據，就是使徒形容他們自己是基督復活的目擊者。〕...要承認復活不是我們一般所認為的歷史事件〔即可以接受科學查證、可以被中立目擊者證實的事件〕並不表示復活對於耶穌在歷史上對人所產生的影響不是一件真實的事情...看起來，似乎說復活是超歷史性的或元歷史性的（transhistorical或 metahistorical是巴特和布林特曼否定基督復活的歷史本質時所使用的術語），比起說復活是非歷史性的更加適當。³²

Those who deny the historical nature of Christ's resurrection lose the assurance of a risen Savior and all he did to save us. They have shipwrecked their faith (1 Ti 1:19). On the other hand, Christians have the assurance of their forgiveness and eternal life in heaven because of Jesus' resurrection. With the hymn writer we say:

那些否認基督復活具有歷史性的人，失去了復活之主為拯救我們所做的一切，他們在信仰上觸了礁（提前1:19）。然而，基督徒卻因耶穌的復活而有罪得赦免和在天堂裏享受永生的確據。我們要和詩歌的作者同聲讚美：

Thanks to you, O Christ victorious!
Thanks to you, O Lord of life!
Death has now no power o'er us,
You have conquered in the strife.
Thanks because you did arise
And have opened paradise!
None can fully sing the glory
Of the resurrection story. (CW 147:2)

感謝你，哦，得勝的基督！
感謝你，哦，生命的主！
死亡在我們身上再也沒有權勢，
你已經在爭戰中勝利。
感謝你，因為你真的復活
並且打開了天堂之門！
你復活的榮耀，
讚美不盡、讚美不完。
(Christian Worship 147:2)
He ascended into heaven
升天

The book of Acts gives us the fullest account of Jesus' ascension into heaven (1:1-11). Christ's ascension was not a physical removal of Christ's human nature to some remote spot in the universe (such as Reformed theology believes). Heaven is simply where God is (Rev 11:12; Mt 18:10). Jesus' ascension into heaven is not a change of location but a change of status. He withdrew his visible

³² McBrien, *Catholicism*, pp. 434,435.

presence from his disciples (Ac 1:9). Yet he has assured us of his continuing presence (Mt 18:20; 28:20).

使徒行傳為我們提供了耶穌升天的完整記載（徒1:1-11）。基督升上天堂並不表示基督的人性轉移到了宇宙中遙遠的地方（改革宗神學認為這樣）。天堂是上帝所在的地方（啟11:12；太18:10）。耶穌升天不是位置的變化，而是狀態的變化。祂不再出現在門徒面前（徒1:9），但耶穌向我們保證，祂要繼續與我們同在（太18:20，28:20）。

Jesus' ascension into heaven was a public certification for his disciples of his lordship over creation. When a king is crowned or a president is inaugurated, he already possesses the power and authority of the office by virtue of descent or election. The coronation or inauguration simply certifies publicly that he is entering in upon the exercise of the office that is his. In a similar way, Christ, from conception, possessed, in his human nature, properties he had received from his divine nature. During his humiliation, Jesus had refrained from the full and constant exercise of these properties. When he became alive again and descended into hell to proclaim his victory, Jesus fully exercised the properties his human nature had received from the divine. Jesus' ascension into heaven publicly certified his exalted status for his disciples of all ages. He rules this world in the interest of his church.

耶穌升天向祂的門徒公開證明祂是統管天地萬物的主。君王加冕或者總統就職是依靠血統或者選舉而擁有相關職位的權力和權柄。加冕禮或就職禮公開證明祂將要行使祂的職權。同樣地，基督從受孕開始便在祂的人性中領受從祂的神性而來的特性。在降卑期間，耶穌抑制自己，沒有充分地、持續地運用這些特性。在祂復活以後，下到地獄去宣告祂的得勝時，耶穌充分地運用了祂的人性中從神性獲得的特性。耶穌升天，是向祂所有時代的門徒公開證明了祂的高舉。祂為了教會的益處而統管着這個世界。

Jesus' ascension into heaven, then, is important for three reasons:

因此，耶穌升天非常重要，理由有三：

1. It certifies Christ's lordship over all creation, which he governs as exalted Lord in the interest of his church (Eph 1:20-22).

耶穌升天證明基督是統管天地萬物的主，作為高舉且尊貴之主，祂為了教會的益處而統治萬有（弗1:20-22）。

2. It assures us that Jesus has gone to heaven to prepare a place for us (Jn 14:2,3). Because Jesus came from heaven and has returned to heaven (Jn 3:13; 6:33,38), we are assured he will also take us there when he comes again. As the hymn writer states:

耶穌升天是在向我們保證，耶穌已經去了天堂為我們預備地方（約14:2-3）。因為耶穌本從天上來，現在已經返回天上（約3:13；6:33，38），所以我們有此確據，當祂再來的時候會把我們帶到祂那裏去。正如讚美詩作者所說的：

On Christ's ascension I now build
The hope of my ascension.
This hope alone has always stilled
All doubt and apprehension;
For where the head is, there as well
I know his members are to dwell
When Christ shall come and call them. (CW 173:1)

我現在把自己升天的希望
建立在基督已升天的基礎上。
這希望已經平靜了

所有的懷疑和憂傷；
當基督來臨並且呼召屬他的人的時候，
我知道，基督既是教會之首，
他在哪裏，屬他的人也要住在哪裏。
(Christian Worship 173：1)

3. It assures us that Jesus is pleading our case before God in heaven. He who is God and can do all things is also man who suffered and was tempted as we are. Thus he can empathize with us and effectively plead our case before God in heaven (1 Jn 2:1,2; Heb 4:15,16).

耶穌升天給我們確據，耶穌正在天上於上帝面前為我們代求。祂是無所不能的上帝，也是和我們一樣的人，是經歷過苦難和試探的人。因此，祂能夠體恤我們，在天上的上帝面前為我們有效地代求（約一2:1-2；來4:15-16）。

Is seated at the right hand of God the Father almighty 坐在全能之聖父上帝的右邊

The expression “the right hand of God” is anthropomorphic, that is, it ascribes to God a human characteristic. “God is spirit” (Jn 4:24). He does not have a right hand as we do. The “right hand of God” signifies a position of power not a physical location (Ps 118:15,16; 139:10; Mt 26:64). Paul described what is meant by Jesus sitting at the right hand of God as follows:

「上帝的右邊」是擬人法的表達，換句話說，是用人類慣用的方法來描述上帝。「上帝是靈」（約4:24），祂不像我們那樣有一隻右手。「上帝的右邊」表示一種有大權力的地位，而不是實際的位置（詩118:15-16，139:10；太26:64）。保羅所描述的耶穌坐在上帝的右邊，意思如下：

[God’s] incomparably great power for us who believe . . . is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way. (Eph 1:19-23)

(上帝)向我們這些信的人所顯的能力是何等浩大，這是照他的大能大力運行的。這大能曾運行在基督身上，使他從死人中復活，又使他在天上坐在自己的右邊，遠超越一切執政的、掌權的、有權能的、統治的和一切有名號的；不但是今世的，連來世的也都超越了。上帝使萬有服在他的腳下，又使他為了教會作萬有之首；教會是他的身體，是那充滿萬有者所充滿的。（弗1:19-23）

Christ, in his exalted state, governs and directs the affairs of this world also according to his human nature, which has received this property from his divine nature. Christ will not cease to carry out his governance on our behalf. All things will work for the good of God’s children (Ro 8:28). Jesus, who gave his life for us, directs the affairs of this world so that we will be with him in heaven. Thus we need not fear the devil and the world with their hostility for Christ and his church. Christ lives! He reigns! The same Jesus who gave his life for us will make all things work out for our eternal good.

基督在祂高舉時，同樣地按祂的人性中從祂的神性接受而來的能力去管理和指引這個世界的萬事萬物。基督不會停止統管這個世間，且萬事都互相效力，叫上帝的兒女得着益處（羅8:28）。耶穌為了我們獻上自己的生命，現在指引着世界上的萬事，好讓我們將來在天上與祂在一起。因此我們不必害怕魔鬼，不必害怕這個與基督和教會為敵的世界。基督正在活着！祂正在掌權！耶穌為我們獻出了生命，同樣地，祂也會為了我們永恆之福而讓萬事為我們效力。

From there he will come to judge the living and the dead

將來必從那裏降臨，審判活人死人

Jesus will be the judge on judgment day. This prerogative has been given to his human nature from the divine. Jesus said, “Moreover, the Father judges no one, but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father. . . . And he has given him authority to judge because he is the Son of Man” (Jn 5:22,23,27) According to Jesus’ own words, the authority to judge has been given to him because he is the Son of Man. Paul said to the people of Athens, “He [God] has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead” (Ac 17:31).

耶穌將在審判日施行審判。這項特權已經由其神性授予其人性。耶穌說：「父不審判任何人，而是把審判的事全交給子，為要使人都尊敬子，如同尊敬父一樣...並且賜給他施行審判的權柄，因為他是人子。」（約5:22-23、27）按照耶穌自己的話，審判的權柄之所以給了祂，是因為祂是人子。保羅對雅典人說：「因為他〔上帝〕已經定了日子，要藉著他所設立的人按公義審判天下，並且使他從死人中復活，給萬人作可信的憑據。」（徒17:31）

Thus, on judgment day, the one who will judge the world will be the one who has redeemed the world. Those who believe in him will not be condemned (Jn 3:18). Those who reject him will be condemned (Jn 3:18). The attitude people have toward Jesus’ words will be vital. Those who reject his words will be rejected. “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” (Jn 12:48,49).

因此，在審判日那一天，要審判世界的那一位，正是救贖世界的那一位。那些信祂的人將不被定罪（約3:18）。那些棄絕祂的人將被定罪（約3:18）。人們對於耶穌的話持甚麼樣的態度將至關重要。那些棄絕祂話語的人將會被棄絕。「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。」（約12:48-49）

There are many things that could be said about Jesus’ second coming, but they will be dealt with in the section on eschatology (the last things). In this section, we are concerned mainly with noting how Jesus’ judgment at the end of time is part of his exaltation, in which he exercises fully the properties his human nature received from the divine nature. One of the prerogatives shared with Jesus’ human nature is the authority to judge the world. The one despised and rejected by men will come in glory with all of his holy angels (Mt 25:31). Those who have rejected him will cringe in fear and terror, saying to the mountains and the rocks, “Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of their wrath has come, and who can stand?” (Rev 6:16,17). Those who believe in him will rejoice and say, “Amen. Come, Lord Jesus” (Rev 22:20). With the hymn writer we say:

關於耶穌的再來，還有很多話要說，不過會留在末世論（eschatology）部分再詳加講論。在這裏，我們主要道出關於耶穌的末日審判是祂高昇狀態的一部分，祂要充分運用在其人性中從神性接受而來的特性。耶穌的人性從神性所分享到的其中一個特權就是審判這個世界的權柄。這位被人輕視、被人棄絕的耶穌，將帶著聖潔的天使，在榮耀中降臨（太25:31）。那些棄絕祂的人將會膽戰心驚，向山和巖石說：「倒在我們身上吧！把我們藏起來，躲避坐寶座者的臉面和羔羊的憤怒；因為他們遭憤怒的大日子到了，誰能站得住呢？」（啟6:16-17）那些信祂的人將會歡喜快樂，說：「阿們！主耶穌啊，我願你來！」（啟22:20）我們與詩歌的作者同聲說：

O Jesus Christ, do not delay,
But hasten our salvation;
We often tremble on our way
In fear and tribulation.
Your saints are waiting patiently;

Come soon, Redeemer; make us free
From ev'ry evil. Amen. (CW 207:6)

哦，耶穌基督，不要遲延，
快來拯救我們；
在恐懼和憂患中
我們經常顫抖。
你的聖徒在耐心等待；
快來吧，我們的救贖主，
救我們脫離邪惡，叫我們得着自由。阿們。
(Christian Worship 207：6)

Chapter 13

The Threefold Office of Christ: Prophet, Priest, and King

第十三章 基督的三重職分：先知、祭司和君王

Introduction

簡介

The office of Christ has to do with the work he performed for our salvation. The Hebrew name Messiah and the Greek name Christ both mean “the anointed one.” The custom of anointing was practiced in the Old Testament in connection with the prophets, priests, and kings that God appointed. The practice of anointing signified two things: (1) God had set a person aside for a special task, that of either prophet, priest, or king. (2) God equipped the person with the gifts that were necessary to carry out the task for which God had called him.

基督的職分與拯救我們的工作有關。希伯來文「彌賽亞」和希臘文「基督」都是「受膏者」的意思。在舊約中，膏抹的習俗施行於上帝所指定的先知、祭司和君王。膏抹有兩個重要意義：一、上帝把人分別出來作特殊的任務，或作先知，或作祭司，或作君王；二、上帝給他配備所需的恩賜，使他能夠執行上帝呼召他去做的工作。

God directed Elijah to anoint Elisha as his successor (1 Ki 19:16). Elijah signified that Elisha had been selected by God to be prophet in Israel by throwing his cloak around him (1 Ki 19:19). Elisha asked for the spiritual gifts necessary to carry out the work God had called him to do (2 Ki 2:9,10). Elijah indicated that if Elisha saw him taken into heaven, God would answer his request and would give him the spiritual gifts he sought. Elisha saw Elijah go into heaven (2 Ki 2:11,12). He picked up the cloak of Elijah, which had fallen to the ground. He struck the waters of the Jordan River with this cloak, saying, “Where now is the LORD, the God of Elijah?” (2 Ki 2:14). When the waters of the Jordan parted, Elisha knew that God had given him the spiritual gifts he had requested, thus enabling him to perform the work for which he was called.

上帝指示以利亞去膏立以利沙作他的接任人（王上19:16）。以利亞把自己的外衣搭在以利沙身上，以此告訴以利沙——他已經被上帝揀選作以色列的先知（王上19:19）。以利沙渴求得到所需的屬靈恩賜，以完成上帝呼召他去做的工作（王下2:9-10）。以利亞指出，如果他被上帝接上天時以利沙能夠看見這情境，那就表示上帝答應了以利沙的要求，賜給以利沙所渴求的屬靈恩賜。結果，以利沙真的看見以利亞升天（王下2:11-12）。他便撿起以利亞掉在地上的外衣，然後用這外衣打約旦河的水，說：「耶和華——以利亞的上帝在哪裏呢？」（王下2:14）當約旦河的水分開，以利沙就知道上帝已經給自己所求的屬靈恩賜，讓他能夠完成上帝呼召他去做的工作。

The Lord directed Samuel to anoint David as king over Israel. Samuel anointed David, setting him aside for the office of being king over God’s people. David had to wait a long time before Saul died and before he actually became king of Israel (cf. 1 Sa 17–31). Yet from the time he was anointed as king, he was set aside for that task. In addition, God also sent the Holy Spirit on David to equip him for the work he was to do (1 Sa 16:13). David was a king who was given a shepherd’s heart to lead God’s people.

耶和華指示撒母耳去膏立大衛作以色列的王。撒母耳膏了大衛，把他分別出來以執行君王的職權，治理上帝的百姓。在掃羅去世之前，大衛須等待一段很長的時間，才能真正成為以色列的王（參撒17-31章）。然而，從他被膏立為王開始，那交付給他的職分已把他分別出來了。另外，為了裝備大衛要去作的工，上帝也派遣聖靈臨到他（撒16:13）。上帝給大衛王一顆牧人的心去領導上帝的百姓。

In an elaborate ceremony, God had Moses ordain Aaron and his sons as priests in Israel (Lev 7:35,36; chapter 8). They were to serve before the Lord in the worship at the tabernacle. When Aaron was about to die, his garments were placed on his son,

Eleazar, who was set aside to take his place (Nu 20:28). Only the appointed priests were to serve before the Lord. Only they were set aside and equipped by God for that service.

在一場精心安排的儀式上，上帝讓摩西膏立亞倫及其子孫為以色列的祭司（利7:35- 36；利8章）。他們要在會幕敬拜的事上服侍耶和華。亞倫臨死的時候，他的兒子以利亞撒穿上他的聖衣，以利亞撒被分別開來，取代了亞倫的位置（民20:28）。只有受膏的祭司才能在耶和華面前服侍；只有被上帝所設立、所裝備，他們才能作這服侍。

Every prophet, priest, and king who was anointed in the Old Testament was a picture of the Messiah, the Christ, the one God anointed, or set aside and equipped, to be our Prophet, Priest, and King. As the psalmist had foretold, “Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom. You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy” (Ps 45:6,7). The writer to the Hebrews tells us that this prophecy was fulfilled in Christ (Heb 1:8,9).

舊約時代裏每一個受膏的先知、祭司和君王都是彌賽亞、基督、上帝的受膏者的預表，被分出來受裝備而成為我們的先知、祭司和君王。正如詩篇作者所預言的：「上帝啊，你的寶座是永永遠遠的，你國度的權杖是正直的權杖。你喜愛公義，恨惡罪惡，所以上帝，就是你的上帝，用喜樂油膏你，勝過膏你的同伴。」（詩45:6-7）希伯來書的作者告訴我們，這個預言在基督裏應驗了（來1:8-9）。

God set Jesus aside to be our Prophet, Priest, and King. Jesus indicated this when he quoted Isaiah’s prophecy, “The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD’s favor” (Isa 61:1,2; Lk 4:18,19). Then Jesus said, “Today this scripture is fulfilled in your hearing” (Lk 4:21). Peter declared that Jesus is God’s anointed (Ac 4:27; 10:38). The name the Christ, which Jesus received, indicates he is God’s anointed.

上帝設立耶穌作我們先知、祭司和君王。耶穌在引用以賽亞的預言時指出了這一點，「主耶和華的靈在我身上，因為耶和華用膏膏我，叫我報好消息給貧窮的人，差遣我醫好傷心的人，報告被擄的得釋放，被捆綁的得自由；宣告耶和華的恩年。」（賽61:1-2；路4:18-19）然後，耶穌又說：「你們聽見的這段經文，今天已經應驗了。」（路4:21）彼得宣稱耶穌是上帝所膏的（徒4:27；10:38）。耶穌接受基督這個名字，就說明耶穌是上帝的受膏者。

God also equipped Jesus, according to his human nature, with every gift the Holy Spirit had to give. Jesus did not receive the gifts of the Holy Spirit in a limited way, as did others. He received them without measure (Isa 11:2; Jn 3:34). A public certification of this took place at Jesus’ baptism. There the Holy Spirit descended on him like a dove and sat on him. God the Father said from heaven, “This is my Son, whom I love; with him I am well pleased” (Mt 3:17) This fulfilled Isaiah’s prophecy concerning the Messiah: “Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations” (Isa 42:1) Jesus is God’s anointed, the Messiah, the Christ. The Old Testament prophecies indicated that Jesus of Nazareth was the Messiah. When Jesus said and did what the Old Testament foretold of him, it was the Scriptures themselves that confirmed Jesus as God’s anointed (Mt 11:1-6). We now turn our attention to the threefold office for which God anointed Jesus: Prophet, Priest, and King.

上帝也按耶穌的人性，把聖靈的各樣恩賜裝備祂。耶穌與其他人不一樣，祂不是有限地接受聖靈，而是沒有限量地接受（賽11:2；約3:34），這在祂受洗時被公開證實：聖靈彷彿鴿子降在他身上。父上帝從天上說：「這是我的愛子，我所喜愛的。」（太3:17）這就應驗了以賽亞關於彌賽亞的預言：「看哪，我的僕人，我所扶持、所揀選、心裏所喜悅的！我已將我的靈賜給他，他必將公理傳給萬邦。」（賽42:1）耶穌是上帝的受膏者，是彌賽亞，是基督。舊約先知已經指出，拿撒勒的耶穌就是彌賽亞；耶穌的言行也應驗了舊約聖經對祂的預言，這表明聖經

自己確認了耶穌是上帝的受膏者（太11:1-6）。現在讓我們來看看上帝所膏立耶穌的三重職分：先知、祭司和君王。

Jesus is our Prophet 耶穌是我們的先知

The role of the prophet in the Old Testament was to proclaim the Word of God. The prophet essentially was a preacher. He was told by God to write his Word (Ex 17:14) or to proclaim his Word (Ex 19:7,8). On occasion, the prophet also proclaimed God's Word concerning what was to happen in the future, as Moses did when he foretold that one day God would send the Prophet whom he, Moses, prefigured (Dt 18:15). The main role of the prophet, however, was to be that of a "forth teller" (preacher), not always a "foreteller" (someone who foretells the future).

舊約先知的任務是宣揚上帝的話語。在本質上，先知其實就是講道者，上帝要先知把祂的話語寫下來（出17:14）或宣揚出來（出19:7-8）。有時，先知也宣告上帝關於未來的預言，例如，摩西曾預言有一天上帝會差派那一位先知，而摩西就是那一位先知的預表（申命記18:15）。總而言之，先知擔當的主要角色是「講論上帝之事的人」（講道者），而不只是「預言家」（預告未來之事的人）。

Every prophet of God in the Old Testament was a picture of the Prophet God would send in the future. The people of Israel were expecting this Prophet to come. When Jesus fed the five thousand, the people exclaimed, "Surely this is the Prophet who is to come into the world" (Jn 6:14). They remembered that the prophet Elisha had fed a hundred men with 20 loaves of bread (2 Ki 4:42-44). When Jesus healed the youth of Nain, the people responded, "A great prophet has appeared among us" (Lk 7:16). They remembered that Elijah had raised the Zarephath widow's son (1 Ki 17:22) and that Elisha had raised the Shunamite's son (2 Ki 4:8-37) from the dead. Since Jesus had done these miracles, they felt he must be a great prophet. The woman at the well of Samaria thought that Jesus was a prophet because he told her about her sordid life when he had no prior acquaintance with her (Jn 4:19). Others in Israel thought that Jesus was a prophet resurrected from the dead.

舊約的每一個先知都預表着上帝以後要派遣來的那一位先知，以色列百姓也盼望着那一位先知的到來。耶穌使五千人吃飽之後，眾人驚呼說：「這真是那要到世上來的先知！」（約6:14）因為這讓他們想起，先知以利沙曾經用二十個大麥餅餵飽了一百個人（王下4:42-44）。耶穌在拿因治好了一個少年人之後，眾人響應說：「有大先知在我們當中興起了！」（路7:16）因為這讓他們想起，以利亞曾經使撒勒法寡婦的兒子活了過來（王上17:22），以利沙也曾經使書念婦人的兒子從死裏活過來（王下4:8-37）。由於耶穌行了這麼樣的神蹟，他們知道祂一定是位大先知。撒馬利亞井旁的婦人之所以認為耶穌是先知，是因為耶穌先前並不認識她，卻能把她污穢的生活說了出來（約4:19）。其他以色列人有些以為耶穌是從死裏復活的一位先知。

However, Jesus was more than just a prophet. He was the one who was the fulfillment of all the pictures of the past. He had come into this world to speak God's final word regarding the good news of our salvation. As the writer to the Hebrews stated, "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son" (Heb 1:1,2). Jesus is the only one qualified to speak what was on the "mind" of God, since he himself is God. As John stated, "No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known" (Jn 1:18). Thus God himself designated Jesus as the fulfillment of that prophecy of Moses (Dt 18:15) when he said of Jesus on the Mount of Transfiguration, "Listen to him!" (Mt 17:5).

然而，耶穌卻不僅僅是一位先知，祂是應驗之前所有舊約聖經中預表的那一位。祂來到這個世界，宣講上帝關於拯救我們這好消息的最後的話。正如希伯來書作者所說：「古時候，上帝藉著眾先知多次多方向列祖說話，末世，藉著他兒子向我們說話。」（來1:1-2）只有耶穌才有資格宣告上帝那完全的「心意」，因為祂自己就是上帝。正如約翰所說：「從來沒有人見過上帝，只有在父懷裏獨一的兒子將他表明出來。」（約1:18）因此，當耶穌在在變像山上時，上帝說：「你們要聽從他！」（太17:5）這是上帝親自指明耶穌應驗了摩西的預言（申18:15）。

In his preaching, Jesus proclaimed the law of God to convict people of their sinfulness. Matthew recorded that Jesus proclaimed, “Repent, for the kingdom of heaven is near” (Mt 4:17). Matthew recorded how Jesus denounced the teachers of the law and the Pharisees for their self-righteousness and hypocrisy (Mt 23). Yet the law was not the main or dominant message Jesus proclaimed. The gospel was his main message. We call Jesus’ preaching of the law his strange work. His proper work was to preach the gospel. Consider his statement to his apostles, “The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mt 20:28; consider also Jn 3:14,15).

耶穌在講道中傳講上帝的律法讓人知罪。馬太福音記載耶穌這樣宣講：「你們要悔改！因為天國近了。」（太4:17）馬太福音也記錄了耶穌如何因為文士和法利賽人的自以為是和偽善而譴責他們（太23章）。然而，耶穌傳講的主要信息不是律法，福音才是祂的主要信息。我們可以說耶穌傳講律法是不尋常的工作，祂真正主要的工作是傳講福音。我們可回想祂對使徒們所說的話：「正如人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。」（太20:28；也見約3:14-15）

Jesus did not come to be a new lawgiver, as the Roman Catholic Church has claimed (Canons and Decrees of the Council of Trent, 1547, Sixth Session, Canon 21). Rather, he came to proclaim the gospel. As John wrote, “The law was given through Moses; grace and truth came through Jesus Christ” (Jn 1:17) If Jesus did not come to be a new lawgiver, how then do we explain Jesus’ statement to his disciples on Maundy Thursday evening: “A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another” (Jn 13:34,35)? The command to love one another is not new in time. That has been part of God’s law from the beginning. In the Old Testament, God had commanded, “Love your neighbor as yourself” (Lev 19:18). What Jesus had given his disciples that evening was a new application of an old commandment. When Jesus washed his disciples’ feet, he gave them an example of his great love for them. It is his love for us that will move us to love and serve our neighbor.

我們不同意羅馬天主教會所聲稱的，耶穌來要做一個新的律法設立者（天特會議教令教規，1547，第六次會議第21條信條）。相反，祂來是為了宣講福音。正如約翰所記：「律法是藉著摩西頒佈的；恩典和真理卻是由耶穌基督來的。」（約1:17）如果耶穌來不是要做新的律法設立者，那麼我們如何解釋濯足星期四晚上耶穌對門徒所說的一番話呢？耶穌說：「我賜給你們一條新命令，乃是叫你們彼此相愛；我怎樣愛你們，你們也要怎樣彼此相愛。你們若彼此相愛，眾人因此就認出你們是我的門徒了。」（約13:34-35）然而，彼此相愛這命令並不是新命令，從開始這命令便是上帝律法的誡命之一。在舊約裏，上帝命令說：「你要愛鄰如己。」（利19:18）耶穌那天晚上給門徒的是一個舊命令的新應用。當耶穌洗門徒的腳的時候，祂為他們樹立了榜樣，讓他們看見祂對他們的大愛。是耶穌的愛激勵我們去愛我們的鄰舍，去服侍我們的鄰舍。

The apostles carried on Christ’s prophetic work as they proclaimed the gospel (1 Co 2:2). However, Christ did not entrust his work of proclamation only to the apostles. He gave that work to the entire church (Mt 28:18-20; Jn 20:21-23). Believers spread throughout the world and shared Christ’s message of salvation with others. Today, Christ carries out his work of proclaiming the gospel through all Christians who share it and through workers who are called to proclaim the gospel on behalf of others (Eph 4:11,12). Christ’s prophetic office will continue until the day when he comes again to gather his church to the new heaven and the new earth that he will prepare for us.

使徒傳講福音的時候，是在繼續執行基督先知的工作（林前2:2）。然而，基督並不是把傳講福音的工作單單委託給使徒，祂也把這項工作交給了整個教會（太28:18-20；約20:21-23）。信徒分散世界各地，跟別人分享基督拯救世人的信息。今天，藉着所有分享福音的基督徒，也藉着被呼召出來代表代其他人去傳講福音的工人，基督繼續在進行宣講福音的工作（弗4:11-12）。基督的先知職分將會繼續，直到祂再次降臨。那時，祂要召聚祂的教會，到祂為我們所預備的新天新地裏去。

Jesus is our High Priest

耶穌是我們的大祭司

The role of the priest in the Old Testament was to represent the people before God. Before the giving of the covenant on Sinai (Ex 20–31; Lev), believers of the Old Testament offered sacrifices to God themselves (Abel—Ge 4:4; Noah—Ge 8:20; Abraham—Ge 12:7; 22:13; Jacob—Ge 35:7). The sacrifices reminded believers that they were sinners and needed a substitute to atone for their sins. They were also an expression of thanksgiving to God for his blessings. However, in the Law of Moses, God directed the Israelites to bring their offerings through a priest. The priest was to represent them before God. This reminded the Israelites of their sin and their need for a Savior to represent them before God.

舊約祭司的角色是代表百姓來到上帝面前。在西乃山之約（出20-31章；利未記）頒佈之前，舊約中的信徒各人自己向上帝獻祭（亞伯——創4:4；挪亞——創8:20；亞伯拉罕——創12:7；22:13；雅各——創35:7）。祭物使信徒們想起他們是罪人，需要一個代罪的來贖他們的罪。祭物也是他們對上帝給他們的祝福所表達的感謝。然而，在摩西的律法裏，上帝指示以色列人通過祭司來獻他們的祭物，祭司要代表他們來到上帝面前。這提醒以色列人他們是罪人，需要一位救主代表他們來到上帝面前。

Only the priests could enter the Holy Place to carry out their ministrations with the golden lampstand, the table of the bread of the presence, and the altar of incense (Ex 40:22-24; 27:21; Nu 3:10). Only the priests could offer sacrifices on behalf of the people at the altar of burnt offering (Lev 17:1-5). Only the high priest could enter the Most Holy Place. He could enter only once a year, on the Day of Atonement (Lev 16). Since he was an imperfect picture of the Great High Priest to come, he had to offer, first of all, a sacrifice to remind him of his own sins. Then he offered a sacrifice on behalf of the people. Finally, Christ's sacrifice and God's absolution were portrayed by confessing the people's sins over the head of the scapegoat, which was then driven out into the wilderness.

只有祭司才能夠進入聖所，負責打理聖所裏的金燈檯、陳設餅的桌子和香壇（出40:22-24，27:21；民3:10），亦只有祭司才能夠代表百姓在燔祭壇上獻祭（利17:1-5）。只是大祭司才能夠進入至聖所，而且每年只能在贖罪日這一天進入一次（利16章）。因為他是以後要來的那位大祭司那不完全的預表，所以，他首先要為自己的罪獻祭，然後才代表百姓獻祭。最後，透過在代人受罪的山羊頭上承認百姓的罪孽，基督的獻祭和上帝的赦免便形象化地表現了出來，而代罪的那山羊之後便會被趕到曠野裏去。

The Levitical priesthood from the line of Aaron represented the people before God. However, not one of their ministrations could atone for a single sin (Heb 10:1-3). It remained for the Great High Priest to come and make the one sacrifice that would atone for the sins of all people for all time. This High Priest was not descended from the line of Aaron. Rather, he was a priest “in the order of Melchizedek” (Ps 110:4). Melchizedek was the priest who met Abraham when he returned to Sodom after defeating the four kings from the northeast (Ge 14). Melchizedek is described as the “king of Salem” and a “priest of God Most High” (v. 18). He just springs out of the pages of the Bible. He has no known predecessor and no known successor. The writer to the Hebrews tells us that Melchizedek was a picture of Christ (Heb 7). Just as Melchizedek had no known origin, so Christ is eternal with respect to his deity. Just as Melchizedek had no successor, so Christ has no successor. No priest was necessary after him, for he made the one sacrifice that atoned for the sins of all people for all time.

從亞倫而出的利未祭司，代表百姓來到上帝面前。然而他們的獻祭卻不能真正地贖任何的罪（來10:1-3），要等到那一位真正的大祭司來了，才能一次過獻上永遠的祭為所有世代的所有人贖罪。這一位大祭司不是亞倫的後裔，而是「照著麥基洗德的體系」（詩110:4）為祭司。當亞伯拉罕打敗從東北方來的四王，回到所多瑪的時候所遇見的祭司就是這位麥基洗德（創14章）。麥基洗德被稱為「撒冷王」和「至高上帝的祭司」（18節）。在聖經裏他突然出現，既不知道他的祖先，也不知道他的後代。希伯來書的作者告訴我們麥基洗德是基督的預表（來7章）。正像麥基洗德不可考究其源一樣，基督在其神性而言是永恆的。正像麥基洗德沒有繼承人一樣，

基督也沒有繼承人。在基督之後再也不需要祭司，因為祂一次過獻上永遠的祭為所有世代的所有人贖罪。

Jesus did away with the need for any more priests. As the writer to the Hebrews tells us:

耶穌除去了我們對祭司的需要，正如希伯來書作者這樣告訴我們：

Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God. Since that time he waits for his enemies to be made his footstool, because by one sacrifice he has made perfect forever those who are being made holy. (Heb 10:11-14)

所有的祭司天天站著事奉上帝，屢次獻上一樣的祭物，這祭物永不能除罪。但基督獻了一次永遠有效的贖罪祭，就坐在上帝的右邊，從此等候他的仇敵成為他的腳凳。因為他僅只一次獻祭，就使那些得以成聖的人永遠完全。（來10:11-14）

The priests of the Old Testament offered animals as sacrifices. Christ offered himself as the sacrifice for sins. As Paul wrote, "There is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men" (1 Ti 2:5,6; cf. also Mt 20:28). No other sacrifice would do. One sinful human cannot rescue another. As the psalmist wrote, "No man can redeem the life of another or give to God a ransom for him" (Ps 49:7). Only the sinless God-man could atone for the sins of the world. Christ did this by keeping the law of God for us (Gal 4:4,5). This is what we call his active obedience. He also allowed himself to be punished for the sins of the entire world (2 Co 5:21; Gal 3:13). This is what we call his passive obedience.

舊約祭司把牲畜作為祭物。基督卻把自己獻上，作為贖罪祭。保羅說：「因為只有一位上帝，在上帝和人之間也有一位中保，是成為人的基督耶穌。他獻上自己作人人的贖價。」（提前2:5-6；參見太20:28）這是其它祭物無法做到的，有罪的人不能救別人。詩篇作者說：「沒有一個能贖自己的弟兄，能將贖價給上帝。」（詩49:7）。只有無罪的神人才能夠償還世人的罪債。基督藉着遵守上帝的律法，替我們守了一切律法（加4:4-5），我們稱之為祂的主動順服。另外，祂也讓自己為了世人的罪而遭受懲罰（林後5:21；加3:13），我們稱之為祂的被動順服。

Jesus acted as our substitute. This is what we call his vicarious atonement. The substitutionary nature of Christ's work as our High Priest was clearly prophesied by Isaiah, who wrote: (Pronouns that indicate the substitutionary nature of Christ's work are placed in italics in the text.)

耶穌充當我們的代替者，我們稱之為代贖。作為我們的大祭司，基督的代贖之工在以賽亞書已清楚地預言了出來，以賽亞書記着說：（基督的代贖之工的代名詞在文中以斜體表示）

Surely *he* took up *our* infirmities
and carried *our* sorrows,
yet we considered *him* stricken by God,
smitten by him, and afflicted.
But *he* was pierced for *our* transgressions,
he was crushed for *our* iniquities;
the punishment that brought *us* peace was upon *him*,
and by *his* wounds *we* are healed.
We *all*, like sheep, have gone astray,
each of *us* has turned to *his* own way;
and the LORD has laid on *him*
the iniquity of *us* all. (Isa 53:4-6)

他誠然擔當我們的憂患，
背負我們的痛苦；

我們卻以為他受責罰，
是被上帝擊打苦待。
他為我們的過犯受害，
[他]為我們的罪孽被壓傷。
因他受的懲罰，我們得平安；
因他受的鞭傷，我們得醫治。
我們都如羊走迷，
各人偏行己路；
耶和華使我們眾人的罪孽都歸在他身上。。
(賽53:4-6)

Christ offered himself to God as a payment to ransom us from sin. Jesus did not pay his ransom to the devil but satisfied the justice of God so that God could declare us to be not guilty of our sins. God's own Son became flesh and offered himself as the one, supreme payment for the sins of all. He had kept the law for all people. Thus God forgave the sins of the whole world because of Christ's perfect payment. In connection with Christ's vicarious atonement, we note the following terms:

基督把自己獻給上帝作為把我們從罪中贖回的代價。耶穌沒有把祂的贖價交給魔鬼，而是滿足了上帝的公義，讓上帝宣佈我們不再有罪。上帝的兒子成了肉身，親自獻上，為所有人的罪一次過付上至高的贖價。祂替代所有人守上帝的全律法。因此，上帝因着基督那完全的贖價而饒恕了世上所有人的罪。下面是一些與基督的代贖有關的術語：

atonement: Jesus made us "at one" with God by covering over, with his blood, the commandments that condemned us. Just as a lightning rod takes the charge of electricity and diverts it from a building, so Christ took upon himself the punishment for our sins (1 Jn 2:2).

贖罪 (atonement)：耶穌用祂的寶血遮蓋那些定我們罪的誡命，使我們與上帝和好。正如避雷針能夠吸取電流電荷，把電荷從建築物上轉移一樣，基督為我們的罪承擔了罪的懲罰（約一2:2）。

ransom: Jesus offered his own payment for sin to God to free us from the condemnation we deserved because of our sins (1 Ti 2:6).

贖價 (ransom)：耶穌為了我們的罪把自己作為代價獻給上帝，把我們從因罪而應得的刑罰中解救出來（提前2:6）。

reconcile: God made the world acceptable to himself through Christ's sacrifice for sins (2 Co 5:19-21). God gave our sins to Jesus and credited his righteousness to us.

和好 (reconcile)：因基督為罪作挽回祭，上帝便叫世人與祂和好（林後5:19-21）。上帝把我們的罪歸給耶穌，把耶穌的義歸算給我們。

redeem: Jesus made the payment that rescued us from the condemnation we deserved because of our sins (Tit 2:14).

救贖 (redeem)：耶穌償付代價，把我們從罪有應得的刑罰中拯救出來（多2:14）。

forensic justification: Because of Christ's sacrifice, God changed our status from condemned to acquitted (Ro 4:5).

法理上的稱義 (forensic justification)：因着基督的犧牲，上帝改變我們的身份從有罪變為無罪（羅4:5）。

objective justification: Justification is complete, whether anyone believes it or not. It is unconditional. Faith receives the benefit of justification; it does not complete justification (Ro 3:3).

客觀稱義 (objective justification) : 不管你如何看這問題, 稱義是完全的, 也是無條件的。「信」不是稱義的條件, 但「信」可得着稱義的益處, 卻並非去完成稱義 (羅3:3)。

universal justification: Jesus paid for the sins of the entire world. I know that Jesus died for me because he died to pay for the sins of all (1 Jn 2:2).

普世稱義 (universal justification) : 耶穌為世上所有人的罪付清了代價。我知道耶穌為我死, 因為祂的死是為所有的人償還罪債 (約一2:2)。

subjective justification: Through faith, we receive the benefit of what Jesus did for us. Through unbelief, we lose the benefit of all Jesus did for us (Mk 16:16).

個人稱義 (或主觀稱義, subjective justification) : 藉着信, 我們可得到耶穌為我們所做一切的益處。若是不信, 我們便得不着耶穌為我們所做一切的益處 (可16:16)。

Jesus completed his work as our High Priest to atone for our sins (Jn 19:30). Is his work as our High Priest at an end? No, he still continues to serve as our High Priest by interceding for us. We saw Jesus interceding on behalf of his disciples on Maundy Thursday evening (Jn 17). There he prayed for God to strengthen him for his work. He prayed that the Lord would strengthen his disciples for the difficult times surrounding his crucifixion. He also prayed for all of us who would believe in him through the writings of the apostles. Jesus even prayed for his enemies as he hung on the cross (Lk 23:34).

耶穌作為我們的大祭司為我們償還罪債, 成就了祂的工 (約19:30)。那麼, 祂作為我們大祭司的工作就此結束了嗎? 不, 沒有結束, 祂仍然是我們的大祭司, 為我們代求。我們看到, 在濯足星期四的晚上, 耶穌為門徒代求 (約17章)。祂懇求上帝給祂力量, 好讓祂去完成祂為世人代贖的工作。祂也懇求上帝給門徒們力量, 因為祂被釘十字架的時候, 門徒們將面臨困境。祂也為我們所有因使徒的記載而信祂的人祈求。祂被掛在十字架上時, 甚至也為祂的敵人祈求 (路23:34)。

The Bible indicates that Jesus continues to intercede for us. John wrote, "If anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One" (1 Jn 2:1). No virgin Mary, no saint, no angel can make intercession for us. Only Christ can offer his atoning work to God on our behalf (Ro 8:34). His intercession is of great comfort to us. It is permanent and always able to help completely. As the writer to the Hebrews stated, "Because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them" (Heb 7:24,25).

聖經指出, 耶穌不停地為我們代求。約翰說: 「若有人犯罪, 在父那裏我們有一位中保, 就是那義者耶穌基督。」 (約一2:1) 能為我們代求的, 不是童女馬利亞, 不是聖徒, 也不是天使, 只有基督能為我們把祂的贖罪祭獻給上帝 (羅8:34)。祂的代求對於我們來說是極大的安慰, 因這是永久的, 且總是有效的。希伯來書的作者說: 「這位既是永遠留住的, 他具有不可更換的祭司職任。所以, 凡靠著他進到上帝面前的人, 他都能拯救到底, 因為他長遠活著為他們祈求。」 (來7:24-25)

Jesus' intercession is also a comfort to us, because he is able to empathize with us. He was tested as we are. The writer to the Hebrews also said, "For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. Because he himself suffered when he was tempted, he is able to help those who are being tempted" (Heb 2:17,18).

耶穌的代求也安慰我們，因為祂能夠體恤我們。祂曾像我們一樣受過試探。希伯來書的作者也這樣說：「所以，他凡事應當與他的弟兄相同，為要在上帝的事上成為慈悲忠信的大祭司，為百姓的罪獻上贖罪祭。既然他自己被試探而受苦，他能幫助被試探的人。」（來2:17-18）

It is a great comfort to be assured that Jesus is our High Priest. My sin became his. His righteousness is credited to my account. He suffered the punishment for my sins. His payment covers over all my sins. He conquered sin, death, and hell for me. His victory is my victory through faith. As true man, he was tested as I am. He pleads my case before God. I can rest my hope of eternal life on his completed work of redemption.

耶穌是我們的大祭司之確據，帶給我們極大的安慰。我的罪變成是祂的罪，祂的義卻歸算給了我。因祂為我的罪遭受懲罰，祂所付的代價遮蓋我所有的罪。祂為我戰勝罪、死亡和陰間(地獄)。藉着信，祂的得勝就是我的得勝。祂作為真正的人，像我一樣受過試探。祂現在在上帝面前為我祈求。我可以把永生的盼望託付在祂那完全的救贖的大工之上。

Jesus is our King 耶穌是我們的君王

God's ideal for a king in the Old Testament was that he was to be a shepherd for his people (2 Sa 5:2; 7:7). Jesus referred to himself as the Good Shepherd (Jn 10:11). It was part of his kingly office that he take care of his people as a shepherd. The prophet Nathan foretold that David's descendant would be the King whom God would send into this world. Nathan told David, "Your house and your kingdom will endure forever before me; your throne will be established forever" (2 Sa 7:16). The angel Gabriel indicated that this prophecy was fulfilled in the child born to Mary (Lk 1:33). Jesus himself indicated he is the King when he said to Pilate, "You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth" (Jn 18:37).

上帝要求舊約時代的理想君王作祂百姓的牧人（撒下5:2，7:7）。耶穌稱自己是好牧人（約10:11），祂君王職分的一部分就是要像牧人一樣照顧祂的百姓。先知拿單曾預言上帝將差遣大衛的後裔到這個世界作王，拿單對大衛說：「你的家和你的國必在你面前永遠堅立，你的王位也必堅定，直到永遠。」（撒下7:16）天使加百列也指出，這個預言要在馬利亞所生的孩子身上應驗（路1:33）。耶穌亦親自說祂就是王，祂對彼拉多說：「是你說我是王。我為此而生，也為此來到世界，為了給真理作見證。」（約18:37）

Jesus' work as King was different than what the people of his day anticipated. They were looking for a king who could give them free food and health care. That is why they wanted to make Jesus a king after he fed the five thousand (Jn 6:15). That is why many sought him because they saw his miracles of healing (Mt 8:16,17). They were looking for someone to free them from Rome and make them a powerful nation like they had been under David and Solomon (Lk 17:20). Even Jesus' own disciples did not fully understand the nature of his kingdom (Mk 10:37; Ac 1:6). Jesus' kingdom, however, is not an earthly kingdom. He said it is spiritual in nature (Jn 18:36). It consists of his rule in the hearts of those who believe in him (Lk 17:21).

耶穌作為君王，跟那個時代的以色列人所期望的君王有所不同，他們期待一個能夠讓他們不用花錢就能吃飽喝足、健康幸福的王。所以，當耶穌餵飽了五千人之後，他們要擁戴耶穌作王（約6:15）。同樣，當他們看見耶穌醫治的神蹟之後，便有很多人去尋找祂（太8:16-17）。他們期待從羅馬帝國的統治之下被解放出來，成為如同當年大衛和所羅門統治下的強大國家（路17:20）。甚至耶穌的門徒也不太明白祂的國究竟是甚麼（可10:37；徒1:6）。耶穌的國並不是地上的國，耶穌所說的國是屬靈的（約18:36），祂的統管在那些信祂的人心裏（路17:21）。

The Bible speaks of the kingdom of God (Mt 12:28) and of the kingdom of Christ (Mt 16:28). The two are identical. The kingdom of Christ was given to him by his Father. As our Mediator, it was given to his human nature. In his state of exaltation, Jesus fully and constantly exercises the authority and power given to his human nature by his divine nature. The word kingdom denotes God's or Christ's ruling or governing activity. Christ's kingdom does not consist in a group of persons or things governed. The focus is on his ruling activity.

聖經提到上帝的國（太12:28），也提到基督的國（太16:28），兩者是一樣的。基督的國是祂的天父給祂的。基督作為我們的中保，祂的國是上帝給予祂的人性的。耶穌在高舉的狀態時充分而且持續地運用祂的人性中從神性領受而來的權柄和能力。「國」這一字強調上帝或者基督統治或管理的活動，基督的國不在於統管一群人或一些事，基督之國的焦點在於祂的統管行為。

Jesus conquered sin and Satan for us. He broke the power the devil had over us, which was to accuse us of our sins. Christ has sent the Holy Spirit to bring us to faith. He reigns in our hearts so that we gladly serve him as our Lord and King. His reign as our King today is really one kingdom, but Scripture mentions three distinct spheres of his reign. Jesus' kingdom is one of power, of grace, and of glory. The kingdom of power is his governance over the universe. The kingdom of grace is his reign in the hearts of those who believe in him. The kingdom of glory is where Christ reigns in heaven and shepherds his believers there. Reformed theology restricts the kingdom of Christ to God's elect alone and leaves all else to the Father (since the Reformed deny the communication of the properties of the divine nature to the human nature). They also desire to see a visible kingdom of Christ on earth, though Christ said his kingdom was invisible and not of this world.

耶穌為我們戰勝罪和撒但，粉碎了魔鬼在我們身上的權勢，使牠不能再控訴我們的罪。基督派遣聖靈來，令我們產生信心。祂統管我們的心，使我們甘心樂意地服侍祂，以祂作為我們的主和君王。今天，祂作為我們的王，統管的是一個真正的國度，不過，聖經提及祂的統管有三個截然不同的領域：權能的國度、恩典的國度和榮耀的國度。權能的國度是指祂管治着整個宇宙。恩典的國度是指祂在那些信祂的人心中的統治。榮耀的國度是指基督在天上的統治以及牧養在那裏的信徒。改革宗神學把基督的國度局限於上帝的選民，而把其它一切的管治都歸給父上帝（因為他們不信基督的神性與人性之交通）。他們也渴望看到在地上有可見的基督國度，儘管基督說祂的國是看不見的，是不屬於這個世界的。

Jesus' kingdom of power is where he rules this world in the interest of his church

耶穌權能的國度關乎祂為自己教會的益處而統管這個世界

Jesus, as the Son of God, ruled the world from the beginning together with the Father and the Holy Spirit. As the Son of Man, this authority was given to his human nature by the divine nature. Jesus, according to his human nature, rules with his almighty power over the world. It is futile for unbelievers to rebel against him. As the psalmist declared, "You will rule them with an iron scepter; you will dash them to pieces like pottery" (Ps 2:9). Jesus governs this world so that all things work out for the good of his church. As Paul wrote:

耶穌是上帝的兒子，祂從起初就與聖父和聖靈一起統管着這個世界。作為人子，這一權柄乃由其神性通到其人性。耶穌按照祂的人性，有着全能的力量統管着這個世界。不信的人對祂的悖逆是徒然的，如詩篇作者宣告：「你必用鐵杖打破他們，把他們如同陶匠的瓦器摔碎。」（詩2:9）耶穌統管着這個世界，使萬事都互相效力，叫祂的教會得着益處。如保羅所記：

[God] raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way. (Eph 1:20-23)

[上帝] 使他從死人中復活，又使他在天上坐在自己的右邊，遠超越一切執政的、掌權的、有權能的、統治的和一切有名號的；不但是今世的，連來世的也都超越了。上帝使萬有服在他的腳下，又使他為了教會作萬有之首；教會是他的身體，是那充滿萬有者所充滿的。（弗1:20-23）

Christ's kingdom of power extends over the entire universe. In the beginning, God created a perfect world. It was created for the benefit of man, and it also gave glory to God. However, when Adam and Eve sinned, they were driven from paradise. If God had left them to their own sinful devices, this world would have been in total

chaos. God, however, still wanted the world he created to serve for the benefit of humans and in the interest of his promise of the Savior. In order to allow the gospel to be proclaimed in the world, God still preserves and sustains the world through the ordinances he established at creation and after the flood. These ordinances are to counteract the disastrous results of sin. Government (Ge 9:6; Ro 13; Da 2:21), marriage and family (Ge 2), and labor and property (2 Th 3:10; Ex 20:15) are ordinances God has established for the preservation of order in this world. As he carries out his kingdom of power, Jesus makes use of these ordinances to preserve the world. He governs all of history in the interest of the salvation of souls (Ac 17:26,27).

基督權能的國度擴展到整個宇宙。起初，上帝創造了一個完美的世界，這是為了人的好處而創造，這個完美世界也榮耀上帝。然而，亞當和夏娃犯罪，他們被趕出樂園。如果上帝任由他們按着他們的罪性胡亂莽為，這個世界早已混亂不堪。為了人類的益處和為了已給了世人一位救世主的那個應許，上帝仍然要這個被造的世界服務於人。為了讓福音在世界上傳播，上帝藉着創造之時和洪水之後所設立的法則保守和維持着這個世界，這些法則是用來抵制罪所帶來的悲慘後果的。法則涉及管治（創9:6；羅13章；但2:21）、婚姻和家庭（創2章）、勞動和財產（帖後3:10；出20:15），這些都是上帝為了維持這個世界的秩序而設立的。當耶穌統管祂的權能之國度時，祂使用這些法則來保守這個世界。祂掌管着整個歷史，為的是使靈魂得救（徒17:26-27）。

Since Jesus rules this world, we know that things do not happen by chance. The Lord has not promised he will spare us from trials in this world. Rather, he has told us to expect suffering for his sake (Ac 14:22; 1 Pe 4:12). Yet we know that the same Lord who died for us and rose again lives to work for our good in all things (Ro 8:28). Jesus is King. He is gracious, long-suffering, not wanting any to perish (2 Pe 3:9). He also has given us his promise that hell itself will never be able to overcome his church (Mt 16:18).

既然耶穌統管着這個世界，那麼我們便知道，世上所有事情的發生都不是偶然的。主沒有應許說會免去我們在世上的試煉；相反，祂已經告訴我們，要為祂的緣故而遭受苦難（徒14:22；彼前4:12）。然而，我們知道，正是這位為我們死並且復活的主叫萬事互相効力，使我們得着益處（羅8:28）。耶穌是王，祂是寬容的，祂耐心地忍耐着，不願一人沉淪（彼後3:9）。祂也曾應許我們，陰間絕不能勝過祂的教會（太16:18）。

Jesus' kingdom of grace is his rule in the hearts of those who believe in him

耶穌恩典的國度就是祂統治那些信祂之人的心

All people by nature are under the governance of Christ's kingdom of power. They are born into it. It is by God's action alone, through the gospel and Baptism, that we become members of Christ's kingdom of grace. Through the gospel (Ro 1:16) and Baptism (Tit 3:5), God creates faith in our hearts. Through these same means of grace, as well as through the Lord's Supper, Christ preserves his reign in our hearts. The Reformed churches, following the lead of Ulrich Zwingli (d. 1531), deny that God carries out his reign of grace only through the means of grace. They believe that the Holy Spirit does not need vehicles to enter into and work in the heart of man. Scripture, however, teaches otherwise.

所有人一生出來就臥在基督權能之國度的管治之下，他們一出生就是如此。唯獨靠着上帝的作為，藉着福音和洗禮，我們才成為基督恩典的國度裏的一份子。上帝藉着福音（羅1:16）和洗禮（多3:5）在我們心中產生信心。通過這些施恩具，以及藉着聖餐，基督保持祂在我們心中的掌管。改革宗教會跟隨慈運理的教導，否認上帝唯獨通過施恩具進行祂的恩典統治。他們認為聖靈無需媒介便可進入人的心中並在人心工作。然而，聖經的教導並非如此。

Jesus has said that his rule is inside us. It is invisible. It is his rule in the hearts of those who believe in him (Lk 17:21). When God works faith in our hearts, he establishes his reign there. He rescues us from the power of the devil and makes us alive in Christ (Eph 2:5). He gives us a new will that delights in carrying out God's will (Ro 7:22). Christ does not carry out his rule by compulsion. Through the gospel and the sacraments, Christ develops in us a deep appreciation of his grace, so that we, according to the new man, desire to serve him.

耶穌說過，祂的統治是在我們裏面，是無形的，是見不到的。祂的統治是在那些信祂之人的心裏（路17:21）。上帝在我們心裏產生信心的時候，就在那裏建立了祂的統治。祂救我們脫離魔鬼的權勢，使我們在基督裏活了過來（弗2:5）。祂給我們新的意願，使我們因行出上帝的旨意來而喜悅（羅7:22）。基督不採用強制的手段來進行祂的統治，卻是藉着福音和聖禮，基督在我們裏面培育一種對祂的恩典深深感激之情，所以，我們能按新人的樣式，樂意服侍祂。

Since Christ's kingdom of grace is not of this world, it does not interfere with earthly kingdoms. It doesn't undermine or overthrow any worldly government. It isn't revolutionary. Those who advocate the social gospel or liberation theology long for a kingdom of God on earth. Christ's kingdom, however, does not advocate the overthrow of existing governments (Ro 13:1-7). Christ's kingdom is not extended by force or by the sword. It is established by the proclamation of the gospel (Mt 28:18-20).

既然基督恩典的國度不屬於這個世界，它也不干涉地上的各政權。它不破壞或推翻任何世上的政府，不搞革命。那些鼓吹社會福音或者解放神學的人渴望在地上有一個上帝的國度。然而，基督的國度不鼓吹推翻現存的政權（羅13:1-7）。基督國度的擴張，不是憑武力，不是靠刀劍。基督的國度乃藉着福音的廣傳而建立（太28:18-20）。

Christ is also the head of the church. He is the King of his kingdom of grace. There is no visible head of the church on earth. No pope or any other official can claim to be the head of the church. The Roman Catholic Church is in error when it claims that Christ's kingdom of grace is a visible organization. It is invisible, for faith and the work of the Holy Spirit cannot be seen.

基督是教會的頭，是恩典的國度的君王。地上教會的頭是看不見的，教皇或者任何職任的人都不能自稱是教會的頭。羅馬天主教會聲稱基督恩典的國度是一個可見的組織，這說法是錯誤的。恩典的國度是看不見的，因為信心以及聖靈的工作都是無法看見的。

Thank God that, by his grace, we stand in his kingdom of grace. As Paul wrote, "Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand" (1 Co 15:1). Since Christ carries out his rule in our hearts through his means of grace, we will also treasure those means through which he will preserve us in his kingdom to everlasting life.

感謝上帝，藉着他的恩典，我們得以站立在祂恩典的國度中。正如保羅所說：「弟兄們，我要你們認清我先前傳給你們的福音；這福音你們領受了，又靠著它站立得住。」（林前15:1）既然基督藉着施恩具在我們心裏實施祂的統治，我們也當珍惜這些施恩具，因為藉着它們，上帝會保守我們在祂的國度裏，直到永遠。

Jesus' kingdom of glory is his reign in heaven,
where he is accompanied by his saints

耶穌榮耀的國度就是祂在天上的統治，聖徒在那裏伴着祂

The question is raised, How can Jesus reign in heaven when the Bible tells us that, at the end of time, he will deliver all things into the hands of his Father? (1 Co 15:24,28). Here again we must remember the dual nature of Christ. As God, he will reign in heaven with the Father and the Holy Spirit. As man, this kingdom is given to him. Christ, according to his human nature, still remains "less" than the Father, even though the human nature has received properties from the divine nature. As his Father has given him a kingdom, so Christ will share that kingdom with us. Jesus said to his apostles, "I confer on you a kingdom, just as my Father conferred one on me, so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel" (Lk 22:29,30).

聖經告訴我們，在末日的時候，耶穌要把一切都交在祂父的手中（林前15:24、28），那麼，耶穌如何在天上統治呢？我們在此不能忘記基督的神人二性。作為上帝，祂與聖父和聖靈一起在天上統治。作為人，這國度已經給了祂。按基督的人性而言，祂仍然「低」於父，儘管在祂

的人性中有從神性而來的特性。因為父已經把國給了祂，基督就讓我們分享祂的國。耶穌對祂的使徒說：「我把國賜給你們，正如我父賜給我一樣，使你們在我的國裏坐在我的席上吃喝，並且坐在寶座上審判以色列十二個支派。」（路22:29-30）

Jesus' kingdom of glory will not be in this world, corrupted by sin. This world will be destroyed by fire at the end of time (2 Pe 3:10). When believers die, their bodies decay, but their souls enter into the presence of God (Php 1:23). On the Last Day, all the dead in Christ will be raised. Together with those who are still alive, we shall all be caught up into the air to stand before the judgment seat of Christ (1 Th 4:16,17, Mt 25:31-32). Believers will live forever in the new heaven and the new earth, forever with the Lord (2 Pe 3:13; 1 Th 4:17).

耶穌榮耀的國度不會在這個被罪所敗壞的世界裏，這個世界在末日會被火毀滅（彼後3:10）。信徒死的時候，他們的身體會腐爛，但是他們的靈魂卻與上帝同在（腓1:23）。在審判日，所有在基督裏死了的人必先復活，然後我們這些活著還存留的人必和他們一同被提到雲裏，站在基督的審判台前（帖前4:16-17；太25:31-32）。信徒將會永遠活在新天新地裏，永遠與主同在（彼後3:13；帖前4:17）。

The Bible often describes heaven in terms of what will not be there, instead of in terms of what will be there. The psalmist wrote, "You will fill me with joy in your presence, with eternal pleasures at your right hand" (Ps 16:11). What is perfect joy? We have never experienced it in this world of sin. Thus the Bible describes heaven in terms of what will not be there. It says of those in heaven:

聖經描述天堂時經常說天堂那裏沒有甚麼，而不是說耶裏有甚麼。詩篇作者寫道：「在你面前有滿足的喜樂，在你右手中永遠的福樂。」（詩16:11）。甚麼是完美的喜樂？在這個罪惡的世界上，我們從來沒有經歷過這種喜樂。因此，當聖經描述天堂的時候，會告訴我們天堂裏沒有甚麼。聖經說，在天堂裏：

They are before the throne of God
and serve him day and night in his temple;
and he who sits on the throne will spread his tent over them.
Never again will they hunger;
never again will they thirst.
The sun will not beat upon them,
nor any scorching heat.
For the Lamb at the center of the throne will be their shepherd;
he will lead them to springs of living water.
And God will wipe away every tear from their eyes.
(Rev 7:15-17)

他們在上帝寶座前，
晝夜在他殿中事奉他；
那坐在寶座上的要用帳幕覆庇他們。
他們不再飢，不再渴；
太陽必不傷害他們，
任何炎熱也不傷害他們，
因為寶座中的羔羊必牧養他們，
領他們到生命水的泉源；
上帝必擦去他們一切的眼淚。
（啟7:15-17）

As long as we live in this world, we belong to the church militant (the church on earth, which must still fight the good fight of faith). We are beset by the problems sin causes sinners living in a sin-corrupted world. When we are in heaven, we will be members of the church triumphant (the church that reigns victoriously with Christ).

只要我們生活在這個世界上，我們就屬於掙扎的教會（在地上的教會，仍舊必須為信仰打那美好的仗）。我們仍被罪的問題所困擾，因為我們仍然生活在一個被罪敗壞的世界裏。當我們到了天堂，我們便屬於得勝的教會（和基督一起得勝地進行統治的教會）。

Though we are sinners, we have been washed clean by the blood of the Lamb. We are clothed in his righteousness (Rev 7:9). Jesus has promised us that he will say, “Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world” (Mt 25:34). Then, as Paul says, “we will be with the Lord forever” (1 Th 4:17).

雖然我們是罪人，但我們已經被羔羊的血洗淨了。我們穿上祂的義袍（啟7:9）。耶穌已經應許我們，說：「你們這蒙我父賜福的，可來承受那創世以來為你們所預備的國。」（太25:34）然後，正如保羅所說：「我們就要和主永遠同在。」（帖前4:17）

In joyful anticipation, then, we say with the hymn writer:

Oh, sweet and blessed country,
The home of God's elect!
Oh, sweet and blessed country
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest;
You are with God the Father
And Spirit ever blest. (CW 214:4)

因此，在喜樂與盼望之中，我們與詩歌的作者同頌：

哦，美好又蒙福的國度，
上帝所揀選的人的家！
哦，美好又蒙福的國度
我們的心極其所盼！
耶穌恩慈地引領我們
到那美好安息之地；
與聖父上帝和聖靈同住
同在同享永福。

（Christian Worship 214：4）

SYS 304 Christology 基督論

A Study of Jesus Christ (The mediator of Salvation)

耶穌基督，救恩的中保

Chapter 10 – The Saving Grace of God in Christ

第十章 -- 上帝賜人在基督裏得救的恩典

Chapter 11 – The Person of Jesus Christ

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Chapter 12—The States of Humiliation and Exaltation in Christ's Life

第十二章 -- 基督生命中的降卑與高舉

Chapter 13 – The Threefold Office of Christ: Prophet, Priest, and King

第十三章 -- 基督的三重職分：先知、祭司和君王

Chapter 10 The Saving Grace of God in Christ

第十章 上帝賜人在基督裏得救的恩典

Grace is God's undeserved love

恩典是上帝在愛裏賜人所不配得的

We begin our study of the work of Christ by noting what the Bible tells us about grace. Saint Paul tells us that we are saved “by grace” (Eph 2:8). It is always important to understand how the Bible defines terms, for people often place their own meaning into Christian terms and thus deceive people. A Mormon missionary was once asked whether he was sure of going to heaven. He responded that he didn't think anyone could be sure. He stated that if he got to heaven, it would be purely by the grace of God. However, when he was asked what he would give as a reason why God should let him into heaven, he responded, “I would have to say that I earned it.” It is obvious he was not using grace in the same way that the Bible uses the term.

要探知基督的聖工，讓我們首先從聖經如何講述恩典開始。聖保羅說我們得救是「本乎恩」（弗2:8），而明白聖經對這些用詞所下的定義非常重要，因為人們經常將自己的意思強加到基督教的用詞中，這樣就會產生誤解。有一次，一個摩門教傳教士被問及是否確定會上天堂，他回答說沒有人能夠確定能上天堂。他表示如果他能上天堂，那將完全是上帝的恩典。然而，當問到為甚麼上帝會讓他上天堂時，他回答說：「我得說，這是我賺來的。」很明顯，他所說的恩典並不是聖經所講述的恩典。

It is true that, in a few cases, the word grace refers to a spiritual gift that God has worked in believers (Ro 15:15,16; 1 Pe 4:10). However, this use of grace is excluded by Scripture in regard to our salvation. God justifies us, not because of his work of sanctification in us but because of his unmerited favor toward us, for Jesus' sake. In the Old Testament, grace is God's favor which moves him to forgive sins. The Hebrew noun used predominately to speak of God's “grace” (chen) refers to “the free bestowal of kindness on one who has neither claim upon our bounty, nor adequate compensation to make for it.”¹ This concept of grace is often used in relation to God's steadfast love (chesed) and God's pity (racham “expresses a deep and tender feeling of compassion, such as is aroused by the sight of weakness or suffering in those that are dear to us or need our help”).²

無可否認，恩典這一詞彙在某些特別的情況下是指上帝賜給信徒的屬靈恩賜（羅15:15,16；彼前4:10）。但是，聖經並不是指我們是要靠着這些恩典（屬靈恩賜）得救。上帝稱我們為義，並不是因為祂使我們成聖，而是因為耶穌的緣故賜給我們不配得的恩典。在舊約聖經中，恩典是指上帝的恩慈，上帝的恩慈使祂赦免人的罪。這個希伯來文名詞「恩典」，意思是「上帝白白賜予的慈愛，我們沒有能力對這慈愛作出回饋，也沒有能力給予適當的補償。」¹ 這種對恩典的觀念常用於描述上帝永恆不變的愛（chesed）與上帝的憐憫（racham，這「表達了一種深切及溫柔的同情，如同當我們看見所愛的人在軟弱、受苦、或需要我們幫助時所產生的同情之心」）。²

Note what the Lord said to Moses about himself: “The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin” (Ex 34:6,7). Grace, in the New Testament, is usually referred to by the word charis, which is closely related to God's love (agape), mercy (eleos), and pity (oiktirmos). The New Testament also makes it clear that saving grace is God's kindly disposition to all people. It is not something in us but something God shows to us for Jesus' sake. Paul excluded the idea that grace is something in us when he wrote, “And if by grace, then it is no longer by works; if it were, grace would no longer be grace” (Ro 11:6). God's grace is his unmerited favor, brought about

¹ Girdlestone, *Synonyms of the Old Testament*, p. 107.

² Girdlestone, *Synonyms of the Old Testament*, p. 108.

by Christ's substitutionary life and death, by which God is moved to forgive sin and give salvation to sinners.

上帝向摩西這樣描述祂自己：「耶和華，耶和華，有憐憫，有恩惠的上帝，不輕易發怒，且有豐盛的慈愛和信實，為千代的人存留慈愛，赦免罪孽、過犯和罪惡。」（出34:6-7）在新約中，恩典的意思通常與上帝的愛、仁慈和憐憫有密切的關係。新約也指明救恩是上帝賜給全人類的恩典。恩典並不是我們本來就配有的，而是上帝因着耶穌的緣故向我們顯明的慈愛。保羅說：「既是靠恩典，就不憑行為，不然，恩典就不再是恩典了。」（羅11:6）他表明恩典不是我們本來就配有的。上帝的恩典是上帝所賜我們不配受的恩惠，因著基督的捨命代贖，赦免了我們的罪，將救恩賜給我們這些罪人。

What are the characteristics of saving grace?

得救的恩典有何特點？

God's grace is described in various ways:

上帝的恩典有以下特點：

1. Undeserved—Grace is necessary for us; it is not necessary for God. If God dealt with us according to what we deserve, we would go to hell. We are sinful from birth (Ps 51:5; Jn 3:5). Adam's sin is charged to us as we enter the human race (Ro 5:12,18). As we come into this world, we are under God's condemnation (Eph 2:3). We are spiritually blind (1 Co 2:14), dead (Eph 2:1), and enemies of God (Ro 8:7). Our natural spiritual powers were not merely weakened by the fall into sin but were totally corrupted (Ro 3:10-12). It is only when we see our total spiritual depravity that we can appreciate the greatness of God's grace.
是我們不配得的——恩典對於我們是必需的，但上帝並非必需要賜恩給我們。如果上帝按照我們所當受的對待我們，我們都要下地獄，因為我們生來就是有罪的（詩51:5；約3:5）。當我們出生時，我們也帶有亞當所犯的罪（羅5:12、18）。當我們生於這個世界時，就已經被上帝定罪了（弗2:3）。我們在屬靈的事上都是瞎眼的（林前2:14）、死的（弗2:1）、並與上帝為敵（羅8:7）。我們自有的屬靈能力不僅僅因始祖犯罪而削弱了，甚至已經全然敗壞（羅3:10-12）。只有當我們認識到自己在屬靈上完全墮落，才能領會到上帝的恩典是何等偉大。
2. Connected to Christ—God cannot simply overlook sin, ignore it, or pretend that it doesn't exist. He is just and threatens he will punish sinners. However, because of Jesus' substitutionary life and death, God has changed our status from "condemned" to "acquitted" (see 2 Co 5:19). Without Christ, there is no saving grace.
是與基督有關的——上帝不能輕易的忽視罪、不予理會或者假裝罪不存在。上帝是公義的，並警告要徵罰罪人。然而，因着耶穌活出完全的生命並代贖受死，上帝已把我們的狀態從「有罪」轉變為「無罪」（參見林後5:19）。沒有基督，就沒有得救的恩典。
3. Active—God is the one who has done everything for our salvation. In eternity, he chose us to be his own (2 Ti 1:9,10). In time, he sent his Son to save us. Because of Christ's life, death, and resurrection, God has declared us righteous. God brings us to faith through the gospel and Baptism, gives us Christ's righteousness through faith, and preserves us in the faith to life eternal. We are the object of God's grace. We did not cooperate in acquiring it.
是上帝主動的——上帝自己完成了整個救恩計劃的工作。在永恆中，祂揀選我們成為祂自己的子民（提後1:9-10）。在所定的時間，祂差遣祂的獨生愛子來拯救我們。因著基督的一生、受死與復活，上帝稱我們為義。上帝藉着福音與洗禮把信心賜給我們，藉着信賜給我們基督的義，並保守我們的信心直到永生。我們只是上帝施恩的對象，我們並沒有和上帝合作以得到救恩。
4. Complete—Jesus did everything to win our salvation. He said, "It is finished" (Jn 19:30). There is nothing we need to do. There is nothing we can do. In fact, those who try to earn their own salvation

will lose it (Gal 5:4). We can rely totally on God's grace for our salvation. This is why we can be so sure of it.

是完全的 — 耶穌完成了所有救贖的工作。祂說：「成了！」（約19:30）我們甚麼都不需要做，也做不了甚麼。實際上，那些試圖賺取救恩的人將失去救恩（加5:4）。我們可以完全依靠上帝的恩典而得到救恩，這就是我們可以確信得救的原因。

5. Universal—There is no one whom God does not want saved. He extends his grace to all people (Jn 3:16). He reconciled the whole world to himself (2 Co 5:19). The reason we can be sure that God desires our salvation is that he desires the salvation of all people.

是普世的 —— 上帝希望人人得救，祂將恩典賜給所有人（約3:16），使世人與自己和好（林後5:19）。我們確信上帝願意我們得救，是因為祂願意所有人都得救。

6. Certain—Grace is certain because of God's promises. When we stand before the judgment seat of Christ, we will not have to fear that he will recall our sins and condemn us for them. Rather, he has given us his promise: "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 7:19) Grace is certain because God has done everything to save us. If there were one thing I had to do to secure salvation, I would never have any certainty that I was saved. I would always have to wonder if I had done "my part" well enough. Thank God we can be certain of our salvation, because everything depends on God.

是肯定的 —— 上帝的恩典是肯定的，因為這是祂的應許。當我們站在基督的審判寶座前，我們再不用害怕祂會數算我們的過犯而定我們的罪，因祂曾應許我們：「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7:19）恩典是肯定的，因為一切救贖的工作都是由上帝去完成的。若我還需要做一件事以確保我得救的話，那麼我永遠也不能確定自己是否得救，我只會一直想着自己是否已經做到了「我該做的」。感謝上帝，因為我們的救恩全賴於祂，我們可以肯定我們得拯救。

7. Free and unconditional—Grace is free. Our salvation didn't cost us anything. It did, however, cost God a great deal. It cost him the death of his Son. As Paul wrote, "[We] are justified freely [as a gift] by his grace through the redemption that came by Christ Jesus" (Ro 3:24) Grace is unconditional. There are no strings attached. God is gracious, of himself, apart from anything we do. He is gracious to us for Jesus' sake. Even faith is not a condition we must meet in order to have God be gracious to us. Faith is the instrument through which we receive the forgiveness God gives to us through the means of grace: the gospel, Baptism, and the Lord's Supper (Ro 3:28).

是白白的、無條件的 —— 恩典是白白賜予的。我們不需要付出任何代價而得到救恩，但上帝卻因此付上巨大的代價，以祂兒子的死作為代價。正如保羅所說：「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3:24）上帝是滿有恩慈，不在乎我們所作的，只因著耶穌的作為，祂向我們大發慈愛；即使人具備信心與否，也不影響上帝對我們所發的恩慈，因為恩典是沒有任何附加條件的。信心卻是我們領受上帝赦免的工具，上帝透過施恩具，即透過福音、洗禮以及聖餐，叫我們得著信心（羅3:28）。

8. Received through faith—Faith has been described as the hand into which God places the gift of salvation Christ won for us. As Paul wrote, "By grace you have been saved, through faith" (Eph 2:8) Those in whom God has worked faith receive as their very own what Christ did for the whole world. Thus, believers will stand before God on judgment day clothed in the righteousness of Jesus. Those who reject Christ lose the benefit of all that Christ did for them. They, in essence, are telling God, "I don't need what Jesus did for me. I don't want what Jesus did for me. I want what I have earned." To these God will have to say, "The wages of sin is death" (Ro 6:23).

是藉着信心領受的 —— 信心就像我們用手領受上帝的禮物，這禮物就是基督為我們賺取的救恩。正如保羅所說：「你們得救是本乎恩，也因著信。」（弗2:8）上帝在人身上作工，使他們有信心領受基督為全人類所成就的，藉信成為他們自己的。這樣，信徒在審判日將披戴耶穌的義站在上帝面前，而那些拒絕基督的人便失去了基督為他們所做的

一切。換句話說，他們是在對上帝說：「我不需要，也不想要耶穌為我所做的。我只想要我自己所賺得的。」對於這些人，上帝要對他們說：「罪的工價乃是死。」（羅6:23）

9. Offered and given through the means of grace—Jesus won salvation for us on the cross. However, he does not distribute salvation from the cross. He gives to us the benefit of his saving work through means, or instruments. These means we call the means of grace. Through the gospel, the message of all God has done for our salvation in Jesus Christ, through Baptism, and through the Lord’s Supper, God gives us forgiveness of sins, salvation, and eternal life. God’s grace is not offered apart from the means of grace. As Paul wrote, “Faith comes from hearing the message, and the message is heard through the word of Christ” (Ro 10:17). This is why we need to share the good news about what Jesus did for us with others. People cannot be saved if they do not hear the gospel. As Luther observed, “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” (SA III VIII:10).

藉着施恩具賜下和施予 —— 耶穌為拯救我們被釘死在十字架上，然而，祂並不是從十字架上將救恩分授給我們，而是通過一些媒介(或工具)將祂的救恩賜給我們。我們稱這些媒介為施恩具。上帝藉着福音，即上帝在耶穌基督裏為我們所做的一切的救恩信息，以及藉着洗禮、聖餐，給我們赦罪、救恩，和賜給我們永生。上帝的恩典只會透過施恩具賜給我們。正如保羅所說：「信道是從聽道來的，聽道是從基督的話來的。」（羅10:17）所以我們要與別人分享耶穌為我們所做的那大好的信息。如果人沒有聽到福音，他們就無法得救。正如馬丁路德所說：「故此，我們堅持地相信：上帝除了藉祂外在的道與聖禮外，不願用其他方法對待我們。」（施馬加登信條，第三部分，第八條:10）*「故此，我們須時刻堅持：上帝除了藉祂外在的道與聖禮外，不願用其他方法對待我們。」（施馬加登信條，第三部分，第八條:10）³*

10. Efficacious—This means that God’s grace always has the ability to work faith and produce the fruits of faith. Paul called the gospel “the power of God for the salvation of everyone who believes” (Ro 1:16). Isaiah indicated that just as the rain and snow fall on the earth and cause crops to grow, so God’s Word has the power to bring people to faith (Isa 55:11). The message of God’s love in the gospel has the power to move us to love God and to love our neighbor. It has the power to produce the fruits of faith in our lives (1 Jn 4:19).

是有功效的 —— 意思是說上帝的恩典總是有能力激發信心，結出信心的果子。保羅稱福音為：「上帝的大能，要救一切相信的。」（羅1:16）以賽亞說就像雨雪落到地上，使穀物生長，上帝的道也有能力帶給我們信心。（賽55:11）上帝在福音中所傳達愛的信息有能力感動我們去愛祂和愛我們的鄰舍，並有能力在我們生命中結出信心的果子（約一4:19）。

11. Resistible—People can resist God’s gracious will to save them when God works through the gospel. Jesus said that he longed for the salvation of the people of Jerusalem, but they “were not willing” (Mt 23:37). Stephen accused the members of the Sanhedrin of stubbornly resisting the Holy Spirit (Ac 7:51). People have the ability to reject God’s gracious efforts to bring them to faith. Those who go to hell have no one but themselves to blame for their damnation.

是可以拒絕的 —— 當上帝藉着福音將祂拯救世人的美意告訴世人時，世人是可以拒絕的。耶穌說祂願意耶路撒冷的百姓得救，但是他們卻「不願意」（太23:37）。司提反曾譴責公會中抗拒聖靈的頑梗成員（徒7:51）。世人是可以拒絕恩慈的上帝帶他們進入信心的努力。那些最終下地獄的人，只能責怪他們自己。

12. Serious—God really desires the salvation of all sinners. Through Ezekiel, the Lord said: “As surely as I live, declares the Sovereign LORD, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live” (Eze 33:11). God is taking an oath in this passage. He doesn’t need to do that, because he cannot tell a lie. Yet to make us doubly certain that he means what he says, he swears

³ 協同書（修訂版），頁262。

by his own existence that he does not want a sinner to perish. God cannot swear by anyone higher than himself. So he swears by his own existence that he desires the salvation of all sinners.

是認真的——上帝真心希望所有罪人都得救。上帝藉着以西結說：「我指著我的永生起誓，我斷不喜悅惡人死亡，惟喜悅惡人轉離他所行的道而存活。」（結33:11）上帝在這節經文中起誓。其實祂並不需要這樣做，因為上帝不可能說謊。然而，為了讓我們更加確信祂所說的話，祂以祂自己的存在起誓，連一個罪人也不希望他滅亡。沒有甚麼高於上帝使祂可以向其起誓，所以祂以自己的存在起誓，說希望所有罪人都得救。

Errors which deny that we are saved “by grace alone”

否認「唯獨恩典」而得救的謬誤

All people by nature come into this world with the attitude that they can do something to secure their salvation. We call this idea the opinion of the law (*opinio legis*). Thus, throughout history we see that people have rejected the biblical teaching that we are saved by grace alone. They have either taught that “I am saved by me alone” or “Jesus and me equal salvation,” or they have limited God’s grace to a select few. Others have also denied that God uses means to distribute his grace. The following are some of the errors that have rejected the Bible’s teaching on grace:

從本性上來說，每個人生來都會認為可以靠自己的行為來使自己得救。我們稱這種想法為律法觀念(*opinio legis*)。因此，從整個歷史的角度來看，我們發現人普遍拒絕聖經所教導我們唯獨靠恩典才能得救的真理。他們寧願教導說：「我靠自己就能得救」，或者「耶穌與我在救恩上同工」，或者將上帝的恩典局限在一小部分被挑選出來的人身上。另外一些人否認上帝使用施恩媒介來賜下祂的恩典。以下是一些拒絕聖經有關恩典教導的謬誤：

- Pharisees of Jesus’ day prided themselves on their keeping of the law. Outwardly, they strove to do everything the Law of Moses told them. Yet their hearts were far from God. While they kept the outward details of the law, they omitted the weightier matters of the law, such as showing love and mercy. They did not realize that the law condemned them for their sins. Instead of winning God’s approval, they fell under Jesus’ condemnation. They desperately needed the grace God gave through Christ.
- 耶穌時代的法利賽人為自己能遵守律法而感到驕傲。在表面上，他們努力遵守摩西律法的所有教導，然而他們的心卻遠離上帝。當他們遵守律法的外在細節時，卻忽略了律法上更重要的事，如愛與憐憫；他們沒有意識到律法已經定了他們的罪。他們沒有得到上帝的認同，反而被耶穌定罪。他們實在極之需要上帝藉着基督所賜下的恩典。
- Judaizers troubled the Christians in Galatia. They taught that it was necessary to submit to the rite of circumcision and to observe the Law of Moses in order to be saved. Paul warned them that because of their insistence on works, they had fallen from grace (Gal 5:4).
- 猶太律法主義者（Judaizers）困擾着加拉太教會的基督徒。這些人教導必須行割禮並遵守摩西的律法才能得救。保羅警告他們說，因為他們堅持靠行為稱義，已經從恩典中墜落了（加5:4）。
- Pelagianism rejected God’s grace entirely. Pelagius (about A.D. 400) denied original sin and taught that people had the ability to earn their own salvation. His teaching was condemned by the early church.
- 伯拉糾主義（Pelagianism）完全否定了上帝的恩典。伯拉糾（Pelagius，約主後400年）否認原罪，並教導人有能力自己賺取救恩。他的教導被早期教會定為異端。

- Semi-Pelagianism was a reaction to Pelagianism. It taught that the spiritual powers of people were wounded by the fall into sin but that people still retained enough of their spiritual powers so they could cooperate with God in their conversion and salvation. This became the official teaching of the Roman Catholic Church.
- 半伯拉糾主義（Semi-Pelagianism）是對伯拉糾主義的修正。半伯拉糾主義認為人的屬靈能力因始祖犯罪而受到損害，但仍有足夠的屬靈能力，使他們在回轉歸信及得救的事上能與上帝合作。這成為羅馬天主教的正式教導。
- Infused grace is a concept developed by the Roman Catholic Church. They have rejected the biblical teaching that grace is the unearned favor of God. Instead, they view grace as a divine assistance God gives us in order to help us work out our own salvation. In the Canons and Decrees of the Council of Trent, Rome condemned the biblical teaching that grace is the unmerited favor of God. They state: “If anyone says that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sin, to the exclusion of the grace and charity which is poured forth in their hearts by the Holy Ghost, and remains in them, or also that the grace by which we are justified is only the good will of God, let him be anathema.”³ Martin Luther wrote one of his famous treatises entitled *The Bondage of the Will* (1526) to refute the famed humanist Erasmus’ (1469–1536) contention that people have a free will in spiritual matters since the fall into sin.
- 注入的恩典（Infused grace）是由羅馬天主教會發展出來的觀念。他們否定恩典是上帝白白賜予的這一聖經教導。相反，他們認為恩典是上帝賜給我們一種神聖的援助，以使我們可以自己解決救贖問題。在《天特會議的法典和諭令》（*Canons and Decrees of the Council of Trent*）中，羅馬天主教譴責恩典是完全出於上帝這聖經的教導。他們聲稱：「如果有人指人得稱為義，要麼完全歸因於基督的公義，要麼完全歸思於對罪愆的赦免，而由聖靈澆灌在其心裏的且至今一直存於他們體內的恩典和慈愛卻與其義無關；或者說，使我們能夠稱義的那一恩典純粹是上帝美善的旨意，那他就當受咒詛。」⁴ 馬丁路德在他的著名論著《論意志的捆綁》（*The Bondage of the Will*, 1526）中反駁了當時聲名顯赫的人文學學者伊拉斯姆（Erasmus, 1469-1536）的論辯，後者認為人自從始祖犯罪墮落後，在屬靈的事上仍擁有自由意志。
- Anabaptists of Luther’s day taught that the Holy Spirit spoke directly to people. They denied that he uses the means of grace to convert. Ulrich Zwingli (1484–1531), the Swiss reformer, also taught this error. The assurance of salvation, then, had to be drawn from the subjective experiences a person had, rather than from the objective promises given by God in his Word.
- 路德時代的重洗派（Anabaptists）認為聖靈直接與人說話。他們否認上帝用施恩具使人回轉歸信。瑞士宗教改革家慈運理（Ulrich Zwingli, 1484-1531）也教導這一錯誤。於是，救恩的確據變成從個人主觀的經歷而來，而非源自上帝的話語給我們的客觀應許。
- Calvinism limited God’s grace to those whom God elected to salvation. John Calvin (1509–1564) believed that since God had elected some to salvation, he also must have elected the rest to damnation. Therefore, Calvin believed that Jesus didn’t die for all but only for those whom God had elected to salvation. The end result of his teaching is to rob sinners of the comfort of the gospel. If Jesus didn’t die for all, maybe he didn’t die for me. According to Calvinism, the only way to be sure Jesus died for me is to look for some type of experience in my life that assures me I am one of the elect to salvation, irresistibly converted by the Holy Spirit. However, the devil is quick to take advantage of this inward introspection. People are left without any assurance of their salvation. I know Jesus died for me because Scripture teaches that he died for all. Calvin also believed that the Holy Spirit converted irresistibly

⁴ Schroeder, *The Canons and Decrees of the Council of Trent*, canon 11, p. 43.

those whom God had elected to salvation and that he did not have to work through the means of grace to bring about this conversion.

- 加爾文主義 (Calvinism) 將上帝的恩典局限在那些被上帝揀選得救的人身上。約翰加爾文 (John Calvin, 1509 – 1564) 認為上帝既然預定一些人得救，那麼也一定預定剩下的人被定罪。所以，加爾文認為耶穌並不是為所有人，卻只是為那些被上帝預定得救的人而死。這教導的最終結果是剝奪了罪人得到福音的安慰。因為如果耶穌不是為所有人而死，那麼就有可能不是為我而死。根據加爾文主義，唯一能確信耶穌為我而死的方法是在我的生命中尋找某種經歷，使我能確定我是被揀選得救的人之一，是受聖靈感動得無法拒絕地歸信上帝。但是，魔鬼很快就會利用這種所謂的內省，讓人無法確定自己是否已經得救。但事實上，我知道耶穌為我死，是因為聖經教導祂為所有人而死。加爾文還認為聖靈使那些被上帝預定得救的人無可抗拒地回轉歸信上帝，也不需要通過施恩具來使人回轉。
- Arminianism also denied salvation by grace alone. Jacob Arminius (1560–1609) taught that God elected people in view of the faith he saw they would have. Thus, a person’s cooperation in conversion became the cause of his election, not God’s grace. Also, Arminius believed that humans still have a free will by which they can chose to accept or reject Christ. The teachings of Arminius have come down to us through the “decision for Christ” theology of the Wesleyans and Methodists (1700s), the Holiness Bodies (Pentecostals, Assemblies of God), and Freewill Baptists.
- 阿米紐主義 (Arminianism) 也否認唯獨靠恩典得救。雅各阿米紐 (Jacob Arminius, 1560 – 1609) 認為上帝根據預知誰會有信而揀選誰。這樣，人在回轉歸信上帝的過程中與上帝合作就成為上帝揀選人的原因，而不是唯靠上帝的恩典。阿米紐還認為人仍然有自由意志可以選擇接受或拒絕基督。阿米紐的教義通過衛理宗 (Wesleyans) 及循道宗 (Methodists, 十八世紀)、聖潔運動教會 (the Holiness Bodies) (五旬節會 (Pentecostals)、神召會 (Assemblies of God)) 以及自由意志浸信會 (Freewill Baptists) 等所教導的「決志跟隨基督」的神學觀 (或簡稱「決志神學觀」) 流傳下來。
- Election controversy among some American Lutherans in the 1880s was over the question of whether God elected people “in view of the faith that he foresaw in them.” This controversy caused some to leave the Synodical Conference. The Wisconsin Synod and the Missouri Synod joined to defend the biblical teaching that election is “unto faith” and not “in view of foreseen faith.” A small group of Lutherans also left the Norwegian Synod because that synod allowed the teaching of “election in view of foreseen faith” to stand. In 1918 that small body formed what is today called the Evangelical Lutheran Synod.
- 十九世紀八十年代美國的路德宗教會就上帝是否「按祂預見誰會有信」作揀選這問題起了爭議。這一爭議導致一些信徒離開了路德會聯合會 (Synodical Conference)。威斯康辛路德會與密蘇里路德會聯手維護聖經的教導，堅信上帝的揀選是出於恩典而使那人「以致於信」而不是「根據上帝預知那人有信」。小部分挪威信義會的信徒也脫離該會，因為該會並沒有否定這錯誤的教義。在1918年，脫離了挪威信義會的信徒組成了現今的福音派路德教會 (Evangelical Lutheran Synod)。
- The Social Gospel Movement has tried to shift the mission of the church from preaching the gospel to taking care of the temporal needs of people. Some try to make the mission of the church a purely humanitarian effort, focusing on people’s earthly needs. Others try to use the government as an instrument to establish a Christian nation. Invariably both wind up losing the means of grace and the mission of the church.

- 社會福音運動（**The Social Gospel Movement**）試圖將教會的使命從傳講福音轉向關心人們屬世的需要。有些人甚至試圖將教會的使命專注於純粹人道主義的工作上，只關注人在地上的需要。而另一些人則試圖利用政府來建立一個基督教國家。這兩種做法最終都會失去施恩具以及教會的使命。

Chapter 11 The Person of Jesus Christ

第十一章 耶穌基督的位格

Jesus Christ is true God
耶穌基督是真神

The most important question a person has to answer in this life is, Who is Jesus Christ? A person's eternal welfare depends on what he or she believes concerning Jesus. John writes, "Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son" (Jn 3:18). Who is Jesus Christ? The Bible makes it very clear that Jesus is true God and true man. In the first place, Jesus is God the Son, begotten of the Father from eternity. We believe this because the Bible gives to Jesus divine names, divine works, divine attributes, and divine honor.

人一生中必須回答的最重要的問題就是耶穌基督是誰？一個人永恆的福分在於是否信靠耶穌。約翰說：「信他的人不被定罪；不信的人已經被定罪了，因為他不信上帝獨一兒子的名。」（約3:18）耶穌基督是誰？聖經上講得非常清楚，耶穌既是真神也是真人。首先，耶穌是上帝的兒子，在永恆中為父上帝所生。我們相信這是真的，因為聖經中說明了耶穌神聖的名稱、神聖的工作、有上帝的屬性以及上帝的榮耀。

The Bible calls Jesus God. The Old Testament prophets called him God. Isaiah foretold the virgin birth of "Immanuel"—God with us (Isa 7:14; Mt 1:23). He called Jesus the "Mighty God" (Hebrew: El Gibbor) (Isa 9:6). In the next chapter, Isaiah used the same name to describe the only God who exists (Isa 10:21). Thus it is clear that Jesus is true God. Jeremiah indicated that the Messiah, born from the line of David, is Yahweh himself (Jer 23:5,6). The name Yahweh is always used in the Bible to refer to the true God alone. Since the Messiah is called Yahweh, it means he is true God.

聖經稱耶穌為上帝。舊約先知也稱祂為上帝。以賽亞預言將有童女懷孕生子，起名叫「以馬內利」- 即上帝與我們同在（賽7:14；太1:23）。他稱耶穌為「全能的上帝」（賽9:6）。在下一章中，以賽亞又以「全能的上帝」描述獨一的上帝（賽10:21）。所以，很明顯耶穌就是真正的上帝。耶利米說彌賽亞是大衛的後裔，就是耶和華自己（耶23:5-6）。在聖經中耶和華這名字一直用來指獨一的真神。彌賽亞被稱作耶和華，也就是說祂是真神。

Jesus himself asserts that he is Yahweh. When God appeared to Moses, he asserted that his name is "I AM WHO I AM" (Yahweh in Hebrew—Ex 3:14). When Jesus was speaking to the Jews who opposed him, he said, "Before Abraham was born, I am!" (Jn 8:58). The Jews knew that Jesus was claiming to be Yahweh. That is why they picked up stones to stone him for blasphemy, because he claimed to be God. On another occasion, Jesus asserted he is God. He said, "I and the Father are one" (Jn 10:30). In the Old Testament, God had directed Moses to proclaim, "Hear, O Israel: The LORD our God, the LORD is one" (Dt 6:4) When Jesus says that he and his Father are one, he is claiming to be God. Again his enemies picked up stones to stone him. Jesus asked them, "I have shown you many great miracles from the Father. For which of these do you stone me?" They responded, "We are not stoning you for any of these . . . but for blasphemy, because you, a mere man, claim to be God" (Jn 10:32,33). It is interesting to note that modern critics of the gospels assert that Jesus never claimed to be God. Yet Jesus' enemies wanted to stone him precisely because he did assert that he is God.

耶穌自稱為耶和華。當上帝向摩西顯現時，祂宣稱自己的名為「我是自有永有的」(I AM WHO I AM, 希伯來文 Yahweh ——出3:14)。當耶穌面對反對祂的猶太人時，祂說：「還沒有亞伯拉罕我就存在了。」（約8:58，「就有了我」英文譯作 I am）這時猶太人知道耶穌在聲稱自己是耶和華（I AM WHO I AM），稱自己是上帝，所以他們認為祂褻瀆了上帝，要拿石頭打死祂。在另一場合中，耶穌又稱自己是上帝。祂說：「我與父原為一。」（約10:30）在舊約中，上帝曾讓摩西宣稱：「以色列啊，你要聽！耶和華—我們的上帝是獨一的主。」（申6:4）當耶穌說祂與父原為一時，祂是在告訴人們—祂是上帝。祂的仇敵再一次拿起石頭要打祂。耶穌對他們

說：「我做了許多從父那裏來的善事給你們看，你們是為哪一件拿石頭打我呢？」猶太人回答說：「我們不是為了善事拿石頭打你，而是為了你說褻瀆的話；因為你是個人，卻把自己當作上帝。」」（約10:32-33）。有趣的是，現代的福音書評論家聲稱耶穌從來沒說過自己是上帝，而耶穌的仇敵要拿石頭打死祂正是因為祂曾自稱是上帝。

The apostles asserted that Jesus is God. John wrote his gospel to demonstrate that Jesus is God. He began by asserting that Jesus is God. He wrote, “In the beginning was the Word, and the Word was with God, and the Word was God” (Jn 1:1). The parallel to what Moses wrote in Genesis 1:1 is obvious: “In the beginning God created the heavens and the earth.” Later John wrote, “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). John, inspired by the Holy Spirit, asserted that Jesus is God.

使徒稱耶穌是上帝。約翰在他的福音書中表明耶穌是上帝，他的福音書一開始就說明耶穌是上帝：「太初有道，道與上帝同在，道就是上帝。」（約1:1）這句話與摩西在創世記1:1的記載明顯互相對應：「起初，上帝創造天地。」後來約翰又這樣記載：「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）約翰受聖靈默示，稱耶穌是上帝。

The apostle Peter also asserted that Jesus is God. When Jesus asked his disciples, “Who do people say the Son of Man is?” (Mt 16:13), Peter answered, “You are the Christ, the Son of the living God” (Mt 16:16). The apostle Thomas asserted that Jesus is God. When Jesus appeared to him after his resurrection, Thomas exclaimed, “My Lord and my God!” (Jn 20:28) The apostle Paul asserted in many places that Jesus is God. He wrote to the Roman Christians concerning Jesus, “As to his human nature was a descendant of David, and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord” (Ro 1:3,4). When a gnosticlike error (which taught that a multiplicity of godlike beings made up the “fullness of God”) threatened the faith of the Colossians, Paul demolished it by asserting concerning Jesus that “in Christ all the fullness of the Deity lives in bodily form” (Col 2:9.) The writer to the Hebrews asserted the deity of Christ when he declared concerning Jesus, “The Son is the radiance of God’s glory and the exact representation of his being. . . . So he became as much superior to the angels as the name he has inherited is superior to theirs. For to which of the angels did God ever say, ‘You are my Son; today I have become your Father’?” (Heb 1:3-5; cf. Ps 2:7).

使徒彼得也稱耶穌是上帝。當耶穌問門徒：「人們說人子是誰？」（太16:13）彼得回答說：「你是基督，是永生上帝的兒子。」（太16:16）使徒多馬也稱耶穌是上帝。當耶穌復活後向他顯現時，多馬說：「我的主！我的上帝！」（約20:28）。使徒保羅多次宣告耶穌是上帝。他就有關耶穌的事寫信給羅馬的基督徒說：「論到他兒子—我主耶穌基督，按肉體說，是從大衛後裔生的；按神聖的靈說，因從死人中復活，用大能顯明他是上帝的兒子。」（羅1:3-4）當諾斯底教派的謬誤影響到歌羅西教會信徒的信心時（諾斯底教派認為「上帝的豐盛」由許多神靈所構成），保羅說：「因為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），推翻了諾斯底教派的謬誤。希伯來書作者也說明了基督的神性：「他是上帝榮耀的光輝，是上帝本體的真像.....他所承受的名比天使的名更尊貴，所以他遠比天使崇高。上帝曾對哪一個天使說過：『你是我的兒子；我要作他的父』呢？」（來1:3-5；參見詩2:7）。

The Bible, in both Old and New Testaments, calls Jesus God, giving him the names of God and the essence of God. The Bible also teaches that Jesus is true God when it tells us that he did the works of God. Genesis tells us that God alone created the world (Ge 1:1). The Bible tells us that Jesus created the world (Ps 33:6; Jn 1:3; Col 1:16; Heb 1:2). The Bible tells us that God alone preserves the world (Mt 5:45). It also tells us that Jesus preserves the world (Heb 1:3). The Bible tells us that God alone is the one who enables all creation to function (Ac 17:28). It also tells us that Jesus enables creation to function (Col 1:17). God alone preserves believers to eternal life (Lk 12:32). Jesus preserves believers to eternal life (Jn 10:27-29). God alone will raise the dead on judgment day (Jn 5:21). Jesus will raise the dead on judgment day (Jn 5:25-29). Jesus said he would raise himself from the dead (Jn 2:19; 10:17,18). God alone will judge the world (1 Co 5:13). Jesus will judge the

world (2 Co 5:10). Only God can create and preserve life, enable creation to function, preserve believers in the faith, raise the dead, and judge the world. Since Jesus does all of these works, it is clear that he is God.

新約聖經和舊約聖經都稱耶穌是上帝，祂擁有上帝的名以及上帝的屬性。當聖經述說耶穌做上帝的工作時，也教導我們耶穌就是真神。創世記告訴我們上帝獨自創造了世界（創1:1）；聖經也告訴我們耶穌創造了世界（詩33:6；約1:3；西1:16；來1:2）。聖經告訴我們上帝獨自保守着這世界（太5:45），也告訴我們耶穌保守着這世界（來1:3）。聖經告訴我們唯有上帝使受造物生生不息（徒17:28），也告訴我們耶穌使受造物生生不息（西1:17）。唯有上帝保守信祂的人直到永生（路12:32），耶穌也保守信祂的人直到永生（約10:27-29）。唯有上帝可以在審判的日子使死人復活（約5:21），耶穌也在審判的日子使死人復活（約5:25-29）。耶穌曾說祂必叫自己從死裏復活（約2:19，10:17,18）。唯有上帝要審判世界（林前5:13），耶穌也要審判世界（林後5:10）。唯有上帝能夠創造並保守人的生命，使受造物生生不息，保守信徒的信心，使死人復活，並審判世界；既然所有這些工作耶穌也都會做，毫無疑問祂就是上帝。

The Bible also tells us that Jesus has the attributes of God. God alone is eternal (Ro 1:20). Jesus is eternal (1 Ti 1:17; Jn 17:5). God alone knows what is in the hearts of men (1 Ki 8:39). Jesus knows what is in the hearts of men (Jn 2:25; 21:17). God alone is all-powerful (Ge 18:14; Nu 11:23; Mt 19:26). Jesus is all-powerful (Mt 28:18). Only God can control the forces of nature with his almighty power (Job 38:8-11,22-38). Jesus stilled a storm, showing the power he had over nature (Mk 4:39-41). God alone is present everywhere (Ps 139:7-10). Jesus is present everywhere (Mt 18:20). God alone is unchangeable (Mal 3:6). Jesus is unchangeable (Heb 13:8). God alone has life in himself. Jesus has life in himself (Jn 5:26). Since Jesus possesses the attributes of God, he is God.

聖經也告訴我們耶穌擁有上帝的屬性。唯有上帝是永恆存在的（羅1:20），耶穌同樣是永恆存在的（提前1:17；約17:5）。唯有上帝知道世人的心（王上8:39），耶穌同樣認識人的內心（約2:25，21:17）。唯有上帝是全能的（創18:14；民11:23；太19:26），耶穌同樣是全能的（太28:18）。唯有上帝能用祂的大能控制大自然的力量（約伯記38:8-11,22-38），耶穌平靜風浪，同樣顯示出祂有超越大自然的能力（可4:39-41）。唯有上帝是無處不在的（詩139:7-10），耶穌同樣是無處不在（太18:20）。唯有上帝是永不改變的（瑪拉基書3:6），耶穌同樣是永不改變（來13:8）。唯有上帝在自己裏面有生命，耶穌同樣在祂自己裏面有生命（約5:26）。從以上我們可以看到，因為耶穌擁有上帝全部的屬性，所以祂就是上帝。

The Bible also gives to Jesus the honor and adoration that it gives to God. Jesus said, "The Father judges no one, but has entrusted all judgment to the Son, 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 5:22,23). Paul said of Jesus, "God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Php 2:9-11). Since Jesus' name is above every name, he must be God, for there is no name above God's name. Since every knee must bow to Jesus, he must be God, for God alone is to be worshiped (Dt 6:13; Mt 4:10). In the revelation John received from the Lord, he saw a great multitude of angels encircling God's throne in heaven, singing, "'Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!" (Rev 5:12). He continues, "Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them singing: 'To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!'" (Rev 5:13). Since Jesus receives the honor due God, it is clear that he is God.

聖經將給上帝的尊榮與崇敬也都給了耶穌。耶穌說：「父不審判任何人，而是把審判的事全交給子，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5:22-23）保羅這樣描述耶穌：「所以上帝把他升為至高，又賜給他超乎萬名之上的名，使一切在天上的、地上的和地底下的，因耶穌的名，眾膝都要跪下，眾口都要宣認：耶穌基督是主，歸榮耀給父上帝。」（腓立比書2:9-11）既然耶穌的名超乎萬名之上，因為沒有別的名可在上帝的名之上，那麼祂一定就是上帝。既然眾膝都要向耶穌跪下，那麼祂一定是上帝，因為只有上

帝才配得我們屈膝敬拜的（申命記6:13；太4:10）。約翰從主得到的啟示，看到在天堂裏一大隊天使圍繞在上帝的寶座周圍高唱：「被殺的羔羊配得權能、豐富、智慧、力量、尊貴、榮耀、頌讚。」（啟5:12）他繼續這樣描述：「我又聽見在天上、地上、地底下、滄海裏和天地間一切所有被造之物，都說：『願頌讚、尊貴、榮耀、權勢，都歸給坐在寶座上的那位和羔羊，直到永永遠遠！』」（啟5:13）既然耶穌得到了只歸給上帝的尊榮，那麼毫無疑問祂就是上帝。

The above list of references is not exhaustive. It is sufficient to show that the Bible clearly teaches Jesus Christ is true God. Those who deny the deity of Jesus either have never read the Bible to see what it says or they have read it with a bias and presupposition that Jesus is not God. Therefore, they allow the devil to take the Word away from their hearts (Mt 13:19). Jesus Christ is true God. The Bible makes this crystal clear.

以上列出的參考經文雖不算詳盡，但已足夠表明聖經清楚教導耶穌基督是真神。那些否認耶穌神性的人，若不是從未讀過聖經，不知道聖經所說的話，那麼就是讀聖經的時候帶着「耶穌不是上帝」的偏見與假設。所以，他們讓魔鬼把撒在他心裏的上帝的道奪了去（太13:19）。耶穌基督是真神，聖經已經將這真理講得非常清楚透徹。

Jesus Christ is true man 耶穌基督是真正的人

Who is Jesus Christ? The Bible, which teaches that Jesus is true God, begotten of the Father from eternity, also clearly teaches that Jesus Christ is true man. We know this because the Bible calls Jesus a man (Ro 5:15-19; 1 Co 15:47-49; 1 Ti 2:5). A name Jesus frequently applied to himself was “the Son of Man” (Mt 8:20; Mk 10:45; Lk 18:8; Jn 3:14; etc.). Jesus had a human lineage. The Bible traces his ancestors (Mt 1:1-16; Lk 3:23-37; Ro 9:5). He had a real human birth, being born of the virgin Mary (Lk 1:42). Jesus had human flesh (Lk 24:39; Heb 2:14). He had a soul, even as we do (Mt 26:38; Jn 12:27). Jesus experienced human emotions, such as sorrow and anger—a holy anger, since he was sinless (Mk 3:5; 14:34; Jn 11:35). As a real human, he had a will of his own, which he placed fully in the service of his Father’s will (Mt 26:39; Lk 22:42). Jesus experienced the needs people experience. He was hungry after going without food for 40 days (Mt 4:2). He was thirsty because of the rigors of crucifixion (Ps 22:15; Jn 19:28). Jesus also experienced a real death. His soul and body were parted (Jn 19:30). His body was placed in a tomb (Lk 23:53; Jn 19:42). When we speak of Jesus’ death, we need to note that he did not have to die. Jesus was without sin. He was conceived by the Holy Spirit and born of the virgin Mary. He had no original sin. He never committed an actual sin. In thought, word, and deed he carried out the will of his Father perfectly (Lk 1:34-38; Isa 53:9; Jn 8:46; 2 Co 5:21; 1 Pe 1:19; Heb 7:26,27). Since death is a penalty for sin (Ge 2:17; 3:17-19; Ro 5:12; 6:23), and since Jesus is sinless, he did not have to die. Jesus chose to die, that he might conquer death for us (Jn 10:18). However, his death also indicates that he is true man.

耶穌基督是誰？聖經告訴我們耶穌是真神，是天父從永恆中所生的；但聖經也明確地告訴我們耶穌基督是真正的人。聖經稱耶穌是人（羅5:15-19；林前15:47-49；提前2:5）。耶穌經常以「人子」稱呼自己（太8:20；可10:45；路18:8；約3:14等等）。耶穌擁有人的家譜，聖經也追溯祂的祖先（太1:1-16；路3:23-37；羅9:5）。祂實實在在由人的母腹所出，由童貞女馬利亞所生（路1:42）。耶穌有人的血肉之體（路24:39；來2:14），祂也有靈魂，與我們一樣（太26:38；約12:27）。耶穌經歷過人類的感情，如憂傷、憤怒——但這是義怒，因為祂是無罪的（可3:5，14:34；約11:35）。作為真正的人，祂有自己的意志，但祂卻把自己的意志完全順服於天父的旨意（太26:39；路22:42）。耶穌亦曾經歷人的需要，祂四十天沒有進食後，就餓了（太4:2）；在釘十字架的酷刑中，祂渴了（詩22:15；約19:28）。耶穌也經歷了真正的死亡，祂的靈魂與身體分離了（約19:30），身體被埋葬在墳墓裏（路23:53；約19:42）。論到耶穌的死亡，我們要指出祂其實無需死亡，因為耶穌是無罪的，祂是由聖靈感孕，由童貞女馬利亞所生，所以祂沒有原罪，也從來沒有犯過罪，祂在心思意念、言語行為上完全遵行天父的旨意（路1:34-38；賽53:9；約8:46；林後5:21；彼前1:19；來7:26-27）。死亡是罪的刑罰（創2:17，3:17-19；羅5:12，6:23），但耶穌是無罪的，所以祂不需要死亡；耶穌卻選擇了死亡，這樣祂就可以替我們勝過死亡（約10:18）。而且，祂的死亡也表明祂是真正的人。

It needs to be noted that Christ's human nature never existed as a separate person. The human nature of Christ was assumed into his divine person. Every other human nature forms a separate person. Christ's human nature never existed apart from the union with the divine nature. Thus we speak of the "impersonality" of Christ's human nature. In the same way, we must also speak of a twofold generation in connection with Christ. According to his divine nature, he is begotten of the Father from eternity (Ps 2:7). In time, he was born of the virgin Mary.

我們需要注意的是基督的人性從未以單獨的位格而存在。基督在祂神性本質的位格中取了人性。所有其他的人性都形成個別的人，唯有基督的人性卻從未與其神性分離，所以我們說基督的人性是「無個別性」的。同樣地，我們也必須提到基督受生的兩個源頭。從祂的神性來說，祂是在永恆中從天父所生（詩 2:7）。在所定的時空下，祂由童貞女馬利亞所生。

Jesus Christ is God and man in one person: the God-man 耶穌基督在其位格中，是上帝，也是人：神人（神人二性）

Who is Jesus Christ? Let us look again at what Matthew wrote: "When Jesus came to the region of Caesarea Philippi, he asked his disciples, 'Who do people say the Son of Man is?' Simon Peter answered, 'You are the Christ, the Son of the living God'" (Mt 16:13,16). Jesus is a unique person. He is God and man in one person. As soul and body form one person, so God and man form one Christ. This illustration does help us to contemplate the mystery of the special union of God and man in one person, Jesus Christ. This illustration does limp, however. The union of soul and body can be separated by death. The union of God and man in Christ is inseparable. Jesus made a onetime for all ages act when he assumed into his divine nature a real human nature. It remains a mystery as to how this can be. That Jesus is God and man in one person, the Bible clearly teaches (Mt 16:13,16; Lk 1:31,32; Jer 23:5,6; Ro 9:5; Jn 1:14; Ro 1:3,4).

耶穌基督是誰？讓我們再來看馬太福音的記載：「耶穌到了凱撒利亞·腓立比的境內，就問門徒：『人們說人子是誰？』西門·彼得回答說：『你是基督，是永生上帝的兒子。』」（太 16:13,16）耶穌是獨特的，祂既是上帝亦是人，卻只有一個位格。就如靈魂與身體構成一個人，照樣地神性與人性構成基督。這樣的解釋有助於我們思考耶穌基督只有一個位格卻擁有神人二性這種特殊聯合的奧秘。然而，這樣的解釋也有缺陷，因為死亡可把靈魂與身體分開，但上帝與人在基督裏的聯合是不可分開的。當耶穌接受真實的人性進入祂的神性裏時，祂就為所有世代之人的罪做了一次性的代贖。這是如何成就仍然是一個奧秘。然而，聖經清楚地教導，耶穌在一個位格裏，既是上帝亦是人（太 16:13、16；路 1:31-32；耶 23:5,6；羅 1:3-4，9:5；約 1:14）。

This union of God and man is different from any other union of God with his creation. God is present throughout creation, enabling it to function (Jer 23:24). Yet God is distinct from his creation, and no creature can be called God. God is also present in a believer's heart (1 Co 3:16). This is the mystical union. Yet no believer can ever be called God. Jesus, however, can be called both God and man because he is both. The divine nature and the human nature are united in one person. This union of God and man, two natures in one person, we call the personal or hypostatic (from the Greek word for person, hypostasis) union. In this respect it is useful to define the terms that we are using. The word nature refers to what is common to members of the same species. The divine nature is what is common to all three persons of the Trinity. The word person means that which is not a part or quality in another, but that which subsists of itself. Thus, the Father, the Son, and the Holy Spirit each possess personal characteristics and are distinct from one another.

上帝與人的這種聯合有別於上帝與其它受造物的聯合。上帝存在於所有的受造物之中，使受造物可以發揮功用（耶 23:24）。但是上帝有別於受造物，沒有任何受造物可以稱為上帝。上帝也住在信徒心中（林前 3:16），這是一種奧秘的聯合。然而沒有任何信徒可以稱為上帝，只有耶穌可以被稱為上帝和被稱為人，因為祂既是上帝也是人。神性與人性在一個位格中聯合，我們稱這種神性與人性兩種本性聯合於一個位格中為位格聯合（personal or hypostatic union，取自希臘文的位格）。在此，我們有必要為我們所使用的這些詞語作出定義。「本性」（nature）指

同一類別所共有的特點。「神性」(divine nature)是三位一體的上帝所共有的特點。「位格」(person)指它不屬於其他位格的部分,亦沒有其他位格的特質。所以,聖父、聖子、聖靈都擁有自己位格的特點,每位格都有別於其他兩位格。

In the personal union, the two natures each retain their distinct qualities and properties. They are not mixed or blended into a new nature in which the human and divine natures have lost their original properties. The personal union of God and man in one person is not similar to baking a cake. When you bake a cake, you will mix a variety of ingredients, such as sugar, flour, eggs, and water. When the cake is baked, you cannot pick out the eggs in the finished cake. They have blended with the other ingredients to form a new substance. However, in Christ, the divine and the human natures each retain their distinct qualities and properties.

在位格聯合中,兩種本性各自保持自己的特質與特性。這兩種本性(神性和人性)並沒有混和在一起成為一種新的本性,以致於失掉了兩者原有的特性。上帝與人在位格上的聯合並不像烤蛋糕一樣。當烤蛋糕時,你會將各種配料混合在一起,如糖、麵粉、雞蛋以及水等,當蛋糕烤好時,你不能在製成的蛋糕中將雞蛋挑出來,雞蛋已與其它配料一起形成了一種新的東西。然而,在基督裏,神性與人性依然保持其各自的特質與特性。

Also, in the personal union, the two natures are united into one person. They are not separate from each other, as two boards that are glued together. Thus, it was not merely the human nature of Christ that was subject to the law of God and suffered for our sins. If only the human nature of Christ suffered and died, we do not have a Savior. For one man cannot give his life as a ransom for the whole world. Moses wanted to substitute himself for the people of Israel when they sinned against God with the golden calf. The Lord had to point out to Moses his idea, though well-intentioned, was impossible (Ex 32:32,33). Only God could substitute for the entire human race. If we put a mere man in the scales of divine justice, it would not balance out the debt of the sins of the whole world. God had to get onto the scales of divine justice in order to atone for the sins of the whole world.

此外,在位格聯合中,兩種本性聯合在一個位格裏。它們沒有彼此分離,不像兩塊木板被粘在一起;所以,並不僅僅是基督的人性在上帝的律法以下,為我們的罪受苦。如果只是基督的人性受苦受死,我們就沒有救主,因為一個凡人的捨命不能救贖世上所有的人。摩西在以色列人違背上帝的誡命拜金牛犢犯罪時,曾想獻上自己,代以色列人贖罪;然而,上帝指出,雖然摩西的意願是好的,但卻是不可能的(出32:32-33)。只有上帝才可以替代全人類贖罪。在上帝的審判天秤上,單憑一個人的代贖無法抵償所有世人的罪債。上帝需要自己走上審判的天秤上來為所有世人贖罪。

Thus, the Athanasian Creed sums up well the teaching of the Bible concerning the person of Christ when it says:

所以,亞他拿修信經(Athanasian Creed)對聖經所講述基督的位格做了一個很好的總結:

Now this is the true Christian faith:

以下是真正的基督教信仰:

We believe and confess that our Lord Jesus Christ, God's Son, is both God and man. He is God, eternally begotten from the nature of the Father, and he is man, born in time from the nature of his mother, fully God, fully man, with rational soul and human flesh, equal to the Father as to his deity, less than the Father as to his humanity; and though he is both God and man, Christ is not two persons but one, one, not by changing the deity into flesh, but by taking the humanity into God; one, indeed, not by mixture of the natures, but by unity in one person; for just as the rational soul and flesh are one human being, so God and man are one Christ. (CW p. 133)

我們相信和承認我們主耶穌基督上帝的兒子,同時是上帝也是人。祂是上帝,在亙古之先由天父之本性而受生,祂也是人,在世上由祂母親之本性而誕生。祂是完全的上帝,也是完全的人,且賦有理性的靈魂與人類的身體,按神性是與父同等,表人性,則比父低。祂

雖是上帝和人，卻並非有兩個位格，而是只有一個位格的基督；所謂一位，乃是說，祂並非將其神性變成肉身，而是將其人性進入上帝裏面。祂確然是一位，不是藉着混雜二種本性，乃是藉着結合二本性於一位格之內。正如一個人是靈魂與肉身之結合，照樣地，一位基督是甘帝和人之結合。

（我們）乃相信並承認我們的主耶穌基督、上帝的兒子、是上帝同時也是人。祂是上帝，在創世以先，由父之本質而生；祂是人，在世上由其母親的本質而生，祂是完全的上帝，也是完全的人，有理性的靈和血肉的身體，按照神性，祂與父同等；按人性而言，則比父低。祂雖是上帝、又是人，但不是兩位基督，而是一位基督：這樣的一位基督，並不是由於祂的神性改變為肉體，而是接受人性進入神性之內；這樣的一位基督，不是由於本質的混雜，而是位格的聯合。正如一個人有理性的靈魂和肉身，照樣，一位基督也有神性和人性。⁵

Why Jesus had to be God and man in one person 耶穌為甚麼必須在一個位格中同時是上帝又是人

In order for Jesus to save us, he had to be a man. God cannot -submit to the law. He is the giver of the law. He is the one who judges those who have transgressed his law. Thus, to be able to submit to the law as our substitute, Jesus had to be true man (Gal 4:4,5). Jesus also became true man in order to suffer the punishment for our sins (Gal 3:13).

耶穌為了拯救我們，祂必須成為人。上帝不可能要順服在律法之下，因為祂是律法的頒佈者，並要審判那些觸犯律法的人。所以，為了要能夠替代我們順服律法，耶穌必須是真正的人（加4:4-5）。為了替我們贖罪接受刑罰，耶穌成為了真正的人（加3:13）。

However, even if a man kept God's law perfectly, he could do it only for himself. He could not do it for the whole world. Therefore, in order to substitute for the whole world, keeping the law for all, suffering the punishment for the sins of all, Jesus had to be true God (Mt 20:28). In time, Jesus assumed into his divine nature a real human nature so that he could become our Savior from sin.

然而，即使一個人完全遵守了上帝的律法，也只是為他自己個人而做，他不能為全世界的人守存律法。所以，為了要成為所有世人的代贖者，為全人類守上帝的律法，為全人類的罪代受刑罰，耶穌必須是真神（太20:28）。在時空下，耶穌接受真實的人性進入祂的神性之內，那麼祂便可以將我們從罪中拯救出來。

Errors concerning the person of Christ 有關基督位格的謬誤

Errors that deny the deity of Christ 否認基督神性的謬誤

The Ebionites of the 2nd century, according to Justin Martyr (a.d. 100–165), taught that Jesus was merely a man born from men. They came from among the Jewish Christians and were related in spirit and thought to the Judaizers against whom Paul had to write his letter to the Galatians. These people accepted Jesus as the Messiah but denied his deity. They believed that Jesus became Christ by practicing the law and thought it was possible for them to become Christs through their own obedience to the law.

根據殉道士游斯丁(Justin Martyr, 主後100–165年)的記載，二世紀的異端以便尼派(Ebionites)教導說，耶穌只是從人而生的人。以便尼派信徒屬於猶太基督徒，在靈性上與思想上與猶太律

⁵ 亞他那修信經，協同書修訂版，頁20。

法主義者有關，因而保羅要寫信給加拉太人反對他們。這些人接受耶穌是彌賽亞，但卻否認祂的神性。他們認為耶穌因遵行上帝的律法而成為基督，認為自己也可以通過遵守上帝的律法而成為「基督」。

Modalistic Monarchianism tried to maintain the unity of God but ended up denying the Trinity. Sabellius (3rd century) was the chief representative of this error. He taught that God was a one-person God who played different roles. He said that it was really the Father who died on the cross as he played the role of the Son. This error robbed Jesus of both his personality and his deity.

形態神格唯一論（Modalistic Monarchianism）試圖維護上帝的唯一性，最後卻變成否認上帝是三位一體的謬誤。這謬誤以撒伯流（Sabellius，三世紀）為代表，他認為上帝只有一個位格，卻扮演著不同的角色。根據他說，當父扮演子的角色時，死在十字架上的其實是父。這謬誤不只剝奪了耶穌的位格，也剝奪了祂的神性。

Dynamic Monarchianism also taught that there was a one-person God. Paul of Samosata (3rd century) was the chief proponent of this error. He regarded the Son and the Holy Spirit as powers that emanated from God. In Paul of Samosata's scheme of things, Jesus was simply a man in whom the power of God was active, who used this power with the highest degree of faithfulness, and who eventually was adopted by God as his Son. This view was also called adoptionism. Paul of Samosata spoke highly of Jesus as a teacher but sacrificed the priestly office of Christ and thus his saving work. For this reason, his denial of the true divine nature of Christ was very serious.

動力神格唯一論（Dynamic Monarchianism）也認為上帝只有一個位格。撒摩撒他之保羅（Paul of Samosata，三世紀）是這一謬誤的主要宣導者，他認為聖子與聖靈是從上帝發出來的能力。根據撒摩撒他之保羅的論說，耶穌只是一個接受了上帝能力的人，藉著對上帝極強的信心而使用這種能力，最後被上帝收養作兒子，這論說因此也被稱為嗣子論（adoptionism）。撒摩撒他之保羅對耶穌作為教師表示高度讚揚，但卻犧牲了基督祭司的職分以及祂的救贖工作。他否認基督的真正神性，是非常嚴重的錯誤。

Arianism taught that Jesus was like the Father but subordinate to him. Arius (d. 336) taught that the Son was a being created by God. He said that the Son was like God (homoiousios—of similar nature) but not equal to God (homoousios—of the same nature). He taught that the Son was the first and noblest creation of God. This error threatened the gospel message that Christ is our Savior from sin. It turned Christianity into an ethical religion, for Christ then becomes merely a revealer of God's will and not our substitute and Savior from sin. This error was condemned by the Nicene Creed, which says of Christ that he is “God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father” (CW p. 31). Athanasius, the bishop of Alexandria, was the one who did a great deal to oppose the false teachings of Arius.

亞流主義（Arianism）認為耶穌與聖父本質相似，但是在聖父之下。亞流（Arius, 卒於336年）認為子是由上帝所造，子像上帝（homoiousios — 本質相似），但與上帝不是同等（homoousios — 本質相同），他又教導子是上帝首先造的、是最尊貴的。這謬誤威脅到福音信息——基督是使我們脫離罪惡的救主，它將基督教變成了一個只講倫理道德的宗教，把基督變成僅僅是上帝旨意的啟示者，而不是替代我們贖罪的救主。這謬誤受到尼西亞信經的譴責，尼西亞信經對基督的描述是：「出於上帝而為上帝，出於光而為光，出於真神而為真神，被生而非受造，與父一性。」⁶ 亞歷山大主教亞他那修曾極力反對亞流的錯誤教導。

The Eunomians advocated a more radical form of Arianism. They did not believe that Jesus was of the same essence as the Father. Rather, they believed that Jesus was of a different essence than the Father, unlike the Father and created by the Father.

⁶ 協同書（修訂版），頁18。

歐諾米派（Eunomians）的主張比亞流主義更為激進。他們認為耶穌擁有與聖父不一樣的本質，他不像聖父，為聖父所造。

Gnosticism is well known for its denial of the humanity of Christ, but it also denied his deity. Developing Gnosticism was creating trouble already in the 1st century. A Gnostic by the name of Cerinthus lived at Ephesus. He taught that Jesus was a man, the son of Joseph and Mary. He believed that the divine being, Christ, descended on Jesus at his baptism and left him at the time of his crucifixion. Saint John wrote his first epistle against the background of Cerinthus' error. Later Gnostics simply viewed Jesus as one among many godlike beings. They downgraded him.

諾斯底主義（Gnosticism）否認基督的人性眾所周知，而且也否認基督的神性。諾斯底主義在一世紀發展時已經造成很多問題。一位居住在以弗所名叫克林妥（Cerinthus）的諾斯底派信徒教導耶穌是人，是約瑟與馬利亞的兒子。他認為神性的基督是在耶穌受洗時臨在祂身上，而在祂被釘十字架時離開祂。聖約翰的第一封使徒書信就是針對克林妥的謬誤而寫的。後來諾斯底派將耶穌看作眾多神靈中的一個，貶低了耶穌的地位。

Anabaptists of Luther's day held that Jesus was less than God. Men like Hans Denck (d. 1527) and Ludwig Hetzer (d. 1529) followed in the steps of Paul of Samosata.

路德時代的重洗派（Anabaptists）認為耶穌比上帝微小。登克（Hans Denck，卒於1527年）和赫策耳（Ludwig Hetzer，卒於1529年）皆步撒摩撒他之保羅的後塵。

Socinianism denies the deity of Christ. The Spanish physician, Michael Servetus, (d. 1553) rejected the Trinity of God and the deity of Christ. He was burned at the stake by John Calvin (d. 1564) in Geneva, Switzerland. His error was continued by two Italian noblemen, Lelio Sozzini (d. 1562) and his nephew Fausto (d. 1604). They taught that God is a one-person God and that Jesus was a mere man, though endowed with gifts of the highest order. They had to flee Italy and settle in Poland. Their teaching also spread to eastern Hungary. Their doctrine has been called Socinianism.

蘇西尼主義（Socinianism）也否定基督的神性。西班牙醫生邁克爾·賽爾維特（Michael Servetus，卒於1553年）否定上帝三位一體論和基督的神性，在瑞士日內瓦被加爾文燒死在火刑柱上。他的錯謬後來被兩位義大利貴族李立歐蘇西尼（Lelio Sozzini，卒於1562年）及其侄兒浮斯土斯（Fausto，卒於1604年）繼續流傳。他們認為上帝只有一個位格，雖然耶穌被上帝賦予最高的恩賜，但祂只不過是人。蘇西尼叔姪二人後來不得不逃離義大利，定居波蘭，他們的教義也隨之在匈牙利東部流傳，被稱為蘇西尼主義。

Unitarianism is usually reserved for a movement that began in England in the 17th century. In the 18th century, it led to the organization of the American Unitarian Church. Lindsay (d. 1808) and Priestley (d. 1804) in England and Channing (d. 1842), Emerson (d. 1882), and Parker (d. 1860) in America were the leaders who gave this movement its direction. The doctrine that suffered the most at the hands of these people was the atoning sacrifice of Christ. A sacrifice made by one who is not God cannot save anyone but turns Jesus' life into a mere example of selfless living.

上帝一位論（Unitarianism）通常指的是17世紀始於英國的一場宗教運動，在18世紀發展成為美國的唯一神教會（American Unitarian Church）。英國的林西（Lindsay，卒於1808年）、普裏斯特利（Priestley，卒於1804年）以及美國的強尼（Channing，卒於1842年）、愛默生（Emerson，卒於1882年）和派克（Parker，卒於1860年）是這場運動的領導者。在這些人的鼓吹下，最受損害的就是基督代贖的教義。由一個不是上帝的人贖罪不能拯救任何人，耶穌的生命變成一種無私生命的榜樣而已。

Deism denied the deity of Christ. It began in England in the 17th century. One form of Deism believed that God made the world and then withdrew from it, leaving it to run by virtue of the forces

he had set in motion. Because God withdrew from the world, the Deists believed that no man could have an accurate knowledge of God but only a vague memory of God. In the absence of any accurate information about God, people were left to develop their own religions as best they could. Some were inferior; some were superior. Deists believed Christianity was superior but still man-made. Thus there was no room in their system for a Christ who was the Son of God. In the United States, Thomas Jefferson, Benjamin Franklin, and George Washington were prominent Deists. George Washington was also a member of the Order of Masons. Lodges, such as the Masonic Order (York or Scottish Rite), Shriners (a person must be a 32nd degree in the Scottish Rite to join), Eastern Star (Masonic order that includes women), Job's Daughters (Masonic order for younger women), the Order of DeMolay (Masonic order for young men), the Benevolent Protective Order of Elk, the Eagles, and the Odd Fellows are all groups that have a deistic philosophy of religion attached to them. To belong to them, you must believe in a god, but it is not necessary to believe in the God of the Bible. In their systems, Jesus Christ takes his place among all other great religious leaders of the ages, and they deny his deity. Lodges teach salvation by works and turn Jesus' work into that of being an example rather than a Savior. The Scouting movement also is deistic in nature. It requires belief in a god but not the God of the Bible. In the religious statements in Scouting's system, Jesus is not God but mere man.

起源於十七世紀英國的自然神論 (Deism) 否認基督的神性。自然神論其中一種論說認為上帝創造了世界後便從世界中撤離了，讓世界靠着祂所設立的動力自由運行。因為上帝已經從世界中撤離，所以自然神論者認為沒有人能夠真正且準確地認識上帝，只是對上帝有模糊的記憶而已。由於缺少有關上帝的準確知識，所以人們唯有盡最大努力來發展自己的宗教。有些宗教比較低等；有些宗教則較為高等。自然神論者認為基督教是一種高等的宗教，但仍然是人為的，所以在他們的體系裏容不下上帝的兒子基督。在美國，傑弗遜 (Thomas Jefferson)、佛蘭克林 (Benjamin Franklin) 以及喬治華盛頓 (George Washington) 都是自然神論的代表人物。喬治華盛頓也是共濟會成員 (Order of Masons)。共濟會組織 (Lodges) 包括共濟會 (Masonic Order，執行約克或者蘇格蘭儀式)、聖地兄弟會 (Shriners，在蘇格蘭儀式中達到32級的人才資格加入)、東方之星 (Eastern Star，女性可參加的共濟會)、約伯的女兒 (Job's Daughters，年輕女性參加的共濟會)、莫雷會 (Order of DeMolay，年輕男性參加的共濟會)、慈善互助會 (Benevolent Protective Order of Elk)、鷹誼會 (the Eagles) 以及獨立共濟會 (the Odd Fellows)，他們在信仰上都屬於自然神論。想加入這些組織，必須相信有一位神，但並不一定要是聖經中的上帝。他們否定耶穌基督的神性，在他們的信仰體系裏，耶穌基督與其它各個時代的偉大宗教領袖並無分別。共濟會教導人靠自己的善行得救，將耶穌的工作看成是善行的榜樣，而不認為祂是救贖的主。童軍運動在本質上也是自然神論信仰。該組織相信有一位神，但不是聖經中的上帝。在童軍運動的信仰聲明中，耶穌不是上帝，只是人。

Groups such as Mormons, Christian Science, Jehovah's Witnesses, Unity, Bahaiism, the Unification Church, Scientology, and the New Age Movement all deny the deity of Christ. Their particular history and views concerning God and Christ are detailed in the section on the modern errors concerning God. We will not list all of their particular errors concerning Christ again. You may consult the preceding section to see what these groups believe concerning Jesus. What they believe is not the teaching of the Bible. They all downgrade Christ, treat him as expendable or one among many godlike beings. They all deny that his atoning sacrifice is the only way to heaven.

摩門教 (Mormons)、基督教科學會 (Christian Science)、耶和華見證人 (Jehovah's Witnesses)、聯合教會 (Unity)、巴哈教 (Bahaiism)、統一教 (Unification Church)、科學教派 (Scientology) 以及新紀元運動 (New Age Movement) 等團體都否認基督的神性。他們的背景歷史和他們對上帝與基督的看法，在「關於現今對上帝的謬誤」中有詳細說明，在此不再將他們的謬誤詳列出來。要瞭解這些團體對耶穌的認識，可以查看本書前面的論述。他們所信的不是聖經的教導。他們貶低基督，將祂當作可有可無的，或者是眾多神靈中的一位。他們全都否認基督的代贖是通往天堂的唯一道路。

Liberalism, modernism, and postmodernism all have denied the deity of Christ. We will treat their errors later in a special section.

自由主義 (Liberalism)、現代主義 (modernism) 和後現代主義 (postmodernism) 都否認基督的神性。我們將在後面的一個特別環節來說明它們的謬誤。

Errors that deny the humanity of Christ

否認耶穌人性的謬誤

Docetism, a form of Gnosticism, denied the real humanity of Jesus. Gnostics believed that body and matter are intrinsically evil. Thus, the Docetists maintained that Jesus' human body was a mere phantom. Some said that Christ's body was a sort of ghost that miraculously seemed to be a real body. Many distinguished between the heavenly "Christ" and the earthly "Jesus." Some said that Jesus did have a body, but it was of a spiritual matter, different from ours. When the early creeds stressed the fact that Christ was born of the virgin Mary, they not only affirmed the virgin birth of Christ but also his real humanity. Jesus did not simply appear on earth but was born. The fact that he was crucified, died, and rose again also rejected the ideas of Docetism.

幻影說 (Docetism) 學派否認耶穌是真正的人，屬於諾斯底主義的一種。諾斯底主義普遍認為肉體與物質在本質上都是邪惡的，因此，幻影說學派堅持認為耶穌的身體只是一個幻影。有的說基督的身體是一種靈，只是神奇般看起來像真正的肉身；有的將基督區分為屬天的「基督」和屬地的「耶穌」；有的說耶穌確實有一個身體，但是屬於靈體，與我們的身體不同，如此種種，眾說紛紜。早期的信經強調基督是由童貞女馬利亞所生，這不僅確定基督乃由童貞女所生，而且也確定祂是個真正的人。耶穌不僅出現於世上，還在世上出生。祂被釘十字架、死亡、復活的事實，都駁斥了幻影說的錯謬。

Apollinaris of Laodicea advocated an idea that ultimately affected the true humanity of Christ. Apollinaris thought he could help defend the doctrine of the Trinity by explaining how the eternal Word of God could become flesh in Jesus. He said that in Jesus, the eternal Word, the second person of the Trinity, took the place of his rational soul. Apollinaris believed in trichotomy, the belief that humans are comprised of body, soul, and spirit. He believed that Jesus had a body and a life force within him but not a real human intellect. According to Apollinaris, the eternal Word played the role that the rational soul or intellect plays in the rest of us. Apollinaris' idea was rejected by the Council of Constantinople (A.D. 381), for a human body with a purely divine mind is not a real human being. As Gregory of Nazianzus (one of the great Cappadocians) put it: "For that which he has not taken up he has not saved."¹

老底嘉主教阿波林 (Apollinaris of Laodicea) 鼓吹一種觀點，影響了基督有真實人性的教導。阿波林認為只要解釋清楚上帝永恆的道如何成為肉身的耶穌，便有助於維護上帝三位一體的教義。他認為永恆的道，就是三位一體中的第二個位格，成了耶穌的理性靈魂。阿波林相信三元論 (trichotomy)，認為人是由靈、魂、體三部分組成的。他相信耶穌擁有身體和生命力，但是沒有真正人的心智。根據他的論說，人的理性靈魂或心智由上帝永恆的道所取代。阿波林的論說在君士坦丁堡大公會議中 (主前381年) 被否定，因為一個擁有純粹神性心智的人類身體不是真正的人。正如拿先斯的貴格利 (Gregory of Nazianzus, 加帕多家 (Cappadocians) 教父之一) 所說：「他所沒有承擔的，就沒有被拯救。」⁷

Monothelitism (from the Greek for "one will") was an error which had the same effect as that of Apollinaris. Patriarch Sergius of Constantinople believed that though there were indeed two natures in Christ, there was only one will. He said that in Christ, the divine will took the place of the human will. However, a man without a human will is not fully human. This controversy took place early in the 7th century. It even gained the support of Pope Honorius. At the Sixth Ecumenical Council,

⁷ As quoted by Justo Gonzalez, *The Story of Christianity*, Vol. 1 (San Francisco: Harper, 1984), p. 253.

gathered at Constantinople in A.D. 680–681, monothelitism was condemned and Pope Honorius was declared to be a heretic. (In the 19th century, opponents of papal infallibility invoked the case of Pope Honorius.)

基督一志論（Monothelitism，源自希臘文「一個意志」）也是謬誤，與阿波林的謬誤具有相同的害處。君士坦丁堡宗主教塞爾吉烏斯（Patriarch Sergius of Constantinople）認為雖然基督確實有兩種本性，但只有一個意志。他認為在基督裏，只有上帝的意志而沒有人的意志。然而，如果一個人沒有人的意志就不完全是人。這一爭論出現在七世紀早期，甚至得到了教皇洪諾留（Pope Honorius）的支持。西元680年至681年在君士坦丁堡召開的第六屆大公會議中，基督一志論受到譴責，教皇洪諾留被定為異端。（在十九世紀，教皇無謬論（papal infallibility）的反對者曾引用教皇洪諾留這一事件。）

Errors that affect the two natures in Christ

與基督二性有關的謬誤

Nestorianism separated the two natures in Christ so that there were two natures and two persons. Nestorius became patriarch of Constantinople in 428. He objected to calling Mary “the bearer of God” (theotokos in the Greek). He suggested that Mary be called “the bearer of Christ” (Christotokos in the Greek). By making this distinction, he was saying that a person must distinguish between Christ’s humanity and his divinity, that some of the things said of him are to be applied to the humanity and some to the divinity. This effectively divided Jesus into two beings whose unity consisted in agreement rather than a union in one person. Ultimately, if only the human nature of Christ died, we are not saved. It took God in the balances of divine justice to substitute for the whole human race. Jesus also had to be true man to get onto the scales of God’s justice in the first place. The Council of Ephesus in 433 condemned the error of Nestorius, who spent the rest of his life in exile. The Athanasian Creed specifically rejects this error when it says, “Christ is not two persons but one.”

涅斯多留派（Nestorianism）將基督的二性分開，這樣基督就有兩種本性及兩個位格。涅斯多留（Nestorius）在主前428年成為君士坦丁堡宗主教。他反對稱馬利亞為「上帝的孕育者」，建議稱馬利亞為「基督的孕育者」。通過這種區分，他實際上主張必須在一個位格中分別只有基督的人性或神性，某些論及基督的事適用於基督的人性，某些則適用於基督的神性。這樣就巧妙地將耶穌分為兩種本性，而這兩種本性互相配合但不是聯合在一個位格中。結果，若只是基督的人性死亡，那我們就不能得救。上帝為了堅持祂公義的審判，所以祂代替了全人類來贖罪。耶穌除了是上帝之外，也必須是真正的人，這樣才能在上帝的公義天秤上受審判。涅斯多留的謬誤在433年以弗所大公會議中受到譴責，他的餘生都在流亡中度過。亞他那修信經也特別反對這一謬誤：「不是兩位基督，而是一位基督。」

The error of Nestorius was resurrected in the 16th century by Ulrich Zwingli. He also separated the two natures in Christ and denied that there was any sharing of attributes between the two natures. His error in Christology also led him to err regarding the real presence of Christ’s body and blood in the Lord’s Supper. If Christ’s human nature was not present everywhere, but confined to a place at the right hand of God, then the words “This is my body,” “This is my blood” must mean “This represents my body,” “This represents my blood.” Yet the Bible clearly teaches that Christ’s human body is also omnipresent (Mt 18:20), and the simple words of the institution of the Lord’s Supper also clearly teach that Christ’s body and blood are present with the bread and the wine.

涅斯多留的謬誤在十六世紀在慈運理（Ulrich Zwingli）的帶領下又再次死灰復燃。慈運理也將基督的二性分隔，否認二性之間的屬性有任何互通。他對基督論的錯誤見解也導致他在聖餐中基督之身體和寶血的真實臨在這方面出現錯誤。如果基督的人性不是無處不在，而是被限制在上帝寶座的右邊，那麼聖經上所說：「這是我的身體」，「這是我的血」的意思就必定是「這代表我的身體」，「這代表我的血」了。但是聖經明確的教導我們基督的身體也是無處不在（太18:20），主設立聖餐時也簡明的告訴我們基督的身體和寶血真實臨在於餅與酒中。

Eutychianism mixed the two natures in Christ. Eutyches, a monk in Constantinople, taught that while Jesus was of one substance with the Father, he was not one substance with us. He said that Christ was from two natures before the union of these natures but in one nature after the union. Thus Eutyches' position has been called monophysitism (one nature), because he believed that the two natures in Christ became one nature after their union. The Council of Ephesus in 449 (called the Robbers' Synod by Pope Leo because his delegates were not permitted to read a statement from him) supported Eutyches. However, in 451, the Council of Chalcedon condemned the position of Eutyches. The Athanasian Creed also condemns it by stating, "not by mixture of the natures, but by unity in one person."

歐迪奇主義 (Eutychianism) 將基督的二性混合。歐迪奇是君士坦丁堡的一位修道士，他認為耶穌實質上與天父相同時，但與我們不同。他認為基督在神人聯合之前由神性和人性兩種本性組成，但聯合後只有一種本性。因此，歐迪奇的論說被稱為基督一性論 (monophysitism，一種本性)，因為他認為基督的神人二性聯合後就變成了一種本性。449年召開的以弗所大公會議支持歐迪奇的觀點 (教皇利奧稱此次會議為「強盜會議」，因會議不允許他的代表宣讀他所寫的一份聲明)。但是，在451年召開的迦克墩大公會議 (Council of Chalcedon) 中，歐迪奇的論說卻受到譴責。亞他那修信經也譴責他的論說：「不是本性的混合，而是聯合在一個位格內。」

Liberalism, modernism, and postmodernism's errors concerning the person of Christ

自由主義、現代主義與後現代主義關於基督位格的謬誤

When you tamper with Scripture, you tamper with Christ. The truth of this statement is clearly seen in what has happened to people's teachings concerning Christ since the rise of biblical criticism in secular society and the church. The point in history at which things began to change is the period called the Enlightenment, which began in the 18th century. It began in the Netherlands and England and reached its peak during the French Revolution under Voltaire (d. 1778). Up until this time, basically all people accepted the authority of the Bible. The Enlightenment was a period in which reason was elevated over revelation and people had an overly optimistic view of the world and human nature. It had a hostile attitude toward the supernatural, God's revelation, and external authority.

當你篡改聖經時，你就是在篡改基督。這句話道出自從世俗社會和教會興起批判聖經的潮流以來，人們如何教導基督真理的狀況。這種歷史轉變發生在十八世紀思想啟蒙運動 (Enlightenment) 的時期。啟蒙運動始於荷蘭和英國，在法國大革命伏爾泰 (Voltaire, 卒於1778年) 時期達到頂峰。在此之前，幾乎所有人都接受聖經的權威。在思想啟蒙運動時期，理性被高舉，聖經啟示被貶低，人們對世界與人性都抱有過度樂觀的態度，對超自然現象、上帝的啟示和外界權威會持敵對的態度。

It was a time when discoveries in the realm of science were used to reject the authority of the Bible. Toward the end of the 18th century, David Hume (d. 1776) challenged the possibility of miracles by appealing to the uniformity of nature. In philosophy, René Descartes (d. 1650) had asserted that all conceptions must be doubted until proven and that adequate proof must have the certainty of mathematical equations. These principles were carried on by Spinoza (d. 1677) in the Netherlands, Leibnitz (d. 1716) in Germany, and Locke (d. 1704) in England. When rationalists applied these principles to the Bible, they began to discredit what the Bible had to say. Another influence that paved the way for a hostile attitude toward the Bible was Deism. When John and Charles Wesley lived in England in the 1700s, Deism had sapped the spiritual vitality of the Anglican Church of that time.

思想啟蒙運動時期，科學領域的多種發現被用於反對聖經的權威性。到十八世紀後期，大衛休謨 (David Hume, 卒於1776年) 引用自然規律原則 (uniformity of nature) 來挑戰神蹟存在的可能性。在哲學領域方面，笛卡兒 (René Descartes, 卒於1650年) 堅稱所有的概念在得到證實之前都必須加以懷疑，充足的證據也必須經過數學方程式的確切驗證。這些理論由荷蘭的斯賓諾莎 (Spinoza, 卒於1677年)、德國的萊布尼茨 (Leibnitz, 卒於1716年) 和英國的洛克 (Locke,

卒於1704年)等延續發展。當理性主義者將這些理論應用於聖經時，他們就開始懷疑聖經的話語。另一個影響人對聖經產生敵對的態度就是自然神論。十八世紀約翰衛斯理與查理衛斯理(John and Charles Wesley)在英國生活期間，自然神論已經大大削弱了當時英國聖公會(Anglican Church)的屬靈生命力。

It is not surprising, in this setting, to find that attacks on the reliability of the Bible arose. The 18th century saw the rise of biblical criticism. Jean Astruc (d. 1766), professor of medicine in Paris, challenged the Mosaic authorship of Genesis. He said that Genesis was derived from a composite of authors. Astruc's views were supported in Germany by Johann Semler (d. 1791) and Johann Eichhorn (d. 1827). Higher criticism was applied to the entire Pentateuch (the first five books of Moses, Genesis through Deuteronomy). Once begun, the practice of dissecting the writings of Moses was applied to the writings of the other prophets, as well as to the four gospels.

在這種情況下，聖經的可靠性不斷受到抨擊並不令人感到意外。十八世紀興起了批判聖經的潮流。巴黎的醫學教授亞實突(Jean Astruc, 卒於1766年)對摩西是創世記的作者提出了質疑，他認為創世記是由好幾位作者寫成的。亞實突的主張在德國得到了賽姆勒(Johann Semler, 卒於1791年)和艾希霍恩(Johann Eichhorn, 卒於1827年)的支持，對摩西五經(聖經中摩西所著的五部書，從創世記到申命記)進行全面的高等批判。此舉一開，其它先知書以及四福音書也如摩西的著作一樣遭受分解性的批判。

The 19th century saw the rise of a view that was not only hostile toward the Bible but also toward God himself. Critics of the Bible not only saw God as unnecessary but rejected any concept of God as hostile to the welfare of man. Charles Darwin (d. 1882) published his book *On the Origin of Species* in 1859. In 1871, he published another book, *The Descent of Man*. His theories of natural selection and survival of the fittest rejected the need for God in his creation. Karl Marx (d. 1883), writer of *The Communist Manifesto* (1847), viewed religion as standing between people and the rightful fruit of their labors. Friedrich Nietzsche (d. 1900), the philosopher, declared, in a work published in 1882, that God is dead. Sigmund Freud (d. 1939), the famous psychologist, declared that religion perpetuated infantile behavior patterns, especially those that dealt with guilt and forgiveness.

到了十九世紀，敵對的言論不僅指向聖經，還指向上帝本身。批判聖經的學者不止於認為上帝的存在毫無必要，而且還拒絕任何有關上帝的觀念，將上帝看作是人類進步的阻礙。達爾文(Charles Darwin, 卒於1882年)在1859年出版《物種起源》(*On the Origin of Species*)一書。1871年，他又出版了另一本著作《人類起源》(*The Descent of Man*)。他的物競天擇、適者生存的理論否定了受造物對上帝的需要。《共產黨宣言》(*The Communist Manifesto*, 1847)的作者馬克思(Karl Marx, 卒於1883年)認為宗教是人與他們應得勞動成果之間的障礙。哲學家尼采(Friedrich Nietzsche)在1882年出版的著作中聲稱上帝已經死了。著名心理學家佛洛伊德(Sigmund Freud, 卒於1939年)稱宗教把幼兒的行為模式長久拖延，特別是那些與罪疚和寬恕有關的行為模式。

It is not surprising to see, in this climate, that attacks on the four gospels and their clear teaching concerning the deity of Christ took place. Theologians of both the 18th and 19th centuries rejected what they called dogmatic theology, which insisted on the deity of Christ. They rejected the historicity of the accounts in the four gospels and attempted to "reconstruct" Jesus from the maze they believed the four gospels erected around him. One of the prominent leaders in attacking the credibility of the gospels was Heinrich Paulus (d. 1851), who is the father of what is called the swoon theory. He denied that Jesus actually died, teaching that Jesus was still alive when taken down from the cross. The other prominent leader was David Strauss (d. 1874), who asserted that the Christ of the New Testament is essentially a creation of myth. At the beginning of the 20th century, Albert Schweitzer (d. 1965) wrote his famous *The Quest of the Historical Jesus: A Critical Study of Its Progress from Reimarus to Wrede* (1906). In this work, Schweitzer indicated that all the scholars had produced thus far was a fictitious Christ.

在這種氣氛下，四福音書及它們對基督神性的明確教導而受到的抨擊，就不令人感到意外了。十八與十九世紀的神學家反對教導堅持基督神性的教義神學，他們不承認四福音書所記載的事件在歷史上的真實性，認為四福音書中只隱藏着耶穌的謎團，並且試圖將耶穌從他們所認為的謎團中「重建」出來。抨擊福音書的可信性之其中一位主要人物是德國學者保魯斯（Heinrich Paulus，卒於1851年），他也是「暈迷說」（swoon theory）的創始人。他否認耶穌曾真正死亡，卻說祂從十字架上放下來時仍然活着。另一位主要人物是德國的斯特勞斯（David Strauss，卒於1874年），他聲稱新約中的基督基本上是一個神話創作。在二十世紀初，史懷哲（Albert Schweitzer，卒於1965年）發表了他的名著《探索史學上的耶穌：從賴馬盧斯到瑞德批判進路的研究》（The Quest of the Historical Jesus: A Critical Study of Its Progress from Reimarus to Wrede, 1906）。在他的著作中，史懷哲稱一路以來所有學者塑造出來的只是一個虛構的基督。

At this point we should understand the terms that unbelieving scholars often use in their quest to find out about Christ.

我們在此需要瞭解一下那些不信的學者在探索基督的過程中經常使用的詞彙。

- the Jesus of history—the man from Nazareth who lived in Galilee and died at Jerusalem two thousand years ago.
- 歷史上的耶穌（Jesus of history）——兩千年前來自拿撒勒，生活在加利利，後死於耶路撒冷的人。
- the historical Jesus—the historical reconstruction of the words and deeds of Jesus that is accomplished by critical research. When a biblical critic tells you he is looking for the historical Jesus, he is not looking for the Jesus of the gospels. He is trying to find a Jesus that he has reconstructed through his own personal opinions of what is written in the four gospels. He has disregarded the factual nature of the gospels and will wind up with a Jesus of his own creation.
- 史學上的耶穌（the historical Jesus）——通過批判性的研究，對耶穌的話語和事蹟進行歷史重構。當一位聖經批判者告訴你他正在尋找史學上的耶穌時，他並不是在尋找福音書所記載的耶穌，而是在試圖尋找一位通過自己對福音書記載的個人理解而加以重構的耶穌。他漠視了福音書真確的事實，最終只會找到一個他自己塑造出來的耶穌。
- the Christ of the kerygma—the Christ who was proclaimed by the early church as Messiah and living Lord. This is the Jesus, critics believe, who was constructed by the early church through the stories and legends they told about him to convince people that Jesus was God or a superman.
- 福音宣講的基督（the Christ of the kerygma）——早期教會宣揚的基督，被稱為彌賽亞和生命的主。批判者認為這是早期教會透過他們所傳述有關耶穌的故事和傳說而塑造出來的基督，好使人們相信耶穌就是上帝或者是一個超凡的人。
- the kerygmatic Christ—the Christ of Christian doctrine, constructed by theological analysis and reflection. Critics believe that this is the Christ who was constructed by the church as it formulated its creeds. Thus these critics distinguish between the Jesus who lived on this earth and the Jesus spoken of in the creeds. Critics believe that the creeds are simply formulations drawn from the various stories which were originally told about Jesus.
- 教義傳揚的基督（the kerygmatic Christ）——基督教教義中所說的基督，通過神學分析與思考塑造出來的基督。批評者相信這是教會在制定他們的信經時塑造出來的基督，因此他們不相信生活在地上的耶穌就是信經中所講述的耶穌。他們認為這些信經只是從各種原本講述耶穌的故事創作出來的表述而已。
- the Christ of faith—the Christ who is relevant to modern man, the Christ in whom modern man can put his trust. Critics do not believe the Christ of the gospels is relevant to modern man. Everything offensive to human reason has been removed, so the Christ they recommend to modern man is in the form of a radical reformer, social activist, or martyr for a cause.²

- 信仰的基督（the Christ of faith）——與現代人有關的基督，是現代人可以信靠的基督。批評者不認為福音書中的基督切合現代人的需要。他們把冒犯人理性的部分全部刪掉，因此，他們向現代人介紹的基督是一位激進的改革者、社會運動家，或為理想而犧牲的殉道者。⁸

Religious liberalism, which developed in the 19th century and rejected the Bible's record of Christ, was dealt a mortal blow at the beginning of the 20th century. World War I, with all of its carnage and devastation, belied the dream of liberalism that mankind, every day in every way, was getting better and better. As William Baird observed:

在十九世紀得到發展的自由主義神學（Religious liberalism）也否定聖經對基督的描述。自由主義神學在二十世紀初遭受到致命的打擊。在經歷過第一次世界大戰的屠殺與破壞後，自由主義以為這世界每一天在各方面都會變得越來越好的夢想破滅了。正如威廉姆巴德（William Baird）所說：

When nineteenth-century culture collapsed in the tragedies of the twentieth century, nineteenth-century theology crumbled with it. The theological heralds of the new day looked back on the rubble with disdain. A religion created in man's image and built on the shifting sands of man's values could offer no sure ground for faith in the time of the shaking of the foundations. What man longed to hear was a word from God—a word from beyond the feeble cry of the theologians and the paltry results of biblical research.³

當十九世紀的文化在二十世紀的悲劇中崩潰時，十九世紀的神學也隨之土崩瓦解。新時代的神學先驅以蔑視的眼光回顧過去的瓦礫。若一個宗教是以人的形象創建、且是建立在流沙般的人類價值觀的基礎上，在根基動搖之時，當然不能提供任何信心的基礎。人類渴望聽到的是從上帝而來的話語，而不是神學家無力的喊叫以及他們對聖經研究毫無價值的結果。⁹

When the dust settled, something new arose to take the place of liberalism. It was neoorthodoxy, the so-called new orthodoxy. Karl Barth and Rudolf Bultmann are two theologians who represent this movement (neoorthodoxy is a religious methodology, not a church body). Karl Barth (d. 1968) affirmed that humans are sinners but denied that Genesis 3 was a historical event. He accepted the Bible as revelation but said it was only a witness to God's revelation, written by humans and containing errors. He affirmed that Jesus was Savior, but he taught that the events of Jesus' life and death are outside the realm of history (in meta- or supra-history). Thus, Barth did not accept the testimony about Jesus in the four gospels as historical fact.

當塵埃落定後，又有新的思想興起取代了自由主義神學，這就是新正統神學（neoorthodoxy）。神學家巴特（Karl Barth）和布爾特曼（Rudolf Bultmann）是新正統神學的代表人物（新正統神學是一種宗教方法論，並不是教會運動）。巴特（卒於1968年）認為人類都是罪人，但卻否認創世記第三章所講述的是真實的歷史事件。他承認聖經是上帝的啟示，但只是為見證上帝的啟示而由人類寫下來，當中含有錯誤。他相信耶穌是救主，但認為有關耶穌的生平與死亡已超越了歷史的範疇，乃屬於元歷史學或形上歷史學（in meta- or supra-history）的問題。所以，巴特不接受四福音書中記載有關耶穌的見證是歷史事實。

Rudolf Bultmann (d. 1976), a German Lutheran and contemporary of Barth, went even further in his rejection of Jesus as he is presented to us by the four gospels. In his 1941 essay, "New Testament and Mythology," and his later book *Jesus Christ and Mythology* (1958), Bultmann popularized the theological methodology of demythologizing. The following statements sum up Bultmann's approach to Jesus.

⁸ The five terms used in the five bullets are recorded in William Baird, *The Quest of the Christ of Faith* (Waco, TX: Word Books, 1977), pp. 157, 158.

⁹ Baird, *The Quest of the Christ of Faith*, p. 15.

布爾特曼（卒於1976年）是德國路德宗信徒，與巴特是同一時期的人物。在否定四福音書中所展現的耶穌而言，他比巴特還更甚。在1941年他所寫的評論「新約與神話」（New Testament and Mythology）以及後來的著作《耶穌基督與神話》（Jesus Christ and Mythology, 1958）中，他推廣去神話化的神學方法論。以下的陳述總結了布爾特曼的神學方法：

A Christian is no longer pre-occupied with the Christ after the flesh [the Jesus of history]. Besides, historical criticism has shown that this Christ—the historical Jesus [the Jesus as reconstructed by critical scholars]—cannot be reconstructed, while the existential dialectic has insisted that an objective ground for faith is impossible. [Because, according to existentialism, what may be true for you is not necessarily true for me. There is nothing that is absolutely true.] This means that the Christ of faith [the Christ who is relevant to modern man] is the concern of a believer. It does not mean, however, that the man of faith must give assent to the ancient formulas of the kerygma or the Christological creeds of the New Testament. As the history of religions method [the idea that elements from Judaism and Greek mythology were the basis for some Christian beliefs] shows, these creeds and formulas use the signs and symbols of the Hellenistic world and are not distinctively Christian. These signs and symbols, therefore, must not be taken as literal descriptions of the nature of Christ. They must be interpreted by means of the historical-existentialist exegesis to make clear their true intention—their confession of the meaning of God's action in Christ for man's existence. [This is Bultmann's idea of demythologizing. The gospel accounts are regarded as symbols, taken from Greek culture, which are to be reinterpreted in a way that is useful for modern man as he faces the world of today.] As God's action for man's existence, Christ is not confined to the past; the crucified one is also the risen Lord. The resurrection, however, is not an objective miracle of divine intervention into history, but an eschatological, indeed, an existential event. [In other words, Bultmann didn't believe Jesus actually physically rose from the dead. But he believes that the story of Jesus' resurrection might have some type of meaning for someone today as he faces the problems of life.]¹⁴

基督徒不再專注於肉身的基督[即**歷史上的耶穌**]。此外，歷史批判已經說明這位基督——**史學上的耶穌**[批判學者重新塑造的耶穌]——不能被重新塑造，而存在辯證法堅持認為信心是不可能客觀根據的。[因為根據存在主義觀點，對你來說是真實的，對我來說不一定就是真實的。沒有任何事情是絕對真實的。]這表示**信仰的基督**[即切合現代人需要的基督]是信徒所關注的。但是，這並不是說信徒必須同意古代宣講福音所規定的內容或者新約中基督論的信條。正如歷史上的宗教方法[認為猶太教與希臘神話的元素是某些基督教信仰的基礎]顯示，這些信條與規則都選用了希臘文化世界的記號和象徵，而非完全是屬基督教的。所以，這些記號和象徵絕對不能取其字面意思，作為對基督本性的描述，而是要通過歷史存在主義解釋法來解釋這些象徵與記號，弄清楚它們的真正用意——表明上帝在基督裏為人類的存在所做的事情的意義。[這就是布爾特曼去神話化的主張。他認為福音書中的記載都是象徵性的，取自希臘文化，所以必須重新詮釋，以致對現代人面對當今世界時有所幫助。]既是出於上帝對人類存在所做的，基督不可能只局限於過去，因被釘死在十字架的那一位也是復活的主。然而，復活並不是上帝介入歷史所行的一件客觀神蹟，而是預示着末世，是一件「存在」的事件。[換句話說，布爾特曼不認為耶穌的肉身真的從死裏復活，而是認為耶穌復活的故事可能對今天某些人在面臨生活問題時有某種意義。]¹⁰

Both Barth and Bultmann rejected the accounts of the four gospels concerning Jesus. They did not believe that a quest for a Jesus of history was legitimate, since they did not believe that the gospel records of Jesus were factual and historical. Thus, they both rejected Jesus as the God-man presented by Scripture.

巴特與布爾特曼都不接受四福音書有關耶穌的記載。他們認為探索歷史上的耶穌是沒有足夠理據的，因為他們不相信福音書對耶穌的記載具有真實性與歷史性。所以，他們都拒絕承認耶穌是聖經上所說的神人。

¹⁰ Baird, *The Quest of the Christ of Faith*, pp. 104, 105.

The period from 1950 to 1975 witnessed another change in the direction of the quest for the historical Jesus. Some critics began to argue that belief in Jesus required some historical content. These critics popularized a test for determining what they believed was historically authentic in the life of Jesus. Termed “the criterion of dissimilarity,” this method accepted as authentic only whatever was not derived from primitive Judaism or Christian teaching. This method was ludicrous, however. Jesus was raised on the Old Testament Scriptures. He is the basis for the Christian faith. This would be about as fair as saying that, in speaking of a quarterback on a football team, you could not accept anything said about either his team or his position. Four well-known critics from this time were Episcopal Bishop James Pike (d. 1969), Harry Emerson Fosdick (d. 1969), Anglican Bishop John A. T. Robinson (d. 1983—wrote the book *Honest to God*, 1963), and Thomas Altizer (b. 1927—wrote *The Gospel of Christian Atheism*, 1966). Altizer is associated with the “death of God” theologians. The end result of their work was the same: a denial of the Bible’s clear teaching that Jesus Christ is true God and true man in one person, the Savior of the world.

1950年至1975年這段時期在探索史學上的耶穌這方面又有一個轉變。一些批判者開始爭論說，信耶穌不免需要一些歷史內容。這些批判者推廣一種試驗標準，以決定在耶穌的生平中哪些是他們認為是真實的歷史事件。他們稱這種方法為「相異性標準」(the criterion of dissimilarity)。根據這種方法，任何不是源自原始猶太教或基督教的教導才是真實的。然而，這種方法非常可笑。耶穌在舊約聖經中就被提及，祂是基督教信仰的基礎。這就好像在談論一個攬球隊的四分衛，卻不能接受任何有關他的球隊和他的位置的話題。這一時期比較著名的四位批判者是派克主教 (James Pike，卒於1969年)、福斯迪克 (Harry Emerson Fosdick，卒於1969年)、聖公會主教羅賓遜 (John A. T. Robinson，卒於1983年，於1963年寫成《對上帝誠實》一書，) 以及阿爾蒂澤 (Thomas Altizer，生於1927年，於1966年寫成《基督徒無上帝論的福音》一書)。阿爾蒂澤是一名認為「上帝已經死了」的神學學者。這些批判者的工作有着相同的結果，就是否認聖經明確的教導——耶穌基督在一個位格裏是真神又是真人，祂是世界的救主。

From 1975 on, critics of the Bible have moved in another direction. They have rejected the “religion criticism” of Bultmann. They have placed a great deal of emphasis on the “Jewishness” of Jesus. In a postmodern age, people are willing to accept Jesus as a great teacher, among many other great teachers in the world. The fact that postmodernism does not accept any absolutes necessitates a rejecting of the belief that Jesus Christ is true God. If he indeed is true God, it would mean that there is only one way to salvation, something postmodernism vigorously rejects. Thus the new search for Jesus winds up in the same old place, with a rejection of the deity of Jesus Christ.

自1975年後，聖經批判者又再轉移了方向。他們放棄了布林特曼的「宗教批判」(religion criticism) 方法，將很多的注意力放在耶穌的「猶太人」身份上。在後現代時期，人們願意接受耶穌是一位偉大的教師，是世界上眾多偉大教師中的一位。因為後現代主義不接受任何絕對的思想，所以他們必定要拒絕承認耶穌基督是真神。如果耶穌真的是上帝，那就意味着得救只可以得有一個方法，而這正是後現代主義所強烈反對的。所以，對耶穌的新探索最後又歸回本位，那就是否定耶穌基督的神性。

One group that is more radical than other contemporary critics is the “Jesus Seminar.” This group of 74 scholars from various seminaries and universities met over a period of six years to produce a translation they called the Scholar’s Version of the five gospels. They added in the Gospel of Thomas, an alleged record of 114 secret sayings of Jesus. However, this work has very little information concerning Jesus’ life. This work has been dated from around A.D. 140–170, far later than the four gospels. This Gnostic gospel was among 13 papyrus codices found in December of 1945 by an Arab peasant at Nag Hammadi, Egypt, about 300 miles south of Cairo near the Nile River.

在當代的批判者中，「耶穌研討會」(Jesus Seminar) 乃更為激進。耶穌研討會由74名來自不同神學院和大學的學者組成，在六年內聚在一起共同翻譯所謂學者版五福音書 (Scholar’s Version of the five gospels)。他們添加了聲稱記載了耶穌114項秘密話語記錄的多馬福音 (Gospel

of Thomas)。可是，這本多馬福音只有很少耶穌的生平事蹟，大約在西元140年至170年完成，遠比四福音書完成的時間為晚。這是一部諾斯底派的福音書，是13份紙莎草紙手抄文獻的一部分，在1945年12月由一位阿拉伯農民在埃及尼羅河附近位於開羅以南300英哩的拿哈瑪地發現。

Three of the more well-known men in this group are Robert Funk, Marcus Borg, and John Dominic Crossan. The Jesus Seminar discussed the sayings of Jesus in the Bible and then voted on the likelihood of whether Jesus made the statement or not. They came to the conclusion that about 82 percent of the words attributed to Jesus in the four gospels were not really spoken by him.⁵ The following quotation from “The Coming Radical Reformation,” a series of 21 theses by Robert Funk, the founder of the Jesus Seminar, indicates the attitude of this group toward the deity of Christ.

方克（Robert Funk）、博格（Marcus Borg）和克羅桑（John Dominic Crossan）是耶穌研討會中三位比較著名的學者。耶穌研討會討論聖經中耶穌所說的話，然後投票決定這些話是否真正是耶穌說的。他們的結論是四福音書中約有百分之八十二被記載是耶穌所說的話實際上並不是祂所說的。¹¹以下引述耶穌研討會創始人方克所著的21篇系列論文中的「即將到來的激進改革」（The Coming Radical Reformation），表明了該組織對基督神性所持的態度。

The plot early Christians invented for a divine redeemer figure is as archaic as the mythology in which it is framed. A Jesus who drops down out of heaven, performs some magical act that frees human beings from the power of sin, rises from the dead, and returns to heaven is simply no longer credible. The notion that he will return at the end of time and sit in cosmic judgment is equally incredible. We must find a new plot for a more credible Jesus.⁶

早期基督徒所編造出來的神聖救贖者的情節是個神話，這神話已經過時了。一個從天降下，行過一些神蹟，將人類從罪的權勢下釋放出來，從死裏復活，又返回天堂的耶穌，顯然已不再可信。祂將在末世再來，坐在宇宙的審判台前審判世人的說法也同樣難以令人信服。我們必須探索新的情節，找出一個更加可信的耶穌。¹²

While the Jesus Seminar people are long on bombast, they are short on substance. They like to make assertions with little or no evidence to support them. It is truly sad that this group is often asked by the secular news media to give their opinions on the person and life of Christ at Christmas and Easter. All the more reason why we as Christians will want to share with others the good news that Jesus Christ is really God’s Son and our Savior from sin.

雖然耶穌研討會的成員說話冠冕堂皇，但卻言之無物。他們喜歡作出立論，但他們的論點卻沒有好的證據或根本沒有證據可以支持。更糟的是，一些世俗的新聞媒體往往在聖誕節及復活節邀請他們發表一些有關基督的位格以及基督生平的看法。這些事都在說明，為甚麼我們基督徒要與他人分享福音，告訴他們耶穌基督真的是上帝的兒子，是將我們從罪中拯救出來的救主。

This brief sketch of what critics have said concerning the deity of Christ will serve to show what has happened to beliefs concerning Jesus since the period of the Enlightenment. It is also important to note that the attack on the authority of the Bible ultimately resulted in an attack on the deity of Jesus Christ and on his office as our Savior from sin. The historical-critical method of biblical interpretation is used by the majority of seminaries today. Thus it is not uncommon to find people who claim to be Christian denying that Christ is the Son of God. Even in the Evangelical Lutheran Church in America (ELCA), the message concerning Christ is uncertain. When this church body allows professors and pastors in its midst to teach that Jesus actually did not rise from the dead, it runs the risk of losing the gospel.

¹¹ Figure originated from the work *Five Gospels*, as reported by Gary Habermas, *The Historical Jesus* (Joplin, MO: College Press, 1996), p.122.

¹² Taken from the Web site of the Jesus Seminar, <http://westarinstitute.org>.

以上是批判者對基督之神性的看法之概覽，說明了自從思想啟蒙運動以來人們對耶穌的信仰所發生的變化。同時也要特別指出，對聖經權威的抨擊最終會變成抨擊耶穌基督的神性，以及抨擊他作為我們這些罪人的救主這一身份。現在大部分神學院都使用歷史批判方法來解釋聖經。所以，自稱是基督徒卻否認基督是上帝的兒子這種情況並不罕見。即使美國福音信義會（ELCA）在傳講基督的信息也是模稜兩可。當這教會容許教授和牧師在他們中間教導耶穌實際上沒有從死裏復活時，就有失去福音的危險。

It would be well at this point to list the specific errors that we must reject from the last two centuries concerning the person of Christ. This will leave no doubt as to where we stand on the issues. These errors fall into three categories. Some deny the deity of Christ. Others deny the historical accuracy of the gospel accounts concerning Jesus. Still others attack the work that Jesus did. We reject the following:

到此，我們最好把必須堅決反對的過去二百年來有關基督位格的明確謬誤羅列出來，使我們在這些問題上的立場更為清楚。這些謬誤可分成三類：一些否認基督的神性，一些否認福音書中所記載耶穌事蹟歷史上的真實性，另外一些抨擊耶穌所作過的作為。我們堅決反對下列論點：

1. That the teaching of the deity of Christ was constructed by the early church to give the impression that Jesus was a “superman.”
2. That the deity of Christ taught by the four gospels is merely an adaptation of Greek legends concerning the Greek gods.
3. That the gospel records concerning Jesus are merely the development of oral traditions reported by the early church concerning Jesus.
4. That the four gospels are the result of an evolutionary development from oral traditions to written sources, edited at a later stage, and affected at all stages by influences from Hellenistic sources.

1. 基督神性的教導是由早期教會構建出來的，讓人們以為耶穌是「超凡的人」。
2. 四福音書中有關基督神性的教導只不過是取材於希臘諸神的神話故事。
3. 四福音書中對於耶穌的記載只不過是承傳了早期教會有關耶穌的口頭描述。
4. 四福音書曾經歷先是口頭傳承，然後是書面記載的演變，後來才經過編輯校訂而成為四福音書。在演變和編輯的各階段中，都受到希臘文化的影響。

The communication of attributes within the person of the God-man, Jesus 神人耶穌一位格內的屬性交通

The Bible teaches that the two natures of Christ retained their essence and properties, even after their union in the person of Christ. The two natures were not mixed so that they became a new substance. They also were not separated so that they had no communion with each other. The Bible tells us that within the person of the God-man, Jesus, there was a sharing of the attributes. By attributes, we mean not only what the divine and the human nature are, such as eternal and temporal, but also everything that the two natures do or suffer.

根據聖經的教導，基督的神人二性即使在基督位格的聯合中也依然保持了各自的本質和特性。這二性沒有混合而成為一個新的實質。它們也沒有分隔，以致彼此之間失去交通。聖經告訴我們，在神人耶穌的一個位格裏面，這些屬性是相通的。提到屬性，我們不僅在說神性和人性是甚麼，即如永恆和暫時，而且包括了這二性所做的或所遭受到的每一件事情。

Concerning this sharing of attributes, the Formula of Concord states:
論到屬性的相通，協同式聲明：

Since both natures are personally united (that is, united in one person), we believe, teach, and confess that this union is not a connection or association of the sort that neither nature shares things with the other personally

(that is, because of the personal union), as if two boards were glued together, with neither giving the other anything or receiving anything from the other. Instead, here is the most complete Communion, which God truly has with this human being; out of this personal union and out of the most complete and most indescribable communion that results from it flows everything human that can be ascribed to and believed about God and everything divine that can be ascribed to and believed about the human Christ. The ancient teachers of the church have explained this union and communion of the natures using similes of a glowing iron and of the union of body and soul in the human being.

Therefore, we also believe, teach, and confess that no mere human being suffered, died, was buried, descended into hell, rose from the dead, ascended into heaven, and was exalted to the majesty and almighty power of God for us, but rather it was a human being whose human nature has such a profound, indescribable union and communion with the Son of God, that this human nature is one person with the Son of God. (FC Ep VIII:9,13)

因二性屬於位格的聯合（即在一位格內），我們相信、教導並宣認：此位格聯合並非為一種結合或連接（即因着位格聯合），以致二者之間沒有任何相通；好像兩塊木板用膠黏在一起，任何一塊不能給予另一塊或由另一塊取得任何東西。相反的，此位格聯合，為上帝與這一個人之至崇高相通，由此位格聯合及由此產氏的徹底和難以言狀的相通，表達一切所講所信，論及上帝如何屬人，並表達一切所講所信，論及那為人的基督如何屬神。古教父曾以燒紅的鐵以及人的身體與靈魂之聯合作模擬，以說明二性之聯合及其相通性。

因此我們相信、教導並宣認：那為我們受苦、受死、埋葬、下到地獄、從死裏復活、升天，被高舉至享有上帝的威嚴和全能的耶穌，並不是一位平凡的人，而是那以這一人性與上帝的兒子那深奧得不可言狀的聯合與交通，與祂成為一個位格。（協同式摘要，第八條：9, 13）

因二性屬於位格的聯合（即在一位格內），我們相信、教導並宣認：此位格聯合並非為一種結合或連接（即因着位格聯合），以致二者之間沒有任何相通；好像兩塊木板用膠黏在一起，任何一塊不能給予另一塊或由另一塊取得任何東西。相反的，此位格聯合，為上帝與人之至崇高相通，由此位格聯合及其結果之高舉和難以名狀的相通，表達一切所講所信，論及上帝屬人諸事，並表達一切所講所信，論及那為人的基督屬神性的事。古教父曾以燒紅的鐵作人的身體與靈魂聯合作類比，以說明此聯合與二性相通。

因此我們相信、教導並宣認：那為我們受苦、受死、埋葬、下到地獄、從死裏復活、升天，被高舉至享有上帝的威嚴和全能的耶穌，不僅是一位平凡的人，且是那以人性與上帝的兒子深奧不可名狀的聯合與交通，與祂成一位格。（協同式摘要，第八條：9, 13）¹³

In considering the whole matter of the communication of attributes in Christ, it is important to understand the historical setting in which this doctrine was rejected by some. It is also important to understand the terminology the church devised in order to refute the errors that denied the communication of attributes in Christ.

當全面考慮基督裏的屬性交通時，我們必須明白這教義曾遭到一些人拒絕，這段歷史背景非常重要。教會為了要反駁那些否認基督屬性交通的謬誤，設立了一些術語，因此，理解這些術語的意思也非常重要。

We begin our study in the early church with the error of Nestorius in the 5th century. Nestorius, who became patriarch of Constantinople in 428, effectively divided Jesus into two beings. He viewed the human and divine natures in Christ as being like two boards that were glued together. He taught that some of the things said of Jesus applied to one nature only and not to the person. For example, Nestorius said:

¹³ 協同書（修訂版），頁444-445。

我們首先從早期教會涅斯多留（Nestorius）的謬誤開始。涅斯多留在428年成為君士坦丁堡的大主教。他巧妙地把耶穌分成兩種本質，認為基督裏的人性和神性好像兩塊木板黏在一起。他主張某些論到耶穌的事蹟只是適用於耶穌的其中一種本性（nature）而不適用於祂的位格（person）上。例如，涅斯多留說：

If anyone says that the man who was made of the Virgin is the Only-Begotten, who was begotten from the bosom of the Father before the morning star . . . let him be anathema. . . . If anyone says that this Eternal Word was made the High Priest and Apostle of our confession and gave Himself for us, and does not rather say that Emmanuel is the Apostle . . . and so does not give to God what is God's and to man what is man's, let him be anathema.”⁷

「如果有人說由童貞女所生的這個人就是那獨生子，在晨星被創造以前先生已在天父的懷中...那麼他應當受咒詛...如果有人說這永恆的道成為我們所信的大祭司和使者，且把祂自己給了我們，而並不是說以馬內利就是那使者...以致不把上帝的歸給上帝，不把人歸的給人，那就讓說這話的人受咒詛。」¹⁴

The great danger in his teaching was that it said only the human nature of Jesus died for us. A mere man cannot atone for the whole world. If God is not in the balances of divine justice, we are lost. Nestorius' teaching was condemned by the Council of Ephesus in 431, and Nestorius died in exile.

在涅斯多留的教導中，最大的危險是聲稱只有耶穌的人性為我們死了。事實上，僅僅一個人是無法為世人贖罪的。如果上帝自己沒有在神聖公義的天平上作出罪的償還，我們都要滅亡。涅斯多留的論說在西元431年受到以弗所大公會議的駁斥，涅斯多留也在流放中去世。

The error of Nestorius was revived by Ulrich Zwingli (1484–1531). Zwingli has often been called “Nestorius resurrected.” He also separated the divine nature of Christ from his sufferings and death, saying that the suffering took place only in Christ's human nature. What did Zwingli do with the passages that ascribed to the whole person of Christ both suffering and dying? Zwingli explained them away by claiming they were a figure of speech. He claimed this figure of speech (the *alloeosis* in Greek) demands a substitution of the subject to suit its predicate. If the predicate speaks of Christ's suffering and death, then we must change the subject (whether it be Christ, the Son of God, the Son of Man) to refer only to the human nature of Christ. Our Lutheran Confessions speak of Luther's reaction “against the blasphemous ‘alloeosis’ of Zwingli, who taught that one nature must be taken for and understood for the other nature. Luther condemned this to the abyss of hell, as the mask of the devil” (FC SD VIII:21).

慈運理（Ulrich Zwingli，1484-1531）把涅斯多留的謬誤活化過來。慈運理經常被人稱為「復活的涅斯多留」。他也把基督的神性從基督的受難和受死中分割出來，聲稱受難的僅是基督的人性而已。那麼慈運理如何處理聖經上有關基督整個位格受難和受死的經文呢？慈運理將它們解釋為一種修辭技巧。他聲稱這種修辭（希臘文 *alloeosis*，意指屬性交替）需要替換主語（subject）以配合謂語（predicate）。如果謂語說的是基督受難和受死，那麼我們必須改變主詞（無論主語是基督、上帝之子還是人子），使之只是指着基督的人性而說。我們路德宗信條提到了路德的回應：「反對慈運理以褻瀆之辯去解釋此事。慈運理指這是修辭技巧（他使用了『屬性交替』一語），他教導這一本性當被了解並視為另一本性。路德稱此解釋為魔鬼的面具，將其交給地獄的深淵。」（協同式全文，第八條：21）

「反對慈運理褻瀆之辯而圓滿解釋此事。慈運理指這是修辭技巧，並非真正的彼此調換（他使用了『屬性交替』一詞），他教導一性當被瞭解並視為他性。路德稱此解釋為魔鬼的面具，將其交給地獄的深淵。」（協同式全文，第八條：21）¹⁵

¹⁴ As quoted by Pieper, *Christian Dogmatics*, Vol. 2, p. 136.

¹⁵ 協同書（修訂版），頁538。

The Formula of Concord further quotes Luther in regard to Zwingli's teaching:
協同式進一步引用路德關於慈運理教導的論述：

Zwingli "calls it allooeosis when something is said about the divinity of Christ which after all belongs to his humanity, or vice versa—for example, in Luke 24:26, 'Was it not necessary that the Christ should suffer and so enter into his glory?' Here he performs a sleight-of-hand trick and substitutes the human nature for Christ. Beware, beware, I say, of this allooeosis, for it is the devil's mask, since it finally constructs a kind of Christ after whom I would not want to be a Christian, that is, a Christ who is and does no more in his passion and his life than any other ordinary saint. For if I believe that only the human nature suffered for me, then Christ would be a poor Savior for me, in fact, he himself would need a Savior. In short, it is indescribable what the devil attempts with this allooeosis!" (FC SD VIII:39,40)

將屬人性的某事歸與基督的神性，或將神性的某事歸與人性，慈運理稱之為一種「屬性交替」。如：基督這樣受苦，又進入祂的榮耀，豈不是應當的麼？（路24:26）慈運理在此處作變戲手法，以人性代替基督。所以我說要謹慎，謹慎這所謂「屬性交替」，這是魔鬼的面具，最終造成一種基督是我不願意跟隨祂而成為基督徒的，也就是說，祂是一位不比其它平凡的聖人所受的苦難與死亡更多的一位基督。因為假若我只相信，只是基督的人性為我受苦，基督便不是我的救主。若是這樣，祂自己也需要一位救主。總而言之，魔鬼藉此「屬性交替」而引起的惡毒後果是一言難盡的。（協同式全文，第八條：39-40）

將屬人性的某事歸與基督的神性，或將神性歸與人性，慈運理稱之為一種「屬性交替」——譬如：基督這樣受苦，又進入祂的榮耀，豈不是應當的麼？（路24:26）慈運理在此處作變戲手法，以人性代替基督。所以我說要謹慎，謹慎於此「屬性交替」，這是魔鬼的面具，這最後造成一種基督，我不願跟隨祂作基督徒，就是說，祂是一位不比其它平凡的聖人所受的苦難與死亡更多的一位基督。但假若我相信，唯有人性為我受苦，基督對我便成了無用的救主，事實上，他自己也需要一位救主。總而言之，魔鬼因此「屬性交替」而起的企圖是不可言喻的。（協同式全文，第八條：39-40）¹⁶

Zwingli also denied that the attributes of Christ's divine nature were capable of being shared with the human nature. Zwingli's motto was "the finite is not capable of the infinite" (finitum non est capax infiniti in Latin). He meant you could not attribute to the human nature of Christ anything that transcends its natural properties. Thus he did not believe that Christ's human nature could be present everywhere. He believed that Christ's body was confined to a place in heaven at the right hand of God (which is a position of power, not a position of location). Therefore, Zwingli believed that the words of Christ in the Lord's Supper must be interpreted to say, "This represents my body, this represents my blood." What did Zwingli do with the passages that attributed divine attributes to Christ's human nature? He explained them away by means of the allooeosis. What Zwingli taught, then, concerning the union of God and man in Christ directly affected the doctrine of redemption and the doctrine of the Lord's Supper. These were not errors of minor consequence. It is no wonder that Luther reacted so strongly against Zwingli's rationalistic theology. Zwingli died in 1531 at the battle of Kappel, but his rationalist teaching continued in the person of John Calvin.

除此以外，慈運理還否認基督的神性能夠和祂的人性相通。慈運理的格言是「有限的不能容納無限的」。他的意思是你不能把任何超自然性的歸於基督的人性。因此，他不相信基督的人性能夠無處不在。他認為基督的身體被限制在天上，在上帝的右邊（其實上帝的右邊指的是權柄，而非地方的位置）。故此，慈運理認為基督在主的晚餐上所說的話必須這樣解釋：「這代表我的身體，這代表我的血。」至於聖經裏有關基督的神性歸於基督的人性的經文，慈運理如何處理呢？他乃是用「屬性交替」的方法把它們解釋過去。這樣，慈運理在基督裏神人聯合的教導上，直接影響了救贖和聖餐的教義。這些謬誤的後果並非小事。無怪路德強烈反對慈運理的理性主義神學。慈運理死於1531年的卡卑勒（Kappel）戰役，但他的理性主義教導繼續由約翰加爾文（John Calvin）散播。

¹⁶ 協同書（修訂版），頁541。

John Calvin (1509–1564), was a Frenchman who finally settled in Geneva, Switzerland. He continued Zwingli's views on the Lord's Supper and the communication of attributes in Christ. Calvin held that after Christ's ascension, his human nature was locally enclosed in heaven, far away from the earth. Thus he denied the real presence of Christ's body and blood in the Lord's Supper. In a document from 1549 (the Zurich Consensus), Calvin stated, "We repudiate those [who urge the literal interpretation of the words of institution] as preposterous interpreters. . . . For beyond controversy, they (the words of institution) are to be taken figuratively, . . . as when by metonymy the name of the symbolized things is transferred to the sign."⁸

約翰加爾文（1509-1564）是法國人，最終定居在瑞士的日內瓦。他延續慈運理關於聖餐和基督裏屬性交通的論說。加爾文認為基督升天後，祂的人性被留封於天上，遠離地球，因此他否定在領聖餐時基督的身體和寶血的真正臨在。在1549年的一份文件中（蘇黎世協議），加爾文聲稱：「我們批判那些人（要求按字面意思解釋基督設立聖餐時所說的話的人）是荒謬的解經者……因為毋庸置疑，它們（基督設立聖餐時說的話）須視為象徵性的……因為通過轉喻，象徵性的事物轉化成了記號。」¹⁷

It was Philip Melanchthon, Luther's coworker, who was responsible for trying to bring Zwingli's and Calvin's teachings on the person of Christ and the Lord's Supper into the Lutheran church. Melanchthon's public statements on these issues seemed to support the teachings of Scripture and Luther. However, even before Luther's death, Melanchthon began to have second thoughts about the real presence of Christ's body and blood in the Sacrament. In private, he began to spread his doubts. Since Lutheranism was also faced by a Roman Catholic effort to eradicate opposition, Melanchthon desired security in alliances. For this he was willing to make compromises. In 1540, Melanchthon made a number of changes (called the Variata) in the Augsburg Confession. It is one thing to make changes before a confession is adopted. It is another to make them unilaterally after a confession is adopted. Significant among Melanchthon's changes was an attempt to make the Augsburg Confession more acceptable to Calvin. Melanchthon changed Article X on the Lord's Supper as follows:

路德有一同工名墨蘭頓（Philip Melanchthon），他要為慈運理和加爾文就基督的位格和聖餐的教導帶進路德宗教會負上責任。墨蘭頓的公開聲明似乎是支持聖經和路德的教導的，然而，在路德還未去世之前，墨蘭頓已開始對領受聖餐時基督的身體和血真正的臨在存有懷疑。私下裏，他開始散播他的懷疑。由於路德宗的教義也面臨天主教的反對，因此墨蘭頓希望在聯盟中擴大力量，於是他願意作出妥協。1540年，墨蘭頓在奧斯堡信條中做了多處修改（稱為修訂本）。在一個信條被採納之前做出修改是一回事，在信條被採納後單方面作出修改卻是另一回事。在墨蘭頓修改的條文中，最顯著的就是試圖使奧斯堡信條更容易被加爾文接受。墨蘭頓就聖餐的第十條修改如下：

Original Wording

原句：

Of the Supper of the Lord they teach that the body and blood of Christ are truly present, and are distributed to those who eat in the Supper of the Lord; and they reject those that teach otherwise.

論到聖餐，我們的教會教導：基督的身體和血真真實實的臨在聖餐中的餅和酒裏面，分給領受聖餐的人。我們棄絕與此相悖的教導。¹⁸

¹⁷ As quoted by F. Bente, "Historical Introductions to the Symbolical Books," *Concordia Triglotta: The Symbolical Books of the Ev. Lutheran Church* (St. Louis: Concordia Publishing House, 1921), p. 175.

¹⁸ 協同書（修訂版），頁29。

Changed Wording 更改後的句子

Of the Supper of the Lord they teach that with bread and wine the body and blood of Christ are truly exhibited to those who eat in the Supper of the Lord.

論到聖餐，我們的教會教導：基督的身體和血藉餅和酒，在聖餐中向領受聖餐的人真真實實地顯明。

The words “are truly exhibited” left room for Calvin’s view that the body and blood of Christ were merely represented by the bread and the wine. Melancthon also dropped the condemnation of Calvin’s error. This attitude of Melancthon spread to other Lutherans. Calvin’s “Zurich Confession” was adopted in Switzerland, England, France, and Holland. The Reformed tried to make this confession the basis for a pan-Protestant union. In southern Germany and in Electoral Saxony, Calvinism made inroads among Lutherans. The statements of Calvin were cloaked in words that appeared to be orthodox but hid the Calvinistic doctrine behind them, so many Lutherans were deceived by them. Those who followed Melancthon’s teachings were called Philippists or Crypto (hidden)-Calvinists. Thus Articles VII (Concerning the Lord’s Supper) and VIII (Concerning the Person of Christ) were framed in the Formula of Concord. They had the goal of exposing the deceptive words of Calvin, defending the biblical teaching on the real presence of Christ’s body and blood in the Lord’s Supper, and defending the biblical teaching on the communion of attributes in the person of Christ.

「真真實實地」這句話是為加爾文所認為基督的身體和血只是藉餅和酒來代表而留下餘地。墨蘭頓還刪除了指責加爾文錯誤的部分，他的這種態度散播了給其他路德宗信徒。瑞士、英格蘭、法國和荷蘭都採納了加爾文的「蘇黎世信條」。改革宗想把這信條作為聯合基督新教所有派別的基礎。在德國南部和撒克遜（Saxony）選區，加爾文主義在路德宗之間得到了支持。加爾文的聲明在文字表面上看來很正統，但實際上隱藏着加爾文主義信條，許多路德宗信徒都被它們瞞騙了。那些聽從墨蘭頓教導的人被稱為菲力浦信徒（Philippists）或隱藏的加爾文信徒（Crypto-Calvinists）。因此，協同式的第七條（關於聖餐）和第八條（關於基督的位格）的聲明，目的是揭露加爾文欺騙性的文字，為關於基督的身體和血在聖餐中真實臨在的聖經教導辯護，也為關於在基督的位格中屬性交通的聖經教導辯護。

In studying the sharing of attributes in the two natures in Christ, we will follow a threefold division used by the Formula of Concord, Article VIII, and by later Lutheran teachers of doctrine. The division into three categories was begun by Martin Chemnitz (1522–1586), one of the framers of the Formula of Concord (1577). Later, the three categories came to be known by names of the idiomatic genus (the category in which the idioms or properties of the two natures are attributed to the one person), the majestic genus (the category in which the majesty or attributes of the divine nature are shared with Christ’s human nature), and the apotelesmatic genus (the category that deals with acts of Christ as our Prophet, Priest, and King, when each nature contributed what was its own properties but with the participation of the other). The word genus means a class, kind, or group marked by common characteristics.

在探討基督裏神人二性的屬性交通時，我們將遵循協同式第八條所使用的三分法，這方法後來也為路德宗信條的教師所採用。三分法是把基督的屬性分成三類的方法，始於成尼慈(Martin Chemnitz, 1522-1586)，他是協同式（1577）的制定人之一。這三個類別其後被定名為屬性類（idiomatic genus，兩種本性的特性歸於一個位格）、威嚴類(majestic genus，上帝的威嚴或上帝的屬性與基督的人性相通)、和完成類(apotelesmatic genus，就基督在作為我們的先知、祭司和君王所作的工作上，基督的二性各按其本身的特性工作，但又同時參與對方的工作)。類(genus)的意思是級別、類別或組別，擁有共同的特徵。

Biblical truths to remember before contemplating the communication of attributes

在思考屬性交通前需要牢記的聖經真理

- The Son of God is a separate, distinct person of the Trinity. He is God from all eternity. The Son of God existed before he became flesh.
- 上帝的兒子是三位一體中一個分開的、獨立的位格。祂是永恆的上帝，在成為肉身之前早已存在。
- In time (Gal 4:4), the Son of God assumed into his divine person a real human nature. There are not two persons or two Christs but one person, who is God, begotten of the Father from eternity, and man, born of the virgin Mary.
- 等到時候成熟（或作時候滿足，加4:4），上帝的兒子在神性的位格中取了真實的人性。不是有兩個位格或兩個基督，而是只有一個位格，就是上帝，是從父自永恆而生，也是人，由童貞女馬利亞所生。
- In this single, undivided person there are two distinct natures: the divine nature, existing from all eternity, and the human nature, assumed in time into the divine person of the Son of God.
- 在這個單一的、沒有分割的位格中，有兩種截然不同的本性：其一是神性，在永恆中就存在；另一是人性，及至時候滿足，進入上帝兒子的神性位格中。
- These natures will never be separated (Nestorius, Zwingli, Calvin), blended, or changed (Eutyches) into each other. The union of God and man in one person will last forever.
- 這二性永遠不會分離（異於涅斯多留、慈運理、加爾文）、不會混雜或交替改變（異於歐迪奇）。上帝和人在一個位格中的聯合將永遠存在。
- Each nature retains its natural properties and will never set them aside.
- 基督的神人二性各自保留了自己的自然特性，這些自然特性永遠不會被擱置起來。
- The essential properties of the one nature do not become the essential properties of the other nature. The essential properties of the divine nature will never become the essential properties of the human nature. In other words, humanity will never be converted into deity. The essential properties of the human nature will never become the essential properties of the divine nature. In other words, the divine nature will never become a human nature.
- 每一本性的本質特性不會變成另一本性的本質特性。神性的本質特性永遠不會變成人性的本質特性。換句話說，人性永遠不會變成神性。並且，人性的本質特性永遠不會變成神性的本質特性。換句話說，神性永遠不會變成人性。
- Since Christ's conception (when he assumed a real human nature into his divine nature), no nature subsists for itself but constitutes one person. Without the deity or humanity of Christ, the person of Christ is not complete. Christ is not two different persons but one Christ.
- 從基督受孕開始（當祂在神性中取了真實的人性時），基督的二性就不是各自存在，而是構成了一個位格。沒有基督的神性或人性，基督的位格就不完整。基督不是有兩個不同位格，而只是一個基督。
- The human nature of Christ not only possesses its own properties but, through the personal union, shares the powers of the divine nature. Christ received these powers at the time of his conception. Christ's sitting at the right hand of God is not occupying a specific physical place in heaven. It is a sharing of the almighty power of God with Christ's human nature. Thus Christ is able to be present everywhere, even according to his human nature. He is present with his body and blood in the Lord's Supper wherever it is celebrated.
- 基督的人性不僅擁有自己的特性，而且也通過位格的聯合分享神性的能力。基督是在受孕時接受了這些能力。基督坐在上帝的右邊並非指祂在天上佔據一個具體的位置，而是基督的人性分享上帝的全能。因此，即使按基督的人性，祂也能夠在各處臨在。無論在哪裏舉行聖餐，祂也能真實地與祂的身體與寶血一同臨在。

- The divine and human natures of Christ are so united that in Christ, the whole fullness of the deity dwells bodily (Col 2:9).
- 基督的神性和人性是如此緊密的聯合，因為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）。
- The personal union in Christ is not like two boards glued together (Nestorius). There is a true communion between them—not by blending the two natures into a new nature—but they are united in one person.
- 基督裏的位格聯合不像兩塊木板黏在一起（異於涅斯多留所說）。基督的神人二性之間有真正的交流，但不是把這兩種本性混合成為一種新的本性，而是二種本性在一個位格中聯合。
- Mary did not conceive a mere ordinary human being but a human being who is truly the Son of God.
- 馬利亞所懷的不是普通的人，而的確是上帝的兒子。
- There is an exchange of properties between the two natures, without a blending of them and without an equalization of the two natures. The divine nature still remains divine. When the properties of the divine nature are shared with the human nature, it is not as though the properties of the divine nature were poured into the human nature, as a person pours water from one container to another. The one container becomes empty as it fills up the other. The divine nature in no way was diminished by its sharing of properties with the human nature.
- 基督的二性之間有特性的交換，但它們沒有混雜，也沒有同等化。神性的本質仍然是神性的。當神性的特性與人性相通時，它不是像一個人把水從一個容器倒灌到另一個容器中那樣，把神性的特性灌注到人性中。因為當這樣做時，原本那個容器就變空了。但當神性與人性分享其特性時，神性的特性並沒有任何減少。

With this background, we will now look at those three categories used by the Formula of Concord to discuss the sharing of properties by the two natures in Christ. Those categories were used to ward off the errors of Zwingli and Calvin, and they are useful today to identify the errors concerning Christ's person that would rob us of Jesus as our Savior.

有了這些基本的認識後，我們現在可以開始查閱協同式所使用的三個類別，討論基督神人二性的特性分享。這些分類曾用來抵禦慈運理和加爾文的錯誤，今天這些分類仍然有用於識別對基督位格的錯誤理解，讓我們不至於不認識耶穌如何地是我們的救主。

The idiomatic genus

屬性類 (idiomatic genus)

It can be said of a person that he or she is 30 or 40 or 50 years of age. If a person is one, that excludes the others. However, of Jesus it can be said that he is eternal (Jn 8:58) and 30 years of age (Lk 3:23). Being eternal belongs to the divine nature. Being 30 years old belongs to the human nature. Yet the same person can be said to be 30 and eternal because Jesus is God and man in one person. Thus contradictory statements can be made of Jesus. His divine nature has properties such as omnipotence, eternity, infinity, and omniscience. These remain the properties of the divine nature. His human nature has the properties of being corporeal, flesh and blood, finite, capable of suffering, of enduring hunger, thirst, cold, and heat. These remain the properties of the human nature. Yet the same person can be said to have both of these lists of properties since Christ is God and man in one person. Thus we may define the idiomatic genus in this way: Because the divine and human natures of Christ constitute one person, the attributes that belong essentially to only one nature are always ascribed to the whole person, but the divine attributes according to the divine nature and the human attributes according to the human nature (cf. also the definition given in the Formula of Concord, SD VIII:36).

我們可以說一個人是30、40或50歲。如果他是30歲，他就不可能是其他歲數。然而，對於耶穌，可以說他是永恆的（約8:58），也是30歲（路3:23）。永恆屬於神性，30歲屬於人性。因為耶穌既是上帝又是人，同在一個位格裏，所以可以說他是30歲和永恆的。當論及耶穌時，可以有似是矛盾的表述。就祂的神性而言，祂是全能、永恆、無限和全知的，這些都是神性的特性。

就祂的人性而言，祂是有形有體的、有肉和血、是有限的、以致經歷苦難、忍受饑渴與寒熱，這些都是人性的特性。但因為基督是上帝和人在一個位格裏，所以可以說祂同時具有這兩類特性。因此，我們可以這樣定義屬性類：因為基督的神性和人性構成了一個位格，因此，只屬於一個本性的屬性總是歸於整個位格，但神性的屬性歸於神性，人性的屬性歸於人性。（參考協同式宣言全文，第八條：36所給的定義）。

In the following, note the attributes of the divine and human natures that are attributed to Jesus, because he is God and man in the same person. Jesus is unchangeable (Heb 13:8) and changeable (Lk 2:52), eternal (Jn 8:58) and 30 years of age (Lk 3:23), the Son of God (Gal 4:4) and the son of Mary (Lk 2:7), all-knowing (Jn 21:17) and limited in knowledge (Mk 13:32), all-powerful (Mk 4:39) and limited in power (Jn 18:12), the Son of God (Ro 1:4) and descended from the patriarchs (Ro 9:5), equal with the Father (Jn 10:30) and less than the Father (Jn 14:28). The Bible always speaks of one person, not two persons.

在下文中，請留意神性的屬性和人性的屬性都歸於耶穌，因為祂在同一位格中是上帝也是人。耶穌是不會改變的（來13:8），也是可改變的（路2:52）、是永恆的（約8:58），也是30歲（路3:23）、是上帝的兒子（加4:4），也是馬利亞的兒子（路2:7）、是全知的（約21:17），也是所知受限的（可13:32）、是全能的（可4:39），也是能力受限的（約18:12）、是上帝的兒子（羅1:4），也是祂祖宗的後裔（羅9:5），與天父同等（約10:30），也小於天父（約14:28）。然聖經總是在說一個位格而不是兩個位格。

To whom did Mary give birth? The angel told her, “You will be with child and give birth to a son, and you are to give him the name Jesus. He will be great and will be called the Son of the Most High” (Lk 1:31,32). Thus the Formula of Concord states: “Therefore, we believe, teach, and confess that Mary did not conceive and give birth to a child who was merely, purely, simply human, but she gave birth to the true Son of God. Therefore, she is rightly called and truly is the Mother of God [Greek, theotokos, the God-bearer]” (FC Ep VIII:12).

馬利亞生了誰？天使告訴她：「你要懷孕生子，要給他起名叫耶穌。他將要為大，稱為至高者的兒子。」（路1:31-32）因此協同式宣稱：「因此我們相信，教導並宣認：馬利亞所懷孕生育的不是一個平凡人，且是真真正正上帝的兒子，所以她配稱為且真正是上帝之母 [希臘文 theotokos 為上帝的孕育者]。」（協同式摘要，第八條：12）

「因此我們相信、教導並宣認：馬利亞所懷孕生育的不僅不是另一個平凡人，且是真神上帝的兒子，所以她配稱真正上帝之母 [希臘文 theotokos 為上帝的孕育者]。」（協同式摘要，第八條：12）¹⁹

The child to whom Mary gave birth had a human nature, but he was also true God. Mary did not give birth to a mere human nature, but she gave birth to a child who was God and man in one person.

馬利亞所生的孩子有人性，但也是真神。馬利亞所生的不僅有人性的本質，她生的是一個上帝和人在同一位格中的孩子。

The majestic genus

威嚴類 (majestic genus)

Do the two natures in Christ retain only their own natural properties? Nestorius, Zwingli, Calvin, and their followers said that the human nature of Christ had only its natural properties and nothing that transcended or contradicted these natural properties could be attributed to Christ's human nature. This teaching, however, contradicts the clear testimony of Scripture. In the first place, Scripture tells us that nothing was added to or subtracted from the divine nature of Christ because of his becoming flesh. James tells us that, with God, there is no variation (Jas 1:17). Thus the divine nature did not receive anything extra or lose anything because of the personal union.

¹⁹ 協同書（修訂版），頁444。

基督的神人二種本性僅保留了各自的自然特性嗎？涅斯多留、慈運理、加爾文及其追隨者教導基督裏的人性僅有其自然特性，任何超越或抵觸這些人性僅有的自然特性之事都不能出於耶穌的人性。然而，這種教導與聖經中清楚的見證相違背。首先，聖經告訴我們基督的神性沒有因為祂成為肉身而有任何增加或減少。雅各告訴我們，在上帝那裏沒有改變（雅1:17）。所以，基督的神性沒有因為位格聯合而有任何增加或減少。

However, the human nature was the recipient of divine properties by virtue of the personal union. Besides its own essential properties, the human nature also received from the divine nature special, supernatural, heavenly prerogatives and privileges, such as majesty, power, and glory. It is not merely spiritual gifts that are given to Christ, as other believers receive spiritual gifts. This was the argument of the Sacramentarians in the 16th century, who denied that the human nature of Christ could be present in the Lord's Supper. They basically tried to determine what Christ could or couldn't do according to his human nature. As the Formula of Concord points out, Christ is in a better position to tell us what he can and cannot do according to his human nature than we are (FC SD VIII:53). He has told us in Scripture what capabilities his human nature has.

不過，由於位格的聯合，人性是神性特性的接受者。除了人性的本質特性外，它還接受了神性那特殊的、超自然的、屬天的權力和特權，例如威嚴、能力和榮耀。這些給基督的屬靈恩賜，不像僅給其他信徒的屬靈恩賜。這正是16世紀聖餐形式論者（Sacramentarians）的爭論，他們否認基督的人性能夠在聖餐中臨在。他們也試圖去確定如果按着基督的人性，基督能做甚麼或不能做甚麼。但協同式指出，基督一定比我們更加清楚，按着祂的人性祂能做甚麼或不能做甚麼（協同式宣言全文，第八條：53）。基督在聖經裏已經告訴了我們，祂的人性有甚麼能力。

It is true that Christ's human nature possesses all the created gifts given to it, gifts such as we receive. Yet our gifts do not measure up to the gifts given to Christ's human nature from the divine. These gifts are far superior to anything given to a saint or angel. The following are gifts that Jesus tells us his human nature received from the divine nature:

誠然，基督的人性擁有所有賜給祂的被造恩賜，像我們接受的恩賜一樣。但我們的恩賜不能與基督從神性中給予其人性的恩賜相比。這些恩賜遠遠超過了給予聖徒或天使的一切。下面是耶穌告訴我們祂的人性從神性中接受了恩賜。

- the ability to give life (Jn 5:21,26)
- 賜人生命的能力（約5:21,26）

- the authority to judge (Jn 5:22,27)
- 審判的權柄（約5:22,27）

- all authority in heaven and on earth (Mt 28:18)
- 天上地下所有的權柄（太28:18）

- all things are placed into his hands (Jn 3:35)
- 把萬有交在他手裏（約3:35）

- authority, glory, sovereign power, and worship (Da 7:14)
- 權柄、榮耀、國度、事奉（但以理書7:14）

- all things have been committed to him (Mt 11:27)
- 一切所有的都交付給他（太11:27）

- God placed all things under his feet and appointed him to be head over everything for the church (Eph 1:22)
- 上帝使萬有服在他的腳下，又使他為了教會作萬有之首（弗1:22）。

- all things are placed under his feet (Heb 2:8; 1 Co 15:27)
- 使萬物都服在他的腳下（來2:8；林前15:27）

It should be noted that the properties communicated to the human nature were operative properties, involving actions such as omniscience, omnipotence, and omnipresence. Attributes such as eternity and infinity were not communicated to the human nature. The human nature was assumed into the divine person of the Son of God. It also was a finite human nature, though it received from the divine nature unlimited powers.

應當指出的是，與人性相通的特性是運作的特性，包括無所不知、無所不能和無所不在。至於永恆和無限這樣的屬性，並沒有與人性相通。當人性被接受進入上帝兒子的神性位格裏，儘管人性從神性中接受了無限的能力，但仍然是受限的人性。

This communication of properties between the divine and human nature of Christ is not a mere matter of words or figures of speech, as the Reformed claim. The Formula of Concord points out three reasons why this is the case.

基督的神性和人性之間的屬性交通不僅僅是關於文字上的事，或如改革宗所宣稱的修辭技巧。協同式列出三個由來解答這事。

1. Whatever the Bible says Jesus received in time, he received, not according to his divine nature, but the person received this in time according to the human nature (FC SD VIII:57).
2. The Bible testifies that the power to make the dead alive and to execute judgment has been given to Christ because he is the Son of Man, because he has flesh and blood (FC SD VIII:58).
3. Scripture speaks expressly that “the blood of Jesus, his Son, purifies us from all sin” (1 Jn 1:7). In the justification of the -sinner, not only divine nature but also Jesus’ blood cleanses us (FC SD VIII:59).

1. 聖經說基督領受任何事物時，不是指祂的位格按着神性領受，而是祂的位格按着人性領受。（協同式宣言全文，第八條:57）

聖經所證明基督領受某物時，不是指祂按神性領受（按神性祂自布永遠執掌萬有），而是祂的位格按着人性領受。（協同式宣言全文，第八條：57）²⁰

2. 聖經明證使死人復活和施行審判的權力都賜給了基督，因祂是人子，且因祂有血有肉。（協同式宣言全文，第八條：58）

聖經明證使死人復活與施行審判之權力曾賜予基督，因祂是人子，且因祂有血有肉。（協同式宣言全文，第八條：58）²¹

3. 聖經明說「他兒子耶穌的血就洗淨我們一切的罪」（約一1：7）。罪人得稱為義，不僅因着耶穌的神性，而且耶穌的血也洗淨我們一切的罪（協同式宣言全文，第八條：59）

聖經非僅以普通方式講解人子的位格，且特別指出祂所受的人性：「他兒子耶穌的血也洗淨我們一切的罪」（約一1：7）我們稱義的工作或事情，不只是基督的神性作這事，乃是祂的血也真正洗淨我們一的罪。（協同式宣言全文，第八條：59）²²

Both natures in Christ are united to each other in one person, so they are not blended together or changed to the other nature. Each nature retains its natural properties so that the properties of one nature do not become the properties of the other nature. Thus the divine power, life, majesty, and glory were not given to Christ’s human

²⁰ 協同書（修訂版），頁544。

²¹ 協同書（修訂版），頁544。

²² 協同書（修訂版），頁544。

nature in the same way that God the Father communicated from eternity his own essence and divine properties to the Son so that he is of one essence with the Father and equal to the Father. According to his assumed human nature, Christ is, as we confess in the Athanasian Creed, “less than the Father as to his humanity” (CW, p. 133). Thus, Paul can say that the “Son himself will be made subject to him who put everything under him, so that God may be all in all” (1 Co 15:28).

基督的二性在一個位格中彼此聯合，不是混雜在一起或改變成了另一種本性。每本性都保留了自己的自然特性，一本性的特性不會變成另一本性的特性。所以，父從永恆中把自己的本質和神性的特性傳遞給子，子因此而與父的本質相同並與父同等，但神性的能力、生命、威嚴和榮耀並不是完全一樣地給予了基督的人性。按基督的人性，如我們在亞他拿修信經中宣認，基督「按人性而言，則比父低。」²³ 所以，保羅可以說：「子也要自己順服那叫萬物服他的，好使上帝在萬物之中，在萬物之上。」（林前15:28）。

Christ’s human nature does not have the properties of the divine nature apart from the divine nature in the personal union. The human nature has not been transformed into a divine nature, so that it no longer has its own properties. All the fullness of God dwelt in Christ’s body (Col 2:9). In, with, and through the human nature, Christ exercises his divine powers. Thus there is in Christ a single omnipotence, power, majesty, and glory, which is the property of the divine nature alone.

除了在位格聯合中的神性之外，基督的人性沒有神性的特性。人性其沒有變成神性以致於它不再有自己的特性。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）。基督在人性裏、藉人性並通過人性行使祂神性的能力。故此，在基督裏有單單屬於神性的特性，即獨一的全能、能力、威嚴和榮耀。

When the divine nature shares its powers with the human nature, its own powers are not diminished. But these divine powers shine through the human nature. They exert themselves in, with, and through the assumed human nature of Christ. The divine attributes are attributed to the human nature by way of communication. Thus the Bible attributes to Christ omniscience. There is a twofold knowledge in Christ. He possesses an infinite, divine knowledge, according to which he knows all things. This knowledge he possesses as God. This knowledge has been communicated to Christ’s human nature (Col 2:3). At the same time, Christ’s human nature possessed a natural knowledge capable of growth (Lk 2:52). Jesus used his communicated omniscience as it was necessary for his work.

當神性與人性分享能力時，神性本身的能力沒有減少，但卻通過人性顯露出來。神性的能力在基督的人性中、以基督的人性並通過基督的人性發揮出來。神性的屬性通過相通（communication）的方式歸於人性，因此聖經把全知的能力歸於基督。在基督裏有兩部分知識。基督擁有無限的、屬天的知識，因此祂知道萬事。這是基督作為上帝而擁有的知識，這種知識已經藉着相通傳遞給基督的人性（西2:3）。同時，基督的人性擁有一種能夠增長的自然知識（路2:52）。當情況需要時，耶穌會行使與神性相通的全知能力。

The Bible also ascribes to Christ’s human nature the almighty power possessed by the divine nature. Jesus was able to perform his miracles not as an agent of God, as did the prophets and the apostles. Rather, he could perform his miracles by virtue of his own power. At the same time, Jesus also possessed the limited power natural to a human nature. Jesus did not always exercise his communicated power during his stay on earth. He refrained from doing this in the interest of securing our salvation.

聖經也把神性所具有的全能歸於耶穌的人性。耶穌能夠行神蹟，並不是好像先知和使徒那樣，只作為上帝的媒介，祂乃是通過自己的能力行神蹟。同時，耶穌也擁有人性中那有限的力量。耶穌在地上的時候，並不時常使用祂與神性相通的能力。反而，為了使我們得着救贖，祂常避免使用這種能力。

²³ 協同書（修訂版），頁20。

The Bible also tells us that Jesus has three different modes of being at any place. The Formula of Concord speaks of these three modes of Christ's presence in the following way:

聖經也告訴我們耶穌在任何地方都有三種不同的存在模式。協同式對基督的三種存在模式有以下闡述：

First, the circumscribed corporeal mode of presence, as when he walked bodily on earth, when he occupied and yielded space according to his size. He can still employ this mode of presence when he wills to do so, as he did after his resurrection and as he will do on the Last Day, as Paul says in 1 Timothy 6:15, "whom the blessed God will reveal," and Colossians 3:4, "when Christ your life reveals himself." He is not in God or with the Father or in heaven according to this mode, . . . for God is not a corporeal space or place. The passages which the spiritualists adduce concerning Christ's leaving the world and going to the Father speak of this mode of presence.

Second, the incomprehensible, spiritual mode of presence according to which he neither occupies nor yields space but passes through everything created as he wills. To use some crude illustrations, my vision passes through and exists in air, light, or water, and does not occupy or yield any space; a sound or tone passes through and exists in air or water or a board and a wall and neither occupies nor yields space: likewise, light and heat go through and exist in air, water, glass, or crystals and the like, but without occupying or yielding space, and many more like these. He employed this mode of presence when he left the closed grave and came through closed doors, in the bread and wine in the Supper, and, as people believe, when he was born in his mother.

Third, since he is one person with God, the divine, heavenly mode, . . . wherever God is, he must be also, otherwise our faith is false. But who can explain or even conceive how this occurs? We know indeed that it is so, that he is in God beyond all created things, and is one person with God. But how this happens, we do not know: it transcends nature and reason, even the comprehension of all the angels in heaven, and is known only to God. (FC SD VII:99-102)

1. 受限制的、屬身體的臨在方式。用身體在地上行走，祂照體積騰出或佔據空間。祂仍能隨意使用此種臨在方式，好像在復活後所使用的，並祂在末日將要使用的方式，如保羅說：「到了適當的時候都要顯明出來」（提前6:15-16），又，「基督是你們的生命，（當）祂顯現的時候」（西3:4）。但祂不是以此方或在上帝裏或同着天父或在天上，.....因為上帝不佔屬身體的空間或位置。唯靈論者（spiritualists）引證基督離世到父那裏去的經文，提到此種臨在的方式。

2. 不可了解、屬靈臨在的方式。照此祂不必佔據或騰出空間，乃隨祂所願貫穿祂所造之萬物。用些不完善的比喻：我的視力穿透空氣、光或水，並不佔據或騰出任何空間；音樂響聲或音訊通過空氣、或水、或木板與牆，而並不佔據或騰出空間；又如光和熱穿通和存在於空氣、水、玻璃、或水晶中，也不佔據或騰出任何空間，此外尚有許多例子。當祂離開關閉的墳墓時，通過關閉的門時，在聖餐的餅和酒中臨在時，且有人相信，當祂從母親誕生時，祂都是用這種臨在的方式。

3. 祂既與天父原為一，按照神聖、屬天的方式.....上帝在哪裏，祂也在哪裏，否則我們的信心便是虛假徒然的。但是誰能解釋或甚至想像此事如何發生呢？我們確知祂在上帝裏面，有別於所有受造物之物外，是上帝的一個位格。但是此事如何發生，我們便知道了。它超越自然與理性之上，甚至在天上的眾天使的理解力之上，只有上帝才能知道。（協同式宣言全文，第七條：99-102）

1. 可了解、屬身體臨在的方式。用身體在地上行走，祂照體積騰出或佔據空間。祂仍能隨祂的意志使用此臨在方式，如在復活後所行的，並祂在末日必要使用的，如聖保羅說：「到了適當的時候都要顯明出來」（提前6:15-16），又，「基督是你們的生命，（當）祂顯現的時

候」(西3:4)。照此方式，祂不是在上帝裏或同着天父或在天上，.....因為上帝不是屬身體的空間或位置。狂熱派引證基督離世到父那裏去的經文，提到此種臨在的方式。

2. 不可了解、屬靈臨在的方式。照此祂不必佔據或騰出空間，乃隨祂所願貫穿所造萬物。用些不完善的比喻：我的視力穿透空氣、光或水，並不佔據或騰出任何空間；音樂響聲或音訊通過空氣、或水、或木板與牆，而並不佔據或騰出空間；又如光和熱通過空氣、水、玻璃、或水晶中存在，也不佔據或騰出任何空間，此外尚有許多例證。當祂離開關閉的墳墓，並通過關閉的門時，在聖餐的餅和酒中臨在，且如人相信，當祂從母親誕生時，祂用這種臨在的方式。

3. 祂既與天父同是一位，按照神聖、屬天的樣式.....上帝在哪裏，祂也在哪裏，否則我們的信心是假的。但是誰能解釋或敢設想此事如何發生？我們確知祂在上帝裏面，在所有受造物之外，是與上帝在一起的一個位格。但是此事如何發生，我們便知道了。它超越自然與理性之上，甚至在天堂眾天使的理解力之上，只有上帝才知道。(協同式宣言全文，第七條：99-102)²⁴

It is according to this third mode of presence that Jesus can say, "Where two or three come together in my name, there am I with them" (Mt 18:20). The entire person of Jesus is with us wherever we go.

按照這第三種存在方式，耶穌可以說：「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)無論我們在哪裏，耶穌整個位格都與我們同在。

The Bible also tells us that Jesus deserves divine honor (Jn 5:20-23; Php 2:9-11; Rev 5:9,10). Since God and man are united in one person, and since the personal union will never cease, we do not direct our adoration only to the divine nature of Christ. Rather, we adore the person, the God-man, Jesus Christ, our Redeemer and Savior.

聖經也告訴我們耶穌配得神聖的尊榮(約5:20-23；腓2:9-11；啟5:9-10)。因為上帝和人在一個位格中聯合，並且因為這位格聯合永遠不會終止，所以我們不會把我們的尊崇僅只歸於基督的神性，我們尊崇神人二性的那一位，是真神又是真人的耶穌基督，我們的救贖者和救主。

John the Baptist said of Christ, "[To him] God gives the Spirit without limit" (Jn 3:34). The Holy Spirit gives his gifts to believers in a limited way (1 Co 12:11,30). However, God gave the Spirit to Christ according to his human nature in such a way that Jesus received the Spirit's gifts without measure (Isa 11:2; Jn 3:34). Yet these gifts, given by the Spirit, were still not equal to the gifts given by the divine nature of Christ to his human nature. Since the human nature is united with the Son of God, the divine powers were able to work in, with, and through the human nature of Christ. Because of the personal union and the properties communicated from the divine to the human nature, things that transcend or are contrary to the natural powers of human flesh are attributed to Christ's human nature (Mt 18:20; 28:20).

施洗約翰論到耶穌時說：「上帝所賜給他的聖靈是沒有限量的。」(約3:34)聖靈給予信徒的恩賜是有限量的(林前12:11、30)。然而，上帝按基督的人性把聖靈給祂，耶穌接受聖靈的恩賜是沒有限量的(賽11:2；約3:34)。但聖靈所給的這些恩賜，還是不能與基督的神性給予基督人性的恩賜相比。既然人性與上帝之子聯合，神性的能力就能夠在基督的人性裏、以基督的人性及通過基督的人性工作。由於位格的聯合以及神性的特性藉相通傳遞到人性中，所以，超越人類肉體的自然能力或違反肉體自然能力的事，便都給予了基督的人性(太18:20；28:20)。

Why is this teaching so important? We let the words of the Formula of Concord answer the question: 為甚麼這個教導如此重要？我們用在協同式裏所寫的來回答這個問題：

²⁴ 協同書(修訂版)，頁530-531。

Therefore, we regard it as a harmful error to remove this majesty from Christ according to his humanity. This deprives Christians of their highest comfort, which they have in the promise he gave them—the promise of the presence and indwelling of their head, king, and high priest. He promised them that not only his naked deity, which for us sinners is like a consuming fire on dried-up stubble [cf. Exod. 15:7], would be with them. He also promised that he would be present—he, the human being who had spoken with them, who had experienced every tribulation in the assumed human nature, who for this reason can have sympathy with us as fellow human beings; he wants to be with us in all our troubles also according to the nature by which he is our brother and we are flesh of his flesh. (FC SD VIII:87)

故此，若因基督的人性而剝奪了基督的威嚴，我們認為這是一個有害的錯誤，這樣的做法剝奪了基督徒最大的安慰，這安慰是他們在基督的應許裏擁有的，就是他們的頭、君王和大祭司應許他們的，基督要臨在並與他們同在。祂應許他們不僅是祂原來的神性與他們同在（這種神性對我們罪人來說，好像在乾燥的碎秸上燃燒的火一樣[參考出15:7]），還應許說祂要臨在。祂，這個曾經與他們講話的人，曾經在所取的人性中經歷過各種憂患，所以能像人一樣同情我們；祂也要按這人性在我們經歷一切困難時與我們同在；按着祂的人性，祂是我們的長兄，我們是祂肉中的肉。（協同式宣言全文，第八條：87）

故此，若按着人性剝奪基督的威嚴，我們即視為惡毒的錯誤。因藉此（異端）取去基督徒上述弔證應許的大安慰；（此應許）關於他們的元首、君王和大祭司長。祂曾應許他們不僅神性必與他們同在——此神性對我們可憐的罪人，像烈火對乾柴——乃是祂那人——曾與他們談話，並在祂接受之人性內嘗過諸般苦難，因此祂能同情我們，好像同情人和弟兄，祂也願意在我們一切困難中同在，也照祂那為我們作長兄的人性，乃我們骨中之骨的特性。（協同式宣言全文，第八條：87）²⁵

The apotelesmatic genus 完成類（apotelesmatic genus）

The Formula of Concord defines this category as follows: “Concerning the discharge of Christ’s office, the person acts and does its work not in, with, through, or according to one nature alone but in, according to, with, and through both natures, or, as the Council of Chalcedon says, each nature does its work in communion with the other, whatever specific characteristic may be involved” (FC SD VIII:46).

協同式對這個類別的定義是這樣的：「論到基督履行的職責，位格非僅僅按一本性、以一本性、藉着一本性、或照一本性行事與工作，而是按着二本性、以二本性、乃藉着二本性來行事與工作，如迦克墩會議（Council of Chalcedon）所聲明，每一本性按其自己的屬性與另一本性相交行事。」（協同式宣言全文，第八條：46）

「論到基督履行的職責，位格非僅僅按一性、同着一性、藉着一性、或照一性行事與工作，而是按着二性、同着二性、與藉着二性，或如迦克墩會議（Council of Chalcedon）所聲明，每一性按其自己的屬性與另一性相交行事。」（協同式宣言全文，第八條：46）²⁶

In carrying out his work as our Prophet, Priest, and King, each nature in Christ contributed what was its own work according to its own properties. However, in all of Christ’s official acts, the other nature participated in that act. To submit to the law, Jesus had to be true man. To submit for all people, he had to be God. To suffer and die for the sins of the world, Jesus had to be man. To make that suffering and death sufficient for all people, Jesus had to be God. The life and death of a single man is not enough to atone for the sins of all.

基督作為我們的先知、祭司和君王進行工作時，基督的二性都各自按其自己的屬性進行本身的工作。無論如何，在所有基督職責的行為中，二性都有參與。為了服從律法，耶穌必須是真

²⁵ 協同書（修訂版），頁549-550。

²⁶ 協同書（修訂版），頁542。

正的人；為了替代所有人服從律法，祂必須是上帝。為世人的罪受難和受死，耶穌必須是一個人；為了能夠為世上所有的人受難和受死，耶穌必須是上帝。一個凡人的生命和受死無法為世上所有的人贖罪。

The Formula of Concord quotes Luther to this effect:

協同式引用了路德的話來闡明這一點：

“We Christians should know that if God is not in the scale to give it weight, we, on our side, sink to the ground. I mean it this way: if it cannot be said that God died for us, but only a man, we are lost; but if God’s death and a dead God lie in the balance, his side goes down and ours goes up like a light and empty scale. Yet he can also readily go up again, or leap out of the scale! But he could not sit on the scale unless he had become a human being like us, so that it could be called God’s dying, God’s martyrdom, God’s blood, and God’s death. For God in his own nature cannot die; but now that God and man are united in one person, it is called God’s death when the man dies who is one substance or one person with God.” From this it is evident that it is incorrect to say or write that these expressions, “God suffered,” “God died,” are simply praedicatio verbalis (that is, simply mere words), which are not in fact true. For our simple Christian creed demonstrates that the Son of God, who became human, suffered for us, died for us, and redeemed us with his blood. (FC SD VIII:44,45)

「我們基督徒須知道，除非上帝在天秤的另一端，增加重量，以維持平衡，否則我們的秤盤必會下沉。我的意思是：假如上帝不是真實地替我們受死，而只是一個人死了，我們都必滅亡。然而，若上帝的死與一個死去的上帝在秤盤的另一端，祂的秤盤必下沉，而我們則像一個又輕又空的秤盤往上升，可是祂也能再上升或跳出祂的秤盤。但祂若未曾成為像我們一樣的人，是不能坐在秤盤中的，既是如此，我們可以說：上帝曾死、上帝的殉難、上帝的血、上帝的死。上帝按祂的本性乃不能死，但上帝既與人在一個位格內聯合，若一個與上帝聯合成為一個位格的人死了，我們也可以說這是上帝的死。」路德的話顯明，若以口講或書寫一些詞言如「上帝受苦」、「上帝曾死」，便說它們與事實不符而是僅是虛言，其實是一種錯誤。因我們簡明的基督教信經教導我們，已成了人的上帝的兒子，為我們受苦、受死，並用祂的血救贖我們。（協同式宣言全文，第八條：44-45）

「我們基督徒須知道，除非上帝在秤的一端，增加重量，以維持平衡，否則我們的秤盤必會下沉。我的意思是：假如上帝不是真實替我們受死，而只是一個人死了，我們都必滅亡。然而，若上帝的死與上帝會死在另一秤盤上，祂的秤盤下降，則我們像一個又輕又空的秤盤往上升，可是祂也能再上升或跳出祂的盤。祂若未像我們一樣成人，是不能坐在秤盤中的，以至可以說：上帝曾死、上帝的苦難、上帝的血、上帝的死。上帝按祂的本性不能死，但上帝既與人在一個位格內聯合，若一個與上帝聯合為一位的人死了，我們也可以提出上帝的死。」路德的話顯明，若以口頭或書面所提的詞彙如「上帝受苦」、「上帝曾死」，皆與事實不符而僅是空話，便是一種錯誤。因我們純樸的基督教信仰教導我們，已成了人的上帝兒子，為我們受苦、受死，用祂的血救贖我們。（協同式宣言全文，第八條：44-45）

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Therefore, we sing in one of our Lenten hymns, “Oh, sorrow dread! God’s Son is dead!” (CW 137:2). God cannot suffer and die. Yet by virtue of the personal union, God the Son did suffer and die. This is a mystery that goes beyond all comprehension. God forsaken by God on the cross! How can this be? Yet it happened, as God himself tells us in his Holy Word. Because it happened, we are certain of our forgiveness and eternal life with our Lord in heaven.

27 協同書（修訂版），頁542。

因此，我們在預苦期的一首詩歌中唱道：「噢，悲痛的哀懼！上帝的兒子死了！」²⁸。上帝本不能受苦或受死，但是因為位格的聯合，上帝的兒子的確受苦和受死。這是一個奧秘，超越了人的理解能力。上帝在十字架上被上帝離棄！這怎麼可能的呢？但這卻發生了，這是上帝自己在祂的聖道中告訴了我們。因為這事發生了，我們有確據已經得到赦免，並得着在天上與主永遠同在的永生。

²⁸ Christian Worship, 137:2

Chapter 12

The States of Humiliation and Exaltation in Christ's Life

第十二章 基督生命中的降卑與高舉

Christ's state of humiliation

基督的降卑狀態

From conception to the grave, Jesus did not make full use of the properties his human nature received from the divine nature

從受孕到進入墳墓，耶穌沒有充分使用歸與祂人性裏所接受到的神性特性

How could Jesus' enemies crucify him? This was possible only because Jesus allowed them to crucify him. A little child, playing with his father on the floor, may think he is actually holding his father down. This is happening, however, only because the father is letting his little child hold him on the floor. In a similar way, Jesus permitted himself to be arrested, tried, condemned, and crucified. This is part of what we call Jesus' state of humiliation (also called exinanition). Jesus' state of humiliation consisted in this: from conception to the grave, Jesus did not make full or constant use of the properties his human nature had received from his divine nature.

耶穌的敵人怎可能把祂釘在十字架呢？這只因為耶穌允許這個可能。一個在地板上與他父親玩耍的小孩，可能會以為他真的制服了自己的父親。然而事情的發生，只是因為父親讓孩子把他制服在地板上；同樣，耶穌允許自己被捕、經受磨難、被定罪、被釘十字架。這是我們所稱的耶穌降卑（也稱為倒空）的一部分。然而，耶穌的降卑主要是這樣：從受孕到進入墳墓，耶穌沒有充分使用或持續使用祂的人性從祂的神性接受而來的特性。

Jesus' state of humiliation did not consist in his incarnation (becoming flesh). Jesus is still the God-man today, and he will be for all eternity. Yet today he is in his state of exaltation. When he assumed into his divine person a real human nature, he did this once for all time. The Formula of Concord points out the difference between Christ's state of humiliation and his incarnation when it says concerning his exaltation:

耶穌道成肉身並非祂的降卑。耶穌今天仍然既是上帝又是人，並且祂將如此直到永遠。但今天祂已高舉。當祂在祂的神性位格中取了真正的人性時，是一次過為永世萬代而作的。協同式當講論基督的高舉時，也指出祂的降卑和祂的道成肉身的不同之處。

On this basis, too, after the resurrection from the dead the human nature enjoys exaltation over all creatures in heaven and on earth. This is nothing other than that he has laid aside the form of a servant completely (without discarding his human nature, which he retains forever) and was installed into the full possession and use of his divine majesty according to his assumed human nature. Of course, he also possessed this majesty from his conception in the womb of his mother, but, as the Apostle testifies [Phil. 2:7], he emptied himself of that majesty, and as Dr. Luther explains, he kept it secret in his state of humiliation and did not use it all the time but only when he wanted to. (FC SD VIII:26)

故[基督的]人性也在從死裏復活後，高舉於天地全受造物之上。這正是祂完全放棄奴僕的形象（但沒有放棄其存留至永遠的人性），並按祂所受的人性，隨意使用祂的神聖威嚴。在祂從母腹成孕時起，就已立刻有此神聖威嚴。然而，如使徒所見證，祂放開它（腓2:7），並且如路德博士所解釋，祂將祂神性深藏在卑微地位中，並不時常使用，只在祂願意的時候才使用。（協同式宣言全文，第八條：26）²⁹

當基督的人性也在從死裏復活後，便被高舉於天地間所有受造物之上。這正是祂完全放下了奴僕的形象（但沒有放棄其存留至永遠的人性），並按祂所受的人性，隨意使用祂的神

²⁹ 協同書（修訂版），頁539。

聖威嚴。事實上，在祂從母腹成孕時起，就已立刻有此神聖威嚴。然而，如使徒所見證，祂放下威嚴（腓立比書2:7），並且如路德博士所解釋，祂將祂神性的威嚴深藏在卑微的地位中，並不時常使用，只在祂要用的時候才使用。（協同式宣言全文，第八條：26）

Christ's incarnation was a wonderful act of love on his part, but it is not the same as his state of humiliation. 基督之道成肉身是一種出於祂的愛的奇妙行為，但和祂的降卑並不相同。

The apostle Paul tells us what Christ's state of humiliation involved. He wrote, "Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!" (Php 2:5-8).

使徒保羅告訴我們基督的降卑究竟是甚麼一回事，他說：「你們當以基督耶穌的心為心：他本有上帝的形像，卻不堅持自己與上帝同等；反倒虛己，取了奴僕的形像，成為人的樣式；既有人的樣子，就謙卑自己，存心順服，以至於死，且死在十字架上。」（腓2:5-8）

In these words, Paul tells us that Jesus is God. Yet Jesus did not consider his equality with God as something to be held onto or paraded before men. The Son of God assumed into his divine person a real human nature. His divine nature shared with his human nature properties from the divine nature. From the moment of conception on, Jesus possessed these properties in his human nature. Yet if Jesus had fully or constantly used these powers, he could not have submitted to the law on our behalf and he could not have suffered for our sins. Thus he took on the role of a servant, in fulfillment of the prophecies of Isaiah (cf. Isaiah 42). He submitted to the law on our behalf. He suffered the punishment for our sins. He submitted to death that he might conquer it for us by his resurrection. This same Jesus who had the power to still the storm allowed himself to be crucified. The goal of Jesus' humiliation was to lead him to the cross where he would atone for the sins of the whole world.

保羅在這些話中告訴我們耶穌是上帝，但耶穌沒有因自己和上帝同等這身份在人面前炫耀。聖子取了真正的人性進入祂的神性位格中，祂的神性與人性分享來自神性的特性。從受孕開始，耶穌在其人性中就擁有這些特性。但如果耶穌充分地或常常地行使這些能力，祂便不能代表我們服從律法，也不能為我們的罪受難。因此，祂承擔了僕人的角色，應驗了以賽亞的預言（參賽42章）。祂代表我們服從律法；祂為我們的罪遭受了懲罰；祂為我們受死，且藉着復活祂為我們勝過死亡。這位有能力平靜風浪的耶穌讓自己被釘在十字架上。耶穌降卑的目的，是把自己被帶到十字架上，彌補世上所有人所犯的罪。

We do not speak of Christ's humiliation in the same way that we generally use the word humiliation. For example, I might perform poorly at a recital. I may feel that I was humiliated by my poor performance. This is not the way in which we speak of Christ's humiliation, as though at some points in his life he was put through humiliating circumstances. Rather, Christ's humiliation consists in the nonuse of the powers his human nature received from the divine nature. The humiliation took place in the human nature alone, not in the divine nature. The divine nature always remained divine and always possessed its own properties without having them diminished in any way. Thus, we must reject the error of kenoticism. Kenoticism is the error which teaches that Jesus' humiliation consisted in his divesting himself of his divine powers from the time of his conception to the time of his death. Moderate kenoticists say that Jesus did not make use of his operative attributes, such as his omniscience, omnipotence, and omnipresence. More extreme kenoticists say that Jesus divested himself of all his divine properties, thus changing him into a mere human.

我們講論基督的降卑，和平常所說的蒙羞不一樣。例如，我在一個表演會上可能表現很差，可能會為自己表現不好而蒙羞，但這不是我們所說的基督降卑，儘管有時候基督處於受羞辱的環境中。但是，基督的降卑是指祂使用祂的人性中從神性而來的能力。降卑僅發生在基督的人性中，沒有發生在祂的神性中。神性永遠是神性，並總是擁有所有的特性，且沒有以任何方式減少。因此，我們拒絕虛己論（kenoticism）的錯謬。虛己論的錯誤教導是說耶穌的降卑在於祂從受孕開始到死亡為止放下了自己神性的能力。溫和的虛己論者認為耶穌沒有使用祂的行動屬

性 (operative attributes), 例如全知、全能和無所不在。極端的虛己論者認為耶穌把自己所有神性的特性都放下了, 因此把自己變成了一個純粹的人。

Kenoticism is wrong on several accounts. First, Christ insisted that he retained his divine nature. He said to the Jews, "Before Abraham was born, I am!" (Jn 8:58). Jesus spoke of doing the work of God (Jn 5:17). He displayed omniscience (Jn 2:25). He stilled the storm (Mk 4:39). Second, God cannot change. For the Son of God to divest himself of his properties is to bring about a change in God. Finally, kenoticism must teach that for 33 years, the eternal generation of the Son from the Father and the procession of the Spirit from the Father and the Son, as well as the government of the world through the Son, must have stopped. The humiliation of Christ took place in his human nature. His divine nature always retained the full use of all of his divine properties.

虛己論有幾點錯誤。首先, 耶穌基督強調祂保留了自己的神性。祂對猶太人說: 「還沒有亞伯拉罕我就存在了。」(約8:58) 耶穌說祂做上帝的工(約5:17)、祂表現出全知(約2:25)、祂他平靜了風浪(可4:39)。其次, 上帝是不會改變的。如果上帝的兒子把自己的特性放下, 即是說上帝會改變。最後, 虛己論的教導必須能證明從聖父而出永恆的聖子, 從聖父、聖子而不斷運行的聖靈, 以及通過聖子對這世界的統管都停止了33年。要指出的是, 基督的降卑只發生在祂的人性中。祂的神性一直都在保留着祂完全可使用的所有的神性特性。

Christ humbled himself so that he could be our Savior

基督降卑自己以致可以成為我們的救主

Jesus could not have taken our place if he had insisted on the full and constant use of the divine properties that were communicated to his human nature. God is the judge of the world. All people must appear before him for judgment. He is the giver of the law, and he has the right to condemn all who do not keep that law. In order to be the one who kept the law for us, Jesus had to lay aside the full use of the prerogatives that were communicated to his human nature (Gal 4:4,5). God also has the right to condemn us for our sins. In order to be the one who paid for our sins, Jesus had to lay aside the prerogatives his human nature received from the divine and become the one who made the payment for us (Isa 53:1-6; 2 Co 5:21; Gal 3:13). If Jesus had not taken on the form of a servant and submitted to death on a cross, we would not have been saved. Thus, Jesus, in love, did not insist on the divine prerogatives given to his human nature. Rather, he used them only when it suited his plan for saving the world. At other times, he did not fully or constantly make use of the divine properties given to the human nature so that he might save us from our sins.

如果耶穌堅持充分地及常常地行使祂人性中從神性相通而來所擁有的神性特性, 祂就不能替代我們的位置。上帝是世界的審判者, 所有人都必須在祂面前受審判。祂是律法的制定者, 有權對所有不遵守律法的人作出判罰。為了替代我們成為守律法的人, 耶穌需要放下祂人性所分享的神性特權(加4:4-5)。上帝也有權因着我們的罪對我們進行宣判。為了代替我們贖罪, 耶穌需擱置祂人性從神性中接受而來所擁有的神性特性, 而成為替我們贖罪的人(賽53:1-6; 林後5:21; 加3:13)。如果耶穌沒有取了僕人的樣式, 並且順服以致於死在十字架上, 我們都不能得救。所以, 全因為愛, 耶穌沒有堅持使用祂的人性中從神性而來的特權; 相反地, 祂只是在與拯救世人的計劃有關的事上才使用這些特權。在其它時間, 祂沒有充分地或經常地使用在祂人性中的神性特權, 以便祂將我們從罪中拯救出來。

The stages of Christ's humiliation

基督降卑的階段

We speak of stages of Christ's humiliation, not steps. Steps would imply that at times in Jesus' life, he was more humbled than at others. This is not the case. Rather, we speak of stages or time periods of Christ's humiliation, which lasted from conception to the grave. Though we speak of Christ's suffering and death as his "great passion," it is true that Christ's humiliation extended throughout his entire life.

我們要說的是基督降卑的階段，不是基督降卑的步驟。步驟意味着耶穌在生命中有些時候比其它時候更卑微，這是不正確的。我們說基督降卑的階段或時期，是從受孕開始到進入墳墓為止。儘管我們把基督的受苦和受死稱為祂的「受難」，但毫無疑問，基督的降卑持續於祂的一生。

Conceived by the Holy Spirit, born of the virgin Mary

因着聖靈感孕，從童貞女馬利亞所生

We have already noted that Christ's becoming man is not part of his humiliation. Jesus became man as an act of love. He is still the God-man today and will be for all eternity. The state of humiliation at this time consisted in that Jesus did not fully make use of the powers that his human nature received from the divine nature. At the moment Jesus was conceived, he already possessed the fullness of the deity in that body which had been conceived (Col 2:9). Yet during the period of gestation in Mary's womb, Jesus did not exercise those powers his human nature had received from the divine nature. Rather, he was cared for by his Father in heaven as he was nourished in the womb of Mary.

我們已經說過基督的道成肉身不是祂降卑的一部分。耶穌成為人是一種愛的行動。耶穌今天仍然既是上帝又是人，且祂永遠都會是這樣。耶穌在孕育時的降卑在於祂沒有使用歸與祂的人性的神性能力。耶穌成孕的那一刻，在成孕的身體中就已擁有完全的神性（西2:9）。但在馬利亞懷孕期間，耶穌在馬利亞的母腹中並沒有使用祂人性中因與神性相通所接受了的神性能力。相反，祂在馬利亞腹中受孕時，是由天父看顧祂的。

When Jesus was born, he again relied on others to take care of him. Jesus relied on his heavenly Father to take care of him. Psalm 22, a messianic psalm, tells us: "You brought me out of the womb; you made me trust in you even at my mother's breast. From birth I was cast upon you; from my mother's womb you have been my God" (Ps 22:9,10). There are many who take Psalm 22 as a direct prophecy of the Messiah, and thus these words would be a description of the trust the Messiah had in his Father from little on. After Christ was born, Mary cared for him. She "wrapped him in cloths and placed him in a manger" (Lk 2:7). Luther expressed this well in his great Christmas hymn "From Heaven Above to Earth I Come":

當耶穌降生時，祂也依靠別人照料他。耶穌依靠天父的看顧。詩篇第22篇是一首彌賽亞詩篇：「但你是叫我出母腹的，我在母懷裏，你就使我有倚靠的心。我自出母胎就交在你手裏，自我出母腹，你就是我的上帝。」（詩22:9-10）很多人把詩篇第22篇當作直接的彌賽亞預言，因此把這些話當成彌賽亞從小信靠天父的描述。基督降生後，馬利亞照顧祂。她「把他用布包起來，放在馬槽裏」（路2:7）。路德在他偉大的聖誕讚美詩「從至高天我今降臨」中有很好的表述：

Ah, Lord, though you created all,
How weak you are, so poor and small,
That you should choose to lay your head
Where lowly cattle lately fed! (CW 38:9)

主啊，你雖創造萬有，
但你多麼軟弱，貧窮和渺小，
你選擇枕首的地方，
竟是那飼養牲畜之槽房！
(Christian Worship 38:9)

When Jesus was 40 days old, he was taken to the temple, where the aged Simeon rejoiced to see him. This babe in arms looked helpless to the world, but Simeon recognized in him the God-man sent to save us from our sins. When Herod threatened to kill the Christ Child (probably close to two years old), an angel warned Joseph to take Jesus and Mary to Egypt (Mt 2:13,14). Joseph complied, and thus Jesus was spared the slaughter King

Herod ordered for the babes of Bethlehem. Through all of this, Jesus possessed the properties his divine nature shares with his human nature. He just did not choose to make full or constant use of them.

耶穌出生40天後便被帶到聖殿裏，年老的西面看到祂便喜樂。這個懷中的嬰孩在世人看起來是無助的，但西面卻認出這就是被差來的神人，要將我們從罪惡中拯救出來。當希律王下令要屠殺伯利恆兩歲以下的嬰孩，對幼年的基督造成生命的威脅時（耶穌當時可能是將近2歲左右），有天使向約瑟發出警告，要他帶着耶穌和馬利亞到埃及去（太2:13-14）。約瑟照着做了，耶穌因此避過了希律王的殺害。在這一切過程中，耶穌都擁有神性與人性相通的特性，但祂卻沒有選擇充分或經常使用這些特性。

We also need to note the importance of Christ's virgin birth. First of all, the Bible clearly teaches that Christ was born of a virgin. Isaiah prophesied it (Isa 7:14). There has been much debate over whether the word Isaiah used to describe the Messiah's mother was a word that could mean either "virgin" or "unmarried woman" (almah). However, when Matthew repeats the prophecy in his account of Jesus' birth, he uses a Greek word for virgin (parthenos), which can only mean a woman who has had no sexual relations with a man. Besides all of this, Mary knew how babies were born. When the angel Gabriel told her that she was to be the mother of the Messiah, she responded, "How will this be . . . since I am a virgin?" (Lk 1:34).

我們也需要指出基督是由童貞女所生這一事實的重要性。首先，聖經清楚地教導，基督是由童貞女所生，以賽亞已經對此做出預言（賽7:14）。以賽亞用來描述彌賽亞母親的那個字（almah）可解作「童貞女」或「未婚女子」，因此這字的意思引來許多爭論。然而，當馬太福音記載耶穌的降生複述這個預言時，選用了表述童貞女的希臘文單字(parthenos)，這字只能是指與男人沒有發生過性關係的女子。此外，馬利亞知道是要作何事才會懷孕生子的。當天使加百列告訴她她將會是彌賽亞的母親時，她的反應是：「我沒有出嫁（希臘文原意是我沒有與男人行過房），怎麼會有這事呢？」（路1:34）

All children are born with original sin (Ps 51:5; Jn 3:6). But Jesus was born without sin (2 Co 5:21; Heb 7:26; 1 Pe 1:19; 3:18). His holy conception and birth atoned for our sinful conception and birth. This was part of his keeping God's will for us (Gal 4:4,5).

所有的孩子都是帶着原罪出生的（詩51:5；約3:6），但耶穌出生時卻沒有帶着任何罪（林後5:21；來7:26；彼前1:19，3:18）。祂聖潔的被孕和降生彌補了我們有罪的被孕和出生。這是祂為我們遵守上帝的意旨其中的一部分（加4:4-5）。

Those who deny that Jesus was born of a virgin also deny the deity of Christ. If he were a man born from men, then he could not be true God, begotten of the Father from eternity. If Jesus were a man born from men, he would have had original sin and would not have been able to save himself, much less anyone else. Those who deny the virgin birth of Christ jeopardize their salvation.

否認耶穌由童貞女所生的人也否認基督的神性，如果耶穌是由人所生的人，那麼祂就不可能是真正的上帝，不可能由天父自永恆而生；如果耶穌是由人所生的人，祂便會有原罪，也不能救自己，更不用說救別人了。那些否認基督由童貞女所生的人把他們自己的拯救也摧毀了。

Those who maintain that they personally believe in the virgin birth but wouldn't make it a requirement for others are fools, for they are sticking their heads into the lion's mouth and asking him to take a bite. The devil is more than pleased to have people be indifferent to the teaching of Christ's virgin birth. He knows that the next step down the road is reasoning that virgin births don't happen, which leads to rejection of this important teaching of Scripture. The doctrine of the virgin birth of Christ is clearly taught by the Bible. It is part of the confession of the early church in both the Apostles' and the Nicene Creeds. It is part of Luther's confession in his great Christmas hymn:

那些說自己的立場是相信童貞女生子卻不要求別人去這樣相信的人是愚昧的，因為他們好像把頭伸到獅子口中一樣。魔鬼很願意讓人認為基督由童貞女所生的教導無關重要。他知道人的下一步就是會用理性去質疑童貞女生子是否可能發生，這樣他們便會走向拒絕聖經這一極重要的教導。聖經明確地教導基督由童貞女所生，這是早期教會在使徒信經和尼西亞信經中所認信的，也是路德在他偉大的聖誕讚美詩中所認信的：

“To you this night is born a child
Of Mary, chosen virgin mild;
This little child of lowly birth
Shall be the joy of all the earth.” (CW 38:2)

「今日為世降下聖嬰
是主揀選童女所生
需這聖嬰十分卑微
叫人滿心歡喜快慰。」

(從至高天我今降臨，《頌主聖詩》103:2)

Jesus' life
耶穌的生平

We have little information in the Bible concerning the childhood of Jesus. We do have the incident of the 12-year-old Jesus in the temple. At the end of the account we read, “Then he went down to Nazareth with them and was obedient to them” (Lk 2:51). This was part of Christ’s obeying the law on our behalf (Gal 4:4). Christ had the right to demand that his parents obey him. Rather, he obeyed them to fulfill all righteousness for us. He was the only child who obeyed perfectly, both his earthly parents and his heavenly Father. Even as a child he understood his duty to his heavenly Father’s work (Lk 2:49).

關於兒童時期的耶穌，我們在聖經中得到的資料很少。我們只有12歲的兒童耶穌在聖殿中的記載，這段記載結束的時候我們讀到：「他就同他們下去，回到拿撒勒，並且順從他們。」（路2:51）這是基督代表我們遵守律法的一部分（加4:4）。基督擁有上帝的權柄可要求約瑟和馬利亞順從祂，可是，祂卻相反地順從他們，替我們滿足了諸般的義。祂是唯一一個完全順從地上父母和順從天父的兒童。即使祂還是一個兒童，祂已知道自己的責任，就是要作祂天父的工（路2:49）。

We have no more information in the Bible about Jesus’ early life. The information in the spurious gospels written in the early church cannot be relied upon, for none of those books were written by inspiration of God. The next thing the Bible records for us is when Jesus began his public ministry at the age of 30 (Lk 3:23). Throughout his ministry, Jesus carried out his Father’s will. He was the creator of the world but did not claim one spot on this earth as his own (Mt 8:20). In love he left his glory in heaven and became poor for our sakes (2 Co 8:9). Jesus was supported in his ministry by the offerings of a group of women (Lk 8:2,3). He made the world and yet was rejected by the world (Jn 1:10,11). He was slandered by those whom he came to save, who said that he drove out demons in league with the devil (Mt 12:24).

關於耶穌的早期生活，聖經給我們的資料就只有這些了。在早期教會流傳的偽福音書中的信息是不可靠的，因為這些書並不是上帝的默示。聖經關於耶穌的下一個記載是耶穌開始傳道，年紀約有三十歲（路3:23）。耶穌在整個聖工中都遵行了天父的旨意。祂是世界的創造者，但祂在地上卻沒有擁有任何屬於自己的地方（太8:20）。全因為愛，祂捨棄了天上的榮耀，為我們的緣故成為貧窮（林後8:9）。祂的聖工得到一群婦女的奉獻支持（路8:2,3）。世界是祂造的，但世界卻棄絕祂（約1:10,11）。祂來是為要拯救人，但人卻譏謗祂，說祂是靠着鬼王趕鬼（太12:24）。

During his ministry, Jesus, on occasion, used the properties his human nature had received from the divine nature. He healed the sick (Mt 11:4) and raised the dead (Mk 5:40ff). He stilled the storm (Mk 4:39) and drove out demons (Mk 5:1-20). Yet he refrained from using his powers to retaliate against his enemies. He lived by

faith and chose not to know when judgment day would be (Mk 13:32). (Jesus in his state of exaltation does know when judgment day will be, as he is fully and constantly exercising the divine properties communicated to his human nature.)

在祂的聖工期間，耶穌有時會使用祂人性中從神性接受而來的能力。祂治癒患病的(太11:4)、使死人復活(可5:40)、平靜風浪(可4:39)、趕鬼(可5:1-20)等等。但祂避免使用這種能力來報復祂的仇敵。祂靠信心生活，選擇不去知道審判日何時來臨(可13:32)。(在耶穌高舉時祂當然知道審判日在甚麼時候，因為在高舉時祂會充分地且不斷地使用傳遞到祂人性中的神性能力。)

When we are prone to insist on our rights because of our sinful self-centeredness, we need to examine our lives in the light of God's law. We may then look at Christ, who did not insist on his rights but, rather, went obediently to the cross in order to save us. It is the amazing love of Jesus that will enable us to live lives of service to others.

我們因着自己有罪的自我中心意識，很容易堅持自己的權利，這時候，我們需要在上帝律法的光照下中省察自己。然後我們可以學習耶穌，祂沒有堅持自己的權利，反而為了拯救我們順服地走上了十字架。耶穌的奇妙之愛激勵我們能夠過着服侍他人的生活。

**Suffered under Pontius Pilate, was crucified, died,
and was buried**

在本丟彼拉多手下受難、被釘在十字架上，死了、埋葬了

Jesus' suffering, as described by the Apostles' Creed, is often referred to as his "great suffering" (*passio magna*). It was great because it involved Jesus being punished for the sins of the world. However, we note that Jesus suffered throughout his life. Even as a child, Joseph had to take Jesus and Mary to Egypt to escape the murderous plot of King Herod (Mt 2). In addition, Jesus was not "more humiliated" at this time in his life than at other times. His humiliation did not consist in going through humiliating circumstances. Rather, it consisted in not making full and constant use of the divine properties received by the human nature. The words of the Apostles' Creed describe yet another time period during which Christ was acting in the role of the servant.

根據使徒信經的描述，耶穌受難經常是指祂的「大苦難」(*passio magna*)。苦難之所以大，是因為耶穌為全人類的罪而受到懲罰。不過，我們要指出，耶穌一生都在受苦。當耶穌還是小孩時，約瑟就帶着耶穌和馬利亞逃到埃及去，躲避希律王的屠殺(太2章)。但這不是指耶穌在此時比其它時候「更為卑微」，祂的降卑並不在於祂進入一個受羞辱或卑微的環境中，而是在於祂沒有充分和經常使用祂的人性中從與神性交通而接受而來的神性能力。使徒信經還描述了耶穌行使僕人角色的另一段時期。

Jesus knew that his life led to the cross. The Old Testament prophets made that clear (cf. Ps 22; Isa 53). When the devil tried to divert Jesus from his mission by offering him all the kingdoms of the world for worshipping him, Jesus rejected the devil's temptation. Jesus often reminded his disciples that his life led to the cross (Mt 16:21; 20:17-19). On Maundy Thursday evening, Jesus was clearly troubled in his soul (Mt 26:38). Though he was sinless and did not deserve to suffer, though the divine nature had shared its properties with the human nature, Jesus did not make full or constant use of those divine properties in his human nature. Rather, he faced the prospect of suffering, not only some of the cruelest tortures invented by the sinful mind but also the torments of hell. Thus Jesus wrestled with his human nature to carry out his Father's will. The writer to the Hebrews tells us, "During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission" (Heb 5:7). (So fervently did Jesus pray that his sweat was like great drops of blood. God sent an angel to strengthen him (Lk 22:43,44).

耶穌知道祂的生命將走上十字架，對此，舊約先知已經說得很清楚(參見詩22篇；賽53章)。魔鬼為了使耶穌敬拜自己，曾建議將世上萬國交給耶穌，試圖使耶穌轉移自己的使命。耶穌拒絕了魔鬼的試探。此後，耶穌經常提醒祂的門徒，說祂要走上十字架(太16:21；20:17-19)。

在濯足星期四的晚上，耶穌心裏甚是憂傷（太26:38）。儘管祂是無罪，不應受苦，儘管祂的神性與人性相通，耶穌卻沒有充分或經常使用祂人性中從神性接受而來的能力；相反，祂面對即將來臨的苦楚，不僅包括人類那罪惡頭腦所發明的那最殘酷的折磨，而且還要面對地獄的痛苦。因此，耶穌為了遵行天父的旨意而與自己的人性爭鬥。希伯來書的作者告訴我們：「基督在他肉身的日子，曾大聲哀哭，流淚禱告，懇求那能救他免死的上帝，就因他的虔誠蒙了應允。」（來5:7）耶穌的禱告是如此懇切，以致於祂的汗珠像大血點。上帝差遣一位天使加添祂的力量（路22:43-44）。

When Judas and the mob came to the Garden of Gethsemane to arrest Jesus, they drew back and fell on the ground when Jesus identified himself. The whole lot of Jesus' enemies, all the legions of Rome, and all the hosts of hell combined could not have forced Jesus to the cross. He could have asked his Father in heaven to send more than 12 legions of angels to protect him. One angel could have done the work. Even more, he could have exercised the omnipotence his human nature possessed from the divine nature and struck all of these people dead on the spot. He did not do that, however, for it was his will to go to the cross, there to suffer for the sins of the world. Jesus allowed the mob to arrest him and take him to the high priest.

猶大和眾敵人來到客西馬尼園捉拿耶穌，當耶穌承認自己的身份時，他們就退後倒在地上。其實耶穌的全部敵人，所有的羅馬軍團以及地獄的所有掌權者聯合起來，也不能逼使耶穌上十字架。耶穌可以要求祂的天父派十二營以上的天使來保護祂，且一個天使就能完成這任務。還有，祂可以用祂人性中所擁有來自神性的全能，當場把所有人擊斃。可是，祂沒有這樣做。祂的意願是走上十字架，在十字架上為世人的罪受苦。於是耶穌讓兵丁把自己抓起來，帶到大祭司那裏。

In his trial before the Sanhedrin, Jesus again showed remarkable restraint. The trial was a mockery of justice. It was held at night; it employed lying witnesses; it involved judges who already had their minds made up concerning the verdict. Jesus could have stopped the whole proceeding and sent his angels to summon this kangaroo court before his bar of justice. Yet he remained silent throughout. The only time he spoke was when he was put under oath by Caiaphas to testify as to whether he was the Son of God. Jesus remained silent when the Sanhedrin excommunicated him for saying he was the Son of God. He could have silenced the whole group by sending them to hell on the spot. When the Sanhedrin began to torture Christ and spit on him, he did not summon his almighty power to stop them. It was his love for sinners that led him to remain silent in the face of this injustice.

在公會受審判時，耶穌再一次表現出異乎尋常的克制。這次審判是對正義的嘲弄：審判在晚上舉行，並且使用了假證人，且審判者心中亦早已做出了裁決。耶穌其實是可以阻止整個審判進程，並派祂的天使傳召這個非法的法庭到祂公義的台前接受審判。但耶穌始終保持沉默。祂唯一的講話是在該亞法讓祂起誓證實祂是上帝的兒子的時候。當公會因耶穌說自己是上帝的兒子而要驅逐祂時，祂仍舊保持沉默。耶穌本可以當場將他們送往地獄，使他們閉口。當公會的人開始折磨耶穌，向祂吐唾沫時，祂沒有用祂的全能來阻止他們。耶穌對罪人的愛讓祂在面對這極不公平的情況下仍然保持沉默。

When Jesus was tried before Herod, he didn't pander to Herod's desire to be entertained by seeing a miracle. When Herod's soldiers mocked Jesus, he didn't exercise his powers to resist. When Jesus was tried before Pilate, he again did not make use of the powers and prerogatives at his disposal. The trial was a mockery of justice. Pilate knew very well that Jesus was innocent of the charges brought against him (Lk 23:14,15). Yet he did not have the courage to release Jesus. Instead, he ordered Jesus to be crucified. He ordered his soldiers to torture Jesus. Whipping by itself was enough to put a person's life at risk. The crown of thorns placed on Jesus' head must have caused him intense pain. Jesus certainly had the power to stop it from happening. But it was for this very reason that he had come into this world. Thus he allowed all of this to happen to him.

當耶穌在希律面前受審時，祂沒有迎合希律要看神蹟的慾望；當希律的兵丁嘲弄耶穌時，耶穌沒有使用自己的能力抵抗；當耶穌在彼拉多面前受審時，祂還是沒有使用祂可以使用的能力

和特權。這次審判是對正義的嘲弄。彼拉多非常清楚耶穌被指控的罪都是無辜的（路23:14-15），但他沒有勇氣伸張正義，反而下令將耶穌釘十字架。他命令他的兵丁折磨耶穌。鞭打本身就足以讓人有生命危險，戴在耶穌頭上的荊棘冠冕肯定使祂劇烈疼痛。耶穌當然有能力阻止這些事情的發生，但祂沒有這樣做。耶穌正是為此來到這世界上，所以祂允許這些事發生在自己身上。

Jesus was forced to carry his cross out to his place of execution. Along the way, Simon of Cyrene was forced to carry the cross for Jesus (Mk 15:21). We surmise that Jesus must have collapsed under the load. At Calvary he was crucified. Nails were driven into his hands (probably his wrists) and into his feet. His clothes were taken from him and the soldiers gambled for them. The mob walked by and mocked Jesus. Behind them was the voice of the devil, tempting Jesus, “Come down from the cross, if you are the Son of God!” (Mt 27:40). Jesus didn’t have to be crucified. He had the power to stop it at any time along the way. Yet he refrained from the use of his communicated properties so that he might carry out God’s will to pay for the sins of the world.

耶穌被強逼背着十字架到要受刑的地方去，沿途有一個古利奈人西門被逼背起耶穌的十字架（可15:21），我們推測耶穌在重負之下體力不支。稍後祂在各各他被釘十字架，釘子釘進祂的手（也可能是他的手腕）和腳。祂的衣服被取去，兵丁以打賭的方法來決定誰可以分得這些衣服。在那裏的人群嘲弄祂。在他們後面是魔鬼的聲音，試探耶穌說：「如果你是上帝的兒子，就從十字架上下來呀！」（太27:40）耶穌本不該被釘十字架。在整個過程中，祂隨時有能力阻止這事發生，但祂避免使用從神性而來的能力，讓祂可以遵行上帝的旨意，為世人的罪付上代價。

The agony of crucifixion was terrible. A person crucified usually died of asphyxiation. When a person was hanging from the cross, he would have trouble breathing, as the intercostal and pectoral muscles around the lungs halt normal breathing while the body hangs in the “down” position. In order to breathe, a person would have to push himself up with his legs. As he became weakened, it became more difficult to do this. Finally, a person would become so weak he could not push himself up anymore to breathe, and he would die of suffocation. The death was slow and painful, as it was designed to be. This is why the soldiers did not dispatch the two thieves crucified next to Jesus with a spear thrust. Since they were still alive, the soldiers broke their legs so that they would not be able to push themselves up. That way they would still die slowly and painfully of suffocation. Jesus suffered the agony of crucifixion. He could have stopped that at any time. It wasn’t the nails in his hands and feet that kept him on the cross. It was his great love for us that moved him not to make use of the powers he had to get off the cross.

被釘在十字架上的痛苦非常可怕。被釘十字架的人一般都是死於窒息。當一個人被掛在十字架上時，他會呼吸困難，因為當身體被掛下垂時，肺部周圍的肋間肌和胸肌會阻礙人的正常呼吸。³⁰為了呼吸，被釘的人必須用自己的腳把自己向上推。當他沒勁時，這樣做就會非常困難。最後，被釘的人會毫無力氣，無法把自己往上推去進行呼吸而因此窒息，所以死亡過程很慢，也很痛苦，設計十字架的本意就是如此。這就是兵丁為甚麼沒有用槍紮耶穌旁邊那兩個同釘十字架的強盜，因為他們還活着，所以兵丁只打斷了他們的腿，使他們不能再把自己往上推，這樣他們便會緩慢而又痛苦地窒息死亡。耶穌遭受了釘十字架的痛苦，祂本可以隨時停止這事的發生。這非祂的手和腳裏的鐵釘使祂留在十字架上，而是因着祂對我們的大愛，這愛驅使祂沒有使用自己的能力從十字架上走下來。

The agony of crucifixion was not the worst thing Jesus suffered. His greatest agony was suffering the torments of hell. God took the sins of the whole world and placed them on his Son (2 Co 5:21). Christ became a curse for us that God might declare us not guilty (Gal 3:13). From noon until 3 P.M., darkness covered the land (Mt 27:45). During that time Jesus suffered the torments of hell to pay for the sins of all people. Again, Christ could have insisted on his prerogatives and given that punishment to us. Instead, in love he chose to suffer our

³⁰ Habermas, *The Historical Jesus*, p. 73.

punishment for us. During his suffering, Jesus cried out, “My God, my God, why have you forsaken me?” (Mt 27:46; cf. Ps 22:1). This was not a cry of despair on the Savior’s part. Rather, it was a cry of faith. Taken in the light of Psalm 22:1-5, Jesus was saying, “Father, you have never forsaken anyone who trusted in you. Though you have forsaken me, I trust that you will not leave me forsaken but will deliver me. For you are my God.” Can there be any greater demonstration of God’s love for undeserving sinners? As Paul wrote, “While we were still sinners, Christ died for us” (Ro 5:8). When the trials of life cause you to question whether God loves you, remember Calvary. There God proved his love for you, in that Christ paid for all your sins.

釘十字架並不是耶穌所遭受的最大痛苦。最大的痛苦是遭受地獄的折磨。上帝把世人的罪都加在祂兒子身上（林後5:21）。基督既為我們成了咒詛，上帝就可以宣告我們無罪（加3:13）。從正午到下午三點鐘，遍地都黑暗了（太27:45）。那時，耶穌為了所有人的罪遭受懲罰，受着地獄的折磨。耶穌本可以使用祂大能的特權，把這懲罰加於我們身上。但是，全因為愛，祂選擇了代替我們遭受本應要由我們自己去受的懲罰。耶穌在受苦中大聲喊叫：「我的上帝！我的上帝！為甚麼離棄我？」（太27:46；參詩22:1）從救主這方的角度來解說，這絕對不是絕望的呼喊。相反，這是信心的呼喊。根據詩篇22篇1-5節的意思，耶穌說：「父啊，你從來沒有離棄任何信靠你的人。儘管你離棄了我，但我相信你不會就這樣離棄我，還是會拯救我。因為你是我的上帝。」上帝對那些不配的罪人之愛，還有比這更好的表達嗎？如保羅所說：「基督在我們還作罪人的時候為我們死。」（羅5:8）當生活的考驗使你質疑上帝是否愛你時，請你記得各各他，上帝在那裏證明祂愛你，基督為你所有的罪付上了贖價。

When Jesus had completed his work of paying for the sins of the world, he said, “It is finished” (Jn 19:30). The work of salvation was complete. He now turned his attention to conquering for us the final enemy, death. Jesus’ death was voluntary. He did not deserve to die. He had received the power to give life from his Father (Jn 5:21). Jesus had said, “The reason my Father loves me is that I lay down my life—only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father” (Jn 10:17,18). When Jesus had completed his work, he dismissed his soul into the hands of his Father (Jn 19:30). He died. Jesus did not deserve to pass through death. He did, however, “so that by his death he might destroy him who holds the power of death—that is, the devil—and free those who all their lives were held in slavery by their fear of death” (Heb 2:14,15). He died that we might live.

當耶穌完成了祂的工，為世人償還了罪債時，祂說：「成了！」（約19:30），這時救贖的工作完成了。於是，祂要轉去為我們征服最後的仇敵，就是死亡。耶穌的死是自願的。祂不應當受死。祂從天父那裏接受了賜予生命的能力（約5:21）。耶穌曾經說：「為此，我父愛我，因為我把命捨去，好再取回來。沒有人奪去我的命，是我自己捨的；我有權捨棄，也有權再取回。這是我從我父所受的命令。」（約10:17-18）當耶穌完成祂的工時，祂把自己的靈魂交在天父手裏（約19:30）。祂死了。耶穌本不應當死亡，然而，祂卻受死了。「為能藉著死敗壞那掌管死權的，就是魔鬼，並要釋放那些一生因怕死而作奴隸的人。」（來2:14-15）祂死了，這樣我們就可以活着。

Jesus’ death was a real death. There was a separation of his soul and his body (Mt 27:50). His soul went to be with his Father in heaven (Lk 23:46). His body was buried in a tomb. There was one major difference, however, between Christ’s death and ours. Solomon had written, “The dust returns to the ground it came from, and the spirit returns to God who gave it” (Ecc 12:7). Human bodies decay after death. Jesus’ body did not see decay (Ps 16:10; Ac 2:31). Since Christ’s body was united with the divine nature, it was not capable of decay.

耶穌的死是真正的死亡。祂的靈魂和身體分離（太27:50），靈魂到天上與天父一起（路23:46），身體被埋葬在墳墓裏。但是，基督的死和我們的死有一個重大的區別。所羅門說：「塵土仍歸於地，像原來一樣，氣息仍歸於賜氣息的上帝。」（傳道書12:7）人的身體在死後朽壞，耶穌的身體卻沒有朽壞（詩16:10；徒2:31）。因為基督的身體與神性聯合，所以不可能朽壞。

There have been those who have denied Jesus' death. Christian Science, under Mary Baker Eddy (1821–1910), said that Christ did not die but healed himself in the tomb. Heinrich Paulus (d. 1851) said that Jesus was taken down from the cross while he was still alive. In the 20th century, this view was promulgated by Hugh Schonfield in his book, *The Passover Plot* (1965). According to Schonfield, on the cross Jesus was given a drink that drugged him. He only appeared to be dead when taken from the cross on Friday. On Saturday his body was supposed to have been taken from the tomb. Though he regained consciousness, he was severely weakened, and he later died and was reburied. Donovan Joyce also wrote a book called *The Jesus Scroll* (1972). He alleged that Jesus had been drugged and was resuscitated in the tomb by a doctor who had been hidden there ahead of time.

曾經有人否認耶穌的死。基督教科學會的創始人瑪麗貝克埃迪(Mary Baker Eddy, 1821–1910)說耶穌沒有死，而是在墳墓裏治癒了自己。海因裏希·保魯斯(Heinrich Paulus, 卒於1851年)說耶穌從十字架上被取下來時仍舊活着。在20世紀，休斯康菲爾德(Hugh Schonfield)在他的《逾越節的陰謀》(1965)一書中也散佈這種思想。根據斯康菲爾德的說法，耶穌在十字架上喝了一些讓祂麻醉的東西，祂在星期五從十字架上被取下來時只是看起來死了，星期六，祂的身體應該是被帶出了墳墓。儘管祂重新有了知覺，但由於非常虛弱，所以後來又死了並被重新埋葬。多諾萬·喬伊絲(Donovan Joyce)也寫了一本書，叫做《耶穌卷軸》(1972)，他聲稱耶穌被麻醉了，然後被預先藏在墳墓裏的一個醫生救醒過來。

These denials of Jesus' death defy reason and are regarded as written by those on the "fringe" of sanity, even by liberals who deny the resurrection of Christ. Jesus' death was real. The Roman executioners knew their business. They knew when someone was dead. Faking death for any period of time in the "down" position of crucifixion would not permit a person to breathe. You can't fake the inability to breathe for any length of time. The Bible records that Jesus died. John records that the soldiers pierced Jesus' side, "bringing a sudden flow of blood and water" (Jn 19:34) As we confess in the Apostles' Creed, Jesus died.

否認耶穌死亡的人有違理性，被認為是處於「瘋癲邊緣」的人，我們可以看到甚至是那些否認耶穌復活的自由主義神學派的人，也說耶穌的死是真的。羅馬劊子手知道自己的工作，知道一個人甚麼時候死。當人被釘在十字架上，處於下垂的狀態時，無論他在甚麼時候裝死他都不能夠呼吸。無論時間長短，你都沒辦法假裝不能呼吸。聖經記載耶穌死了。約翰記載兵丁紮耶穌的肋旁，「立刻有血和水流出來」(約19:34)。正如我們在使徒信經中的認信，耶穌死了。

Jesus was buried in the tomb of Joseph of Arimathea (Jn 19:38-41). His body was wrapped with spices in strips of linen. The tomb was sealed by a stone that was rolled in front of its entrance. During his stay in the tomb, Jesus' human nature remained in the personal union with his divine nature. Jesus' soul was in heaven. His body was in the tomb. Yet his human nature's union with the divine nature was not ended or suspended. The God-man lay dead in the tomb. Though his human nature had received the ability to give life from his divine nature, Jesus did not exercise this prerogative during his time of death in the tomb. In addition, the divine nature participated in what the human nature did. All this Jesus did for our salvation! Truly, as Paul said, Jesus "humbled himself and became obedient to death—even death on a cross!" (Php 2:8)

耶穌被埋葬在亞利馬太人約瑟所預備的墳墓裏(約19:38-41)。祂的身體被細麻布加上香料裹好，一大塊石頭被滾到墳墓的門口把入口封住了。耶穌在墳墓期間，祂的人性仍然和神性聯合在同一個位格中。耶穌的靈魂在天上，祂的身體在墳墓裏，但祂的人性與神性的聯合沒有結束或暫時停止。死了的神人躺在墳墓裏。儘管耶穌的人性從神性中接受了賜予生命的能力，但祂在墳墓中死亡的這段時間內沒有使用這個特權。此外，神性也參與了人性所作的。耶穌所作的一切都是為了拯救我們！正如保羅說的，耶穌「就謙卑自己，存心順服，以至於死，且死在十字架上」(腓2:8)。

At this point it is well to say something about our teaching of the passion history of our Lord. There are three things we will want to avoid when we teach the biblical accounts of Jesus' suffering:

在此，我們需要談談如何教導我們主受難的事實。當我們教導聖經關於耶穌受苦這課題時，需要避免三件事：

1. When teaching about Christ's suffering, avoid the impression that we are mere spectators. We might begin to think we are witnessing an event unfolding on a stage, cheering for Jesus and voicing our displeasure over all the bad guys who contributed to Christ's crucifixion, such as Judas, Peter, the Sanhedrin, Caiaphas, Herod, Pilate, and the mob of the Jews. We need to point out to the individual this fact: "I crucified Jesus with my sins." As the hymn writer put it:

Yet, O Lord, not thus alone
Make me see your passion,
But its cause to me make known
And its termination.
Ah! I also and my sin
Wrought your deep affliction;
This indeed the cause has been
Of your crucifixion. (CW 98:3)

1. 當我們教導基督受難時，要避免帶着旁觀者的心態。我們的態度有可能像在觀看舞臺上的表演，我們為耶穌喝彩，對那些有份於釘基督十字架的壞人，如猶大、公會的祭司、該亞法、希律、彼拉多和眾猶太人等大聲表示不滿。然而，我們實在需要向每個人指出這樣的事實：「我用自己所犯的罪把耶穌釘死在十字架上。」正如讚美詩的作者說的：

然而，主啊，不止如此
讓我看到你釘十架的苦楚，
讓我知道這因何故
且是為了甚麼

啊！是我，還有我的罪過
讓你深受痛苦
正正是這因由
叫你受十字架的酷寒。

(Christian Worship 98:3)

2. When teaching about Christ's suffering, avoid focusing on the physical suffering of Christ. Yes, Jesus' physical suffering was great. His mistreatment at the hands of the Sanhedrin, Herod, Pilate, and his crucifixion all caused him intense physical agony. Yet we cannot call Jesus the world's greatest sufferer simply on the basis of his physical agony. There are, perhaps, others who have been tortured who have suffered greater physical agony. Rather, Christ's agony was so great because of his spiritual suffering. Jesus suffered the torments of hell for us. No matter how great our suffering on earth, we have the assurance that God is with us to sustain us (Isa 43:1-3; Ro 8:36-39). Christ, however, was forsaken by God (Mt 27:46) and was punished for the sins of the world (2 Co 5:21; Gal 3:13). This is why Jesus is the greatest sufferer the world has ever seen. The evangelists are very restrained as they describe Jesus' suffering. They do not give a gory description of Christ's mistreatment. Isaiah focused on the major issue when he wrote, "For the transgression of my people he was stricken" (Isa 53:8). As the hymn writer put it:

My burden in your passion
Lord, you have borne for me,
For it was my transgression,
My shame, on Calvary.
I cast me down before you;
Wrath is my rightful lot.
Have mercy, I implore you;
Redeemer, spurn me not! (CW 105:4)

2. 當教導關於基督受難時，要避免只關注基督肉身的苦難。耶穌肉體所受的痛苦的確很大。祂在公會、希律、彼拉多的手上所受的虐待以及被釘十字架時都使祂的肉體極度痛苦。但

我們不能只因耶穌肉體所受的痛苦就稱耶穌是世界上最大的受苦者。也許，這世上還有其他被折磨的人，也遭受肉體上更大的痛苦。基督的痛苦如此巨大，是因為祂靈裏受極大的苦。耶穌為我們遭受了地獄的折磨。我們在地上受的苦無論多大，我們都有上帝與我們同在和保守我們的保證（賽43:1-3；羅8:36-39）。但是，基督卻被上帝離棄（太27:46），因世人的罪受到懲罰（林後5:21；加3:13）。這就是耶穌為甚麼是世界上最大的受苦者的原因。福音書的作者描述耶穌受苦時非常克制，他們沒有血淋淋地描述耶穌受到的虐待。以賽亞的描述也只集中於最主要的部分，「為我百姓的罪過他被帶到死裏」（賽53:8）。正如讚美詩的作者說的：

你因擔我的重擔受難

主啊，你為我而生，
因我的過犯，
和我的羞辱，你來到各各他，
我跪拜在你面前；
憤怒是我應得的份。
求你憐憫；
求你拯救，求你不要棄絕我！
(Christian Worship 105:4)

3. When teaching about Christ's suffering, do not try to elicit sympathy for Jesus. Our goal is not to talk about "poor Jesus" and all the terrible things the bad men did to him. Jesus doesn't want our sympathy. He wants us to repent of our sins as we see their terrible consequences. He also wants our hearts, as, in faith, we rest our hope of eternal life on the forgiveness that he won for us on the cross. As the hymn writer put it:

Come in sorrow and contrition,
Wounded, paralyzed, and blind;
Here the guilty, free remission,
Here the troubled, peace may find.
Health this fountain will restore;
He that drinks shall thirst no more. (CW 106:3)

3. 當教導關於耶穌受難時，不要引起人們對耶穌的同情憐憫。我們的目的不是要製造「可憐的耶穌」的形象和強調壞人對祂所做的一切可怕之事。耶穌不需要我們的同情。祂乃要我們看到犯罪的可怕後果，從而為自己的罪悔改。祂也要我們的心藉着信，仰望祂在十字架上為我們贏得的饒恕，而有永生的盼望。正如讚美詩的作者說的：

哀傷的、瞎眼的和癱瘓的，
痛悔憂傷的來到主面前，
有罪的，白白得赦，
煩惱的，找到平安
有病的得到醫治的泉源，
凡喝這水的，必永遠不渴。

(Christian Worship 106:3)

Christ's state of exaltation
基督的高舉狀態

Christ, in his exaltation, fully and constantly utilizes the divine properties his human nature received from the divine nature
基督在高舉中，祂充分地而且持續地行使其人性中從神性接受而來的神性特性。

The apostle Paul, who wrote of Jesus' humiliation, also wrote of his exaltation: "God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Php 2:9-11 Christ's humiliation took place in the human nature. In his state of humiliation, Christ did not fully or constantly make use of the properties the human nature had received from the divine nature. The state of exaltation also takes place in the human nature. In his state of exaltation, Jesus has laid aside the role of the servant. He fully and constantly exercises the properties the human nature has received from the divine nature.

使徒保羅不僅論到耶穌的降卑，而且也論到耶穌的高舉：「所以上帝把他升為至高，又賜給他超乎萬名之上的名，使一切在天上的、地上的和地底下的，因耶穌的名，眾膝都要跪下，眾口都要宣認：耶穌基督是主，歸榮耀給父上帝。」（腓立比書2:9-11）基督的降卑是就其人性而言，在降卑時，基督並沒有充分而且持續地使用其人性從神性接受而來的特性。在高舉時，也是就其人性而言，耶穌把僕人的角色放下，祂充分而且持續地在其人性中運用從神性而來的特性。

Christ's exaltation demonstrates that he has completed his work of redemption. God has forgiven our sins. The role of the servant is no longer necessary. His mission has been accomplished. As Paul wrote, "He was delivered over to death for our sins and was raised to life for our justification" (Ro 4:25) Now, as our exalted Lord, he governs this world in the interest of his church and continues to carry on his work as our Prophet, Priest, and King.

基督的高舉證明祂已經完成了祂的救贖工作，上帝已經赦免了我們的罪。耶穌再無需要擔當僕人的角色，祂的使命已經完成。正如保羅所說：「耶穌被出賣，是為我們的過犯；他復活，是為使我們稱義。（或作：耶穌為我們的過犯交付了；是為我們稱義復活了。）」（羅4：25）現在，我們高舉的主為了祂的教會的好處之緣故而統管這個世界，並且繼續履行祂作為我們的先知、祭司和君王的工作。

The stages of Jesus' exaltation 耶穌高舉的幾個階段

As with Jesus' humiliation, so also with his exaltation, there are different stages that cover the various phases of his exaltation. We will follow the lead of the Apostles' Creed in covering these various stages.

正如耶穌的降卑一樣，耶穌的高舉也有幾個不同的階段，包含高舉時的不同狀態。我們將按照使徒信經來看這些不同的階段。

He descended into hell 降在陰間（地獄）

Christ's descent into hell is not taught widely in Scripture. However, it is taught. The early church was correct in placing it into its creed. The main "seat of doctrine" (sedes doctrinae) is 1 Peter 3:18-20, where Peter wrote: "Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit, through whom also he went and preached to the spirits in prison who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built."

聖經中並沒有很詳細地教導基督曾降到地獄，但聖經的確有這個教導。早期教會將其列入信經是正確的。這個教義相關的主要經文是在彼得前書3章18-20節，彼得說：「因為基督也曾一次為罪受苦（注：「受苦」有古卷作「受死」），就是義的代替不義的，為要引領你們到上帝面前在肉體裏，他被治死；但在靈裏，他復活了。他藉這靈也曾去向那些在監獄裏的靈傳道，就是那些從前在挪亞預備方舟、上帝容忍等待的時候不信從的人。」

The NIV translates “put to death in the body but made alive by the Spirit.” However, this translation does not do justice to the original Greek. There is a comparison between “in the body” and “in the spirit.” “In the body” refers to that time of Christ’s life characterized by his bodily existence on earth, namely, during the days of his humiliation. “In the spirit” does not refer to the Holy Spirit. Rather, it refers to that mode of Jesus’ existence characterized as spiritual, namely, in his state of exaltation. Thus, during his humiliation, Christ died for our sins once for all. However, in his state of exaltation, Jesus descended into hell.

然而，中文聖經和合本修訂本的翻譯「在肉體裏，他被治死；但在靈裏，他復活了」並沒有把希臘原文的意思充分表達。在「在肉體裏」和「在靈裏」之間有一個對比關係。「在肉體裏」指的是基督在地上時以身體的方式存在，即在祂降卑的日子。「在靈裏」指的不是聖靈，而是指耶穌以屬靈的方式存在，即在祂高舉時的狀態。因此，基督在降卑時一次性地為我們的罪死了。然而，在高舉時的狀態，耶穌降到地獄。

When did Christ descend into hell? Sometime after he became alive (made alive, as Peter stated) and before he showed himself publicly to his disciples. How did Christ descend into hell? We do not know the exact manner. This we leave up to him. The Formula of Concord quotes the words of Luther from a sermon he preached in Torgau in 1533. It states:

耶穌甚麼時候下到地獄的呢？是在祂活過來（如彼得所說的復活）之後、公開向祂的門徒露面之前的某個時候。基督如何下地獄的呢？我們並不知道實際情況是怎麼樣的，我們也不去追問。協同式引用了路德在1533年在脫爾高（Torgau）講道時的信息如下：

“I believe in Jesus Christ, our Lord, God’s Son, who died, was buried, and descended into hell.” In this Creed the burial and Christ’s descent into hell are distinguished as two different articles, and we believe simply that the entire person, God and human being, descended to hell after his burial, conquered the devil, destroyed the power of hell, and took from the devil all his power.

We should “not bother ourselves with lofty, sophisticated ideas about how this occurred.” (FC SD IX:1-3)

「我信主基督，上帝的兒子，死了，葬了，並下到地獄。」在此所說的埋葬與下地獄，乃是兩件不同的真理條款，而我們簡明的相信埋葬之後（基督）整個位格——上帝與人——下到地獄，勝過魔鬼，推毀地獄的權勢，並奪去魔鬼所有權柄。我們不應為推測這事如何發生而自尋煩惱。（協同式信條全文，第九條：1-3）³¹

Jesus descended into hell in his state of exaltation, as an entire person, God and man, body and soul. Medieval theologians had taught that Jesus descended into hell according to his soul only. Calvinists taught that the descent into hell was merely a figurative expression for Jesus’ suffering. The Bible teaches that Jesus’ descent into hell is Christ’s victory march through the streets of hell (cf. Col 2:15).

耶穌以高舉的狀態，以整個位格，既是上帝又是人，既有身體也有靈魂地下到地獄。中世紀的神學家說耶穌僅以其靈魂降到地獄。加爾文派說下地獄只是把耶穌受難的情況以形像化表達。聖經告訴我們，耶穌下到地獄是基督在地獄的大街上宣告得勝（參見西2:15）。

Why did Jesus descend into hell? Peter says he “preached to the spirits in prison.” This preaching was heralding something to the devil and his followers. Jesus proclaimed to them that the head of the serpent had been crushed (Ge 3:15). Satan had been defeated. He no longer can call on God to send us to hell, for Christ has paid for our sins in full. Jesus also descended into hell to proclaim his judgment on those who had rejected his grace. Jesus did not descend into hell to suffer for the sins of the world. John Aepinus (1499–1553), the first Lutheran superintendent of Hamburg, taught that while Jesus’ body was in the grave, his soul descended into hell to complete the work of redemption. However, Jesus suffered the torments of hell on the cross. He said on

³¹ 協同書（修訂版），頁551。

the cross, “It is finished” (Jn 19:30). Jesus’ descent into hell was not part of his humiliation. It was the beginning of his exaltation. Article IX of the Formula of Concord rejected the error of Aepinus.

耶穌為甚麼下到地獄？彼得說祂「向那些在監獄裏的靈傳道」，這裏說的傳道是向魔鬼及其跟隨者宣告，蛇的頭已經被粉碎（創3:15），撒但已經被打敗，撒但再也不能要求上帝把我們送到地獄，因為基督已經為我們付清了罪債。耶穌下到地獄，也是向那些拒絕祂的人宣佈祂的審判。耶穌沒有為了世人的罪下到地獄受苦。埃約翰（John Aepinus，1499—1553年）是路德教派在德國漢堡的第一負責人。他教導：當耶穌的身體還在墳墓裏的時候，祂的靈魂就下到地獄去完成救贖的工作。然而，耶穌在十字架上就遭受了地獄的折磨。祂在十字架上說：「成了！」（約19:30）所以，耶穌下到地獄不是祂的降卑，而是祂高舉的開始。協同式第九條駁斥了埃約翰的錯誤。

Jesus also did not descend into hell to give the damned there a second chance. This is a misinterpretation of the words of Peter who said, “For this is the reason the gospel was preached even to those who are now dead” (1 Pe 4:6). The people Peter spoke of are now dead, but the gospel was preached to them while they were alive. There is no second chance after death. The writer to the Hebrews tells us, “Man is destined to die once, and after that to face judgment” (Heb 9:27). Jesus, then, descended into hell as part of his exaltation. He did it after he became alive again, as the God-man, according to both body and soul. He did it to proclaim his victory over Satan and his judgment on those who had rejected his grace. He did not descend into hell to complete his suffering or to give the damned in hell a second chance.

耶穌下地獄也不是給那裏被詛咒的人第二次機會，這樣的理解是對彼得那句話語的曲解。彼得說：「為此，死人也曾有福音傳給他們。」（彼前4:6）彼得所說的那些人現在已經死了，但是福音是在他們活着的時候曾經傳給他們聽，死後是沒有第二次機會的。希伯來書告訴我們：「按著命定，人人都有一死，死後且有審判。」（來9:27）那麼，耶穌下到地獄是祂高舉的一部分，是在祂復活之後，作為又是上帝又是人，既有身體也有靈魂。祂下到地獄是宣佈祂戰勝了撒但，向那些拒絕祂恩典的人宣佈祂對他們的審判。祂下地獄不是為了完成祂的受難過程，也不是給那些在地獄受詛咒的人第二次的機會。

The third day he rose again from the dead 第三天從死裏復活

The resurrection of Christ from the dead is a stage of Jesus’ exaltation. To accomplish his resurrection, Jesus made full use of the divine properties his human nature had received from the divine nature. He had said, “The reason my Father loves me is that I lay down my life—only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father” (Jn 10:17,18). The ability to have life and give life is a property that the Son of God possessed from eternity. This property was communicated to his human nature at the time of Christ’s conception. During his humiliation, Jesus did not exercise this power when he died. Had Jesus exercised this property, he could not have died. However, when Jesus rose from the dead, he simply exercised the power his human nature possessed from his divine nature and raised himself from the dead. This is the command he had received from his Father. So, who raised Jesus from the dead? God raised Jesus from the dead (Ac 2:32). The God-man, Jesus Christ, also raised himself from the dead. His resurrection is part of his exaltation in that he exercised the divine property to give life, which his human nature had received from his divine nature.

基督死裏復活是耶穌高舉的一個階段。為了從死裏復活，耶穌充分地使用祂的人性中從神性接受而來的神性特性。祂說過：「為此，我父愛我，因為我把命捨去，好再取回來。沒有人奪去我的命，是我自己捨的；我有權捨棄，也有權再取回。這是我從我父所受的命令。」」（約10:17，18）永有生命和賜予生命的能力是上帝的兒子從太初就擁有的一種特性，這種特性在基督受孕時就與祂的人性交通。耶穌在降卑期間，在死的時候沒有運用這種特性的能力。如果耶穌運用了這種特性，祂就不會死。然而，當耶穌從死裏復活，祂充分地運用祂的人性所擁有從神性而來的能力，讓自己從死裏活了過來。這是祂從祂的父所受的命令。這樣看來，是誰使耶

耶穌從死裏復活呢？是上帝使耶穌從死裏復活（徒2:32）。同時，既是上帝又是人的耶穌基督也使自己從死裏復活。祂的復活是祂高舉的一部分，在此耶穌基督運用了祂的人性從神性接受而來的給予生命的神性特性。

The resurrection of Jesus from the dead is attested to in many places in the Bible. Jesus' resurrection was prophesied in the Old Testament. Job, who spoke of his own resurrection from the dead, based his hope on the fact that "my Redeemer lives, and that in the end he will stand upon the earth" (Job 19:25) (The psalmist David foretold, "You will not abandon me to the grave, nor will you let your Holy One see decay" (Ps 16:10). On Pentecost, Peter stated, "Seeing what was ahead, he [David] spoke of the resurrection of the Christ, that he was not abandoned to the grave, nor did his body see decay" (Ac 2:31). Isaiah foretold, "After the suffering of his soul, he will see the light of life and be satisfied" (Isa 53:11).

耶穌從死裏復活在聖經裏多處得到證實。舊約聖經預言了耶穌的復活。約伯知道自己有復活的盼望，是以他這樣說的事實為依據：「我知道我的救贖主活著，末後他必站在塵土上。」（約伯記19:25）詩篇作者大衛有這樣的預言：「因為你必不將我的靈魂撇在陰間，也不讓你的聖者見地府。」（詩16:10）彼得在五旬節時這樣說：「他（大衛）預先看見了，就講論基督的復活，說：『他不被撇在陰間；他的肉身也不見朽壞。』」（徒2:31）以賽亞也預言說：「因自己的勞苦，他必看見光就心滿意足。」（賽53:11）

Jesus made it clear that the Old Testament foretold his resurrection. He told his disciples, "We are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the teachers of the law. They will condemn him to death and will turn him over to the Gentiles to be mocked and flogged and crucified. On the third day he will be raised to life!" (Mt 20:18,19). Jesus said to the Emmaus disciples (Cleopas and possibly Luke), "Did not the Christ have to suffer these things and then enter his glory?" (Lk 24:26).

耶穌自己清楚地說明舊約聖經預言了祂的復活。祂告訴門徒說：「看哪，我們上耶路撒冷去，人子將被交給祭司長和文士；他們要定他死罪，把他交給外邦人戲弄，鞭打，釘在十字架上；第三天他要復活。」（太20:18-19）耶穌在以馬忤斯的路上告訴門徒（一個是革流巴(Cleopas)，另一個可能是路加(Luke)）說：「基督不是必須受這些苦難，然後進入他的榮耀嗎？」（路24:26）

Jesus foretold he would raise himself from the dead. "Destroy this temple, and I will raise it again in three days. The temple he had spoken of was his body" (Jn 2:19,21; see also Jn 10:17,18). Jesus indicated he would spend three days and nights in the heart of the earth (Mt 12:40). This would be the sign that Jesus was who he said he was, the Messiah, the God-man.

耶穌預言祂將會從死裏復活。「你們拆毀這殿，我三日內要把它重建.....但耶穌所說的殿是指他的身體。」（約2:19-21；另參：10:17-18）耶穌表示祂將要在地裏頭度過三天三夜（太12:40）。這就是那個標記，顯明耶穌就是祂自己所說的那一位：是彌賽亞，是神人。

The resurrection of Jesus was witnessed by many people. The following is a list of the appearances of Christ, recorded in the Bible, which took place after his resurrection:

很多人曾見證耶穌的復活。下面列出聖經記載了祂復活以後的多次顯現：

On Easter 復活節

- to Mary of Magdala (Jn 20:10-18; Mk 16:9)
- 向抹大拉的馬利亞顯現（約20:10-18；可16:9）
- to the other women (Mt 28:8-10), and Joanna, Mary the mother of James, and others (Lk 24:10)
- 向其他婦女顯現（太28:8-10），還有約亞拿、雅各的母親馬利亞，以及其他的人（路24:10）

- to Peter (1 Co 15:5; Lk 24:34)
- 向彼得顯現（林前15:5；路24:34）
- to the Emmaus disciples (Lk 24:13-35; Mk 16:12,13)
- 向前往以馬忤斯的門徒顯現（路24:13-35；可16:12-13）
- to the disciples on Easter evening, Thomas being absent and Judas dead, may have included more than just the apostles (Lk 24:36-49; Jn 20:19-23)
- 復活那天的晚上向門徒顯現，可能包括不只是使徒。此時多馬不在場、猶大已經死去（路24:36-49；約20:19-23）

During the 40 days 復活後四十天期間

- to the disciples one week later, with Thomas being present (Jn 20:24-29)
- 一星期以後向門徒顯現，多馬在場（約20:24-29）
- to seven disciples by the Sea of Galilee (Peter, Thomas, Nathanael, James and John, and two other disciples (Jn 21:1-14)
- 在加利利海邊向七個門徒顯現（彼得、多馬、拿但業、雅各和約翰，以及另外兩個門徒（約21:1-14）
- to more than five hundred of the brothers at the same time, most of whom were still living at the time Paul wrote 1 Corinthians, about A.D. 55 (1 Co 15:6)
- 同一時間向五百多個弟兄顯現（林前15:6），保羅寫哥林多前書的時間大約是西元55年，當時他們大多數人還活着。
- to James, the brother of the Lord—Galatians 1:19 (1 Co 15:7)
- 向雅各顯現，加拉太書1章19節稱他為主的兄弟（林前15:7）
- to the Eleven on a mountain in Galilee (Mt 28:16-20)
- 在加利利的一座山上向十一個門徒顯現（太28:16-20）
- to the disciples on the mount of ascension (Mk 16:19,20; Lk 24:50-53; Ac 1:1-11)
- 在升天的山上向門徒顯現（可16:19-20；路24:50-53；徒1:1-11）
- to the apostle Paul on the road to Damascus and on other occasions (Ac 9:1-19; 18:9; 22:1-21; 1 Co 15:8)
- 在前往大馬士革的路上以及在其它場合向使徒保羅顯現（徒9:1-19，18:9，22:1-21；林前15:8）

The purpose of these appearances was to make the disciples sure that Jesus had risen from the dead and to prepare them further for their ministry (Ac 1:3). The disciples saw the risen Lord. They did not see a mirage. They were not hallucinating. When modern scholars deny Christ's resurrection and try to explain it away by saying that the disciples imagined they saw Christ or were hallucinating, they deny the clear testimony of the Bible as well as go beyond the bounds of reason. There are no "mass hallucinations." Hallucinations are not contagious. They are the result of drugs, illness, and deprivation of sleep or food. Christ confirmed to many eyewitnesses that he had truly risen from the dead. Further, the disciples were willing to die for their risen Lord. People do not die for what they know to be a lie.

耶穌多次顯現的目的是讓門徒確信祂已經從死裏復活了，為他們將來的聖工做準備（徒1:3）。門徒看見復活的主，他們看見的不是幻影，也不是產生了幻覺。新派學者否認基督的復

活，說門徒們想像自己看見了基督，或者說他們產生了幻覺。當他們如此解釋的時候，他們否認了聖經上明確的證據，同時也不符合情理。「集體幻覺」這事並不存在，幻覺沒有傳染性。產生幻覺是藥物、疾病、缺乏睡眠或食物所引致的結果。基督向很多目擊者證實祂真的從死裏復活了。而且，門徒也心甘情願地為他們復活的主而死。沒有人會為自己明知是謊言的事而死。

The disciples carried the news of Christ's resurrection into all the world. The book of Acts shows that the apostles regularly proclaimed Christ's resurrection as the culmination of their gospel proclamation (examples: Ac 2:29-36; 3:15; 4:10; 5:30,32—note Peter stressing that the apostles were eyewitnesses of these things; 10:40; 13:30; 17:31; 22:8; 26:23). The epistles regularly refer to Christ's resurrection as a fact and as the ultimate assurance of our salvation (examples: Ro 1:4; 4:25; 6:4; 1 Co 15—Paul's great discourse on the importance of Christ's resurrection; Eph 1:20; Col 1:18; 2:12; 1 Th 4:14; 2 Ti 1:10; 2:8; 1 Pe 1:3-5; Rev 1:18). Those who deny the resurrection cannot do so because they can't find it in the Bible. Rather, they deny it because they do not believe what is written in the Bible.

門徒把基督復活的消息傳遍世界。使徒行傳顯示，使徒們經常把基督的復活作為宣講福音的最重要部分（例如：徒2:29-36，3:15，4:10，5:30,32，而在以下的章節中要注意的是彼得強調使徒是這些事情的目擊證人：10:40，13:30，17:31，22:8，26:23）。使徒書信也經常提到基督的復活是我們得救的最終保證（例如：羅1:4；4:25；6:4；林前15章—保羅對基督復活之重要性的論述；弗1:20；西1:18，2:12；帖前4:14；提後1:10，2:8；彼前1:3-5；啟1:18）。那些不承認耶穌復活的人無法可以辦得到，因為他們不能在聖經裏找到耶穌未曾復活的記載，或更確切地說，他們否認復活是因為他們不相信聖經上的話。

The resurrection of Jesus from the dead is important for three major reasons:

耶穌從死裏復活是很重要的，主要有三個原因：

1. It proves that Jesus is God. Jesus said he would rise from the dead (Jn 2:19,21; 10:17,18). He did what he said he would do. There are some religious leaders who have told their followers they would be in touch with them after they died. No one has heard from them yet. Therefore, they were fakes and frauds. However, Jesus rose from the dead. He is not a fake or a fraud. He demonstrated by his resurrection that he, in fact, is true God (Ro 1:4).

復活證明耶穌是上帝。耶穌說，祂將從死裏復活（約2:19、21，10:17-18）。祂乃應驗自己說過的話。有一些宗教領袖告訴其追隨者，死後將會與他們保持聯繫，但至今沒有人收到過這些宗教領袖的消息，所以，他們是冒牌貨，是騙子。然而，耶穌從死裏復活了，這宣告祂不是冒牌貨或騙子。事實上，耶穌藉着復活證明祂就是真正的上帝（羅1:4）。

2. Jesus' resurrection proves that God accepted his payment for sin and our sins are forgiven in full. Paul declared that Jesus was "raised to life for our justification" (Ro 4:25). He said, "If Christ has not been raised, your faith is futile; you are still in your sins" (1 Co 15:17). Jesus' resurrection was God's great "absolution" of the world. He announced to the whole world that we are forgiven for Jesus' sake. If Christ had not risen from the dead, his "It is finished" (Jn 19:30) would have meant his mission had ended in failure. His resurrection, however, declared that God's mission was accomplished. We are forgiven!

耶穌的復活，證明上帝接受了耶穌為罪付出的代價，我們的罪也得到了完全的饒恕。保羅宣稱耶穌「復活，是為使我們稱義（或作：耶穌為我們的過犯交付了；是為我們稱義復活了。）」（羅4:25），他說：「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）耶穌的復活是上帝對世人發出偉大的「赦免令」。上帝向世人宣佈：我們因為耶穌的緣故被饒恕了。假如基督沒有從死裏復活，祂說的「成了」（約19:30）將意味着祂的使命以失敗告終。然而，祂復活了，祂的復活宣告上帝的使命已經完成。我們已被饒恕了！

3. Jesus' resurrection also assures us that we shall rise again from the dead. The idea of a physical resurrection from the dead is contrary to human reason. Reason tells us that when a person dies, the flesh decays and will be no more. The Epicureans, among the Greeks, believed that, upon death, a person's atoms simply returned to the pool of atoms in the universe. When Paul proclaimed the resurrection while in Athens, the people laughed at him. They had listened attentively until he spoke of the resurrection. That was too much for them. Many people walked away in scorn.

耶穌的復活也保證我們也將從死裏復活。身體從死裏復活的觀念跟人的理性是相悖的。理性告訴我們，當一個人死了，肉體會腐爛，再也沒有甚麼了。希臘的伊壁鳩魯學派（Epicureans）認為人一旦死亡，人體的原子就回到了宇宙中的原子庫裏。保羅在雅典宣講復活的信息時遭人嘲笑。保羅開始講話時，人們一直留心地聽他的講話，但當他講到復活時，很多人輕蔑地走了，復活對於他們來說實在是難以接受。

How do we know that we will rise again? Jesus rose from the dead. Paul calls him “the firstfruits of those who have fallen asleep” (1 Co 15:20). Jesus said, “I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die” (Jn 11:25,26). “Because I live, you also will live” (Jn 14:19). Paul wrote, “We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. The Lord himself will come down from heaven . . . and the dead in Christ will rise first” (1 Th 4:14,16). Jesus' resurrection from the dead is the guarantee of our resurrection.

怎樣知道我們會死而復生呢？耶穌從死裏復活這事，保羅稱為「成為睡了之人初熟的果子」（林前15:20）。耶穌說：「復活在我，生命也在我。信我的人雖然死了，也必復活。凡活著信我的人必永遠不死。」（約11:25-26）「因為我活著，你們也要活著。」（約14:19）保羅說：「既然我們信耶穌死了，復活了，那些已經在耶穌裏睡了的人，上帝也必將他們與耶穌一同帶來...主必親自從天降臨；那在基督裏死了的人必先復活。」（帖前4:14、16）耶穌從死裏復活是我們復活的保證。

Unbelievers throughout the New Testament have denied Christ's resurrection. The chief priests of Jesus' day bribed the soldiers to tell the story that Jesus' disciples had stolen his body at night while the soldiers were sleeping (Mt 28:11-15). Matthew records that this story was widely circulated among the Jews to the time when he wrote his gospel. That story has a major flaw. Roman soldiers knew they could be put to death if they fell asleep on guard duty. Today many critics of the Bible dismiss the resurrection of Jesus as something the disciples imagined. They deny that it is a historical event (as Karl Barth and Rudolph Bultmann did in the age of neoorthodoxy). The following quote from a liberal Roman Catholic theologian is illustrative of what we so often hear from biblical critics today:

整個新約時代中的非信徒皆否認基督的復活。耶穌復活後，祭司長向兵丁行賄，叫他們編造故事，說耶穌的門徒在夜裏趁士兵睡覺的時候偷走了耶穌的屍體（太28:11-15）。據馬太記載，這個編造的故事在猶太人中間廣泛流傳，直到他寫馬太福音時依然如此。其實這個故事有很大的漏洞。羅馬兵丁知道，如果他們在警戒崗位上睡着的話，他們很可能會被處死。今天，很多聖經評論者不信耶穌的復活，認為這只是門徒的想像而已。他們不承認這是一個歷史事件（如新正統神學（neoorthodoxy）的巴特和布林特曼）。下面引用一個羅馬天主教自由派神學家的話，道出了我們現在經常聽到的聖經批評者的觀點：

The resurrection: It's historicity. Did it happen? Something happened after the death of Jesus. . . . Jesus' followers were convinced that he had indeed been raised from the dead. . . . Is it a historical event, therefore? The answer has to be “No” if by historical one means an event that could have been photographed as it was occurring, or that a disinterested person could have observed happening. There is no indication in the New Testament record that the early Church believed the resurrection to have been in the very same category of history as the crucifixion. [Notice how his assertion ignores the evidence we have just seen concerning how the apostles described themselves as eyewitnesses to Christ's resurrection.] . . . To concede that the resurrection is not a historical event in our ordinary sense of

historical event [something open to scientific investigation and verifiable by neutral witnesses] does not mean the resurrection was not a real event for Jesus with historical implications for others. . . . It would seem better to speak of the resurrection as transhistorical, or metahistorical [terms used by Barth and Bultmann to reject the historical nature of Christ's resurrection], rather than unhistorical.²

復活：它是史學上的問題。它真的發生過嗎？在耶穌死後發生了一些事情...耶穌的追隨者確信他確實從死裏復活了...那麼，這就算是一個歷史事件嗎？如果歷史事件是指在其發生時可以被拍攝下來的，或者一個局外人也看到它曾發生的，那麼答案必須是「不」。在新約聖經的記載中，沒有跡象顯示早期教會相信復活，如同相信釘十架那麼確鑿，好像這兩件事情屬於完全相同的歷史範疇。〔注意，他的斷言忽略了我們剛剛看到的證據，就是使徒形容他們自己是基督復活的目擊者。〕...要承認復活不是我們一般所認為的歷史事件〔即可以接受科學查證、可以被中立目擊者證實的事件〕並不表示復活對於耶穌在歷史上對人所產生的影響不是一件真實的事情...看起來，似乎說復活是超歷史性的或元歷史性的（transhistorical或metahistorical是巴特和布林特曼否定基督復活的歷史本質時所使用的術語），比起說復活是非歷史性的更加適當。³²

Those who deny the historical nature of Christ's resurrection lose the assurance of a risen Savior and all he did to save us. They have shipwrecked their faith (1 Ti 1:19). On the other hand, Christians have the assurance of their forgiveness and eternal life in heaven because of Jesus' resurrection. With the hymn writer we say:

那些否認基督復活具有歷史性的人，失去了復活之主為拯救我們所做的一切，他們在信仰上觸了礁（提前1:19）。然而，基督徒卻因耶穌的復活而有罪得赦免和在天堂裏享受永生的確據。我們要和詩歌的作者同聲讚美：

Thanks to you, O Christ victorious!
Thanks to you, O Lord of life!
Death has now no power o'er us,
You have conquered in the strife.
Thanks because you did arise
And have opened paradise!
None can fully sing the glory
Of the resurrection story. (CW 147:2)

感謝你，哦，得勝的基督！
感謝你，哦，生命的主！
死亡在我們身上再也沒有權勢，
你已經在爭戰中勝利。
感謝你，因為你真的復活
並且打開了天堂之門！
你復活的榮耀，
讚美不盡、讚美不完。
(Christian Worship 147:2)
He ascended into heaven
升天

The book of Acts gives us the fullest account of Jesus' ascension into heaven (1:1-11). Christ's ascension was not a physical removal of Christ's human nature to some remote spot in the universe (such as Reformed theology believes). Heaven is simply where God is (Rev 11:12; Mt 18:10). Jesus' ascension into heaven is not a change of location but a change of status. He withdrew his visible

³² McBrien, *Catholicism*, pp. 434,435.

presence from his disciples (Ac 1:9). Yet he has assured us of his continuing presence (Mt 18:20; 28:20).

使徒行傳為我們提供了耶穌升天的完整記載（徒1:1-11）。基督升上天堂並不表示基督的人性轉移到了宇宙中遙遠的地方（改革宗神學認為這樣）。天堂是上帝所在的地方（啟11:12；太18:10）。耶穌升天不是位置的變化，而是狀態的變化。祂不再出現在門徒面前（徒1:9），但耶穌向我們保證，祂要繼續與我們同在（太18:20，28:20）。

Jesus' ascension into heaven was a public certification for his disciples of his lordship over creation. When a king is crowned or a president is inaugurated, he already possesses the power and authority of the office by virtue of descent or election. The coronation or inauguration simply certifies publicly that he is entering in upon the exercise of the office that is his. In a similar way, Christ, from conception, possessed, in his human nature, properties he had received from his divine nature. During his humiliation, Jesus had refrained from the full and constant exercise of these properties. When he became alive again and descended into hell to proclaim his victory, Jesus fully exercised the properties his human nature had received from the divine. Jesus' ascension into heaven publicly certified his exalted status for his disciples of all ages. He rules this world in the interest of his church.

耶穌升天向祂的門徒公開證明祂是統管天地萬物的主。君王加冕或者總統就職是依靠血統或者選舉而擁有相關職位的權力和權柄。加冕禮或就職禮公開證明祂將要行使祂的職權。同樣地，基督從受孕開始便在祂的人性中領受從祂的神性而來的特性。在降卑期間，耶穌抑制自己，沒有充分地、持續地運用這些特性。在祂復活以後，下到地獄去宣告祂的得勝時，耶穌充分地運用了祂的人性中從神性獲得的特性。耶穌升天，是向祂所有時代的門徒公開證明了祂的高舉。祂為了教會的益處而統管着這個世界。

Jesus' ascension into heaven, then, is important for three reasons:

因此，耶穌升天非常重要，理由有三：

1. It certifies Christ's lordship over all creation, which he governs as exalted Lord in the interest of his church (Eph 1:20-22).

耶穌升天證明基督是統管天地萬物的主，作為高舉且尊貴之主，祂為了教會的益處而統治萬有（弗1:20-22）。

2. It assures us that Jesus has gone to heaven to prepare a place for us (Jn 14:2,3). Because Jesus came from heaven and has returned to heaven (Jn 3:13; 6:33,38), we are assured he will also take us there when he comes again. As the hymn writer states:

耶穌升天是在向我們保證，耶穌已經去了天堂為我們預備地方（約14:2-3）。因為耶穌本從天上來，現在已經返回天上（約3:13；6:33，38），所以我們有此確據，當祂再來的時候會把我們帶到祂那裏去。正如讚美詩作者所說的：

On Christ's ascension I now build
The hope of my ascension.
This hope alone has always stilled
All doubt and apprehension;
For where the head is, there as well
I know his members are to dwell
When Christ shall come and call them. (CW 173:1)

我現在把自己升天的希望
建立在基督已升天的基礎上。
這希望已經平靜了

所有的懷疑和憂傷；
當基督來臨並且呼召屬他的人的時候，
我知道，基督既是教會之首，
他在哪裏，屬他的人也要住在哪裏。
(Christian Worship 173：1)

3. It assures us that Jesus is pleading our case before God in heaven. He who is God and can do all things is also man who suffered and was tempted as we are. Thus he can empathize with us and effectively plead our case before God in heaven (1 Jn 2:1,2; Heb 4:15,16).

耶穌升天給我們確據，耶穌正在天上於上帝面前為我們代求。祂是無所不能的上帝，也是和我們一樣的人，是經歷過苦難和試探的人。因此，祂能夠體恤我們，在天上的上帝面前為我們有效地代求（約一2:1-2；來4:15-16）。

Is seated at the right hand of God the Father almighty 坐在全能之聖父上帝的右邊

The expression “the right hand of God” is anthropomorphic, that is, it ascribes to God a human characteristic. “God is spirit” (Jn 4:24). He does not have a right hand as we do. The “right hand of God” signifies a position of power not a physical location (Ps 118:15,16; 139:10; Mt 26:64). Paul described what is meant by Jesus sitting at the right hand of God as follows:

「上帝的右邊」是擬人法的表達，換句話說，是用人類慣用的方法來描述上帝。「上帝是靈」（約4:24），祂不像我們那樣有一隻右手。「上帝的右邊」表示一種有大權力的地位，而不是實際的位置（詩118:15-16，139:10；太26:64）。保羅所描述的耶穌坐在上帝的右邊，意思如下：

[God’s] incomparably great power for us who believe . . . is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way. (Eph 1:19-23)

(上帝)向我們這些信的人所顯的能力是何等浩大，這是照他的大能大力運行的。這大能曾運行在基督身上，使他從死人中復活，又使他在天上坐在自己的右邊，遠超越一切執政的、掌權的、有權能的、統治的和一切有名號的；不但是今世的，連來世的也都超越了。上帝使萬有服在他的腳下，又使他為了教會作萬有之首；教會是他的身體，是那充滿萬有者所充滿的。（弗1:19-23）

Christ, in his exalted state, governs and directs the affairs of this world also according to his human nature, which has received this property from his divine nature. Christ will not cease to carry out his governance on our behalf. All things will work for the good of God’s children (Ro 8:28). Jesus, who gave his life for us, directs the affairs of this world so that we will be with him in heaven. Thus we need not fear the devil and the world with their hostility for Christ and his church. Christ lives! He reigns! The same Jesus who gave his life for us will make all things work out for our eternal good.

基督在祂高舉時，同樣地按祂的人性中從祂的神性接受而來的能力去管理和指引這個世界的萬事萬物。基督不會停止統管這個世間，且萬事都互相效力，叫上帝的兒女得着益處（羅8:28）。耶穌為了我們獻上自己的生命，現在指引着世界上的萬事，好讓我們將來在天上與祂在一起。因此我們不必害怕魔鬼，不必害怕這個與基督和教會為敵的世界。基督正在活着！祂正在掌權！耶穌為我們獻出了生命，同樣地，祂也會為了我們永恆之福而讓萬事為我們效力。

From there he will come to judge the living and the dead

將來必從那裏降臨，審判活人死人

Jesus will be the judge on judgment day. This prerogative has been given to his human nature from the divine. Jesus said, “Moreover, the Father judges no one, but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father. . . . And he has given him authority to judge because he is the Son of Man” (Jn 5:22,23,27) According to Jesus’ own words, the authority to judge has been given to him because he is the Son of Man. Paul said to the people of Athens, “He [God] has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead” (Ac 17:31).

耶穌將在審判日施行審判。這項特權已經由其神性授予其人性。耶穌說：「父不審判任何人，而是把審判的事全交給子，為要使人都尊敬子，如同尊敬父一樣...並且賜給他施行審判的權柄，因為他是人子。」（約5:22-23、27）按照耶穌自己的話，審判的權柄之所以給了祂，是因為祂是人子。保羅對雅典人說：「因為他〔上帝〕已經定了日子，要藉著他所設立的人按公義審判天下，並且使他從死人中復活，給萬人作可信的憑據。」（徒17:31）

Thus, on judgment day, the one who will judge the world will be the one who has redeemed the world. Those who believe in him will not be condemned (Jn 3:18). Those who reject him will be condemned (Jn 3:18). The attitude people have toward Jesus’ words will be vital. Those who reject his words will be rejected. “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” (Jn 12:48,49).

因此，在審判日那一天，要審判世界的那一位，正是救贖世界的那一位。那些信祂的人將不被定罪（約3:18）。那些棄絕祂的人將被定罪（約3:18）。人們對於耶穌的話持甚麼樣的態度將至關重要。那些棄絕祂話語的人將會被棄絕。「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。」（約12:48-49）

There are many things that could be said about Jesus’ second coming, but they will be dealt with in the section on eschatology (the last things). In this section, we are concerned mainly with noting how Jesus’ judgment at the end of time is part of his exaltation, in which he exercises fully the properties his human nature received from the divine nature. One of the prerogatives shared with Jesus’ human nature is the authority to judge the world. The one despised and rejected by men will come in glory with all of his holy angels (Mt 25:31). Those who have rejected him will cringe in fear and terror, saying to the mountains and the rocks, “Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of their wrath has come, and who can stand?” (Rev 6:16,17). Those who believe in him will rejoice and say, “Amen. Come, Lord Jesus” (Rev 22:20). With the hymn writer we say:

關於耶穌的再來，還有很多話要說，不過會留在末世論（eschatology）部分再詳加講論。在這裏，我們主要道出關於耶穌的末日審判是祂高昇狀態的一部分，祂要充分運用在其人性中從神性接受而來的特性。耶穌的人性從神性所分享到的其中一個特權就是審判這個世界的權柄。這位被人輕視、被人棄絕的耶穌，將帶著聖潔的天使，在榮耀中降臨（太25:31）。那些棄絕祂的人將會膽戰心驚，向山和巖石說：「倒在我們身上吧！把我們藏起來，躲避坐寶座者的臉面和羔羊的憤怒；因為他們遭憤怒的大日子到了，誰能站得住呢？」（啟6:16-17）那些信祂的人將會歡喜快樂，說：「阿們！主耶穌啊，我願你來！」（啟22:20）我們與詩歌的作者同聲說：

O Jesus Christ, do not delay,
But hasten our salvation;
We often tremble on our way
In fear and tribulation.
Your saints are waiting patiently;

Come soon, Redeemer; make us free
From ev'ry evil. Amen. (CW 207:6)

哦，耶穌基督，不要遲延，
快來拯救我們；
在恐懼和憂患中
我們經常顫抖。
你的聖徒在耐心等待；
快來吧，我們的救贖主，
救我們脫離邪惡，叫我們得着自由。阿們。
(Christian Worship 207：6)

Chapter 13

The Threefold Office of Christ: Prophet, Priest, and King

第十三章 基督的三重職分：先知、祭司和君王

Introduction

簡介

The office of Christ has to do with the work he performed for our salvation. The Hebrew name Messiah and the Greek name Christ both mean “the anointed one.” The custom of anointing was practiced in the Old Testament in connection with the prophets, priests, and kings that God appointed. The practice of anointing signified two things: (1) God had set a person aside for a special task, that of either prophet, priest, or king. (2) God equipped the person with the gifts that were necessary to carry out the task for which God had called him.

基督的職分與拯救我們的工作有關。希伯來文「彌賽亞」和希臘文「基督」都是「受膏者」的意思。在舊約中，膏抹的習俗施行於上帝所指定的先知、祭司和君王。膏抹有兩個重要意義：一、上帝把人分別出來作特殊的任務，或作先知，或作祭司，或作君王；二、上帝給他配備所需的恩賜，使他能夠執行上帝呼召他去做的工作。

God directed Elijah to anoint Elisha as his successor (1 Ki 19:16). Elijah signified that Elisha had been selected by God to be prophet in Israel by throwing his cloak around him (1 Ki 19:19). Elisha asked for the spiritual gifts necessary to carry out the work God had called him to do (2 Ki 2:9,10). Elijah indicated that if Elisha saw him taken into heaven, God would answer his request and would give him the spiritual gifts he sought. Elisha saw Elijah go into heaven (2 Ki 2:11,12). He picked up the cloak of Elijah, which had fallen to the ground. He struck the waters of the Jordan River with this cloak, saying, “Where now is the LORD, the God of Elijah?” (2 Ki 2:14). When the waters of the Jordan parted, Elisha knew that God had given him the spiritual gifts he had requested, thus enabling him to perform the work for which he was called.

上帝指示以利亞去膏立以利沙作他的接任人（王上19:16）。以利亞把自己的外衣搭在以利沙身上，以此告訴以利沙——他已經被上帝揀選作以色列的先知（王上19:19）。以利沙渴求得到所需的屬靈恩賜，以完成上帝呼召他去做的工作（王下2:9-10）。以利亞指出，如果他被上帝接上天時以利沙能夠看見這情境，那就表示上帝答應了以利沙的要求，賜給以利沙所渴求的屬靈恩賜。結果，以利沙真的看見以利亞升天（王下2:11-12）。他便撿起以利亞掉在地上的外衣，然後用這外衣打約旦河的水，說：「耶和華——以利亞的上帝在哪裏呢？」（王下2:14）當約旦河的水分開，以利沙就知道上帝已經給自己所求的屬靈恩賜，讓他能夠完成上帝呼召他去做的工作。

The Lord directed Samuel to anoint David as king over Israel. Samuel anointed David, setting him aside for the office of being king over God’s people. David had to wait a long time before Saul died and before he actually became king of Israel (cf. 1 Sa 17–31). Yet from the time he was anointed as king, he was set aside for that task. In addition, God also sent the Holy Spirit on David to equip him for the work he was to do (1 Sa 16:13). David was a king who was given a shepherd’s heart to lead God’s people.

耶和華指示撒母耳去膏立大衛作以色列的王。撒母耳膏了大衛，把他分別出來以執行君王的職權，治理上帝的百姓。在掃羅去世之前，大衛須等待一段很長的時間，才能真正成為以色列的王（參撒17-31章）。然而，從他被膏立為王開始，那交付給他的職分已把他分別出來了。另外，為了裝備大衛要去作的工，上帝也派遣聖靈臨到他（撒16:13）。上帝給大衛王一顆牧人的心去領導上帝的百姓。

In an elaborate ceremony, God had Moses ordain Aaron and his sons as priests in Israel (Lev 7:35,36; chapter 8). They were to serve before the Lord in the worship at the tabernacle. When Aaron was about to die, his garments were placed on his son,

Eleazar, who was set aside to take his place (Nu 20:28). Only the appointed priests were to serve before the Lord. Only they were set aside and equipped by God for that service.

在一場精心安排的儀式上，上帝讓摩西膏立亞倫及其子孫為以色列的祭司（利7:35- 36；利8章）。他們要在會幕敬拜的事上服侍耶和華。亞倫臨死的時候，他的兒子以利亞撒穿上他的聖衣，以利亞撒被分別開來，取代了亞倫的位置（民20:28）。只有受膏的祭司才能在耶和華面前服侍；只有被上帝所設立、所裝備，他們才能作這服侍。

Every prophet, priest, and king who was anointed in the Old Testament was a picture of the Messiah, the Christ, the one God anointed, or set aside and equipped, to be our Prophet, Priest, and King. As the psalmist had foretold, “Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom. You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy” (Ps 45:6,7). The writer to the Hebrews tells us that this prophecy was fulfilled in Christ (Heb 1:8,9).

舊約時代裏每一個受膏的先知、祭司和君王都是彌賽亞、基督、上帝的受膏者的預表，被分出來受裝備而成為我們的先知、祭司和君王。正如詩篇作者所預言的：「上帝啊，你的寶座是永永遠遠的，你國度的權杖是正直的權杖。你喜愛公義，恨惡罪惡，所以上帝，就是你的上帝，用喜樂油膏你，勝過膏你的同伴。」（詩45:6-7）希伯來書的作者告訴我們，這個預言在基督裏應驗了（來1:8-9）。

God set Jesus aside to be our Prophet, Priest, and King. Jesus indicated this when he quoted Isaiah’s prophecy, “The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD’s favor” (Isa 61:1,2; Lk 4:18,19). Then Jesus said, “Today this scripture is fulfilled in your hearing” (Lk 4:21). Peter declared that Jesus is God’s anointed (Ac 4:27; 10:38). The name the Christ, which Jesus received, indicates he is God’s anointed.

上帝設立耶穌作我們先知、祭司和君王。耶穌在引用以賽亞的預言時指出了這一點，「主耶和華的靈在我身上，因為耶和華用膏膏我，叫我報好消息給貧窮的人，差遣我醫好傷心的人，報告被擄的得釋放，被捆綁的得自由；宣告耶和華的恩年。」（賽61:1-2；路4:18-19）然後，耶穌又說：「你們聽見的這段經文，今天已經應驗了。」（路4:21）彼得宣稱耶穌是上帝所膏的（徒4:27；10:38）。耶穌接受基督這個名字，就說明耶穌是上帝的受膏者。

God also equipped Jesus, according to his human nature, with every gift the Holy Spirit had to give. Jesus did not receive the gifts of the Holy Spirit in a limited way, as did others. He received them without measure (Isa 11:2; Jn 3:34). A public certification of this took place at Jesus’ baptism. There the Holy Spirit descended on him like a dove and sat on him. God the Father said from heaven, “This is my Son, whom I love; with him I am well pleased” (Mt 3:17) This fulfilled Isaiah’s prophecy concerning the Messiah: “Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations” (Isa 42:1) Jesus is God’s anointed, the Messiah, the Christ. The Old Testament prophecies indicated that Jesus of Nazareth was the Messiah. When Jesus said and did what the Old Testament foretold of him, it was the Scriptures themselves that confirmed Jesus as God’s anointed (Mt 11:1-6). We now turn our attention to the threefold office for which God anointed Jesus: Prophet, Priest, and King.

上帝也按耶穌的人性，把聖靈的各樣恩賜裝備祂。耶穌與其他人不一樣，祂不是有限地接受聖靈，而是沒有限量地接受（賽11:2；約3:34），這在祂受洗時被公開證實：聖靈彷彿鴿子降在他身上。父上帝從天上說：「這是我的愛子，我所喜愛的。」（太3:17）這就應驗了以賽亞關於彌賽亞的預言：「看哪，我的僕人，我所扶持、所揀選、心裏所喜悅的！我已將我的靈賜給他，他必將公理傳給萬邦。」（賽42:1）耶穌是上帝的受膏者，是彌賽亞，是基督。舊約先知已經指出，拿撒勒的耶穌就是彌賽亞；耶穌的言行也應驗了舊約聖經對祂的預言，這表明聖經

自己確認了耶穌是上帝的受膏者（太11:1-6）。現在讓我們來看看上帝所膏立耶穌的三重職分：先知、祭司和君王。

Jesus is our Prophet 耶穌是我們的先知

The role of the prophet in the Old Testament was to proclaim the Word of God. The prophet essentially was a preacher. He was told by God to write his Word (Ex 17:14) or to proclaim his Word (Ex 19:7,8). On occasion, the prophet also proclaimed God's Word concerning what was to happen in the future, as Moses did when he foretold that one day God would send the Prophet whom he, Moses, prefigured (Dt 18:15). The main role of the prophet, however, was to be that of a "forth teller" (preacher), not always a "foreteller" (someone who foretells the future).

舊約先知的任務是宣揚上帝的話語。在本質上，先知其實就是講道者，上帝要先知把祂的話語寫下來（出17:14）或宣揚出來（出19:7-8）。有時，先知也宣告上帝關於未來的預言，例如，摩西曾預言有一天上帝會差派那一位先知，而摩西就是那一位先知的預表（申命記18:15）。總而言之，先知擔當的主要角色是「講論上帝之事的人」（講道者），而不只是「預言家」（預告未來之事的人）。

Every prophet of God in the Old Testament was a picture of the Prophet God would send in the future. The people of Israel were expecting this Prophet to come. When Jesus fed the five thousand, the people exclaimed, "Surely this is the Prophet who is to come into the world" (Jn 6:14). They remembered that the prophet Elisha had fed a hundred men with 20 loaves of bread (2 Ki 4:42-44). When Jesus healed the youth of Nain, the people responded, "A great prophet has appeared among us" (Lk 7:16). They remembered that Elijah had raised the Zarephath widow's son (1 Ki 17:22) and that Elisha had raised the Shunamite's son (2 Ki 4:8-37) from the dead. Since Jesus had done these miracles, they felt he must be a great prophet. The woman at the well of Samaria thought that Jesus was a prophet because he told her about her sordid life when he had no prior acquaintance with her (Jn 4:19). Others in Israel thought that Jesus was a prophet resurrected from the dead.

舊約的每一個先知都預表着上帝以後要派遣來的那一位先知，以色列百姓也盼望着那一位先知的到來。耶穌使五千人吃飽之後，眾人驚呼說：「這真是那要到世上來的先知！」（約6:14）因為這讓他們想起，先知以利沙曾經用二十個大麥餅餵飽了一百個人（王下4:42-44）。耶穌在拿因治好了一個少年人之後，眾人響應說：「有大先知在我們當中興起了！」（路7:16）因為這讓他們想起，以利亞曾經使撒勒法寡婦的兒子活了過來（王上17:22），以利沙也曾經使書念婦人的兒子從死裏活過來（王下4:8-37）。由於耶穌行了這麼樣的神蹟，他們知道祂一定是位大先知。撒馬利亞井旁的婦人之所以認為耶穌是先知，是因為耶穌先前並不認識她，卻能把她污穢的生活說了出來（約4:19）。其他以色列人有些以為耶穌是從死裏復活的一位先知。

However, Jesus was more than just a prophet. He was the one who was the fulfillment of all the pictures of the past. He had come into this world to speak God's final word regarding the good news of our salvation. As the writer to the Hebrews stated, "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son" (Heb 1:1,2). Jesus is the only one qualified to speak what was on the "mind" of God, since he himself is God. As John stated, "No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known" (Jn 1:18). Thus God himself designated Jesus as the fulfillment of that prophecy of Moses (Dt 18:15) when he said of Jesus on the Mount of Transfiguration, "Listen to him!" (Mt 17:5).

然而，耶穌卻不僅僅是一位先知，祂是應驗之前所有舊約聖經中預表的那一位。祂來到這個世界，宣講上帝關於拯救我們這好消息的最後的話。正如希伯來書作者所說：「古時候，上帝藉著眾先知多次多方向列祖說話，末世，藉著他兒子向我們說話。」（來1:1-2）只有耶穌才有資格宣告上帝那完全的「心意」，因為祂自己就是上帝。正如約翰所說：「從來沒有人見過上帝，只有在父懷裏獨一的兒子將他表明出來。」（約1:18）因此，當耶穌在在變像山上時，上帝說：「你們要聽從他！」（太17:5）這是上帝親自指明耶穌應驗了摩西的預言（申18:15）。

In his preaching, Jesus proclaimed the law of God to convict people of their sinfulness. Matthew recorded that Jesus proclaimed, “Repent, for the kingdom of heaven is near” (Mt 4:17). Matthew recorded how Jesus denounced the teachers of the law and the Pharisees for their self-righteousness and hypocrisy (Mt 23). Yet the law was not the main or dominant message Jesus proclaimed. The gospel was his main message. We call Jesus’ preaching of the law his strange work. His proper work was to preach the gospel. Consider his statement to his apostles, “The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mt 20:28; consider also Jn 3:14,15).

耶穌在講道中傳講上帝的律法讓人知罪。馬太福音記載耶穌這樣宣講：「你們要悔改！因為天國近了。」（太4:17）馬太福音也記錄了耶穌如何因為文士和法利賽人的自以為是和偽善而譴責他們（太23章）。然而，耶穌傳講的主要信息不是律法，福音才是祂的主要信息。我們可以說耶穌傳講律法是不尋常的工作，祂真正主要的工作是傳講福音。我們可回想祂對使徒們所說的話：「正如人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。」（太20:28；也見約3:14-15）

Jesus did not come to be a new lawgiver, as the Roman Catholic Church has claimed (Canons and Decrees of the Council of Trent, 1547, Sixth Session, Canon 21). Rather, he came to proclaim the gospel. As John wrote, “The law was given through Moses; grace and truth came through Jesus Christ” (Jn 1:17) If Jesus did not come to be a new lawgiver, how then do we explain Jesus’ statement to his disciples on Maundy Thursday evening: “A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another” (Jn 13:34,35)? The command to love one another is not new in time. That has been part of God’s law from the beginning. In the Old Testament, God had commanded, “Love your neighbor as yourself” (Lev 19:18). What Jesus had given his disciples that evening was a new application of an old commandment. When Jesus washed his disciples’ feet, he gave them an example of his great love for them. It is his love for us that will move us to love and serve our neighbor.

我們不同意羅馬天主教會所聲稱的，耶穌來要做一個新的律法設立者（天特會議教令教規，1547，第六次會議第21條信條）。相反，祂來是為了宣講福音。正如約翰所記：「律法是藉著摩西頒佈的；恩典和真理卻是由耶穌基督來的。」（約1:17）如果耶穌來不是要做新的律法設立者，那麼我們如何解釋濯足星期四晚上耶穌對門徒所說的一番話呢？耶穌說：「我賜給你們一條新命令，乃是叫你們彼此相愛；我怎樣愛你們，你們也要怎樣彼此相愛。你們若彼此相愛，眾人因此就認出你們是我的門徒了。」（約13:34-35）然而，彼此相愛這命令並不是新命令，從開始這命令便是上帝律法的誡命之一。在舊約裏，上帝命令說：「你要愛鄰如己。」（利19:18）耶穌那天晚上給門徒的是一個舊命令的新應用。當耶穌洗門徒的腳的時候，祂為他們樹立了榜樣，讓他們看見祂對他們的大愛。是耶穌的愛激勵我們去愛我們的鄰舍，去服侍我們的鄰舍。

The apostles carried on Christ’s prophetic work as they proclaimed the gospel (1 Co 2:2). However, Christ did not entrust his work of proclamation only to the apostles. He gave that work to the entire church (Mt 28:18-20; Jn 20:21-23). Believers spread throughout the world and shared Christ’s message of salvation with others. Today, Christ carries out his work of proclaiming the gospel through all Christians who share it and through workers who are called to proclaim the gospel on behalf of others (Eph 4:11,12). Christ’s prophetic office will continue until the day when he comes again to gather his church to the new heaven and the new earth that he will prepare for us.

使徒傳講福音的時候，是在繼續執行基督先知的工作（林前2:2）。然而，基督並不是把傳講福音的工作單單委託給使徒，祂也把這項工作交給了整個教會（太28:18-20；約20:21-23）。信徒分散世界各地，跟別人分享基督拯救世人的信息。今天，藉着所有分享福音的基督徒，也藉着被呼召出來代表代其他人去傳講福音的工人，基督繼續在進行宣講福音的工作（弗4:11-12）。基督的先知職分將會繼續，直到祂再次降臨。那時，祂要召聚祂的教會，到祂為我們所預備的新天新地裏去。

Jesus is our High Priest

耶穌是我們的大祭司

The role of the priest in the Old Testament was to represent the people before God. Before the giving of the covenant on Sinai (Ex 20–31; Lev), believers of the Old Testament offered sacrifices to God themselves (Abel—Ge 4:4; Noah—Ge 8:20; Abraham—Ge 12:7; 22:13; Jacob—Ge 35:7). The sacrifices reminded believers that they were sinners and needed a substitute to atone for their sins. They were also an expression of thanksgiving to God for his blessings. However, in the Law of Moses, God directed the Israelites to bring their offerings through a priest. The priest was to represent them before God. This reminded the Israelites of their sin and their need for a Savior to represent them before God.

舊約祭司的角色是代表百姓來到上帝面前。在西乃山之約（出20-31章；利未記）頒佈之前，舊約中的信徒各人自己向上帝獻祭（亞伯——創4:4；挪亞——創8:20；亞伯拉罕——創12:7；22:13；雅各——創35:7）。祭物使信徒們想起他們是罪人，需要一個代罪的來贖他們的罪。祭物也是他們對上帝給他們的祝福所表達的感謝。然而，在摩西的律法裏，上帝指示以色列人通過祭司來獻他們的祭物，祭司要代表他們來到上帝面前。這提醒以色列人他們是罪人，需要一位救主代表他們來到上帝面前。

Only the priests could enter the Holy Place to carry out their ministrations with the golden lampstand, the table of the bread of the presence, and the altar of incense (Ex 40:22-24; 27:21; Nu 3:10). Only the priests could offer sacrifices on behalf of the people at the altar of burnt offering (Lev 17:1-5). Only the high priest could enter the Most Holy Place. He could enter only once a year, on the Day of Atonement (Lev 16). Since he was an imperfect picture of the Great High Priest to come, he had to offer, first of all, a sacrifice to remind him of his own sins. Then he offered a sacrifice on behalf of the people. Finally, Christ's sacrifice and God's absolution were portrayed by confessing the people's sins over the head of the scapegoat, which was then driven out into the wilderness.

只有祭司才能夠進入聖所，負責打理聖所裏的金燈檯、陳設餅的桌子和香壇（出40:22-24，27:21；民3:10），亦只有祭司才能夠代表百姓在燔祭壇上獻祭（利17:1-5）。只是大祭司才能夠進入至聖所，而且每年只能在贖罪日這一天進入一次（利16章）。因為他是以後要來的那位大祭司那不完全的預表，所以，他首先要為自己的罪獻祭，然後才代表百姓獻祭。最後，透過在代人受罪的山羊頭上承認百姓的罪孽，基督的獻祭和上帝的赦免便形象化地表現了出來，而代罪的那山羊之後便會被趕到曠野裏去。

The Levitical priesthood from the line of Aaron represented the people before God. However, not one of their ministrations could atone for a single sin (Heb 10:1-3). It remained for the Great High Priest to come and make the one sacrifice that would atone for the sins of all people for all time. This High Priest was not descended from the line of Aaron. Rather, he was a priest “in the order of Melchizedek” (Ps 110:4). Melchizedek was the priest who met Abraham when he returned to Sodom after defeating the four kings from the northeast (Ge 14). Melchizedek is described as the “king of Salem” and a “priest of God Most High” (v. 18). He just springs out of the pages of the Bible. He has no known predecessor and no known successor. The writer to the Hebrews tells us that Melchizedek was a picture of Christ (Heb 7). Just as Melchizedek had no known origin, so Christ is eternal with respect to his deity. Just as Melchizedek had no successor, so Christ has no successor. No priest was necessary after him, for he made the one sacrifice that atoned for the sins of all people for all time.

從亞倫而出的利未祭司，代表百姓來到上帝面前。然而他們的獻祭卻不能真正地贖任何的罪（來10:1-3），要等到那一位真正的大祭司來了，才能一次過獻上永遠的祭為所有世代的所有人贖罪。這一位大祭司不是亞倫的後裔，而是「照著麥基洗德的體系」（詩110:4）為祭司。當亞伯拉罕打敗從東北方來的四王，回到所多瑪的時候所遇見的祭司就是這位麥基洗德（創14章）。麥基洗德被稱為「撒冷王」和「至高上帝的祭司」（18節）。在聖經裏他突然出現，既不知道他的祖先，也不知道他的後代。希伯來書的作者告訴我們麥基洗德是基督的預表（來7章）。正像麥基洗德不可考究其源一樣，基督在其神性而言是永恆的。正像麥基洗德沒有繼承人一樣，

基督也沒有繼承人。在基督之後再也不需要祭司，因為祂一次過獻上永遠的祭為所有世代的所有人贖罪。

Jesus did away with the need for any more priests. As the writer to the Hebrews tells us:

耶穌除去了我們對祭司的需要，正如希伯來書作者這樣告訴我們：

Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God. Since that time he waits for his enemies to be made his footstool, because by one sacrifice he has made perfect forever those who are being made holy. (Heb 10:11-14)

所有的祭司天天站著事奉上帝，屢次獻上一樣的祭物，這祭物永不能除罪。但基督獻了一次永遠有效的贖罪祭，就坐在上帝的右邊，從此等候他的仇敵成為他的腳凳。因為他僅只一次獻祭，就使那些得以成聖的人永遠完全。（來10:11-14）

The priests of the Old Testament offered animals as sacrifices. Christ offered himself as the sacrifice for sins. As Paul wrote, "There is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men" (1 Ti 2:5,6; cf. also Mt 20:28). No other sacrifice would do. One sinful human cannot rescue another. As the psalmist wrote, "No man can redeem the life of another or give to God a ransom for him" (Ps 49:7). Only the sinless God-man could atone for the sins of the world. Christ did this by keeping the law of God for us (Gal 4:4,5). This is what we call his active obedience. He also allowed himself to be punished for the sins of the entire world (2 Co 5:21; Gal 3:13). This is what we call his passive obedience.

舊約祭司把牲畜作為祭物。基督卻把自己獻上，作為贖罪祭。保羅說：「因為只有一位上帝，在上帝和人之間也有一位中保，是成為人的基督耶穌。他獻上自己作人人的贖價。」（提前2:5-6；參見太20:28）這是其它祭物無法做到的，有罪的人不能救別人。詩篇作者說：「沒有一個能贖自己的弟兄，能將贖價給上帝。」（詩49:7）。只有無罪的神人才能夠償還世人的罪債。基督藉着遵守上帝的律法，替我們守了一切律法（加4:4-5），我們稱之為祂的主動順服。另外，祂也讓自己為了世人的罪而遭受懲罰（林後5:21；加3:13），我們稱之為祂的被動順服。

Jesus acted as our substitute. This is what we call his vicarious atonement. The substitutionary nature of Christ's work as our High Priest was clearly prophesied by Isaiah, who wrote: (Pronouns that indicate the substitutionary nature of Christ's work are placed in italics in the text.)

耶穌充當我們的代替者，我們稱之為代贖。作為我們的大祭司，基督的代贖之工在以賽亞書已清楚地預言了出來，以賽亞書記着說：（基督的代贖之工的代名詞在文中以斜體表示）

Surely *he* took up *our* infirmities
and carried *our* sorrows,
yet we considered *him* stricken by God,
smitten by him, and afflicted.
But *he* was pierced for *our* transgressions,
he was crushed for *our* iniquities;
the punishment that brought *us* peace was upon *him*,
and by *his* wounds *we* are healed.
We *all*, like sheep, have gone astray,
each of *us* has turned to *his* own way;
and the LORD has laid on *him*
the iniquity of *us* all. (Isa 53:4-6)

他誠然擔當我們的憂患，
背負我們的痛苦；

我們卻以為他受責罰，
是被上帝擊打苦待。
他為我們的過犯受害，
[他]為我們的罪孽被壓傷。
因他受的懲罰，我們得平安；
因他受的鞭傷，我們得醫治。
我們都如羊走迷，
各人偏行己路；
耶和華使我們眾人的罪孽都歸在他身上。。
(賽53:4-6)

Christ offered himself to God as a payment to ransom us from sin. Jesus did not pay his ransom to the devil but satisfied the justice of God so that God could declare us to be not guilty of our sins. God's own Son became flesh and offered himself as the one, supreme payment for the sins of all. He had kept the law for all people. Thus God forgave the sins of the whole world because of Christ's perfect payment. In connection with Christ's vicarious atonement, we note the following terms:

基督把自己獻給上帝作為把我們從罪中贖回的代價。耶穌沒有把祂的贖價交給魔鬼，而是滿足了上帝的公義，讓上帝宣佈我們不再有罪。上帝的兒子成了肉身，親自獻上，為所有人的罪一次過付上至高的贖價。祂替代所有人守上帝的全律法。因此，上帝因着基督那完全的贖價而饒恕了世上所有人的罪。下面是一些與基督的代贖有關的術語：

atonement: Jesus made us "at one" with God by covering over, with his blood, the commandments that condemned us. Just as a lightning rod takes the charge of electricity and diverts it from a building, so Christ took upon himself the punishment for our sins (1 Jn 2:2).

贖罪 (atonement)：耶穌用祂的寶血遮蓋那些定我們罪的誡命，使我們與上帝和好。正如避雷針能夠吸取電流電荷，把電荷從建築物上轉移一樣，基督為我們的罪承擔了罪的懲罰（約一2:2）。

ransom: Jesus offered his own payment for sin to God to free us from the condemnation we deserved because of our sins (1 Ti 2:6).

贖價 (ransom)：耶穌為了我們的罪把自己作為代價獻給上帝，把我們從因罪而應得的刑罰中解救出來（提前2:6）。

reconcile: God made the world acceptable to himself through Christ's sacrifice for sins (2 Co 5:19-21). God gave our sins to Jesus and credited his righteousness to us.

和好 (reconcile)：因基督為罪作挽回祭，上帝便叫世人與祂和好（林後5:19-21）。上帝把我們的罪歸給耶穌，把耶穌的義歸算給我們。

redeem: Jesus made the payment that rescued us from the condemnation we deserved because of our sins (Tit 2:14).

救贖 (redeem)：耶穌償付代價，把我們從罪有應得的刑罰中拯救出來（多2:14）。

forensic justification: Because of Christ's sacrifice, God changed our status from condemned to acquitted (Ro 4:5).

法理上的稱義 (forensic justification)：因着基督的犧牲，上帝改變我們的身份從有罪變為無罪（羅4:5）。

objective justification: Justification is complete, whether anyone believes it or not. It is unconditional. Faith receives the benefit of justification; it does not complete justification (Ro 3:3).

客觀稱義 (objective justification) : 不管你如何看這問題, 稱義是完全的, 也是無條件的。「信」不是稱義的條件, 但「信」可得着稱義的益處, 卻並非去完成稱義 (羅3:3)。

universal justification: Jesus paid for the sins of the entire world. I know that Jesus died for me because he died to pay for the sins of all (1 Jn 2:2).

普世稱義 (universal justification) : 耶穌為世上所有人的罪付清了代價。我知道耶穌為我死, 因為祂的死是為所有的人償還罪債 (約一2:2)。

subjective justification: Through faith, we receive the benefit of what Jesus did for us. Through unbelief, we lose the benefit of all Jesus did for us (Mk 16:16).

個人稱義 (或主觀稱義, subjective justification) : 藉着信, 我們可得到耶穌為我們所做一切的益處。若是不信, 我們便得不着耶穌為我們所做一切的益處 (可16:16)。

Jesus completed his work as our High Priest to atone for our sins (Jn 19:30). Is his work as our High Priest at an end? No, he still continues to serve as our High Priest by interceding for us. We saw Jesus interceding on behalf of his disciples on Maundy Thursday evening (Jn 17). There he prayed for God to strengthen him for his work. He prayed that the Lord would strengthen his disciples for the difficult times surrounding his crucifixion. He also prayed for all of us who would believe in him through the writings of the apostles. Jesus even prayed for his enemies as he hung on the cross (Lk 23:34).

耶穌作為我們的大祭司為我們償還罪債, 成就了祂的工 (約19:30)。那麼, 祂作為我們大祭司的工作就此結束了嗎? 不, 沒有結束, 祂仍然是我們的大祭司, 為我們代求。我們看到, 在濯足星期四的晚上, 耶穌為門徒代求 (約17章)。祂懇求上帝給祂力量, 好讓祂去完成祂為世人代贖的工作。祂也懇求上帝給門徒們力量, 因為祂被釘十字架的時候, 門徒們將面臨困境。祂也為我們所有因使徒的記載而信祂的人祈求。祂被掛在十字架上時, 甚至也為祂的敵人祈求 (路23:34)。

The Bible indicates that Jesus continues to intercede for us. John wrote, "If anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One" (1 Jn 2:1). No virgin Mary, no saint, no angel can make intercession for us. Only Christ can offer his atoning work to God on our behalf (Ro 8:34). His intercession is of great comfort to us. It is permanent and always able to help completely. As the writer to the Hebrews stated, "Because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them" (Heb 7:24,25).

聖經指出, 耶穌不停地為我們代求。約翰說: 「若有人犯罪, 在父那裏我們有一位中保, 就是那義者耶穌基督。」 (約一2:1) 能為我們代求的, 不是童女馬利亞, 不是聖徒, 也不是天使, 只有基督能為我們把祂的贖罪祭獻給上帝 (羅8:34)。祂的代求對於我們來說是極大的安慰, 因這是永久的, 且總是有效的。希伯來書的作者說: 「這位既是永遠留住的, 他具有不可更換的祭司職任。所以, 凡靠著他進到上帝面前的人, 他都能拯救到底, 因為他長遠活著為他們祈求。」 (來7:24-25)

Jesus' intercession is also a comfort to us, because he is able to empathize with us. He was tested as we are. The writer to the Hebrews also said, "For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. Because he himself suffered when he was tempted, he is able to help those who are being tempted" (Heb 2:17,18).

耶穌的代求也安慰我們，因為祂能夠體恤我們。祂曾像我們一樣受過試探。希伯來書的作者也這樣說：「所以，他凡事應當與他的弟兄相同，為要在上帝的事上成為慈悲忠信的大祭司，為百姓的罪獻上贖罪祭。既然他自己被試探而受苦，他能幫助被試探的人。」（來2:17-18）

It is a great comfort to be assured that Jesus is our High Priest. My sin became his. His righteousness is credited to my account. He suffered the punishment for my sins. His payment covers over all my sins. He conquered sin, death, and hell for me. His victory is my victory through faith. As true man, he was tested as I am. He pleads my case before God. I can rest my hope of eternal life on his completed work of redemption.

耶穌是我們的大祭司之確據，帶給我們極大的安慰。我的罪變成是祂的罪，祂的義卻歸算給了我。因祂為我的罪遭受懲罰，祂所付的代價遮蓋我所有的罪。祂為我戰勝罪、死亡和陰間(地獄)。藉着信，祂的得勝就是我的得勝。祂作為真正的人，像我一樣受過試探。祂現在在上帝面前為我祈求。我可以把永生的盼望託付在祂那完全的救贖的大工之上。

Jesus is our King 耶穌是我們的君王

God's ideal for a king in the Old Testament was that he was to be a shepherd for his people (2 Sa 5:2; 7:7). Jesus referred to himself as the Good Shepherd (Jn 10:11). It was part of his kingly office that he take care of his people as a shepherd. The prophet Nathan foretold that David's descendant would be the King whom God would send into this world. Nathan told David, "Your house and your kingdom will endure forever before me; your throne will be established forever" (2 Sa 7:16). The angel Gabriel indicated that this prophecy was fulfilled in the child born to Mary (Lk 1:33). Jesus himself indicated he is the King when he said to Pilate, "You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth" (Jn 18:37).

上帝要求舊約時代的理想君王作祂百姓的牧人（撒下5:2，7:7）。耶穌稱自己是好牧人（約10:11），祂君王職分的一部分就是要像牧人一樣照顧祂的百姓。先知拿單曾預言上帝將差遣大衛的後裔到這個世界作王，拿單對大衛說：「你的家和你的國必在你面前永遠堅立，你的王位也必堅定，直到永遠。」（撒下7:16）天使加百列也指出，這個預言要在馬利亞所生的孩子身上應驗（路1:33）。耶穌亦親自說祂就是王，祂對彼拉多說：「是你說我是王。我為此而生，也為此來到世界，為了給真理作見證。」（約18:37）

Jesus' work as King was different than what the people of his day anticipated. They were looking for a king who could give them free food and health care. That is why they wanted to make Jesus a king after he fed the five thousand (Jn 6:15). That is why many sought him because they saw his miracles of healing (Mt 8:16,17). They were looking for someone to free them from Rome and make them a powerful nation like they had been under David and Solomon (Lk 17:20). Even Jesus' own disciples did not fully understand the nature of his kingdom (Mk 10:37; Ac 1:6). Jesus' kingdom, however, is not an earthly kingdom. He said it is spiritual in nature (Jn 18:36). It consists of his rule in the hearts of those who believe in him (Lk 17:21).

耶穌作為君王，跟那個時代的以色列人所期望的君王有所不同，他們期待一個能夠讓他們不用花錢就能吃飽喝足、健康幸福的王。所以，當耶穌餵飽了五千人之後，他們要擁戴耶穌作王（約6:15）。同樣，當他們看見耶穌醫治的神蹟之後，便有很多人去尋找祂（太8:16-17）。他們期待從羅馬帝國的統治之下被解放出來，成為如同當年大衛和所羅門統治下的強大國家（路17:20）。甚至耶穌的門徒也不太明白祂的國究竟是甚麼（可10:37；徒1:6）。耶穌的國並不是地上的國，耶穌所說的國是屬靈的（約18:36），祂的統管在那些信祂的人心裏（路17:21）。

The Bible speaks of the kingdom of God (Mt 12:28) and of the kingdom of Christ (Mt 16:28). The two are identical. The kingdom of Christ was given to him by his Father. As our Mediator, it was given to his human nature. In his state of exaltation, Jesus fully and constantly exercises the authority and power given to his human nature by his divine nature. The word kingdom denotes God's or Christ's ruling or governing activity. Christ's kingdom does not consist in a group of persons or things governed. The focus is on his ruling activity.

聖經提到上帝的國（太12:28），也提到基督的國（太16:28），兩者是一樣的。基督的國是祂的天父給祂的。基督作為我們的中保，祂的國是上帝給予祂的人性的。耶穌在高舉的狀態時充分而且持續地運用祂的人性中從神性領受而來的權柄和能力。「國」這一字強調上帝或者基督統治或管理的活動，基督的國不在於統管一群人或一些事，基督之國的焦點在於祂的統管行為。

Jesus conquered sin and Satan for us. He broke the power the devil had over us, which was to accuse us of our sins. Christ has sent the Holy Spirit to bring us to faith. He reigns in our hearts so that we gladly serve him as our Lord and King. His reign as our King today is really one kingdom, but Scripture mentions three distinct spheres of his reign. Jesus' kingdom is one of power, of grace, and of glory. The kingdom of power is his governance over the universe. The kingdom of grace is his reign in the hearts of those who believe in him. The kingdom of glory is where Christ reigns in heaven and shepherds his believers there. Reformed theology restricts the kingdom of Christ to God's elect alone and leaves all else to the Father (since the Reformed deny the communication of the properties of the divine nature to the human nature). They also desire to see a visible kingdom of Christ on earth, though Christ said his kingdom was invisible and not of this world.

耶穌為我們戰勝罪和撒但，粉碎了魔鬼在我們身上的權勢，使牠不能再控訴我們的罪。基督派遣聖靈來，令我們產生信心。祂統管我們的心，使我們甘心樂意地服侍祂，以祂作為我們的主和君王。今天，祂作為我們的王，統管的是一個真正的國度，不過，聖經提及祂的統管有三個截然不同的領域：權能的國度、恩典的國度和榮耀的國度。權能的國度是指祂管治着整個宇宙。恩典的國度是指祂在那些信祂的人心中的統治。榮耀的國度是指基督在天上的統治以及牧養在那裏的信徒。改革宗神學把基督的國度局限於上帝的選民，而把其它一切的管治都歸給父上帝（因為他們不信基督的神性與人性之交通）。他們也渴望看到在地上有可見的基督國度，儘管基督說祂的國是看不見的，是不屬於這個世界的。

Jesus' kingdom of power is where he rules this world in the interest of his church

耶穌權能的國度關乎祂為自己教會的益處而統管這個世界

Jesus, as the Son of God, ruled the world from the beginning together with the Father and the Holy Spirit. As the Son of Man, this authority was given to his human nature by the divine nature. Jesus, according to his human nature, rules with his almighty power over the world. It is futile for unbelievers to rebel against him. As the psalmist declared, "You will rule them with an iron scepter; you will dash them to pieces like pottery" (Ps 2:9). Jesus governs this world so that all things work out for the good of his church. As Paul wrote:

耶穌是上帝的兒子，祂從起初就與聖父和聖靈一起統管着這個世界。作為人子，這一權柄乃由其神性通到其人性。耶穌按照祂的人性，有着全能的力量統管着這個世界。不信的人對祂的悖逆是徒然的，如詩篇作者宣告：「你必用鐵杖打破他們，把他們如同陶匠的瓦器摔碎。」（詩2:9）耶穌統管着這個世界，使萬事都互相效力，叫祂的教會得着益處。如保羅所記：

[God] raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way. (Eph 1:20-23)

[上帝] 使他從死人中復活，又使他在天上坐在自己的右邊，遠超越一切執政的、掌權的、有權能的、統治的和一切有名號的；不但是今世的，連來世的也都超越了。上帝使萬有服在他的腳下，又使他為了教會作萬有之首；教會是他的身體，是那充滿萬有者所充滿的。（弗1:20-23）

Christ's kingdom of power extends over the entire universe. In the beginning, God created a perfect world. It was created for the benefit of man, and it also gave glory to God. However, when Adam and Eve sinned, they were driven from paradise. If God had left them to their own sinful devices, this world would have been in total

chaos. God, however, still wanted the world he created to serve for the benefit of humans and in the interest of his promise of the Savior. In order to allow the gospel to be proclaimed in the world, God still preserves and sustains the world through the ordinances he established at creation and after the flood. These ordinances are to counteract the disastrous results of sin. Government (Ge 9:6; Ro 13; Da 2:21), marriage and family (Ge 2), and labor and property (2 Th 3:10; Ex 20:15) are ordinances God has established for the preservation of order in this world. As he carries out his kingdom of power, Jesus makes use of these ordinances to preserve the world. He governs all of history in the interest of the salvation of souls (Ac 17:26,27).

基督權能的國度擴展到整個宇宙。起初，上帝創造了一個完美的世界，這是為了人的好處而創造，這個完美世界也榮耀上帝。然而，亞當和夏娃犯罪，他們被趕出樂園。如果上帝任由他們按着他們的罪性胡亂莽為，這個世界早已混亂不堪。為了人類的益處和為了已給了世人一位救世主的那個應許，上帝仍然要這個被造的世界服務於人。為了讓福音在世界上傳播，上帝藉着創造之時和洪水之後所設立的法則保守和維持着這個世界，這些法則是用來抵制罪所帶來的悲慘後果的。法則涉及管治（創9:6；羅13章；但2:21）、婚姻和家庭（創2章）、勞動和財產（帖後3:10；出20:15），這些都是上帝為了維持這個世界的秩序而設立的。當耶穌統管祂的權能之國度時，祂使用這些法則來保守這個世界。祂掌管着整個歷史，為的是使靈魂得救（徒17:26-27）。

Since Jesus rules this world, we know that things do not happen by chance. The Lord has not promised he will spare us from trials in this world. Rather, he has told us to expect suffering for his sake (Ac 14:22; 1 Pe 4:12). Yet we know that the same Lord who died for us and rose again lives to work for our good in all things (Ro 8:28). Jesus is King. He is gracious, long-suffering, not wanting any to perish (2 Pe 3:9). He also has given us his promise that hell itself will never be able to overcome his church (Mt 16:18).

既然耶穌統管着這個世界，那麼我們便知道，世上所有事情的發生都不是偶然的。主沒有應許說會免去我們在世上的試煉；相反，祂已經告訴我們，要為祂的緣故而遭受苦難（徒14:22；彼前4:12）。然而，我們知道，正是這位為我們死並且復活的主叫萬事互相効力，使我們得着益處（羅8:28）。耶穌是王，祂是寬容的，祂耐心地忍耐着，不願一人沉淪（彼後3:9）。祂也曾應許我們，陰間絕不能勝過祂的教會（太16:18）。

Jesus' kingdom of grace is his rule in the hearts of those who believe in him

耶穌恩典的國度就是祂統治那些信祂之人的心

All people by nature are under the governance of Christ's kingdom of power. They are born into it. It is by God's action alone, through the gospel and Baptism, that we become members of Christ's kingdom of grace. Through the gospel (Ro 1:16) and Baptism (Tit 3:5), God creates faith in our hearts. Through these same means of grace, as well as through the Lord's Supper, Christ preserves his reign in our hearts. The Reformed churches, following the lead of Ulrich Zwingli (d. 1531), deny that God carries out his reign of grace only through the means of grace. They believe that the Holy Spirit does not need vehicles to enter into and work in the heart of man. Scripture, however, teaches otherwise.

所有人一生出來就臥在基督權能之國度的管治之下，他們一出生就是如此。唯獨靠着上帝的作為，藉着福音和洗禮，我們才成為基督恩典的國度裏的一份子。上帝藉着福音（羅1:16）和洗禮（多3:5）在我們心中產生信心。通過這些施恩具，以及藉着聖餐，基督保持祂在我們心中的掌管。改革宗教會跟隨慈運理的教導，否認上帝唯獨通過施恩具進行祂的恩典統治。他們認為聖靈無需媒介便可進入人的心中並在人心工作。然而，聖經的教導並非如此。

Jesus has said that his rule is inside us. It is invisible. It is his rule in the hearts of those who believe in him (Lk 17:21). When God works faith in our hearts, he establishes his reign there. He rescues us from the power of the devil and makes us alive in Christ (Eph 2:5). He gives us a new will that delights in carrying out God's will (Ro 7:22). Christ does not carry out his rule by compulsion. Through the gospel and the sacraments, Christ develops in us a deep appreciation of his grace, so that we, according to the new man, desire to serve him.

耶穌說過，祂的統治是在我們裏面，是無形的，是見不到的。祂的統治是在那些信祂之人的心裏（路17:21）。上帝在我們心裏產生信心的時候，就在那裏建立了祂的統治。祂救我們脫離魔鬼的權勢，使我們在基督裏活了過來（弗2:5）。祂給我們新的意願，使我們因行出上帝的旨意來而喜悅（羅7:22）。基督不採用強制的手段來進行祂的統治，卻是藉着福音和聖禮，基督在我們裏面培育一種對祂的恩典深深感激之情，所以，我們能按新人的樣式，樂意服侍祂。

Since Christ's kingdom of grace is not of this world, it does not interfere with earthly kingdoms. It doesn't undermine or overthrow any worldly government. It isn't revolutionary. Those who advocate the social gospel or liberation theology long for a kingdom of God on earth. Christ's kingdom, however, does not advocate the overthrow of existing governments (Ro 13:1-7). Christ's kingdom is not extended by force or by the sword. It is established by the proclamation of the gospel (Mt 28:18-20).

既然基督恩典的國度不屬於這個世界，它也不干涉地上的各政權。它不破壞或推翻任何世上的政府，不搞革命。那些鼓吹社會福音或者解放神學的人渴望在地上有一個上帝的國度。然而，基督的國度不鼓吹推翻現存的政權（羅13:1-7）。基督國度的擴張，不是憑武力，不是靠刀劍。基督的國度乃藉着福音的廣傳而建立（太28:18-20）。

Christ is also the head of the church. He is the King of his kingdom of grace. There is no visible head of the church on earth. No pope or any other official can claim to be the head of the church. The Roman Catholic Church is in error when it claims that Christ's kingdom of grace is a visible organization. It is invisible, for faith and the work of the Holy Spirit cannot be seen.

基督是教會的頭，是恩典的國度的君王。地上教會的頭是看不見的，教皇或者任何職任的人都不能自稱是教會的頭。羅馬天主教會聲稱基督恩典的國度是一個可見的組織，這說法是錯誤的。恩典的國度是看不見的，因為信心以及聖靈的工作都是無法看見的。

Thank God that, by his grace, we stand in his kingdom of grace. As Paul wrote, "Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand" (1 Co 15:1). Since Christ carries out his rule in our hearts through his means of grace, we will also treasure those means through which he will preserve us in his kingdom to everlasting life.

感謝上帝，藉着他的恩典，我們得以站立在祂恩典的國度中。正如保羅所說：「弟兄們，我要你們認清我先前傳給你們的福音；這福音你們領受了，又靠著它站立得住。」（林前15:1）既然基督藉着施恩具在我們心裏實施祂的統治，我們也當珍惜這些施恩具，因為藉着它們，上帝會保守我們在祂的國度裏，直到永遠。

Jesus' kingdom of glory is his reign in heaven,
where he is accompanied by his saints

耶穌榮耀的國度就是祂在天上的統治，聖徒在那裏伴着祂

The question is raised, How can Jesus reign in heaven when the Bible tells us that, at the end of time, he will deliver all things into the hands of his Father? (1 Co 15:24,28). Here again we must remember the dual nature of Christ. As God, he will reign in heaven with the Father and the Holy Spirit. As man, this kingdom is given to him. Christ, according to his human nature, still remains "less" than the Father, even though the human nature has received properties from the divine nature. As his Father has given him a kingdom, so Christ will share that kingdom with us. Jesus said to his apostles, "I confer on you a kingdom, just as my Father conferred one on me, so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel" (Lk 22:29,30).

聖經告訴我們，在末日的時候，耶穌要把一切都交在祂父的手中（林前15:24、28），那麼，耶穌如何在天上統治呢？我們在此不能忘記基督的神人二性。作為上帝，祂與聖父和聖靈一起在天上統治。作為人，這國度已經給了祂。按基督的人性而言，祂仍然「低」於父，儘管在祂

的人性中有從神性而來的特性。因為父已經把國給了祂，基督就讓我們分享祂的國。耶穌對祂的使徒說：「我把國賜給你們，正如我父賜給我一樣，使你們在我的國裏坐在我的席上吃喝，並且坐在寶座上審判以色列十二個支派。」（路22:29-30）

Jesus' kingdom of glory will not be in this world, corrupted by sin. This world will be destroyed by fire at the end of time (2 Pe 3:10). When believers die, their bodies decay, but their souls enter into the presence of God (Php 1:23). On the Last Day, all the dead in Christ will be raised. Together with those who are still alive, we shall all be caught up into the air to stand before the judgment seat of Christ (1 Th 4:16,17, Mt 25:31-32). Believers will live forever in the new heaven and the new earth, forever with the Lord (2 Pe 3:13; 1 Th 4:17).

耶穌榮耀的國度不會在這個被罪所敗壞的世界裏，這個世界在末日會被火毀滅（彼後3:10）。信徒死的時候，他們的身體會腐爛，但是他們的靈魂卻與上帝同在（腓1:23）。在審判日，所有在基督裏死了的人必先復活，然後我們這些活著還存留的人必和他們一同被提到雲裏，站在基督的審判台前（帖前4:16-17；太25:31-32）。信徒將會永遠活在新天新地裏，永遠與主同在（彼後3:13；帖前4:17）。

The Bible often describes heaven in terms of what will not be there, instead of in terms of what will be there. The psalmist wrote, "You will fill me with joy in your presence, with eternal pleasures at your right hand" (Ps 16:11). What is perfect joy? We have never experienced it in this world of sin. Thus the Bible describes heaven in terms of what will not be there. It says of those in heaven:

聖經描述天堂時經常說天堂那裏沒有甚麼，而不是說耶裏有甚麼。詩篇作者寫道：「在你面前有滿足的喜樂，在你右手中永遠的福樂。」（詩16:11）。甚麼是完美的喜樂？在這個罪惡的世界上，我們從來沒有經歷過這種喜樂。因此，當聖經描述天堂的時候，會告訴我們天堂裏沒有甚麼。聖經說，在天堂裏：

They are before the throne of God
and serve him day and night in his temple;
and he who sits on the throne will spread his tent over them.
Never again will they hunger;
never again will they thirst.
The sun will not beat upon them,
nor any scorching heat.
For the Lamb at the center of the throne will be their shepherd;
he will lead them to springs of living water.
And God will wipe away every tear from their eyes.
(Rev 7:15-17)

他們在上帝寶座前，
晝夜在他殿中事奉他；
那坐在寶座上的要用帳幕覆庇他們。
他們不再飢，不再渴；
太陽必不傷害他們，
任何炎熱也不傷害他們，
因為寶座中的羔羊必牧養他們，
領他們到生命水的泉源；
上帝必擦去他們一切的眼淚。
（啟7:15-17）

As long as we live in this world, we belong to the church militant (the church on earth, which must still fight the good fight of faith). We are beset by the problems sin causes sinners living in a sin-corrupted world. When we are in heaven, we will be members of the church triumphant (the church that reigns victoriously with Christ).

只要我們生活在這個世界上，我們就屬於掙扎的教會（在地上的教會，仍舊必須為信仰打那美好的仗）。我們仍被罪的問題所困擾，因為我們仍然生活在一個被罪敗壞的世界裏。當我們到了天堂，我們便屬於得勝的教會（和基督一起得勝地進行統治的教會）。

Though we are sinners, we have been washed clean by the blood of the Lamb. We are clothed in his righteousness (Rev 7:9). Jesus has promised us that he will say, “Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world” (Mt 25:34). Then, as Paul says, “we will be with the Lord forever” (1 Th 4:17).

雖然我們是罪人，但我們已經被羔羊的血洗淨了。我們穿上祂的義袍（啟7:9）。耶穌已經應許我們，說：「你們這蒙我父賜福的，可來承受那創世以來為你們所預備的國。」（太25:34）然後，正如保羅所說：「我們就要和主永遠同在。」（帖前4:17）

In joyful anticipation, then, we say with the hymn writer:

Oh, sweet and blessed country,
The home of God's elect!
Oh, sweet and blessed country
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest;
You are with God the Father
And Spirit ever blest. (CW 214:4)

因此，在喜樂與盼望之中，我們與詩歌的作者同頌：

哦，美好又蒙福的國度，
上帝所揀選的人的家！
哦，美好又蒙福的國度
我們的心極其所盼！
耶穌恩慈地引領我們
到那美好安息之地；
與聖父上帝和聖靈同住
同在同享永福。

（Christian Worship 214：4）