

一切從頭說起：從摩西五經看我們信仰的基礎

Let's Begin at the Beginning:
Foundations for Our Faith from the Five Books of Moses

如何讀舊約：《聖經》故事？歷史事實？

How to Read the Old Testament: Bible Stories or Historical Facts?

1. 我們可以將摩西五經當作為主日學故事對待嗎？

Can we take the Five Books of Moses and treat them like Sunday School stories?

「不可以」：《聖經》不是僅僅給我們利用的工具，用來作「藉口」講我們想講的道德訓誨。（這些訓誨可能只是儒家思想，西方個人主義，成功神學，心理學等。）

“No” – the Bible is not just a tool (pretext) for us to exploit, so that we can teach whatever moral values we like to teach. And the moral values we teach might be our own Confucian values, or western individualism, Health-and-Wealth (prosperity) gospel, or psychology, etc.

很多人這樣對待《聖經》、講主日學故事：例如大衛擊敗歌利亞、以斯帖等，是愛國，勇敢的榜樣。他們這樣講《聖經》故事，完全沒有與《聖經》所教導的教義系統連上關係。一位天主教、猶太教徒、無神論者、心理學家，都可以講這些故事。

Many people treat the Bible this way; they teach Sunday School lessons this way (e.g. David and Goliath, and Esther as examples of patriotism and courage). Their Bible stories have no distinctive link with the system of doctrine (beliefs) taught in the Bible. Any Catholic, Jew, Atheist or psychologist can teach the same lesson.

不可以這樣作。我們講的道德訓誨，必須建立在《聖經》本身教導的教義系統。

We must not do that. We must base our moral teaching on the system of doctrine (beliefs) which the Bible itself teaches.

但是「可以」：摩西五經是「律法書」，torah 一詞是指家法。從「約」的角度來看，我們可以、也應當教導《聖經》中的誠命與原則。這些都

應該放在我們主日學的內容裏；《聖經》所吩咐的，應是我們道德生活的準則。

But “Yes” – the Five Books of Moses are “Torah,” family-law. Viewed from the point of view of the covenant, we can, and should, teach Biblical commands and principles as Sunday School lessons, i.e., as guidelines for moral (holy) living.

(Cf. *The Supremacy of God in Children’s Ministry*, PCA Christian Education and Publications, www.pcanet.org.)

2. 舊約《聖經》是否僅僅是一大堆的人名、地名、與日期？

Is Old Testament a collection of historical names, dates and facts?

a. 「不是」：《聖經》所包含的，遠超過一些歷史資料。《聖經》教導一套的信仰（教義）：而且是完整的，一貫的一套系統。《聖經》中的人名、地名等，不是僅是讓我們去背熟的史實，好像我們收集郵票，或是為準備歷史、地理考試所溫習的功課一樣。不過受慣了填鴨式教育的我們，也蠻喜歡去背這些人名、地名、日期等。

“No” – The Bible contains more than just historical facts. The Bible teaches a system of beliefs – and it is *one unified system*. Dates and facts in the Bible are not just “brute facts” for us to memorize, much like the way we collect stamps or memorize facts for geography and history courses. But those of us who have been brought up in an education system which overwhelmingly emphasize rote memory, we do like to memorize names, dates and facts.

b. 但，也「是」：上帝的確進入到宇宙和歷史中，自我啟示，啟示了祂的計劃。因此上帝在歷史中所說過、所作過的，是重要的。基督若沒有從死裏復活，我們的信仰是枉然的。（受過新正統神學與當代神學洗禮的人不能領會這點。）

But “Yes” – God did come into the universe and reveal himself and his plan. Therefore what God has said, and what God has done in history, are important. If Christ did not rise from the dead, our faith is in vain. (This is something which a neo-orthodox person, or a person immersed in contemporary theology, cannot fathom.)

上帝啟示的計劃 — 上帝的啟示是以上帝為中心的

God’s Plan of Revelation – Revelation is God-centered

3. 上帝是永恆的；祂在永恆裏計劃了一套計劃。上帝所計劃要啟示的，祂事實上，具體地在歷史中啟示了。

God is eternal; he has planned one eternal plan. What God has planned to reveal, he then actually (*concretely*) revealed in history.

(范泰爾對康德與巴特的當頭棒喝。)

(Cornelius Van Til's shattering critique of Immanuel Kant and Karl Barth.)

4. 反過來講：上帝在《聖經》所啟示的 — 祂的啟示歷史與救贖歷史 — 恰恰就是祂在永恆裏計劃要啟示的。上帝在永恆裏所計劃的，包括祂要創造宇宙，掌管宇宙歷史（護理），拯救祂的子民，和審判，結束歷史。

To put it in reverse: What God revealed in the Bible – the history of God's revelation and redemption – is nothing other than the plan He has planned in eternity. God has planned in eternity that: he would create the universe (creation), rule over history (providence), save his people (redemption), and judge mankind and finish history (consummation).

我們可以認識上帝，認識上帝對我們和世界的計劃。這知識是真的，清楚的，具體的。（范泰爾的獨特看見。）

We *can* know God, and know God's plan for us and for the world. This knowledge is real, clear knowledge; *concrete* knowledge. (An unique contribution by Cornelius Van Til.)

5. 《聖經》宣稱：「起初，上帝...。」上帝是宇宙的中心，你我不是。上帝是《聖經》的中心（主角），你我不是。因此，上帝有權作你我生命的中心，你我不是。《聖經》從頭就完全以上帝為中心，不以人為中心。Meredith G. Kline 認為上帝起初創造宇宙的時候，就為自己建造了宮廷，聖殿，祂在那裏作王。

The Bible says, "In the beginning, God..." God is the center of the universe, you/I are not. God is the center of the Bible, you/I are not. God is therefore rightfully the center of your/my life, you/I are not. The Bible is through and through God-centered, not man-centered. Meredith G. Kline thinks that God, in the beginning, built for himself a temple, a palace in the created universe. There, he reigns as king.

我們所傳的福音是以上帝為中心？還是討好人？我們所宣告的上帝，是宇宙掌主權的主宰？還是僅是資本主義社會中產階級的玩具？這是近五十年西方福音派須面對的問題。

Is the gospel we proclaim truly God-centered? Or do we aim to please people? Is the God which we proclaim, the sovereign Lord who rules the universe? Or merely a toy in the hands of middle-class people in capitalist society? These are questions which the evangelical movement (which emerged in the past 50 years) must face.

(參:《當代的福音:純真?混雜?》(*Today's Gospel: Authentic? Synthetic?*) Walter Chantry 著, Banner of Truth Trust; 陳喜謙譯, 中譯本絕版。)

一份以上帝為中心的福音單張:《你知道福音的內容嗎?》(Ada Lum, 校園)。

A gospel tract which is God-centered: C. John Miller, A New Life. Website of Presbyterian Evangelistic Fellowship.

創造 Creation

6. 《創世記》其中一個目的，是敘述宇宙的起源：上帝用六天創造宇宙萬物。這是時間的開始。進化論是憑信心接受的理論。

One of the purposes of the Book of Genesis, is to tell us the origin of the universe. God created the universe in six days. This is the beginning of time. Evolution is a hypothesis which is taken by faith.

注：李思敬，唐佑之等當代舊約學者，在處理《創世記》的時候，不處理上帝的六天創造，或否認《創世記》的寫作目的是告訴我們宇宙的起源。(有人說，《創世記》主要告訴我們先祖的歷史。)

7. 上帝是永恆的。「永恆」的意思：上帝對時間的主權。「永恆」是上帝超乎時間、在時間以先、掌管時間的境界。(傅蘭姆獨特的看見。)

God is eternal. "Eternity" is God's lordship over time. "Eternity" is that realm where God is above time, rules over time, and is before time. (A unique contribution by John M. Frame.)

上帝創造時間那時候，時間就開始了。這就是《創世記》1:1「起初」的意思。《創世記》1:1不是上帝存在的開始；乃是時間存在的開始。

“Time” begins when God created it. This is the meaning of “In the beginning” in Genesis 1:1. Genesis 1:1 is not the beginning of God’s existence; it is the beginning of time’s existence.

普遍啟示，特殊啟示 General Revelation, Special Revelation

8. 上帝成就創造與救贖大工，都以祂大能的話語。

God accomplished his work of creation and redemption with his sovereign Word.

Cf. Edmund P. Clowney, *Preaching and Biblical Theology*; John M. Frame, *The Doctrine of the Knowledge of God*.

9. 起初上帝創造人與宇宙時，祂賜人（一）普遍啟示，與（二）特殊啟示。

In the beginning, when God created man and the universe, He gave man (a) general revelation and (b) special revelation.

（一）普遍啟示：上帝具體地、清楚地人的心中，和在被造的宇宙中啟示了祂自己。因此：人人都認識上帝。《羅馬書》1:20,19,18。

General revelation: God has concretely, clearly revealed himself in men’s hearts/minds, and in the created universe (in nature). Therefore: all men know God. Romans 1:20, 19, 18.

（二）特殊啟示：除了普遍啟示以外，上帝向人啟示了導致永生的道路。(i) 人必須順從上帝，遵守上帝所吩咐的，不作上帝所禁止的。(ii) 人應當生養眾多，遍滿全地，就是說，必須在上帝面前建立家庭。(iii) 人應當治理魚，鳥，走獸，即整個被造的宇宙。這代表工作，文化，科學等。(iv) 人應當安息，敬拜上帝，好像上帝自己設立了六天工作，一天安息的模式。神學家稱此為「工作之約」。

Special revelation: In addition to general revelation, God has revealed to man the way to eternal life. (i) Man must obey God, do what God has commanded, and not do what God has forbidden. (ii) Man and woman are to be fruitful and multiply, i.e., establish marriage and family, in God’s presence. (iii) Man and woman are to rule over fish, birds and animals, i.e., over the entire created universe. In other words,

this involves work, culture, science, etc. (iv) Man and woman are to rest (and worship God) as God has established the pattern of 6 days work and 1 day rest. Theologians call this “the covenant of works.”

上帝吩咐人要修理看守園子。這裏告訴我們，工作有保守與進展兩方面。

God commands man to dress the garden and to keep the garden. There is a conservative aspect and a progressive aspect to work.

注：人墮落之前，上帝賜人普遍啟示與特殊啟示，不僅是普遍啟示。
(范泰爾。)

Note: Before the Fall, God gave both general revelation and special revelation, not just general revelation. (An unique contribution by Cornelius Van Til.)

(Cf. Cornelius Van, “Nature and Scripture,” *The Infallible Word*, P&R; Van Til, *Common Grace and the Gospel*; Van Til, *An Introduction to Systematic Theology*.)

10. 人墮落之後，上帝賜給人普遍啟示與特殊啟示。特殊啟示就是「恩典之約」，就是上帝的救贖計劃。

God gives general revelation and special revelation after the Fall. This “special revelation” is the “covenant of grace,” it is God’s plan of salvation.

人墮落之後，上帝的普遍啟示與墮落前一樣那麼清楚。只是人不願意接受，竭力壓抑 (阻擋) 這真理。

General revelation after the Fall, is just as clear as general revelation before the Fall. The problem is, man does not want to receive it; man tries his hardest to suppress this truth.

人的自由意志 Free Will of Man

11. 人有自由嗎？人有自由意志嗎？《創世記》第二章這樣說：

Does man have “freedom” or “free will”? A summary of Genesis 2.

上帝是無限的：祂在宇宙 (空間) 以上。只有上帝是完全自由的，無限的自由。這一位無限的上帝創造了有限的人。祂賜給這個有限的人，一個 (合乎) 有限的人的，有限的自由選擇，加上責任。人有真正的選

擇，與責任；而人必須為自己的選擇承擔後果。上帝是在一個特定的環境裏給人這個選擇 + 責任 + 後果的：在這個環境裏，上帝已經創造萬物，上帝已經說話（曉諭）。

God is infinite – he is above space, above the universe. God, only, is infinitely free. This infinite God created finite man. He gave finite man “finite choice + responsibility,” which are appropriate to finite man. Man has choices and responsibilities, and he must face the consequences of his choices. God gave man this “choice + responsibility” in a context, in a place, where (a) God has created everything, and (b) God has spoken.

注：人並沒有無限的自由（隨己欲所為）。

Note: Man does not have infinite freedom (the freedom to do whatever he pleases).

（參：《威敏斯特信仰告白》，「論自由意志」一章。）
(Cf. Westminster Confession of Faith: “On Free Will.”)

注：人的自由並不存在在一個真空裏。人所想，所說，所作的一切，都是在上帝面光之中，在上帝面前作的。

Note: Man’s freedom does not exist in a vacuum. Everything man chooses to think, say and do, he does so “before the face of God”, in God’s presence – *coram deo*.

注：阿米念主義者（參看：《我為什麼不是加爾文主義者》一書）採用一個不合乎《聖經》的自由觀，一個不合乎《聖經》的自由的定義：「隨意自由觀」（libertarianism）。參：傅蘭姆，《上帝論》，對此自由觀作了十八點的批判。

Note: Arminians (cf. *Why I am Not a Calvinist*, IVP) have adopted an unbiblical view and definition of freedom, called “libertarianism.” Cf. John M. Frame, *The Doctrine of God*, for a 18-point critique of the “libertarian” definition of freedom.

注：東西方哲學都不願意把人的自由和道德責任連在一起考慮。原因是，世俗的哲學都不願意放棄人的自主，在上帝面前的自主（一個虛構的自主）。

Note: Asian and western philosophy refuse to link man’s freedom with moral responsibility, especially responsibility before God. The reason for this refusal is, secular philosophy does not want to give up man’s own autonomy (a false, imagined autonomy) before God.

12. 人在墮落前是公義、聖潔的？還是中性的？

Is man holy and righteous before the Fall? Or is man neutral?

人被造的時候不是中性的（雖然有些改革宗人士這樣認為）。人被造時充滿著知識，公義，聖潔（參《以弗所書》4:24；《歌羅西書》3:10）。因此，當亞當一人犯罪的時候，人從原來的智慧，公義，聖潔的狀態墮落了。

Man was not neutral when he was created (though some Reformed men think so). Man was created with knowledge, holiness and righteousness (Cf. Ephesians 4:24, Colossians 3:10). This means that he fell from his original righteousness, and became (positively) evil and depraved, when Adam sinned.

13. 清教徒與改革宗傳統視人的靈魂包括理性、意志、情感。這三方面的功能，在墮落之後沒有改變。人並沒有失去他的靈魂。

The Puritan and Reformed tradition views man's soul as including the mind, the will and emotions. These three functions were not lost after the Fall; man's soul was not destroyed.

上帝所立的約 Covenant

14. 「約」一詞，一直到《創世記》第九章，洪水之後才出現。可是，上帝向挪亞說的立約的話，包含《創世記》1, 2 章的內容。因此，稱《創世記》1, 2 章，與《創世記》3 章的內容為「約」，是合理的。不過慕理比較謹慎，稱《創世記》第 1-3 章為上帝「在亞當時期的安排。」

The term "Covenant" does not appear until after the Flood, in Genesis 9. However what God said to Noah in his covenant, contains content which goes back to Genesis 1-2. Therefore, we can call the content of Gen. 1-2 and Genesis 3 "covenant." But John Murray is more careful; he calls Genesis 1-3 the "Adamic Administration."

15. 上帝每一次所立的約，與其他的約都有著生命上（有機）的關係。後來的發展了，豐富了先前的；先前的是後來的種子。約與約之間沒有矛盾，衝突。

The relationship of every covenant (Gen. 1-2; Gen. 3; Noah; Abraham; Moses; David; Jesus Christ) to every other covenant is a vital, life (organic) relationship. The later covenants develop and enhance the former; the former

is the seed of the later. There is no conflict, no contradiction between the covenants.

16. 時代論的問題，就是把七個時期的救贖方法對立起來，特別是「律法時期」與「恩典時期」。給人的印象是，因為人在某一時期背叛上帝的計劃，因此上帝在下一個時期轉換救贖方法。

The problem with Dispensationalism is, it contrasts the way of redemption between the seven periods, especially “the period of the Law” and “the period of grace.” The impression Dispensationalism leaves with the reader is, that because man rebels against God’s plan of redemption in one period, God changes his method of redemption during the next period.

注：「時代論」最近三十年來有重要的轉變；而「時代論」與「改革宗聖約神學」之間有不少的學術對話，這對福音派的合一肯定有幫助。筆者不認為「時代論」是改革宗的敵人；兩者是共同相信《聖經》無誤的戰友。

Note: Dispensationalism has been changing significantly in the past 30 years; dialogue between Reformed (covenant) theologians and dispensationalist theologians have stepped up as well, contributing to the good of evangelical unity. I do not consider Dispensationalism to be an enemy/rival of Reformed covenant theology; rather, the two camps are comrades in the same “battle for the Bible,” because both camps believe in inerrancy.

17. 「工作之約」與「恩典之約」；上帝「創造」與「救贖」計劃；兩者的目標一樣：上帝的榮耀，人最後的安息福樂。

The covenant of works and the covenant of grace, God’s plan in creation and his plan in redemption, have the same goal: God’s glory, and man’s final, eternal rest and bliss.

(Concerning “rest,” cf. Geerhardus Vos 霍志恆, *The Teaching of the Epistle to the Hebrews*.)

罪與墮落 Sin and the Fall of Man

18. 《創世記》第三章：罪的核心就是人的自主：人認為自己能取代上帝，離開上帝獨立，他可以自己決定什麼是悅目的，美味的，使自己聰明像上帝的。

Genesis 3 – The essence of sin is *autonomy* – man thinks he can take the place of God, he is autonomous from God, he can decide what is (a) good to the eyes, (b) good to eat, and (b) that which makes him as wise as God.

自主的原則，就是人類哲學、文化的本質（前提）。（范泰爾的獨特看見。）

Autonomy is the essence (presupposition) of mankind's philosophy and culture. (An unique contribution by Cornelius Van Til.)

（關於人的自主，參《將人的心意轉回》，改革宗。原著：Richard Pratt, *Every Thought Captive*, P&R.）

19. 《創世記》第三章：上帝審判了蛇，女人，男人。上帝的審判關乎人與上帝的關係，人與人的關係，人與自然界的關係，人與靈界的關係。我們宣講福音的時候，不可忽略這四方面的任何一方。

Genesis 3 – God's judgment on (a) the serpent, (b) the woman, and (c) the man, concerns (a) man's relationship to God, (b) man's relationship with others, (c) man's relationship with nature, and (d) man's relationship with the world of spirits. We must not neglect any of these 4 dimensions when preaching the gospel.

(Cf. Edward J. Young, *Genesis 3*; or Young, his *In the Beginning*, 中譯：《起初》，基督教改革宗翻譯社。)

20. 亞當一人一次犯罪，為人類帶來罪孽與死亡。《羅馬書》5:12-21 的教導是：因一人一次犯罪：（一）罪臨到人類；（二）眾人成為罪人，（三）眾人面對定罪，審判，（四）死臨到眾人，（五）死作王，轄制眾人。

One man Adam's one sin brings guilt and death to all mankind. Romans 5:12-21 teaches that: Because of one man's one sin, (1) sin came to the world, (2) all become sinners, (3) all are condemned and judged, (4) death came to the world, (5) death reigns over all mankind.

（參：慕理，《羅馬人書注釋》。）

(Cf. John Murray, *The Epistle to the Romans*.)

21. 然而《創世記》3:15 卻是上帝啟示祂的「恩典之約」，祂救贖計劃的開始。女人的後裔必定致命擊敗蛇。

But Genesis 3:15 is the very beginning of God's revelation of the "covenant of grace," his plan of salvation. The descendant (seed) of the woman will mortally defeat the serpent.

22. 墮落的人繼續建立文明 (創 4 , 5 章) , 本著驕傲的精神。但上帝仍然賜人普遍恩典。罪人仍有義務治理大地 , 正如上帝在《創世記》第一章吩咐的。

Fallen mankind, however, continues to build civilization (Genesis 4-5), out of a heart of pride. But God grants common grace to all. Sinners still have the obligation to rule over the earth, just as God has commanded them to do in Genesis 1.

人墮落之後 , 上帝開始「分辨」選民與被遺棄的人。這是人類歷史的意義。(范泰爾的獨特看見。) 上帝的子民懂得「求告耶和華的名」。被遺棄的人不順從上帝 ; 這是他們生命的基本原則。

After the Fall, God begins to do the work of "differentiation" between his elect and the reprobate. This is the meaning of the history of mankind. (This is an unique contribution by Cornelius Van Til.) God's people know to "call upon the name of the Lord"; the reprobate operates from a principle of disobedience.

挪亞與洪水 , 與巴別塔

Noah and the Flood and the Tower of Babel

23. 上帝與挪亞所立的約 , 保存了人類的生命 , 好叫人能領受上帝的救贖 ; 以致彌賽亞至終降臨。因此 , 挪亞的約一方面與「創造 (工作) 之約」有關 , 同時也是「恩典之約」的歷史中一個階段。

The covenant God made with Noah preserves the life of man, so that he can receive God's covenant of grace; so that the Messiah will eventually come. Therefore, the covenant with Noah is related to the "covenant of works" (creation covenant), and it is itself one period in the history of the "covenant of grace."

(Cf. John Murray, *Covenant of Grace*, P&R.)

24. 科學創造論的學者發現很多考古證據 , 指出挪亞時期的洪水是事實。Creation scientists discovered archaeological evidences supporting the historicity of flood.

(Cf. Henry Morris, *Genesis Flood*. Cf. the website of Institute for Creation Research, www.icr.org. Also the website for “Answers in Genesis” in Australia.)

25. 上帝在巴別塔混亂人的語言，這是上帝的咒詛；五旬節，咒詛轉為祝福。

God cursed men by confusing their languages at the Tower of Babel, but reversed this curse at Pentecost and turned it into a blessing.

亞伯拉罕之約 The Abrahamic Covenant

26. 上帝在《創世記》第十五章與亞伯拉罕立約，指祂自己的性命起誓。上帝給亞伯拉罕四項應許：上帝必賜福給他；必給他應許的地；後裔必成為大國；地上萬族都必因他得福。這四項應許在四個時期應驗：亞伯拉罕一生；摩西與約書亞時期；大衛與所羅門時期；最後，耶穌基督道成肉身的時候。

God made a “blood bond” covenant with Abraham (Genesis 15), promising with his own life. God made four promises to Abraham: God will bless him; God will give him the land of promise; Abraham’s descendants will become a great nation; all nations on earth will be blessed through Abraham. These four promises were fulfilled in four periods: during Abraham’s lifetime; during the time of Moses and Joshua; during the time of David and Solomon; and during the time of the Incarnation, the coming of Jesus Christ to earth.

(Cf. Palmer O. Robertson, *Christ of the Covenants*.)

27. 上帝立約的時候，包括了祂的子民與子民的家庭，後裔。整個家庭領受上帝的祝福，也面對不順從帶來的審判。割禮就是孩子參與約的記號與印記（羅 4:11），新約的洗禮與舊約的割禮是相對的（西 2:11-12）。

God includes his people and his people’s family and descendants in the covenant. They participate in the privileges/blessings, and face the threats of God’s judgment. Circumcision is the sign that a child enters into the covenant, it is a sign and a seal of the covenant of God’s sovereign grace (Rom. 4:11); baptism in the New Testament corresponds to circumcision in the Old Testament (Col. 2:11-12).

28. 上帝與亞伯拉罕所立的約是關乎全世界的，是有宣教層面的。以色列人要為上帝在萬國中作祂主權恩典的見證。

God’s covenant with Abraham concerns the whole world; it has a missionary dimension. Israel is to be a witness to the nations to God’s sovereign grace.

(參:巴文克，《宣教學概論》。宋華忠譯。天道；已絕版。)

(Cf. J. Bavinck, *An Introduction to the Science of Missions*.)

約的核心要素：摩西之約

Essential Elements of the Covenant: The Mosaic Covenant

29. 慕理給「約」的定義是：上帝親自承諾，委身，用誓約應許祂的恩典。
Kline 看「約」是一個制度，包括律法。Robertson 的綜納：約是一個血盟，由上帝主權施行。

John Murray's definition of a covenant is: God's personal engagement, promising grace with a vow. Meredith Kline takes a more institutional view of what a covenant is, including law. Palmer Robertson's synthesis is that a covenant is a blood-bond, sovereignly administered.

(Cf. John Murray, *The Covenant of Grace*; Meredith G. Kline, *Treaty of the Great King*; Palmer O. Robertson, *Christ of the Covenants*.)

30. 上帝在約中啟示了祂自己的名字。耶和華是上帝在立約時用的名字，意思是：祂是立約的上帝，祂必定守約。

God revealed his name as he made his covenant with his people. "Yahweh" is the covenant name God used; it means that God, who made the covenant, will always keep the covenant.

31. 上帝的主權是祂最重要的屬性。祂的主權從三個角度彰顯：祂的超越；祂的臨在；和祂的準則。上帝在約中的主權，可以從這三個角度理解。

God's sovereignty is his most important attribute. His sovereignty (Lordship) is revealed through three perspectives: his transcendence, his immanence, and his normativity. God's lordship in the covenant is revealed in these three perspectives.

Cf. John M. Frame, *Doctrine of the Knowledge of God*.
www.reformedperspectives.org

32. 約的核心內容包括恩典與律法。律法與恩典並不矛盾。蒙上帝恩典得救的人，必須守律法以表示對上帝的感恩。

The essential content of the covenant of grace includes: grace and law. Law is not pitched over against grace. Those who have been saved by grace are obliged to obey the law as a sign of gratitude to God.

(關於律法的三種用途：加爾文，《基督教要義》；《威敏斯特大要理問答》。)

(Cf. John Calvin, *Institutes of the Christian Religion*; and *Westminster Larger Catechism* on the "three uses of the law.")

33. 約中的典章，律例，乃是律法的應用，延伸。

The statutes and ordinances are “applications” of the law (John M. Frame).

34. 約的條文寫下來，保存在約櫃裏。因此，上帝的話有它的客觀性。
The words (terms) of the covenant were written down, and deposited in the Ark of the Covenant. Therefore, the word of God has its own objectivity.

Cf. Edmund P. Clowney, *Preaching and Biblical Theology*.

35. 約的核心就是上帝與祂子民的相交。上帝應許：我必作你們的上帝，你們必作我的子民。

The heart of the covenant is communion with God: God promises, “I will be your God, you will be my people.”

36. 約的子民，對上帝「恩典之約」的正當回應，乃是信心，悔改，敬拜，與順服（遵守約的律法）。這四方面的回應，歸納了上帝所吩咐祂子民要遵守的一切事。

The proper responses by the people of God, to the covenant of grace, are: faith, repentance, worship, and obedience (observing all that God has commanded). These four responses summarize everything God has commanded of his covenant people.

福音派人士往往在中古時期的羅馬天主教與東正教等處，尋找「屬靈」的模式。其實上帝老早就在《聖經》，包括舊約與新約，告訴我們祂所要求信徒的是怎樣的一顆心，怎樣的一種生活。

Evangelicals today often search (in vain) in all kinds of places (including medieval Roman Catholicism and Eastern Orthodoxy) for a model of “spirituality,” when all along, God has revealed to us in the Bible (both in the Old and the New Testament) what he wants from us – what kind of heart he desires, what kind of life pleases him.

37. 上帝對待祂子民的原則是不改變的。因此，基督徒可以解釋、應用以色列人出埃及，曠野的經歷，給我們基督徒作成聖的借鏡。（參：《哥林多前書》10章）。

The principles with which God deals with his people don't change. Therefore, it is proper for Christians to understand and apply Israel's experiences of Exodus and sojourn in the wilderness, as example and warning for our sanctification. Cf. I Corinthians Chapter 10.

「聖經神學」 Biblical Theology

38. 「聖經神學」是研究上帝在啟示與救贖歷史的每一階段中啟示了什麼。霍志恆所創始的「聖經神學」學派，篤信《聖經》啟示的統一性，與其歷史進展性。

The study of “biblical theology” is the study of what God has revealed in each period in the history of revelation/history of redemption. “Biblical theology,” as launched by Geerhardus Vos, believes in the unity of revelation as well as the progression of revelation.

(參霍志恆，《聖經神學》，卷一，卷二。天道，絕版。)

(Cf. Geerhardus Vos, *Biblical Theology*.)

39. 這一派改革宗的「聖經神學」學派，與深受新正統神學影響的所為「聖經神學」學派截然不同。後者不相信《聖經》的無誤。一位是深受存在主義與新正統神學影響的舊約神學家，Von Rad。另外是一位舊約神學作者，Eichrodt，不相信舊約的啟示可以整理為一套完整的真理，意思是，不相信啟示的統一性。

This Reformed school of “biblical theology” is to be contrasted with the neo-orthodox school of “biblical theology.” The latter does not accept the infallibility and inerrancy of the Scriptures. One Old Testament Theology author who is deeply influenced by existentialism and neo-orthodoxy, is Von Rad. Another author, Eichrodt, does not believe that there is unity in God’s revelation in the Old Testament.

舊約與基督 The Old Testament and Christ

40. 摩西時期上帝所啟示的獻祭的制度，預表耶穌基督的贖罪。
The sacrificial system which God revealed during Moses’ period is a “type” of Christ.
41. 舊約《聖經》的主題就是基督，祂的受苦，和祂進入榮耀。我們要從這角度去研究舊約《聖經》的每一段。(路 24:25-26, 44-47。)
- The theme of the Old Testament is Christ, his sufferings and his entrance into glory. We must study every Old Testament passage from this perspective. (Luke 24:25-26, 44-47.)