

伯克富《系統神學導論》簡介與課程大綱

詳細大綱

DETAILED OUTLINE

(注：第二部分比第一部分詳細)

(Note: Outline for part 2 is more detailed than part 1.)

PART 1. 教義神學的觀念與歷史

THE IDEA AND HISTORY OF DOGMATIC THEOLOGY

I. 神學的系統表達：不同的名稱

NAMES APPLIED TO THE SYSTEMATIC PRESENTATION OF THEOLOGY

II. 經訓(Dogma)與教義(Dogmas)的本質

THE NATURE OF DOGMA

A. 教義：“Dogma”一詞。

The Name “Dogma.”

1. 此名稱的來源與意義。

DERIVATION AND MEANING OF THE TERM.

2. 《聖經》中 Dogma 的用法。

THE BIBLICAL USE OF THE WORD.

3. 神學上 Dogma 的用法。

VARIOUS USES OF THE TERM IN THEOLOGY.

a. 早期教父 Church Fathers

b. 中古時期 Middle Ages

c. 宗教改革領袖們 Reformers

d. 現代神學：施萊馬赫，立敕爾 Modern Theology: Schleiermacher, Ritschl.

- e. Forsyth.
- f. 巴特 Karl Barth.
- g. Mickelm.

B. 教義(Dogma)的形式：三個特點。
The Formal Characteristics of Dogma.

1. 教義的內容來自《聖經》。

THEIR SUBJECT-MATTER IS DERIVED FROM SCRIPTURE.

- a. 《聖經》：上帝的偉大作為 + 祂對祂作為的正確解釋。
The Bible: God's mighty acts + reliable interpretation.
- b. 對巴特與布特曼的批判。Critique against Barth and Bultmann.
- c. 天主教的觀念。Roman Catholic concept.
- d. 基督新教的立場。Protestant position.
- e. 施萊馬赫。Schleiermacher.
- f. 立敕爾。Ritschl.
- g. 荷蘭倫理派。Ethicals of Netherlands.

2. 教義是『教義反省』的結果。

THEY ARE THE FRUIT OF DOGMATIC REFLECTION.

3. 教義是由某教會團體正式鑒定的。

THEY ARE OFFICIALLY DEFINED BY SOME COMPETENT ECCLESIASTICAL BODY.

- a. 天主教與基督新教的立場。Catholic and Protestant position.
- b. 施萊馬赫。Schleiermacher.
- c. 立敕爾。Ritschl.
- d. 哪個教會？哈納克。Which church ? Harnack.
- e. 教會權威的性質：天主教的立場。
Nature of Church authority: Roman Catholicism.
- f. 改革宗立場。Reformed view.
- g. 巴特。Barth. 施萊馬赫，立敕爾。Schleiermacher, Ritschl.

C. 教義的必須性。 The Necessity of Dogma.

1. 近年來反對教義的緣由。

CAUSES OF PRESENT DAY OPPOSITION TO DOGMAS.

- a. 康德。 Kant.
- b. 黑格爾。 Hegel.
- c. 立敕爾。 Neo-Kantianism: Ritschl.
- d. 去教義的基督教。 Dreyer: Non-Dogmatic Christianity.
- e. 自由思想。 Religious free-thinkers.
- f. 敬虔主義。 Pietism.
- g. 活動主義。 Activism.

2. 教義對基督教信仰是必須的。

DOGMAS ESSENTIAL TO CHRISTIANITY.

- a. 《聖經》認為教義對基督教是必須的。
Scripture represents the truth as essential to Christianity.
- b. 教義對教會的合一是必須的。
The unity of the Church demands doctrinal agreement.
- c. 教義上的合一，對教會完成她的任務是必須的。
The duty of the Church requires unity in doctrine.
- d. 教會在世界中的地位，必須有合一的見證。
The position of the Church in the world calls for a united testimony.
- e. 經驗告訴我們，教義是必須的。
Experience teaches that dogmas are indispensable.

D. 教義的要素。

The Elements Involved in Dogma.

1. 集體（社會）的要素。 The Social Element.
2. 傳統的要素。 The Traditional Element.
3. 權威的要素。 The Element of Authority.

III. 教義神學的觀念。

THE IDEA OF DOGMATIC THEOLOGY

A. 教義 (Dogma) 與教義學 (Dogmatics) 的關係。

The Relation of Dogma to Dogmatics.

1. 各種教義(Dogmas)是因信仰群體(教會)的需要而形成的。
DOGMAS ARISE OUT OF THE NECESSITY OF THE BELIEVING COMMUNITY.
2. 在教義(Dogmas)形成的過程中，神學往往扮演輔助的角色。
THEOLOGY MAY AND HAS FREQUENTLY SERVED AS AN AUXILIARY IN THE FORMATION OF DOGMAS.
3. 教義神學內容的核心，就是教會的教義 (Dogmas)。
DOGMATIC THEOLOGY FINDS THE NUCLEUS OF ITS SUBJECT-MATTER IN THE DOGMAS OF THE CHURCH.

B. 教義神學的目的。

The Object of Dogmatic Theology.

1. 早期教會對教義神學的觀念。
THE CONCEPTION OF THE OBJECT OF DOGMATIC THEOLOGY IN THE EARLY CHURCH.
2. 現代主觀神學對教義神學的新觀念。
THE DEVELOPMENT OF A NEW CONCEPTION IN MODERN SUBJECTIVE THEOLOGY.
3. 近年來對教義神學的客觀性的體認。
RECOGNITION OF THE OBJECTIVE CHARACTER OF DOGMATIC THEOLOGY IN RECENT TIMES.

C. 神學為『科學』(一門專門知識)。

Theology as a Science.

1. 神學的科學性：其定義。
THE SCIENTIFIC CHARACTER OF THEOLOGY DENIED.
2. 維持神學的科學性的可能性。
THE POSSIBILITY OF MAINTAINING THE SCIENTIFIC CHARACTER OF THEOLOGY.

D. 教義學在神學百科中的地位。

The Encyclopaedic Place of Dogmatics.

1. 教義學屬於那一類神學。
THE GROUP OF STUDIES IN WHICH IT BELONGS.

2. 教義學與護教學的關係。

THE RELATION OF DOGMATICS TO APOLOGETICS.

3. 教義學與倫理學的關係。

THE RELATION OF DOGMATICS TO ETHICS.

IV. 教義學的任務，方法與分題。

THE TASK, METHOD, AND DISTRIBUTION OF DOGMATICS

A. 教義學的任務。

The Task of Dogmatics.

1. 現代神學對教義學任務的觀念。

MODERN CONCEPTIONS OF THE TASK OF DOGMATICS.

2. 改革宗對教義學任務的觀念。

THE REFORMED CONCEPTION OF THE TASK OF DOGMATICS.

B. 教義學的方法。

The Method of Dogmatics.

1. 教義學內容的來源：不同觀點。

VARIOUS VIEWS AS TO THE SOURCE FROM WHICH THE CONTENT OF DOGMATICS IS DERIVED.

2. 此內容如何鑒定，如何處理。

THE MANNER IN WHICH THE MATERIAL IS SECURED AND TREATED.

C. 教義學的分題法與材料。

Distribution of the Material of Dogmatics.

1. 三位一體的分法。

THE TRINITARIAN METHOD.

2. 分析法。

THE ANALYTICAL METHOD.

3. 聖約法。

THE COVENANTAL METHOD.

4. 基督論法。

THE CHRISTOLOGICAL METHOD.

5. 國度法。

THE METHOD BASED ON THE KINGDOM-IDEA.

6. 歸納法。

THE SYNTHETIC METHOD.

V. 教義學的歷史 HISTORY OF DOGMATICS

A. 早期普世教會時期。

The Period of the Old Catholic Church.

1. 俄利根，《原道》。
ORIGEN'S PERI ARCHON.
2. 奧古斯丁，《信望愛》。
AUGUSTINE'S ENCHIRIDION AD LURENTIUM DE FIDE, SPE, ET CARITATE.
3. 大馬色的約翰。
JOHN OF DAMASCUS' EKDOSIS AKRIBES TES ORTHODOXUS PISTEOS.

B. 中古時期。

The Period of the Middle Ages.

1. 安瑟論的著作。
WORKS OF ANSELM.
2. 倫巴德的彼得。
THE SENTENCES OF PETER THE LOMBARD.
3. Hales 的亞歷山大。
THE SUMMA OF ALEXANDER OF HALES.
4. 阿奎納。
THE SUMMA OF THOMAS AQUINAS.

C. 改教時期。

The Period of the Reformation.

1. 墨蘭頓。
MELANCHTON'S LOCI COMMUNES.
2. 慈運理。
ZWINGLI'S COMMENTARIUS DE VERA ET FALSE RELIGIONE.
3. 加爾文，《基督教要義》。
CALVIN'S INSTITUTIO CHRISTIANAE RELIGIONIS.

D. 理性主義與超自然主義時期。

The Period of Rationalism and Supra-naturalism.

1. 敬虔主義的教義學。
PIETISTIC DOGMATICS.
2. 理性主義的教義學。
RATIONALISTIC DOGMATICS.

3. 超自然主義的教義學。

SUPRA-NATURALISTIC DOGMATICS.

E. 現代神學時期。

The Period of Modern Theology.

1. 施萊馬赫與其學派。

SCHLEIERMACHER AND HIS SCHOOL.

2. 哲學臆測派。

THE SPECULATIVE METHOD.

3. 新路德派。

THE NEO-LUTHERAN SCHOOL.

4. 中間派。

THE MEDIATING SCHOOL.

5. 立敕爾學派。

THE SCHOOL OF RITSCHL.

6. 改革宗。

REFORMED THEOLOGY.

PART 2. 神學的基本原理 THE PRINCIPIA OF DOGMATICS

I. 『基本原理』的觀念 PRINCIPIA IN GENERAL

A. 神學以外不同學科的『基本原理』 *Principia in Non-Theological Sciences.*

1. 基本原理 (principlum) 的定義。 DEFINITION OF “PRINCIPIUM.”

Principium (拉丁文 Latin) -arche (希臘文 Greek)。
一切存有或知識的主要來源。The primary source of all being, actuality, or knowledge.
『本質原理』 *Principium Essendi*
『外在知識論原理』 *Principium Cognoscendi Externum*
『內在知識論原理』 *Principium Cognoscendi Internum*

2. 神學以外學科的基本原理。 PRINCIPIA OF THE NON-THEOLOGICAL SCIENCES.

- a. 『本質原理』
God = *Principium Essendi*.
原有的知識 Archetypal knowledge.
- b. 『外在知識論原理』
the world as God's creation = *Principium Cognoscendi Externum*.

複製的知識。Ectypal knowledge.

羅格斯。Logos (Berkhof).

理想(唯心)主義。Idealism.

康德 Kant

費希特 Johann Gottlieb Fichte

黑格爾 Hegel

- c. 『內在知識論原理』
Human reason = *Principium Cognoscendi Externum*.

人追求一般的，必須的，永恆的：根本的理念。
Man searches for general, necessary, eternal – underlying fundamental idea.

B. 宗教、神學的基本原理。

Principia in Religion or Theology.

1. 上帝是教義的『本質原理』。

GOD IS THE PRINCIPIUM ESSENDI.

泛神論 Pantheism

2. 上帝的啟示是外在的『知識論原理』。

THE PRINCIPIUM COGNOSCENDI EXTERNUM IS GOD'S SPECIAL REVELATION.

敬畏耶和華 = 智慧、知識的開端 (詩 111:10; 箴 1:7)

Fear of the Lord = principle of wisdom (Ps. 111:10), of knowledge (Prov. 1:7)

基督 = 創造與復活的源頭 (西 1:18; 啟 3:14)

Christ = principle of creation and of the resurrection (Col. 1:18; R3:14)

3. 信心是內在的『知識論原理』。

THE PRINCIPIUM COGNOSCENDI INTERNUM IS FAITH.

重生 (林前 2:14) Regeneration (I Cor. 2:14)

清心 (太 5:8) Purity of heart (Matt. 5:8)

遵行神的旨意 (約 7:17) Doing the will of God (John 7:17)

聖靈的恩膏 (約一 2:20) Anointing of the Holy Spirit (I John 2:20)

信心 (羅 10:17; 加 3:3、5; 來 11:1、3) Faith (Rom. 10:17; Gal. 3:3, 5; Heb. 11:1, 3, 5)

內在原則：又稱內在話語，主要話語。它把神的知識（認識神）帶給人，此乃神學與神啟示的目標。

the *principium internum* is sometimes called the *verbum internum*, or the *verbum principal*, because it brings the knowledge of God into man, which is the aim of all theology and of the whole self-revelation of God (Bavinck).

II. 宗教

RELIGION

A. 宗教的本質。

The Essence of Religion.

宗教 Religion:

a. 人與神的話的關係。

A real, living, and conscience relationship bet. Man and his God,

b. 基於神的自我啟示。

- Determined by the self-revelation of God, and
c. 透過敬拜、交通、事奉表達。
Expressing itself in a life of worship, fellowship, and service.

宗教的前提： It presup[poses]:

- a. 神存在。 God exists,
- b. 神已經自我啟示。 He has revealed himself,
- c. 神使人能夠領受祂的啟示。 He has enabled man to appropriate t5his revelation.

人的回應—>神學： Man’s response —>theology:

- a. 人領受神的啟示，以致認識神。
When man appropriates the revealed knowledge of God,
- b. 反省。 Reflects on it and
- c. 統一化。 Unifies it.
There the structure of the theology arises on the basis of God’s revelation.

1. 『宗教』一詞的來源。

THE DERIVATION OF THE WORD “RELIGION.”

- a. Cicero – relegere: to re-read, repeat, observe carefully.
- b. Latactantius – religare, to attach, to establish firmly, to bind together.
- c. Gellius – relinquere, to separate oneself from someone or something.
- d. Leidenroth – ligere, to see. Religere = to look back, religion: to look back with fear.
- e. Calvin prefers Cicero’s derivation.

2. 《聖經》中的名詞。

SCRIPTURAL TERMS FOR RELIGION.

- a. 客觀宗教。 Objective religion.

律法 Law

誠命 Commandments

訓誨 Precepts

判斷 Judgements

典章 Ordinances

基督的位格 Person of Christ

基督救贖大功 Redemptive work of Christ

關於基督的宣講 Kerugma about Christ

福音 Gospel

信仰 The Faith

3. 歷史上對宗教本質的觀念。

HISTORICAL CONCEPTION OF THE ESSENCE OF RELIGION.

a. 早期教會。

Conception of the Early Church.

Lactantius.

認識神，事奉神的正確方法。The right manner of knowing and serving the true God.

b. 中世紀。

Conception in the Middle Ages.

阿奎那 Thomas Aquinas.

人向神呈獻應有的事奉與尊榮的能力（美德）。The virtue by which men render to God the required service and honor.

c. 宗教改革。

Conception of the Reformers.

加爾文。Calvin

“Such is pure and genuine religion, namely, confidence in God coupled with serious fear – fear which both includes in it willing reverence, and brings along with it such legitimate worship as is prescribed by the law.”(Inst., I.ii. 3.)

奧圖。Rudolf Otto.

d. 現代期。

Modern Conception of Religion.

理性主義。Rationalism

與神的話決裂，把客觀宗教限制在神，道德，不朽範圍之內。客觀宗教約化成最小。

Broke with the Word of God and limited religion in the objective sense to the familiar triad of God, virtue, and immortality. The *religio objectiva* was reduced to a minimum.

康德、施萊馬赫。Kant and Schleiermacher

從客體（客觀）轉移到主體（主觀）。

Transferred center of gravity from object to the subject – divorcing the *religio subjectiva* from the *religio objectiva*.

康德。Kant.

宗教只是道德行動形式，人認識到他的責任乃是神的誡命。

Religion = simply a form of moral action, in which man recognizes his duties as divine commandments.

Moore: “morality becomes religion when that which the former (morality) shows to be the end of man is conceived also to be the end of the supreme lawgiver, God.”

施萊馬赫。Schleiermacher

宗教只是敬虔誠的感覺，一種依靠的感覺。

Religion = merely a condition of devout feeling, a feeling of dependence.

黑格爾。Hegel

宗教乃是知識。Religion = a matter of knowledge.

有限者的思想認識到自己乃是無限的思想。或：神聖的靈，透過有限的靈的自我認識（意識）。

“The knowledge possessed by the finite mind of its nature as absolute mind,” or regarded from the divine side: “the divine Spirit’s knowledge of itself through the mediation of the finite spirit.”

神不單是宗教的客體，也是主體。

God – not only the object, but also the subject of religion.

宗教乃是神與自己的遊戲。

Religion becomes “a play of God with Himself.”

自從施萊馬赫以來：宗教成為完全主觀的。

SINCE SCHLEIERMACHER: Religion – purely subjective.

現代（自由派）神學：宗教乃是人尋找神，假設：人不需要啟示也能找到神。神不需要先來尋找人，人都可以真正找到神。

MODERN THEOLOGY: Religion = man’s search for God, as if it were possible to discover God apart from divine revelation, as if God did not first have to find man before man could really find him.

宗教的定義：不需要神。

Religion = often defined without any reference to God.

e. 巴特派。The Barthian Conception.

現代神學：從客觀轉向主觀。

Modern theology turned from the objective to the subjective.

現代神學的宗教觀：是人本身有的，是人最高的成就。

Contemplated religion as something native to man, as highest achievement of man.

人可以自我提升到神那裡。

Man can rise with it to the heights of God.

宗教就是在人裡面神聖的彰顯，使人與神連續。

Religion – the manifestation of the divine in man, which makes man continuous with God.

巴特的回應：強調宗教是客觀的，重點在神的啟示，在神的話。

BARTH'S REACTION: stresses the objective in religion, centers attention on the divine revelation, on the Word of God.

人沒有路可走向神，只有神來到人這裡。

There is no way from man to God, not even in religion; only a way from God to man.

《聖經》摒棄現代神學的宗教；這是最高的罪惡！

The Bible has nothing commendable to say about the kind of religion of which Modernists boast.

Bible repeatedly spurns and condemns it. This religion = greatest sin against God!!

宗教的歷史 = 宗教的不是的歷史。

The history of religion = the history of what is untrue in religion.

巴特欲擺脫施萊馬赫的捆綁：

BARTH wants to break Schleiermacher's stranglehold:

人不但需要拯救；他沒有盼望得救；宗教的整體，特別是基督教，需要拯救；人不可透過大聲講論自己，來講論神。

“Schleiermacher ... is disastrously dim sighted in regard to the fact that man as man is not only in need, but beyond all hope of saving himself; that the whole of so-called religion, and not least the Christian religion, shares in this need; and that man cannot speak of God simply by speaking of man in a loud voice.”(The Word of God and the Word of Man, p. 195.)

宗教並不是人所擁有的，不是歷史上的事，乃是從上頭來到人的。

Religion is not a possession of man, something man has, something historical rather than something that comes to man from above.

宗教不是人用來自我改進以致能進天堂的東西。

Religion – not something by which man improves himself -> become fit for heaven.

這樣就忽視了今始於來世在本質上的不同。

This loses sight of the qualitative difference bet. this world and the world to come.

宗教不是歷史上的事物，人若擁有它就對將來有盼望；宗教是一種態度，一種思維方式，一種心態，就是當人正視神的啟示而帶來的心態。

Religion is not a historical quantum, on the possession of which man can base his hope of the future;

Rather, it is an attitude, a frame of mind, a disposition, into which man is brought when he is confronted with the divine revelation.

真正有宗教信仰的人，懂得為自己絕望，為一切人為的絕望。

The truly religious man despairs of himself and of all that is purely human.

宗教並不解決人生活的問題；宗教是人成為不可解決的難題。宗教不是人的拯救，也不是人發現了救法；乃是發現人並不得救。...

“It (religion) gives him no solution of his life’s problems, but rather makes him an insoluble enigma to himself. It is neither his salvation, nor a discovery of it; it is rather the discovery that he is not saved... It is a misfortune which falls with fatal necessity upon some men, and from them is carried to others. ... (John the Baptist; II Corinthians; Calvin !!). (Roemerbrief, 2nd edition, p. 241.)

B. 宗教出自何方？

The Seat of Religion.

1. 宗教出自理性。

IT HAS ITS SEAT IN THE INTELLECT.

黑格爾。Hegel.

宗教＝知識，穿上象徵的外衣；哲學試圖提煉形象後面的存理念。

Religion = knowledge, clothed in symbols; philosophy extracts the pure idea behind the image.

伯克富的批判。Berkhof => Hegel.

2. 宗教出自意志。

IT HAS ITS SEAT IN THE WILL.

伯拉糾主義。Pelagianism.

半伯拉糾主義。Semi-Pelagianism.

亞米念主義。Arminianism.

蘇西尼主義。Socinianism.

自然神論。Deism.

理性主義。Rationalism.

康德。Kant.

立敕爾。Ritschl.

實用主義。Pragmatism (USA).

活動主義。Activism.

3. 宗教出自感情。

IT HAS ITS SEAT IN THE FEELINGS.

神秘主義。Mysticism.

敬虔主義。Pietism.

浪漫主義。Romanticism.

施萊馬赫。Schleiermacher.

伯克富的批判。Berkhof's critique.

4. 宗教出自人的內心。

IT HAS ITS SEAT IN THE HEART.

雷德勞 Laidlaw: The Heart: "the focus of the personal and moral life.(Heart) never denotes the personal subject, always the personal organ.All the souls' motions of life proceed from it, and react upon it."

《聖經》強調心的重要性。
Bible's emphasis on the heart.

我們必須獻心給主：申 30:6；箴 23:26；耶 24:7，29:13。
We must give the Lord our hearts – Deut. 30:6; Prov. 23:26; Jer. 24:7; Jer. 29:13.

一生的事是從心發出。箴 4:23。
Out of the heart are the issues of life – Prov. 4:23.

宗教：心佔有理性：羅 10:13、14；來 11:16。
The heart takes possession of the intellect in religion – Rom. 10:13, 14; Heb. 11:16.

宗教：心佔有感情：箴 28:7，30:12。
The heart takes possession of the feelings in religion – Prov. 28:7; Prov. 30:12.

宗教：心佔有意志。羅 2:10、13；雅 1:27；約壹 1:5-7。
The heart takes possession of the will in religion, Rom. 2:10, 13; James 1:27; I John 1:5-7.

巴文克 J.H. Bavinck: "In religion we descend to the essential being of man. There where the really religious powers of man are awakened we mostly deal with man himself. The soul itself beats on it: man, captive in the world, arises and says to himself: I shall go to my Father."

C. 宗教的源起。

The Origin of Religion.

宗教 = 自然現象。 Religion = natural phenomenon.

基於十九世紀進化論、自然主義。 Based on 19th century evolution, naturalism.

1. 歷史學的方法。

THE HISTORICAL METHOD.

18th century – the cunning of priests, the craft of rulers

Fetish

Tyler – animism

Spencer – ancestorism

Durkheim – authority of the society

Pfleiderer – naturism

Frazer – magic

2. 心理學的方法。

THE PSYCHOLOGICAL METHOD.

施萊馬赫 Schleiermacher

康德 Kant

立敕爾 Ritschl

伯克富的批判 Critique

進化論 Evolutionists

3. 神學（以上帝為中心）的方法。

THE THEOLOGICAL METHOD.

神存在。 The existence of God

神的啟示。 God's revelation.

人是按照神的形象被造的。 Man's creation in the image of God.

III. 啟示：教義的『外在知識論原理』

THE PRINCIPIUM COGNOSCENDI EXTERNUM (REVELATION)

A. 啟示的名稱與觀念。

Name and Concept of Revelation.

1. 宗教與啟示的關聯。

CONNECTION BETWEEN RELIGION AND REVELATION.

自然宗教？ Natural religion?

自然神學？ Natural theology?

2. 啟示的一般觀念。

THE GENERAL IDEA OF REVELATION.

前提： Assumptions:

a. 有一位有位格的神，傳遞知識。

There is a personal God who actively communicates knowledge.

b. 有些真理，事實等，必須透過神的啟示才能認識。

There are truths, facts, and events which would not be known without God's revelation.

c. 有理性（靈魂）的人，神向他們啟示，他們也能接受啟示。

There are rational beings to whom the revelation is made, and who are capable of appropriating it.

3. 歷史上的啟示觀。

HISTORICAL CONCEPTIONS OF REVELATION.

a. 古代的啟示觀。

In the earliest times.

Artificial divination.

Natural divination.

b. 希臘哲學。

In the philosophy of the Greeks.

蘇格拉底，柏拉圖。 Socrates, Plato.

Truth about gods – through calm, persevering thought.

透過平靜，持續的思想認識神明。

c. 主後到十七世紀末。

In the Christian era up to the latter half of the seventeenth century.

神在自然中的啟示。 Revelation of God in nature.

特殊啟示，寫下來：《聖經》。Special revelation, finally embodied in Scripture.

d. 十七世紀末與十八世紀。

In the latter of the seventeenth century and the eighteenth century.

自然神論。Deism.

理性主義。Rationalism.

自然之光 = 足夠。Light of nature = sufficient.

基督教的啟示，並沒有為自然真理加添什麼。

Christian revelation adds nothing to it, a “republication” of truths of nature.

自然之光是什麼：

Light of nature: “partly certain intuitive or self-evident religious beliefs, and partly certain discursive proofs based on scientific and metaphysical speculation.”

e. 十九世紀初以降。Since the beginning of the nineteenth century.

康德 Kant

施萊馬赫 Schleiermacher

神的臨在性教義（臨在論） Doctrine of immanence of God

自然啟示與特殊啟示：不是認識神的兩種途徑，而是對唯一途徑的兩種理解。

Natural & special revelation: not two different avenues to the knowledge of God, but two distinct ways of conceiving of the only avenue there is.

神透過人性啟示自己。

“The only argument capable of reaching Deity is one that starts not from the external, but from human, nature; and ... it is in human nature, and not in its abeyance in trance or dream or frenzy, that God characteristically reveals himself.”

4. 現代神學的啟示觀。

THE IDEA OF REVELATION IN MODERN THEOLOGY.

a. 自然神論的啟示觀。

The Deistic Conception.

自然神論相信有一位有位格的神存在，相信有自然與歷史中的啟示。

Deism believes in a personal God, in a general revelation in nature and history.

可是自然神論否認超自然啟示的必須性，可能性，和真實性（存在）。

But it denies the necessity, possibility, and reality of a supernatural revelation.

(i) 否認超自然啟示的必須性。

NECESSITY of supernatural revelation is denied.

(ii) 否認超自然啟示的可能性。

POSSIBILITY of supernatural revelation is denied.

(iii) 否認超自然啟示的存在。

EXISTENCE of supernatural revelation is denied.

b. 現代理想主義的其實觀。

The modern Idealistic conception.

神的臨在。Immanence of God.

泛神論哲學：摒棄啟示。Pantheistic philosophy – excluded revelation.

神與世界同為一。God and the world are one.

神並沒有脫離世界的獨立存在。God has no independent existence apart from the world.

世界也沒有脫離神的獨立存在。The world does not exist in distinction from God.

(i) 一元的，無限的，自足的萬有之根，有別於：

Monistic, infinite, self-sufficient ground of all things, vs.

(ii) 在時間中的，有限的，不斷變動的現象。

The temporal, finite, and constantly changing phenomena that necessarily flow from it.

印度教：India: Brahm.

希臘哲學：Greeks: Pure Being.

斯賓諾薩：Spinoza: Substance.

黑格爾 Hegel: Pure thought.

都是純粹抽象理念。它是萬有，或是無有。

All pure abstractions – which may mean everything or nothing.

現象世界如何從這背景而出？

How does the world of phenomena come forth of this hidden background?

印度教：India: Emanation

希臘哲學：Greeks: manifestation

斯賓諾薩：Spinoza: modification

黑格爾：Hegel: a process of idealistic evolution.

此過程並沒有啟示那絕對者；絕對者仍然是隱藏的（全然他者）。
This process does not reveal the Absolute; the Absolute remains an unknown quantity.

最多是被顯明，並不是有意識的，自願的，主動的自我啟示。
There is at best becoming manifest, but not a conscious, voluntary, active self-communication.

泛神論並沒有客體：知識傳遞給誰？
Pantheistic view knows no object, to which knowledge could be communicated.

主體與客體同為一。
Subject and object are one.

神同時是啟示者，領受啟示者，和啟示（的內容）三者。
“God is the revealer, recipient, and revelation all in one.” (Moore)

施萊馬赫與黑格爾：一面倒的強調神的臨在，甚至到泛神論的地步。
Schleiermacher and Hegel: one-sided emphasis on the immanence of God, to point of Pantheism.

自然界＝臨在的神的彰顯；自然就是神。
The whole of nature = a manifestation of immanent God; whole nature = identified with God.

人的神性：深在人的內在生活啟示自己。
The divinity of man: the most important revelation of God is in the inner life of man.

黑格爾：那位無限的，在人裡面有了自我意識。
Hegel: In man, the Infinite comes to self-consciousness.

基督是最理想的人，在他裡面有最深的最高啟示。
Christ: purest flower of human race. Highest revelation of God = in him.

主要是在他的內在生活；其次，也藉著他在歷史上的出現。
Primarily in his inner life, but secondarily also in his historical appearance.

神與人的連續性；忽略了神與人之間的不同。
Continuity between God and man. Minimized/ignored separation between God and man.

神的臨在性對啟示觀的影響：
Influence of Immanence of God on the idea of revelation:
“As God is immanent in the life of man, divine revelation comes from within, not from without. The religious man looks into his own experience for the disclosure of divine truth, and if he also turns to the pages of a sacred book, it is simply because it is a record of the religious experience of others who have found God in their own souls and have learned from Him there.” (McGiffert.)

理想（唯心）主義（康德後）：摒棄神的超自然啟示。
Idealism (after Kant) – rules out supernatural revelation of God.

不錯，自然神論否定了超自然，而理想（唯心）主義否定了自然，因為：理想主義，因為它認為在自然世界裡的一切思想，事實，事件都是臨在的神的直接作為。
True: While Deism denies supernatural, Idealism (formally) denies the natural, since Idealism regards all thoughts, facts, and events in the natural world as direct products of the immanent God.

所有自然神論稱為自然的，理想主義都稱為超自然。
All that Deism called natural is denominated supernatural by Idealism.

說到底，超自然與自然沒有什麼不同，超自然透過一般的自然定律，何一般的事件表現出來。一切自然的都是超自然的，一切超自然的都是自然的。
The supernatural is, in the last analysis, not distinct from the natural, but finds expression in the common laws of nature, and in the ordinary course of events.
All the natural is supernatural, and all the supernatural is natural.

啟示的全部都是從神而來的，啟示的來源是超自然的。
All revelation is supernatural in origin, as coming from God.

問題是：是否有一種從神來的啟示，是超越人靠自然能力所學到的，不但來自超自然的來源，而且是透過超自然的方法（仲介）臨到人的？
Question: Is there a revelation of God which transcends all that man can learn by his natural powers, which not only flows from a supernatural source, but is also mediated and brought to man in a supernatural way?

理想主義與自然神論一樣，否認這一點。
Idealism denies this, along with Deism.

伯克富的批判：不是的。有一種來自神的啟示，透過超自然的方法（媒介）臨到人。
Critique: No. There is a revelation of God which was mediated and brought to man in a supernatural way.

問題：Issues:

- (i) 啟示的來源 Source of revelation
- (ii) 啟示的方式 Manner of revelation
- (ii) 啟示的內容 Content of revelation

c. 危機神學（新正統神學）的啟示觀。 **The conception of the Theology of Crisis.**

Karl Barth, Emil Brunner, E. Thurneysen, F. Gogarten, A. Bultmann.

對現代理想主義的啟示觀的反動。
Reaction against the modern idealistic view of revelation.

神的話的神學：強調時間與永恆之間本質上的截然不同。

Theology of the Word of God – stresses “infinite qualitative difference between time and eternity.”

涵義：上帝與人的斷層。

Corollary: Discontinuity between God and man.

摒棄現代神學主觀的啟示觀。

It cut the ground from under the modern subjective concept of revelation.

責備人的驕傲：人到神那裡沒有路；只有神到人這裡來。

Rebukes man/pride: there is no way from man to God, only a way from God to man.

神是隱藏的神。人在靈性上是瞎眼的。人永遠不會找到神。

God is a hidden God. Man in his spiritual blindness can never find God.

是神找到人，因此把人置於危機裡。

It is a God who finds man and thereby puts him in a crisis.

啟示沒有具體歷史上的存在，甚至不在《聖經》裡存在。

Revelation has no concrete historical existence, not even in the Bible.

因此若說，這（《聖經》）就是神的話，是不正確的。

It would not be correct to say, This (the Bible) is the Word of God.

這樣作，就等於把上帝的話降低到歷史與相對的層面，讓人有能力把神當作學習的客體（物件）。

It would involve bringing the Word of God down to the level of the historical and relative, and putting it in the power of man to make God an object of study.

事實上，神永遠是主體，不是客體。

As a matter of fact, God is never object, but always subject.

巴特的啟示觀，完全強調神自由的作為。

In revelation all the emphasis falls on the free act of God.

是神說話的作為，這時刻向這個人說話，那時刻向那人說話，把話語透過信心帶到人的靈魂裡。

It is God in the act of speaking, and speaking now to this and then to that man, and bringing the word home to the soul in faith.

啟示是一次賜下的。是什麼時候賜下的？

Revelation is given once for all. When was this revelation given?

就是在道成肉身時，神到人這裡來，成就了一件偉大的，決定一切的作為，來重構我們的人性。

In the incarnation, in which God actually came to man to perform a great all-decisive deed, in order to constitute afresh our humanity.

可是啟示不是在耶穌歷史上的的一生中賜下的，唯有在基督裡絕對新的裡賜下；就

是當永恆從上而下，滲透到橫面的歷史的時候。

However it is not in the human life of Jesus that that supreme revelation is given, but only in that which is absolutely new in Him, that in which the eternal comes vertically down from above, and penetrates into the horizontal history of history.

Camfield: 基督使進入歷史的成為新的事件。使他成為基督，成為神的啟示的，與歷史不是連續的，乃是斷續的。在基督裡，歷史從時間的層面被提升，被放置在神聖啟示時間的光中。

Camfield on Barth: "Christ makes the entrance into history of something that is new. In that which makes Him Christ, the revelation of God, he is not continuous with history but discontinuous. In Him, history is lifted out of its temporal sequential setting and set in the light of the divine event of revelation."

布倫納 Brunner: 耶穌基督就是永恆在時間中，絕對的在相對的中，時間的成全，那超越一切時間上改變的開始，來世，神的話與救贖的來臨。

Brunner: "Jesus Christ means eternity in time, the Absolute within relativity, the fulfillment of time, the beginning of that which is above all temporal change, the *aion mellon*, the coming of the word of God and salvation."

神的啟示在一個偉大的事件中來到人間，不是透過傳遞知識而來到。

The revelation of God came to man in a great central fact, rather than in a communication of knowledge.

神在啟示中來親近人，不是用一套教訓要人相信，而是向人挑戰，給人一個吩咐必須順服。

In revelation, God approaches man, not with a teaching that must be believed, but with a challenge that must be met, with a behest or a command to be obeyed.

可是就算在基督裡，直到有信心，不然是沒有啟示的。

There is no revelation, even in Christ, however, until there is faith.

嚴格來說，信心不是人的屬靈行動，不是人接受神的啟示。因為若是這樣，人就是主體，他就可以擁有啟示。

Faith is not, strictly speaking, to be understood as a spiritual activity of man, by which he accepts the divine revelation, for this would make man subject and put him in possession of the revelation.

信心，就是否定人是主體。它是神創造性的作為，特別是聖靈的工作，唯獨透過聖靈，啟示最後成為成就了的事實。

It is rather the negation of man as subject. It is the creative work of God, and particularly of the Holy Spirit, by which, and by which alone, the revelation finally becomes an accomplished fact.

信心是一項神跡，是神的座位，神的恩賜；信心就是啟示主觀的一面。

Faith is a miracle, the deed and gift of God; it is revelation on its subjective side.

信心：人成為在他生命中受到攻擊的主體，是神偉大的來臨；為了啟示的緣故，他的意識，他的思想世界被廢除。

Camfield: "In faith man becomes the subject of a great aggression upon his life, a great

approach of God, which disqualifies his consciousness, his thought-world for purposes of revelation.”

有時候，巴特稱信心為對神啟示的回應，可是必須從上文去理解。

Barth sometimes speaks of faith as the response of man to the divine revelation, but this must be understood in the light of the preceding.

因此是神在基督裡的話語，是啟示，做成信心（對啟示的體驗）。

It is the Word of God in Christ, the revelation, therefore, which itself creates the apprehension of it.

臨到先知，使徒們的啟示，可是說是原本的啟示。

Word of God that came to the prophets and the apostles was the original revelation.

問題是：這啟示，如何與在基督裡的啟示連接接？

Question: How is this Word connected with the revelation in Christ?

巴特：上帝出去作戰士，迎接罪人大軍，作大而可畏的戰役。這事件就是『上帝向人的啟示。』

Barth: God has gone forth as a warrior to meet the hosts of sinful men in a terrible contest. “This event is God’s revelation to man.”

最偉大的，中心的啟示在基督裡臨到，第一線（前線）的，受到啟示侵略的人就是先知和使徒們。

The great central revelation came in Jesus Christ, and the men who bore the brunt of the attack were the men of the first line, the prophets and apostles.

上帝的啟示首先臨到他們；既然若沒有領受啟示就沒有啟示，臨到他們的啟示，就可以被稱為原本的啟示。

To them the revelation of God in Christ came first of all; since there is no revelation apart from the apprehension of it, the revelation that came to them may be called the original revelation.

先知和使徒們見證了《聖經》中的啟示，因此《聖經》稱為上帝啟示的見證，《聖經》是上帝的話只可以從這角度理解。

Prophets and apostles bear witness to the revelation in the Bible (Christ?), so that the Bible may be called a witness to, or a token of, the divine revelation, and can only in so far be called the Word of God.

《聖經》本身不是那啟示，因為啟示肯定是以上帝偉大作為來到的。

The Bible itself is not the revelation, because this always comes as an act of God.

巴特：『《聖經》本身不是那啟示。然而《聖經》本身是那啟示，如果耶穌基督透過他的先知和使徒向我們說話，在那程度上《聖經》是那啟示。』

“Holy Scripture as such is not the revelation. And yet Holy Scripture *is* the revelation, if and in so far as *Jesus Christ* speaks to us through the witness of His prophets and apostles.” (*Revelation*, p. 67.)

巴特：『先知使徒的話是那話，那見證，是耶穌基督的道的宣講。在這話語向教會所應許的，是上帝的憐憫：在是上帝同時又是人的那位表達出來；這話語領我們，就是因為是上帝的仇敵而不可能自助的人，到它自己那裡。』

“The prophetic apostolic Word is the word, the witness, the proclamation and the preaching of Jesus Christ. The promise given to the Church in this word is the promise of God’s mercy - expressed in the person of Him who is true God and true man – which takes to itself who, because of our enmity toward God, could literally never have helped ourselves.”(*The Doctrine of the Word of God*, p. 121.)

《聖經》的話可以對人成為上帝的話，成為啟示，也的確會這樣成為上帝的話，成為啟示：當《聖經》以那作成信心的創造勢力臨到人的時候。

The Word of Scripture may and does become for man the Word of God, the revelation, when it comes to him with the creative force that engenders faith.

《聖經》是上帝話語的第二形式；講道是第三形式。

The Bible is the second, preaching is the third form of the Word of God.

教會的宣講就是耶穌基督的福音，講道期待這道對某些人會成為上帝的話。

Church proclamation is the gospel of Jesus Christ, preached with the expectation that it will become for some the Word of God.

當這道透過信心臨到某些人的時候，它就成為上帝的道，透過聖靈的運行，人認出這是上帝的啟示：每一次都有聖靈的見證。

It becomes this (the Word of God) only in those cases in which it is brought home to the heart in faith, and it is recognized as a divine revelation through the operation of the Holy Spirit – a testimony of the Holy Spirit in each particular case.

上帝的啟示典型地不向人傳遞真理；而是向人發出挑戰，吩咐，呼召人來順服，這順服是信心所作成的。

The characteristic thing of the revelation of God is not that it communicates truth to man, but that it comes to him as a challenge, as a command, which calls for obedience on the part of man, an obedience which is again wrought in faith.

這是一種事件而不是話語的啟示，或說：是『事件（作為）形式的話語』。

It is factual rather than verbal, that is, it comes to man as an act rather than as a word, or (Forsyth) as “a word in the form of an act.”

再者，這不但是過去發生的事，乃是現在，當代發生的事。

Moreover, it is not merely something that took place in the past, but is also something actual and contemporaneous.

巴特把問題轉移：從『上帝在過去曾否說話，我們怎樣決定《聖經》是上帝的話』到『上帝是否現在說話，向我說話，我是否聽到』。…

Walter Lowrie: “When we say that revelation is not a question of fact but of actually, we completely alter the statement of the problem as it was conceived by Protestant as well as by Catholic orthodoxy. The question now is not first of all whether God *spoke* – some time in the past, more or less remote – and by what criterion we can determine that the

record of this speech, a word recorded in Holy Scripture, was really a Word of God. Instead it is a question whether God actually speaks, now, at this moment and to me. And whether I hear. For if I hear a word addressed to me in God's voice, the question cannot arise how I am to recognize it as God's Word. And if I do not thus hear it, I can have no interest in asking such a question. The doctrine of the Reformers that the Word of God authenticates itself, or is authenticated to the individual by the testimony of the Holy Ghost, is much more evidently applicable here than in the connection in which they used it. Regarded as *actual* the Word of God is either heard as the Word of God, or it is not heard at all."

5. 啟示的本質：正確觀念。

THE PROPER CONCEPTION OF THE NATURE OF REVELATION.

什麼是正確的啟示觀？什麼才是真正的啟示？如何給啟示下定義？

What is a proper conception of revelation? What constitutes a genuine divine revelation, and how do we define revelation?

- a. 歷史法。研究宗教歷史。研究所謂的啟示，觀察他們的宣稱，然後下結論。
The historical method. Study the history of religions. Study supposed revelations, take careful notice of the claims they represent, and draw your own conclusions.

批判：Critique:

(1) 這是自欺欺人：以為可以站在歷史以外，完全沒有前提地研究各宗教對啟示的信仰（宣稱），然後作出客觀的結論：啟示的本質是什麼。

It is pure self-deception to think one can take a stand outside of history, study various beliefs concerning revelation in the different religions, without any presuppositions, and reach a purely objective conclusion as to its nature.

(2) 就算能沒有前提、沒有偏見、客觀地研究各宗教，就是因為這緣故，研究者沒有一個標準來衡量任何自稱啟示是否真實的。

Suppose one does succeed in approaching one's subject in an entirely unbiased manner without presuppositions, one, for that reason, enters upon the study of the subject without a standard by which to determine the genuineness of a revelation.

(3) 沒有任何客觀的科學可以除去啟示觀的分歧，聯合所有國家和人類的內心最深信念。

No science, however objective, will ever be able to remove the difference of opinion respecting the idea of revelation, and to unite all nations and individuals in the deepest convictions of the heart.

- b. 神學法。我們從何找到判斷的標準。不能從哲學；哲學沒有權利『先驗』地決定真實的啟示是什麼。
The theological method. A standard for judgment cannot be found in philosophy – it has no right to determine *a priori* what constitutes genuine revelation.

基督徒可以從他認知的，上帝的特殊啟示得到真實的啟示觀。

The Christian can derive the real concept of revelation only from what he recognizes as the special revelation of God.

我們必須回到上帝的啟示本身，才能知道啟示是什麼。

We must turn to what we consider to be the divine revelation itself, in order to learn what revelation really is.

很難避免『循環論證』：避免用我們的準則來形容不同宗教的共同因素，避免用這共同的因素來引導我們尋找準則。

Edwards: It is difficult for us to avoid reasoning in a circle – to avoid using our norm to guide us in our description of the common element as well as using the common element to guide us in our search for the norm.

伯克富：事情的真相乃是：若從來沒有啟示，研究啟示的本質必然失敗。

Berkhof: The situation is this: If no revelation has ever taken place, all efforts to reflect on the nature of it will be in vain.

可是若有啟示，這啟示本身必定告訴我們它的本質是什麼，提供判斷的準則。

But if there is a revelation, then this itself must shed light on its essential nature and thus supply us with a standard of judgment.

就算其他宗教有所謂的『啟示』，基督徒也沒有理由在研究諸宗教的時候由放棄他的信念：上帝在《聖經》中賜下了特殊啟示。

The many so-called revelations constitute no reason why the Christian in his scientific study should set aside his convictions respecting the truth of God's special revelation in Scripture.

是的，不同宗教的人士都用這種方法論證，可是這有何妨？至終，每一人都在他的神面前站立得住，或跌倒。

True, people of other religions argue in the same way, but this makes no essential difference. In the last analysis, each one standeth and falleth to his own Lord...

6. 啟示的辨別。

DISTINCTIONS APPLIED TO THE IDEA OF REVELATION.

a. 自然啟示與超自然啟示。 Natural and Supernatural Revelation.

從某種意義上看，上帝所有的啟示都是超自然的，因都來自上帝，都啟示上帝。一般來說，《聖經》講到自然現象時，都宣稱是從上帝（旨意）而來。

In a sense, all revelation of God is supernatural, since it comes from God and reveals God. As a rule the Bible does not trace the phenomena of nature to secondary causes, but to their primary cause, God or the will of God.

自然啟示和超自然啟示的分辨，在於兩種不同的啟示方法（形式）。

The distinction (natural revelation and supernatural revelation) discriminates between two different modes of revelation.

自然啟示是藉自然現象；超自然啟示暗示，在自然界中有上帝親自介入。超自然啟示，不但來自超自然的上帝，而且用了超自然的方法（形式）。Natural revelation is communicated through the media of natural phenomena, while supernatural revelation implies a divine intervention in the natural course of events. It is supernatural not only in origin, but also in mode.

在經院主義頗普遍：特別是討論兩者之間的關係。

SCHOLASTICS: View = prominent – esp. problem of relation between the two.

問題乃在於理性與啟示之間的關係。有人認為啟示是首要的：我信，以至瞭解。有些人認為理性是首要的。

The question = really relationship between reason and revelation. Some ascribed primary to revelation: “credo ut intelligam,” others regarded reason as primary.

阿奎那：必須把哲學真理和啟示真理在個別範疇處理。哲學問題由身為哲學家的人處理；神學問題由身為神學家的人處理。

THOMAS AQUINAS: it is necessary to keep the truth of philosophy and truth of revelation each in its own place, and handle the problems of philosophy as a philosopher, and those of theology, as a theologian.

一種方法導致科學知識，另種方法導致信心：不根據理性的瞭解來領受真理。

Of the two methods: one leads to scientific knowledge, the other leads to faith: an acceptance of the truth, not based on intellectual insight.

有可能從理性的基礎建立科學，可是從信心的基礎就不行了；不過，可以用理性的論據來證明一些信仰（啟示）的命題。

It is possible to construct a science on the basis of reason, but not on the basis of faith, although it is possible to prove some of the propositions of faith or revelation by rational argumentation.

啟示增加理性所帶來的知識：就是對奧祕（三位一體，道成肉身等）的知識；這些仍然是信心的事情。

Revelation added to the knowledge obtained by reason, specifically, the knowledge of the *mysteria* (Trinity, incarnation, etc.) and these remain a matter of faith.

這種說法帶來二元化，過分高估自然啟示，過分低估超自然啟示。

This view led to a dualism, involving an over-evaluation of natural, and under-evaluation of supernatural revelation.

宗教改革：維持兩者之間的分辨，可是避免阿奎那的二元化。

REFORMERS: retains the distinction, but sought to avoid Thomas Aquinas' dualism.

他們不承認自然神學的可能（靠自然啟示得到關於上帝的『科學』知識）。因為罪進入了世界，上帝的啟示（林：對啟示的認識？）已經模糊，敗壞，人的理解也變為昏暗，不能解釋，理解上帝在自然界的啟示。

They denied the possibility of arriving at a strictly scientific knowledge of God from natural revelation (Ling: natural theology). Through the entrance of sin into the world, God's natural revelation was corrupted and obscured (Ling: perception of it?), and man's understanding was so darkened that he was unable to read and interpret correctly God's handwriting in nature.

因為墮落的緣故，有兩件事是必須的：

As a result of the fall, two things became necessary:

- (i) 上帝必須重新宣佈，糾正，解釋人從自然界須學習的真理；

In a supernatural revelation, God should re-publish, correct, and interpret the truths which man could originally learn from nature;

(ii) 上帝必須藉著聖靈的工作光照人，使人能透過上帝創造大工看見上帝。

He should so illumine man by the operation of the Holy Spirit as to enable him to see God once more in the works of his hands.

自然神學（經院主義所強調的）再不是獨立的。自然神學不能建立在理性上。自然神學被包括在基督教教義系統裡。

Natural theology (emphasized by Scholasticism) lost its independence on the basis of reason. It was incorporated into the Christian system of doctrine.

但是：自然啟示，對路德宗和改革宗仍然是重要的。

But: Natural revelation is still significant for Lutherans and Reformed.

有些改革宗學者面對蘇西尼派時維護了自然啟示；後者認為所有關乎上帝的知識都是來自外在的傳遞。

Reformed scholars defended natural revelation against the Socinians, who regarded all knowledge of God as the fruit of an external communication.

改革宗的教會也沒有完全避開經院主義的二元化。

Even the Churches of the Reformation did not entirely escape the dualistic representation of the Scholastics.

有些改革宗學者似乎給人一種印象：還存在一個範圍（不論多小），在那裡人的理性是最高權威，不需要信心的領導。

Reformed scholars sometimes give the impression that there is still a (small) sphere where human reason reigns supreme, and doesn't need the guidance of faith.

笛卡兒哲學的影響：理性乃是一切知識之來源。有些改革宗學者另著了自然神學的書籍。

Under the influence of Descartes' philosophy, emphasizing reason as the source of all knowledge, some of them published separate works on natural theology.

十八世紀：英國的自然神論和德國的理性主義：高舉自然神學，因而啟示神學差不多成為多餘的（不必有的）。

18th Century: English Deism and German Rationalism gave such prominence to the *theologia naturalis*, that the *theologia revelata* appeared as altogether superfluous.

高峰：Wolff的哲學：可透過理性論證和推理法思維證明任何事，清楚表達。

This culminated in the philosophy of Wolff – it is possible to prove everything by a rationalistic procedure and a deductive method, and to present it in a clear way.

康德：退還此說法：感官以外，自然界以外的事物乃超越人的理性。再者，宗教研究的歷史證明，沒有任何（宗教，神學）是僅僅基於自然啟示的。

Kant: overthrew this position: the super-sensual and supernatural lies beyond the reach of human reason. Moreover, the history of the study of religions proved that none of these are based on a purely natural revelation.

b. 普遍啟示與特殊啟示。 **General and Special Revelation.**

有神學家認為自然啟示和超自然啟示的分辨有缺點，因為異教也不僅是基於上帝在自然界中的啟示，也有一些超自然的啟示，多是口傳的，而大部分殘缺。

The distinction between natural and supernatural revelation was considered faulty, since even heathen religions are based, not exclusively on the revelation of God in nature, but in part also on elements of a supernatural revelation, handed down by tradition and to a great extent perverted.

普遍啟示和特殊啟示的分辨，與自然與超自然啟示略略相同，也有不同之處。

The distinction between general and special revelation runs somewhat parallel to the preceding one, though it is not entirely the same.

這分化考慮啟示的範圍的目的，而不是啟示的來源與方式。

It contemplates the extent & purpose of revelation rather than its origin and mode.

可是兩種分法有它們重疊之處。

There is, however, a certain overlapping.

普遍啟示是基於上帝的創造，是向所有有理性靈魂的被造物（人）的啟示，因此全人類都能得到；雖然因為罪，他們再不能正確地閱讀、解釋它。

General revelation rests on the basis of creation, is addressed to all intelligent creatures as such, and is therefore accessible to all men; though as the result of sin they are no more able to read and interpret it aright.

特殊啟示基於上帝的再創造大工，是向人，身為罪人，的啟示，是考慮到他們的救贖，只有屬靈人才正確地理解。

Special revelation rests on the basis of re-creation, is addressed to men *as sinners* with a view to their redemption, and can be properly understood only by the spiritual man.

普遍啟示不完全是自然的，有超自然的因素。特殊啟示也有一些自然的因素。

General revelation is not exclusively natural, but also contains supernatural elements; and special revelation also comprise perfectly natural elements.

墮落之前，行為之約的啟示是超自然的，同時是普遍（給全人類）的。

The revelation of the covenant of works before the fall was supernatural and at the same time general.

當特殊啟示限制給以色列人的時候，上帝也常常把特殊啟示給外邦人，因此超越了特殊啟示的範圍。創 20:40-41；士 7:13；但 2 章，5:5。

And when the sphere of special revelation was limited to Israel, God repeatedly gave supernatural revelation to non-Israelites, and therefore outside of the sphere of special revelation, Gen. 20:40, 41; Judg. 7:13; Dan. 2; 5:5.

而但上帝在以色列的歷史中自我啟示的時候，在以色列人的變動中，在會幕和聖殿的敬拜中，上帝透過自然因素賜下特殊啟示。

And when God reveals Himself in the history of Israel, in the providential vicissitudes of that ancient people, and in the ritual worship in tabernacle and temple, He is clothing His special revelation in natural forms.

當然這些因素已被寫進聖靈默示的《聖經》，就成為上帝超自然啟示的部分。
Of course, in so far as these elements are now embodied in the inspired Word of God, they come to us as a part of God's supernatural revelation.

基於這些考慮，我們不能說，自然啟示和普遍啟示，和超自然啟示與特殊啟示，完全是一樣的。

In view of the preceding we cannot say that natural and general revelation, and supernatural and special revelation, are in all respects identical.

B. 普遍啟示。 General Revelation.

我們所認識的普遍啟示不是透過話語的啟示，乃是事實的啟示。

General revelation, as we know it, does not come to man in a verbal form. It is a revelation in *res* rather than in *verba*.

普遍啟示是上帝透過人的構造和思想，整個自然界，和上帝對宇宙的掌管所顯明的。

It consists in those active manifestations to the perception and consciousness of man which come to him in the constitution of the human mind, in the whole framework of nature, and in the course of God's providential government.

自然界的現象，人的意識裡，和歷史的事實中，包含了上帝的意念。

Divine thoughts are embodied in the phenomena of nature, in the human consciousness, and in the facts of experience or history.

這種普遍啟示有時候包含一些超自然啟示的因素。

This general revelation has sometimes also included elements of supernatural revelation.

改革宗神學從起初就教導普遍啟示是存在的。

The existence of general revelation was taught in Reformed theology from the beginning.

加爾文，《基督教要義》，1.3.1.

Calvin: "That there exists in the human mind, and indeed by natural instinct, some sense of Deity, we hold to be beyond dispute, since God himself, to prevent any man from pretending ignorance, has endued all men with some idea of the Godhead, the memory of which He constantly renews and occasionally enlarges, that all to a man being aware that there is a God, and that He is their Maker, may be condemned by their own conscience when they neither worship him nor consecrate their lives to his service."(*Institutes*, I. iii. 1.)

加爾文，《基督教要義》，1.5.1.

God has not only been pleased "to deposit in our minds the seed of religion of which we have already spoken, but so to manifest his perfections in the whole structure of the universe, and daily place himself in our view, that we cannot open our eyes without being compelled to behold him."(*op. cit.* I, v. 1.)

加爾文，1.5.2.

He speaks of God's revelation in the providential guidance of the world. At the same time he stresses the fact that man does not derive great benefit from this revelation. Says

he: “Bright, however, as in the manifestation which God gives both of himself and his immortal kingdom in the mirror of his works, so great is our stupidity, so dull are we in regard to these bright manifestations, that we derive no benefit from them.”(*op. cit.* I. v. II.)

《比利時信仰告白》。

In answer to the question by what means God is known to us, the *Belgic Confession* says: “We know Him by two means: First by the creation, preservation, and government of the universe; which is before our eyes as a most elegant book, wherein all creatures, great and small, are as so many characters leading us to *see clearly the invisible things of God, even His everlasting power and divinity*, as the apostle Paul says (Rom. 1:20). All which things are sufficient to convince men and leave them without excuse.” These words contain a clear recognition of the general revelation of God, as it is taught in Scripture, and a statement of its significance for man. (Art. II.)

Art. XIV speaks of the creation of man in the image of God, of his fall in sin, whereby he lost all his excellent gifts, and of the fact that he “retained only small remains thereof, which, however, are sufficient to leave man without excuse.”

自由派神學：過分強調上帝的普遍啟示。

Liberal theology greatly over-emphasized the general revelation of God.

有別于自然神論：自由派神學認為普遍啟示主要在人和人的宗教經驗裡；最重要的在耶穌基督其人，在每一個人裡都有的神聖因素，在耶穌裡達到最高的實現。 In distinction from Deism, it found this revelation primarily in man and in his religious experiences, and supremely in the man Christ Jesus, in whom the divine element that is in every man, reached its highest manifestation.

《聖經》，尤其是新約，只不過是一些與基督有特別親密接觸（就是他們深深的上帝意識之來源）的宗教經驗記錄。

The Bible, and particularly the New Testament, was regarded merely as a record of the religious experiences of man who enjoyed special privileges in their close contact with Christ, the source of their deep God-consciousness.

這樣一來《聖經》再沒有超自然的本質，與普遍啟示的其他部分只有程度上的不同。

In this way it was robbed of its supernatural character and made to differ only in degree from other parts of God’s general revelation.

上帝在人類經驗中的自我啟示，乃是使人得救的足夠啟示。

The self-disclosure of God in human experience became the all-sufficient revelation of God unto salvation.

臨在之上帝與每一個人同在，拯救每一個聽他提醒的人。

The immanent God is present in every man and saves all those who heed his promptings.

危機神學（巴特，新正統神學）：反對自由派，完全強調特殊啟示。

Over against this view the Theology of Crisis once more places all emphasis on special revelation.

巴特的極端在於否定一切自然啟示：自然界中，在人的意識中，或歷史中。
In fact, Barth goes to the extreme of denying all natural revelation, whether it be in nature round about us, in the human consciousness, or in the course of historical events.

巴特否認在創造之工中有上帝的啟示，從中人按自己的本性能認識上帝，而根據此認識建立一套神學。巴特絕對否認天主教所教導的『存有的類比』(analogy of being).

That is, he denies that there is in the work of creation a revelation, from which the natural man can learn to know God, and on the basis of which he can construct a theology, and rejects absolutely the *analogia entis* of the Roman Catholic Church.

他願意承認，上帝的不可見之事是可以在世界上能見的，不過只向能看見的眼睛顯明，因為人按自己的本性是瞎眼的。

He is willing to admit that the invisible things of God are visible in the world, but only to seeing eyes, and the natural man is blind.

對人來說，除非他能看見，才会有啟示。

There would be a revelation for him in these things, only if he could see them.

可是啟示的主觀條件完全不存在。人裡沒有接觸點，因為上帝的形象完全被罪毀滅。

But the subjective condition of revelation is utterly wanting in his case. There is no point of contact in him, since the image of God was utterly destroyed by sin.

在這一點上，巴特和布倫納有重要的分歧。

Right here an important difference emerges between Barth and Brunner.

布倫納相信有自然啟示，否認上帝的形象完全毀容，以至一點痕跡都不存在。

The latter does believe in natural revelation, and denies that the image of God was utterly defaced, so that not a trace of it is left.

布倫納相信：上帝的形象在本質上完全毀滅，可是在形式上並非如此。在罪中的人仍然有接觸點，自然啟示可以與他連接。

He holds that the image of God was utterly destroyed *materially* but not *formally*, and that there is still an *Anknuepfungspunkt* in the natural man to which revelation can link itself.

這一點上，布倫納比較接近傳統改革宗神學。

In this respect he certainly comes closer to the historical position of Reformed theology.

巴特則與布氏辯論，寫了小冊，書名：『不！』

Barth takes issue with him on this point in his pamphlet entitled “*Nein*.”

1. 普遍啟示的價值與重要性。

THE VALUE AND SIGNIFICANCE OF GENERAL REVELATION.

人類墮落後，上帝的普遍啟示由特殊啟示超越，這會令人低估普遍啟示的價值。

The fact that after the fall the general revelation of God was superseded by a special revelation, is apt to lead to an under-valuation of the former.

可是我們不可忽略《聖經》在這方面的教導。

But we may not neglect the data of Scripture on this point.

約 1:9。

The Gospel of John speaks of a light that lighteth every man (John 1:9).

羅 1:20-21。

Paul says that the invisible things of God “since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they may be without excuse,” and speaks of the Gentiles as “knowing God” (Rom. 1:20- 21).

羅 2:15。In the following chapter he says that “they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them (Rom. 2:15).

徒 14:17。

God did not leave Himself without a witness among them (Acts 14:17).

因此由普遍啟示，人按本性可以認識，這叫人無可推諉。

There is therefore a general revelation of God, for which the natural man has a certain susceptibility, for it renders him without excuse.

雖然那些只有普遍啟示的人，不可能順服此啟示，很多人故意違背它，仍然有些人按本性行出律法上的事。

And while they who enjoy only this general revelation never live up to the light, and many deliberately go contrary to it, there are also some who do by nature the things of the law.

雖然上帝現在已經用更好的方法自我啟示，他原來的啟示仍然很重要。

In spite of the fact that God has now revealed Himself in a superior manner, His original revelation remains of great importance.

a. 與外邦世界的關係。

In connection with the Gentile world.

雖然沒有自然宗教這碼事，然而上帝在宇宙和歷史中的普遍啟示為外邦人的宗教提供了穩固，永久的根基。

Though there is no purely natural religion, yet the general revelation of God in nature and history furnishes the firm and lasting foundation for the Gentile religions.

因有此普遍啟示，連外邦人都感覺自己是上帝所生的，徒 17:28；他們尋求上帝，可能揣摩而得，徒 17:27，他們看到上帝永恆的全能和神性，羅 1:19-20，他們也按自己的本性行出律法上的事，羅 2:14。

It is in virtue of this general revelation that even the Gentiles feel themselves to be the offspring of God, Acts 17:28, that they seek God, if haply they might find Him, Acts 17:27, that they see God’s everlasting power and divinity, Rom. 1:19, 20, and that they do by nature the things of the law, Rom. 2:14.

雖然如此，《聖經》並不認為它們是真實的宗教，與基督教只有程度上的差別。
《聖經》認為這些宗教故意地扭曲真理。

In spite of that fact, however, Scripture does not regard their religions as true religions, differing from the Christian religion only in degree, as so many students of religion do at the present time, but ascribes them to a willful perversion of the truth.

《聖經》對它們的判斷是嚴厲的，形容外邦人，沒有上帝特殊啟示的人，乃活在黑暗中。賽 9:1 起；60:2；路 1:79；弗 4:18；無知，徒 17:30；羅 1:18 起；彼前 1:14，愚蠢；林前 1:18 起，2:6，3:18 起，有罪和不義；羅 1:24 起，3:9 起。

It passes a severe judgment on them, and describes the condition of the Gentile world, devoid of the light of God's special revelation, as one of darkness, Isa. 9:1 f.; 60:2; Luke 1:79; Eph. 4:18; ignorance, Acts 17:30; Rom. 1:18 f.; I Pet. 1:14; folly, I Cor. 1:18 ff.; 2:6; 3:18 f.; and of sin and unrighteousness, Rom. 1:24 f.; 3:9 f.

異教的神並不是神，乃是偶像，並不真實存在，啟示是虛妄，賽 41:29；42:17；耶 2:28；徒 14:15，19:26；加 4:8；林前 8:4；異教甚至有邪靈運行的跡象，申 32:17；林前 10:20 起；啓 9:20。

The heathen gods are no gods, but idols which have no real existence, and are really lies and vanity, Isa. 41:29; 42 : 17; Jer. 2:28; Acts 14:15; 19:26; Gal. 4:8; I Cor. 8:4; and the heathen religions even give evidence of the operation of demoniacal power, Deut. 32:17; I Cor. 10: 20 f.; Rev. 9:20.

可是，雖然《聖經》對外邦人的異教作了嚴厲的判斷，說它們是假宗教，唯獨基督教才是真正的宗教，《聖經》認為異教裡仍有一些可取（真理）的成分。

But though Scripture passes a severe judgment on the religions of the Gentiles, and represents them as false religions over against Christianity as the only true religion, it also recognizes true elements in them.

在異教徒中有上帝的啟示，有『道』（羅格斯 Logos）的光照，有聖靈的運行，創 6:3；伯 32:8；約 1:9；羅 1:18 起；2:14-15；徒 14:16-17；17:22-30。

There is also among the heathen a revelation of God, an illumination of the Logos, and an operation of the Holy Spirit, Gen. 6:3; Job 32:8; John 1:9; Rom. 1:18 ff.; 2:14, 15; Acts 14:16, 17; 17:22-30.

可是，外邦人的世界乃是基督教的扭曲，只有真理的外形，只追求真理，並沒有找到它。...

Nevertheless, it beholds in the Gentile world only a caricature of the living original which is seen in Christianity. What is mere appearance in the former, is real in the latter, and what is sought in the former is found in the latter.

哲學對《聖經》對外邦宗教的解釋並不滿意，寧願用進化論來解釋。

Philosophy has not been satisfied with the explanation which Scripture gives the religions of the Gentiles, and substituted for it another under the influence of the doctrine of evolution.

根據進化論，人類從一種沒有宗教狀態變化，經過物神敬拜、多靈宗教、自然敬拜等，直到道德的一神論。

According to this, mankind gradually developed out of an irreligious condition, through the stages of fetishism, animism, nature-worship, and henotheism, into ethical

monotheism.

可是近年來有些人類學的科學家認為最原始的宗教乃是一種原本的一神論。

But in recent years some renowned scientists, engaged in archaeological researches, such as Langdon, Marston, and Schmidt, declared themselves in favor of an original Monotheism as the primary form of religion.

b. 與基督教信仰（宗教）的關係。

In connection with the Christian religion.

普遍啟示對基督教也有一定的價值。不是為基督教提供自然宗教（若是這樣，就不需要任何超自然的啟示了）。

General revelation also has a certain value for the Christian religion. Not that it provides us with a *religio naturalis*, which is quite sufficient in itself and therefore renders all supernatural revelation superfluous.

這樣的自然宗教並不存在，也是不可能存在的。

Such a natural religion does not exist, and is in fact impossible.

也不能說：基督徒首先從普遍其實認識上帝，然後藉著認識基督補充前者。

Neither can it be said that the Christian derives his knowledge of God first of all from general revelation, and then supplements this with the knowledge of Christ.

他對上帝的神學知識乃唯獨來自特殊啟示；這是他唯獨的原則。

He derives his theological knowledge of God from special revelation only; this is his *principium unicum*.

可是兩者之間有一定的關係。

Yet there is a close relation between the two.

特殊啟示包含了、糾正了、解釋了普遍啟示。

Special revelation has incorporated, corrected, and interpreted general revelation.

現今，基督教神學是站在上帝話語的根基上，從《聖經》角度思考宇宙歷史。

And now the Christian theologian takes his stand on the Word of God, and from that point of vantage also contemplates nature and history.

他以信心的眼睛，以《聖經》的光照來看上帝的普遍啟示，因此能夠看到上帝在宇宙中所作之工，能看到上帝在歷史中的腳印。

He reads God's general revelation with the eye of faith and in the light of God's Word, and for that very reason is able to see God's hand in nature, and His footsteps in history.

在他周圍一切的事上他都看見上帝，因此對世界有恰當的欣賞。

He sees God in everything round about him, and is thereby led to a proper appreciation of the world.

再者，普遍啟示給基督徒一個根基來應對非信徒，與他爭辯。

Moreover, general revelation offers the Christian a basis, on which he can meet and argue with unbelievers.

照亮全人類之光，乃連接全人類。

The light of the Logos that lighteth every man is also a bond that unites all men.

整個宇宙異口同聲見證人是按上帝的形象被造的，唯有在上帝裡才得到安息。

The whole creation testifies with many voices that man is created in the image of God, and therefore cannot find rest except in God.

最後，因上帝的普遍啟示，特殊啟示並不落空，在每一點上與世界接觸。

Finally, it is also due to God's general revelation that His special revelation is not, as it were, suspended in the air, but touches the life of the world at every point.

這樣連接了自然與恩典，世界與上帝的國度，自然與道德秩序，創造與再造。

It maintains the connection between nature and grace, between the world and the kingdom of God, between the natural and the moral order, between creation and re-creation.

2. 普遍啟示的不足性。

THE INSUFFICIENCY OF GENERAL REVELATION.

伯拉糾主義：普遍啟示是足夠的，建立在普遍啟示上的自然神學也是足夠的。

Pelagians taught the sufficiency of general revelation and of the *religio naturalis* founded on it.

他們認為有三種救法，三種都有自我救贖的意味：(一) 自然律法；(二) 摩西的律法；(三) 基督的律法。

They spoke of three different ways of salvation, the very names of which point to *autosoterism*, the doctrine that man saves himself. These three ways were called: (a) the *lex naturae*, (b) the *lex Mosis*, and (c) the *lex Christi*.

宗教改革時，天主教與基督教都認為：普遍啟示是不足夠的。

At the time of the Reformation both the Roman Catholics and the Protestants regarded general revelation as insufficient.

十八世紀：自然神論與理性主義：與伯拉糾主義一樣，高估了普遍啟示。

But in the eighteenth century Deists and Rationalists again followed the Pelagians in their over-estimation of general revelation.

十九世紀，施萊馬赫理想（唯心）主義之影響：一面倒強調上帝的臨在。上帝在人裡面的啟示是足夠滿足人屬靈的需要的，等於說普遍啟示是足夠的。

And under the influence of Schleiermacher and of the idealistic philosophy of the nineteenth century, with its one-sided emphasis on the immanence of God, many began to regard the revelation of God in man as quite sufficient for the spiritual needs of man, and this was tantamount to an admission of the sufficiency of general revelation.

伯克富的批判：普遍啟示並不足夠。有三個原因：

Over against this modern tendency it is necessary to stress its insufficiency. There are especially three reasons why it cannot be considered adequate.

a. 並不向人顯示唯一得救之路。

It does not acquaint man with only way of salvation.

我們從普遍啟示認識上帝的權能，臉上，智慧等，可是並沒有認識基督，就是上帝最高的啟示，並基督救贖大工和他改變生命的大能。

By general revelation we receive some knowledge of God, of His power, goodness, and wisdom, but we do not learn to know Christ, the highest revelation of God, in His redemptive work and in His transforming power.

可是，得救唯一的方法，乃親自經歷基督，太 11:27，約 14:6，17:3；徒 4:12。
And yet an experimental knowledge of Him is the only way of salvation, Matt. 11:27; John 14:6; 17:3; Acts 4:12.

普遍啟示既然沒有啟示恩典與赦罪，對罪人是完全不足夠的。再者，它雖然教導某些真理，可是並沒有在存有世界裡改變什麼。

Since general revelation knows nothing about grace and forgiveness, it is entirely insufficient for sinners. Moreover, while it teaches certain truths, it changes nothing in the sphere of being.

（林：范泰爾不同意。普遍啟示足夠完成它的目的：叫人無可推諉，叫人因自己的不虔不義被定罪。）

(*Ling: Van Til would offer a totally different picture. General revelation accomplishes its purpose: to render man without excuse; to condemn man in his godlessness and unrighteousness.)

可是，上帝的旨意若要在人類中實現，罪人必須被改變，歷史中必須介入新的元素，新的過程必須展開。

And yet it is absolutely necessary that the sinner should be changed, that a new element should be introduced into history, and that a new process should be set in motion, if the divine purpose is to be realized in the life of mankind.

b. 它並不向人顯示絕對可靠的、關與上帝和屬靈事物的知識。

It does not convey to man any absolutely reliable knowledge of God and spiritual things.

從普遍啟示而來的，關與上帝與屬靈永恆事物的知識是太模糊，沒有確據，並不可靠，不能靠它建造永恆；人不能以不可靠的事物來建立來生的盼望。

The knowledge of God and of spiritual and eternal things derived from general revelation is altogether too uncertain to form a trustworthy basis, on which to build for eternity; and man cannot afford to pin his hopes for the future on uncertainties.

哲學歷史證明，普遍啟示並不是安全可靠的引導者。最好得到哲學家也犯錯。
The history of philosophy clearly shows that general revelation is no safe and certain guide. Even the best of philosophers did not escape the power of error.

雖然有些哲學家提升到很高潮的境界，成為人類的共同遺產。

And though some rose to a height of knowledge in such a form that it became the common property of the masses.

一般來說，只有少數知識份子能分享哲學家的成果。

As a rule it was of such a nature that only the limited number of intellectuals could really share it.

保羅告訴我們，世界，藉著自己的智慧，不能認識上帝。

Paul tells us that the world through its wisdom knew not God.

c. 它並不提供宗教的基礎。

It does not furnish an adequate basis for religion.

宗教的歷史證明，沒有一個國家民族以自然宗教滿足。

The history of religions proves that not a single nation or tribe has been satisfied with a purely natural religion.

因為罪對人類帶來破壞性的影響，上帝在自然界的啟示已經模糊敗壞，人不再有能力正確地理解它。

Through the devastating influence of sin God's revelation in nature was obscured and corrupted, and man was deprived of the ability to read it aright.

這『罪對理性的影響』持續著，普遍啟示沒有提供挪去它的辦法，讓人類仍然停留在罪的狀況中。

This noetic effect of sin remains, and general revelation itself makes no provision for its removal, but leaves the spiritual condition of man as it is.

因此普遍啟示不能作為真正宗教的基礎。

Therefore it cannot serve as a basis for true religion.

自然神論者的所謂自然宗教...都是抽象的理念，並不真實存在。

The so-called natural religion of the Deists and the *Vernunftreligion* of Kant are pure abstractions, which never had any real existence.

這種宗教並不，也不可能存在；這一點越來越明顯。

It has become increasingly evident that such a religion does not, and cannot exist.

目前的共識是，所有的宗教都訴諸於真實的，或自稱是正面（積極）的啟示。

It is generally admitted at present that all religions are positive and appeal to a greater or less degree to a supposed or real positive revelation.

C. 特殊啟示。 Special Revelation.

1. 《聖經》的啟示觀。

THE SCRIPTURAL IDEA OF REVELATION.

除了自然界與歷史中的普遍啟示以外，還有特殊啟示，現在記載在《聖經》裡。

《聖經》是特殊啟示之書，也是神學至終的『外在知識論原理』。

Alongside of the general revelation in nature and history, we have a special revelation, which is now embodied in Scripture. The Bible is the book of the *revelatio specialis*, and is in the last analysis the only *principium cognoscendi externum* of theology.

因此我們必須來到《聖經》面前才能認識特殊啟示。

It is therefore to this source that we also turn for our knowledge of special revelation.

《聖經》中『啟示』的用詞：

Several words are used in Scripture to express the idea of revelation, such as certain forms of the Hebrew words *galah*, *ra'ah*, and *yada'*, and the Greek words *epiphanein* (*epiphaneia*), *emphanizein*, *gnorizein*, *deloun*, *deikununai*, *lalein*, and especially *phaneroun* and *apokaluptein*.

這些字的意思不是被動地被顯明，乃是上帝自主，有意識，特意的作為，藉此叫人認識祂自己與祂的旨意。

These words do not denote a passive becoming manifest, but designate a free, conscious, and deliberate act of God, by which He makes Himself and His will known unto man.

巴特：上帝向人啟示，是完全自由（自主）的，都是出於祂的主權。

Barth stresses the fact that God is absolutely free and sovereign in revealing Himself to man.

Sholten 的錯誤：

Scholten had the mistaken notion that *apokaluptein* refers to subjective internal illumination, and *phaneroun*, to objective manifestation or revelation.

apokaluptein 也用來指客觀啟示：路 17:30；羅 1:7、18，8:18；弗 3:5；帖後 2:3、6、8 等。

The former is also used to denote objective revelation, Luke 17:30; Rom. 1:7, 18; 8:18; Eph. 3:5; II Thess. 2:3, 6, 8, etc.

Neander 的錯誤：

Neander was equally mistaken, when he regarded *phaneroun* as a designation of God's general revelation in nature, and *apokaluptein* as a denomination of the special revelation of grace.

phaneroun 指特殊啟示：約 17:6；羅 16:26；西 1:26；提前 3:16；提後 1:10 等。

apokaluptein 指普遍啟示：羅 1:18。

The former is also used of special revelation, John 17:6; Rom. 16:26; Col. 1:26; I Tim. 3:16; II Tim. 1:10, etc., and the latter serves, at least in one passage, to denote general revelation, Rom. 1:18.

兩個字的用法之不同並不一律。

It is difficult, if not impossible, to make a distinction between the two that will hold in all cases. Etymologically, *apokaluptein* refers to the removal of a covering by which an object was hidden, and *phaneroun*, to the manifestation or publication of the matter that was hidden or unknown. *Apokalupsis* removes the instrumental cause of concealment, and *phanerosis* makes the matter itself manifest. This also accounts for the fact that *phanerosis* is always used of objective, and *apokalupsis* of both subjective and objective, revelation; and that *phanerosis* is repeatedly used to denote either general or special revelation, while *apokalupsis* is, with a single exception, always used of special

revelation. There is also a characteristic difference between these two words and the words *gnorizein* and *deloun*. The former stress the fact that matters are brought to light, so that they fall under our observation; and the latter indicate that these matters, by virtue of that revelation, now also become the object of our conscious thought.

2. 特殊啟示的途徑。

THE MEANS OF SPECIAL REVELATION.

a. 上帝的自我顯示。Theophanies.

外邦的宗教常訴諸神明的自我顯示。神明不像人，不與人平等，可是卻與人有相同之處，偶爾來到人間，賜福給人。

Gentile religions are frequently associated with traditions respecting appearances of the gods. The gods are not considered to be like man and to be living with him on a footing of equality, but are nevertheless represented as coming to man occasionally and bestowing rich blessings upon him.

從這角度來看，外邦宗教與基督教相似：上帝不但是高高在上，也是臨在的。In this respect these religions are somewhat like the Christian religion, which also has, not only a God afar off, but also a God at hand.

《聖經》教導：上帝與天使同住：詩 80:1，99:1，等。
Scripture teaches us that God dwelt among the cherubim in the days of old, Ps. 80:1; 99:1, etc.

上帝在火與煙之雲中：創 15:17；出 3:2；19:9，16 起；33:9；詩 78:14；99:7，在暴風中，伯 38:1；40:6；詩 18:10-16；在崩上碎石中，王上 19:12。
His presence was seen in clouds of fire and smoke, Gen. 15:17; Ex. 3:2; 19:9, 16 f.; 33:9; Ps. 78:14; 99:7, in stormy winds, Job 38:1; 40:6; Ps. 18:10-16, and in the gentle zephyr, I Kings 19:12.

這些都是上帝同在的記號，祂啟示了自己的榮耀。
These appearances were tokens of God's presence, in which He revealed something of His glory.

《舊約聖經》中『耶和華的使者』並不僅是一個象徵不僅是一個被造的天使：乃是上帝親自的自我啟示，是上帝在人中自我顯現。
Among the Old Testament appearances that of "the Angel of the Lord" occupies a special place. This Angel was not a mere symbol, nor a created angel, but a personal revelation, an appearance of God among men.

祂與上帝不同：出 23:20-23；賽 63:8-9；可是祂也是上帝自己，創 16:13，31:11、13，32:28；與其他經文。
On the one hand He is distinguished from God, Ex. 23:20-23; Isa. 63:8, 9, but on the other hand He is also identified with Him, Gen. 16:13; 31:11 13; 32:28, and other passages.

一般神學家認為祂就是三位一體的第二位：瑪拉基書 3:1。
The prevailing opinion is that He was the second Person of the Trinity, an opinion that

finds support in Mal. 3:1.

上帝的自我顯示的高峰就是聖子道成肉身，耶穌基督：西 1:19，2:9。
Theophany reached its highest point in the incarnation of the Son of God, in Jesus Christ, in whom the fullness of the Godhead dwelt bodily, Col. 1:19, 2:9.

藉著耶穌基督與祂差遣的聖靈，上帝住在人間成為屬靈的事實。
Through Him and the Spirit which He sent, God's dwelling among men is now a true spiritual reality.

教會就是聖靈的殿，林前 3:16；6:19；弗 2:21。
The Church is the temple of the Holy Spirit, I Cor. 3:16; 6:19; Eph. 2:21.

還有將來更完整的啟示：新耶路撒冷要從天而降，上帝的會幕在人间，啓 21:2-3。
But an even fuller revelation of this will follow, when the new Jerusalem descends out of heaven from God and the tabernacle of God is pitched among men, Rev. 21:2, 3.

b. 上帝向人傳遞資訊。Communications.

所有宗教裡，神明都會向人啟示自己的意念。
In all religions we meet with the idea that the gods reveal their thoughts and will in some way.

一般的說法是，他們透過自然現象來啟示，例如：星辰、鳥的飛行、祭物的內臟等。
The usual representation is that they do this by means of natural phenomena, such as the constellation of the stars, the flight of birds, the intestines of sacrificial animals, and so on.

另外有各樣的術士、解夢者、交鬼、通靈者等，自稱有特殊能力。
But alongside of this there is another, according to which they do it through the mediation of men in the capacity of soothsayers, visionaries, interpreters of dreams, diviners, consultants with familiar spirits and others claiming special powers.

《聖經》教導我們，上帝透過不同方法啟示祂的旨意。
In a parallel line of thought Scripture teaches us that God revealed His thoughts and His will in various ways.

有時候祂用人聽到的聲音，人的語言說話：創 2:16，3:8-19，4:6-15，6:13，9:1、8、12，32:26；出 19:9 起；申 5:4-5；撒上 3:4。
Sometimes He spoke with an audible voice and in human language, Gen. 2:16; 3:8-19; 4:6-15; 6:13; 9:1, 8, 12; 32:26; Ex. 19:9 f.; Deut. 5:4, 5; I Sam. 3:4.

或者有時候用列國使用的方法。
In other cases He adapted Himself to the use of forms that were rather common among the nations, as the lot and Urim and Thummim.(Cf. Article on *Lapidaria* in the *Enc. Of Rel. and Ethics*, IV, 813.)

上帝往往藉著夢啟示，民 12:6；申 13:1-6；撒上 28:6；珥 2:28，常用夢來向外邦

人啟示，創 20:3-6，31:24，40:5，41:1-7；士 7:13；但 2 章，4:4 起；太 2:12。
The dream was a very common means of revelation, Num. 12:6; Deut. 13:1-6; I Sam. 28:6; Joel 2:28, and was used repeatedly in revelations to non-Israelites, Gen. 20:3-6; 31:24; 40:5; 41:1-7; Judg. 7:13; Dan. 2; 4:4 ff.; Matt. 2:12.

一種有關（較高）的啟示方法乃是異象。上帝用異象向先知啟示。
A closely related but higher form of revelation was the vision. It was in this form that the Lord often revealed Himself to the prophets.

一般來說，先知不是在一種巔峰狀態領受異象的，乃是在頭腦清醒的狀態。
As a rule they did not receive these visions while they were in a state of ecstasy, in which their own mental life was held in abeyance, but in a state in which their intelligence was fully alert.

有時候異像是客觀的，有時候明顯是主觀的，不過不一定是他們想出來的，乃有超自然的因素。

In some cases the visions seem to have been objective, but in others they were clearly subjective, though not the products of their own minds, but of a supernatural factor.

假先知與真先知不同，他們從自己心中說出資訊。

In distinction from the true prophets, the false prophets brought messages out of their own hearts.

賽 1:1，2:1，6:1；耶 1:11；結 8:2；但 7:2、7，8:1-2；摩 7:1，8:1，9:1；亞 1:8，18，2:1，3:1。

The following are some of the passages that speak of this form of revelation, Isa. 1:1; 2:1; 6:1; Jer. 1:11; Ezek. 8:2; Dan. 7:2, 7; 8:1, 2; Amos 7:1; 8:1; 9:1; Zech. 1:8, 18; 2:1, 3:1.

上帝最通常在先知心中啟示，而《聖經》沒有仔細說明方法。

Most generally, however, God reveals Himself to the prophets by some inner communication of the truth, of which the method is not designated.

先知從上帝收到啟示後會向人民傳遞，他們一般會宣告：『耶和華如此說』。

After the prophets received their revelations of God, they in turn communicated them to the people, and habitually designate their message to the people as *debar Yahweh*, the Word of God.

在新約時期，基督道成肉身，祂是最高，最真的，嚴格說來唯一的先知。

In the New Testament Christ appears as the true, the highest, and in a sense, the only prophet.

身為『道』，祂是上帝完全的啟示，祂自己乃是先知話語的來源。身為中保，祂完全被聖靈充滿，預備成全先知的職份，約 3:34。

As the Logos He is the perfect revelation of God, Himself the source of all prophecy, and as the Mediator He receives the fullness of the Spirit in preparation for His prophetic work, John 3:34.

祂把聖靈傳遞給門徒們，不僅是重生與成聖的靈，也是啟示與光照的靈，可 13:11；

路 12:12；約 14:17，15:26，20:22；徒 6:10，8:29。

He communicated the Spirit to His disciples, not only as the Spirit of regeneration and sanctification, but also as the Spirit of revelation and illumination, Mark 13:11; Luke 12:12; John 14:17; 15:26; 16:13; 20:22; Acts 6:10; 8:29.

c. 神跡。Miracles.

最後，各種宗教都相信，神明在有需要的時候會介入世界。

Finally, we also find in all religions a belief in the special intervention of the gods in times of need.

魔術是普遍的現象。人透過神祕的方法：咒語等，來控制神明的能力。

The practice of magic is widespread, in which men seek to make the divine power subservient to them by the use of mysterious means, such as sacred words, magic formulas, amulets, and so on.

他們會使用一些人靈魂裡難明的能力，來行所謂的神跡。

Little understood powers of the human soul were often applied to the performance of so-called miracles.

今天我們可以在各種異教中看見各樣的邪術，包括催眠。

At the present day we often see the operation of these occult powers in spiritualism, theosophy, telepathy, and hypnotism.

《聖經》的見證是，上帝也透過神跡來自我啟示。

Scripture clearly testifies to the fact that God also revealed Himself in miracles.

神跡在《聖經》裡被看為是啟示的方法：申 4:32-35；詩 106:8；約 2:11，5:36；10:37-38；徒 4:10。

That miracles are also regarded in Scripture as means of revelation, is evident from the following passages: Deut. 4:32-35; Ps. 106:8; John 2:11; 5:36; 10:37, 38; Acts 4:10.

話語的啟示與事件的啟示在《聖經》中是相輔相成的，彼此解釋。

Word- and fact-revelation go hand in hand in the Bible, the former explaining the latter, and the latter giving concrete embodiment to the former.

我們須從這角度來研究《聖經》中的神跡。

It is especially from this point of view that the miracles of Scripture should be studied.

神跡有不同的名稱。(一)指神跡是不尋常的，使人驚訝的。(二)指神跡是上帝特殊的能力作成的。(三)指上帝特別臨在的記號，象徵一些屬靈真理。

They are designated by various names. Sometimes they are called *niphla'oth*, *mophthim*, Gr. *terata*, names which point to the unusual in the miracle, that which fills men with amazement. Again, they are called *gebhuroth*, *ma'asim*, Gr. *dunamis*, to indicate that they are revelations of a special power of God. Finally, they are also designated as *'othoth*, Gr. *semeia*, since they are signs of a special presence of God and often symbolize spiritual truths.

神跡的根據是上帝創造了萬物，並掌管，保存萬物；這些本身就是神跡。
The miracles are founded in the creation and preservation of all things, which is a perpetual miracle of God.

同時神跡也在救贖大工中扮演角色，用來懲罰作惡者，搭救上帝的子民。
At the same time they are made subservient to the work of redemption. They serve repeatedly to punish the wicked and to help or deliver the people of God.

有時候神跡證實先知的話，指向上帝將要設立的新秩序。
They confirm the words of prophecy and point to the new order that is being established by God.

《聖經》中神跡的高峰乃是耶穌基督道成肉身，這是最偉大的神跡。
The miracles of Scripture culminated in the incarnation, which is the greatest and most central miracle of all.

耶穌基督自己絕對是最偉大的神跡。藉著祂，創造（宇宙）恢復了原本的榮美，因為基督的大工的結果是萬物的復興，徒 3:21。
Christ Himself is the miracle in the most absolute sense of the word. In Him creation is again brought back to its pristine beauty, for His work results in the *apokatastasis* or restoration of all things, Acts 3:21.

3. 特殊啟示的內容。

THE CONTENTS OF SPECIAL REVELATION.

It goes without saying that the knowledge of God forms the content of special revelation. In the nature of the case all revelation of God is self-revelation. God reveals Himself in nature and history, but the study of these is not necessarily theology, since both can be studied simply as they are in themselves, apart from their revelational implications. It is only when they are contemplated in relation to God and considered *sub specie aeternitatis*, that they assume the character of a revelation and enable us to know something of God. God is also the content of special revelation. The difference between general and special revelation does not primarily consist in this that the latter, in distinction from the former, is in all its parts and in every way strictly supernatural, but more particularly in this that it is a revelation of the *gratia specialis*, and therefore gives rise to the Christian religion of redemption. It is a revelation of the way of salvation. While general revelation gives prominence to the *theiotes* (Rom. 1:20), the divine greatness of God, His absolute power and infinite wisdom, special revelation reveals with increasing clearness the triune God in His personal distinctions, and the divine economy of redemption. It reveals a God who is on the one hand holy and righteous, but on the other hand also merciful and gracious. Three points deserve particular attention in connection with special revelation.

- a. 它是歷史性的啟示。 **It is a historical revelation.**
- b. 它是話語的啟示，也是事實的啟示。 **It is both word-revelation and fact-revelation.**
- c. 它是救贖性的啟示。 **It is a soteriological revelation.**

4. 特殊啟示的目的。

THE PURPOSE OF SPECIAL REVELATION.

D. 特殊啟示與《聖經》。 Special Revelation and Scripture.

1. 歷史上對『特殊啟示與《聖經》的關係』的觀念。

HISTORICAL VIEWS OF THE RELATION BETWEEN THE TWO.

a. 教父時期。 In the Patristic Period.

諾斯底主義，馬吉安：錯誤的《聖經》觀。

可是：早期教父認為全部《聖經》是上帝啟示的話語。

The Gnostics and Marcion had erroneous views respecting the Bible, but the early Church Fathers regarded it in all its parts as the revealed Word of God.

教父：《聖經》是默示的；默示觀不清楚。

They frankly spoke of it as inspired, but did not yet have a clear conception of its inspiration.

游斯丁：作者是被動的，如同樂器在演奏者手中。

Justin and Athenagoras clearly thought of the writers as passive under the divine influence, and compared them to a lyre in the hands of a player.

亞歷山大的革利免、特土良：新約，舊約都是默示的，構成無謬的上帝的話。

Clement of Alexandria and Tertullian asserted that both the Old and the New Testament were equally inspired, and as such constituted the infallible Word of God.

優斯比烏：認為《聖經》有誤是非常不敬。

奧古斯丁：使徒們記錄基督所說的。

Eusebius regarded it as presumptuous to admit the possibility of error in the sacred books; and Augustine said that the apostles wrote what Christ dictated.

金嗓子：先知們乃『上帝的口』。

大貴格利：聖靈是《聖經》真正的作者。

Chrysostom called the prophets “the mouth of God,” and Gregory the Great spoke of the Holy Spirit as the real author of Scripture.

小結：早期教父相信《聖經》是上帝的話，是上帝的啟示。

All this goes to show that these Church Fathers regarded the Bible as the Word of God, and therefore identified it with the divine revelation.

b. 中古時期。During the Middle Ages.

中古時期的教會仍然堅信《聖經》是上帝的話。

The firm belief in the Bible as the Word of God was not shaken during the Middle Ages.

新發展：除了筆之於書的上帝啟示，還有口傳的啟示。

At the same time: there is not only a *written*, but also an *oral*, revelation of God.

流行的新觀念：『使徒的傳統』一代一代傳下來。

“Apostolic tradition,” handed down from generation to generation, gained currency.

此傳統于建立《聖經》的權威，和決定《聖經》正確的意義，是必須的。

This tradition was considered necessary for the establishment of the authority of Scripture, and for the determination of its proper meaning.

若沒有傳統，《聖經》的聲音必定雜亂，其權威完全破壞。

Without the guidance of tradition Scripture could be made to speak in so many discordant ways that its authority was destroyed altogether.

此理論破壞正確的《聖經》觀。《聖經》仍然是無謬的上帝的話，可是《聖經》的權威和正確意義，則依靠傳統，即：依靠教會。

The development of this theory was detrimental to the proper conception of Scripture. It is true, the Bible was still regarded as the infallible Word of God, but its authority and proper meaning was made dependent on tradition, and that means, on the Church.

甚至否認《聖經》的絕對必須性，足夠（完備）性，和清晰性。

The importance ascribed to so-called apostolic tradition even involved a denial of the absolute necessity, the sufficiency, and the perspicuity of the Bible.

c. 宗教改革時期。At the time of the Reformation.

改教者在這一點上反對天主教會。

The Reformers took position over against the Roman Catholic Church on this point.

『上帝的話』的意思：就是指《聖經》。

When they spoke of the Word of God, they had the Bible, and the Bible only, in mind.

拒絕『使徒傳統』，承認《聖經》是所有信仰生活的至終權威，絕對準則。

They rejected the authority of what was called apostolic tradition, and acknowledged the Bible only as the final authority and the absolute norm in all matters of faith and conduct.

《聖經》並不依靠教會的見證；《聖經》是自證的。

Instead of admitting its dependence on the testimony of the Church, they boldly declared its *autopistia*.

雖然還沒有像十七世紀神學家發展出完整的默示論：可是改教領袖一致相信整本《聖經》都是（狹義）上帝默示的話語。

Though they did not yet develop the doctrine of inspiration as fully as it was developed by seventeenth century theologians, it is quite evident from their writings that they

regarded the whole Bible as the inspired Word of God in the strictest sense of the word.

自由派神學家認為：必須辨別上帝的啟示與《聖經》；啟示不完全包在後者裡；與後者不盡相同。新正統神學回應（稍為不同）。可是：這模式經不起考驗。

Though it has often been said by liberal theologians that they drew a distinction between the divine revelation and Scripture, and conceived of the former, not as identical with, but as contained in, the former; and though this view is now echoed by the representatives of the Theology of Crisis in a slightly different way – this contention cannot bear close scrutiny.

宗教改革領袖們相信，《聖經》就是上帝的話。

On the basis of their writings it must be maintained that the Reformers identified the divine revelation and Scripture.

十七世紀發展了《聖經》論。

It was especially in the seventeenth century that the doctrine of the perfections of Scripture was developed.

d. 現代神學。 In Modern Theology.

理性主義的影響：反對嚴謹的《聖經》觀。

Under the influence of Rationalism strong opposition arose to the strict conception of the Bible as the infallible Word of God.

哲學與科學，批判性與歷史性的研究：破壞了對超自然，和《聖經》默示的信心。 Philosophical and scientific, critical and historical, studies served to undermine the prevalent belief in the supernatural, therefore also the doctrine of the divine inspiration of Scripture.

不再相信《聖經》的無謬誤；提出新的觀念以取代之。可是沒有一樣理論被信徒們接納。

The old conception of the Bible as the infallible Word of God was brushed aside as untenable, and several other views of it were suggested as alternatives, but not a single one of them has been able to entrench itself in the hearts and minds of Christian people in general.

一段時期流行：《聖經》部分是人寫的，部分是上帝的話。上帝的啟示包含在《聖經》內。《聖經》一部分是默示的。

For a time the idea was rather popular that the Bible is partly human and partly divine, and it became rather popular to say that the divine revelation is *contained* in the Bible, and that parts of the Bible are therefore inspired.

可是，究竟哪部分是默示的？哪部分不是？很難確定。

But it soon became evident that it was impossible to say where the divine ended and the human began, or what parts of the Bible were, and what parts were not, inspired.

有人摒棄默示的觀念：《聖經》是人對上帝啟示的記錄。

Others discarded the idea of inspiration and simply regarded the Bible as the human record of a divine revelation.

唯心（理想主義）哲學：上帝的臨在；施萊馬赫的主觀神學：新的啟示觀，默示觀。

Idealistic philosophy, with its doctrine of the divine immanence, and the subjectivism of Schleiermacher, led to a new conception of both revelation and inspiration.

默示等於上帝特別的光照，與一般基督徒被光照，只是程度上的不同。啟示就是：對事物的本質因光照而得的洞悉。

Inspiration came to be regarded as a special divine illumination, differing only in degree from the spiritual illumination of Christians in general; and revelation, as the resulting heightened insight into the nature of things.

啟示與人的發現：混為一談。

This in course of time led to a certain identification of revelation and human discovery.

《聖經》是人類特殊經驗的記錄。

On this view the Bible becomes a record of rather exceptional human experiences – a record which is purely human.

新正統神學：試圖恢復傳統啟示觀：是上帝超自然的作為。

The Theology of Crisis is an attempt to restore the idea of revelation as a supernatural act on the part of God to its rightful place.

可是新正統也不接納《聖經》是上帝無謬誤地默示的。《聖經》與上帝的話不同。

But it also disowns the doctrine of the infallible inspiration of Scripture, and therefore does not identify the revelation of God and the Bible.

《聖經》是人對上帝啟示的見證：是上帝的話？

The Bible is merely a human witness to the divine revelation, which may, just because it witnesses to the revelation, be called the Word of God in a secondary sense.

(*The Word of God and the Reformed Faith* pp. 51-79; 102-111.)

2. 改革宗對『特殊啟示與《聖經》的關係』的觀念。

THE REFORMED CONCEPTION OF THE RELATION BETWEEN THE TWO.

a. 上帝的啟示筆之於書 INSCRIPTURATION

十六世紀宗教改革領袖們：上帝的特殊啟示成形，有了永久性的形式，就是《聖經》。

According to the great Reformers of the sixteenth century the special revelation of God was given permanent form in Scripture.

其他異教都由他們的經典：神話，禮儀，咒語，歷史等。基督教也不例外。

This idea is not in itself anything out of the ordinary. Among all cultured nations we find magical formulas, liturgical texts, ritual tracts, ceremonial laws, and historical and mythological literature, connected with their religious life. Several religions have holy books, to which divine authority is ascribed, and which serve as rules of doctrine and practice. Every prominent religion possesses a dogma which is expressed in language and assumes a permanent form in writing. Christianity forms no exception to the rule in that respect.

上帝的特殊啟示筆之於書，是非常重要的。《聖經》經過幾千年寫成，其中有獨特的事件與作為，以後不會重複；因此必須記錄下來，為後代保存，不致流失。

It was of the utmost importance for the special revelation of God that it should be embodied in writing, because it was given in the course of many centuries and comprises deeds and events that are not repeated, but belong to the past, so that the knowledge of them would soon be lost in oblivion, if they were not recorded and thus preserved for posterity.

因為上帝的啟示的內涵是永恆真理，對每一個時代，文化，處境都是有意義的。And it was important that this knowledge should not be lost, since the divine revelation contains eternal truths, that are pregnant with meaning for all times, for all peoples, and under all circumstances.

上帝使啟示筆之與書(inscripturation)。

Therefore God provided for its inscripturation, so that His revelation now comes to us, not in the form of deeds and events, but as a description of these. In order to guard it against volatilization, corruption and falsification, He gave it permanent form in writing.

因此，特殊啟示與《聖經》之間有著親密的關係。

From this it follows that there is a very close connection between special revelation and Scripture.

b. 特殊啟示就是《聖經》(批判新正統的《聖經》觀)

Special Revelation is the Bible (a Critique of Neo-Orthodoxy on the Bible)

『啟示』一詞有不同用法：上帝直接，超自然的講話（資訊的傳遞）：從這重意義上，特殊與《聖經》不是同一碼事；特殊啟示包含在《聖經》裡。

It should be pointed out, however, that the word “revelation” is not always used in the same sense. It may serve to denote the direct, supernatural communications of God to man, which were far more frequent in the old dispensation than in the new, and culminated in the Word made flesh. If the word “revelation” be understood in that sense, then it cannot be said that special revelation is identical with the Bible, but only that it is contained or recorded in the Bible. Scripture contains a great deal that was not so communicated by God.

可是，現代神學對『上帝的話』（上帝說的）和『上帝話語的記錄』（人為的）的分割，是合理的。

It should be borne in mind, however, that this does not justify the distinction, sometimes made in modern theology, between the Word of God as divine and its record as human.

若說《聖經》不是上帝的話，只含有上帝的話，也是沒有根據的。

Neither does it warrant the unqualified statement that the Bible *is not*, but merely *contains* the Word of God.

『上帝的話』與『特殊啟示』從一種意義上，就是《聖經》本身。

The terms “Word of God” and “special revelation” are also used in a sense in which they are identical with “Scripture.”

大多數情況，上帝先啟示，然後吩咐人寫下來。

In most cases revelation or the direct self-communication of God preceded its inscripturation.

先知先領受啟示，然後才寫下來。

耶 25:13，30:1、2，36:2

The prophets usually received their communications some time before they committed them to writing, Jer. 25:13; 30:1, 2; 36:2.

使徒們也是如此。

約 20:30，21:25

This is true of the apostles as well. When they received the highest revelation of God in Jesus Christ, they did not at once record it for future generations, but only after the lapse of several years, and even then they did not record everything that was revealed, John 20:30; 21:25.

可能在寫的過程有新的啟示。

It may be that some things were revealed to them while they were writing.

有時候人沒有領受直接的啟示，為了後代把啟示記錄下來。

Moreover, in some cases men who received no direct revelations themselves yet recorded them for the future.

因此，從此意義上來說，我們可以說，特殊啟示與《聖經》有別。

In view of all this it may be said that there is a sense in which we must distinguish between special revelation and Scripture.

c. 廣義的和狹義『特殊啟示』。

SPECIAL REVELATION IN THE BROAD AND NARROW SENSE.

『特殊啟示』從廣義來說，就是指《聖經》所記錄的救贖作為與真理，保證是上帝的啟示，因為整本《聖經》是聖靈所無謬默示的。

But the term “revelation” may also be used in a broader sense. It can be applied to that whole complex of redemptive truths and facts, which is recorded in Scripture and has its guarantee as a divine revelation in the fact that the whole of Scripture is infallibly inspired by the Holy Spirit.

從此意義來說，整本《聖經》，而唯獨《聖經》是上帝的特殊啟示。

In that sense the entire Bible from Genesis to Revelation, and it only, is for us God’s special revelation.

我們唯獨透過《聖經》認識上帝過去的直接啟示。我們只從《聖經》認識上帝過去在以色列人和先知中間的啟示，特別是在基督裡的啟示。

It is only through Scripture that we receive any knowledge of the direct revelations of God in the past. We know absolutely nothing about God’s revelations among Israel through the prophets and finally in Christ, except from the Bible.

若摒棄《聖經》，則沒有啟示，包括沒有在基督裡的啟示。

If this is set aside, we abandon the whole of God’s special revelation, including that in Christ.

我們與基督有親密的相交，是透過使徒們的話。

It is only through the word of the apostles that we can have communion with Christ.

因此，上帝既然賜了特殊啟示，必然為後代保存它。

Consequently, it is unthinkable that God gave a special revelation and then took no measures to preserve it inviolate for coming generations.

《聖經》之所以重要，就是因為它是啟示之書。上帝藉著《聖經》不斷把祂的啟示帶到世界來，改變人的思想，生命。

Scripture derives its significance exactly from the fact that it is the book of revelation. By means of Scripture God constantly carries His revelation into the world and makes its content effective in the thought and life of man.

《聖經》不僅是多年前發生的事件的事實的記載而更是上帝不斷向人曉諭的聖言。

It is not merely a narrative of what happened years ago, but the perennial speech of God to man.

啟示在《聖經》中永遠活著，直到今天仍然為人帶來光，生命，聖潔。上帝透過此啟示改變罪人的內心，成為新人。

Revelation lives on in Scripture and brings even now, just as it did when it was given, light, life, and holiness. By means of that revelation God continues to renew sinners in their being and consciousness.

《聖經》是聖靈領導教會擴展，成全聖徒，建立基督身體的工具。

Scripture is the Holy Spirits' chief instrument for the extension and guidance of the Church, for the perfecting of the saints, and for the building up of the body of Jesus Christ.

是天與地，基督與祂的教會，上帝與祂的子民的連接點。

It forms a lasting bond of union between heaven and earth, between Christ and His Church, and between God and His People.

我們透過《聖經》聽到上帝的聲音，因為《聖經》仍是上帝的話語，直到新天新地，上帝完全重造宇宙，上帝的兒女都受默示，完全有主的教導。

In it we hear ever anew the voice of God, for it remains the inspired Word of God. And it will not have served its purpose fully until the new creation is completed, when all the children of God will be inspired and will all be fully taught of the Lord.

IV. 《聖經》的默示

THE INSPIRATION OF SCRIPTURE

A. 《聖經》啟示論的發展史。

The Doctrine of Inspiration in History.

引言。Introduction.

啟示與默示：親密關係。Revelation and inspiration: closest possible relation.

賀治：啟示與默示的目標與後果方面之不同。（《系統神學》，卷一，頁 155。）

啟示的目標：傳遞（救贖性）知識。默示的目標（設計）：無誤的教導。…

啟示的後果：使領受者智慧。默示的後果：保存教義免有錯誤。

Charles Hodge: they differ as to their object and effects. "The object or design of revelation is the communication of knowledge. The object or design of inspiration is to secure infallibility in teaching. ... The effect of revelation was to render its recipient wise. The effect of inspiration was to preserve him from error in teaching." (*Syst. Theol. I*, p. 155.)

1. 宗教改革前。

BEFORE THE REFORMATION.

a. 猶太人。

The Jews.

猶太人堅持最嚴謹的默示觀。律法書是上帝無謬地默示的，因此有絕對的，上帝的權威。之後，他們相信先知書和其他的書卷都有同樣的不變性與權威。

The Jews held the strictest view of inspiration. The Law as divinely and infallibly inspired, and therefore with absolute divine authority. Afterwards, they ascribed the same inviolable character and authority to the Prophets and the Holy Writings.

b. 主耶穌與《新約聖經》的作者們。

Jesus and the New Testament writers.

猶太人的默示觀直接傳到（新約時期的）基督教會。就算是自由派的，拒絕嚴謹的默示觀的神學家，都感覺到壓力須承認耶穌和《新約聖經》的作者都持猶太人的默示觀。

This view passed right over into the Christian Church. Even liberal scholars, who reject that strict view of inspiration, feel constrained to admit that Jesus and the New Testament writers also held the same view.

c. 早期教父。

Early Church Fathers.

早期教父們同樣地對《聖經》有崇高的看法，從他們的作品隨處看出。Sanday 承認從最早期，他們表達的方式，就指向逐字默示。（《默示》，頁 34。）

有些詞句肯定暗示他們相信，《聖經》的作者們在聖靈的印象下是被動的，因此指向一個機械性的默示觀。

The early Church Fathers had the same exalted view of the Bible, as appears abundantly from their writings. Sanday admits that from the very first they are found using expressions, which even point to verbal inspiration. (*Inspiration*, p. 34.)

Some expressions certainly suggest that the writers of the books of the Bible were passive under the influence of the Holy Spirit, and therefore point to a mechanical conception of inspiration.

可是 Orr 指出：教父們的教導的一般趨向表明，他們並沒有意思教導一種壓抑人（作者們）的意識的默示觀。

But, Orr: the general trend of their teaching shows that it was not their intention to teach a doctrine of inspiration, which involved the suppression of the human consciousness.

- d. 俄利根反對這種機械性的默示觀。
Origen contended against such a view.
- e. 孟他努主義持機械性的默示觀，他們是被教會定為異端的一群。
Montanism, which held it, was condemned by the Church.
- f. 宗教改革前教會的一般意見。
Prevailing opinion before the Reformation.

從早期教父到宗教改革，教會的一般意見與先前的觀念本質上沒有什麼差別。
Between the time of the early Church Fathers and that of the Reformation the prevailing opinion in the Church did not differ essentially from that previously held.

- g. 經院主義。
Scholasticism.

經院主義者*對於默示信念與教會的教義一樣，他們只不過使徒為默示論作更詳細的定義。可是我們必須承認，他們認為『使徒的傳統』是同樣地被默示的。實際上，這就削弱了《聖經》—上帝的話—的絕對權威。

The Scholastics shared the common conviction of the Church, and merely tried to give a more precise definition of some of the details of the doctrine of inspiration.

It must be admitted, however, that equal inspiration was ascribed to apostolic tradition, and that in practice this tended to weaken the consciousness of the absolute authority of the written Word of God.

- h. 一些神祕主義者。
Some mystics.

再者，有些神祕主義者，他們自誇一種特殊的光照，和上帝在他們裏面同在，賜他們啟示。這些神祕主義者的趨向是：低估《聖經》作者們的超自然默示，化為一種每一位基督徒都有的內在恩典與（聖靈的）教導。可是他們這種主觀的默示觀，沒有嚴重影響教會一般的觀念。

Moreover, there were some Mystics, who gloried in a special illumination and in revelations of the divine presence within, and manifested a tendency to undervalue the supernatural inspiration of the writers of the Bible, and to reduce it to the level of that gracious inner teaching which all Christians alike enjoyed. But their subjectivism did not seriously affect the view that was held in the Church at large.

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*經院主義：（一）從治學（辯論，寫作）技巧來說，經院主義指一種系統的思維方式，分四個步驟：指出要討論（辯論）的問題；然後引用古人的著作（希臘，拉丁文的文學，哲學，歷史書籍，教父們的著作等）；評論這些觀點；然後作一個結論。伯克富的《系統神學》就沿用這種方法。（二）從信仰（神學）來說，經院主義異阿奎那為代表，是指教會引進亞里斯多德的哲學，來解釋基督教神學。這些希臘哲學觀念包括『存有』；『自然與恩典』等。

2. 宗教改革後。

AFTER THE REFORMATION.

a. 路德，加爾文。

Luther and Calvin.

上文指出，默示論是教會一直持守的信念，*華爾非德 (Warfield) 稱之為『教會的默示教義』(the church-doctrine of inspiration)。反對此教義的人士有一種流行的做法，就是把他們對《聖經》的鬆散觀點，置於十六世紀宗教改革領袖們身上。(譯注：從二十世紀初到今天二十一世紀初仍然如此！)

It has become quite the vogue with those who are opposed to what Dr. Warfield calls "the church-doctrine of inspiration," to saddle their own loose views on the great Reformers of the sixteenth century.

他們在馬丁路德和加爾文的著作裡找到少量(斷章取義的)句子，似乎反映出後者對《聖經》正典的問題的看法有一定程度的彈性。因而作粗略的結論，說這些宗教改革領袖們並不持有教會一般的默示觀。

They find in the works of Luther and Calvin a few expressions which seem to reflect a certain freedom in dealing with canonical questions, and then hastily conclude from this that these great men did not share the current doctrine of inspiration.

伯克富的批判：可是他們為什麼這樣地推論呢？其實路德與加爾文等人用了不同的表達方式，他們多處明說他們的默示觀是嚴謹的默示觀，而這種默示論一點都不是(好像反對者說的)，十七世紀*基督教經院主義發明出來的。

Critique by Berkhof: But why should they rely on mere inferences, when these great Reformers use several expressions and make many plain statements which are clearly indicative of the fact that they held the strictest view of inspiration, and that this view was not at all, as the opponents claim, an invention of Protestant Scholasticism in the seventeenth century.

*華爾非德 Benjamin B. Warfield (B.B. Warfield)：二十世紀出普林斯頓神學院系統神學教授，繼承賀治的教導，堅持《聖經》的默示。他的《聖經的默示與權威》(The Inspiration and Authority of the Bible) 直到今天，仍是默示論的經典著作。順便一提，他是清楚說明『終止論』的神學家，因此有些時代論人士稱『終止論』為『改革宗的聖靈論』(Reformed doctrine of the Holy Spirit)。

* (譯注：) 基督教經院主義：指宗教改革運動的第一代之後，第二，第三的領袖們將路德與加爾文的教導更加系統化。加爾文主義的第二，第三代神學分佈在德國，荷蘭(改革宗教會)，英格蘭(清教徒)和蘇格蘭(長老會)。荷蘭的改革宗神學，可以用多特會議的決定為代表。清教徒的神學，特別是他們的《聖經》論，可以用《威敏斯特信仰告白》作為代表作；宗教改革時期的信條，到了《威敏斯特信仰告白》達到了高峰。

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他們(路德，加爾文)甚至說，聖靈是《聖經》每一部分的作者，而人(作者們)聽聖靈的指示，就把這些字句寫下來。(譯注：英文稱此過程為 dictation。)

They even speak of the Holy Spirit as the author of every part of Scripture, and of the human writers as having written what was dictated to them.

這種默示論，從宗教改革最初期是就很普遍。

Such expressions had been common from the earliest times.

同時，從他們一般的著作可以明顯看出，他們心目中的默示，並不抹殺作者們（人）的個人獨特性與思想過程。

At the same time it is quite evident from their teachings in general that inspiration, as they conceived of it, did not suppress the individuality and the intellectual activity of the human authors.

b. 加爾文與十七世紀默示觀（希伯爾格）。

Calvin and 17th Century View of Inspiration (Reinhold Seeberg).

希伯爾格說，加爾文乃是十七世紀最嚴謹的默示論的創始者。而宗教改革第一代領袖們與後來幾代的神學家的唯一不同點是：後者把默示論當作一項專門研究的（神學）課題，在細節下作了功夫，有部分的神學家有一種傾向『將受默示的人（作者們），在聖靈的影響之下的時候，視為沒有意識，沒有思想的工具。』（Bannerman）

Seeberg speaks of Calvin as the author of the strict, seventeenth century view of inspiration. The only difference on this point between the Reformers and the following generation of theologians is, that the latter made the subject of inspiration an object of special study and worked it out in details, and that some manifested a tendency to “reduce the inspired man, when under the influence of the Spirit, to the level of an unconscious and unintelligent instrument.” (Bannerman.)

c. 十七世紀經院主義：《瑞士教條》。

17th century Scholasticism: *Formula Consensus Helvetica*.

此傾向（指：作者們沒有意識的默示論）在《瑞士信條》表達出來。這是駁斥法國 Saumur 神學學派的鬆散觀點而寫的。在（改革宗）的教會圈子中，此信條並沒有被廣泛接納。

This tendency also found expression in one of the Confessions, namely, the *Formula Consensus Helvetica*, drawn up in 1675 in opposition to the loose views of the school of Saumur. This Confession never found wide acceptance as an ecclesiastical standard.

d. 理性主義。

Rationalism: Le Clerc.

後來，當理性主義哲學影響到教會時，Le Clerc (1657-1736) 反對嚴謹的《聖經》無謬論，而宣稱《聖經》的記載裡包括錯誤。

At a later date, however, when Rationalism made its influence felt, Le Clerc (1657-1736) impugned the strict infallibility of Scripture and asserted the existence of errors in the record.

e. 回應理性主義之護教者：部分默示。

Apologetics in response to Rationalism: Partial inspiration.

很多使徒回應 Le Clerc 的《聖經》維護者，承認了他對《聖經》的批判，覺得必

須退一步到《聖經》的默示論，而《聖經》的不同部分，它們受默示的程度是不同的；因而容許承認，《聖經》的某些部分是有瑕疵和錯誤的。

Many of the apologists, who took up the defense, admitted his contentions and felt constrained to have recourse to the theory of inspiration, differing in degrees in various parts of the Bible, and thus allowing for imperfections and errors in some portions of Scripture.

此理論有不同修正版本。

This was a theory that allowed of various modifications.

其中一版本（曾經有一段時期深受歡迎）宣稱『部分默示論』：默示只限於《聖經》某些部分。

不久人們就看出，要達到一個共識，究竟默示是到什麼程度，是不可能的。

One of these, which enjoyed considerable popularity for a while, was the theory of a *partial* inspiration, that is, an inspiration limited to parts of the Bible, but it soon became evident that it was impossible to reach a unanimous opinion as to the exact extent of inspiration.

f. 施萊馬赫：默示本質之變更。默示就是光照。

Schleiermacher: altered character of inspiration. Inspiration as illumination.

*施萊馬赫創始了一種徹底不同的默示觀。他與部分默示論不同（後者至少相信，《聖經》某些部分是嚴格地受默示寫成的），他完全改變了默示的本質，因為他完全摒棄了超自然的因素。

A radically different theory owes its origin especially to Schleiermacher. In distinction from the theory of partial inspiration, which at least ascribed strict inspiration to some parts of Scripture, it altered the character of inspiration altogether by excluding the supernatural element.

他認為默示就是（引用 Bannerman 的話）『上帝自然的（譯注：即不是超自然的）施恩運行，光照了一個人的理性或靈性意識，因此他從自己的基督土理解的豐盛中，說出或寫下他自己的宗教信念與信念。』**

It held inspiration to be (to express it in the words of Bannerman) “the natural, or at most the gracious, agency of God illuminating the rational or the spiritual consciousness of a man, so that out of the fullness of his own Christian understanding and feelings he may speak or write the product of his own religious life and beliefs.” (*Inspiration of the Scriptures*, p. 142.)

默示被改變，成為上帝的光照，在基督徒中間只有程度上的不同而已。

Here inspiration is changed to a divine illumination, differing only in degree from that of Christians in general.

聖靈特殊的，超自然的，神蹟性的工作完全被取代：默示僅是聖靈一般在信徒生命中的運行而已。

The special, supernatural and miraculous operation of the Holy Spirit is superseded by one of His ordinary operations in the lives of believers.

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*施萊馬赫 (Friedrich Schleiermacher)：經過康德 (Immanuel Kant) 哲學的洗禮後，第一位受康德影響的基督教神學家。著有：《論宗教：向藐視宗教的知識分子的演講》(On Religion: Speeches to Its Cultured Despisers)等。在德國敬虔派教會長大。施萊馬赫主張基督教信仰的本質（也是：宗教的本質）不是從上帝來的客觀啟示，而是從人發出的主觀宗教感覺。他是自由派神學的開山祖。

**譯注：此乃中國二十世紀初最多產的神學家，燕京大學宗教學院教務主任，趙紫宸 (T. C. Chao, Chao Zi-chen) 早期著作中的默示論。

g. 施萊馬赫之後的神學家：正統的，新正統的。

After Schleiermacher: Orthodox and Neo-orthodox theologians.

施萊馬赫後的神學家的默示觀，大都大同小異。

Many of the works on inspiration, written since the days of Schleiermacher are simply variations on this general theme.

一部分神學家甚至認為默示完全是自然現象，每人都有。

Some, such as Wegscheider and Parker, went even farther, and spoke of a purely natural operation, common to all men.

一些神學家例外：Orr, Warfield 等！

Such works as those of Lee, Banner, MacIntosh, Patton, Orr, Warfield, and others naturally form exceptions to the rule.

不幸，巴特與布倫納 (Karl Barth, Emil Brunner: 新正統神學的兩位大師) 也拒絕相信《聖經》是無謬地默示的，認為此觀點乃出自基督教經院主義 (Protestant Scholasticism, 見上)。

Sad to say, Barth and Brunner also reject the doctrine of the infallible inspiration of Scripture, and regard it as a product of Protestant Scholasticism.

伯克富：他們的觀點有待澄清。

Their own views still await clarification.

譯注：小結：我們接受猶太人，主耶穌基督，《新約聖經》的作者，早期教父，宗教改革 (路德，加爾文)，十七世紀改革宗 (經院主義，特別指《威敏斯特信仰告白》)，和華爾非德的默示論。

B. 《聖經》的默示：《聖經》根據。

Scriptural Proof for the Inspiration of the Bible.

1. 《聖經》的 (次要) 作者受默示的《聖經》根據：(一) 從他們的著作以外的角度考慮。

PROOFS FOR THE INSPIRATION OF THE SECONDARY AUTHORS OF SCRIPTURE CONSIDERED APART FROM THEIR WRITING.

a. 先知受默示。

Prophet Inspiration.

b. 使徒受默示。

Apostolic Inspiration.

2. 《聖經》的（次要）作者受默示的《聖經》根據：（二）從他們的著作（即《聖經》書卷）考慮。

PROOFS FOR THE INSPIRATION OF THE SECONDARY AUTHORS IN WRITING THE BOOKS OF THE BIBLE.

a. 一般性的現象。

Certain general phenomena.

b. 直接的斷言。

Direct assertions.

C. 默示的本質與範圍。

Nature and Extent of Inspiration.

1. 默示的本質。

THE NATURE OF INSPIRATION.

在處理默示的本質事後，首先須考慮兩種錯誤的觀點，代表了兩個極端，然後我們會說出我們認為是正確的觀點。

Nature of inspiration: we shall first consider two erroneous views which represent opposite extremes, and then state what we consider to be the correct view.

a. 機械性的默示。

Mechanical Inspiration.

我們必須提防一種非常普遍的誤會。常常有人認為，相信逐字默示就必定相信機械性的默示，可是這並不是必然的。

There is a rather common misunderstanding, against which we must be on our guard. It is often represented as if verbal inspiration were necessarily mechanical, but this is not the case.

『逐字默示』和『機械性默示』並不是同義詞，因為它們是指默示工作的兩個不同層面。『逐字』是指默示的程度；『機械性』是指默示的本質。

The two terms are certainly not synonymous, for they refer to different aspects of the work of inspiration, the one being an indication of the extent, and the other, of the nature of inspiration.

『機械性默示』本質上雖是逐字的，但『逐字默示論』不須一定是機械性的。

And while it is true that mechanical inspiration is from the nature of the case verbal, it is not true that verbal inspiration is necessarily mechanical.

我們可能相信聖靈的帶領延伸到所用的字；可是相信此帶領不是機械性的。

It is quite possible to believe that the guidance of the Holy Spirit extended to the choice

of the words employed, but was not exercised in a mechanical way.

(i) 機械性默示論。

上帝指示『次要作者』(人)寫什麼，以致人只是書記，只是聖靈用作流出祂的話的管道。這暗示著人的思想在一種安靜狀態，在所寫出來的書卷內容與形式上沒有貢獻；甚至《聖經》的風格，也是聖靈的風格。

God dictated what the *auctores secundarii* wrote, so that the latter were mere amanuenses, mere channels through which the words of the Holy Spirit flowed. It implies that their own mental life was in a state of repose, and did not in any way contribute to the contents or form of their writings, and that even the style of Scripture is that of the Holy Spirit.

反對機械性默示論的人，常常指所有信逐字默示論的人都信機械性默示，這樣講是不公道的，但他們堅持這樣的(誹謗)，雖然很多信逐字默示論的人，不斷地否認他們持機械性默示論。

This theory has very unfairly and rather persistently been ascribed by its opponents to all those who believe in verbal inspiration, even after these have repeatedly disclaimed that view.

(ii) 伯克富：不錯，我們須承認有些早期教父，宗教改革領袖們，路德宗與改革宗神學家有時候的表達方式，似乎有這種說法的味道。可是我們須同時看到，這些教父、改教家的一般教導清楚表明，他們並不認為《聖經》的作者是被動的工具而已；他們真正是作者，他們的思想是清醒、正常運作的，他們思想表達出來的作品，有著他們個人的特性。

(Berkhof) It must be admitted that some of the early Church Fathers, the Reformers, and some Lutheran and Reformed theologians of the seventeenth century occasionally used expressions that savored of such a view; but it should be added that their general teachings clearly show that they did not regard the writers of the Bible as mere passive instruments, but as real authors, whose intellectual powers were alert and operative and who gave expression also to their individuality in their writings.

(iii) 改教家。很多不相信《聖經》默示的神學家，爭先恐後地試圖證明，路德與加爾文並不持(後來在十七世紀流行的)嚴謹默示論。

The Reformers: many who do not believe in any real doctrine of inspiration, vie with each other in their attempts to prove that Luther and Calvin did not hold the strict view of inspiration which was current in the seventeenth century.

(iv) 宗教改革時期的偉大信條。除了《瑞士信條》以外，宗教改革的偉大信條都沒有細說《聖經》默示的本質。

The great historical Confessions, with the exception of the *Formula Consensus Helvetica* (1675) do not express themselves as to the precise nature of the inspiration of Scripture.

(v) 只有《瑞士信條》比較接近一種機械性的默示論。可是此信條只由少數的瑞士城邦承認，而後來的幾代就棄絕了它。

The one Confession named comes closest to a mechanical view of inspiration, but this Confession was recognized only by a few cantons in Switzerland, the land of its birth, and was even there set aside by a following generation.

《瑞士信條》是回應 Saumur 學派，尤其是 Cappelus 對默示的鬆散觀點。
Moreover this Confession represents a reaction against the loose views on inspiration, which were sponsored by Cappelus of the school of Saumur.

(vi) 結論：我們實在懷疑究竟有多少改革宗神學家刻意相信機械性的默示論。
Doubtful whether there ever has been a considerable number of Reformed theologians who consciously adopted a mechanical view of inspiration.

(vii) 當今改革宗神學家們（譯注：1930 年代）一般都持有有機默示論。
Reformed theologians now generally have an organic conception of inspiration.

他們並不認為《聖經》的次要作者（人）只是在上帝手中的被動工具，只是書記，記錄上帝要他們寫下來的（默寫論），他們所寫的，從任何意義上來說都不來自他們的意識；他們的風格僅是聖靈的風格。

They do not believe that the *auctores secundarii* of Scripture were mere passive instruments in the hand of God; that they were mere amanuenses who wrote what God dictated that what they wrote did not in any sense of the word originate in their own consciousness; nor that their style is simply the style of the Holy Spirit.

相反的，他們所接納的觀點是，他們承認《聖經》的人間作者真正是作者，他們充分考慮到這些作者在《聖經》寫成過程中所作出的貢獻。

To the contrary, they adopt a view which recognizes them as real authors and does full justice to their personal share in the production of their writings.

b. 動力的默示。

Dynamic Inspiration.

(i) 施萊馬赫為創始者。『動力默示論』一詞，有時是指『有機默示論』（例如：Girardeau），可是我們用作指由施萊馬赫創始的默示論。

The term “dynamic inspiration” is sometimes used to denote what we would call “organic inspiration” (f.i. by Girardeau, *Discussions of Theological Questions*, p. 295), but is employed here to designate the theory of inspiration that owes its inception to the teachings of Schleiermacher.

(ii) 屬靈光照而已。此理論完全不接受聖靈在《聖經》作者身上直接的工作。一種作者一般的啓迪取代之。等於說僅是屬靈的光照，與其他基督徒領受的屬靈光照，只有程度上的分別。

This theory renounces the idea of a direct operation of the Holy Spirit on the production of the books of the Bible, and substitutes for it a general inspiration of the writers, which really amounts to nothing more than a spiritual illumination, differing only in degree from the spiritual illumination of Christians in general.

(iii) 去超自然化。嚴格說來，它去掉一切超自然因素，完全改變了默示的定義，從思想（譯注：命題，教義，真理等）範圍轉移到道德範圍。《新約聖經》的作者（《舊約聖經》甚至完全不考慮了）是聖人，它們在耶穌面前的一種啟示氛圍中週旋，自然地感染了一種聖化它們的品格，思想與言語的影響力。

Strictly speaking, it eliminates the supernatural, transforms the idea of inspiration, and transfers it from the intellectual to the moral sphere. The writers of the New Testament (the Old Testament is not even taken into consideration) were holy men, who moved

about in the presence of Jesus and lived in the sphere of revelation, which naturally had a sanctifying influence on their character, thought, and speech.

(iv) 賴德等的分析。『默示的一般概念，就是上帝的影響像一陣風，或一種液體，進到人的靈魂中，在裡面產生改變。』

Says Ladd: “The general conception of inspiration is that of a divine influence coming like a breath of wind, or some other fluid, into the soul of man, and producing there a transformation.”(*The Doctrine of Sacred Scriptures* II, p. 468.)

Bannerman：施萊馬赫的默示觀是指『上帝自然界中的工作，最多說是施恩的工作，光照一個人的理性或靈性意識，以致他能從自己的基督徒理解與感受的豐滿，說出或寫下他的宗教生命與信念。』

Bannerman: In Schleiermacher, inspiration is “the natural, or at most the gracious, agency of God illuminating the rational or the spiritual consciousness of a man, so that out of the fullness of his own Christian understanding and feelings he may speak or write the product of his own religious life and beliefs.”(*Inspiration of the Scriptures*, p. 142.)

(v) 這觀點完全是主觀的：《聖經》等於是人寫的，也容許上帝的話有錯誤的可能。 This view is entirely subjective, makes the Bible a purely human product, and allows for the possibility of errors in the Word of God.

(vi) 這樣想像出來的『默示』，乃是作者一生的特質，不是聖靈超自然的工作，『自然』地影響他們的著作，但完全不是聖靈使作者能寫下上帝啟示的超自然大工。

Inspiration so conceived was a permanent characteristic of the writers, and in so far naturally also influenced their writings, but was by no means a supernatural operation of the Holy Spirit, which served to qualify the writers for the specific task of committing the divine revelation to writing.

(vii) 這種的『默示』臨到作者，卻沒有使不是《聖經》帶有默示的特質。 It terminated on the writers rather than on their writings.

(viii) 這種『默示』是『自然』地影響作者的著作，可是不是每一個作者有同樣的『靈感』。

While it naturally influenced their writings, it did not affect them all in the same measure.

(ix) 《聖經》既含有最崇高的真理，同時還是不完美，有謬的。此理論也稱『屬靈洞悉論』或『屬靈直覺論』，肯定對《聖經》論到默示的經文不公允。它除去了《聖經》的超自然特質，破壞《聖經》的無謬性。

On the one hand the Bible contains the highest truths, but on the other hand it is still imperfect and fallible. This theory, which is also called the theory of *spiritual insight* or *spiritual intuition*, certainly does not do justice to the Scriptural data on inspiration. It robs the Bible of its supernatural character and destroys its infallibility.

c. 有機的默示。

Organic Inspiration.

(i) 名稱。『有機默示』一詞也有它的含糊，因為有人用它來指『動力默示論』。The term “organic inspiration” is also somewhat ambiguous, because some use it to designate what is usually called “dynamic inspiration.”

(ii) 上帝不是機械性地默示。『有機』是強調上帝並不機械性地使用《聖經》各書卷的作者，好像作者使用筆一樣。上帝並不是在他們的耳中說話，告訴他們應該寫下什麼字。相反地，上帝乃是有機地在他們身上工作，而並沒有違反他們內在的人性。

The term “organic” serves to stress the fact that God did not employ the writers of the books of the Bible in a mechanical way, just as a writer wields a pen; did not whisper into their ears the words which He wanted them to write; but acted upon them in an organic way, in harmony with the laws of their own inner being.

(iii) 上帝用作者他們本身。祂就在他們人性的實況中使用他們，包括他們的性格，性向，恩賜，才幹，教育，文化背景，用詞，發音，與風格。上帝光照他們的思想，推動他們寫作，在他們的寫作活動中壓抑罪的影響，總之有機地引導他們的用字和思想的表達。

He used them just as they were, with their character and temperament, their gifts and talents, their education and culture, their vocabulary, diction, and style. He illumined their minds, prompted them to write, repressed the influence of sin on their literary activity, and guided them in an organic way in the choice of their words and in the expression of their thoughts.

(iv) 最符合《聖經》的默示觀。此觀點乃是最符合《聖經》的宣稱。它見證了《聖經》的作者不是被動的，而是主動的。

This view is clearly most in harmony with the representations of Scripture. It testifies to the fact that the writers of the books of the Bible were not passive but active.

(v) 作者的事先研究：有些情況中，作者們事先做了研究：路 1:1-4。《撒母耳記》，《列王記》，《歷代志》的作者多次提到他們書卷引用的文獻。

In some cases they searched out beforehand the things of which they wrote, Luke 1:1-4. The authors of the books of Samuel, Kings and Chronicles repeatedly refer to their sources.

(vi) 先知書，一般來說都被當時背景所影響。

The message of the prophets are generally determined by historical circumstances.

(vii) 新約書信都有他們當時的背景（譯注：例如，教會裡浮現的問題等）。

The New Testament Epistles also have an occasional character.

(viii) 詩篇的作者往往唱出他們的經歷，如：罪與赦免（《詩篇》32、51篇），週圍的危險與上帝施恩搭救（《詩篇》48、116篇）等。

The psalmists often sing of their own experiences, of sin and forgiveness, 詩 Ps. 32 and 51, of surrounding dangers and gracious deliverances, 詩 Ps. 48 and 116.

(ix) 每一位作者都有自己的風格。《聖經》有詩人與先知的崇高詩詞，也有歷史家的平鋪直述；有以賽亞的純希伯來文，也有摻雜亞蘭文的《但以理書》；有保羅辯證式的論說，也有約翰簡明的措辭。

Each one of the writers has his own style. Alongside of the sublime poetry and poetical language of poets and prophets, we have the common prose of the historians; alongside of the pure Hebrew of Isaiah, the Aramaic-tinted Hebrew of Daniel; and alongside the dialectic style of Paul, the simple language of John.

(x) 個人的特性。作者在他們的作品中都留下了個人特性和當時背景的印記。

The writers put on their literary productions their own personal stamp and the stamp of their times.

(xi) 結論。因此《聖經》的見證乃是，它並不是機械性地被默示的。聖經使用作者們的方法是，祂為啟示的工作塑造他們，而並不同時壓抑他們的個性。祂使他們有資格寫下啟示，引導他們，因而有機地默示《聖經》各書卷。

Thus the Bible itself testifies to the fact that it was not mechanically inspired. The Holy Spirit used the writers as He Himself had formed them for their task, without in any way suppressing their personality. He qualified them and guided them, and thus inspired the books of Scripture organically.

2. 默示的範圍。

THE EXTENT OF INSPIRATION.

a. 部分受默示。

Partial Inspiration.

(i) 受到十八世紀自然神論與理性主義的影響的鬆散默示觀：當時有人熱心推介。在神學界中被廣泛接受，在教會中也有採納此觀點的人。

Influence of 18th century Deism and Rationalism: lax views of inspiration were zealously propagated. Ready acceptance in the theological world. Some adherents in the Churches.

(ii) Le Clerc 原本是改革宗的牧師，後來變為阿米念主義者，在荷蘭阿姆斯特丹當神學教授。他認為《聖經》中很多歷史的部分不是受默示的。他把使徒們的默示化為一種屬靈的啟迪，一種靈魂能力（譯注：指思想，情感，意志）的強化。他認為先知們的受默示只限於他們領受啟示的時候（譯注：即，不包括他們寫下書卷的時候）。

Le Clerc, who was originally a Reformed theologian, but later on became an Arminian professor at Amsterdam, denied the inspiration of many of the historical portions of Scripture, resolved that of the apostles into a sort of spiritual enlightenment and a strengthening of the faculties of the soul, and limited that of the prophets to the time when they received their revelations.

(iii) 從那時開始，神學家一般都接受『部分默示』。他們願意維持某一重意義上的『聖經默示』，因此欲說『默示的不同程度』。他們分辨《聖經》中教義部分與歷史記載部分；作者在前者因啟示而熟悉這些真理，因此這部分是完全默示的，含有核心真理。後者則只含非核心性真理，作者並不靠啟示知道這些，因此他們只是部分受默示的，這些部分是有錯的，並不一致。

From his time on it became quite common for theologians, who desired to maintain the doctrine of inspiration, at least in some sense of the word, to speak of degrees of inspiration. They distinguished between the doctrinal and the historical portions of Scripture, and regarded the former, containing essential truths, with which the writers were made acquainted by revelation, as plenary inspired; and the latter, containing non-essential truths, of which the writers had knowledge apart from revelation, as only partially inspired, and as marred by inaccuracies and mistakes.

(iv)一些神學家更貫徹地受理性主義影響，接受一種完全沒有超自然因素的『部分默示』。《聖經》的作者僅有一種屬靈的啓發和引導，這並不保證他們不在歷史、年份、考古、和科學的事上犯錯。可是此啓迪卻是作者們在道德與屬靈的事上作可靠的見證人。

There were also theologians even more completely under the influence of Rationalism, who accepted a partial inspiration devoid of supernaturalism. The writers of the Bible simply enjoyed a special spiritual enlightenment and guidance, which offered no guarantee against all kinds of historical, chronological, archaeological, and scientific mistakes, but did make the writers reliable witnesses in moral and spiritual matters.

(v)部分默示論的神學家之間，並沒有任何共識。有些神學家認為默示限於教義方面的事；有些認為只有《新約聖經》是默示的；有些認為只有耶穌的話是默示的；更有些認為只有『登上寶訓』是默示的。

Among those who adopt a partial inspiration of Scripture there is no unanimity

whatsoever. Some would limit inspiration to doctrinal matters, others to the New Testament, others to the words of Jesus, and still others to the Sermon on the Mount.

沒有什麼比這事更清楚地說出，此理論是完全主觀的，缺乏任何客觀基礎。人們一旦接受此理論，不論那一版本，就等於失去他們的《聖經》。

This shows as clearly as anything can that the theory is purely subjective, and lacks all objective basis. The moment one accepts it in any one of its forms one has virtually lost one's Bible.

(vi)伯克富的批判。根據《聖經》的宣稱：全部《聖經》是默示的。律法書，歷史書，詩篇，先知書，福音書，使徒書信，都是在聖靈的引導下寫成，因此都是『聖經』(*he graphe*, Scripture)。引用或訴諸任何書卷或任何部分，就是引用訴諸上帝的話，訴諸上帝自己。

According to the Bible inspiration extends equally to all parts of the Word of God. The Law and the historical books, the Psalms and the Prophets, the Gospels and the Epistles – they were all written under the guidance of the Holy Spirit, and are therefore all in the same measure *he graphe*. An appeal to any part of it, is an appeal to the Word of God, and therefore to God Himself.

(vii)這有各方面的證據。保羅的書信與《舊約》相提並論，而《舊約》清楚地是被耶穌和眾使徒們認為是受默示的，是權威性的。《彼得後書》II Pet. 3: 15, 16。This is indicated in various ways. The Epistles of Paul are placed on a level with the writings of the Old Testament, which are clearly regarded as inspired and authoritative by Jesus and the apostles, II Pet. 3: 15, 16.

(viii)我們須注意：《新約聖經》引用了《舊約》的二十五卷，包括歷史記載部分；

這些部分就是有人認為是默示程度最低的部分。

It should be noted that the New Testament contains quotations from twenty-five Old Testament books, and among these are several of a historical character, which in the estimation of some are least, if at all, inspired.

(ix) 主耶穌自己和《新約聖經》的作者們都承認，《舊約》每一卷都是『經上』（聖經），因此都有上帝的權威。

The Lord Himself and the New Testament writers evidently regarded each one of these books as a part of *he graphe*, and ascribed to them divine authority.

(x) 《新約聖經》有些地方引用多段舊約經文，這些舊約經文都被認為是同樣地權威性的。

Several collective quotations, or catenae of quotations (quotations gathered from several books) are all advanced as equally authoritative to prove the same point.

羅 Rom. 3:10-18

來 Heb. 1:5-13; 2:12, 13

(xi) 《聖經》默示上帝的層面與人的層面的彼此滲透：這是屬奧祕，正如耶穌基督的神人二性彼此滲透一樣。《聖經》有它的完整性，包含不同部分，它們都彼此有關，它們之所以是統一，合一的，是因為《聖經》的中心思想就是上帝在歷史上不斷展開祂向人提供救贖，拯救人脫離罪惡，賜它們永遠救恩的福分。

We cannot explain the interpenetration of the divine and the human factors in Scripture, any more than we can explain that of the two natures in Christ. Scripture presents itself to us as an organic whole, consisting of several parts, that are interrelated in various ways, and that find their unity in the central, all-controlling, and progressively unfolding, thought of God reaching out to man, in order to redeem him from sin and to bestow upon him the blessings of eternal salvation.

因此我們不應問，上帝的因素（層面）於人的因素（層面）的分界綫在哪裏。整本《聖經》都是上帝的話，也是人寫成的話。（譯注：譯者相信伯克富說，《聖經》是上帝的話同時是人的話，他的意思肯定與新正統神學的意思不同。）

And therefore we should not ask where the divine ends and the human begins, nor where the human ends and the divine begins. Scripture is in its entirety both the Word of God and the word of man.

b. 思想受默示。

Thought Inspiration.

有些維護《聖經》默示者，駁斥哪些完全不信默示的人。前者覺得《聖經》默示論應退讓一步，提倡作者的思想受默示，而不包括逐字默示。

Some who would defend the doctrine of inspiration against its complete denial, are of the opinion that the advocates of the doctrine should retrench somewhat, and speak of thought – rather than of word – inspiration.

他們認為《聖經》作者的思想顯然受默示，但穿上的字句則是作者自由選擇的，並不是來自上帝的引導。

The thoughts, they say, were evidently divinely inspired, but the words in which they are clothed were freely chosen by the human authors, and that without any divine guidance.

他們認為這樣可符合《聖經》關於默示的教導，同時正視牠們在《聖經》發現的『瑕疵』與『錯誤』。

In that way they consider it possible to satisfy the requirements of the Biblical teaching respecting inspiration, and at the same time account for the imperfections and errors that are found in Scripture.

批判（伯克富）：思想受默示而字句不受默示是說不過去的(an anomaly)，是不可思議的。

CRITIQUE (Berkhof): But such an inspiration of thoughts without words is an anomaly, and is really inconceivable.

思想，是由字句成形，表達的。

Thoughts are formulated and expressed in words.

Girardeau: 『精確的思想不可與語言分開。字是思想的主觀語客觀載體。我們精確思想的時候，我們是以字思想的。從事思想，就是用字。』

Girardeau correctly remarks: "Accurate thought cannot be disjoined from language. Words are its vehicles both subjectively and objectively. When we think accurately and precisely, we think in words. To give the thought therefore, is to give the words." (*Discussions of Theological Questions*, p. 324 f.)

Orr: 支持『完全默示』(plenary inspiration)，而不願意用『逐字默示』一詞。他承認：『逐字默示』表達了正確和重要的觀念，因為它反對下列的說法：啟示和默示僅指思想與概念，而所用的語言（字）則由作者決定，沒有上帝的幫助。

And Dr. Orr, who would himself rather speak of plenary than of verbal inspiration, admits that the latter name expresses a true and important idea, where it "opposes the theory that revelation and inspiration have regard only to thoughts and ideas, while the language in which these ideas are clothed is left to the unaided faculty of the sacred penman."

再者 Orr 說：『思想必然透過字成形，被表達。若有默示，必然滲透思想和字，必定塑造表達方式，讓所用的語言（字）成為要表達的概念的活的媒體。』

Moreover, he says: "Thought of necessity takes shape and is expressed in words. If there is inspiration at all, it must penetrate words as well as thought, must mould the expression, and make the language employed the living medium of the idea to be conveyed." (*Rev. and Insp.*, p. 209.)

下文指出：《聖經》清楚教導，它的字句是受默示的。

As we shall point out in the sequel, Scripture clearly teaches the inspiration of the words of Scripture.

c. 逐字受默示。

Verbal Inspiration.

有些人相信整本《聖經》是上帝所默示的，可是為了避免造成機械性默示的印象，因此不說逐字默示，乃說完全默示。他們寧願用『完全默示』一詞。

There are some who believe in the inspiration of every part of the Bible, but would rather not speak of verbal inspiration, because this is apt to suggest the mechanical idea that God dictated what the secondary authors wrote.(Cf. Orr, *Revelation and Inspiration*, p. 209.)They would prefer to use the term “plenary inspiration.”

也有人完全拒絕逐字默示的觀念，因為他們並不相信整本《聖經》是默示的。Others, however, reject the idea of verbal inspiration altogether, because they do not believe in any plenary inspiration.

因此，我們最好注意：《聖經》在這一點上是怎麼說的？

It may be well therefore to call particular attention to the Scriptural data on this point.

(i) 《聖經》提到話語的傳遞。References to verbal communications.

摩西五經常說到上帝向摩西說話。

出 3、4 章；

出 6:1，7:1，8:1，10:1，12:1；

利 1:1，4:1，6:1、24，7:22、28，8:1，11:1

The Pentateuch repeatedly refers to verbal communications of the Lord. The expressions, “The Lord said unto Moses” and “The Lord spoke unto Moses,” serve so frequently to introduce a written message, that they almost have the force of a formula, Ex. 3 and 4; Ex. 6:1; 7:1; 8:1; 10:1; 12:1; Lev. 1:1; 4:1; 6:1, 24; 7:22, 28; 8:1; 11:1

上帝對摩西說法，肯定用字。同樣地，上帝的話領臨到約書亞。

The Lord certainly did not speak to Moses without words. The word of the Lord repeatedly came to Joshua in the same way.

書 Jos. 1:1; 4:1; 6:2; 8:1。

(ii) 先知們知道（意識到）他們傳遞上帝自己的話。

Prophets are conscious of bringing the very words of the Lord.

The prophets were conscious of the fact that the Lord spoke through them.

賽 1:2。

Isaiah begins his prophecy with the words: “Hear, O heavens, and give ear, O earth, for Jehovah hath spoken,” 1:2;

『耶和華如此說』等。

and he and other prophets constantly use the well known prophetic formulae, “Thus saith the Lord” and, “Hear the word of the Lord.”

耶 1:9

Jeremiah even says: “Then Jehovah put forth His hand, and touched my mouth; and Jehovah said unto me, Behold, I have put my words in thy mouth,” 1:9.

結 3:4, 10, 11

In Ezekiel we read: “Son of man, go, get thee unto the house of Israel, and speak with my words unto them. ... Son of man, all my words that I shall speak unto thee receive in thy heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord Jehovah,”

3:4, 10, 11.

如此類推。

It is not necessary to multiply the examples.

(iii) 使徒們說到《舊約聖經》的話，和他們自己的話，是上帝的話。

The apostles speak of the words of the Old Testament and of their own words as the words of God.

保羅明說：祂所給的教導，是以聖靈所賜（教導）的字，林前 2:13。

保羅宣稱：基督在他裏面說話，林後 13:3。

Paul explicitly says that he gives instructions, not in words of his own choosing, but in Spirit-taught words, I Cor. 2:13, and claims that Christ is speaking in him, II Cor. 13:3.

希伯來書引用《舊約聖經》的話，不認為這些僅是人的話，而說是上帝的話，或聖靈所說的。來 1:5 起，2:11-13，3:7，4:4、5、7，8:8，10:15-17

And in the Epistle to the Hebrews several words of the Old Testament are quoted, not as words of some human author, but as words of God, or of the Holy Spirit. Heb. 1:5 ff.; 2:11-13; 3:7; 4:4, 5, 7; 8:8; 10:15-17.

(iv) 從一個字的論點。Arguments based on a single word.

耶穌與保羅有時只用《舊約聖經》一個字來支持他們的論點。約 John 10:35；太 Matt. 22:43-45；加 Gal. 3:16。

There are three cases in which Jesus and Paul base a whole argument on the use of a single word of the Old Testament.

他們這樣作清楚表明他們認為《聖經》中個別的字是默示的，無謬誤的，而他們的讀者也是這樣相信的。不然他們的論點則沒有說服力。

In doing this they give clear evidence of the fact that they regard the separate words as inspired and infallible, and that the readers share their conviction. If this were not the case, they would not have been able to consider their arguments as conclusive.

D. 推翻《聖經》默示論的視圖。

Attempts to Discredit the Doctrine of Inspiration.

1. 維護《聖經》默示者從事圓周性思維（循環論證）。

THEY WHO DEFEND IT ARE REASONING IN A CIRCLE.

2. 耶穌並沒有教導《聖經》默示的教義。

JESUS DID NOT TEACH THE DOCTRINE OF INSPIRATION.

3. 《聖經》的現象，與默示論衝突。

THE PHENOMENA OF SCRIPTURE CONTRADICT THE DOCTRINE OF INSPIRATION.

4. 默示論只指《聖經》的原本，因此沒有真正的實際價值。

THE DOCTRINE OF INSPIRATION APPLIES ONLY TO THE AUTOGRAPH, AND THEREFORE HAS NO REAL PRACTICAL VALUE.

E. 對《聖經》默示的異議。

Objections to the Doctrine of Inspiration.

1. 這些異議的一般性質。

GENERAL NATURE OF THE OBJECTIONS.

2. 對這些異議的一般性回應。

GENERAL REMARKS ON THE OBJECTIONS RAISED.

F. 《聖經》的屬性。

The Perfections of Scripture.

引言。Introduction.

改教者使教會正視《聖經》。

The Reformation naturally brought the doctrine of Scripture to the foreground.

a. 中古時期：使徒傳統（虛構）與《聖經》相提並論，帶有同等權威。

Middle Ages: Apostolic Tradition (fiction): Same Level as Bible, Equally Authoritative.

事實上，高於《聖經》。

In Practice: Superior to Bible.

During the Middle Ages the fiction of an apostolic tradition, which was supposed to have comedown in oral form from the days of the apostles gradually crystallized and secured a firm hold on the Church. This tradition was placed on a level with the Bible as an authoritative source of theological knowledge, and in practice was often treated as superior to the Bible. It was regarded as the necessary warrant for the authority of the Bible, and as the indispensable guide for the interpretation of Scripture.

b. 而羅馬天主教會，則高於《聖經》與傳統。

Church of Rome: Above both Scripture and Tradition.

Moreover, the hierarchical Church of Rome, with its claim to infallibility, placed itself above them both. It posed as the only body which could determine infallibly what was, and what was not, apostolic tradition, and which could give an infallible interpretation of Scripture. Great emphasis was placed on the fact that the Bible owes its origin to the Church, and stands in constant need of testimony of the Church.

c. 宗教改革：天主教此教義導致錯誤。歸回《聖經》！

《聖經》是自證的。《聖經》的屬性。此教義在十七世紀完成。

Reformers: Catholic Doctrine Leads to Errors. Back to the Bible!

Scripture's Self-Attestation; Perfections of Scripture.

Doctrine of Perfections (Attributes) of Scripture = Systematized in 17th Century.

The Reformers clearly saw that this position of the Church of Rome was the fruitful source of many errors, and therefore felt that it was incumbent on them to call the people

back to the Bible, which had been greatly neglected, and to stress its *autopistia*. To offset the errors of Rome they deemed it necessary to develop the doctrine of the perfections of Scripture. They themselves did not yet include a systematic presentation of this in their works, but their successors did. It occupies a very important place in the writings of Musculus, Zanchius, Polanus, Junius, and others. We conclude our study of the *principium cognoscendi externum* with a brief discussion of the perfections of Scripture.

1. 《聖經》的（屬上帝的）權威。

THE DIVINE AUTHORITY OF SCRIPTURE.

a. 理性主義，啓蒙運動之前：一般被教會接受（天主教，基督新教）。

General Acceptance until Rationalism/Enlightenment.

The divine authority of Scripture was greatly accepted until the chill winds of Rationalism swept over Europe and caused the enthusiasm of faith to go down to the freezing point. This means that in the days of the Reformation the Church of Rome as well as the Churches that parted company with it, ascribed divine authority to Scripture.

b. 天主教與基督新教之區別：《聖經》權威之本質與根據。

Catholics and Protestants Disagree on Nature and Ground of Scripture's Authority.

天主教越來越否認《聖經》之自證，內在權威。

教會比《聖經》更早；《聖經》需要教會。

Catholicism Increasingly Deny Scripture's Self-Attestation, Inherent Authority.

Church Precedes Scripture; Scripture Needs Church.

But in spite of the fact that the Roman Catholics and Protestants had the principle of authority in common, they were not altogether agreed as to the nature of this authority. There was a very difference of opinion with respect to the ground on which it rests. On the part of Rome there was an ever-increasing denial of the *autopistia* of Scripture, that is, of its inherent authority. It maintained that the Church temporarily and logically precedes Scripture, and therefore does not owe its existence to Scripture, but exists in and by itself, that is, through Christ or the indwelling Spirit of God. Scripture rather owes its existence to the Church, and is now further acknowledged, preserved, interpreted, and defended by it. Without the Church there is no Scripture, but without Scripture there is still a Church.

c. 宗教改革：《聖經》之自證。教會之見證：不是接受《聖經》之至終根據。

Reformers: Scripture's Self-Attestation.

Role of Church's Testimony: Not Final Ground for Accepting Scripture.

相信《聖經》，就是因為《聖經》是上帝的話。

Believe the Bible for Its Own Sake.

Over against this position of Rome, the Reformers emphasized the *autopistia* of Scripture, the doctrine that Scripture has authority in and of itself as the *inspired* Word of God. They did not hesitate to ascribe great importance to the testimony of the Church to Scripture *as a motivum creditatis*, but refused to regard this testimony of the Church as the final ground for the acceptance of Scripture. They firmly maintained the position that the Bible must be believed for its own sake. It is the inspired Word of God

and therefore addresses man with divine authority. The Church can and should *acknowledge* the Bible for what it is, but can in no sense of the word make it what it is. The Protestant principle is, says Thornwell, “that the truths of the Bible authenticate themselves as divine by their own light.” (*Collected Writings*, I, p. 49.)

d. 17世紀基督教關於《聖經》權威的內部爭辯。

17th Century Protestant Dispute re. Authority of Scripture.

《聖經》的每一部分是否帶有同樣的權威？

『上帝的話』：形式上（Formal），實質上（Material）。

Is Every Part of Scripture Equally Authoritative?

Word of God in FORMAL and MATERIAL Sense.

In Protestant circles, however, a dispute arose in the seventeenth century respecting the authority of Scripture. While Scripture as a whole was recognized as the only and sufficient rule of faith and practice, the question was raised, whether every part of it should be regarded as authoritative. In seeking an answer to this question it became evident that it was necessary to distinguish between the Word of God in a formal and in a material sense, and between an *auctoritas historica* and an *auctoritas normativa*.

e. 《聖經》歷史上的重要信，和作為準則。

Scripture's Historical Authority and Normative Significance.

Scripture has first of all historical authority, that is, it is a true and absolutely reliable record, and as such is entitled to a believing acceptance of all that it contains. But in addition to that it also has normative significance, as a rule of life and conduct, and as such demands absolute subjection on the part of man.

f. 《聖經》的不同部分，有多少準則性？

How Far Does Normative value Belong to Separate Parts of Scripture?

《聖經》本身有作區別。改革宗沒有武斷地設立規則。

Bible Makes Its Own Distinctions. Reformed: No Hard and Fast Rules.

And in connection with this the difficult question arose, in how far the normative value that is ascribed to Scripture as a whole also belongs to its separate parts. Do the historical parts of the Bible, do the laws of Moses, and do the words of the speakers that are introduced in Scripture have normative significance for us? Happily, we need not grope about entirely in the dark here, for the Bible itself teaches us to make distinctions with respect to this point. It does not demand that we keep every one of the precepts which it contains. It disapproves of some and calls attention to the temporary character of others. Reformed theologians never attempted to lay down hard and fast rules by which we can be governed in this matter.

Heppe gives some examples of the manner in which they dealt with the matter. (*Dogmatik der evangelic-reformirten Kirche*, p. 22 ff.) Voetius says that absolute normative significance must be ascribed to the words and works (a) of God, (b) of Christ as God and man, and (c) of the angels. Moreover, he regards those words of the prophets and of the apostles as normative, in which they as public teachers, orally or in writing, edify the Church. He ascribes normative authority to their deeds only when they are

approved by Scripture. On the other hand, he does not regard *all* the words of Job as normative, nor the words of the friends of Job. Others explicitly exclude the words of the devils and of wicked persons. Voetius holds that the writings of the Old Testament are just as normative as those of the New Testament. (*Catechisatie* I., p. 71 ff.) Grosheide calls attention to the fact that absolute normative significance must be ascribed to those statements or commands of God which are clearly intended for all ages, and to all positive statements of an ethical or dogmatical character; but that no such authority can be ascribed to the words of Satan, of wicked persons, or even of the pious, except when they are clearly speaking in the name of God or make statements that are fully in harmony with the moral law; not to purely historical narratives pertaining to the things of every day life. (*Schritgezag* p. 28.)

In general it will not be difficult to determine, whether a certain part of Scripture has normative value for us. Yet there are cases in which the decision is not easy. It is not always possible to say, whether a certain Scriptural precept, which was clearly normative for the original readers, still has normative significance for us. On the whole it is well to bear in mind that the Bible is not exactly a code of laws, and is far more interested in the inculcation of principles than in the regulation of life by specific precepts. Even the laws of Moses and the history of Israel as the Old Testament people of God embody principles of permanent validity. Sometimes we may come to the conclusion that, while certain laws no more apply in the exact form in which they were cast, yet their underlying principle is just as binding today as it ever was. In dubious cases we shall have to be guided to a great extent by the analogy of Scripture and by the moral law.

**g. 現代神學：《聖經》作為信仰準則上，並不很重要：施萊馬赫和立敦爾。
Modern Theology: Bible Has Little Normative Significance:
Schleiermacher and Ritschl.**

In modern liberal theology very little remains of the normative significance of the Bible. Schleiermacher denied the normative character of the Old Testament altogether, and regarded only the New Testament as a norm for the Church. And he ascribed this significance to the New Testament, not on account of its supernatural inspiration, for he did not believe in this, but because he saw in it the record of the religious experience of men, who, as the immediate associates of Jesus, enjoyed a special measure of spiritual illumination.

Ritschl did not ascribe normative significance even to the New Testament, but saw in it only a valuable historical record of the beginnings of Christianity, and in no sense of the word a rule of faith. He felt free to reject all those elements which did not harmonize with the postulates of his own system and had no real value for the revelation in Christ as the real founder of the Kingdom of God, nor for the Christian life, as he conceived of it.

In general it may be said that these two men determined the attitude which modern liberal theology assumes with reference to the Word of God.

h. 現今的時代論者。它們反對新派神學，可是：

《舊約聖經》對我們並不是絕對準則（權威）。

《舊約聖經》是上帝默示的，但是給猶太人作準則，不是給基督徒。
Present Day Dispensationalists.
Opposed to Liberalism; But Old Testament Not Normative.

Old Testament = Inspired, but Normative for the Jews, not for NT Believers.

Strange to say, some present day Dispensationalists, who are strongly opposed to all Liberalism, also maintain that the Old Testament is not normative *for us*. They fully recognize the inspiration of the Old Testament, and consider it to be normative for the Jews, but not for New Testament believers.

Cook expresses himself very clearly on this point, when he says that “in all the Old Testament there is not a sentence that applies to the Christian as a Rule of Faith and Practice – not a single command that is binding on him, as there is not a single promise there given him at first hand, except what is included in the broad flow of the plan of Redemption as there taught in symbol and prophecy.” (*God’s Book Speaking for Itself*, p. 32.)

2. 《聖經》的必須性。

THE NECESSITY OF SCRIPTURE.

a. 天主教不能承認《聖經》是絕對須要的。教會才是自我見證的！

Catholics Cannot Acknowledge Scripture’s Absolute Necessity: The Church Is Self-Attesting.

教會須要傳統；教會並不絕對需要《聖經》。

《聖經》需要教會！

The Church Needs Tradition; the Church Doesn’t Really Need Scripture.
The Bible Needs the Church!

Because the Church of Rome proceeds on the assumption that the Church takes precedence over Scripture, it cannot very well acknowledge the absolute necessity of the latter. The Church, which derives its life from the Holy Spirit, is self-sufficient and therefore *autopistos*. While it does need tradition, it does not really need Scripture, no matter how useful this may be as a norm. The Lord referred those to whom He brought His doctrine, not to a book, but to the living voice of His apostles and of the Church. “He who heareth you,” He said to the apostles, “heareth me.” Moreover, nearly twenty years elapsed after the ascension of Christ before a single book of the New Testament came into existence, and during all that time an appeal to the New Testament was naturally out of the question. According to Rome it is far more correct to say that the Bible needs the Church than that the Church has need of the Bible.

b. 早期神祕主義旁門：孟他努主義等。

Early Mystical Sects: Montanists, Cathari.

The denial of the necessity of Scripture, however, was not limited to the Church of Rome. Even in the early Church some of the mystical sects, such as the Montanists and the Cathari regarded the Bible as quite superfluous.

c. 十六世紀重洗派：內在話語取代外在《聖經》。

16th Century Anabaptists: Inner Word at Expense of External Word.

《聖經》不不真正是上帝的話，只是它的見證，描述，死的（重要的）字句。真正上帝的話由聖靈在信徒的信中說出。

The Bible Is Not True Word of God, Only a Testimony, Description, Dead/Important Letter.

True Word of God Is Spoken by Holy Spirit in Hearts of Believers.

And in the days of the Reformation the Anabaptists and the Libertines of Geneva were of the same opinion. The Anabaptists especially exalted the inner word at the expense of the external. They did not regard the Bible as the true Word of God, but only as a testimony, a description, a dead and thoroughly impotent letter. In their estimation the real and true Word of God was spoken by the Holy Spirit in the hearts of God's people.

d. 施萊馬赫。《聖經》是教會的宗教生活（感覺）的最高，最帶有權威的表達。

Schleiermacher. Scripture = Supreme/Authoritative Expression of Church's Religious Life.

這是現代神學的一般看法。神學從基督徒的意識而流出，參考（世俗）科學，哲學。

Prevalent View in Modern Liberal Theology. Theology Drawn from Christian Consciousness, Informed by (Secular) Science and Philosophy.

Schleiermacher also taught that Scripture was produced by the Church, and is simply the supreme, and therefore also authoritative, expression of its religious life. This may be said to be the prevalent view in modern Liberalism, which draws for its theology far more on the Christian consciousness, informed by the current teachings of science and philosophy, than on the Bible as the Word of God.

e. 宗教改革：《聖經》是必須的，駁斥天主教，重洗派。

Reformers: Necessity of Scripture => Roman Catholicism, Anabaptists.

此教義不是什麼意思。What It Does Not Say.

When the Reformers defended the necessity of Scripture over against Rome and the Anabaptists, they did not deny that the Church existed before Moses' day, nor that the New Testament Church was in existence long before there was a canon of the New Testament. Neither did they defend the position that Scripture was *absolutely* necessary, in the sense that God could not have made man acquainted with the way of salvation in some other way.

f. 宗教改革：《聖經》的必須性說什麼。

Reformers: What Does It Say.

上帝的美意：讓祂的話作教會的種子。

God's Pleasure to Make Word the Seed of the Church.

啟示的歷史性，救贖歷史，救贖作為須要寫下來。

Historical Character of Revelation, History of Redemption, Redemptive Acts = Written

Down.

They considered Scripture to be necessary in virtue of the good pleasure of God to make the Word the seed of the Church. Even before the time of Moses the unwritten word served that purpose. And the New Testament did not come into existence apart from the spoken word of Jesus and the apostles. As long as these witnesses of the facts of redemption lived, there was little need of a written word, but when they fell away, this changed at once. The historical character of God's revelation, the history of redemption, and the redemptive facts which did not admit of repetition, and were yet of the greatest significance for all coming generations, made it necessary to commit God's special revelation to writing.

g. 《聖經》直到歷史的總結前是必須的。 Scripture Is Necessary to End of Time.

From that point of view Scripture remains necessary to the very end of time. In this sense of the word Reformed theology has always defended the necessity of Scripture.

h. 巴特 · Karl Barth.

Even Barth, who does not share the Reformed conception of the Bible as the infallible Word of God, feels constrained to defend its necessity as a witness to the divine revelation.

3. 《聖經》的清晰性。

THE PERSPICUITY OF SCRIPTURE. (167 頁)

a. 天主教：《聖經》不清楚，十分須要被解釋，包括信仰生活方面。

Roman Catholicism: Bible Is Obscure, Needs Interpretation Badly, Even in Faith and Practice.

《聖經》含有奧祕（三位一體，道成肉身等），容易被誤解。
須要無謬的解釋：這由教會提供。（《彼得後書》3章。）

若沒有教會的（權威性）教導，不可能達到解釋的共識。

Bible Contains Deep Mysteries (Trinity, Incarnation, etc.) – liable to be misunderstood.

Infallible Interpretation = Needed, = Supplied by the Church. (II Peter 3.)

Without Church's Teaching, Cannot Reach Unity in Interpretation.

In the estimation of Rome the Bible is obscure, and is badly in need of interpretation even in matters of faith and practice. It contains deep mysteries, such as the doctrine of the Trinity, of the incarnation, and others, and is often so obscure that it is liable to be misunderstood. For that reason an infallible interpretation is needed, and this is supplied by the Church. Peter says distinctly that some parts of the Bible are hard to understand, and the experience of centuries proves conclusively that, without the infallible interpretation of the Church, it is impossible to reach the desired unity in the interpretation of Scripture.

b. 宗教改革：《聖經》的清晰性。事先說明：

Reformers: Perspicuity (Clarity) of Scripture. Qualifications:

[1] 《聖經》中有奧祕。 There are mysteries.

[2] 解釋《聖經》者需要作『科學性』（系統，嚴謹的）解釋。
Interpreter should use “scientific” exegesis.

[3] 人的得救，須要聖靈的光照。 Man needs Spirit’s enlightenment for salvation.

Over against this position of the Roman Catholic Church the Reformers stressed the perspicuity of Scripture. They did not intend to deny that there are mysteries in the Bible which transcend human reason, but freely admitted this. Neither did they claim such clarity for Scripture that the interpreter can well dispense with scientific exegesis. As a matter of fact, they engaged in exegetical labors far more than the votaries of Rome. Moreover, they did not even assert that the way of salvation is so clearly revealed in Scripture that every man, whether he be enlightened by the Holy Spirit or not, and whether or not he be deeply interested in the way of salvation, can easily understand it.

c. 宗教改革：《聖經》的清晰性。

Reformers: Perspicuity of Scripture. What It Does Say:

人要得救所需要的知識：認真追求的人，加上聖靈的引導，是可以獲得的。
Knowledge Needed for Salvation – Earnest Man Can Know It (w/ Holy Spirit’s guidance).

Their contention was simply that the knowledge necessary unto salvation, though not equally clear on every page of Scripture, is yet conveyed to man throughout the Bible in such a simple and comprehensible form that one who is earnestly seeking salvation can, under the guidance of the Holy Spirit, by reading and studying the Bible, easily obtain for himself the necessary knowledge, and does not need the aid and guidance of the Church and of a separate priesthood.

d. 教會的解釋，宣講仍然是需要的。

Still Need Interpretations of the Church/Preaching.

可是《聖經》自己宣稱是清晰的：腳前的燈，路上的光。
《聖經》是向所有的人講話的。

But Scripture Points to Its Own Perspicuity: Lamp, Light.
Scripture is addressed to all people.

Naturally, they did not mean to minimize the importance of the interpretations of the Church in the preaching of the Word. They pointed out that Scripture itself testifies to its perspicuity, where it is declared to be a lamp unto our feet, and a light unto our path. The prophets and the apostles, and even Jesus Himself, address their messages to all the people, and never treat them as minors who are not able to understand the truth. The people are even declared to be able to judge and to understand, I Cor. 2:15; 10:15; I John 2:20.

e. 《聖經》解釋《聖經》。信仰的類比，或《聖經》的類比。以經解經。

The Bible Interprets Itself.

**The Analogy of Faith, or Analogy of Scripture
Scripture Interprets Scripture.**

Because of its perspicuity the Bible can even be said to be self-interpretive. The

Reformers had this in mind, when they spoke of an *interpretatio secundum analogiam fidei* or *Scripturae*, and laid down the great principle, *Scriptura Scripturae interpres*. They did not regard the special task of the Church in the interpretation of the Bible as superfluous, but explicitly recognized the duty of the Church in this respect. Hence they spoke of the *potestas doctrinae* of the Church.

4. 《聖經》的充分（足夠，完備）性。 THE SUFFICIENCY OF SCRIPTURE.

a. 天主教與重洗派。《聖經》並不足夠。

Catholicism and Anabaptists: Scripture Is Insufficient.

重洗派：內在之光，『特殊啟示』 = 絕對必須的。

講道（解釋《聖經》）：不重要。

Anabaptists: Inner Light, “Special Revelations” = Absolutely Needed.

Ministry (preaching) of the Word = Scarcely Important.

Neither Rome nor the Anabaptists regarded the Bible as sufficient. The latter had a low opinion of Scripture, and asserted the absolute necessity of the inner light and of all kinds of special revelations. They attached very little importance to the ministry of the Word. One of their pet slogans was, “The letter killeth, but the Spirit maketh alive.”

b. 天主教：口傳傳統是必須的，補助書面傳統（即：《聖經》）。

Catholicism: Absolute Necessity of Oral Tradition to Complement Written Word.

可是教會對哪些是口傳傳統，又不清楚，沒有共識，沒有絕對的分辨準則。

Oral Tradition: Not Clearly Defined. No Consensus; no norm for distinguishing it.

From the time of the Middle Ages Rome maintained the absolute necessity of oral tradition as a complement to the written word. This tradition was not always clearly defined. The term originally covered oral teachings and customs of apostolic origin. But in the measure in which the Church moved farther and farther away from the apostolic age, it became increasingly difficult to determine, whether certain teachings really came down from the apostles. Hence it became necessary to define the characteristics of what might truly be regarded as apostolic tradition. An attempt at this was made in the rule of Vincentius Lerinensis, who declared that to be apostolic which was believed everywhere, always, and by all (*ubique, semper, et ab omnibus, creditum est*). Real apostolic tradition could therefore be recognized by the fact that it was believed everywhere, at all times, and by the whole Church. This definition was adopted by all later Roman Catholic theologians, though in actual practice it was modified. It was very difficult to determine, whether a certain truth was *always* believed, and therefore the question gradually took on the more contemporaneous form, whether such a truth is at any particular time generally believed. The antiquity of the truth was sacrificed to its universality, and the really important question was ignored. It was tantamount to saying that it could not be determined, whether a certain teaching actually came down from the apostles. But even so a formidable difficulty remained. In seeking an answer to the question who was to pass on this question of universality, it was held that the Church in general could not do this, but only the *ecclesia docens*, the bishops in their councils. This is still the position of the Old Catholic Church. But even this position proved untenable. The question arose, When are the bishops infallible in determining the nature of a tradition, always, or only

when they are met in council? And if they can give infallible decisions only when they have come together, must their vote be unanimous or is a majority sufficient to lend weight to their decision? And if a majority is sufficient, how great must this be; is a majority of one sufficient? The result of all these deliberations was that the Pope was finally declared infallible in matters of faith and practice, when speaking *ex cathedra*. If the Pope now declares something to be apostolic tradition, that settles the matter, and what is so declared thereby becomes binding on the Church.

**c. 宗教改革：《聖經》是完備，足夠的。此教義不是什麼意思：
Reformers: Scripture = Perfect, Sufficient. What It Doesn't Say:**

[1] 《聖經》並沒有記載先知，基督，使徒們所說的一切話語。
Scripture Doesn't Record Everything Prophets/Christ/Apostles Said.

[2] 《聖經》沒有把所有的教義以完整系統的形式說出。《聖經》裡沒有『教義』(dogma)。
Scripture Doesn't Include All Doctrines in Finished Form. No "Dogmas" in Bible.

Over against the position that Scripture needs some complement, the Reformers asserted the *perfectio* or *sufficiencia* of Scripture. This doctrine does not mean that everything that was spoken and written by the prophets, by Christ, and by the apostles, is incorporated in Scripture. The Bible clearly proves that this is not the case, I Kings 4:33; I Cor. 5:9; Col. 4:16; II Thess. 2:5. Neither does it mean that all the articles of faith are found in finished form in Scripture. The Bible contains no dogmas; these can be derived from it only by a process of reflection.

**d. 宗教改革：《聖經》的足夠，完備性。此教義是什麼意思。
Reformers: Scripture = Sufficient. What It Does Say:**

《聖經》之外沒有其他的，非書面的『上帝的話』，帶有同等權威，約束良心。此教義有《聖經》本身的支援。

There Isn't Unwritten Word of God Alongside Scripture w/ Equal Authority, Binding Conscience.

This Doctrine is Grounded in Scripture Itself.

The Reformers merely intended to deny that there is alongside of Scripture an unwritten Word of God with equal authority and therefore equally binding on the conscience. And in taking that position they took their stand on Scriptural ground. In Scripture each succeeding book connects up with the preceding (except in contemporary narratives), and is based on it. The Psalms and the Prophets presuppose the Law and appeal to it, and to it only. The New Testament comes to us as the fulfillment of the Old and refers back to nothing else. Oral traditions current in the time of Jesus are rejected as human inventions, Matt. 5:21-48; 15:4, 9; I Cor. 4:6. Christ is presented to us as the acme of the divine revelation, the highest and the last, Matt. 11:27; John 1:18; 17:4, 6; Heb. 1:1. For the knowledge of the way of salvation we are referred to Scripture only, to the word of Christ, and of the apostles, John 17:20; I John 1:3.

- e. (基督教) 傳統：基於《聖經》，從《聖經》而來，並不與《聖經》同等。
Tradition = Based on, Derived from, Not Equal to Scripture.

The Reformers did recognize a Christian tradition, but only a Christian tradition based on, and de

V. 教義的『內在知識論原理』

THE PRINCIPIUM COGNOSCENDI INTERNUM

A. 人的理性。

The Human Understanding.

1. 這立場在歷史上的論述。

HISTORICAL STATEMENT OF THIS POSITION.

2. 檢討此立場。

EVALUATION OF THIS POSITION.

B. 理性的臆測。

Speculative Reason.

1. 這立場在歷史上的論述。

HISTORICAL STATEMENT OF THIS POSITION.

2. 檢討此立場。

EVALUATION OF THIS POSITION.

C. 敬虔的情操，宗教直覺。

Devout Feeling or Religious Intuition.

1. 這立場在歷史上的論述。

HISTORICAL STATEMENT OF THIS POSITION.

2. 檢討此立場。

EVALUATION OF THIS POSITION.

D. 道德意識。

The Moral Consciousness.

1. 這立場在歷史上的論述。

HISTORICAL STATEMENT OF THIS POSITION.

2. 檢討此立場。

EVALUATION OF THIS POSITION.

E. 信心乃是正確的『內在知識論原理』。

Faith the Proper Principium Internum.

1. 『內在知識論原理』的本質。

THE NATURE OF THE PRINCIPIUM COGNOSCENDI INTERNUM.

2. 『信心的認知』：其獨特本質。

DISTINCTIVE NATURE OF THE KNOWLEDGE OF FAITH.

F. 信心的基礎。

The Ground of Faith.

1. 教會關於『聖靈的見證』的教義。

THE DOCTRINE OF THE TESTIMONIUM SPIRITUS SANCTI IN THE CHURCH.

2. 對『聖靈的見證』的誤解。

MISTAKEN NOTIONS OF THE TESTIMONIUM SPIRITUS SANCTI.

3. 對『聖靈的見證』的正確觀念。

CORRECT VIEW OF THE TESTIMONIUM SPIRITUS SANCTI.