

第十五課 特殊啓示：《聖經》的屬性

I. 啓示的屬性：溫習

II. 《威敏斯特信仰告白》論《聖經》的四種屬性

《威敏斯特信仰告白》第一章。巴刻：沒有更好的《聖經》論宣告。從《聖經》的四屬性，來看《威敏斯特信仰告白》第一章：

1. 必須性 Necessity of Scripture

1:1. 雖然(天)自然之光 (light of nature)、上帝的創造、護理工作彰顯上帝的善良、智慧、權能，叫人無可推諉 (a)，卻不足以使人認識上帝及其旨意，以致得救 (b)。所以上帝願意多次多方將自己向祂的教會啓示，並向教會宣佈祂的旨意 (c)；之後爲了更加保守、傳揚真理，更加堅立、安慰教會，抵擋肉體的敗壞、撒但與世界的惡意，就把這些全部記載下來 (d)，因此《聖經》是最必需的 (e)，因爲上帝先前啓示祂旨意給祂百姓的方法，現在已經不再使用 (f)。
Although the light of nature and the works of creation and providence manifest the goodness, wisdom, and power of God, to such an extent that men are without excuse (a), yet they are not sufficient to give that knowledge of God and of his will which is necessary for salvation (b). Therefore it pleased the Lord, at various times and in diverse ways, to reveal himself and to declare his will to his church (c): and afterward – for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh and the malice of Satan and of the world – to commit this revelation wholly to writing (d). Therefore Holy Scripture is most necessary (e), God’s former ways of revealing his will to his people having ceased (f).

2. 權威性 Authority of Scripture

(1) 信服《聖經》權威的根據：上帝爲作者

Basis of Scripture’s Authority: God Is Author

1:4. 我們應信服《聖經》的權威，這權威不在乎任何人或教會的見證，乃完全在乎上帝（祂自己就是真理）。上帝是《聖經》的作者，所以我們應當接受《聖經》，因爲《聖經》是上帝的話 (i)。

The authority of the Holy Scripture, because of which it ought to be believed and obeyed, does not depend upon the testimony of any man or church, but entirely upon God, its author (who is truth

itself); therefore it is to be received, because it is the Word of God (i).

- (2) 確信《聖經》無謬的根據（上帝的見證），及《聖經》的屬性
Basis for Believing in Infallibility of Scripture: God's Witness to Scripture; Attributes of Scripture

1:5. 我們可能受教會的見證的感動與影響，因而高舉《聖經》、敬重《聖經》(k)。對《聖經》屬天的性質、教義的效力、文體的莊嚴、各部的一致、整體的要旨（將一切的榮耀歸給上帝），人類惟一得救之道的完整彰顯，和其他許多無比卓越、全然完美之處，都足以證明《聖經》本身就是上帝的話。雖然如此，最讓我們完全確信《聖經》無謬真理與屬上帝權威的原因，是聖靈在我們心中作見證，藉著上帝的話在我們心中所作的見證，也與上帝的話在我們心中一同作見證 (l)。

We may be moved and induced by the testimony of the church to a high and reverent esteem for the Holy Scripture (k). The heavenly character of its content, the efficacy of its doctrine, the majesty of its style, the agreement of all its parts, the scope of the whole (which is to give all glory to God), the full disclosure it makes of the only way of man's salvation, its many other incomparable excellencies, and its entire perfection, are arguments by which it gives abundant evidence that it is the Word of God. Nevertheless, our full persuasion and assurance of its infallible truth and divine authority is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts (l).

- (3) 《聖經》裁判所有宗教爭論

Scripture Final Authority for Religious Controversy

1:10. 在處理信仰上一切爭論，教會會議一切決議、古代作者意見，人的道理、個人屬靈領受事務時，我們可以放心：其裁決最高審判者只有一位，就是在《聖經》中說話的聖靈 (z)。

The supreme judge by whom all controversies of religion are to be settled and all decrees of councils, opinions of ancient writers, doctrines of men, and claims to private revelations are to be examined, can be only the Holy Spirit speaking in the Scripture. With his decision we are to be satisfied (z).

3. 清晰性 **Perspicuity of Scripture**

《聖經》的清晰性，與理解《聖經》的普通方法：**The Clarity (Perspicuity) of Scripture, and Ordinary Means to Understand Scripture**

1:7. 《聖經》的內容並不是每個地方都同樣清楚，也不是對每個人都同樣明白 (p)；但凡是得救所必須知道、相信、遵守的事，我們總能在《聖經》找到，而且解釋得非常清楚明白；不但有學問的人，就

是無學問的人，不必用什麼巧妙的辦法，只要用一般的方法，就能充分理解 (q)。

Not all things in Scripture are equally plain in themselves or equally clear to all (p); yet those things which are necessary to be known, believed, and observed for salvation are so clearly stated and explained in one place or another in Scripture, that not only the educated but also the uneducated may gain a sufficient understanding of them by a proper use of the ordinary means (q).

4. 全備（足夠）性 Sufficiency of Scripture

《聖經》的完備性，聖靈光照的必須，和《聖經》規則管理的教會，社團詳情：

The Sufficiency of Scripture, Necessity for Spirit's Illumination, and Matters Concerning Church Government, etc.:

1:6. 上帝全備的旨意，與上帝自己的榮耀、人的得救，信仰、和生活有關的一切必要之事，《聖經》都明明記載，或是可以用正當且必要的推論，從《聖經》引申出來。所以無論在任何時刻都不可加添；無論是藉著「聖靈的新啓示」，或憑人的遺傳，都不能加添《聖經》的內容 (m)。不過我們承認：(1) 除非聖靈在我們裏面光照我們，否則我們對《聖經》啓示的上帝全備旨意，即使有某種程度的認識，這樣的認識也不足以使我們得救 (n)；(2) 有時候敬拜上帝和教會行政，也與人類的行事為人原則有相通處，這時我們就應該用人的「自然之光」、基督徒的判斷、按照《聖經》的一般規則（這原是我們應該一直遵守的）來規定有關敬拜上帝、教會行政的相關事務 (o)。

The whole counsel of God concerning all things necessary for his own glory and man's salvation, faith, and life, is either expressly stated in Scripture or by good and necessary inference may be deduced from Scripture, unto which nothing at any time is to be added, whether by new revelations of the Spirit or by traditions of men (m). Nevertheless, we acknowledge that the inward illumination of the Spirit of God is necessary for the saving understanding of such things as are revealed in the Word (n). We also acknowledge that there are some circumstances concerning the worship of God and the government of the church – circumstances common to human activities and societies – which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed (o).

III. 范泰爾論《聖經》的四種屬性（傅蘭姆的解釋）

《聖經》若是自我見證的，那麼它必具有傳統的屬性：必需性、權威性、清晰性和足夠性。范泰爾對這些屬性的解釋如下：

If Scripture is self-attesting, then it bears the traditional attributes – necessity, authority, perspicuity, and sufficiency – which Van Til expounds as follows:

1. 必需性

上帝默示了《聖經》，是祂筆之於書的話語；因為若任憑罪人自由發展下去，他們「必定會曲解上帝救贖的作為」(*Introduction to Systematic Theology*, 133)。因此《聖經》是必需的，以致於上帝救贖的信息能夠：「(1) 歷代保存，(2) 傳到地極，(3) 客觀地向人傳講，(4) 在《聖經》裏面見證它的真實性。」(*IST*, 134.)

God inspired Scripture as his written Word, because sinful man, if left on his own, “would be sure to misinterpret” (*IST*, 133) the saving deeds of God. Thus, there was the necessity for Scripture, so that God’s saving message “(1) might remain through the ages, (2) might reach all mankind, (3) might be offered to men objectively, and (4) might have the testimony of its truthfulness within itself.” (*IST*, 134.)

2. 權威性

《聖經》也帶有權威，因為它在本質上就是上帝的話語，必然要向人類所宣稱的自主性發出挑戰。上帝的話必然傳達上帝的絕對權威 - 這是上帝的宣稱，宣告上帝在人身上的主權。

Scripture also has authority, because, of its very nature, it must challenge man’s claim to autonomy. It must convey God’s claim to absolute authority – his lordship over man.

3. 清晰性

《聖經》的清晰性是指：不需要「人間的解釋者介入《聖經》和它的受眾之間」。*(IST, 135.)* 教會的教師或許能在理解《聖經》方面給予我們有用的輔助；可是羅馬天主教卻錯誤的宣稱：「任何教會的信眾都不可以直接為自己解釋《聖經》。」*(IST, 135.)* 否認《聖經》的清晰性，就等於否認《聖經》的權威；因為，如果人間的教導權威對「正確的使用《聖經》」來說是必須的，那麼，這位人間權威就成了教會的最高權威。

The perspicuity of Scripture means that there is no “necessity for human interpreters to intervene between Scripture and those to whom Scripture comes.” (*IST*, 135.) Teachers of the church may give us useful assistance in understanding Scripture, but Roman Catholic theology is wrong to claim that “no ordinary member of the Church may interpret Scripture for himself directly.” (*IST*, 135.) To deny the clarity of Scripture is to deny its authority, for if a human teaching authority is necessary for the proper use of Scripture, then that human authority becomes the ultimate authority in the church.

4. 全備性（足夠性）

因此，人的意見不可加在《聖經》之上，成爲與《聖經》地位同等的權威。換言之，《聖經》是足夠的。范泰爾說，宗教改革的領袖們相信《聖經》的足夠性，「因而特別反對所有的宗派主義 (sectarianism)；相信《聖經》的清晰性，因而反對教權主義 (clericalism)；相信《聖經》的必需性，因而反對理性主義；相信《聖經》的權威性，因而反對人的自主性。」(IST, 136.) 范泰爾以他特有的角度繼續說道：

Thus, no human opinion may be added to Scripture as an authority coordinate with Scripture. In other words, Scripture has sufficiency. The Reformers, says Van Til, thought of sufficiency “particularly in opposition to all manner of *sectarianism*, as they thought of perspicuity chiefly in opposition to *clericalism*, as they thought of necessity in opposition to *rationalism*, and as they thought of authority in opposition to *autonomy*.”(IST, 136.) Characteristically, he adds:

這些要點全都相互重疊、彼此包含，這是適當的。《聖經》四項屬性的重要性彼此相等，因爲若缺少一樣，我們就會失去全部。問題的癥結在於：一個絕對真確的解釋，進入了一個充滿著錯誤解釋的世界裏。

(IST, 136.)

All these matters overlap and are involved in one another, and it is well to see that they do. The four attributes of Scripture are equally important because, if we did not have them all, we would have none. The whole matter centers about an absolutely true interpretation that came into a world full of false interpretation. (IST, 136.)

所以這四項屬性也是「視角」！

The four attributes, too, are “perspectives.”

IV. 《聖經》的全備性與教會事工（特別：輔導）

1. 提後 3:16 - 17

- (1) 教導，教訓。
- (2) 督責。
- (3) 使人歸正。
- (4) 教導（訓練）人學義。

2. 這就是輔導的大綱與目標！

閱讀：

015A · 《威敏斯特信仰告白》，第一章