

For the fall 2020 preaching series, we will focus on a theological theme, the doctrine of Scripture, and expand the meaning of our first CORE VALUE using WCF chapter 1 and related themes looking at how Scripture reveals the attributes of God (mostly those defined in WCF 2:1-2, also below). The common systematic theology list of Scripture's derivative attributes is as follows: **clarity, necessity, authority, sufficiency**. But after comparisons with the WCF 1, and a more complete list of the attributes of God derived from WCF 2 and expanded using a moral law framework, we can add these attributes to the doctrine of Scripture: **interdependence, mystery, luxuriance, perfection (inerrancy), faithfulness, determinate, powerful, wisdom, presence, holiness, covenantal, doxological, theosynchronic, harmonious, living, delightful, veracious, satisfying**.

聖經的衍生屬性 (derivative attributes of Scripture): interdependent 相互依存性,

1<sup>st</sup> C clear 清晰性, necessary 必要性, authoritative 權威性, mysterious 神秘性, luxuriant 繁華性, perfect 完美性, faithful 忠實性, determinate 預定性, powerful 強大性, wise 智慧性, present 存在性, holy 聖潔性,

2<sup>nd</sup> C covenantal 聖約性,

3<sup>rd</sup> C doxological 榮耀性,

4<sup>th</sup> C theosynchronic 定時性,

5<sup>th</sup> C harmonious 和睦性,

6<sup>th</sup> C living 活潑性,

7<sup>th</sup> C delightful 愉悅性,

8<sup>th</sup> C sufficient 充分性,

9<sup>th</sup> C veracious 純真性,

10<sup>th</sup> C satisfying 滿意性.

Preachers are asked to review the documents below and choose a primary relevant Scripture text for your sermon related to one of the derivative attributes of Scripture, as well as considering how that derivative sense is a reflection of God's own attributes and Christ's human attributes, as well as showing applications that this attribute of Scripture should have on our lives.

## Resources for Developing Your Sermon on the Attributes of Scripture

**I. 1st CORE VALUE** We proclaim the Scriptures of the Old and New Testaments as his inerrant Word and subscribe to the Westminster Standards and the Heidelberg Catechism.

EXPLANATION: We sincerely and enthusiastically hold to biblical inerrancy as defined in the Chicago Statements on Biblical Inerrancy and Biblical Hermeneutics, the sufficiency of the Word of God to teach the truth, the centrality of proclaiming the Triune God and his Gospel.

核心價值: 我們宣稱新舊約聖經是神無誤的話語, 並信守西敏準則與海德堡要理問答。

解釋: 我們真誠和熱切地堅信「芝加哥聖經無誤及聖經解釋宣言」中所定義的聖經無誤, 神在聖經的話是充分的, 教導人真理, 其中心信息是宣揚三位一體的上帝與祂的福音。

## II. The Chicago Statement on Biblical Inerrancy (English & Chinese)

[http://www.chinahorizon.org/live/index.php?option=com\\_content&task=view&id=38&Itemid=68](http://www.chinahorizon.org/live/index.php?option=com_content&task=view&id=38&Itemid=68)

Chicago Statement on Biblical Hermeneutics (English & Chinese)

<https://agsd2000.wordpress.com/2010/07/20/%E8%8A%9D%E5%8A%A0%E5%93%A5%E5%9C%A3%E7%BB%8F%E8%A7%A3%E9%87%8A%E5%AE%A3%E8%A8%80%E7%BC%88%E5%88%9D%E8%AF%91%E7%A8%BF%E7%BC%8C%E8%AF%B7%E5%90%84%E4%BD%8D%E6%8B%A8%E5%86%97%E6%8C%87%E6%AD%A3%E7%BC%8C/>

### III. Westminster Confession of Faith Chapter 1 Of the Holy Scripture

#### 第一章 論聖經

一. 自然之光和創造、護理之工，原彰顯上帝的慈愛、智慧和權能，使人無可推諉（羅 2:14, 15; 1:19, 20; 詩 19:1, 3; 羅 1:32; 2:1）；但它們並不足以將那得救所必需的對上帝及其旨意的知識給與人（林前 1:21; 2:13, 14）；所以主樂意多次多方將自己啟示出來，向教會曉諭祂的旨意（來 1:1）；以後主為了更好地保守並傳揚真理，且為了更加堅立教會，安慰教會，抵擋肉體的敗壞以及撒但和世界的毒害，遂使全部啟示筆之於書（箴 22:19, 21; 路 1:3, 4; 羅 15:4; 太 4:4, 7, 10; 賽 8:19-20）。因此，聖經乃為至要（提後 3:15; 彼後 1:19），因為上帝從前向祂百姓啟示自己旨意的這些方法，如今已經止息（來 1:1, 2）。

二. 聖經，即上帝的聖言，包括舊新約各卷書，其名稱為：

舊約各卷書為：《創世記》，《出埃及記》，《利未記》，《民數記》，《申命記》；《約書亞記》，《士師記》，《路得記》，《撒母耳記上》，《撒母耳記下》，《列王紀上》，《列王紀下》，《歷代誌上》，《歷代誌下》，《以斯拉記》，《尼希米記》，《以斯帖記》，《約伯記》，《詩篇》，《箴言》，《傳道書》，《雅歌》；《以賽亞書》，《耶利米書》，《耶利米哀歌》，《以西結書》，《但以理書》；《何西阿書》，《約珥書》，《阿摩司書》，《俄巴底亞書》，《約拿書》，《彌迦書》，《那鴻書》，《哈巴谷書》，《西番雅書》，《哈該書》，《撒迦利亞書》，《瑪拉基書》。

新約各卷書為：《馬太福音》，《馬可福音》，《路加福音》，《約翰福音》；《使徒行傳》；《羅馬書》，《哥林多前書》，《哥林多後書》，《加拉太書》，《以弗所書》，《腓立比書》，《歌羅西書》，《帖撒羅尼迦前書》，《帖撒羅尼迦後書》，《提摩太前書》，《提摩太后書》，《提多書》，《腓利門書》，《希伯來書》，《雅各書》，《彼得前書》，《彼得後書》，《約翰一書》，《約翰二書》，《約翰三書》，《猶大書》；《啟示錄》。

這些書卷都是上帝所默示的，是信仰與生活的準則（路 16:29, 31; 弗 2:20; 啟 22:18, 19; 提後 3:16）。

三、通常稱為次經的各卷，並非出於上帝的默示，所以不屬於聖經正典；因此，它們在上帝的教會中沒有任何權威性，只能當作一般人的著作來看待或使用（路 24:27, 44; 羅 3:2; 彼後 1:21）。

四. 聖經的權威性應當受到人的信服，這權威性並不倚賴任何個人或教會的見證，而是完全在於其作者上帝，祂就是真理本身。所以，既然聖經是上帝的聖言（彼後 1:19, 21；提後 3:16；約壹 5:9；帖前 2:13），我們就應當接受。

五. 我們可能受教會見證的感動和影響，因而當以高度尊重和敬畏之心珍視聖經（提前 3:15）。聖經屬天的性質，教義的效力，文體的莊嚴，各部的契合，整書的目的（就是將一切榮耀都歸給上帝），人類惟一得救之道的完全展示，和其他許多無可比擬的優點，及整捲書的全備，都十足自證其為上帝的聖言；雖然如此，我們得以完全信服並確知聖經無謬的真理性和神聖的權威性，乃是由於聖靈的內在之工，祂藉著上帝的聖言，並與上帝的聖言一道在我們心裡作證（約壹 2:20, 27；約 16:13, 14；林前 2:10, 12；賽 59:21）。

六. 上帝全備的旨意，也就是關於祂自己的榮耀、人的得救、信仰和生活所必需的一切事，或已明確記載於聖經之中，或可用合理的推論，由聖經引申出必然的結論；不論是所謂的聖靈的新啟示，還是人的遺傳，都不得於任何時候加入聖經（提後 3:15, 17；加 1:8, 9；帖後 2:2）。然而，我們承認，要明白聖經中所啟示的使人得救的知識，聖靈內在的光照是必不可少的（約 6:45；林前 2:9, 10, 12）；有若干關於敬拜上帝和教會治理的處境性細節，與人類日常生活和社會團體有相通之處，可以根據自然之光和基督徒的智慧予以規定，但總要遵照聖道的通則（林前 11:13, 14；14:26, 40）。

七. 聖經中所記各事本身並不都是一樣明顯，對各人也不都是一樣清楚；然而為得救所必須知道、相信並遵行的事，在聖經此處或彼處已明載而詳論，以致不僅有學識的，而且無學識的，只要正當使用通常的蒙恩之道，便都可以有充分的理解（彼後 3:16；詩 119:105, 130）。

八. 希伯來文（古時上帝選民的文字）舊約，和希臘文（新約時代各國最通用的文字）新約，都是上帝直接默示的，並且其純正因上帝特別看顧和護理而在歷代得以保守，所以它們是真實可信的（太 5:18）；一切有關宗教的辯論，教會最終都當訴諸聖經（賽 8:20；徒 15:15；約 5:39, 46）。但因這些原文並非為上帝的眾民所通曉，而他們都有權利擁有聖經，並從中得益，而且上帝也吩咐他們存敬畏的心去誦讀查考（約 5:39），所以，聖經所到之處，都應譯成當地民族的方言（林前 14:6, 9, 11, 12, 24, 27, 28），使上帝的話充充滿滿地寓於各地選民的心中，他們就可以用上帝所悅納的方式去敬拜祂（西 3:16），並可以因聖經所賜的忍耐和安慰得著盼望（羅 15:4）。

九. 解釋聖經無謬的規則，就是以經解經；因此，當我們對聖經某處真實和完全的意義發生疑問時（該意義只有一個，不是多種），就當查考其它更清楚的經文來加以解明（彼後 1:20, 21；徒 15:15-16）。

十. 要判斷一切宗教的爭論，審查一切教會會議的決議、古代作者的意見、世人的教訓和私人的經歷，我們所當依據的最高裁決者，除在聖經中說話的聖靈以外，別無其他（太 22:29, 31；弗 2:20；徒 28:25）。

#### **IV. PhD dissertation research of Dr. Yates on Righteousness as an integrating perspective on Reformed Theology, using the Westminster Standards motif of the moral law.**

From the PhD dissertation research of Dr. Yates on the Westminster Standards, the attributes of God and the moral law, you might find some of these ideas below to be helpful to connect your chosen attribute(s) of Scripture to the doctrine of God’s attributes, as well as seeing links to the outline structure of the moral law (*lex Christi*).

Below is a list of some new and some old names for the attributes of God (but unified with omni-prefix), together with some old and new names for derivative reflections in the doctrine of Scripture.

**The Lord turns the blessed face of his omni-attributes to us enabling obedience to the Ten Commandments**

1<sup>st</sup> C = (omni-supreme 無所不首 most-supreme; (WCF 2:1)  
 (omni-comprehensible 無所不度 “incomprehensible”  
 (omni-finite 無所不越) “God: who is infinite in being  
 (omni-perfect 無所不全), God: who is infinite in . . . perfection  
 (omni-faithful 無所不信) “without . . . passions, immutable”  
 (omni-determinate 無所不旨) most free  
 (omnipotent 無所不能) (“almighty”  
 (omniscient 無所不知) “most wise”  
 (omnipresent 無所不在) immense”  
 (omni-holy 無所不聖的靈) “most pure Spirit”

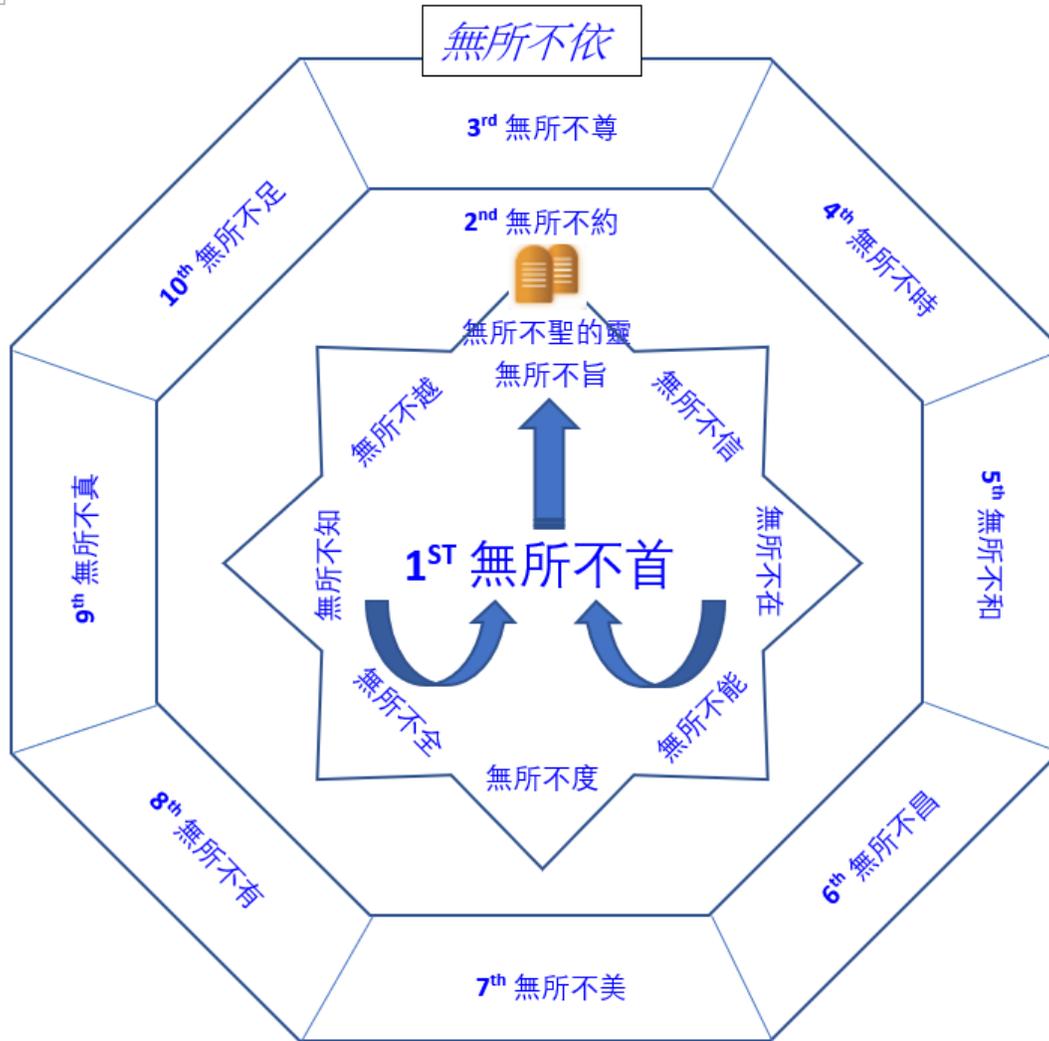


2<sup>nd</sup> C = (omni-covenantal, 無所不約 most-covenantal; BLESSED & CURSED FACES, DUE TO COVENANT RELATION;  
 uni-proachable; only approach Him in worship in the “one” way prescribed by the Lord)

3<sup>rd</sup> C = (omni-blessed, 無所不尊 most-blessed  
 4<sup>th</sup> C = (omni-temporal, 無所不時 most-timely  
 5<sup>th</sup> C = (omni-harmonious, 無所不和 most-harmonious  
 6<sup>th</sup> C = (omni-living, 無所不昌 most-living  
 7<sup>th</sup> C = (omni-beautiful, 無所不美 most-beautiful  
 8<sup>th</sup> C = (omni-sufficient, 無所不有 most-sufficient  
 9<sup>th</sup> C = (omni-veracious, 無所不真 most-truthful  
 10<sup>th</sup> C = (omni-contented, 無所不足 most-satisfied



Here is a larger diagram proposing a schema of attribute relations according to the moral law, *lex Christi*. The person of God defined under the 1<sup>st</sup> commandment in the inner figure is revealed in all the specific outward-facing commandment related attributes.



The WCF phrases connected to these new attribute names are as follows:

**omni-interdependence** 無所不依; the Lord's *simplicity*, 上帝的单纯性, that he is one Lord who acts with all trinitarian persons and all attributes in all his works ("of one substance" 同實質 WCF 2:3

1<sup>st</sup> C = (**omni-supreme** 無所不首 most-supreme; "There is but one only, living, and true God" 上帝是獨一的 (申 6:4; 林前 8:4, 6), 又真又活的 (帖前 1:9; 耶 10:10) (WCF 2:1)

- (**omni-comprehensible** 無所不度 "incomprehensible" 不可測度 (詩145:3) (WCF 2:1); "It is the glory of the Lord to conceal things" (25:2)
- (**omni-finite** 無所不越) "God: who is infinite in being 在其存有...上... 是無限的 (伯11:7 - 9; 26:14) (WCF 2:1)
- (**omni-perfect** 無所不全), God: who is infinite in ... perfection 在... 完全上... 是無限的 (伯

11:7 – 9; 26:14) (WCF 2:1)

- d. (**omni-faithful** 無所不信) “without . . . passions, 無欲 (徒14:11, 15) immutable” 不變 (雅 1:17; 瑪3:6) (WCF 2:1),
- e. (**omni-determinate** 無所不旨) most free, most absolute, working all things according to the counsel of His own immutable and most righteous will, for His own glory” 最自由 (詩 115:3) 、最絕對 (出3:14) , 祂按照自己不改變和至公義的旨意行作萬事 (弗1:11) , 為的是榮耀祂自己 (箴16:4; 羅11:36) (WCF 2:1), “and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever Himself pleaseth” 祂對他們有至高的統治權, 藉著他們, 為著他們, 並在他們身上行祂自己所喜悅的事 (啟 4:11; 提前6:15; 但4:25, 35) (WCF 2:2); “By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death” 按照上帝的預旨, 為了彰顯祂的榮耀, 上帝預定有些人 and 天使得永生 (提前5:21; 太25:41) , 而其餘的人或天使則受永死 (羅9:22 – 23; 弗1:5 – 6; 箴16:4) (WCF 3:3); Prov. 16:1-9, 33; 19:21; 20:24.
- f. (**omnipotent** 無所不能) (“almighty” 全能 (創17:1; 啟4:8) WCF 2:1), (Prov. 22:12; 24:12)
- g. (**omniscient** 無所不知) “most wise” 全智 (羅16:27) (WCF 2:1), “In His sight all things are open and manifest; His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent, or uncertain” (WCF 2:2); (Prov. 5:21; 15:3, 11; 21:30; 22:12; 24:12)
- h. (**omnipresent** 無所不在) immense” 無量 (王上8:27; 耶23:23 – 24) (WCF 2:1) (Prov. 5:21; 15:3; 22:12; 24:12)
- i. (**omni-holy** 無所不聖的靈) , “a most pure spirit, invisible, without body, parts . . . He is most holy in all His counsels, in all His works, and in all His commands” 祂是至純之靈 (約4:24) , 無形 (提前1:17) 、無體 (申4:15 – 16; 約 4:24; 路24:39) . . . 祂的一切預旨、作為和命令都是至聖的 (詩145:17; 羅7:12) (WCF 2:1-2); by his own fulfillment of the moral law, and further showing us His specific excellencies in designing the duties of the moral law, law of Christ as reflection of his character and works in the world, the coming of His kingdom of peace (Isa. 9:6-7), and creating man in his righteous, holy image. “but only manifesting His own glory in, by, unto, and upon them” 卻只在他們裡面, 藉著他們, 向著他們, 並在他們身上彰顯祂自己的榮耀; (WCF 2:2).

2<sup>nd</sup> C = (**omni-covenantal**, 無所不約 most-covenantal; <sup>1</sup> BLESSED & CURSED FACES, DUE TO COVENANT RELATION: the Father covenants within the Triune persons *ad extra* to accomplish salvation with Christ

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<sup>1</sup> Why have I connected this theme of covenant with the 2<sup>nd</sup> commandment? The 2<sup>nd</sup> commandment duties are about proper worship. Westminster Standards (WCF 21-22 about keeping the Sabbath, elements of God-commanded worship, and vows) and current discussion tends to focus on the elements of formal worship in the assembly of the saints, also called the *regulative principle of worship*, and the concerns the Puritan pastors had for reforming Roman Catholic worship practices and the administration of the sacraments. Their primary explanation of the 2<sup>nd</sup> commandment related to proper assembly worship

as its anointed King and the Spirit as its vivifying comforter, the means of fulfilling his eternal decree (WCF 3:6; Ps. 89:19-37; Zech. 6:12-13; Isa. 42:6; see Wilhelmsa Brakel, *A Christian's Reasonable Service*, chapter 7); He determined covenants that define the relations and requirements for his worship; man can only relate to God through His covenants; "The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto Him as their Creator, yet they could never have any fruition of Him as their blessedness and reward, but by some voluntary condescension on God's part, which He hath been pleased to express by way of covenant." 上帝是人的創造者，人是有理性的受造物，所以，人本當順服上帝。但是，上帝與受造物之間的不同如此巨大，所以，人絕不能享有祂，以此為自己的福分和賞賜，除非是上帝自願俯就，這俯就乃是祂樂意用立約的方式顯明的（賽 40:13 – 17；伯 9:32, 33；撒 2:25；詩 100:2 – 3；113:5, 6；伯 22:2, 3；35:7 – 8；路 17:10；徒 17:24, 25）(WCF 7:1).

3<sup>rd</sup> C = (**omni-blessed**, 無所不尊 most-blessed; "God hath all . . . goodness, blessedness, in and of Himself . . . nor deriving any glory from them" 上帝擁有一切 . . . 良善 (詩 119:68) 和福分 (提前 6:15; 羅 9:5) (WCF 2:2);

4<sup>th</sup> C = (**omni-temporal, omni-historical** 無所不時 most-timely; source and standard of all measures of time, co-ordination of universe and space-times, working perfectly according to his decree in time;

5<sup>th</sup> C = (**omni-harmonious**, 無所不和 most-harmonious: (perfect cooperation between the persons of the Trinity to accomplish his will) "As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by His Spirit working in due season, are justified, adopted, sanctified, and kept by His power through faith unto salvation." 上帝既預定選民得榮耀，便以其永恆的、完全自由的目的，預定了一切達此目的途徑 (彼前 1:2; 弗 1:4 – 5; 2:10; 帖後 2:13) )。所以凡被揀選的，雖在亞當裡墮落了，卻被

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practices: "What should the elect worshiper do on the Lord's Day in the worship assembly?" I believe we need to see a broader orientation to the 2<sup>nd</sup> commandment based on the WCF 7 theme of the covenants the Lord made with man, that is, "How is the worshiper properly related to God's worship?" and see the answer as the typology of the old covenants fulfilled in the new covenant, also called the Gospel. But we also should extend this orientation to God who makes a covenant in the Trinity, and with angels and with creation. As elect creatures we cannot worship the true God in a way that pleases him except through the new covenant. When these most significant covenant themes are used first to explain the 2<sup>nd</sup> commandment, then we can explore details of the elements of Sabbath-Lord's Day practice and assembly worship as a minor subset of the covenant theme.

基督救贖（帖前 5:9 – 10；多 2:14）。由祂的靈按時運行，有效地呼召他們歸信基督；他們稱義，得兒子的名分，成聖（羅 8:30；弗 1:5；帖後 2:13），並藉著信，得蒙祂的權能保守，以致得救（彼前 1:5）。(WCF 3:6)

6<sup>th</sup> C = (**omni-living**, 無所不昌 most-living; “God hath all life, . . . in and of Himself . . . He is the alone fountain of all being, of whom, through whom, and to whom are all things 上帝擁有一切生命（約 5:26） . . . 是本乎祂自身 . . . 祂是萬有惟一的根源，萬有都是本於祂，依靠祂，歸於祂（羅 11:36） (WCF 2:2; 昌盛 in Gen. 9:7; 17:20; 26:22; 32:12; 41:52; 47:27 various translations)

7<sup>th</sup> C = (**omni-beautiful**, delightful/attractive, 無所不美 (related biblical words: splendor 美貌, 美麗, 榮美, 華美); implied beauty and splendor in “abundant in goodness” “God hath all life, glory, goodness, blessedness, in and of Himself” (WCF 2:1, 2) source of all relational delight and pleasure in sexual love, attraction to beauty (Exod. 28:2, 40; Ps. 16:11; 27:4; 45:11; 96:6; Prov. 5:19; Song 1:16; Isa. 62:4-5; Ezek. 16:8, 14; Eph. 5:27; Rev. 4:2-3; 21:2, 9-21).

8<sup>th</sup> C = (**omni-sufficient**, 無所不有 most-sufficient, “and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He hath made” 是本乎祂自身，出於祂自身；惟獨祂本乎自己，並對自己而言是完全自足的，不需要祂所造的任何受造之物（徒 17:24, 25） (WCF 2:2)

9<sup>th</sup> C = (**omni-veracious**, 無所不真 most-truthful; “abundant in . . . truth” 有豐盛的 . . . 信實（出 34:6 – 7） (WCF 2:2);

10<sup>th</sup> C = (**omni-contented**, 無所不足 most-content 完全自足; “God hath all life, glory, goodness, blessedness, in and of Himself; and is alone in and unto Himself **all-sufficient**, not standing in need of any creatures which He hath made, nor deriving any glory from them 上帝擁有一切生命（約 5:26）、榮耀（徒 7:2）、良善（詩 119:68）和福分（提前 6:15；羅 9:5），是本乎祂自身，出於祂自身；惟獨祂本乎自己，並對自己而言是完全自足的，不需要祂所造的任何受造之物（徒 17:24, 25），也不從他們得任何榮耀（伯 22:2-3） WCF 2:2).

The entire outline below is restructured to show parallels with the structure of the moral law, the *lex Christi*, (or the law of Christ, indicated by the sequential numbers 1<sup>st</sup>-10<sup>th</sup>) and the doctrine of Scripture. As that central ministry written on stone which was contained in the ark of the covenant, the stone tablets form a shadow of the new covenant law of Christ written on the heart (1 Cor. 9:21; Gal. 6:2; Heb.

10:16; 2 Cor 3:3). The outline is a suggested way to connect a biblical text about the doctrine of Scripture to the doctrine of God, showing that the doctrine of Scripture is created in the image and likeness of God. By comparing a larger list of God's attributes with the doctrine of Scripture, we can become aware of more direct parallels between all the attributes of God and the doctrine of Scripture, **more than the four attributes** (*clear, necessary, authoritative, sufficient*) that are commonly presented in systematic theology textbooks. As a results of these comparisons with the WCF 1, the moral law and the attributes of God, **we can add these attributes to the doctrine of Scripture:** *interdependence, mysterious, luxuriant, perfect (inerrancy), faithful, determinate, powerful, wise, present, holy, covenantal, doxological, theosynchronic, harmonious, living, delightful, veracious, satisfying*. With these categorical adaptations, the reader can observe that Westminster's doctrine of Scripture (WCF 1:1-10) has reflective qualities that align with God's attributes.

聖經的衍生屬性 (derivative attributes of Scripture): interdependent 相互依存性,

1<sup>st</sup> C necessary 必要性, authoritative 權威性, mysterious 神秘性, luxuriant 繁華性, perfect 完美性, faithful 忠實性, determinate 預定性, powerful 強大性, clear 清晰性/wise 智慧性, present 存在性, holy 聖潔性,

2<sup>nd</sup> C covenantal 聖約性,

3<sup>rd</sup> C doxological 榮耀性,

4<sup>th</sup> C theosynchronic 定時性,

5<sup>th</sup> C harmonious 和睦性,

6<sup>th</sup> C living 活潑性,

7<sup>th</sup> C delightful 愉悅性,

8<sup>th</sup> C sufficient 充分性,

9<sup>th</sup> C veracious 純真性,

10<sup>th</sup> C satisfying 滿意性.

Many churches and Christian educational institutions (colleges, seminaries) operate with a doctrine of Scripture conforms to the nature of fallen, sinful Adam (or Scripture shares in all the qualities of man's historically limited, fallen, faulty, blind nature; it's a book similar to any other book written by man and liable to criticism and correction). Westminster's doctrine of Scripture (and those churches and educational institutions that adhere to it) conforms to the nature of the second Adam, Christ, the righteous one, not needing redemption, but active in redeeming (see Chicago Statements on Inerrancy and Hermeneutics for the comparisons between the liberal views that are rejected and the conservative views that are confessed). As such the list below is also quite similar to the doctrine of Christ's human derivative attributes (he is the Word made flesh, the one who had the law written on his heart), and the

goal for perfected humanity. Though we recognize that small textual variants have been observed in copied manuscripts, and linguistic variation affects good scholarly translations, these do not negate Scripture's reflective attributes.

Sections below include the **omni-attribute** list, and the *derivative attribute* 衍生屬性 revealed **on/in** Scripture (meaning the qualities of the Scriptures themselves), and **by** (meaning the parallel effects the Scriptures have on renewed man).<sup>2</sup> Within this outline the specific quotes from the entire chapter of WCF 1:1-10 are reorganized under each heading to compare the WCF chapter 1 doctrine of Scripture (quoted in full above) with parallels in the WCF 2 doctrine of God attributes (also inserted above), while rearranging it all into a *lex Christi* ordered format.

**Omni-interdependence** 無所不依: all parts of Scripture are *interdependent* 相互依存性, requiring the entire 66 book canon. WCF 1:2-3 canonical texts of Scripture, (rejecting the Apocrypha) Luke 24:44-49. WCF 1:5 “ [A whole composite of reflective attributes in the Word itself (derivative attribute revealed **on/in** Scripture)] are arguments whereby it doth abundantly evidence itself to be the Word of God” 都十足自證其為上帝的聖言

1<sup>st</sup> **omni-supreme** 無所不首 : (*necessary* 必要性):

WCF 1:10 “The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined; and in whose sentence we are to rest; can be no other but the Holy Spirit speaking in the Scripture.” 要判斷一切宗教的爭論，審查一切教會會議的決議、古代作者的意見、世人的教訓和私人的經歷，我們所當依據的最高裁決者，除在聖經中說話的聖靈以外，別無其他。

WCF 1:5 “the scope of the whole (which is, to give all glory to God)” 整書的目的（就是將一切榮耀都歸給上帝）

WCF 1:1 “which maketh the Holy Scripture to be most necessary” 因此，聖經乃為至要

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<sup>2</sup> This prepositions (to, on, in, by) 卻只在他們裡面，藉著他們，向著他們，並在他們身上彰顯祂自己的榮耀 are adapted from WCF 2:2 as part of Westminster's way of integrating of God's attributes with the rest of systematic theology and pastoral practice, see Yates *Foundations* (2017:26-31) 神的榮耀 作為改革宗神學 整合視角基礎篇 :作者 葉提多, 第 2 章.

WCF 1:4 (*authoritative* 權威性) “The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man, or Church; but wholly upon God (who is truth itself) the author thereof: and therefore it is to be received because it is the Word of God” 聖經的權威性應當受到人的信服，這權威性並不倚賴任何個人或教會的見證，而是完全在於其作者上帝，祂就是真理本身。所以，既然聖經是上帝的聖言（彼後 1:19, 21；提後 3:16；約壹 5:9；帖前 2:13），我們就應當接受。

WCF 1:5 “yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.” 雖然如此，我們得以完全信服並確知聖經無謬的真理性和神聖的權威性，乃是由於聖靈的內在之工，祂藉著上帝的聖言，並與上帝的聖言一道在我們心裡作證

WCF 1:6 “Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word” 然而，我們承認，要明白聖經中所啟示的使人得救的知識，聖靈內在的光照是必不可少的 Heb. 1:1-2; 2:1-4, His Word is our supreme authority over life; causing us to believe, exemplify, intercede, proclaim and administrate his supremacy

**omni-comprehensible** 無所不度：

derivative attribute revealed **on/in** Scripture-*mysterious* 神秘性: some things are hidden (Deut. 29:29); WCF 1:7 “All things in Scripture are not alike plain in themselves, nor alike clear unto all” 聖經中所記各事本身並不都是一樣明顯，對各人也不都是一樣清楚

derivative attribute effected **by** Scripture-*mysterious*: causing us to believe, exemplify, intercede, proclaim and administrate how it humbles us to praise (Rom. 11:33-36)

**omni-finite** 無所不越:

derivative attribute revealed **on/in** Scripture-*luxuriant* 繁華性: all other Scriptural attributes have a superlative infinitude WCF 1:5 the heavenliness of the matter” 聖經屬天的性質

derivative attribute effected **by** Scripture-*luxuriant*: causing us to believe, exemplify, intercede, proclaim and administrate its limitless, endless, superlative infinitude

**omni-perfect** 無所不全:

derivative attribute revealed **on/in** Scripture-*perfect* 完美性: inerrancy, WCF 1:5 “the many other incomparable excellencies, and the entire perfection thereof,” 和其他許多無可比擬的優點，及整卷書的全備，

derivative attribute effected **by** Scripture-*perfect*: causing us to believe, exemplify, intercede, proclaim and administrate it as inerrant

**omni-faithful** 無所不信

derivative attribute revealed **on/in** Scripture-*faithful* 忠實性: the Lord’s word will be accomplished (Isa. 55:10-11)

derivative attribute effected **by** Scripture-*faithful*: causing us to believe, exemplify, intercede, proclaim and administrate our Amen! to his promises (2 Cor. 1:20)

**omni-determinate** 無所不旨:

derivative attribute revealed **on/in** Scripture-*determinate* 預定性: the word of the Lord reveals his determined counsels (Eph. 1:3-6) WCF 1:1 “to declare; that His will unto His Church” 向教會曉諭祂的旨意

derivative attribute effected **by** Scripture-*determinate*: causing us to believe, exemplify, intercede, proclaim and administrate as those who submit to his determined will. WCF 1:6 “and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions 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.” 有若干關於敬拜上帝和教會治理的處境性細節，與人類日常生活和社會團體有相通之處，可以根據自然之光和基督徒的智慧予以規定，但總要遵照聖道的通則

**omnipotent** 無所不能:

derivative attribute revealed **on/in** Scripture-*powerful* 強大性: to accomplish Isa 55:10-11; unfailing word of election (Rom. 9:6-8; John 10:27-29) WCF 1:5 “the efficacy of the doctrine [contained in Scripture],” 教義的效力

derivative attribute effected **by** Scripture-*powerful*: causing us to believe, exemplify, intercede, proclaim and administrate by its powerful, necessary qualities WCF 1:1; Matt. 4:1-10

**omniscient** 無所不知:

derivative attribute revealed **on/in** Scripture *wise* 智慧性: revealing wisdom in Christ (Col. 2:3); (*clear*) WCF 1:7 “yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.” 然而為得救所必須知道、相信並遵行的事，在聖經此處或彼處已明載而詳論，以致不僅有學識的，而且無學識的，只要正當使用通常的蒙恩之道，便都可以有充分的理解

derivative attribute effected **by** Scripture *wise*: causing us to believe, exemplify, intercede, proclaim and administrate the wisdom it gives, 1 Cor. 2:1-14; we are made wise for salvation 2 Tim. 3:15

**omnipresent** 無所不在:

derivative attribute revealed **on/in** Scripture-*present* 存在性: the word of the Lord fills the universe (Ps. 19:1-4)

derivative attribute effected **by** Scripture-*present*: causing us to believe, exemplify, intercede, proclaim and administrate the ever-present word (Ps. 119:98)

**omni-holy** 無所不聖的靈:

derivative attribute revealed **on/in** Scripture-**holy** 聖潔性: the law is holy Rom. 7:12;

derivative attribute effected **by** Scripture-**holy**: causing us to believe, exemplify, intercede, proclaim and administrate the sanctifying word (John 17:17)

2<sup>nd</sup> **omni-covenantal** 無所不約:

derivative attribute revealed **on/in** Scripture-**covenantal** 聖約性, the word is the covenant, reveals it Psalm 105:8 He remembers his covenant, his word, in context of whole Psalm WCF 1:5 “the full discovery it makes of the only way of man's salvation” 人類惟一得救之道的完全展示

derivative attribute effected **by** Scripture-**covenantal**: causing us to believe, exemplify, intercede, proclaim and administrate the covenant it reveals (Heb. 9:15; Rom. 10:15-17)

3<sup>rd</sup> **omni-blessed** 無所不尊:

derivative attribute revealed **on/in** Scripture-**doxological** 榮耀性: filled with praise (Isa. 42; Psalm 103, Rom. 11:33-36),

derivative attribute effected **by** Scripture-**doxological**: causing us to believe, exemplify, intercede, proclaim and administrate its praise (Ps. 103)

4<sup>th</sup> **omni-temporal** 無所不時:

derivative attribute revealed **on/in** Scripture-**theosynchronic** 定時性: abiding forever, preserved in history (Isa. 40:8; 1 Pet. 1:25); determining times (Gal. 4:4);

derivative attribute effected **by** Scripture-**theosynchronic**: causing us to believe, exemplify, intercede, proclaim and administrate its theosynchronic purposes, such as giving encouragement to hope (Rom. 15:4) WCF 1:8 “that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner; and, through patience

and comfort of the Scriptures, may have hope.” 使上帝的話充充滿滿地寓於各地選民的心中，他們就可以用上帝所悅納的方式去敬拜祂，並可以因聖經所賜的忍耐和安慰得著盼望

5<sup>th</sup> **omni-harmonious** 無所不和:

derivative attribute revealed **on/in** Scripture-*harmonious* 和睦性, having a unified message, without contradictions, Scripture’s superior/authority 27 NT books over inferior/submission 39 OT books, authority of law over wisdom, NT over OT (Heb. 8:1-13); WCF 1:5 “the consent of all the parts,” 各部的契合 WCF 1:9 “The infallible rule of interpretation of Scripture is the Scripture itself . . . .” 解釋聖經無謬的規則，就是以經解經。

derivative attribute effected **by** Scripture-*harmonious*: causing us to believe, exemplify, intercede, proclaim and administrate it as his whole inerrant word WCF 1:5 “ We may be moved and induced by the testimony of the Church to a high and reverent esteem of the Holy Scripture.” 我們可能受教會見證的感動和影響，因而當以高度尊重和敬畏之心珍視 聖經 WCF 1:9 “and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearly.” 因此，當我們對聖經某處真實和完全的意義發生疑問時（該意義只有一個，不是多種），就當查考其它更清楚的經文來加以解明

6<sup>th</sup> **omni-living** 無所不昌:

derivative attribute revealed **on/in** Scripture-*living* 活潑性: has a living quality of doing what God does to men: revealing, establishing, comforting, discerning, exposing Heb. 4:12-13; WCF 1:1 “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” 且為了更加堅立教會，安慰教會，抵擋肉體的敗壞以及撒但和世界的 毒害

derivative attribute effected **by** Scripture-*living*: causing us to believe, exemplify, intercede, proclaim and administrate its living qualities

7<sup>th</sup> **omni-beautiful** 無所不美:

derivative attribute revealed **on/in** Scripture-*delightful* 愉悅性, beautiful: WCF 1:5 “the majesty of the style” 文體的莊嚴 Psalm 1:1-3; 19, 119:16, 47; Psalm 40:8 in Heb 10:5;

derivative attribute effected **by** Scripture-*delightful*: causing us to believe, exemplify, intercede, proclaim and administrate delight in his Word or law Rom. 7:22

8<sup>th</sup> **omni-sufficient** 無所不有:

derivative attribute revealed **on/in** Scripture-*sufficient* 充分性: forming a completely self-sufficient corpus of revelation for faith and good works Rev. 22:18-19; Matt. 4:4; WCF 1:6 “The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.” 上帝全備的旨意，也就是關於祂自己的榮耀、人的得救、信仰和生活所必需的一切事，或已明確記載於聖經之中，或可用合理的推論，由聖經引申出必然的結論；不論是所謂的聖靈的新啟示，還是人的遺傳，都不得於任何時候加入聖經

derivative attribute effected **by** Scripture-*sufficient*: causing us to believe, exemplify, intercede, proclaim and administrate scriptural sufficiency 2 Tim 3:15-17. WCF 1:1 “those former ways of God's revealing His will unto His people being now ceased.” 因為上帝從前向祂百姓啟示自己旨意的這些方法，如今已經止息

9<sup>th</sup> **omni-veracious** 無所不真:

derivative attribute revealed **on/in** Scripture-*veracious* 純真性/truthful: clarity, linguistic adaptation 2 Peter 1:16-21; 2 Tim. 2:15 “rightly handling the word of truth” Ps. 19:9 “the rules of the Lord are true” WCF 1:1 “for the better preserving and propagating of the truth . . . to commit the same wholly unto writing.” 以後主為了更好地保守並傳揚真理， . . . 遂使全部啟示筆之於書 WCF 1:8 “The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek

(which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as, in all controversies of religion, the Church is finally to appeal unto them.” 希伯來文（古時上帝選民的文字）舊約，和希臘文（新約時代各國最通用的文字）新約，都是上帝直接默示的，並且其純正因上帝特別看顧和護理而在歷代得以保守，所以它們是真實可信的

derivative attribute effected **by** Scripture-*veracious*: causing us to believe, exemplify, intercede, proclaim and administrate its veracity WCF 1:5 “yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.” 雖然如此，我們得以完全信服並確知聖經無謬的真理性和神聖的權威性，乃是由於聖靈的內在之工，祂藉著上帝的聖言，並與上帝的聖言一道在我們心裡作證。 WCF 1:8 “ But, because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come . . . .”但因這些原文並非為上帝的眾民所通曉，而他們都有權利擁有聖經，並從中得益，而且上帝也吩咐他們存敬畏的心去誦讀查考，所以，聖經所到之處，都應譯成當地民族的方言

#### 10<sup>th</sup> **omni-contented** 無所不足:

Derivative attribute revealed **on/in** Scripture-*satisfying* 滿意性, content/thankful for the luxuriant, soul-satisfying qualities and genres of the Word.

Psalm 19:7-11: The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple; <sup>8</sup> the precepts of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes; <sup>9</sup> the fear of the LORD is clean, enduring forever; the rules of the LORD are true, and righteous altogether. <sup>10</sup> More to be desired are they than gold, even much fine gold; sweeter also than honey and drippings of the honeycomb. <sup>11</sup> Moreover, by them is your servant warned; in keeping them there is great reward. 耶和華的律法全備，能甦醒人心；耶和華的法度確定，能使愚人有智慧。耶和華的訓詞正直，能快活人的心；耶和華的命令清潔，能明亮人的眼目。耶和華的道理潔淨，存到永遠；耶和華的典章真實，全然公義，都比金子可羨慕，且比極多的精金可羨慕；比蜜甘甜，且比蜂房

下滴的蜜甘甜。況且你的僕人因此受警戒，守著這些便有大賞。

Derivative attribute effected **by** Scripture-*satisfied*: causing us to believe, exemplify, intercede, proclaim and administrate its luxuriant, soul-satisfying qualities.