

- I. Foundations: Derivative Attributes and Moral Law Written on the Heart: The Purposes of Dating** 約會的目的 Dating as a way to obey the law of Christ (1 Cor. 9:21; Gal. 6:2). **Healthy dating relationships should reflect his omni-attributes:** BLESSING-GLOSSY REVEALED TO US: Bible-centered, Spirit-led, means of grace applied revelation of God's blessed-face in the ministry of the covenants to his elect (Eph. 1:4-14; Heb. 8:6-12) so his BLESSING-GLOSSY CAN BE REVEALED BY US: **Obey the love-ethics:** Modeling Christ's LOVE: derivative attributes in obedience to the moral law (Rom 8:4) **健康的約會關係應該反映上帝的屬性: 向我們顯示神咒詛罪的榮耀: 以《聖經》為中心、由聖靈引導、透過施恩管道, 顯出神在聖約的工作中, 向選民顯出祝福臉面 (弗 1:4-14; 來 8:6-12) so 藉著我們顯示神祝福的榮耀: 順服愛的倫理: 樹立「基督的『愛』」的衍生屬性, 順服道德律 (羅 8:4).**
- 1. 1<sup>st</sup> commandment (pro-Lord, Pro-kingdom prophet, priest king):**
1. BOTH CHRISTIANS: each person shows a solid commitment to Christ, preferably a faith that is independent of the wish to marry this person. (1 Cor. 7:39) 兩人都是基督徒: 兩人所表現出來的信仰, 是各自對基督有堅定的委身, 不是為了娶 (嫁) 對方而選擇信仰。 DO ALL OUR WORDS AND BEHAVIORS SHOW A DELIGHT IN GOD AND DESIRE TO LOVE AND WORSHIP HIM ABOVE ALL OTHER THINGS? *Sickness:* Speech, behavior and schedule filled with busyness about the world's cares and worries, choking out fruitfulness for God. *Health:* God is your treasure and your joy, and he is your delight to worship and praise. You maintain a commitment to regular worship with God's people on the Lord's Day as well as personal devotion in praise and worship, Bible reading and prayer. 我們所有的言語和行為, 是否表現出喜歡神並渴望愛和崇拜祂, 勝於其他所有的一切呢? **不健康的觀點:** 言語, 行為和時間表充滿關心與憂慮世上的事, 很少為上帝結出果子。 **健康的觀點:** 上帝是你的財富, 你的喜悅; 你喜悅崇拜和讚美祂。你持守定期與上帝的子民在主日崇拜敬拜讚美, 並有個人讀經和禱告的委身。
  2. ARE WE BOTH PREPARED TO PERSEVERE IN OUR MARRIAGE THROUGH WORLDLY TROUBLES? (1 Cor. 7:28, 40) *Sickness:* Fantasy of an easier life together. Marriage & love will overcome all problems. *Health:* We hope for some joys, but also are prepared to face troubles together: troubles from the physical lack of health or resources, troubles from enemies of the gospel, troubles in culture and society, troubles from our own sinful nature and sin in the church. Able to give and receive empathetic concern and lead toward faith in God during difficulties. 我們是否準備好堅持不懈地一同面對苦難? **不健康的觀點:** 幼稚地幻想兩人一同生活會更輕鬆, 不會有任何困難。以為只要有愛情, 不必有麵包。 **健康的觀點:** 理性地期待共享將來的樂趣, 但同時也準備好一起迎接未來的

困難挑戰。煩惱的種類：從缺乏身體的健康或資源的困難，從福音的敵人、從文化和社會而來的困擾，從我們自己的罪性和在教會中的罪的艱難。能夠給予和接受同情與關注，並在面對信仰過程中的困難時繼續信靠上帝。

- 3. Dating with a biblical view of suffering:** Accepts and learns through sickness and death in this fallen world. Knows that dating can be filled with frustrations (fears, conflict, disappointments, sorrow, temptations, no available prospective partners), failures, and loneliness. *Also* learns to live as a stranger and pilgrim in the non-Christian world seeking the indestructible kingdom, and not accept the modern immoral dating and sex-enslaved culture. Prepares for rejection by those in this culture.

**B. 2<sup>nd</sup> commandment: (pro-covenantal)**

1. ARE ALL OUR IMPORTANT DECISIONS GUIDED BY THE BIBLE AND WISE CHRISTIAN COUNSELORS? *Sickness:* Guided by tradition, parents opinions, cultural expectations, false religious superstitions about luck and prosperity. *Health:* Everything in the relationship and in the wedding plans and the life after marriage show that we observe all that Jesus commanded. He is Lord of our relationship and our daily decisions. We seek advice from mature Christians who know the Bible better than we do. 我們的重要決定是否依據聖經和跟隨屬靈長輩的帶領？不健康的觀點：被傳統、父母的意見、文化、運氣、盛行的宗教迷信等牽著鼻子走。健康的觀點：兩人在婚前及婚後，對於生活中的一切，都能顯示出遵主而行。祂是維繫關係的主，也是每天生活的準繩。要向了解聖經、成熟的基督徒尋求意見。
2. Seek things which are above, not things which are on earth (Col. 3:1-2). Earthly dating relationships and earthly marriage are shadows of the eternal relationship of Christ as bridegroom and the church as the bride (Eph. 5:25-33). Don't make an idol out of the earthly shadow (Rom. 1:20-25).
3. Boy-girlfriend relationships consistently model and set rules based on moral-law clarity (they honor and obey the new covenant) and show how true holiness comes by heart change through the Gospel in a covenant-keeping community. True love waits until marriage: then offers a body holy to the spouse, pure from all lustful and immoral defilements. 男-女朋友的關係訓練員要依據清晰的道德律，樹立一致的典範並制訂規則，同時說明如何在一個立約的群體中，透過福音帶來的人心改變，產生真正的聖潔。真愛等到結婚

**C. 3<sup>rd</sup> commandment:**

1. DO WE DEMONSTRATE GOD'S GRACE TO EACH OTHER? *Sickness*: One partner makes demands (about non-crisis desires that relate to his/her own preferences or cultural standards) that are coupled with threats to end the relationship if the demands are not met. *Health*: There is evidence of mutual "as is" acceptance of the partner (with a real knowledge of sin areas) with a patient, long-term view of the potential to be used by God to influence the future spouse toward godly change in Christ. Each is able to maintain thankful joy (guards against presumptive negative interpretations of behavior, will ask about/check for facts) for the power of God seen at work in the partner's life. Areas of personal preference are not imposed on the partner as requirements for change, but are given as requests that seek "win-win" solutions. Knows and applies Gospel to self and others. Know we are both saved and changed by grace alone, through Christ alone, by faith alone. Fruits of the Spirit are evident by practicing constructive conflict & emotion management: give grace and minister to hearer when feeling offended, ignored or sinned against. Learns how to speak positively: this would be the best if you did it this way . . . (Phil. 腓 1:3-6). 我們是否依靠主的恩典彼此恩慈相待？不健康的觀點：例如，其中一方提出某項要求(不是什麼危急性的要求，只是關於自己的偏好或文化傳統上的習俗)，並威脅若不依慣例行事，就結束關係。健康的觀點：顯明雙方彼此用耐心互相接納(了解對方有罪的問題)。就長遠來講，相信上帝有能力改變未來的配偶，使他在基督裡更加敬虔，而學習接納對方。兩人都能因為看見神的大能在對方生命中所動的善工，而有感恩的喜悅。為避免對他人行為產生負面推測，所以每次都會詢問及確認事實。不將個人的偏好強加在對方身上，強迫對方一定要接受，而願透過溝通來達成「雙贏」的解決方式。了解和運用福音在自己和他人身上；知道我們唯獨透過基督，藉著恩典，單單憑著信心，被上帝拯救與改變。聖靈的果子明顯透過練習建設性衝突與情感管理：當你感覺被冒犯，忽視或得罪的時候，給聽你的人恩典並傳福音給他。學會如何積極地發言：如果你遵從這種作法，這將是最好的處理方式...
2. Boy-girlfriend relationships know Scripture, historical context, laws, logic, culture, language, themselves, and the each other in order to biblically describe what they see and define how change needs to take place. Boy-girlfriend relationships develop biblical theological skill and gracious gentle wisdom to apply various Bible texts to the challenges of encouraging each other to grow in the Lord. 男-女朋友的關係訓練員瞭解聖經、歷史背景、律法、邏輯、文化和語言、自我及夫妻，以便按著《聖經》的方式解釋他們所看到的東西，並說出改變方式；男-女朋友的關係訓練員發展聖經神學的技巧，以及恩慈溫柔的智慧，將各種《聖經》經文應用於夫妻訓練挑戰上；他們願意向他人及夫妻學習。

**D. 4<sup>th</sup> commandment:**

1. Boy-girlfriend relationships sacrificially synchronize significant portions of their daily and weekly schedules to be together to bless each other. The memories of both boy-girlfriend are shaped by God's providential involvement with their past, present and joyful hope in his promises for the future. They both are alert shepherds with historical and social awareness to be alert to and flexible enough to respond at appropriate times to moods, teachable moments of conflict, disobedience, and life challenges in each other. They make plans with humility. They make wise use of time and live within the six days of labor, one day of rest cycle that God has established for their own refreshment. They enjoy leisure time together having fun in God's created world. 男-女朋友的關係訓練員所留下的記憶，有神對他們的過去及現在的護理在其中，而他們對神未來應許則有喜悅的盼望。夫妻訓練員是儆醒的牧羊人，他們瞭解門徒的過去及社會背景，可察覺到門徒的心情不穩、發生衝突或不順服後願意受教時刻，以及面臨人生挑戰時，並且在合宜的時機予以彈性地回應。他們能以謙卑的態度制定計畫。他們能夠愛惜光陰，按著「六天工作、一天安息」的週期作息，這是神為了他們能夠獲得更新而建立的。他們一起享受休閒的時間，在神創造的世界中享受美好時光。

#### E. **5<sup>th</sup> commandment:**

1. **Pre-conditions 前提條件** : Youth need to develop ability to comfortably relate to the opposite sex, have curiosity about others, make new friendships, so cannot make initial meetings so serious or try to determine whether to date on the first meeting. (Caution about over-emphasis on book by Josh Harris *I Kissed Dating Goodbye*, 不再約會 作者: 約書亞·哈里斯 出版社: 中國學園傳道會 total avoidance of dating is probably not the best approach as long as the purpose is developing comfortable friendships with the opposite sex) Parents and youth leaders who are shepherding mature high school or college teens do not need to panic or create lots of new rules if the child starts to show interest in the opposite sex or gets asked out on a date. Just encourage, ask questions, listen and support and let the child learn.
2. **Duties of equals until married:** ARE WE *BOTH* WILLING TO MARRY? (1 Cor. 7:36-39) *Sickness*: Avoid pushing the relationship too fast with you own agenda if the partner is not showing much interest. Pushing becomes manipulative. Emphasis on "I want" shows selfishness. Talking about marriage immediately will usually scare off the partner, thinking you are desperate or mentally unstable. Unsubstantiated,

personal “spiritual” convictions about “God’s will for the relationship” without verifiable relational compatibilities are usually a sign of mental instability and desperation to move the relationship to a deeper level rather than a mutually shared interest in moving forward. *Health*: A relationship that has mutual agreement and attraction develops a “win-win” desire to move the relationship forward. Speak first about common interests, shared vision, religious and family backgrounds. Both partners need to feel a calm steadiness about the forward-motion of the relationship, not being manipulated into the marriage commitment without full agreement. **我們是否都嚮往婚姻呢？不健康的觀點**：如果對方不想太快有進展的關係，要避免照自己的計劃繼續做。這是在操縱關係，強調「我想要」就顯出自私來。立刻討論結婚的事會嚇跑對方，以為你是個操之過急或不穩定的人。若沒有事實根據、單憑個人假藉「屬靈」的確信，卻無法証實這是段適合的關係，這通常是心理不穩定的狂熱症兆，不是雙方共同願意進一步發展的健康關係。**健康的觀點**：彼此都能同意且渴望發展進一步「雙贏」的關係。了解彼此共同的興趣、異象、信仰與家庭背景。雙方都要能領受到這進一步的關係是冷靜且穩健，不是那種未經協議、被操縱的關係。**林前 7:36-39**

3. Boy-girlfriend relationships discuss, compromise, and use gracious persuasion of each other. As priest-ambassadors of reconciliation, boy-girlfriend relationships pray for, counsel, and engage their gifts and relationships to seek the peace and welfare of their own relationship and home. They bring order to and submission of the creatures (pets, animals) and aspects of material creation under their authority (house, car, garden, yard, tools, toys, gadgets, and so on). **無所不和顯示合一**：在向男-女朋友的關係提出合一的意見前，聚集之信徒的領袖團隊會彼此先討論、妥協並委婉地說服對方；此種合一逐漸形成一個參與式領導的團隊三角形，在夫妻成熟的過程中，越來越多地聽取他們對決定的意見；代表促成和解之祭司性使者身份；家庭成員彼此代禱、輔導，運用他們的恩賜及關係，尋求所居住之城市的和平與福祉；他們使受造的生物（寵物、動物）以及在他們所有權下的物質被造物（房子、車子、花園、院子、工具、玩具、小工具等）都井然有序，並在他們的權柄之下發揮功用。
4. Boyfriend-girlfriend relationships should show healthy evidence of presence to bless, since marriage means a husband and wife leave father and mother and make covenant promises to be present with one another to bless, enjoy, protect, and maintain peace (Num. 6:24-26). Each one needs to learn how to cultivate enjoyment, protection and peace and learn the specific personal preferences that make such

presence possible. Part of the painfulness of this phase of relationships comes from ignorance of the other's preferences and inability to understand and communicate one's own preferences. In marriage only, a healthy sexual relationship is the most intimate form of blessed presence. 無所不在顯示同在：男-女朋友的關係是成員彼此祝福、享受、保護、維繫和睦的地方。

5. **ROLES OF AUTHORITY AND SUBMISSION:** The man desires a godly exercise of authority and the woman desire a humble submission to godly authority, patterned after Christ and the church (Eph 5:23-33; Ezek 16; Hosea). Both share a vision for using godly authority to parent children. 權柄和順服的角色：男人渴望行使敬虔的權柄，女人則渴望謙卑順服於敬虔的權柄，這是依從基督的權柄和教會的順從的典範（以弗所書 5：23-33；以西結書 16；何西阿書）。雙方透過運用父母敬虔的權柄在使孩子順從的事上，分享此異象。

#### F. **6<sup>th</sup> commandment:**

1. **DO WE SHOW SACRIFICIAL LOVE FOR EACH OTHER AND FOR OTHERS OUTSIDE OUR RELATIONSHIP?** (Rom. 12:9; Acts 20:35) *Sickness:* A relationship that begins with or quickly moves to a focus on taking what you want (kissing, touching, sex, money, job connections, promise of visa through marriage) does not develop trust or respect. If a couple is already very physical or is having sex, as a counselor or parent, I will tell them to stop/repent of the mutual "using" and start showing mutual respect and love as Christian brother and sister. If an individual has poor relationships with others, and shows little concern for others apart from the romantic partner, this is a dangerous sickness that will likely reveal the true character of the person. If an individual is too attached emotionally, without a sense of independent identity or emotional stability without the partner, unable to separate when many signs of sickness are evident, this is not a true love relationship, but emotional dependence. *Health:* A relationship that has developed based on friendship, giving, caring for the other (without a sexual relationship prior to marriage). A partner who demonstrates love, respect and patience to others outside the relationship (parents, family, friends, missions service, evangelism efforts) without obvious personal benefits, is also showing good evidence of the character fruit of love, not just trying to please (or possibly manipulate) the romantic preferences of the partner. Some couples may be so focused on serving others in ministry that they neglect developing their own relationship. As a counselor or parent, I would tell them to make sacrifices now to make the relationship a priority, establishing a pattern for the future. Ministry in the church should not take priority

over each other, as church leaders must manage their own households well, before they are qualified for church service (1 Tim 3:2, 4-5; Titus 1:6) 我們是否對彼此和周圍的人有捨己的愛？不健康的觀點：結婚是為了滿足個人自私的需求（例如：性、金錢、工作、移民簽證），卻不願培養信任或互相敬重的關係。健康的觀點：兩人關係的發展是立基於友誼、給予、關懷對方（不包括婚前性行為）。

2. BEARING CHILDREN: Desire for children and living a family centered life. To the men, I would say, “Marry someone who will be a good mother, who loves kids and who sees raising kids as one of life’s highest callings!” Of course women are very capable of having fine careers and earning money, but I would caution a couple if the woman has very definite career goals that she is not willing to change for the sake of raising children. Reject the lie that the earth is overpopulated or that family size needs to be limited to “save the earth” from more resource consuming, global-warmth-producing humans! Most governments of the world see more children as their country’s greatest resource, and countries with very low birth rates see impending economic problems due to the aging of the population and the lack of an income earning population to fuel the social welfare systems for the elderly (Taiwan & Japan, somewhat in the USA). 生養兒女：在使用神所賜的權柄上，雙方必須合一，以合神心意的權柄，敬虔養育兒女。
3. boy-girlfriend relationships prepare to use their authority, language, knowledge, skills, and spiritual gifts to do productive work. They prepare to exert active, consistent, gentle, godly rule and discipline over their families and engage with the world as king-stewards of the cultural mandate to produce wealth, goods and services that bless the family, the created world, and their social communities. They prepare to bear children to extend godly rule over the earth. 無所不能顯示管治：男-女朋友的關係訓練員使用權柄、言語與知識技巧，以及屬靈恩賜，結出果實並加增；向家庭施行有效的、一致的、溫柔的和敬虔的律例和紀律懲戒，並以此作為君王文化使命的管家身份，參與世界的活動，製造財富、商品和服務，藉此祝福家庭、被造的世界，以及他們的社區。

#### G. 7<sup>th</sup> commandment:

1. DO WE HAVE A SHARED VISION FOR THE BIBLICAL DEFINITION OF MARRIAGE & FAMILY? *Sickness*: Strong disagreements about the purposes of marriage and family, roles and leadership. Insisting on other cultural viewpoints and denying the biblical view. *Health*: Share a common understanding of the Bible’s framework for Christian marriage as an image of the fellowship of the God the Father with God the Son and God the Holy Spirit, and as an image of Christ with the Church. 我們是否有合乎聖經的婚姻家庭觀，並彼此達成共識？不健康的觀點：彼此在婚姻、

家庭、夫妻角色、家庭領導權等價值觀上有很大的落差。拒絕聖經的觀點，僅強調文化上的觀點。**健康的觀點：**彼此能在聖經所建構的婚姻觀上達成共識。

- a. LEAVING: prepared to leave the single life of freedom, leave financial dependence on parents, emotional dependence on parents. Also assumes you are biblically free to marry, without previous relational entanglements or an unbiblical divorce. Though it has been done by some newly married couples with beneficial results, this text leads me to believe it is not normally wise to live with either sets of parents after marriage unless there are serious health problems or other emergency factors. Saving money on rent does not seem to be a good enough reason to live with parents. 離開父母：即預備結束自由的單身生活，在經濟、情感方面不再依靠父母。自由的嫁娶，必須合乎聖經原則，代表沒有前段婚姻的糾紛，或違反聖經原則的離婚。
  - b. CLEAVING: One spouse mentality, ready to shift from seeking relationships to steadiness with one spouse. You agree that investment in the marriage relationship takes the priority over the relationship to the children and that the best example you can give your children is to love each other. In non-crisis situations, you will not habitually neglect the marriage in favor of the children's desires or preferences. You share basic agreement on major life directions and goals for lifestyle, church service, denomination, financial expectations and spending habits, home ownership, future expectations for kind of relationship with parents. 忠於婚姻：預備進入忠於一個配偶的親密關係，僅守一夫一妻制。兩人在主要的生活方向、目標、教會生活、家庭經濟管理、子女教養等方面，都有基本的共識。
2. **By college age, youth should understand the purpose of marriage and sex, and dating at this stage should be part of a search for a good life partner.** God as Creator and Redeemer has authority to regulate the proper expression of sexuality in his world so that people will fulfill his cultural mandate to fill the earth with godly children, rule over the earth and its creatures for the glory of his name. God ordained marriage between one man and one woman (Gen 1:26-28; 2:18-25) and its preservation from all dissolution. "What therefore God has joined together, let not man separate," (Matt 19:6) includes the God-ordained institution of marriage, not just individual marriages. **尋找一個好的生活伴侶：**作為造物主及救贖主的上帝，有權柄規範在其所造之世界中應有的合宜性行為表現，如此，人類才可以為了榮耀上帝之名，實現他們要使全地都充滿敬虔子女，同時治理全地及其上被造物的文化使命。上帝命定婚姻是由一男一女組成（創 1:26-28； 2:18-25），而且不由任何事情破壞婚姻。「所以，神配合的，人不可分開。」（太 19: 6），這節聖經包含了上帝所命定的婚姻制度，而不是僅針對個別的婚姻而設立的。

3. Present alternate worldview to the immoral views of dating and sex hook-ups, the protection God's obedient children enjoy from sexually transmitted diseases and mutually abusive relationships.

#### H. 8<sup>th</sup> commandment” **Material stewardship of resources:**

1. DO WE BOTH SHOW EVIDENCE OF RESPONSIBLE STEWARDSHIP OF RESOURCES IN ORDER TO FULFILL THE CULTURAL MANDATE TO RULE OVER THE EARTH & SUBDUE IT FOR THE GLORY OF CHRIST? (Gen. 1:28)  
*Sickness:* Addictions to certain types of wasteful entertainments (computer games, TV, movies, internet) or over-indulging in permissible physical pleasures (foods, alcohol, exercise, hobbies, sports) or abusing the world's resources in explicitly sinful ways (pornography, gambling, premarital sex, gang involvement; illegal polluting or intentionally destroying physical or natural resources) *Health:* Commitment to fulfill the Great Cultural Mandate to care for the world and prosper its resources, using the gifts and resources God has entrusted to us. Nurture and use your spiritual gifts to bless others in the church, wisely use money, faithful to your promises, nurture family relationships, concern for others, willing to sacrifice resources for other's benefit. **我們是否有活出忠心管家的見證？ 不健康的觀點：**沉迷於浪費生命的娛樂（電玩、電視、電影、網路），過份放縱肉體的享樂（食物、酒、運動、嗜好、遊戲），或將資源用在犯罪的途徑（黃色書刊、賭博、婚前性行為、加入幫派）。**健康的觀點：**「好善」（多一8）。承諾履行文化使命，關心世界和善用資源，善用上帝賦予我們的恩賜和資源來祝福別人。使用屬靈恩賜在教會服事人，使用金錢有智慧，守信履行承諾，培養家庭關係，關懷人，捨己利他。
2. Habits of six days of labor (not lazy), one day of rest (not a work-a-holic). Evidence of learning new useful skills for future employment. Evidence of good financial stewardship (saving, controlled spending, no major debt). Evidence of proper use of the created world **Stewardship of body:** knows & develops his/her bodily health: self-controlled in sleep, eating, exercise; no addictions to created things. boy-girlfriend relationships preparing for marriage should be preparing to provide all that is materially necessary for spouse's body, well-being, and health; Furthermore, they strive to exhibit good stewardship over their resources to enable generous provision for the family, the church, and the needy, while teaching each other to model that stewardship; they use resources to enjoy recreation. They prepare to share the marriage bed and the resources of the home to nourish and cherish each other's bodies and the children God gives them through procreation (or adoption). **無所不有顯示供應：**男-女朋友的關係訓練員應為著身體的需要、福祉及健康，提供所有必要的物質；此外，他們努力展現出好好地管理他們資源的能力，藉以豐富地供應家庭、教會和有需要的人，同時教導門徒樹立好管家的典範；他們將資源用於娛樂之中

I. 9<sup>th</sup> commandment:

## 1. DO WE REALLY KNOW EACH OTHER AS FELLOW PILGRIMS? (1 Pet. 3:7)

*Sickness:* Intentionally hiding serious family problems, health problems, financial obligations/debts or life-damaging sin habits that will affect normal family life in the future. OR Sharing/dumping all past sins in such detail that the partner must unnecessarily carry the burden of them as well as you. *Health:* If possible try to spend “enough time” getting to know each other’ strengths and weaknesses in a broad range of areas and a variety of different contexts/settings prior to marriage. If possible, try to observe both sets of parents in more than one setting and ask lots of questions about the parents’ personalities, character strengths and weaknesses. You should know each other long enough to have faced some arguments or disagreements to learn how each of you handled conflict. All sharing should be pro-active and honest and in talking about past, present or potential problem areas. Each partner should know who they are marrying. “Enough” has no magic minimum, but should involve several visits with parents, study and discussion based on pre-marital counseling books that examine a broad range of topics, and seeing each other in a variety of different settings. 我們是否真的視彼此為天路伴侶？不健康的觀點：故意隱藏嚴重的家庭、健康、債務、或會危害生活的犯罪惡習等問題，這些都會影響未來正常的家庭生活。反之，若過於詳細分享以前所犯的種種罪行，會使對方不必要陪伴你一同承受罪的重擔。健康的觀點：儘可能，在婚前花「足夠的時間」，來了解彼此在各種情況下的優缺點。多觀察對方的父母，了解他們的個性、品格。有足夠充分的時間學習如何處理衝突。應該要主動和誠實的分享，包含過去、現今、潛在等問題。「足夠的時間」是指足以讓你有充份的機會認識對方及家人，足以讓兩人研讀和討論婚前輔導的書籍，足以讓你們在各種不同的環境下了解彼此，而不是多少時間的問題。要知道自己是與一個什麼樣的人結婚。

2. HAVE WE HAD ENOUGH TIME TO KNOW EACH OTHER AS PILGRIMS ON THE HEAVENLY ROAD? (Rom. 14:23; Matt. 6:33-34) *Sickness:* Rushed marriages due to **external pressures taking priority over worship, discipleship and stewardship tests above may add lots of post-marriage shocks and stresses** that could lead to divorce. External pressures could be any of the following types of things: a) living in different countries or language groups but desperate to be

married, b) pressure from parents or grandparents to get married by a certain age, c) expectancy of near term separation that pushes up the wedding date to be married before the impending separation due to work, return to home country or military service, d) aging or health problems that threaten life expectancy or ability to conceive children. Rushed marriages due to **internal pressures** taking priority over #1-#2 above may add lots of post-marriage shocks and stresses that could lead to divorce. Internal pressures could be any of the following types of things: a) burning desires for sexual intimacy b) desire to leave a difficult home life to live “happily ever after” c) fearing that this will be the “last chance” to get married. *Health*: Marriage should be agreed to because of positive reasons why it would be good and right at this time; that is, marriage should be pursued in faith, not fear. 在奔走天路上，我們是否有足夠的時間來認識彼此，並視對方為同奔天路的伴侶？**不健康的觀點**：下列這些因素，婚後將可能步向離婚一途 由於外在壓力：身處異國，為適應異文化，在婚姻大事上孤注一擲，適婚年齡，受到父母長輩的逼婚，考慮簽證到期或即將入伍等壓力，而急於提前婚期，害怕高齡不孕及生育的危險，來自內在壓力：為滿足強烈的性需求，為逃避自己的家庭問題，擔心找不到更好的結婚對象 **健康的觀點**：進入婚姻，應該是信心，而不是害怕；結婚必須有積極的、好的理由支持。

3. HAVE WE BEEN TESTED OVER TIME? (1 Tim. 3:10; 5:22; Prov. 11:15; Phil 2:22) *Sickness*: Hasty decisions to trust unknown people leads to trouble. *Healthy*: As pilgrims on the road to the heavenly city, we need to know who we are going to walk with for the majority of our lives! We see evidence of perseverance in Christian obedience, counting the cost of following Christ. Wise people only give important responsibilities to those who prove themselves capable after careful testing. Individuals choosing a partner to marry will be entrusting important responsibilities to one another, and should also have some good evidences of maturity in their partner. **雙方是否已有過考驗？不健康的觀點**：要知道快速信任一個不熟悉的人將導致大麻煩。**健康的觀點**：在奔往天城的天路歷程中，我們需要知道自己將與誰同行這長遠的生活！我們看到上帝護理順服的基督徒的明證，並計算跟隨基督當付的代價。聰明的人只會將重責大任交託給那些受過考驗並證明自己能適任的人，每個人選擇配偶是重要的終身託付，你應該確知對方是一個成熟的人。
4. DO ANY OTHER MATURE CHRISTIANS KNOW US WELL? *Sickness*: Your partner is isolated from the Christian community, unknown to people you trust. Someone you met online, through a friend, or visiting from a distance place. You may be in danger

if your relationship is moving forward too fast. *Health*: You are both well known in a Christian community, school or church context and trusted by mature leaders in those contexts because of your years of faithful service to others. Paul's mature Christian testimony about Timothy's genuine faith, love and his weaknesses (fear, timidity) came from serving together and knowing Timothy's Christian family. (Phil 2:20-23; 2 Tim. 1:5-7; 1 Tim 3:10) 是否有其他成熟的基督徒熟知我們的屬靈狀況？**不健康的觀點**：即對方是非信徒，不認識你所信任的任何人。僅透過網路、友人介紹，或從異地來遊覽而結識的人；這樣的關係若進展太快，可能會有危險。**健康的觀點**：兩人都熟悉基督徒團體，對學校或教會環境熟知，因為長期共同忠心地在此些環境裡服事他人，而且受成熟的領導者信任。如保羅對提摩太無偽的信心、愛心、和軟弱（懼怕、膽怯），有深刻成熟的見證，乃因他們一同服事，以及保羅熟悉提摩太的基督化家庭。

5. Boy-girlfriend relationships keep their word, promises, and contracts with each other. They model self-control over inappropriate or sinful emotions, words, and behaviors to be faithful to do what they are assigned and what they promise to do. The healthy relationship is built on trust established through faithfulness, other promises and daily truthful communication. They are willing to learn from each other. They prepare to know each other's desires, intimate knowledge of what pleases the spouse on multiple level. **無所不信顯示正直**：男-女朋友的關係訓練員向其他人守信並做出承諾，並與他們約定事項；合約夫妻訓練員樹立典範、教導並訓練門徒，藉以鼓勵他們自我節制不合宜或有罪的情緒、言語、行為，並且忠實地做好他們被分配的工作和他們承諾要做的事。

## II. Interdependent Topic: Positive Relational Patterns

- A. **5<sup>th</sup>-10<sup>th</sup> Commandments: Healthy dating relationships show evidence of giving and serving to meet desires**: "It is more blessed to give than to receive," (Acts 20:35).

『施比受更為有福。』 **Developing a healthy giving and serving to each other in dating (the ideal model) sets the best pattern for long term intimacy**

**建立健康地服事配偶的模式（即理想的模式），達到長期的親密關係**

1. Learn boyfriend's/girlfriend's top 5 desires through asking, marriage survey discussion, and noting what areas cause frustration, anger or disappointment when they are not met.

瞭解男朋友/女朋友前五項最渴望的事，可藉由提問、婚姻問卷的討論，以及留意當哪些事未被滿足時，會造成男朋友/女朋友沮喪、憤怒或失望。

- a. Girlfriend's typical desires: face to face conversation, affection, financial help, honesty, family presence & help.  
 女朋友典型的渴望：面對面的談話、愛的情感、經濟上的支援、誠實、家人陪伴與幫助。
  - b. Boyfriend's typical desires: sexual relationship (*and evidence of self-control until marriage*), recreational companionship, affirmation through touch, domestic support (cooking, cleaning, washing clothes), being able to admire your girlfriend's body/beauty.  
 男朋友典型的渴望：性關係（以及自我控制直到婚姻的證據）、陪他從事娛樂活動、透過肢體接觸表達肯定、家事的處理（煮飯、清潔、洗衣），可以欣賞妻子的身體及美麗。
2. Remember boyfriend's/girlfriend's top five desires  
 記住男朋友女朋友的前五項渴望
  3. Respect for the legitimacy of those desires (*assuming they are not specifically immoral*) in the way you talk about them, plan ways to satisfy them and the way you express disappointment when you cannot meet them, or repent when you have neglected or sinfully failed to satisfy them by controllable competing interests.  
 當你與配偶討論那些渴望時，要尊重它們的合理性（前提是這些渴望並未牽涉不道德的層面），安排各種計畫以滿足這些渴望，同時，想好在無法滿足時要如何表達自己的失望。如果你要藉著操控對方應享有的權益，來忽略這些渴望，或者以犯罪的方式故意不滿足的話，則你需要悔改。
  4. Willingness to serve and proactively initiate to meet those desires (though at times not preferred by you), as well as staying in good health, body-weight, hygiene and nice appearance to present your best to your boyfriend/girlfriend.  
 願意服侍對方，並且主動採取行動以滿足這些渴望（即便有時你不大願意），而且保持身體的健康及衛生，注意自己的外表，將自己最好的一面呈現給男朋友/女朋友。
  5. Learning to enjoy what your boyfriend/girlfriend desires (his/her pleasures become yours). These habitual practices create intimacy for any future marriage and create the best atmosphere for mutual pleasure and happiness in the marriage.  
 學習享受男朋友/女朋友所渴望的事物（讓對方喜悅的事，成為你所喜悅的）。時常操練會建立婚姻中的親密關係，同時，為享受魚水之歡營造最佳的氣氛。
  6. If **1-5** fail in some ways, then prayerful and patiently remind spouse what your desires are or offer constructive & positive ways to meet your needs, or suggest things you can do together that will meet these desires. However, realize that the more you do **6 (remind)**, the more likely spouse will feel unmotivated, nagged, manipulated or like a failure. Generally, the more you focus on suggesting ways your boyfriend/girlfriend can meet your desires, the more he/she feels/experiences your selfishness.

如果在某些方面無法做到第 1 至 5 點，那麼就要用禱告及耐心，提醒男朋友/女朋友你所渴望的是什麼，或者提出建設性及正面的方法來滿足你的需求，或者，建議雙方可以一起做的事，以滿足這些渴望。然而，請瞭解，當你越經常做第 6 點時，男朋友/女朋友就越可能缺乏動機、感到對方嘮叨、受到對方的控制，或覺得自己在這方面失敗了。一般來說，當你越專注於建議男朋友/女朋友哪些方式可以滿足你的渴望時，男朋友/女朋友就越可能感受到你的自私。

7. Mature couples are a combination of contentment in Christ if desires are met or not (Phil 4:11), and gently communicating desires that are not met at appropriate times so the hearer can receive benefit (Eph. 4:29). Couples need to communicate respect and affirmation of the each other's desires, and show awareness that if there is an unintended lengthening time period between satisfaction of the other's desire, it is not intended to mean rejection or lack of love.

成熟男朋友/女朋友的關係，無論渴望是否獲得滿足，他們都可以在基督裡感到知足 (腓 4:11)，而且會在恰當的時間，以溫柔的方式將自己未獲滿足的渴望告訴另一半，好叫聽者也得著益處 (弗 4:29)。男朋友/女朋友必須對彼此表達尊重，同時肯定男朋友/女朋友的渴望。如果在滿足對方渴望所用的時間上出乎意料的長，則對此情形表達理解，瞭解對方並非刻意地拒絕做到或者已經不愛對方了。

## B. GF/BF (girlfriend/boyfriend) Negative Relational Patterns

**1<sup>st</sup>-10<sup>th</sup> commandments: Enmity against self-centered personalities (against the old sinful nature)** Adapting giving-love to various *dating personality tendencies* “And we urge you, brothers, admonish the idle, encourage the fainthearted, help the weak, be patient with them all.” (1 Thess. 5:14; 2 Tim 3:16). **Other types of self-centered personality tendencies (can be combined in various sets), that would need reproof, admonishment, correction for seeking his/her own benefits, or could be reasons for ending the dating relationship** 對不同的 *婚姻人格傾向*，調整付出愛的方式，「我們又勸弟兄們，要警戒不守規矩的人，勉勵灰心的人，扶助軟弱的人，也要向眾人忍耐。」 (帖前五 14；提後三 16)。其他類型的「自我為中心婚姻人格傾向」（可合併成不同的傾向組合），這些類型會引起許多衝突，而且需要對只求自己益處的人發出責備、勸誡及糾正

1. **Fool:** motivated to bless and serve, but, due to lack of communication and observation, or feelings of rejection for past efforts, does not build wisdom to speak, act and serve in ways that truly benefit the BF/GF, or in ways preferred by the GF/BF (Prov. 12:18; 14:8; Eph. 4:29; Phil. 1:9; Rom. 12:2; Eph. 5:10) **愚昧人：**這種人願意積極地祝福並服侍人，但因缺乏與人溝通及觀察，或過去的努力不被肯定的感覺，無法

累積智慧，並真正幫助配偶；以他們能接受的方式，在言語、行為與服侍上造就他們（箴十二 18；十四 8；弗四 29；腓一 9；羅十二 2；弗五 10）

2. **Depriver:** (1 Cor. 7:5) unilaterally takes away a GF/BF physical/bodily rights to his/her help and blessed presence without agreement. Chooses to deprive BF/GF and threatens with more deprivation. **虧負者：**（林前七 5）此種人未經同意，單方面剝奪配偶身體方面的權利，包括可獲得的幫助與祝福。他們執意要虧負配偶，並以更多虧負來要脅。
3. **Exchanger:** Give to receive payback; may accept psychological theories about empty love tanks, and the need to have a full love tank to love in return (Luke 6:27-36). Example: money manipulator: “I did my part by earning income; now you do everything else I want. I did more than my share, now it’s your turn.” **交換者：**這種人施予是為了獲得；可能接受了心理學有關已清空的愛的容器（love tank）理論：愛的容器要裝滿才能以愛來回報（路六 27-36）。相關例子：金錢操控者「我負責賺錢；你要照著我所說的一切去做；我所做已經超過本分，現在輪到你了。」
4. **Demander** (1 Cor. 7:3-5; 1 Pet. 3:7) does not relate in an understanding way, or freely give agreement to limit some dating rights due to the demands of life and due to concern for the GF/BF. Unwilling to patiently accept a limited-time deprivation or devote self to prayer when GF/BF is weak, sick, physically tired, emotionally stressed from work and relationships. Often unsatisfied, ungrateful, proud, angry, domineering, manipulative or abusive. **要求者**（林前七 3-5；彼前三 7）：這種人沒有以合宜之分對待配偶，或因為生活壓力或擔心配偶，輕易同意限制配偶在婚姻中該有的某些權利。當配偶軟弱、生病、身體疲勞、情緒不穩，或因工作及人際關係而感到壓力龐大時，不願暫時忍受虧負或不願意專心禱告。經常不知足、不知感謝、驕傲、生氣、喜歡支配、操縱或虐待人。
5. **Sluggard/Lazy** (Prov. 6:9; 24:30-34; 26:16) proud excuses not to invest in the relationship; irresponsible to complete expected tasks. **懶散/怠惰**（箴六 9；二十四 30-34；二十六 16）：驕傲人想出藉口，不願經營婚姻；沒有責任感，不完成該做的事。
6. **Fighter:** Repaying evil for evil (1 Thess. 5:15). You attack or hurt me, so I hurt or attack you in return. Often complicates arguments by changing the subject to a favorite blame-worthy fault in the GF/BF, while failing to hear the original complaint with humility. **好爭鬥者：**以惡報惡（帖前五 15）。你攻擊或傷害我，所以我要以攻

擊或傷害回報。這種人經常喜歡將話題轉到配偶確實該受責備的過失，使彼此爭論更趨複雜，卻不願意謙卑地聆聽抱怨之所在。

7. **Dumper:** speaking rashly, proudly, scornfully, in anger, without carefully listening, weighing truthfulness of words, or impact of words (Prov. 10:8, 18-19; 11:12; 12:16-18, 23; 13:3; 14:29; 15:2; 18:13; Isa. 32:6; Eph. 4:29). **傾倒者：**言語魯莽、高傲、輕率、發怒、不仔細聆聽、不考慮言語的可信度或撞擊力（箴十 8、18-19；十一 12；十二 16-18、23；十三 3；十四 29；十五 2；十八 13；賽三十二 6；弗四 29）。

### III. HOW TO USE THESE 10 TESTS 如何使用這十個檢驗

1. **All 10 tests are important:** serious sickness in any one of these tests could be a cause for me as a counselor or parent to recommend either waiting for signs of change toward health or separation of a dating or engaged couple. The longer the sickness factors have pre-existed in one of the persons (to the point of being habitual), the more serious the sickness would be in my mind. **10 項測試都是很重要的：**在這些測試中，若有任何一項不健康的情況很嚴重的話，我作為一位輔導員或家長，在給予評估時這都是重要的考量要素--等待健康的改變記號，戀愛雙方或未婚夫婦的分離等。影響人的不健康因素時間越長（已成為一種慣性），我認為，不健康的因素相對而言會越發嚴重。
2. **What should you do if honest evaluation shows signs of sickness rather than health?** The more signs of habitual sickness you see, the more likely any future marriage will face proportional levels of conflicts, sorrows and difficulties beyond the normal troubles of life in a fallen world. While a Christian pre-marriage counselor or Christian parent or mature Christian friend who knows the couple well cannot determine whether a couple should marry or not, he/she may give a measured opinion warning of the future types of problems that couple will likely face unless the couple seeks immediate help to bring specific changes into areas of greater health. One possible goal of evaluating is to develop early counseling intervention and prevention of repeated mistakes. Growing into all twelve areas of health is possible by God's grace. One factor I look for is not so much perfect health in all ten areas as much as a willingness to learn, submit to the Word of God and repent of specific areas of sin that may negatively affect the relationship. Basically, is this couple **“wise”** in the Proverbs sense of the word? Are they living in the fear of the Lord, and seeking counsel and instruction from other mature Christians (Prov 9:9-11; 11:14)? Are they willing to submit to the Word of God where that is made plain to them? If some important areas can be strengthened prior to engagement or marriage, moving forward cautiously might be possible. If no signs of change or improvement in the “sick” areas are evident after a period of counseling, the couple may need to consider separating, or else be prepared to face numerous marital problems. 經由誠實的評估，若你發現自己不健康的狀況多於健康的，你應該做什麼呢？習慣性的不健康因素越多，就越

可能導致未來在婚姻中面臨矛盾，悲傷和困難，是比墮落世界中一般的生活煩惱更困擾你。我下判斷所依據的因素，比較不是要求一個人在十方面都要有健康的表現，而是看這個人是否願意學習並順服上帝的話，是否為傷害雙方關係的特定的罪來悔改。基本上，在箴言中，夫婦的“聰明”是否建立於敏感於上帝所說的話？他們是否活出敬畏上帝的生活，並尋求其他成熟的基督徒的諮詢和指導（箴 9：9-11；11:14）？他們是否願意服從上帝明顯易懂的話？

3. **Honest Evaluation is Wise:** In my counseling experience, I am usually trying to get romantically infatuated couples to step back and look more carefully at each other, since I've encountered more couples who assume that the relationship is healthy enough to face all problems and minimize the existing problems. This kind of couple would benefit from these twelve tests to alert to areas where emotions may have clouded a needed evaluation phase in the relationship prior to engagement or marriage. **誠實的評價是明智的：** 在我的輔導經驗中，因為遇到越來越多情侶先假設他們彼此的關係健康到足以面對一切的問題，並盡可能地簡化存在的問題，我通常會讓這些迷戀浪漫的情侶先冷靜下來，好更仔細地觀察對方的情況。這類情侶在訂婚或結婚以前需要做這十項自我檢測，以免情緒掩蓋必要的評估，才能真正得到益處。
  
4. **Change is Possible by God's Grace:** Also I want to say a word of correction to those who feel no one fits these required qualities or passes these ten tests. I have encountered extremely cautious individuals who seemed to want a guarantee of a perfectly mature and compatible spouse before agreeing to date or get engaged, possibly due to a loss of optimism in the institution of marriage or in the trustworthiness of people, maybe someone who had been hurt in relationships before, perhaps someone whose parents had been divorced or separated. Such a person may be so intent on perfectionistic guarantees of marital success that he/she will be too afraid to commit to anyone or to take the risks of seeing and loving another deeply flawed sinner. This type of person may tend to use these twelve tests as a weapon to accuse and demand changes, rather than serve the other in love with words that build up, rather than waiting patiently for God's power to work changes (Eph 4:15, 29-32). However, no relationship can survive under constant scrutiny! There are phases of scrutiny that can be helpful, but to live under the threat of instant rejection for failure is not the Christian pattern of relationships, since Christ first died for us while we were his enemies, brought us into a relationship of mercy and credited righteousness, then seeks our actual change in the security of that justifying covenant love. Some changes in your partner will have to wait until that human covenant of gracious acceptance is sealed by marriage and the long, slow process of daily living together works mutual sanctification and mutual interest in satisfying the desires of the spouse. Marriage is one of God's redeeming institutions, in almost every sense of the possible areas of Christian growth! To a critical perfectionist looking for “perfect 10” I usually counsel his/her need to develop more humility, patience with, acceptance of and joy in other imperfect Christians by trusting the perfecting grace of Christ, using the example of Paul's attitude to the imperfect Philippian church. Christ will finish the work he begins in a person (Phil 1:3-6). I recall a memorable metaphor used by Pastor Tim Keller in a taped message he gave to singles

without the gift of singleness: ‘Marry a good piece of marble, rather than seeking a perfectly formed statue! Enter into marriage to share in the privilege of being used by God in shaping your future spouse into the image of Christ’s holiness.’ A solid core of maturing Christian qualities with unfinished form is sufficient to begin the adventure of marriage. 藉著上帝的恩典，改變是可能的：你的伴侶透過婚姻表彰的恩典之約所產生的某些改變需要時間，是透過每天長時間相處的過程，一同成聖，互相關心並滿足配偶的期望。在基督徒成長的事上，上帝使用「婚姻制度」—幾乎觸及生命的每個層面—來施行祂救贖的工作！對完美主義者想「完美地通過12項檢測」的苛求，通常我會以保羅對待不完美的腓立比教會的態度為例，勸他／她透過信靠耶穌基督完全的恩典，讓自己更加地謙卑並有耐心地接受和喜悅其他不完美的基督徒。基督將完成他已在一個人身上開始的工作（腓1：3-6）。透過進入婚姻關係，上帝跟你分享祂雕塑你未來配偶成為基督聖潔形象的權柄。尚未完全的成熟基督徒生命本質核心已足以讓雙方開始這段婚姻的探險之旅。

5. **Value Qualities that God Values:** Also a word of correction to those men, especially, who refuse to pursue a woman with godly qualities just because he has no immediate attraction to her physical features: Repent and value the qualities that God values! Even if you don’t feel a great emotional attraction to the physical features of a potential spouse, you can learn to value other qualities that God values now. After marriage, the nature of mutual service to one another will usually bring the emotional attractions that make for romantic delight. **按神的價值觀來看：**「你要悔改並按神的價值觀來看！」，這是針對只因女性沒有傲人身材而拒絕追求這類有好品德的敬虔女子的男性說的：即使你不覺得潛在配偶身上有強烈吸引你的身體特徵，你可以學習看重神所看重的其他質素。婚後相互的扶持常會帶來浪漫的情感吸引力。
6. **Parents should how as much support for their adult child’s choices as possible:** Some parents wanting the best for their children may try to use these twelve tests as a wedge between their child and the one he/she loves. Parents need to be extremely careful in speaking out opinions too forcefully on the chosen partner of their child. Try to work constructively with your child for the improvement of the existing relationship in a more Christian-oriented direction, if at all possible, rather than seeking a separation. Let your adult child make the directional choices. Treat your adult child with respect and as much trust as possible. Try to offer wise insights, or suggest books or articles that will enable your child to better evaluate their partner choice. Let them know that some choices will have consequences that will limit their options (a Christian marrying a non-Christian will limit church wedding options; marrying without minimal financial stability may limit your job-relocation, educational, housing and vehicle choices; marrying someone who comes from a troubled family background will tend to reproduce some of the behavioral tendencies observed growing up). Make observations about observed character patterns that will not just change by getting married. If they ask for your opinion of the partner, again, be cautious what you say. Remember, if this relationship goes forward, your negative comments may be held against you for a long time, and your child will likely repeat your comments to the partner who will want to know your

opinion of him/her. By all means, attend the wedding of your child's chosen partner, though you may need to limit your active participation in any forms of idolatry or giving support for false religions. Keep your influencing options open for the future! You're not done evangelizing your non-Christian child, or drawing back a backslidden child or helping your faithful Christian child mature in Christ just because he/she gets married! 家長應該盡可能地支持成年孩子的選擇：

一些家長希望孩子作出最好的選擇，在使用這十二項檢測時卻因此導致孩子和喜歡的對象的不和。作父母的要非常小心對孩子所選擇的對象的看法不要過份強烈。試著以基督徒的角度，用建設性的方法來促進你和孩子之間的關係，儘量不要拆散他們。你應該讓成年子女做出方向性的選擇，並十分尊重和信任你已成年的子女。試著提供明智的見解，或推薦好的書籍與文章，讓您的孩子能適當地評估所選擇的伴侶。

7. **The Christian model of marriage benefits society:** Finally, for those who are not convinced of the Christian model of marriage, or marriage as a beneficial institution for society, or the need to protect the definition & institution of marriage in the legal systems, support can be added from the social researchers of our day at the Witherspoon Institute's online article called "*Marriage and the Public Good: Ten Principles*" 基督徒婚姻模式帶給社會的益處：最後，對於那些不確知基督徒婚姻模式、婚姻具有對社會帶來有益的角色以及法律制度保護婚姻定義與功能之必要性的人，他們可以從當代的社會學研究機構--威瑟斯龐（Witherspoon Institute）--的線上文章〈婚姻和社會益處：十項原則〉（*Marriage and the Public Good: Ten Principles*）找到更多理論支持：

<https://www.bigskyworldview.org/content/docs/links/MarriageandThePublicGoodTenPrinciples.pdf>

(English only)

#### IV. Research & Reckon the Sexual Culture to Respond with *lex Christi* Orientation

第 2 問：蒙揀選的信徒啊，關於傳福音、護教學、宣教、聖經輔導、教導、證道、基督徒教育、職場事工等實踐神學領域，你信甚麼？

答：所有的末世<sup>1</sup>實踐神學都是天父命定<sup>2</sup>之復活主耶穌基督的事工<sup>3</sup>：基督差遣聖靈內住於人，差派<sup>4</sup>在語言及文化方面都已裝備好的福音使者<sup>5</sup>，在他們的領域（天上<sup>6</sup>和地上）及各地方（總會//被造界

<sup>1</sup> 在基督升天和聖靈差遣之後事奉（徒二 17；來一 2）

<sup>2</sup> 我們原是他的工作，在基督耶穌裡造成的，為要叫我們行善，就是神所預備叫我們行的（弗二 10；一 9-11）

<sup>3</sup> 主耶穌基督（完全神和完全人）要繼續做，且要透過我們教導的事（徒一 1；林後十三 3）。

<sup>4</sup> 聖靈教導我們神的事，這是人心不能瞭解的（林前二 12），所以凡領受聖靈教導的福音使者，可以受差遣作神的代表（林後五 20）。

<sup>5</sup> 當基督的門徒順服大使命，去使萬民作他的門徒時，語言及文化的適應是門徒的基本責任（太二十八 18-20；徒二 1-11；林前九 17-21）；而且也是約拿神蹟所隱含的部分意義：福音將以外邦的語言臨到外邦人，而且他們也要悔改。（太十二 39-41）。

<sup>6</sup> 使者已經與基督一同復活（弗二 7；西三 1-4；來十二 22-24）

//散居地)中, 在過去<sup>7</sup>, 現今<sup>8</sup> 與未來<sup>9</sup>, 向他們的對象<sup>10</sup> 示範<sup>11</sup>、慈悲宣講<sup>12</sup>、坦然無懼代求<sup>13</sup>、靈巧地施行<sup>14</sup>, 藉著基督律法所建立的公義君王國度<sup>15</sup>。事工的執行則是運用十四種方式(分別以英文字母 **R** 為開頭之動詞為代表, 下稱「14 個 R」), 進行救贖行動性的互動: 研究 (**research**) - 揭露 (**revealed**) - 真相 (**reality**), 以正確地判斷 (**reckon**), 並選擇恰當方式來建造對象 (提醒 (**remind**)、保證 (**reassure**)、重新引導 (**redirect**)、約束 (**restrain**)、改造 (**reform**)、恢復 (**restore**)、拒絕 (**reject**) 與摒棄 (**remove**)), 使對象能接受 (**received**) 上述互動, 而且達到期望的結果 (**results**)。

## V. Sexual Orientation and Gender Identity(SOGI) 性取向和性別認同

- A. One form of good Christian apologetics takes common cultural phrases and words and recaptures or reforms them using Gospel meaning (2 Cor. 10:5). This is a recommended approach in biblical counseling to adapt some forms of psychology. For example, I like to transform the phrase *self-esteem* into a much more significant life shaping category that I call *God-esteem*, without which any self-valuations or self-devaluations are seriously distorted.
- B. In the same way the current debates about SOGI (sexual orientation and gender identity) can be captured for Christ, reformed using a Christian perspective. We can use the acronym for a new SOGI (*soul-orientation to God's identity*) that can change all orientations in all categories of moral flourishing, as the Proverbs 31 virtuous woman who fears the Lord reflects new orientations to people and created resources. In Westminster Standard's language, this new SOGI means renewal into the likeness of God through the Gospel

<sup>7</sup>過去所有的救贖歷史都在基督裡應驗, 並且由聖靈護理, 施行在我們自己的救贖歷史中。

<sup>8</sup>我們在自己目前的領域與地點中, 將基督公義國度的治理施行出來, 例如: 在職場中發揮專業長才; 在本地社區團體中作個好父母、教會肢體、老師、牧師、鄰舍; 還有在國家作個好國民。

<sup>9</sup>保羅揭露雅典人昏昧的世界觀, 指責他們違背神的誠命及崇拜偶像的行為, 向他們啟示這一位唯一真神, 並令他們悔改。同樣地, 我們也在現今反映出所應許的主的國度, 當末後的日子來到時, 主「將按公義審判天下」。(徒十七 31)。

<sup>10</sup>我在此使用「對象」這詞, 它包含了最廣的範圍, 可代表許多不同類型的人, 包括: 書籍的讀者及媒體觀賞者, 以及凡願意遵守、聽從教導或訓誡的人, 即渴望向老師學習、且在同輩或輩份較低的人當中分享的學生。

<sup>11</sup>我們在所服事之人當中所樹立的生活典範, 必須符合公義君王國度裡基督律法的樣式(徒二十 32-35; 提前四 12)。

<sup>12</sup>這主要是先知職份。雖然雅典人拜偶像的行為相當氾濫, 使保羅相當憂心, 但是他仍舊可以利用他們普遍想要敬拜神明的渴望, 引導他們看見真神(徒十七 22-30)。宣講的管道包括書寫的文字與各種形式的媒體。

<sup>13</sup>這主要是祭司職份。來 2:17-18; 4:14-5:7; 7:25; 提前 2:1-8。保羅在以弗所書 1:15-23 和 3:14-21 中的祈禱, 以及他對聖徒的代禱(弗 6:18-20), 都證明了祭司代禱的重要性以及自由出入的權利 現在所有的信徒都擁有基督(弗 2:18)。

<sup>14</sup>這主要是君王職份。在我們的領域與地點施行以下所有聖經主題及原則時, 都需要由在相關方面有經驗的成熟領袖指導; 而且也需要前後一貫的神學知識與聖經知識, 藉著結合各樣智慧, 將這些知識應用在人的身上及所差派的工作, 同時改造那些抵擋基督律法的文化風氣。《聖經》中有些典範具備這種管理及施行的恩賜: 例如在埃及的約瑟(創三十七至五十五章); 在西乃山的摩西(出十八 1-27); 以色列王所羅門(王上三至十章); 被擄歸回後重建耶路撒冷城的以斯拉(拉七 6 至十 44); 被擄後歸回後治理耶路撒冷城的尼希米(尼四 1 至七 4; 十二 44 至十三 31); 使徒們在路撒冷指派執事來照顧說希臘話的寡婦; 還有保羅與巴拿巴, 在所建立教會的每一城裡都指派長老與執事, 並且訓練門徒來做同樣的事(徒十四 23; 多一 5)。

<sup>15</sup>請參閱葉提多 (2017, pp. 165-174)。

application of the 1st-4th Commandments, savoring the beauty of God's soul satisfying righteousness, as exemplified in books like John Piper's *Sex & Supremacy of Christ*, chapter 2, pages 37-42 comparing the puny pleasures of sex to the wonder and beauty of the Lord with his various glorious attributes, and Piper's *When I Don't Desire God, How to Fight for Joy*, chapter 11 on using created things to enjoy God, and C.S. Lewis' *The Weight of Glory* where all righteous earthly pleasures are enjoyed as diluted joys that will be the multiplied joys of the saints in the new earth.

- C. In summary form, new orientation to God's identity will know who he is, his eternal power and divine nature, and knowing him will open our spiritual vision to see the reflection of his eternal power and divine nature of God revealed in created things (Rom. 1:20). Our soul orientation to anything in this world should see reflections of God in all the world that we experience. In my exposition of the attributes of God, I have reorganized God's attributes as eight omni-attributes, that have blessed face reflections to those elect in covenant, and cursed face reflections to those outside his covenant. One key purpose in engaging created things is to see God's glory reflected through those things and give God glory and thanks (Rom. 1:20-21). See <https://www.unveiledfacesreformedpress.net/ourproject> and <https://www.unveiledfacesreformedpress.net/reflectionsofglory/2018/9/29/saving-faith-that-delights-in-god-through-created-things>
- D. From this new SOGI foundation, we could develop a comprehensive list of biblical SOG\_\_\_'s to disenfranchise the cultural debate about sexual orientation and gender identity as an isolated issue:
1. SOGR "soul orientation to godly roles" (5th Commandment),
  2. SOGL "soul orientation to godly life" (6th Commandment),
  3. SOGI "soul orientation to godly income" (8th Commandment),
  4. SOGR "soul orientation to godly reputations" (9th Commandment),
  5. SOGC "soul orientation to godly contentment" (10th C).
- E. Each of these categories could develop its own set of specific dysphorias, showing how humanity has lost its proper orientation to the truth and moral flourishing in each category. Gender dysphoria is symptomatic of 7th commandment disorientation, while we can easily explore multiple disorienting categories to truth and proper righteousness related to other commandments. Mankind, by losing proper orientation to the fear of God (1st commandment) and contentment (10th commandment), has lost proper orientation to stewardship of roles, life-sustenance, sexuality, resources, and reputations.

- F. With this enlarged set of acronyms, Christians would be in a better position to rename the current culturally dividing SOGI with another phrase, “soul orientation to gender interactions” related to the 7th Commandment. The Westminster Larger Catechism 137-139 defines duties and prohibitions related to this commandment (and all the others above in WLC 99-150). We can assume the authors of these definitions firmly believed that the Gospel has power to change, and indeed promises to restore every person’s orientation to every single detail of the prohibitions and duties of SOGI (**soul-orientation-to-gender-interaction**) righteousness.
- G. Since the “Soul” in all the above SOG\_’s can be oriented either to sin or to sanctification, can add another layer of SOGI sophistication: “Sinful Orientation to Gender Interactions” and “Sanctified Orientation to Gender Interactions”.

Question 137: Which is the seventh commandment?

Answer: The seventh commandment is, Thou shalt not commit adultery.

Question 138: What are the duties required in the seventh commandment?

Answer: The duties required in the seventh commandment are, chastity in body, mind, affections, words, and behavior; and the preservation of it in ourselves and others; watchfulness over the eyes and all the senses; temperance, keeping of chaste company, modesty in apparel; marriage by those that have not the gift of continency, conjugal love, and cohabitation; diligent labor in our callings; shunning all occasions of uncleanness, and resisting temptations thereunto.

Question 139: What are the sins forbidden in the seventh commandment?

Answer: The sins forbidden in the seventh commandment, besides the neglect of the duties required, are, adultery, fornication, rape, incest, sodomy, and all unnatural lusts; all unclean imaginations, thoughts, purposes, and affections; all corrupt or filthy communications, or listening thereunto; wanton looks, impudent or light behavior, immodest apparel; prohibiting of lawful, and dispensing with unlawful marriages; allowing, tolerating, keeping of stews, and resorting to them; entangling vows of single life, undue delay of marriage; having more wives or husbands than one at the same time; unjust divorce, or desertion; idleness, gluttony, drunkenness, unchaste company; lascivious songs, books, pictures, dancings, stage plays; and all other provocations to, or acts of uncleanness, either in ourselves or others.

- H. The Bible forbids generalized hetero *sexual* attraction (looking at any potential opposite sex person with sexual thoughts) and homosexual attraction (looking at or desiring any forms

of sexual contact with same gender people). Propensity to same sex attraction (SSA, defined as desire for sexual activities with the same sex), even when not dwelling on it in the mind, is also a creation disorder and for those not united to Christ, part of the condemned sin-package. SSA for those in Christ is illegitimate and disordered, and this whole set of lusts needs to be put to death through Christ and the Gospel: the propensity to be sexually attracted, any sexual arousal of the imagination, any masturbatory practices associated with those attractions, and any sexually arousing behaviors toward people of the same sex. “Opportunities” that present as temptations are outside the individual and thus the opportunity doesn’t equal sin. Disordered attractions are what make us susceptible to temptations that lead us to sin, and that disordered attraction of coveting breaks the 10th commandment (Jas. 1:14-15) and any *sexual* attraction to any person other than a single hetero spouse breaks the 7<sup>th</sup> commandment. Any illegitimate attraction is itself part of the sin package. If a Christian is attracted to any forbidden lust (hetero oral sex with a prostitute, bribery to get a political position, gossip to put others down), that “attraction” is also disordered, part of the old man, sinful flesh package, and needs to be renewed.

- I. Only one “sexual” (*eros*) attraction is permitted: one’s spouse. Only this righteous “OH-SSA” (One Hetero Spouse Sexual Attraction) is permitted (Prov. 5:18-19). All others are disordered and even the propensity to attraction itself, since it is a “*sexual*” (*eros*) propensity rather than brother/sister/familial in Christ *agape* attraction. All other righteous human attractions among those who do the will of the heavenly Father, are classified in Christ’s categories of familial attraction, brother, sister, mother, father, children, and are to be attracted to each other “in all purity” without any hint of sexual coveting (Matt. 12:50; 1 Tim. 5:1-2; 1 Thess. 4:3-9; Philem. 1:7; Eph. 5:1-3). Single hetero men must change their *heterosexual* attraction (HSA: sinful, lustful orientation to other women) to family-love (*agape*) attraction, just as *homosexual* attracted (SSA: sinful, lustful orientation to same sex) must change their orientation to family-love (*agape*) attraction.
- J. And further, OH-SSA as physical sexual attraction in human marriage is merely a type, a shadow of this first existence that will be dissolved (Matt. 22:30), pointing to a singular spiritual desire for and holy affection for Christ (Eph. 5:23-33). These brother-sister relationships will be the eternal one-another status of the elect in the new heaven and earth, and the shadow typology of marriage fulfilled in marriage to Christ.<sup>16</sup>

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<sup>16</sup> Matthew 22:30, “For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.” More traditionally the verse has been taken to mean that in the resurrection of the body, the human institution of marriage passes away, being fulfilled in marriage to Christ. The redeemed elect are like the angels, who do not reproduce or form

- K. For Christians in pursuit of OH-SSA, such as in dating and courtship, the familial brother-sister categories continue to be normative until marriage. There can be a general interest in forming hetero relationships with potential mates, but not *sexualized* attraction, such as looking at with sexual thoughts, desiring or pursuing physical contact that leads to sexual arousal. “I adjure you, O daughters of Jerusalem, by the gazelles or the does of the field, that you not stir up or awaken love until it pleases” (Song 2:7; 3:5; 8:4). As part of the preparation for marriage, I believe Scripture permits a *gradual* shift towards sexualized attraction after engagement, as intention to exclusively be set apart as holy for the other has been personally agreed on, as usually this comes with parental agreement and public announcement with a symbol of the engagement ring for the woman. For example, premarital counseling usually includes a reading and discussion on loving sexual technique and ethical birth control methods, and the couple begins to prepare mentally and physically for the wedding and honeymoon. The couple’s growing affection and closeness should start to shift to a holy sexual attraction, but must still honor the fiancé(e) as a brother or sister until after the full matrimonial commitment of the wedding.
- L. Legitimate attractions can also be sinful when attracted for selfish reasons, rather than God glorifying and mankind-loving reasons (Rom. 1:20-21). They can also be sinful when legitimate but excessive (eating or drinking alcohol). Thus all attractions to anything need to be oriented by faith in Christ, God’s-glory and mankind-loving expressions, along with obedience to the details of the moral law (WLC 100-148).
- M. Christ has come, accomplished salvation as the second Adam, and under his representative headship restores his elect to righteousness in faith-union with him: our sins against his moral law are forgiven, his moral law righteousness is credited, his Spirit is sent to write the law of righteousness on our hearts (Heb. 10:16), and this gift of the Spirit is the guarantee that all our struggles against sin will receive the inheritance of eternal life in the new righteous kingdom. All who are in Christ have their orientations about everything totally changed to conform to the kingdom of righteousness.

WCF 8:8 To all those for whom Christ hath purchased redemption, He doth certainly

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nuclear families, but are all servants of the exalted Christ. If this interpretation is correct, the righteous kingdom begun in Eden will have reached its fulfillment in being fruitful, multiplying and filling the new earth, the final and unchanging number of the true Israel, the elect of God (symbolized in the 144,000 Rev. 14:1-5 renewed as virgins to be married to and follow the Lamb Rev. 19:7-9 and the definite but innumerable nations before the throne Rev. 7:9 as the innumerable sand on the seashore and the stars in the heavens; Gen. 15:5; 22:17; 32:12). The elect will be allotted land and cities in the new earth as typified in the Canaan conquest, not strictly in terms of population, but also in proportion to gracious reward for sacrifices for Christ’s name and faithfulness in use of gifts and resources (Matt. 5:5; 19:29; Luke 19:16-19).

and effectually apply and communicate the same, making intercession for them, and revealing unto them, in and by the Word, the mysteries of salvation, effectually persuading them by His Spirit to believe and obey, and governing their hearts by His Word and Spirit, overcoming all their enemies by His almighty power and wisdom, in such manner, and ways, as are most consonant to His wonderful and unsearchable dispensation.

WCF 13:1 They who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by His Word and Spirit dwelling in them: the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and they more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

WCF 15:2 By [repentance], a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God; and upon the apprehension of His mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, purposing and endeavoring to walk with Him in all the ways of His commandments.

- N. That these actual patterns of renewal in orientation to righteousness (called sanctification) do vary in terms of speed, trajectory and consistency in the Lord's elect is adequately accounted for in the other sections of the Westminster Confession. There we read about (even as we daily experience) the tensions between what is *already* declared and what is *not-yet* accomplished to perfection, the promise of completely transformed orientations to everything at the resurrection of our bodies!

WCF 5:5 The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled; and, to raise them to a more close and constant dependence for their support upon Himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.

WCF 6:5 This corruption of nature, during this life, doth remain in those that are regenerated; and although it be, through Christ, pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.

- O. Of course it is possible that a new convert with true faith actually commits the acts mentioned after coming to faith, prior to developing new strength and grace to resist old sins. Some recurrence of sinful behaviors should lessen the comforts of assurance and have their assurance shaken, since full healthy assurance requires strength and health of faith, love hope and repentance (see 1 John and 2 Peter 1).

WCF 11:5 God doth continue to forgive the sins of those that are justified; and, although they can never fall from the state of justification; yet they may, by their sins, fall under God's fatherly displeasure, and not have the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

WCF 17:3 Nevertheless, they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins; and, for a time, continue therein: whereby they incur God's displeasure, and grieve His Holy Spirit, come to be deprived of some measure of their graces and comforts, have their hearts hardened, and their consciences wounded, hurt and scandalize others, and bring temporal judgments upon themselves.

WCF 18:4 True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it, by falling into some special sin, which woundeth the conscience and grieveth the Spirit; by some sudden or vehement temptation, by God's withdrawing the light of His countenance, and suffering even such as fear Him to walk in darkness and to have no light: yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this assurance may, in due time, be revived; and by the which, in the mean time, they are supported from utter despair.

- P. Also we admit there are also false positives of conversion who appear to be saved but never bear the fruit of righteousness, falling away into pleasures of the sexualized world or develop a distaste for the self-discipline and suffering that come with righteous flourishing (Matt 13:20-22). In other words, we can only judge by fruits, (through a mirror darkly), but God knows his elect and preserves the seed of faith.