

第七课 圣经论的应用 (1): 唯独圣经 (6/8/15)

THE DOCTRINE OF SCRIPTURE APPLIED (1): SOLA SCRIPTURA

- 圣经论应用在基督徒的信仰与生活. The Doctrine of Scripture is applied to Christian thought and practice

唯独圣经 Sola Scriptura (Scripture Alone)

- 十六世纪宗教改革神学立场的总结. A key phrase to summarize the main theological points of Protestant Reformers of sixteenth century.
- 福音派圣经论的总结. A summary of the evangelical doctrine of Scripture (S. C. A. N.)

1) 中心问题: 传统与圣经的关系 The issue: the relationship between Scripture and Tradition

- 传统: 包含过去与现在基督徒的思想, 信仰, 与惯例. Tradition: Christian thought, belief, and practice

2) “信仰准则 The Rule of Faith” (Tertullian, 155-240 AD)

- 是圣经主要教导的总结. The Rule is a summary of the primary teachings of Scripture.
- 是解释圣经的基本架构. The Rule is the interpretative context in which the Bible should be interpreted.
- 在准则范围内追求真理, 否则落入错误与异端. Seeking knowledge must always remain within the Rule. If we stray outside the boundaries set by the Rule, we shall fall into error and heresy.
- 准则的基本形式: 如同对三位一体真神的信经. The Rule was shaped in the form of a confession of faith in the triune divinity of Father, Son, and Holy Spirit.
- 准则成为使徒信经的前身. It is similar in form and content to the Apostles' Creed.

3) 信仰准则并非圣经的外添 (违反圣经的充足性), 乃是在解释圣经过程中, 围护圣经基要真理不可少的工具. The Rule is not adding something to Scripture (thus, challenging the sufficiency of Scripture), but providing a necessary tool to ensure that the fundamental teaching of Scripture was constantly upheld in the ongoing task of interpreting the Bible.

- 分辨正统教会与一些也高举“唯独圣经”的异端上, 需要信仰准则. It is needed to distinguish an orthodox church from a heretical group who claimed that their beliefs were from “Scripture alone” (e.g., *Jehovah's Witnesses*).
- 指出这些异端, 违背信仰准则: 就是圣经的基要真理. How to show the above heretical groups to be in the wrong? – by asserting the Rule of Faith as a summary of teaching agreed to be a true summary of the message of the Bible.
- 准则并非反对圣经的充足性; 乃是围护圣经的最终权威. The Rule is not against the sufficiency of Scripture, but to uphold the ultimate authority of Scripture.
- 离开准则就是离开圣经. To depart from the Rule was to depart from Scripture.

4) “信仰准则”/ “真理标准” (前五个世纪) *The Rule of Faith* ((Tertullian, 155-240 AD) or *The Canon of Truth* (Irenaeus, 130-202 AD), for the first five centuries:

- 不是正式的信经, 乃是上帝启示一种表达形式. They were not a formal creed, but the intrinsic shape and pattern of the revelation itself.
- 对早期教会, 信仰准则不是取代圣经或补圣经或添加圣经. For the early church, the rule of faith is not as supplementing or complementing or adding anything whatever to the Bible.

- 在教会历史的初期,“使徒的传统”与“圣经”一同流入圣经正典形成的主流。正典写作完成后,要接触使徒的教导与传统唯有透过圣经。At a very early stage of the life of the church, apostolic tradition and Scripture flowed together into the single stream of Scripture. The only way to assess a teaching as apostolic or not was by appeal to the **apostolic writings** that made up Scripture. (Herman Bavinck)
- “传统论一型”的立场对传统与圣经的关系。This is “**Tradition I**” position: relation between tradition and Scripture

5) 传统论一型的立场“Tradition I” Position:

- 传统帮助释经, 以及明白圣经的基要的教导。Tradition is a tool to add in the faithful interpretation of Scripture, expounding the primary teachings of Scripture.
- 圣经是唯一无误的神的启示; 传统的权威在圣经之下。Scripture remains the only source of infallible divine revelation, to which the tradition is always subject.

6) 第四世纪, 教会开始偏离“传统论一型”的立场 Moving away from Tradition I position (the fourth century):

- Basil of Caesarea (330-379 AD): “教会传统来自使徒; 与圣经有同样的影响力。” --- 从这句话, 是否这位教父认为教会与圣经同等权威, 仍有争议。Traditions outside Scripture as handed down from the apostles and had the same force as Scripture. His intension is debated: whether or not by the previous statement, he thought the church as an authority separate from Scripture.
- Augustine of Hippo (354-430 AD): “圣经解释的清晰性是要参考信仰准则包括: 1) 圣经较清晰的经文, 与 2) 教会的权威。” 奥古斯并非在圣经之外立教会权威, 乃是教会强化与教导圣经清晰的信息。To reach clarity in biblical interpretation by consulting the Rule of Faith, “which is to be gathered 1) from Scripture’s plainer passages and 2) from the authority of the church” –in context, Augustine was not intended by this statement to establish Scripture and church as two separate sources of authority. The church not as adding to the clear message of Scripture, but as reinforcing and teaching it.

7) 中古世纪“传统论二型”的立场“Tradition II” Position (1100-1400 AD):

- 上帝启示的二源头: 圣经与教会传统。教会传统来自口传或惯例。Two distinctive sources of divine revelation: *Scripture and church tradition*, which was handed down either orally or through customary church practices.
- 这立场, 违反圣经的充足性, 清晰性, 与权威性。This position denies the sufficiency and clarity of Scripture, and the unique authority of the Bible.
- 这立场是中古世纪末期教会的新发明, 与教父的立场不同。“Tradition II” was an innovation of Christian thought, not shared by the church fathers and was developed only fairly late on in the Middle Ages.
- 这是十六世纪宗教改革时期, 罗马教会的主流思想。At the dawn of the Reformation (the beginning of the sixteenth century), this is the primary view held by the Roman Church authority.
- 改教家们鼓吹“唯独圣经,” 并非新的教义。乃要推翻“传统论二型” 在教会的负面影响。The Reformers were not introducing “new teaching” about “Scripture alone,” but as overturning the dangerous innovation brought in by the growth of “Tradition II”.
- 改教家们的唯独圣经就是回归“传统论一型”的立场 For the Reformers, *Sola Scriptura* meant to return to “Tradition I”.

- 改教家们尊重传统: 1) 解经的传统, 2) 神学家的传统, 与 3) 教会在帮助人明白圣经事上的重要角色. The Reformers had high regard for 1) the authority of traditions of biblical interpretation, 2) earlier generations of widely respected theologians, and 3) the church's role in providing a context in which Scripture can properly be understood.
 - 回应奥古斯丁的言论: “是因教会权威的推动, 我才信靠福音.” Responding to Augustine's statement: “For my part, I should not believe the gospel except as moved by the authority of the catholic church.”
 - 奥古斯丁的言语是否与改教家们的立场冲突? 圣经的最高权威需教会的认可? Is Augustine against the Reformers' view of the supreme authority of Scripture, needing no authorization from the church?
 - 加尔文“奥古斯丁的话我们同意: 慕道友的受教心张显在接受教会的权威, 继续学习福音真理, 信靠基督.” (神使用教会教导福音.) Calvin, “He [Augustine] meant only to indicate what we also confess as true: those who have not yet been illuminated by the Spirit of God are rendered teachable by reverence for the church, so that they may persevere in learning faith in Christ from the gospel” (God uses the Church to teach the gospel).
 - 卫斯敏信条: “因着教会的见证使我们尊重圣经.” WCF: We may be moved and induced by the testimony of the Church to a high and reverent esteem of the Holy Scripture . . .” (1.5).
 - “传统论一型”的立场, 中古时代教会中仍有人鼓吹. “Tradition I” was still championed by many within the church in the Late Middle Ages: John Wycliffe and John Hus.
- 8) 改教家们“**唯独圣经**”: 乃是说唯独圣经是基督信仰最高权威, 并非说基督信仰只单单需要圣经 (**孤独圣经**). The Reformers' doctrine of *Sola Scriptura*: “Our final authority is Scripture alone, but not a Scripture that is alone.”
- 基督徒信仰生活: 圣经是唯一启示的来源, 但是仍需要其他的东西. 例如: Scripture is the only source of REVELATION needed for Christian faith and life, but it is NOT the only THING needed for Christian faith and life. In addition to Scripture, we need:
 - 信仰准则与历史信经 The Rule of faith and the historical creeds (against heresies)
 - 教会历史中, 解经应用的传统 Traditions and practices of the church's interpretation of Scripture (faith & obedience to Scripture)
 - 圣经是最高无误的权威, 但不是教会中唯一的权威. 信经与教导的权威是重要的, 低于圣经权威. Scripture is the only *infallible* and *supreme* authority, but it is **not** the only authority! The creeds and the church teaching function as important subordinate authorities, under the authority of Scripture.
- 9) “天特会议”结论: **传统论二型**的立场: “救恩真理与生活原则来自写下的圣经与未写下的传统.” 上帝启示的两个源头. Tradition II position: The Council of Trent (1546): “Saving truth and rules of conduct are ‘contain in the written books [of Scripture] and in the unwritten traditions’” (Two different sources of divine revelation).
- 10) 改教家们**唯独圣经**教义, 也面对重洗派的所谓“**传统论零型**”的立场 In addition to responding to Roman Catholic “**Tradition II**” position, *Sola Scriptura* (“**Tradition I**” position) was also against ‘Radical Reformation’ or Anabaptists’ “**Tradition 0**” position:
- 对一切传统的神学与作为, 抱怀疑态度. A suspicious attitude to any inherited traditions of theology and practice
 - 高举圣经是他们信仰生活唯一的根据. Deriving their belief and teaching from ‘the

Bible alone.’

- 高举个人解经亮光, 过于集体历代解经的成果. Exalting individual’s interpretation of Scripture over corporate interpretation of past generations of Christians
- 这种群体, 跟著号称有“特别恩膏”的领袖, 却对他们的教导与解经是否合乎教会历史一贯解经的结论, 少有反省. A Christian community depending on the interpretations of Scripture of an individual claimed to be, or treated by others as a particularly Spirit-filled teacher, with little regard paid to the question of whether his or her teachings are significantly in line with the predominant teachings of the church throughout history (e.g., “Family Radio,” “TV Evangelists,” or some “Non-denominational” & “Charismatic” church preachers)
- 重洗派“传统论零型”的立场, 在十八世纪后的美国福音派, 影响甚大. 也受以下二思潮的兴风作浪: Popular among American evangelicalism since eighteenth century claiming faithful to Luther and Calvin (Tradition I position), yet drifting toward Anabaptist ‘Tradition 0’ position, which also fuelled by:
 - 启蒙运动: 个人是检验真理的标准 Enlightenment philosophy: individual as the arbiter of truth
 - 个人民主权利 Democratic rights of individual

11) “传统论零型”的立场的问题: Problems of ‘Tradition 0’ position:

- 是十六世纪基督教的新发明, 造成教会四分五裂, 自立山头, 宗派林立. An innovation of Christianity in the sixteenth century resulted in Protestant sectarianism and innumerable Protestant denominations!
- 天主教对基督教宗教改革最有利的攻击: 为鸡毛蒜皮之事, 不断分裂, 没有合一的见证. Catholicism’s strongest critic of Protestant Reformation: disputes over small issues of doctrines and practice with disregard for the visible unity of the church
- 问题不是出于唯独圣经, 乃是出于孤独圣经! 改革家们不是要弃绝教会传统, 乃要改革传统 The fault is not Sola Scriptura, but ‘solo scriptura.’ The Reformers wanted to reform the church, not abandon it.
- 圣经正典是透过教会传统形成. The canon of Scripture was compiled over time by gradual recognition across the churches of which were inspired by God and which were not. Therefore, the very contents page of the Bible is an inherited church tradition.
- 单单圣经, 没有传统是不可能的! It is easy to say that our church is doing ‘solo scriptura’ without tradition; it is not actually possible to do without tradition!

12) 传统把我们今天的生活, 联于圣经. Tradition is necessary in order to link us back to Scripture as a whole (Bavinck)

- 应用圣经 (“神活泼常存的道”)在今日生活, 就产生传统. 只要圣经, 不要传统是不可能的. Scripture is “the living voice of God. . . . Tradition in its proper sense is the interpretation and application of the eternal truth in the vernacular and life of the present generation. Scripture without such a tradition is impossible.
- 我们今日的信仰生活, 是透过去与现在的传统, 而联于圣经 Past traditions and contemporary “traditions” preserve “the connectedness between Scripture and the religious life of our time.”
- “传统论零型”的教会, 也有恩膏领袖立下的传统. ‘Tradition 0’ churches usually operate under contemporary ‘traditions’ established by the teachings of a special ‘anointed’ leader, while thinking “we are listening to God speak through the Bible alone.”

结论: 什么是唯独圣经? (“传统论一型”的立场)
Conclusion: What is “*Sola Scriptura*?” (Tradition I position)

- 不反对传统的需要 It does not deny the necessity of tradition:
 - 解经传统 Traditions of biblical interpretation
 - 信经传统 Creedal formulations of biblical faith
 - 事奉,布道传统 Inherited church practices that help to express and pass on Christian faith
- 所有传统,服侍圣经 (教会最高权威). 传统不应该与圣经争权. All traditions serve Scripture, the supreme authority, rather than compete with it.
- 唯独圣经, 就是圣经是唯一上帝的启示, 最高的权威. *Sola Scriptura* means ‘Scripture supreme’, the only source of divine revelation.

思考:

1) CBCOC: “传统论一型” or “传统论零型”的教会? 怎么判断?

2) CBCOC 的传统是什么? 与圣经的权威关系如何?

3) CBCOC 那些传统要保存? 那些要改革? 那些无关紧要?