

# 善行

## GOOD WORKS

稱義與成聖：從與基督聯合而來

基督裏所有的好處 = 都在永久的盟約裏

當基督賜好處的時候，祂是賜下祂自己

**JUSTIFICATION & SANCTIFICATION: FROM UNION WITH CHRIST**

**ALL CHRIST'S BENEFITS = IN PERPETUAL BOND**

**WHEN CHRIST GIVES BENEFITS, HE GIVES HIMSELF**

駁斥羅馬教徒反對因信稱義說之謬論

**Does the Doctrine of Justification Do Away With Good Works?**

**3.16.1**

我們在結束上章所討論的，足以駁斥那些不虔之人對我們的無恥指責。第一，他們責難我們破壞善工，且引誘人不對善工努力，**因為我們說不能因行為稱義，也不能因行為的義得救**；第二，責難我們的主張使一條義路顯得太容易了，因為我們說，**稱義是由於罪的白白蒙赦而來的**；他們以為這樣是引誘人順從他們天然的傾向去犯罪。這些誹謗的話，我說過，在終結上章的討論中已夠予以駁斥；然而我還要簡單地加以答覆。他們說，因信稱義是破壞善工。

This, in one word, is enough to refute the shamelessness of certain impious persons who slanderously charge us with abolishing good works, and with seducing men from the pursuit of them, when we say that *men are not justified by works and do not merit salvation by them*; and again, charge us with making the path to righteousness too easy when we teach that *justification lies in free remission of sins*; and, by this enticement, with luring into sin men who are already too much inclined to it of their own accord. These false charges, I say, are sufficiently refuted by that simple statement. Still, I shall briefly reply to each. They contend that through the justification of faith, good works are destroyed.

對於這些如此誹謗我們，而熱心於**善工**的人的品格，我不忍加以批評。讓他們逍遙法外去嘲笑言罵，好像他們以他們的糜爛生活騷擾整個世界一樣吧。他們惋惜我們因抬高信仰，而使善工減低地位；那麼，若我們這樣的主張**能鼓勵建立善工**，又怎麼樣呢？因為我們從未夢想到有缺乏善工的信，也未夢想到沒有善工而能達於稱義。其實我們承認**信心與善工中間的必然關係**，**所不同的是我們不把稱**

**義歸給善工，卻歸給信心。**假如我們的信心是歸向基督，而只從祂那裏吸取一切能力；那麼，我們的理由是很容易說明的。

I forbear to say what sort of zealots for *good works* they are who thus carp at us. Let them rail with impunity even as they wantonly infect the whole world with their own foul lives! They pretend to be grieved that, when faith is so gloriously extolled, works are degraded. What if, rather, these were *encouraged and strengthened*? For we dream neither of a faith devoid of good works nor of a justification that stands without them. This alone is of importance: having admitted that *faith and good works must cleave together*, we still lodge *justification in faith, not in works*. We have a ready explanation for doing this, provided we turn to Christ to whom our faith is directed and from whom it receives its full strength.

**我們為什麼因信稱義呢？因為靠著信我們才能領略基督的義**，唯有依靠這義我們才能與上帝和好。但是，你若不同時達到（修：領略）成聖，你就不能（增：領略）稱義；因為「上帝使祂（基督）成為我們的智慧，公義，聖潔和救贖」（林前 1:30）。所以**基督不叫任何人稱義，除非同時使他成聖**。因為這些恩典是永遠分不開地聯繫著的，凡為基督用祂的智慧所光照的人，祂也拯救他們；凡祂所拯救的，祂就叫他們稱義；凡祂所稱為義的人，祂就叫他們成聖。

林前 1:30

<sup>30</sup> 「但你們得在基督耶穌裏，是本乎上帝，上帝又使祂成為我們的智慧、公義、聖潔、救贖。」

*Why, then, are we justified by faith? Because by faith we grasp Christ's righteousness*, by which alone we are reconciled to God. Yet *you could not grasp this without at the same time grasping sanctification* also. For he "is given unto us for righteousness, wisdom, sanctification, and redemption" [I Cor. 1:30] . Therefore *Christ justifies no one whom he does not at the same time sanctify*. These benefits are joined together by an everlasting and indissoluble bond, so that those whom he illumines by his wisdom, he redeems; those whom he redeems, he justifies; those whom he justifies, he sanctifies.

I Cor. 1:30

<sup>30</sup> It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption.

（本段已重譯，見下）但是，當前的問題只是關於稱義與成聖。讓我們集中注意於這兩點吧：我們雖然可以對這二者加以區別，但是它們在基督身上卻是不可分的。那麼，你願意從基督那裏得著義嗎？你就當首先得著基督；但是，你若不與基督一同成聖，你就不能得著祂；因為基督是不可分的。因此，主既預備給我們享受這些福澤，祂必把祂自己賜給我們，所以祂把二者都賜給我們，欠一不可。因此，我們知道我們的稱義並不是沒有善行，只是不依靠善行，這是何等的真切，因為我們既與基督聯成一起，由基督稱義，這當中所包括的是兼有成聖與稱義。

（重譯：）不過，這裏所討論的問題既然關乎稱義和成聖，我們就來討論兩者吧。雖然稱義與成聖有所不同，然而，兩者都在基督裏，都與基督不可分開。**你願在基督裏獲得上帝的義嗎？你必須先擁有基督；可是你若在祂的成聖沒份，你不可能擁有祂。**因為基督不能被分隔（林前 1:13）。因此，**主賜這些恩惠（稱義，成聖）給我們，唯獨因為祂為我們捨己；祂就將兩者同時賜給我們。**我們不可能得到一樣而沒有另一樣。因此，我們清楚看見，**我們不是沒有義行而被稱義，但不是靠我們的義行被稱義的**，這是確實的真理；**因為我們在基督裏，與祂有份，因而被稱為義，成聖也與稱義一並賜下。**

林前 1:13

<sup>13</sup> 「基督是分開的嗎？保羅為你們釘了十字架嗎？你們是奉保羅的名受了洗嗎？」

But, since the question concerns only *righteousness and sanctification*, let us dwell upon these. Although we may distinguish them, Christ contains both of them inseparably in himself. Do you wish, then, to attain righteousness in Christ? You must first possess Christ; but you cannot possess him without being made partaker in his sanctification, because he cannot be divided into pieces [I Cor. 1:13] *Since, therefore, it is solely by expending himself that the Lord gives us these benefits to enjoy, he bestows both of them at the same time, the one never without the other.* Thus it is clear how true it is that *we are justified not without works yet not through works, since in our sharing in Christ, which justifies us, sanctification is just as much included as righteousness.*

I Cor. 1:13

<sup>13</sup> Is Christ divided? Was Paul crucified for you? Were you baptized in the name of Paul?

### 3.17 律法的應許與福音的應許之間的一致性

#### The Agreement of the Promises of the Law and of the Gospel

#### 律法的應許，乃透過福音生效

#### The Promises of the Law Are Put Into Effect Through the Gospel

#### 3.17.3

那麼，這些應許都不發生效果了嗎？我已經說過，那不是我的意思。我只說，若是只就（修：若是指）行為的功德說，**這些應許對我們是無益的**；因此，在某種意義上說，也是無效的。所以，對於那偉大的應許——「你們要守我的律例，典章，人若遵守，就必因此活著」（利 18:5）——使徒保羅的解釋是：倘若我們單單依靠它，那對我們是無益的，好像未曾有過這應許一樣；因為這應許，即使是上帝最聖潔的僕人，也是不能利用的，因為他們都未曾完全遵行律法，而且為各

種罪過所纏繞（參羅 10:5）。但是，一旦這些應許為**福音的白白免罪的應許**所替代，**其結果不但是我們的罪身，就連我們的行為，也都蒙上帝悅納**；不但是蒙悅納，而且隨著那些福份，就是祂所應許給遵行律法的人的，也都歸於我們。所以，我承認信徒善工之蒙賞賜，必按照主在律法中對那些遵行義和聖潔的人所應許的；但是，對於這些賞賜，應當注意那使上帝的恩惠歸於人的行為的原因。

利 18:5

<sup>5</sup> 「所以，你們要守我的律例典章；人若遵行，就必因此活著。我是耶和華。」

羅 10:5

<sup>5</sup> 「摩西寫著說：人若行那出於律法的義，就必因此活著。」

加 3:12

<sup>12</sup> 「律法原不本乎信，只說：行這些事的，就必因此活著。」

What then? Have the promises been given only to vanish without bearing fruit? I declared just above that this was not my meaning. I say, indeed, that ***the promises have no beneficent effect upon us so long as they have reference to the merits of works***, and consequently, if considered in themselves, they are in a sense abolished. Thus that renowned promise: “I have given you good precepts” [cf. Ezek. 20:11], and he who does them, shall live in them [Lev. 18:5]. The apostle teaches that this promise is of no importance [cf. Rom. 10:5; Gal. 3:12]; if we stop there, it will benefit not a whit more than if it had not been given. For it does not apply even to God’s most holy servants, who are far from fulfilling the law, hemmed in as they are by many transgressions. But ***when the promises of the gospel are substituted, which proclaim the free forgiveness of sins, these not only make us acceptable to God but also render our works pleasing to him***. And not only does the Lord adjudge them pleasing; he also extends to them the blessings which under the covenant were owed to the observance of his law. I therefore admit that what the Lord has promised in his law to the keepers of righteousness and holiness is paid to the works of believers, but in this repayment we must always consider the reason that wins favor for these works.

Ezek. 20:11

<sup>11</sup> I gave them my decrees and made known to them my laws, by which the person who obeys them will live.

Lev. 18:5

<sup>5</sup> Keep my decrees and laws, for the person who obeys them will live by them. I am the LORD.

Rom. 10:5

<sup>5</sup> Moses writes this about the righteousness that is by the law: “The person who does these things will live by them.”<sup>[a]</sup>

Gal. 3:12

<sup>12</sup> The law is not based on faith; on the contrary, it says, “The person who does these things will live by them.”<sup>[g]</sup>

我們認為這原因可從三方面說：第一．上帝雖然不觀看祂僕人的行為，因為這些行為都是只值得咎責，不值得稱讚的，祂卻在基督裏面，因著我們的「信」，不須依靠行為，使我們與祂歸於和好。第二．上帝以父親的寬宏慈愛，不看我們行為的原有價值，卻提高了它們，給予它們某種程度的價值。第三．祂對這些行為加以饒恕，不按照它們的污穢去計算它們，若非如此，則它們只能算為罪，而不是善德。

Now we see that here are three reasons. The first is: *God, having turned his gaze from his servants' works*, which always deserve reproof rather than praise, *embraces his servants in Christ, and* with faith alone intervening, *reconciles them to himself without the help of works*. The second is: *of his own fatherly generosity and loving-kindness*, and without considering their worth, *he raises works to this place of honor, so that he attributes some value* to them. The third is: *He receives these very works with pardon, not imputing the imperfection* with which they are all so corrupted that they would otherwise be reckoned as sins rather than virtues.

因此當那些詭辯派說，行為足以使人得救的原因，並不在乎行為的內在價值，而是在乎上帝的應許（修：上帝的約），因為祂的慈愛使行為大有價值，他們以為已巧妙地逃避了悖謬之譏，其實他們的錯誤是很嚴重的。他們不曾注意到，他們所認為配蒙賞賜的行為，與應許（註：約）的條件並不吻合，除非先因信稱義，使罪得赦免，即使是善行，也須先從污穢褻瀆中得潔淨。所以信徒行為蒙上帝的聖善所悅納的三個原因，他們只注意到一個，而把其它兩個重要的壓下去了。

And this shows how deluded the *Sophists* are, who thought they had neatly got around all these absurdities by saying that *works of their own intrinsic goodness are of no avail for meriting salvation but by reason of the covenant, because the Lord of his own liberality esteemed them so highly*. Meanwhile they did not observe *how far* those *works*, which they meant to be meritorious, *were from fulfilling the condition of the promises unless preceded by justification* resting on faith alone, and by forgiveness of sins, through which even good works must be cleansed of spots. Of the three causes of God's liberality, then, which make the works of believers acceptable, they noted only one, and suppressed two – and the chief ones at that!

## 人在上帝面前雙重的被接納

### The Twofold Acceptance of Man Before God

#### 3.17.4

他們引路加在使徒行傳中所記彼得的話說：「我真看出上帝是不偏待人的，原來各國中，那敬畏主行義的人，都為主所悅納」（徒 10:34, 35）。因之，他們毫不遲疑地結論說，倘若一個人因行為的正直得與上帝和好，那麼，得救的原因就

不單是上帝的恩典，而且在上帝以慈愛幫助罪人，而祂總是受他們的善行的影響。但是，我們不能使（修譯：得救的原因就不是單單是上帝的恩典，而是上帝以祂的慈愛幫助罪人，受他們善行的影響而施憐憫。

徒 10:34-35

<sup>34</sup> 「彼得就開口說：我真看出上帝是不偏待人。」

<sup>35</sup> 「原來，各國中那敬畏主、行義的人都為主所悅納。」

They cite Peter's statement, which Luke quotes in The Acts: "In truth I find that God accepts no one person over another" [Acts 10:34-35, Comm.]. But in every nation he who does righteousness is acceptable to him. And from this passage, which seems quite clear, they infer that if by right efforts a man may gain God's favor for himself, it is not the gift of God alone that gains him salvation; nay, rather that God of his own mercy so helps the sinner that by works He is inclined to mercy.

Acts 10:34-35

<sup>34</sup> Then Peter began to speak: "I now realize how true it is that God does not show favoritism

<sup>35</sup> but accepts from every nation the one who fears him and does what is right.

《聖經》的意思趨於一致，若我們承認上帝之悅納人是雙方面的。因為就人的本性來說，上帝在他們身上，除了他們的悲慘以外，找不出有什麼可引起祂的慈悲的理由。

But you can in no way make the Scriptural passages agree unless you recognize a double acceptance of man before God.

人既然是如此顯然地毫無善行可言，而且滿有罪惡，那麼，他被上帝接待（修譯：接納）時，我們能憑什麼說，他是有資格蒙召呢？因此，讓我們拒絕一切以為人有什麼善工的空想吧；上帝對人所表彰的無非是寬仁大量。上面所引的那一段話，就是天使對哥尼流所說的，「你的禱告和你的賙濟，達到上帝的面前，已蒙紀念了」，被他們悖謬的拿來證明人的善工可使人得到上帝的恩典。殊不知哥尼流已經被智慧的靈所光照，因為他敬畏上帝，那就是真智慧，他也必為聖靈所潔淨，因為他已經追隨著義，照使徒保羅所說的，義乃是靈所結最確定的果子（參加 5:5）。那麼，他所以能行那些使上帝悅納他的事，正是由於上帝的恩典；而不是靠著他自己的能力，以準備自己來接收（修譯：接受）恩典。我們不能從《聖經》上找出任何不與我們所主張的教義相符的話，我們所相信的是：上帝接納人的唯一原因，是在乎祂知道人若被祂所拋棄，必完全歸於喪亡；只因祂的旨意不要叫人滅亡，所以祂表彰慈愛來拯救他們。**從此我們明白人蒙悅納是與他本身的義無關的，卻是證明了上帝對可憐的罪人的聖善，因為他們本身是絕對不配蒙受如此大恩的。**

加 5:5

<sup>5</sup> 「我們靠著聖靈，憑著信心，等候所盼望的義。」

For God finds nothing in man's nature but his miserable condition to dispose Him to mercy. If, therefore, when he is first received by God, it is certain that man is naked and bereft of all good, and on the other hand, stuffed and laden with all kinds of evils – on the basis of what endowment, I ask, shall we say he is worthy of a heavenly calling [cf. Heb. 3:1]? Away, then, with this empty dreaming about merits, where God so clearly sets off his free mercy! or they most wickedly twist what the angel's voice said to Cornelius – that his prayers and alms mounted up unto God's presence [Acts 10:31] – to mean that by zeal for good works man is prepared to receive God's grace. Indeed, Cornelius must have been already illumined by the Spirit of wisdom, for he was endowed with true wisdom, that is, the fear of God; and he was sanctified by the same Spirit, for he was a keeper of righteousness, which the apostle taught to be the Spirit's surest fruit [Gal. 5:5]. All those things in him which are said to have pleased God he received from God's grace – so far is he from preparing himself to receive grace by means of them through his own effort. Truly, not one syllable of Scripture can be cited contrary to this doctrine: God's sole reason to receive man unto himself is that he sees him utterly lost if left to himself, but because he does not will him to be lost, he exercises his mercy in freeing him. Now we see how it is that *this acceptance has nothing to do with man's righteousness but is pure proof of divine goodness toward miserable sinners*, utterly unworthy of so great a benefit.

Heb. 3:1

<sup>1</sup> Therefore, holy brothers and sisters, who share in the heavenly calling, fix your thoughts on Jesus, whom we acknowledge as our apostle and high priest.

Acts 10:31

<sup>31</sup> and said, 'Cornelius, God has heard your prayer and remembered your gifts to the poor.

Gal. 5:5

<sup>5</sup> For through the Spirit we eagerly await by faith the righteousness for which we hope.

**雙重的稱義：#1 罪人的稱義；#2 罪人行為的稱義：**

**行為乃是聖靈的恩賜；上帝在基督裏接納信徒**

**DOUBLE JUSTIFICATION:**

**#1 JUSTIFICATION OF THE SINNER**

**#2 JUSTIFICATION OF HIS WORKS: THESE WORKS = HIS SPIRIT'S GIFTS**

**GOD RECEIVES BELIEVER IN CHRIST**

**上帝在什麼意義上喜悅重生者的善行**

## In What Sense the Lord is Pleased with the Good Works of the Regenerate

### 3.17.5

主既把人從滅亡的深淵裏救出，由於恩典的選召，使人歸屬於祂自己 — 因祂使人重生把人高舉起來，賜他新生命，然後接收 (修譯: 接納) 他，懷抱他，給以靈的恩賜，使他成為新的被造物。這就是彼得所提到的蒙悅納，這悅納，是指在他們蒙召為信徒後，他們的善工都為上帝所讚許；因為主對於祂的聖靈所產生的良好效果，必然喜愛悅納。但是應當記著，**他們之因著善工而蒙悅納，乃是由於上帝為了他們的緣故，藉著更進一步的恩眷，要接收 (修譯: 接納) 一切祂仁慈所產生的善工。**他們的善行是從那裏來的呢？豈不是主定意選擇它們來作為光榮的器皿，以真聖潔裝飾它們吧？這些的工作又怎能稱為良善，好像是完全沒有缺點呢？豈不是因為天父的慈恩赦免那糾纏著這些工作的罪污呢？總而言之，彼得在上述經文中，**除了說上帝悅納且愛祂的兒女外，沒有別的意思，因為上帝在祂的兒女身上，仍然看見祂自己容貌的痕跡；**我們在別的地方表明過，在重生中我們恢復了上帝的形像。因此，上帝既然一看到自己的像貌就生喜愛之心，所以祂的兒女若專心於聖潔與公義的生活，是必然為祂所喜悅的。

林後 5:17

<sup>17</sup> 「若有人在基督裏，他就是新造的人，舊事已過，都變成新的了。」

彼前 2:5

<sup>5</sup> 「你們來到主面前，也就像活石，被建造成為靈宮，作聖潔的祭司，藉著耶穌基督奉獻神所悅納的靈祭。」

徒 10:34

<sup>34</sup> 「彼得就開口說：我真看出上帝是不偏待人。」

彼前 1:17

<sup>17</sup> 「你們既稱那不偏待人，按各人行為審判人的主為父，就當存敬畏的心度你們在世寄居的日子，」

羅 9:21

<sup>21</sup> 「窯匠難道沒有權柄從一團泥裏拿一塊做成貴重的器皿，又拿一塊做成卑賤的器皿嗎？」

The Lord, having rescued man from the pit of perdition, has through the grace of adoption set him apart for his own. Thereupon, because he has begotten him anew and conformed him to a new life, he now embraces him as a new creature [cf. II Cor. 5:17] endowed with the gifts of his Spirit. This is that “acceptance” which Peter mentions [Acts 10:34; cf. I Peter 1:17] whereby believers are, after their call, approved of God also in respect of works [cf. I Peter 2:5]. For the Lord cannot fail to love and embrace the good



things that he works in them through his Spirit. But we must always remember that *God “accepts” believers by reason of works only because he is their source and graciously, by way of adding to his liberality, deigns also to show “acceptance” toward the good works he has himself bestowed.* For whence come their good works, save that the Lord, having chosen them as vessels unto honor [Rom. 9:21], thus is pleased to adorn them with true purity? Whence, also, are these works reckoned good as if they lacked nothing, save that the kindly Father grants pardon for those blemishes and spots which cleave to them? To sum up, by this passage he means nothing else but that *God’s children are pleasing and lovable to him, since he sees in them the marks and features of his own countenance.* For we have elsewhere taught that regeneration is a renewal of the divine image in us. Since, therefore, wherever God contemplates his own face, he both rightly loves it and holds it in honor, it is said with good reason that the lives of believers, framed to holiness and righteousness, are pleasing to him.

II Cor. 5:17

<sup>17</sup> Therefore, if anyone is in Christ, the new creation has come:<sup>[a]</sup> The old has gone, the new is here!

I Peter 2:5

<sup>5</sup> you also, like living stones, are being built into a spiritual house<sup>[a]</sup> to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.

Acts 10:34

<sup>34</sup> Then Peter began to speak: “I now realize how true it is that God does not show favoritism

I Peter 1:17

<sup>17</sup> Since you call on a Father who judges each person’s work impartially, live out your time as foreigners here in reverent fear.

Rom. 9:21

<sup>21</sup> Does not the potter have the right to make out of the same lump of clay some pottery for special purposes and some for common use?

但是，當信徒仍然為肉體所糾纏時，他們仍是罪人，他們的一切行為，仍玷有肉體的罪污，不能完全，所以祂不能以他們的自身與他們的行為當作是善的，除非祂把它們包括在基督裏面，而不單單看到工作本身。只有在這個意義上，才可瞭解那些宣佈上帝對追求義的人的慈悲與仁愛的經文。摩西對以色列人說：「主你的上帝是信實的，向愛祂守祂誡命的人，守約施慈愛，直到千代」（申 7:9）。這話以後在以色列人中常被提起。所羅門很嚴肅地祈禱說：「主以色列的上帝啊，你向那盡心行在你面前的人守約施慈愛」（王上 8:23）。尼希米也說過同樣的話（參尼 1:5）。

申 7:9

<sup>9</sup> 「所以，你要知道耶和華 — 你的上帝，祂是神，是信實的上帝；向愛祂、守祂誡命的人守約，施慈愛，直到千代；」

王上 8:23

<sup>23</sup> 「耶和華 — 以色列的上帝啊，天上地下沒有神可比祢的！祢向那盡心行在祢面前的僕人守約施慈愛；」

尼 1:5

<sup>5</sup> 「耶和華 — 天上的神，大而可畏的上帝啊，祢向愛祢、守祢誠命的人守約施慈愛。」

But because the godly, encompassed with mortal flesh, are still sinners, and their good works are as yet incomplete and redolent of the vices of the flesh, he can be propitious neither to the former nor to the latter unless he embrace them in Christ rather than in themselves. In this sense we are to understand those passages which attest that God is kind and merciful to the keepers of righteousness. Moses said to the Israelites, “The Lord your God, keeping covenant and mercy with those who love him and keep his commandments to a thousand generations” [Deut. 7:9 p.]. This sentence was afterward used as a common expression by the people. Thus Solomon solemnly prays, “O Lord God of Israel, ... who keepest covenant and mercy with thy servants who walk before thee with all their heart” [I Kings 8:23]. And Nehemiah repeats the same words [Neh. 1:5].

Deut. 7:9

<sup>9</sup> Know therefore that the LORD your God is God; he is the faithful God, keeping his covenant of love to a thousand generations of those who love him and keep his commandments.

I Kings 8:23

<sup>23</sup> and said: “LORD, the God of Israel, there is no God like you in heaven above or on earth below—you who keep your covenant of love with your servants who continue wholeheartedly in your way.

Neh. 1:5

<sup>5</sup> The mountains quake before him and the hills melt away. The earth trembles at his presence, the world and all who live in it.

因為在主一切慈愛的約中，祂與祂的僕人訂約，叫他們的生活正直，聖潔，好使祂的聖善不致於被輕蔑，也不致使人對祂的慈愛存虛妄的念頭（參申 29:19, 20），心中敗壞墮落，而卻仍以自己為是，因此祂藉著這種方法，使那些曾與祂立約的人，能夠不逾越本份；然而那所訂立的約，原來是，以後亦永遠是，出於白白的恩賜。為著這個原因，大衛雖然宣稱他的兩手清潔，卻不忽略我所說的那恩典的來源，他說：「祂救拔我，因祂喜悅我」（撒下 22:20, 21），他這樣提出那恩典的原因，使不貶損那白白賜予他的恩慈，這乃是其它一切恩賜的來源。

申 29:19-20

- <sup>19</sup> 「聽見這咒詛的話，心裏仍是自誇說：我雖然行事心裏頑梗，連累眾人，卻還是平安。」
- <sup>20</sup> 「耶和華必不饒恕他；耶和華的怒氣與憤恨要向他發作，如煙冒出，將這書上所寫的一切咒詛都加在他身上。耶和華又要從天下塗抹他的名，」

撒下 22:20-21

- <sup>20</sup> 「祂又領我到寬闊之處；祂救拔我，因祂喜悅我。」
- <sup>21</sup> 「耶和華按著我的公義報答我，按著我手中的清潔賞賜我。」

Indeed, in all covenants of his mercy the Lord requires of his servants in return uprightness and sanctity of life, lest his goodness be mocked or someone, puffed up with empty exultation on that account, bless his own soul, walking meanwhile in the wickedness of his own heart [Deut. 29:19]. Consequently, in this way he wills to keep in their duty those admitted to the fellowship of the covenant; nonetheless the covenant is at the outset drawn up as a free agreement, and perpetually remains such. According to this reason, David, although he proclaims that he had been rewarded for the cleanness of his hands [II Sam. 22:21; cf. Ps. 18:20], still did not omit that source to which I referred: that he was drawn from the womb “because God loved him” [II Sam. 2:20 p.]. There he commends the goodness of his cause in such a way that he withdraws nothing of the free mercy that anticipates all gifts whose source it is.

Deut. 29:19-20

- <sup>19</sup> When such a person hears the words of this oath and they invoke a blessing on themselves, thinking, “I will be safe, even though I persist in going my own way,” they will bring disaster on the watered land as well as the dry.
- <sup>20</sup> The LORD will never be willing to forgive them; his wrath and zeal will burn against them. All the curses written in this book will fall on them, and the LORD will blot out their names from under heaven.

II Sam. 22:20-21

- <sup>20</sup> He brought me out into a spacious place; he rescued me because he delighted in me.
- <sup>21</sup> “The LORD has dealt with me according to my righteousness; according to the cleanness of my hands he has rewarded me.

Ps. 18:20

- <sup>20</sup> The LORD has dealt with me according to my righteousness; according to the cleanness of my hands he has rewarded me.

## 行為在上帝面前的雙重價值

### Twofold Value of Work Before God

#### 3.17.8

我現在要討論那**主要的困難所在的第二類經文**。保羅認為對因信稱義最有力的證據莫過於關於亞伯拉罕的話：「亞伯拉罕信上帝，這就算為他的義」（羅 4:3；加 3:6）。既然非尼哈的行為亦被「算為義」（詩 106:30），那麼我們豈不是也可以拿保羅所歸給信心的歸給行為？根據這一點，**我們的反對者**好像是已經建立了理論，**肯定地說，我們的稱義雖不能沒有「信」，但也不僅僅是由於「信」；我們的義是靠行為才得以完成的**。在這裏我要懇求一切信徒，倘若他們知道義的真實原則只能依靠。《聖經》上所說的話，那麼，就請他們同我一道認真嚴肅地來查考。《聖經》，好使稱義不須依靠世俗的言論，可以獲得一致的闡明。

羅 4:3

<sup>3</sup> 「經上說什麼呢？說：亞伯拉罕信上帝，這就算為他的義。」

加 3:6

<sup>6</sup> 「正如亞伯拉罕信上帝，這就算為他的義。」

詩 106:30

<sup>30</sup> 「那時，非尼哈站起，刑罰惡人，瘟疫這才止息。」

But I now come to *the second type, in which there is especial difficulty*. Paul advances no firmer proof of faith righteousness than what he writes of Abraham, that “his faith was reckoned to him for righteousness” [Rom. 4:3; Gal.3:6]. Since, therefore, it is said that the deed committed by Phinehas “was reckoned to him as righteousness” [Ps. 106:31], Paul’s contention concerning faith permits us to infer the same concerning works. Accordingly, *our opponents*, as if having victory in hand, ***decide that without faith we are indeed not justified but that we are also not justified by it alone – that it is works that complete our righteousness***. Here I beseech the godly, if they know the true rule of righteousness is to be sought from Scripture alone, religiously and earnestly to ponder with me how Scripture may, without quibbling, be duly brought into agreement with itself.

Rom. 4:3

<sup>3</sup> What does Scripture say? “Abraham believed God, and it was credited to him as righteousness.”<sup>[a]</sup>

Gal.3:6

<sup>6</sup> So also Abraham “believed God, and it was credited to him as righteousness.”<sup>[c]</sup>

Ps. 106:31

<sup>31</sup> This was credited to him as righteousness for endless generations to come.

**保羅**既然知道信心的義乃是為一切自己缺乏義的人的保障，所以他勇敢地申明**凡因信稱義者，就不再有行為的義了**。同樣顯明的，就是這義是一切信徒所同有的，因此他以同一信心結論說，**沒有一個人是因行為稱義，稱義是不依靠任何行為的幫助的**。但是，行為本身的價值是一件事，而因信稱義後，行為所應有的地位，又是另一件事。

羅 3:20

<sup>20</sup> 「所以凡有血氣的，沒有一個因行律法能在上帝面前稱義，因為律法本是叫人知罪。」

Since *Paul* knew that justification of faith is a refuge for those who lack righteousness of their own [cf. Rom., ch. 5], he boldly infers that *all who are justified by faith are excluded from works righteousness*. But since it is certain that this is common to all believers, from this fact Paul with equal assurance determines that *no one is justified by works* [cf. Rm. 3:20] – on the contrary, that *men are justified without any help from our works*. But it is one thing to discuss what value works have of themselves, another, to weigh in what place they are to be held after faith righteousness has been established.

Rm. 3:20

<sup>20</sup> Therefore no one will be declared righteous in God's sight by the works of the law; rather, through the law we become conscious of our sin.

我們若按照行為本身的價值加以估價，就必說它在上帝的面前確是沒有價值的，因此，在上帝面前，我們的作為是沒有可誇的，那麼，脫去了一切行為的依靠，我們的稱義只是因信而來的。因此，我們採用下列的樣式來說明這個義（修：因此，我們為稱義作一個定義如下）：一個罪人既被接納進入基督的團契裏，就藉著祂的恩典與上帝和好；既然靠祂的寶血得以潔淨，他就蒙赦免罪過；他穿上基督的義，好像是他自己的，所以他站在天庭被審時，能夠安然無事。

If we are to determine a price for works according to their worth, we say that they are unworthy to come before God's sight; that man, accordingly, has no works in which to glory before God; that hence, stripped of all help from works, he is justified by faith alone. But we *define justification* as follows; *the sinner, received into communion with Christ, is reconciled to God by his grace, while, cleansed by Christ's blood, he obtains forgiveness of sins, and clothed with Christ's righteousness as if it were his own, he stands confident before the heavenly judgment seat.*

既然預先獲得赦免罪過，跟著而來的善工，其價值就遠較它本身所值的為高（重譯：它們的價值就不從功勞而斷定了）；因為它（們）的一切不完全，都為基督的完全所掩蓋，它的一切褻瀆不潔，都為基督的聖潔所消除，好使它們在上帝面前不至受審判。因之，所有一切足以阻止人蒙上帝悅納的罪既被塗抹，而損毀信徒善工的污穢和不完全亦被葬埋了，他們的善工就算為義（增：羅 4:22）。

羅 4:22

<sup>22</sup> 「所以，這就算為他的義。」

After forgiveness of sins is set forth, the *good works that now follow are appraised otherwise than on their own merit*. For *everything imperfect in them is covered by Christ's perfection*, every blemish or spot is cleansed away by his purity in order not to be brought in question at the divine judgment. Therefore, after the guilt of all transgressions that hinder man from bringing forth anything pleasing to God has been

blotted out, and after the fault of imperfection, which habitually defiles even good works, is buried, *the good works done by believers are accounted righteous, or, what is the same thing, are reckoned as righteousness* [Rom. 4:22].

Rom. 4:22

<sup>22</sup> This is why “it was credited to him as righteousness.”

## 因信稱義是行為之義的根據

### Justification by Faith is the Basis of Works Righteousness

#### 3.17.9

假若有人再拿這個說法來反對因信稱義的道理，我第一就要反問，若有一個人一生的行為都違犯律法，他能夠只因一兩件義行而稱義嗎？如果這樣未免太矛盾了。我再要請問，一個人倘若有任何一件罪行，是否仍可因為他許多的善工而稱為義？我想我的敵對者也不會贊成這種說法，因為律法宣判任何不遵行一切律例的人為有罪，應受咒詛，所以這種說法顯然是與律法的制裁相反的（參申 27:26）。我更要請問，是否有什麼行為，可以避免污穢或不完全？在上帝的眼中連天上的星斗亦不夠晶潔，天使亦不夠完全稱為義，所以這如何是可能呢？如此，我的對方必得承認，*無論什麼善行，既不完全，也含著有罪的成份，以至於都不配稱為義*。因此，如果只是因「因信稱義」，才使那些本來不聖潔，不完全，在上帝眼中不值得稱讚，而應受譴責的行為算為義，那麼，他們為什麼還要藉誇耀行為的義，來損毀「因信稱義」的教義呢？若沒有「因信稱義」，他們的誇耀就落空了。

申 27:26

<sup>26</sup> 「不堅守遵行這律法言語的，必受咒詛！百姓都要說：阿們！」

伯 25:5

<sup>5</sup> 「在上帝眼前，月亮也無光亮，星宿也不清潔。」

伯 4:18

<sup>18</sup> 「主不信靠他的臣僕、並且指他的使者為愚昧。」

Now if anyone raises this objection against me to impugn faith righteousness, I shall first ask whether a man is reckoned righteous because of one or two holy works, while he is a transgressor in the remaining works of his life. This is indeed more than absurd. Then I shall inquire whether he is reckoned righteous even on account of many good works if he is in some part indeed found guilty of transgression. He will not dare put forward this contention when the sanction of the law cries out and proclaims accursed all who have not completely fulfilled all the commandments of the law [Deut. 27:26]. I shall inquire still further – whether there be any work that does not deserve to be censured for some impurity or imperfection. And how could there be such work before

those eyes, to which not even the stars are clean enough [Job 25:5], nor the angels righteous enough [Job 4:18]? Thus he shall be compelled to admit that *no good work exists which is not so defiled both with attendant transgressions and with its own corruption that it cannot bear the honorable name of righteousness*. But if, of a certainty, *it follows from justification of faith that works otherwise impure, unclean, half done, unworthy of God's sight, not to mention his love, are accounted righteousness*, why do they by boasting of works righteousness try to destroy justification of faith, without whose existence they would boast of such righteousness in vain?

Deut. 27:26

<sup>26</sup> “Cursed is anyone who does not uphold the words of this law by carrying them out.”  
Then all the people shall say, “Amen!”

Job 25:5

<sup>5</sup> If even the moon is not bright and the stars are not pure in his eyes,

Job 4:18

<sup>18</sup> If God places no trust in his servants, if he charges his angels with error,

難道他們要像毒蛇一樣，生下了吞滅自己的兒子嗎？他們那種不虔的教義正與這比喻相似。他們不能反對因信稱義為一切行為的義的開端，根基，原因，動力與本體。然而他們卻下斷語說，人的稱義不依靠信仰，因為他的善工也算為義。

Do they wish to spawn a viper's brood? The statement of the impious tend in this direction. They cannot deny that justification of faith is the beginning, foundation, cause, proof, and substance of works righteousness. Nevertheless, they conclude that man is not justified by faith, because good works are also accounted righteousness.

讓我們拋去這一切不倫的話，承認事實吧；倘若一切行為的義都是依靠因信稱義而達成的，那麼，因信稱義這一說，非但不因這事實而遭損害，反而更加強了，因為它的影響顯得更擴張了。但是我們不要高舉那由於白白所賜的義來的行為，以為它能使人稱義，或能與「信」分擔使人稱義的職務。因為，除非因信稱義不受損傷，他們行為的污穢不潔就必被顯露出來。若說人的因信稱義不但叫他本身稱義，而且連他的行為也超出了本身所具有的價值之上，而得歸之於義，是沒有什麼矛盾的。

Let us, then, pass over these absurdities and confess the fact of the matter: *if works righteousness, whatever its character be finally reckoned, depends upon the justification of faith, the latter is by this* not only not diminished but actually *strengthened, while thereby its power shines forth even stronger*. And also *let us not consider works to be so commended after free justification that they afterward take over the function of justifying man, or share this office with faith*. For unless the justification of faith remains whole and unbroken, the uncleanness of works will be uncovered. Moreover, it is no absurdity that man is so justified by faith that not only is he himself righteous but his works are also accounted righteous above their worth.

## 稱義與成聖；雅各與保羅

### JUSTIFICATION AND SANCTIFICATION; JAMES AND PAUL

路德：人被稱義：上帝的義成為我們的；因我們與首先的（外來的）義合作；

加爾文：強調兩層面的稱義之間的平衡關係：我們在基督裏被稱義；我們在基督裏被成聖

**LUTHER: JUSTIFICATION OF JUSTIFIED:  
RIGHTEOUSNESS = OURS,  
BECAUSE WE CO-OPERATE WITH FIRST  
(EXTRANEOUS)  
RIGHTEOUSNESS**

**CALVIN: EMPHASIZES PARALLELISM BETWEEN 2  
JUSTIFICATIONS**

**WE ARE JUSTIFIED IN CHRIST; WE ARE SANCTIFIED  
IN CHRIST**

行為被上帝接納，只當罪得赦免 (修譯: 只在當罪已得赦免)

**Works Are Acceptable Only When Sins Have Been Pardoned  
3.17.10 (cf. 3.16.1)**

這樣，我們可以說，善行不但如對方所說的是有部份的義，而且是為上帝所悅納，當作是完美無缺的。如果我們記得它所依存的基礎，困難即可解決。行為之蒙悅納，在乎它已蒙饒恕。那麼，饒恕從那來的呢？豈不是因為上帝視我們和我們的一切都是在基督裏面？*正如當我們聯繫在基督裏，然後我們才在上帝的面前顯明為義，因為我們的不義都為基督的義所掩蓋，同樣，我們的行為才算為義，因為我們的罪，既經掩埋在基督的聖潔裏面，就不被計算了。*所以我們可以直截了當地說，不但我們的罪身，*連我們的行為，都是只因著「信」而稱義。*那麼，倘若行為的義是因為，而且是依靠著信和白白所賜的義，那麼，不問它的性質如何，它就該包括在內，而隸屬於這個因信而白白地賜予我們的義，如同果之隸屬於因一樣；絕不值得高舉它，使它破壞或掩蔽了信心的義。



In this sense we shall conclude not only a partial righteousness in works, as our adversaries themselves hold, but also that it is approved by God as if it were whole and perfect. But if we recall the foundation that supports it, every difficulty will be solved. A work begins to be acceptable only when it is undertaken with pardon. Now whence does this pardon arise, save that God contemplates us and our all in Christ? Therefore, *as we ourselves, when we have been engrafted in Christ, are righteous in God's sight because our iniquities are covered by Christ's sinlessness, so our works are righteous and are thus regarded because whatever fault is otherwise in them is buried in Christ's purity, and is not charged to our account.* Accordingly, we can deservedly say that *by faith alone not only we ourselves but our works as well are justified.* Now if this works righteousness – whatever its character – depends upon faith and free justification, and is effected by this, it ought to be included under faith and be subordinated to it, so to speak, as effect to cause, so far is it from having any right to be raised up either to destroy or becloud justification of faith.

因此，保羅為要表明我們的福澤是靠著上帝的慈恩，而不是靠著我們的行為，他特別著重大衛的話：「得赦免其過，遮蓋其罪的，這人是有福的。主不算為有罪的，這人是有福的」（羅 4:7-8）。若有人要舉出那些強調靠行為也可以蒙賜福的章節來，例如：「敬畏主的人是有福的」（詩 112:1）「憐恤貧窮的人是有福的」，（箴 14:21）「不從惡人的計謀是有福的」（詩 1:1），「忍受試探的人是有福的」（雅 1:12），「凡遵行公平，常行公義的便為有福」（詩 106:3），「行為完全，遵行主律法的便為有福」（詩 119:1），「虛心的人，溫柔的人，和憐恤的人有福了」（太 5:3, 5, 7）等等，也不足以使保羅所提出來的真理減損效力。因為**既然沒有人能達到這些品格，以獲得上帝的讚許**，所以很顯然的，人總是淒慘可憐的，**必等到他們的罪得蒙赦免，他們才可以從淒慘中被救拔出來**。既然經上所稱許的一切福都無效，既然沒有人能從它們得到什麼好處，除非他的罪蒙赦免，那麼，赦罪不但是最高尚，最主要的福份，也是唯一的福份；除非我們以為那些必依靠它才存在的其它福份能夠減損了它的效力。

羅 4: 7-8

<sup>7</sup> 「他說：得赦免其過、遮蓋其罪的，這人是有福的。」

<sup>8</sup> 「主不算為有罪的，這人是有福的。」

詩 112:1

<sup>1</sup> 「你們要讚美耶和華！敬畏耶和華，甚喜愛祂命令的，這人便為有福！」

雅 1:12

<sup>12</sup> 「忍受試探的人是有福的，因為他經過試驗以後，必得生命的冠冕，這是主應許給那些愛祂之人的。」

詩 119:1

<sup>1</sup> 「行為完全、遵行耶和華律法的，這人便為有福！」

太 5:3, 5, 7

<sup>3</sup> 「虛心的人有福了！因為天國是他們的。」

<sup>5</sup> 「溫柔的人有福了！因為他們必承受地土。」

<sup>7</sup> 「憐恤人的人有福了！因為他們必蒙憐恤。」

Thus Paul, to convince us that our blessedness consists in God's mercy, not in our works, particularly presses David's statement upon us: "Blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord has not imputed sin" [Ps. 32:1-2; 31:2; Ng.; cf. Rom. 4:7-8]. Suppose someone thrusts in countless sayings in which blessedness seems to be attributed to works, such as: "Blessed is the man who fears the Lord" [Ps. 112:1; 111:1, Vg.], "who has pity on the poor" [Prov. 14:21], "who walks not in the counsel of the ungodly: [Ps. 1:1], "who endures temptation" [James 1:12]; "Blessed are they who keep judgment" [Ps. 106:3, KJV], "the unstained" [Ps. 119:1; cf. Vg. 118:1, Knox tr.], "the poor in spirit," "the meek," "the merciful: [Matt. 4:3, 5, 7] – these statements do not gainsay the truth of what Paul says. For inasmuch as *all those qualities there commended never so exist in man that he should therefore be approved by God*, it follows that *man ever remains miserable unless he is released from misery by the pardon of his sins*. Since, therefore, all the kinds of blessedness extolled in Scripture become void, so that man receives no profit from any of them until by forgiveness of sins he acquires blessedness, which may then make a place for them, it follows that this is not only the highest and chief, but also the only, blessedness; unless perhaps you insist that it is sapped by those very kinds of blessedness which are grounded in it alone.

Ps. 32:1-2

<sup>1</sup> Blessed is the one whose transgressions are forgiven, whose sins are covered.

<sup>2</sup> Blessed is the one whose sin the LORD does not count against them and in whose spirit is no deceit.

Ps. 31:2

<sup>2</sup> Turn your ear to me, come quickly to my rescue; be my rock of refuge, a strong fortress to save me.

Rom. 4:7-8

<sup>7</sup> "Blessed are those whose transgressions are forgiven, whose sins are covered.

<sup>8</sup> Blessed is the one whose sin the Lord will never count against them."<sup>[b]</sup>

Ps. 112:1

<sup>1</sup> Praise the LORD.<sup>[b]</sup> Blessed are those who fear the LORD, who find great delight in his commands.

Ps. 111:1

<sup>1</sup> Praise the LORD.<sup>[b]</sup> I will extol the LORD with all my heart in the council of the upright and in the assembly.

Ps. 1:1

<sup>1</sup> Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers,

James 1:12

<sup>12</sup> Blessed is the one who perseveres under trial because, having stood the test, that person will receive the crown of life that the Lord has promised to those who love him.

Ps. 106:3

<sup>3</sup> Blessed are those who act justly, who always do what is right.

Ps. 119:1

<sup>1</sup> Blessed are those whose ways are blameless, who walk according to the law of the LORD.

Ps. 118:1

<sup>1</sup> Give thanks to the LORD, for he is good; his love endures forever.

Matt. 4:3, 5, 7

<sup>3</sup> The tempter came to him and said, “If you are the Son of God, tell these stones to become bread.”

<sup>5</sup> Then the devil took him to the holy city and had him stand on the highest point of the temple.

<sup>7</sup> Jesus answered him, “It is also written: ‘Do not put the Lord your God to the test.’<sup>[d]</sup>”

普通以「義人」這名稱加給信徒這件事，更不能困擾我們。我認為他們之被指為義，是因為他們生活上的聖潔；但是，他們並非自己達到稱義，只不過是專心追求而已，他們所追求的義，應該是隸屬於因信而得的義，因為這一個義是他們所追求的義的根源。

Now there is much less reason why we should be troubled by the title “righteous,” which is customarily applied to believers. Of course, I admit that the righteous are so called from holiness of life; but since they rather lean to the pursuit of righteousness than actually fulfill righteousness itself, it is meet that this righteousness, such as it is, should yield to the justification of faith, whence it has what it is.

## 雅各與保羅矛盾？

### James against Paul?

#### 3.17.11

但是，我們的反對者辯稱，我們在雅各書上將遇著更多的困難，因為他們的話顯然與我們所說的相反。他教訓人說：「我們的祖宗亞伯拉罕是因行為稱義」，所以我們也是「因著行為稱義，不是單因著信心」（參雅 2:21-24）。怎麼樣呢？難道他們要拉出保羅來同雅各爭論嗎？若是他們以雅各為基督的僕人，那麼他所主

張的就不能與基督藉保羅的口所傳的道相違背。聖靈藉著保羅的口明說，亞伯拉罕的稱義是因著信，不是因著行為；我們也照樣教訓人說，我們是因信稱義，不是依賴屬律法的行為。聖靈又藉雅各來肯定說，亞伯拉罕與我們的義都在於行為，不單單在於信心。**聖靈自己是不矛盾的，這是必然的。**但是，要怎樣調和上述二說呢？

雅 2:21-24

- <sup>21</sup> 「我們的祖宗亞伯拉罕把他兒子以撒獻在壇上，豈不是因行為稱義嗎？」  
<sup>22</sup> 「可見信心是與他的行為並行，而且信心因著行為才得成全。」  
<sup>23</sup> 「這就應驗經上所說：亞伯拉罕信上帝，這就算為他的義。他又得稱為上帝的朋友。」  
<sup>24</sup> 「這樣看來，人稱義是因著行為，不是單因著信。」

羅 4:3

- <sup>3</sup> 「經上說什麼呢？說：亞伯拉罕信上帝，這就算為他的義。」

加 3:6

- <sup>6</sup> 「正如亞伯拉罕信上帝，這就算為他的義。」

But they say that *we still have trouble with James*, as one who forthrightly contends against us. For he teaches that even “Abraham was justified by works” [James 2:21], and that all of us also are “justified ... by works, not by faith alone” [James 2:24]. What then? Will they drag Paul into conflict with James? If they consider James minister of Christ, his statement must be so understood as not to disagree with Christ speaking through Paul’s lips. The Spirit declares through Paul’s mouth that Abraham attained righteousness through faith, not through works [Rom. 4:3; Gal. 3:6]. We also teach that by faith all are justified apart from the works of the law. The same Spirit teaches through James that the faith both of Abraham and of ourselves consists in works, not only in faith. It is sure that *the Spirit is not in conflict with himself*. What, then, will be the agreement of these passages?

James 2:21-24

- <sup>21</sup> Was not our father Abraham considered righteous for what he did when he offered his son Isaac on the altar?  
<sup>22</sup> You see that his faith and his actions were working together, and his faith was made complete by what he did.  
<sup>23</sup> And the scripture was fulfilled that says, “Abraham believed God, and it was credited to him as righteousness,”<sup>[a]</sup> and he was called God’s friend.  
<sup>24</sup> You see that a person is considered righteous by what they do and not by faith alone.

Rom. 4:3

- <sup>3</sup> What does Scripture say? “Abraham believed God, and it was credited to him as righteousness.”<sup>[a]</sup>

Gal. 3:6

- <sup>6</sup> So also Abraham “believed God, and it was credited to him as righteousness.”<sup>[c]</sup>

我們的反對者若是能夠完全把我們所要建立「因信稱義」的道理推翻，必感滿意，但是，如何叫我們的良心得到安寧，在他們卻是不甚關切的。因此，我們感覺到他們反對因信稱義的教義，卻同時不規定稱義的原則，使良心感到滿足。讓他們隨己意去獲得他們的勝利吧，他們唯一能誇耀的勝利就是取消了稱義的確切證據。他們這一種可憐的勝利，是當他們把真理的亮光熄滅了後，主讓他們傳播錯誤的陰影才得到的。可是，凡上帝的真理所在的地方，他們必不能勝利。

Our adversaries would be content if they could uproot faith righteousness, which we wish to see established with the deepest of roots, but they do not much care about imparting their peace to consciences. From this you may see that they indeed gnaw at justification of faith but meantime set no standard of righteousness upon which consciences may rely. Let them triumph, then, as they please, provided they could boast of no other victory than to have taken away all certainty of righteousness. And they will indeed obtain this miserable victory when they have snuffed out the light of truth, and the Lord permits them to spread the darkness of their falsehoods. But wherever the truth of God stands firm, they will achieve nothing.

那麼，我不承認他們所高舉作為牢不可破的盾牌的**雅各的話**會提供他們任何根據。要證明這個，我們須**先研究雅各言論的範圍**（修：**原意**），然後再說明他們在什麼地方蒙受欺騙。

I therefore deny that the *statement of James*, which they persistently thrust at us like Achilles' shield, affords them the slightest support. To make that plain, we shall first have to look at *the apostle's intention*, and then note wherein they are deluded.

因為**在那個時候**（以後各時代的教會亦然）教會裏**有許多疏忽及遺棄信徒本份的人**，他們明顯地敗露自己的**不信**，卻仍繼續誇耀著他們那虛偽的信，所以**雅各這裏的話是要暴露這種人的愚妄自信**。他並非有意貶損真實的信的任何效力，只不過是要表明那些不認真的人的愚昧，他們以信的影子自滿，卻安心放縱於邪惡中。

*At that time there were many* – and this tends to be a perpetual evil in the church – *who openly disclosed their unbelief by neglecting and overlooking all the proper works of believers*, yet did not cease to boast of the false name of faith. James here makes fun of the stupid assurance of such men. It is not therefore *his intention* to weaken in any respect the force of true faith, but rather *to show how ineptly these triflers arrogated so much to the empty image of it* that, content therewith, they unconcernedly abandoned themselves to a wholly licentious life.

一看到這種情形，就容易發現反對我們的人的錯誤。**他們陷於兩種虛妄中；第一是關於「信」這個字，第二是關於「稱義」一詞**。虛浮的信當然與真實的信大有分別。

Understanding this condition, it will be easy to note where our opponents are at fault. For *they fall into a double fallacy: one in the word "faith," the other in the word "justify."*

雅各對前者用這個「信」字，雖然含有包容性，卻未絲毫損傷辯論的理由；從他下面的話可以表明：「我的弟兄們，若有人說，自己有信心，卻沒有行為，有

什麼益處呢？」（雅 2:14）。他沒有說，若有人有了信心，沒有行為；只是說，若有人自誇說他有信心。往後他說得更明白，譏笑他們的所謂「信心」比魔鬼的還壞；最後，他說這種信是「死」的。從他往後的解釋，我們可以更充份明瞭他的意思：他說，「你信上帝只有一位」。誠然，假若這信仰裏沒有別的，只是相信上帝的存在，那麼，它的不足使人稱義是完全不足為奇的。這種說法絕不能減少基督徒「信心」的效力，因為這兩種的「信」是完全不同的。**真的信心是怎樣叫人稱義呢？只有人與基督聯合，並因此分享祂的義。若他有關於上帝的存在的知識，而不確實依靠祂慈愛，那種「信」是不能叫人稱義的。**

雅 2:14

<sup>14</sup> 「我的弟兄們，若有人說自己有信心，卻沒有行為，有什麼益處呢？這信心能救他嗎？」

When the apostle labels “faith” an empty opinion far removed from true faith, he is making a concession that in no way detracts from the argument. This he sets forth at the outset in these words: “What does it profit, my brethren, if a man say he has faith but have not works?” [James 2:14]. He does not say “if anyone have faith without works” but “if he boast.” He states it even more clearly a little later where in derision he makes it worse than devil’s knowledge [James 2:19], and finally, where he calls it “dead” [James 2:10]. But from the definition you may understand sufficiently what he means. “You believe,” he says, “that there is a God.” [James 2:19] Obviously, if this faith contains nothing but a belief that there is a God, it is not strange if it does not justify! And when this is taken away from it, let us not think that anything is removed from Christian faith, whose nature is far otherwise. For *in what way does true faith justify save when it binds us to Christ so that, made one with him, we may enjoy participation in his righteousness? It therefore justifies not because it grasps a knowledge of God’s essence but because it rests upon the assurance of his mercy.*

James 2:10, 14, 19

<sup>10</sup> For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.

<sup>14</sup> What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them?

<sup>19</sup> You believe that there is one God. Good! Even the demons believe that—and shudder.

我們藉著信心被稱義；可是信心不是獨立孤存的；信心=工具；

我們藉著信心白白的領受基督的義

**WE ARE JUSTIFIED THROUGH FAITH;  
BUT FAITH IS NOTHING OF ITSELF; FAITH =  
INSTRUMENT,**

## BY FAITH WE FREELY RECEIVE RIGHTEOUSNESS OF CHRIST

### 藉著愛稱義

#### Justification through love

#### 3.18.8

(no Chinese translation)

(新譯：)

他們也引用保羅的話作為支持：「我能夠移山，卻沒有愛，我就算不得什麼」（林前 13:2）。另有：「如今常存的有信，有望，有愛……，其中最大的就是愛」（林前 13:13）。還有：「在这一切之外，要存著愛心，愛心就是聯絡全德的」（西 3:14）。

林前 13:2, 13

<sup>2</sup> 「我若有先知講道之能，也明白各樣的奧秘，各樣的知識，而且有全備的信，叫我能夠移山，卻沒有愛，我就算不得什麼。」

<sup>13</sup> 「如今常存的有信，有望，有愛這三樣，其中最大的是愛。」

西 3:14

<sup>14</sup> 「在这一切之外，要存著愛心，愛心就是聯絡全德的。」

They also bring up the following statement of Paul in their own support: “If I have all faith, so as to remove mountains, but have not love, I am nothing” [I Cor. 13:2]. Again, “Now hope, faith, love abide, ... but the greatest of these is love” [I Cor. 13:13 p.]. Likewise, “Above all these put on love, which is the bond of perfection” [Col. 3:14 p.].

I Cor. 13:2, 13

<sup>2</sup> If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing.

<sup>13</sup> And now these three remain: faith, hope and love. But the greatest of these is love.

Col. 3:14

<sup>14</sup> And over all these virtues put on love, which binds them all together in perfect unity.

我們的法利賽人對手從這兩段經文指出，我們是藉著愛，而不是藉著信心稱義的；他們說，愛的力量是比信更大。可是，要駁斥此錯誤並不困難。我們在其他地方解釋過，第一段經文所指的與真正的信心全無關係。我們對第二段經文的解釋，也是從真信心的角度。保羅說**愛比信大，不是說愛有更多的功勞，而是因為愛所結的果子比較多，延伸比較遠，因為愛服事更多，永遠興旺，而信的使用只持續一段時間**（參林前 13:2，整段）。

From these two passages our Pharisees contend that we are justified by love rather than faith, doubtless by a stronger power, as they say. Yet this subtlety is refuted without difficulty. For we have elsewhere explained that what is said in the first passage has nothing to do with true faith. The second we also explain in terms of true faith. Paul says *love is greater than faith, not as being more meritorious, but because it is more fruitful, because it extends farther, because it serves more, because it flourishes forever, while the use of faith continues only for a time* [cf. I Cor. 13:2 ff.].

我們若考慮美德，愛上帝的心應該是最高的美德，但是保羅這段經文所關注的不是這點。誠然，保羅只強調一點：我們應該彼此相愛，藉此在主裏彼此造就。可是讓我們想像：愛在各方面都比信強：有什麼理性正常的人會從這一點推論，說愛更能夠使人稱義？

If we regard excellence, love of God should rightly take first place, but with this Paul's statement is not concerned. Indeed, he stresses this one point: that we should edify one another in the Lord with mutual love. But let us imagine that love excels faith in all respects: what man of sound judgment – indeed, what man of wholly sound mind – would reason from this that it justifies more?

**使人稱義的能力（這是信心所擁有的），並不在於任何行為的價值。我們得稱為義，乃全靠上帝的憐憫和基督的功勞；而信心領受稱義，所以我們說，因信稱義。**

*The power of justifying, which faith possesses, does not lie in any worth of works. Our justification rests upon God's mercy alone and Christ's merit, and faith, when it lays hold of justification, is said to justify.*

你若問反對我們的人，他們從什麼意義上說因愛稱義？他們會回答：因為人若盡義務，能討上帝的喜悅；因為上帝良善，接納我們，因此把義歸算給我們。你可以看出，他們的論據從這一點出發，看起來多麼的美。我們說：**信心使我們稱義，不是因為信心本身有什麼價值能賺得上帝的義，而是因為信心是工具，我們藉著它得到基督裏白白歸算的義。**

Now if you ask our adversaries in what sense they attribute justification to love, they will answer: Because the duty is pleasing to God, by its merit from the acceptance by divine goodness, righteousness is imputed to us. From this point you see how beautifully their argument proceeds. We say that *faith justifies, not because it merits righteousness for us by its own worth, but because it is an instrument whereby we obtain free from the righteousness of Christ.*

他們忽略了上帝的憐憫，又越過基督：所有的義都在基督裏；他們宣稱我們是藉著愛的好處稱義的，因為愛比信更美。就好像有人說，皇帝比鞋匠更會造鞋，因為皇帝比皮匠遠遠更尊貴。這個推論證明，法國大學所有的經院主義哲學家，都從沒有嘗到因信稱義的滋味。

They, overlooking God's mercy and passing over Christ, in whom lies the sum of righteousness, contend that we are justified by the benefit of love because it excels faith. It is as if someone argued that a king is more capable of making a shoe than a shoemaker



is because he is infinitely more eminent. This one syllogism gives us ample proof that none of the schools of the Sorbonne has even slightly tasted what justification of faith is.

但是，若在這裏有人中斷我們而問：我們在這麼短的篇幅裏，對保羅「信心」的用法有這麼多種的解釋，我有很好的理由支持我們的解釋。因為，保羅所列出的恩賜，都屬於「信」與「望」的範圍，因為它們都與認識上帝有關，所以保羅把所有恩賜都包括在「信」與「望」之內。好像他這樣說：「先知的預言和說方言，解釋方言的恩賜，和類似的知識型恩賜，其目標都是引我們認識上帝，可是在這一生中，我們只能透過信與望認識上帝。因此，當我提到信與望的時候，我就同時包括這裏所有的恩賜了」。「如今常存的，有信，有望，有愛」（林前 13:13 上）。意思是說，不論恩賜如何不同，它們都指向「最大的，就是愛」（林前 13:13 下）。

But if at this point some wrangler should interrupt and ask why in such a short space we variously understand the term “faith” as used by Paul, I have very good and sound reason for this interpretation. For inasmuch as these gifts which Paul enumerates are in a way subsumed under faith and hope, because they have to do with the knowledge of God, he includes them all by way of recapitulation under the terms “faith” and “hope.” It is as if he said: “Prophecy and tongues, the gift of interpretation, and knowledge alike have the purpose of leading us to know God, but in this life we know God only through hope and faith. When, therefore, I mention faith and hope, I at the same time include all these.” “So faith, hope, love abide, these three” [I Cor. 13:13a] – that is, however great the variety of gifts, all are referred thereto – “the chief among these is love” [I Cor. 13:13b p.], etc.

他們從第三段經文推論說：愛若是「聯絡全德（聯接完全）」的結（西 3:14），因此就與「義」有關，因為「義」是「完全（全德）」。首先，他們越過保羅所稱為完全的（當正當組織的教會彼此親密聯接），而宣告愛在上帝面前使我們完全；他們究竟要提出怎麼樣的新觀念？因為我的答覆肯定是反面的：我們永遠不可能達到這種完全，除非我們滿足所有「愛」的要求。我的結論是：眾人既然離開愛的完全要求很遠，就不可能有達到完全的盼望了。

From the third passage they infer: If love is the “bond of perfection” [Col. 3:14], it is therefore that of righteousness, which is nothing else but perfection. First, to pass over the fact that Paul calls it perfection when the members of a duly constituted church cleave together well, and to admit that love perfects us in God’s sight, still, what new notion do they bring forward? For I shall always reply to the contrary: we shall never attain this perfection unless we fulfill all the duties of love. From this I shall conclude that, since all men are very far away from fulfilling love, all hope of perfection is cut off from them.

# 基督徒的自由

## THE CHRISTIAN'S FREEDOM

### 3.19 基督徒的自由

#### Christian Freedom

### 我們對基督徒的自由的教義須要有正確的理解

#### Need for a Right Understanding of the Christian Doctrine of Freedom

#### 3.19.1

我們現在要討論**基督徒的自由**。對這題目的闡述是總括福音教義言論所不可少的，因為這是一個**首要的題目**，除非我們對它有完全的瞭解，我們的良心在任何事上都不能沒有疑惑，猶移不定，和恐懼。還有，這問題對稱義構成了一個重要附論（重譯：還有，**基督徒的自由是稱義所附帶的重要真理**），**對於稱義的效力之認識，是大有幫助的**。因此，凡誠懇敬畏上帝的人，由於對自由這個教義的認識，將體驗到無比的利益。那些不虔與輕蔑的人，戲弄這教義以精神上的陶醉任情放縱。所以，現在來討論這個題目，是適當其時；我們在前面雖已稍微提到，然而在此處詳加討論是有益的。

We must now discuss *Christian freedom*. He who proposes to summarize gospel teaching ought by no means to omit an explanation of this topic. For it is *a thing of prime necessity*, and apart from a knowledge of it consciences dare undertake almost nothing without doubting; they hesitate and recoil from many things; they constantly waver and are afraid. But *freedom is especially an appendage of justification and is of no little avail in understanding its power*. Indeed, those who seriously fear God will enjoy the incomparable benefit of this doctrine, one that impious and Lucianic men humorously satirize with their witticisms. For in the spiritual drunkenness that has laid hold upon them every sort of impudence is lawful. Accordingly, here is the right place to introduce this topic. It was profitable to put off a fuller discussion of it to this place, although we have lightly touched upon it several times before. [II vii. 14, 15; III. xi. 17. 18.]

因為每逢提起基督徒自由這問題時，立刻要引起不羈的情慾，或暴躁的情緒，除非對那些使美善的事成為極醜惡的敗壞的放蕩心性，能夠加以及時的抗拒。**因為有些人在自由的藉口下，拋棄對上帝的順從，沉溺於不羈的放蕩中；有些人則輕蔑它，認為它足以敗壞一切謙抑，秩序與道德的行為。**在這種困難下，我們將怎樣辦呢？我們將以摒棄基督徒的自由，來預防這些危險的情形嗎？然而正如我們所說過的，除非對這件事有清楚的瞭解，對於基督，對於福音的真理，對於內心

的平安，就都不會有正確的認識。我們理當努力防止對基督徒自由的壓抑，同時也要消滅那些因著這種自由而生的僭妄。

For, as soon as Christian freedom is mentioned, either passions boil or wild tumults rise unless these wanton spirits are opposed in time, who otherwise most wickedly corrupt the best things. *Some, on the pretext of this freedom, shake off all obedience toward God and break out into unbridled license. Others disdain it, thinking that it takes away all moderation, order, and choice of things.* What should we do here, hedged about with such perplexities? Shall we say good-bye to Christian freedom, thus cutting off occasion for such dangers? But, as we have said, unless this freedom be comprehended, neither Christ nor gospel truth, nor inner peace of soul, can be rightly known. Rather, we must take care that so necessary a part of doctrine be not suppressed, yet at the same time that those absurd objections which are wont to arise be met.

## 從律法釋放自由

### Freedom from the Law

#### 3.19.2

（修譯：）

就我的觀察，**基督徒的自由可包括三部份。第一部份是說，當信徒追求在神面前有稱義的確據時，他們的良心應當超越律法之上，完全拋棄靠律法稱義的念頭。因為，照著我們所指出的，律法既然不能予人以義，所以，我們若不欲斷絕稱義的希望，就當從律法當中完全解脫出來，絕對不再依賴行為。**因為，凡以為稱義要靠行為的，不問是如何微末的行為，他既無法劃定界限，必遵守整個的律法。所以，當論及稱義的時候，都不要提律法，**要摒除一切善工的念頭，唯獨懷念上帝的恩慈，不顧自己，只仰望基督。**因為問題不是我們如何成為義，而是那不義與不死的我們，如何被算為義。若良心盼望得到稱義的確據，即不可為律法留地步。

*Christian freedom, in my opinion, consists of three parts. The first: that the conscience of believers, in seeking assurance of their justification before God, should rise above and advance beyond the law, forgetting all law righteousness. For since, as we have elsewhere shown, the law leaves no one righteous, either it excludes us from all hope of justification or we ought to be freed from it, and in such a way, indeed, that no account is taken of works.* For he who thinks that in order to obtain righteousness he ought to bring some trifle of works is incapable of determining their measure and limit but makes himself debtor to the whole law. Removing, then, mention of law, and laying aside all consideration of works, we should, when justification is being discussed, **embrace God's mercy alone, turn our attention from ourselves, and look only to Christ.** For there the question is not how we may become righteous but how, being unrighteous and unworthy, we may be reckoned righteous. If consciences wish to attain any certainty in this matter, they ought to give no place to the law.

但卻不能因此推論說，律法對信徒是無用的。在上帝的審判台前，律法在信徒們的良心中雖然沒有地位，然而它對信徒仍然繼續著教導和勉勵，不斷地激勵他們行善。上述二事大有差別，須要我們小心妥當地加以分別。基督徒的整個人生理當追求虔誠，因為他們蒙召是為要成聖（參弗 1:4；提前 4:5）。**律法以提醒信徒的本份，來激勵他們追求聖潔與正直。**但是，**當信徒們的良心追問如何能夠與上帝和好，在上帝審判台前他們將如何置答，他們究竟將依靠什麼的時候，他們不可想到律法，必須以基督為稱義的條件，因為祂是超乎律法所能供給的完全之上的。**

帖前 4: 3, 7

<sup>3</sup> 「上帝的旨意就是要你們成為聖潔，遠避淫行；」

<sup>7</sup> 「上帝召我們，本不是要我們沾染污穢，乃是要我們成為聖潔。」

弗 1:4

<sup>4</sup> 「就如上帝從創立世界以前，在基督裏揀選了我們，使我們在祂面前成為聖潔，無有瑕疵；」

提前 4:5

<sup>5</sup> 「都因上帝的道和人的祈求成為聖潔了。」

Nor can any man rightly infer from this that the law is superfluous for believers, since it does not stop teaching and exhorting and urging them to good, even though before God's judgment seat it has no place in their consciences. For, inasmuch as these two things are very different, we must rightly and conscientiously distinguish them. The whole life of Christians ought to be a sort of practice of godliness, for we have been called to sanctification [I Thess. 4:7; cf. Eph. 1:4; I Thess. 4:3]. Here *it is the function of the law, by warning men of their duty, to arouse them to a zeal for holiness and innocence.* But *where consciences are worried how to render God favorable, what they will reply, and with what assurance they will stand should they be called to his judgment, there we are not to reckon what the law requires, but Christ alone, who surpasses all perfection of the law, must be set forth as righteousness.*

I Thess. 4: 3, 7

<sup>3</sup> It is God's will that you should be sanctified: that you should avoid sexual immorality;

<sup>7</sup> For God did not call us to be impure, but to live a holy life.

Eph. 1:4

<sup>4</sup> For he chose us in him before the creation of the world to be holy and blameless in his sight. In love

## 《加拉太書》的論點

### The Argument in Galatians

#### 3.19.3

這一點可說就是加拉太書的整個言論。有人以為保羅在那部書上所爭執的只是關於禮節的自由，其實那是錯誤的解釋，從他所理論的題目即可證明。他說：「基督既為我們受咒詛，就贖出我們脫離律法的咒詛。」又說「基督釋放了我們，叫我們得以自由，所以要站立得穩，不要再被奴僕的軛挾制。我保羅告訴你們，若受割禮，基督就與你們無益了，我再指著凡受割禮的人確實地說，他是欠著行全律法的債。你們這要靠律法稱義的，是與基督隔絕，從恩典中墮落了」（加 3:13，5:1-4）。這幾節經文所指的範圍顯然是高出於禮節上的自由。我承認保羅在那裏討論到禮節，因為他是與偽使徒爭論，他們想把古時律法的陰影——那因基督的降世而被廢棄了的——重新引用到基督的教會裏。而關於那個問題的處理，必然要討論到那整個問題所在的更高問題。第一，因為福音的亮光為那些猶太教的陰影所掩蔽，所以保羅要表明在基督裏，那些為摩西的禮法所暗示的事，已完全顯明出來了。第二，因為那些欺騙人的人，在人們的心中注入一些害人的意見，以為對這種禮節的順從就配蒙受神恩，所以保羅從根本上爭論，**叫信徒不要以為靠著律法的任何行為，得以在上帝面前稱義，靠那些低級的東西更是無效。**他同時教訓他們說，律法的定罪原將臨到一切人的頭上，**可是他們因著基督的十字架而蒙拯救，所以他們依靠祂而有完全的保障**——這一個論題恰恰屬於我們當前的題目，最後，**他論到信徒的良心自由**，主張這種自由對於一切不必要的事物，都不能有什麼拘束。

加 3:13

<sup>13</sup> 「基督既為我們受（原文是成）了咒詛，就贖出我們脫離律法的咒詛；因為經上記著：凡掛在木頭上都是被咒詛的。」

加 5:1-4

- <sup>1</sup> 「基督釋放了我們，叫我們得以自由。所以要站立得穩，不要再被奴僕的軛挾制。」
- <sup>2</sup> 「我保羅告訴你們，若受割禮，基督就於你們無益了。」
- <sup>3</sup> 「我再指著凡受割禮的人確實的說，他是欠著行全律法的債。」
- <sup>4</sup> 「你們這要靠律法稱義的，是與基督隔絕，從恩典中墜落了。」

Almost the entire argument of the letter to the Galatians hinges upon this point. For those who teach that Paul in this contends for freedom of ceremonies alone are absurd interpreters, as can be proved from the passages adduced in the argument. Such passages are these: That Christ “became a curse for us” to “redeem us from the curse of the law” [Gal. 3 :13]. Likewise: “Stand fast in the freedom wherewith Christ has set you free, and do not submit again to the yoke of slavery. Now I, Paul, say ... that if you receive circumcision, Christ will become of no advantage to you. ... And every man who

receives circumcision is a debtor to the whole law. For any of you who are justified by the law, Christ has become of no advantage; you have fallen away from grace” [Gal. 5:1-4 p.]. These passages surely contain something loftier than freedom of ceremonies! Of course I admit that Paul is there discussing ceremonies, for his quarrel is with false apostles who were trying to reintroduce into the Christian church the old shadows of the law that had been abolished by Christ’s coming. But for the discussion of this question, the higher topics upon which the whole controversy rested had to be considered. First, because the clarity of the gospel was obscured by those Jewish shadows, Paul showed that we have in Christ a perfect disclosure of all those things which were foreshadowed in the Mosaic ceremonies. Further, because those impostors imbued the common people with the very wicked notion that this obedience obviously availed to deserve God’s grace, Paul here strongly insists that *believers should not suppose they can obtain righteousness before God by any works of the law*, still less by those paltry rudiments! And at the same time he teaches that *through the cross of Christ they are free from the condemnation of the law*, with otherwise hangs over all men [Gal. 4:5], so that *they may rest with full assurance in Christ alone*. This topic properly pertains to our argument. Finally, *he claims for the consciences of believers their freedom*, that they may not be obligated in things unnecessary.

Gal. 3 :13

<sup>13</sup> Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a pole.”<sup>[h]</sup>

Gal. 5:1-4

- <sup>1</sup> It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery.
- <sup>2</sup> Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all.
- <sup>3</sup> Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law.
- <sup>4</sup> You who are trying to be justified by the law have been alienated from Christ; you have fallen away from grace.

Gal. 4:5

<sup>5</sup> to redeem those under the law, that we might receive adoption to sonship.<sup>[b]</sup>

## 從律法的轄制釋放，使信徒的順服有根有基

### Freedom from the Constraint of the Law Establishes the True Obedience of Believers

#### 3.19.4

基督徒自由的第二部份，是以第一部份為準則的，那就是說，他們的良心沒有遵守律法的責任（重譯：他們的良心遵行律法，不是因為律法是必須的）；反

之，他們從律法的軛下得解脫，而自願地順服上帝的旨意。因為人們若在律法的管束下，就永為恐懼所束縛，不能活潑地服事上帝，除非他們先已得到了這種自由。我們舉出例子來就很容易說明這些事情。律法的箴規是：「你要盡心，盡意，盡性，盡力愛主你的上帝」（申 6:5）。為要實行這條命令，我們的性靈（修譯：靈魂）必須預先擺脫一切別的思想，我們的心必須擺脫一切念頭，我們的力量必須集中在這一點上。可是甚至那些在上帝的道上比別人更有長進的，對於這個命令的完全遵行亦相距甚遠。因為他們雖然以全心愛上帝，而且以心中真誠的愛來向著他，然而他們的心性中尚有肉體的念頭，阻礙他們親近上帝。他們誠然努力向前跑，但是他們的肉體消耗一部份的力量，而且引他們歸向肉慾。在這種情形下，他們怎樣辦呢？他們發現尚未遵行律法。他們願意，他們企望，他們努力，但是對於所要的完全，不能做到。倘若他們仍然注意律法，他們就會看出他們所打算所想要的每一件事，都是被咒詛的。並且，一個人再沒有理由來欺騙自己說，他的行為雖不完全，但並不一定是邪惡的，而那良好的部份仍必蒙上帝悅納。但律法需要完全的愛，它要定一切不完全為有罪，除非它的嚴格性被減低了下來。所以，讓一切以為自己的行為有一部份良善的人記住這一點吧：行為的不完全就是罪行。

申 6:5

<sup>5</sup> 「你要盡心、盡性、盡力愛耶和華——你的上帝。」

The second part, dependent upon the first, is that *consciences observe the law, not as if constrained by the necessity of the law, but that freed from the law's yoke they willingly obey God's will*. For *since they dwell in perpetual dread so long as they remain under the sway of the law, they will never be disposed with eager readiness to obey God unless they have already been given this sort of freedom*. By an example we shall more briefly and clearly arrive at the meaning of this. This precept of the law is that “we love our God with all our heart, with all our soul, and with all our strength” [Deut. 6:5]. To bring this about, our soul must first be emptied of all other feeling and thought, our heart cleansed of all desires, and our powers gathered and concentrated upon this one point. They who have progressed farther than all others on the Lord's way are yet far distant from that goal. For even though they love God deeply and with sincere affection of heart, they have a great part of their heart and soul still occupied with fleshly desires, by which they are drawn back and prevented from hastening forward to God. Indeed, they struggle with much effort, but the flesh partly weakens their powers, partly draws them to itself. What are they to do here, while they feel that there is nothing they are less able to do than to fulfill the law? They will, they aspire, they try, but they do nothing with the required perfection. If they look upon the law, whatever work they attempt or intend they see to be accursed. And there is no reason for any man to deceive himself by concluding that his work is not entirely evil because it is imperfect, and that God nonetheless finds acceptable what is good in it. For unless its rigor be mitigated, the law in requiring perfect love condemns all imperfection. Let him therefore ponder his own work, which he wished to be adjudged in part good, and by that very act he will find it, just because it is imperfect, to be a transgression of the law.

Deut. 6:5

<sup>5</sup> Love the LORD your God with all your heart and with all your soul and with all your strength.

## 從約束釋放，使我們能喜樂地順服

### Freedom from Constraint Makes Us Capable of Joyous Obedience

#### 3.19.5

那麼，請看我們一切的行為，若照律法的嚴格性來判斷，是何等該受咒詛呢。可憐的靈魂，怎能努力於那些其結果不過是咒詛的事呢？反之，倘若心靈從嚴厲的律法中解放，不受它嚴格的束縛，而能聽到上帝父親般的溫柔呼召，那麼，它們將活潑愉快地應承上帝的呼召，且隨從祂的引導。總之，凡為律法的軛所束縛的，就好像奴僕一般，每天由主人指派工作。他們總想到一天所未曾做到的，非等到所指派的工作完畢以後，不敢見主人的面，但是，受父母恩待的兒女，他們就能無所躊躇地把他們的不完全的，甚至殘缺的工作呈獻給父母，他們相信他們的迅速順服的心，可蒙悅納，雖然他們的工作不能盡如父母的意。我們應該像這樣的兒女，認為我們的工作，雖然是渺小，粗糙與不完全，然而定蒙我們的寬容的天父所嘉納。這種情形，祂曾藉著先知對我們證實：「我必憐憫他們，如同人憐憫服事他自己的兒子一樣」（瑪 3:17）。很顯然的，從「服事」這兩個字上，可以看出那「憐憫」兩字的用法，正是表明寬容或寬免過失的意思，我們正大大地需要這種信念，否則我們的努力必都落空。因為上帝觀看我們對祂的事奉，並不在乎我們的工作，卻看我們所作的是否真心尊榮祂。但是，倘若我們始終在恐懼戰兢中，不知我們所作的工竟是冒犯，抑或尊榮上帝，這又如何可能呢？

瑪 3:17

<sup>17</sup> 「萬軍之耶和華說：在我所定的日子，他們必屬我，特特歸我。我必憐恤他們，如同人憐恤服事自己的兒子。」

*See how our works are under the curse of the law if they are measured by the standard of the law! But how, then, would unhappy souls gird themselves eagerly for a work for which they might expect to receive only a curse? But if, freed from this severe requirement of the law, or rather from the entire rigor of the law, they hear themselves called with fatherly gentleness by God, they will cheerfully and with great eagerness answer, and follow his leading.* To sum up: Those bound by the yoke of the law are like *servants* assigned certain tasks for each day by their masters. These servants think they have accomplished nothing, and dare not appear before their masters unless they have fulfilled the exact measure of their tasks. But *sons*, who are more generously and candidly treated by their fathers, do not hesitate to offer them incomplete and half-done and even defective works, *trusting that their obedience and readiness of mind will be accepted by their fathers, even though they have not quite achieved what their fathers*



*intended*. Such children ought we to be, firmly trusting that our services will be approved by our most merciful Father, however small, rude, and imperfect these may be. Thus also he assures us through the prophet: “I will spare them as a man spares his son who serves him” [Mal. 3:17]. The word “spare” is clearly here used in the sense of “to be indulgent or compassionately to overlook faults,” while also mention is made of “service.” And we need this assurance in no slight degree, for without it we attempt everything in vain. For God considers that he is revered by no work of ours unless we truly do it in reverence toward him. But how can this be done amidst all this dread where one doubts whether God is offended or honored by our works?

Mal. 3:17

<sup>13</sup> “You have spoken arrogantly against me,” says the LORD. “Yet you ask, ‘What have we said against you?’”

## 信徒被恩典釋放，不須懼怕罪的餘種

### Emancipated by Grace, Believers Need Not Fear the Remnants of Sin

#### 3.19.6

這正是希伯來書作者為什麼只以信來衡量古時以色列族長的一切作為的理由（參來 11:2）。論到這種自由，保羅在羅馬人書有很卓越的幾句話，他說：「**罪不能作你們的主，因你們不在律法之下，乃在恩典之下**」（羅 6:14）因為當他鼓勵信徒「不要容罪在你們必死的身上作王，使你們順從身子的私慾，也不要將你們的肢體獻給罪作不義的器具；倒要像從死裏復活的人，將自己獻給上帝，並將肢體作義的器具獻給上帝」之後，他們也許要說他們還帶著那些不能節制的肉體上的情慾，所以罪還在裏面停留。**可是保羅卻加給他們那不受律法管束的自由的一種安慰**，好像是說，「你們雖然尚未曾經驗到罪已毀滅，義完全在你們身上存活著，然而你們並不須恐懼灰心，以為因著那殘存的罪而冒犯了上帝；因為靠著恩典，你們已經從律法中被釋放，你們的行為不再按照律法受判斷。」然而那些因此以為他們既不在律法之下，就可以犯罪的人應該知道，他們的看法與這種自由是不相干的，這自由的目的是在鼓勵我們趨向德行。

羅 6:12-14

<sup>12</sup> 「所以，不要容罪在你們必死的身上作王，使你們順從身子的私慾。」

<sup>13</sup> 「也不要將你們的肢體獻給罪作不義的器具；倒要像從死裏復活的人，將自己獻給上帝，並將肢體作義的器具獻給上帝。」

<sup>14</sup> 「罪必不能作你們的主，因你們不在律法之下，乃在恩典之下。」

And this is the reason why the author of The Letter to the Hebrews refers to faith all the good works of which we read as being done among the holy fathers, and judges them by faith alone [Heb. 11:2 ff.; 11:17; etc.]. In the letter to the Romans, there is a famous

passage on this freedom, wherein Paul reasons that *sin ought not to rule us* [Rom. 6:12 and 6:14, conflated], for *we are not under the law but under grace* [Rom. 6:14]. For he had exhorted believers not to let “sin reign in” their “mortal bodies” [Rom. 6:12], nor to “yield” their “members to sin as weapons of iniquity,” but to “give” themselves “to God as those who have come to life from the dead, and” their “members to God as weapons of righteousness” [Rom. 6:13]. On the other hand, they might object that they still bore with them their flesh, full of lusts, and that sin dwelt in them. Paul adds this *consolation*, in *freedom from the law*. It is as if he said: “Even though they do not yet clearly feel that sin has been destroyed or that righteousness dwells in them, there is still no reason to be afraid and cast down in mind as if God were continually offended by the remnants of sin, seeing that they have been emancipated from the law by grace, so that their works are not to be measured according to its rules.” Let those who infer that we ought to sin because we are not under the law understand that this freedom has nothing to do with them. For its purpose is to encourage us to good.

Rom. 6:12-14

<sup>12</sup> Therefore do not let sin reign in your mortal body so that you obey its evil desires.

<sup>13</sup> Do not offer any part of yourself to sin as an instrument of wickedness, but rather offer yourselves to God as those who have been brought from death to life; and offer every part of yourself to him as an instrument of righteousness.

<sup>14</sup> For sin shall no longer be your master, because you are not under the law, but under grace.

## 從《羅馬書》7-9 章說明：《聖經》沒有明禁之事 自由

### Freedom in “Things Indifferent” with Proofs from Romans, 7-9

#### 3.19.7

*基督徒的自由*的第三部份教訓我們，在上帝的面前，*我們不再受那些外表的，其本身不足輕重的東西（重譯：《聖經》沒有明文禁止的東西）的束縛*；這些東西，我們或加利用，或完全不用，都是一樣。*我們必須認識這種自由，否則就不會有良心的安寧，亦無法根除迷信*。有許多人認為在今日還來爭論關於自由吃東西，自由穿衣服和擇日子等，都是愚笨可笑的，因為這些事瑣屑不足輕重。

*The third part of Christian freedom* lies in this: regarding outward *things that are of themselves “indifferent,” we are not bound before God* by any religious obligation preventing us from sometimes using them and other times not using them, indifferently. And *the knowledge of this freedom is very necessary for us, for if it is lacking, our consciences will have no repose and there will be no end to superstitions*. Today we seem to many to be unreasonable because we stir up discussion over the unrestricted eating of meat, use of holidays and of vestments, and such things, which seem to them vain frivolities.

其實，這些事遠較一般所想的為重要。**因為良心一跌入陷阱中，它就陷入了一個糾纏不清的複壁迷室中，以後很難逃脫。**一個人對床單、襯衫、手巾、臺布，桌巾等究竟是不是該用胡麻製成的這類問題一旦發生疑問，那麼他對於苧麻之是否可用，也必疑惑，最後對於大苧之用途，也要懷疑，究問是否可以在吃飯時不用臺布桌巾，或者日常生活不用手巾呢？倘若有人認為在上帝面前吃珍饈物品不合理，不久，他在上帝面前吃糙麵包與通常食品也會感到不安，因為他要想他可用品質更劣的食物來維持身體的需要。倘若他對飲好酒懷疑，那麼連飲次酒也就不安了，最後他將連清潔可口的水都不敢飲了。總之，他甚至連橫在路上的一枝柴薪也不敢跨過去了。

But these matters are more important than is commonly believed. For ***when consciences once ensnare themselves, they enter a long and inextricable maze, not easy to get out of.*** If a man begins to doubt whether he may use linen for sheets, shirts, handkerchiefs, and napkins, he will afterward be uncertain also about hemp; finally, doubt will even arise over tow. For he will turn over in his mind whether he can sup without napkins, or go without a handkerchief. If any man should consider daintier food unlawful, in the end he will not be at peace before God, when he eats either black bread or common victuals, while it occurs to him that he could sustain his body on even coarser foods. If he boggles at sweet wine, he will not with clear conscience drink even flat wine, and finally he will not dare touch water if sweeter and cleaner than other water. To sum up, he will come to the point of considering it wrong to step upon a straw across his path, as the saying goes.

這裏所辯論的並不是一件小事；所辯論的是某些東西的應用是否合上帝的旨意，因為祂的旨意要引導我們決定一切行為。結果是，有些人要被轉入混亂的旋渦，而無以自拔；有些人要輕看上帝，不再敬畏祂，而為自己築一滅亡的道路。凡心中有疑惑的人，不問他們轉向那一方去看事物，必到處有叫他們良心不安的問題。

Here begins a weighty controversy, for what is in debate is whether God, whose will ought to precede all our plans and actions, wishes us to use these things or those. As a consequence, some, in despair, are of necessity cast into a pit of confusion; others, despising God and abandoning fear of him, must make their own way in destruction, where they have none ready-made. Of all those entangled in such doubts, wherever they turn, see offense of conscience everywhere present.

## 基督徒有自由按照上帝的旨意享用祂的恩賜

### Freedom in the Use of God's Gifts For His Purposes

#### 3.19.8

保羅說：「凡物本來沒有不潔淨的，唯獨人以為不潔淨，在他就不潔淨了」（羅 14:14）。**他這話准許我們對一切外表的東西都有自由的選擇權**，只要我們所行的是行在上帝的面前（重譯：**只要我們確實知道，我們是在上帝面前得到自由**

的根據)。但是，倘若有什麼迷惑的意見，那本來潔淨的東西，對我們也就是污穢的了。所以他又再補充說：「人在自己以為可行的事上，能不自責，就有福了。若是有疑心而吃的，就必有罪，因為他吃，不是出於信心，凡不出於信心的都是罪」(羅 14:22, 23)。

羅 14:14, 22-23

- <sup>14</sup> 「我憑著主耶穌確知深信，凡物本來沒有不潔淨的；惟獨人以為不潔淨的，在他就不潔淨了。」
- <sup>22</sup> 「你有信心，就當在上帝面前守著。人在自己以為可行的事上能不自責，就有福了」
- <sup>23</sup> 「若有疑心而吃的，就必有罪，因為他吃不是出於信心。凡不出於信心的都是罪。」

“I know,” says Paul, “that nothing is common” (taking “common” in the sense of “profane”), “but it is common for anyone who thinks it common” [Rom. 14:14 p.]. With these words *Paul subjects all outward things to our freedom, provided our minds are assured that the basis for such freedom stands before God.* But if any superstitious opinion poses a stumbling block for us, things of their own nature pure are for us corrupt. For this reason, he adds: “Happy is he who does not judge himself in what he approves. But he who judges, if he eats, is condemned, because he does not eat of faith. For whatever is not of faith is sin” [Rom. 14:22-23 p.].

Rom. 14:14, 22-23

- <sup>14</sup> I am convinced, being fully persuaded in the Lord Jesus, that nothing is unclean in itself. But if anyone regards something as unclean, then for that person it is unclean.
- <sup>22</sup> So whatever you believe about these things keep between yourself and God. Blessed is the one who does not condemn himself by what he approves.
- <sup>23</sup> But whoever has doubts is condemned if they eat, because their eating is not from faith; and everything that does not come from faith is sin.<sup>[e]</sup>

那麼，在這些令人惶惑的事上，那些大膽地按照自己的看法決定的人，難道不是犯了離棄上帝的罪嗎？在另一方面，**那些真正畏懼上帝而心中深感不安的人，對於許多東西良心猶豫，所以充滿了恐懼驚惶**，這樣的人亦不能以感謝之心接受上帝的恩賜，而保羅卻明明宣佈，只有靠著以感謝的心領受，才能使一切我們所用的東西成為聖潔（參提前 4:5）。這「心存感謝」的意思就是說，**承認一切福氣都是出於上帝的恩慈**。誠然有許多人知道他們所享受的東西是從上帝來的，所以頌讚祂為造化的主；但還沒有深切了悟這些都是上帝所賜給他們的，所以不知道感謝上帝，以祂為賜福的主。

提前 4:5

- <sup>5</sup> 「都因上帝的道和人的祈求成為聖潔了。」

Amidst such perplexities, do not those who show themselves rather bold by daring all things confidently, nonetheless to this extent turn away from God? But *they who are deeply moved in any fear of God, when they are compelled to commit many things*

*against their conscience, are overwhelmed and fall down with fright.* All such persons receive none of God's gifts with thanksgiving, yet Paul testifies that by this alone all things are sanctified for our use [I Tim. 4:4-5]. Now I mean that *thanksgiving* which *proceeds from a mind that recognizes in his gifts the kindness and goodness of God.* For many of them, indeed, understand them as good things of God which they use, and praise God in his works; but inasmuch as they have not been persuaded that these good things have been given to them, how can they thank God as the giver?

I Tim. 4:4-5

- <sup>4</sup> For everything God created is good, and nothing is to be rejected if it is received with thanksgiving,  
<sup>5</sup> because it is consecrated by the word of God and prayer.

總之，我們知道這個自由的意義是要我們沒有良心上的任何猶疑不安，卻把上帝所賜之物，按照祂賞賜的目的去領受使用。靠著這樣的信心，我們心靈中必有平安，且將承認上帝對我們的寬宏恩賜。這也概括一切的儀禮，對它們的遵守與否是自由的，好使良心不為責任所捆縛，以為非遵守它們不可。我們須記著，因著上帝的恩典，只問它們是否能幫助建立我們的德行，並以此決定須遵行或不須遵行。

To sum up, we see whither this freedom ends: namely, that *we should use God's gifts for the purpose for which he gave them to us, with no scruple of conscience, no trouble of mind.* With such confidence our minds will be at peace with him, and will recognize his liberality toward us. For here are included all ceremonies whose observance is optional, that our consciences may not be constrained by any necessity to observe them but may remember that by God's beneficence their use is for edification made subject to him.

# 自由的濫用

## ABUSE OF FREEDOM

### 我們反對基督徒誤用自由：貪吃，奢侈

#### Against the Abuse of Christian Freedom for Gluttony and Luxury!

#### 3.19.9

我們應當注意，**基督徒的自由**無論在那一方面都**是一件屬靈的事**；它的整個意義在乎**叫不安的良心在上帝的面前得到平安**，不問它所不安的是關於罪的赦免，或是關於他們因肉體的污穢而被沾染不潔的行為能否蒙上帝悅納，或是關於對某些無關重要的東西的使用等。所以凡把基督徒的自由當作放縱情慾的藉口而妄用上帝的恩典，或以為這自由除了在人的面前行使外，就不算是自由，所以完全不顧及軟弱的弟兄，這些人都是把自由的意志曲解了。

But we must carefully note that *Christian freedom*, in all its parts, *is a spiritual thing*. Its whole force consists in *quieting frightened consciences before God* – that are perhaps disturbed and troubled over forgiveness of sins, or anxious whether unfinished works, corrupted by the faults of our flesh, are pleasing to God, or tormented about the use of things indifferent. Accordingly, it is perversely interpreted both by those who allege it as an excuse for their desires that they may abuse God's good gifts to their own lust and by those who think that freedom does not exist unless it is used before men, and consequently, in using it have no regard for weaker brethren.

上面所說的第一種罪，更是今日所常有的。若是一個人的財富容許他奢侈，很少有人對於自己的衣食，起居，娛樂等不盡量奢侈，不願意在各種奢華生活裏出人頭地，不以自己的豪華為誇耀的。而這一切都以基督徒的自由為藉口。他們解釋說，這些都是不關緊要的事情；他們這樣說我原也同意，假若他們對這些是以淡然忘懷之心來接受。但是，他們既熱烈地貪嗜，驕傲地誇張，奢侈地浪費這些東西，以致這些本來無關重要的東西都惡染而敗壞了。

Today men sin to a greater degree in the first way. There is almost no one whose resources permit him to be extravagant who does not delight in lavish and ostentatious banquets, bodily apparel, and domestic architecture; who does not wish to outstrip his neighbors in all sorts of elegance; who does not wonderfully flatter himself in his opulence. And all these things are defended under the pretext of Christian freedom. They say that these are things indifferent. I admit it, provided they are used indifferently. But when they are coveted too greedily, when they are proudly boasted of, when they are lavishly squandered, things that were of themselves otherwise lawful are certainly defiled by these vices.

關於這些無關重要的事（重譯：《聖經》沒有明文禁止的事），保羅下面的一段話是最好的說明：「在潔淨的人，凡物都潔淨；在污穢不信的人，什麼都不潔淨；連心地和天良，也都污穢了」（多 1:15）。為什麼那些「受過了安慰」（路 6:24），「有過了滿足」，「現在歡笑」，「躺臥在象牙床上」，「地連著地」，「筵席上彈琴，鼓瑟，擊鼓，吹笛」的富人要被譴責呢？（摩 6:6；賽 5:8-10）。象牙與黃金，以及各種的豪富，自然都是神恩的福賜，不但是許可的，而且顯然是備為人用的；自然，我們也沒有被禁止發笑，飽食，或是在我們自己所享有或祖遺的產業以外，再加新的，也不是說不許陶情於音樂或酒。這當然是真的；但是，在豐富的环境中，沉酣於肉慾，叫心思情懷陶醉於眼前的快樂中，不住地向前攫取新的滿足，未免是與對上帝所賜恩典的合理領受相距甚遠。

多 1:15

<sup>15</sup> 「在潔淨的人，凡物都潔淨；在污穢不信的人，什麼都不潔淨，連心地和天良也都污穢了。」

路 6:24

<sup>24</sup> 「但你們富足的人有禍了！因為你們受過你們的安慰。」

摩 6:4

<sup>4</sup> 「你們躺臥在象牙床上，舒身在榻上，吃羣中的羊羔，棚裏的牛犢；」

賽 5:12

<sup>12</sup> 「他們在筵席上彈琴，鼓瑟，擊鼓，吹笛，飲酒，卻不顧念耶和華的作為，也不留心祂手所做的。」

Paul's statement best distinguishes among things indifferent: "To the clean all things are clean, but to the corrupt and unbelieving nothing is clean, inasmuch as their minds and consciences are corrupted" [Ti. 1:15; cf. Vg.]. For why are the rich cursed, who have their consolation, who are full, who laugh now [Luke 6:24-25], who sleep on ivory couches [Amos 6:14], "who join field to field" [Isa. 5:8], whose feasts have harp, lyre, timbrel, and wine [Isa. 5:12]? Surely ivory and gold and riches are good creations of God, permitted, indeed appointed, for men's use by God's providence. And we have never been forbidden to laugh, or to be filled, or to join new possessions to old or ancestral ones, or to delight in musical harmony, or to drink wine. True indeed. But whether there is plenty, to wallow in delights, to gorge oneself, to intoxicate mind and heart with present pleasures and be always panting after new ones – such are very far removed from a lawful use of God's gifts.

Ti. 1:15

<sup>15</sup> To the pure, all things are pure, but to those who are corrupted and do not believe, nothing is pure. In fact, both their minds and consciences are corrupted.

Luke 6:24-25

- <sup>24</sup> “But woe to you who are rich, for you have already received your comfort.  
<sup>25</sup> Woe to you who are well fed now, for you will go hungry. Woe to you who laugh now, for you will mourn and weep.

Amos 6:4

- <sup>4</sup> You lie on beds adorned with ivory and lounge on your couches. You dine on choice lambs and fattened calves.

Isa. 5:8, 12

- <sup>8</sup> Woe to you who add house to house and join field to field till no space is left and you live alone in the land.

所以，最好摒棄這些過份的貪慾，無度的浪費，以及一切虛浮與驕縱；存清潔的良心，合理地領受上帝的恩賜。若是能一心歸向於莊嚴樸實，對於世上財物就能作合理的享受。反之，若無節制，即使是普遍泛常的享受，也屬於過度浪費。惡衣惡食的人常懷驕傲之心，而著帛服紫的人反倒能謙抑樸素，這也是常有的。讓各人在他們的本位上，不問處貧窮，處小康，或處富貴，都懷念這一真理：即上帝所施賜給人的是為著人的生活，並不是要叫人奢侈享樂；我們學習保羅的教訓作為基督徒自由的定律，他說：「我無論在什麼景況，都可以知足，這是我已學會了。我知道怎樣處卑賤，也知道怎樣處豐富，或飽足，或饑餓，或有餘，或缺乏，隨時隨在，我都得了秘訣」（腓 4:11, 12）。

腓 4:11-12

- <sup>11</sup> 「我並不是因缺乏說這話；我無論在什麼景況都可以知足，這是我已經學會了。」  
<sup>12</sup> 「我知道怎樣處卑賤，也知道怎樣處豐富；或飽足，或飢餓；或有餘，或缺乏，隨事隨在，我都得了秘訣。」

*Away, then, with uncontrolled desire, away with immoderate prodigality, away with vanity and arrogance – in order that men may with a clean conscience cleanly use God's gifts.* Where the heart is tempered to this soberness they will have a rule for lawful use of such blessings. But should this moderation be lacking, even base and common pleasures are too much. It is a true saying that *under coarse and rude attire there often dwells a heart of purple, while sometimes under silk and purple is hid a simple humility.* Thus *let every man live in his station, whether slenderly, or moderately, or plentifully, so that all may remember God nourishes them to live, not to luxuriate. And let them regard this as the law of Christian freedom; to have learned with Paul, in whatever state they are to be content;* to know how to be humble and exalted; to have been taught, in any and all circumstances, to be filled and to hunger, to abound and to suffer want [Phil. 4:11-12].



Phil. 4:11-12

- <sup>11</sup> I am not saying this because I am in need, for I have learned to be content whatever the circumstances.
- <sup>12</sup> I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want.

## 反對基督徒誤用自由：傷害弱者；自由的良心可以從自由來節制

### Against the Abuse of Christian Freedom to the Injury of the Weak!

### Conscience is Free; Therefore Can Abstain from Free Conscience

### 3.19.10

也有許多人在這一方面犯了錯誤，似乎覺得他們的自由並不十分鞏固，除非是在人前證明出來，他們**濫用自由，無紀律地運用**，以致常常侵害了軟弱的弟兄（修：**使軟弱的弟兄跌倒**）。即在今日有些人覺得他們若不在禮拜五享受肉食，他們的自由便被削減了。他們吃肉並非我所要指責的；但是**他們的虛妄意見**必須從他們心中除去；因為**他們應當知道，他們在人面前顯示**（修：**獲得**）**自己的自由是沒有益處的，只有在上帝前才有益處；而且這自由既包括享受，也包括節制**。若是他們知道在上帝眼中，不問他們所吃的肉或雞蛋，所穿的是紫色或黑色，都是無關宏旨，這也就夠了。**有了這種自由的良心是得了解放**。所以，雖然他們終生節制不吃肉食，或只穿一種顏色的衣服，也不會減損他們的自由。而且**正因為他們是自由的，他們的節制才可以出於自由的良心**。但是，他們若不顧及弟兄的軟弱，他們就犯了極厲害的錯誤，所以我們應當留心，不要魯莽行事，叫弟兄們受著傷害。

In this respect also many err; they *use their freedom indiscriminately and unwisely*, as though it were not sound and safe if men did not witness it. By this heedless use, they very often *offend weak brothers*. You can see some persons today who reckon their freedom does not exist unless they take possession of it by eating meat on Fridays. I do not blame them for eating meat, but this *false notion* must be driven from their minds. For *they ought to think that from their freedom they obtain nothing new in men's sight but before God, and that it consists as much in abstaining as in using*. If they understand that it makes no difference in God's sight whether they eat meat or eggs, wear red or black clothes, this is enough and more. *The conscience*, to which the benefit of *such freedom* was due, *is now set free*. Consequently, even if men thereafter abstain from meat throughout life, and ever wear clothes of one color, they are not less free. Indeed, *because they are free, they abstain with a free conscience*. But in having no

regard for their brothers' weakness they slip most disastrously, for we ought so to bear with it that we do not heedlessly allow what would do them the slightest harm.

但是有人說，有時我們應當在人前伸張我們的自由。這一點我也承認，然而我們對自由方法的運用必須小心，免得忽略了對軟弱弟兄們的顧慮，這些弟兄正是上帝所交托給我們的。

But it is sometimes important for our freedom to be declared before men. This I admit. Yet we must with the greatest caution hold to this limitation, that we do not abandon the care of the weak, whom the Lord has so strongly commended to us.

## 冒犯的事

### On Offenses

#### 3.19.11

我現在要談到關於種種冒犯的事：它們當中的區別，何者當避免，何者當忽略，因之以後我們與人交往的時候，能夠知道自由的範圍。我同意普通的劃分法，把冒犯之事分為冒犯人，與受人冒犯兩種，因為這種劃分是《聖經》所指示的，確能說明二者的真意義。

Here, then, I shall say something about *offenses – how they are to be distinguished, which ones avoided, which overlooked*. From this we may afterward be able to determine *what place there is for our freedom* among men. Now I like that *common distinction between an offense given and one received*, inasmuch as it has the clear support of Scripture and properly express what is meant.

倘若由於你 **不合時宜地，輕率或任性地做錯了一件事，因而使軟弱和沒有經驗的人受了損害**，你的這種行為既可稱為 **你所加予人的冒犯**，因為它從你的過失而來。過失的行為在誰，就是誰冒犯了他人。

If you do *anything with unseemly levity, or wantonness, or rashness, out of its proper order or place, so as to cause the ignorant and the simple to stumble*, such will be called *an offense given by you*, since by your fault it came about that this sort of offense arose. And, to be sure, one speaks of an offense as given in some matter when its fault arises from the doer of the thing itself.

另一種是自以為 **受人冒犯，就是一件事本來無所謂不合理或過錯，但因為人有了惡意或歪曲的感覺認為是一種冒犯**。在這種情形之下，這種冒犯不是由他人加給的，乃是被人加上歪曲的解釋。**第一種冒犯影響弱者；第二種冒犯乃由不良性格和法利賽人的驕傲所造成的**。所以，我們應當分別，前者為冒犯弱者，後者乃屬於法利賽人的。**我們當約束我們對自由的使用，當體諒軟弱弟兄的無知，而對於法利賽人的尖酸苛刻，則絕不可屈服**。

*An offense is spoken of as received when something, otherwise not wickedly or unseasonably committed, is by ill will or malicious intent of mind wrenched into occasion for offense*. Here is no “given” offense, but those wicked interpreters baselessly

so understand it. *None but the weak is made to stumble by the first kind of offense, but the second gives offense to persons of bitter disposition and pharisaical pride.* Accordingly, we shall call the one the offense of the weak, the other that of the Pharisees. Thus we shall so *temper the use of our freedom as to allow for the ignorance of our weak brothers, but for the rigor of the Pharisees, not at all!*

**我們對於軟弱弟兄的責任**是保羅在好多地方所表明過的：「信心軟弱的，你們要接納。」又說：「所以我們不可再彼此論斷，寧可定意誰也不給弟兄放下絆腳跌人之物」（羅 14:1, 13）。還有許多相似的地方，讀者可詳加研究，此處不必多事徵引。總括起來，「我們堅固的人，應該擔當不堅固人的軟弱，不求自己的喜悅。我們各人務要叫鄰舍喜悅，使他得益處，建立德行」（羅 15:1, 2）。另一處又說：「只是你們要謹慎，恐怕你們這自由，竟成了那軟弱的人的絆腳石」（林前 8:9）。又說：「凡市上所賣的，你們只管吃，不要為良心的緣故，問什麼話；我說的這良心，不是你的，乃是他的。」總之，「不拘是猶太人，希利尼人，是上帝的教會，你們都不要使他跌倒」（林前 10:25, 29, 32）。另一處又說：「弟兄們，你們蒙召，是要得自由，只是不可將你們的自由當作放縱情慾的機會，總要用愛心互相服事」（加 5:13）。這意思就是說，**那賜給我們的自由，我們不可用來反對軟弱的鄰舍，對於他們，愛心叫我們對鄰舍作各樣的服務，這樣，我們既在上帝面前有了平安，也就能在人當中得著和平。**

羅 14:1, 13

<sup>1</sup> 「信心軟弱的，你們要接納、但不要辯論所疑惑的事。」

<sup>13</sup> 「所以我們不可再彼此論斷，寧可定意誰也不給弟兄放下絆腳跌人之物。」

羅 15:1, 2

<sup>1</sup> 「我們堅固的人應該擔代不堅固人的軟弱，不求自己的喜悅。」

<sup>2</sup> 「我們各人務要叫鄰舍喜悅，使他得益處，建立德行。」

林前 8:9

<sup>9</sup> 「只是你們要謹慎，恐怕你們這自由竟成了那軟弱人的絆腳石。」

林前 10:25, 29, 32

<sup>25</sup> 「凡市上所賣的，你們只管吃，不要為良心的緣故問什麼話，」

<sup>29</sup> 「我說的良心不是你的，乃是他的。我這自由為什麼被別人的良心論斷呢？」

<sup>32</sup> 「不拘是猶太人，是希利尼人，是上帝的教會，你們都不要使他跌倒；」

加 5:13

<sup>13</sup> 「弟兄們，你們蒙召是要得自由，只是不可將你們的自由當作放縱情慾的機會，總要用愛心互相服事。」

For Paul fully shows us in many passages *what must be yielded to weakness*. “Receive,” he says, “those weak in faith.” [Rom. 14:1 p.]. Also: “Let us no more pass judgment upon one another, but rather not put a stumbling block or occasion to fall in the

way of our brother” [Rom. 14:13 p.], and many passages with the same meaning, which are more suitably sought in their place than referred to here. The sum is: “We who are strong ought to bear with the infirmities of the weak, and not to please ourselves; but let each of us please his neighbor for his good, to edify him” [Rom. 15:1-2 p.; for v. 2, cf. Vg.]. In another place: “But take care lest your freedom in any way cause offense to those who are weak.” [I Cor. 8:9 p.]. Likewise: “Eat whatever is sold in the meat market without raising any question on the ground of conscience.” [I Cor. 10:25.] “Now I say your conscience, not another’s. ... In short, be so that you may give no offense to Jews or to Greeks or to the church of God.” [I Cor. 10:29, 32 p.] Also, in another passage: “You were called to freedom, brothers, only do not use your freedom as an opportunity for the flesh but through love be servants of one another.” [Gal. 5:13.] So indeed it is. ***Our freedom is not given against our feeble neighbors, for love makes us their servants in all things; rather it is given that, having peace with God in our hearts, we may also live at peace with men.***

Rom. 14:1, 13

- <sup>1</sup> Accept the one whose faith is weak, without quarreling over disputable matters.
- <sup>13</sup> Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in the way of a brother or sister.

Rom. 15:1-2

- <sup>1</sup> We who are strong ought to bear with the failings of the weak and not to please ourselves.
- <sup>2</sup> Each of us should please our neighbors for their good, to build them up.

I Cor. 8:9

- <sup>9</sup> Be careful, however, that the exercise of your rights does not become a stumbling block to the weak.

I Cor. 10:29, 32

- <sup>29</sup> I am referring to the other person’s conscience, not yours. For why is my freedom being judged by another’s conscience?
- <sup>32</sup> Do not cause anyone to stumble, whether Jews, Greeks or the church of God—

Gal. 5:13

- <sup>13</sup> You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh<sup>[a]</sup>; rather, serve one another humbly in love.

但是對於法利賽人所認為的冒犯，我們要如何注意呢？關於這一點我們可從主所吩咐的話學習：「任憑他們罷，他們是瞎眼領路的，若是瞎子領瞎子，兩個人都要跌在坑裏」（太 15:14）。因為門徒已經告訴他說，法利賽人對他的話認為是冒犯。他回答他們說，憑他們罷，他們以為這是冒犯，可以不必理會。

太 15:12, 14

<sup>12</sup> 「當時，門徒進前來對他說：法利賽人聽見這話，不服（原文是跌倒），你知道嗎？」

<sup>14</sup> 「任憑他們吧！他們是瞎眼領路的；若是瞎子領瞎子，兩個人都要掉在坑裏。」

We learn from the Lord's words how much we ought to *regard the offense of the Pharisees*: He bids us *let them alone because they are blind leaders of the blind*. [Matt. 15:14.] His disciples had warned him that the Pharisees had been offended by his talk. [Matt. 15:12.] He answered that they were to be ignored and their offense disregarded.

Matt. 15:12, 14

<sup>1</sup> Then the disciples came to him and asked, "Do you know that the Pharisees were offended when they heard this?"

<sup>14</sup> Leave them; they are blind guides.<sup>[d]</sup> If the blind lead the blind, both will fall into a pit."

## 基督徒如何正確的使用自由，正確的捨棄自由

### On the Right Use of Christian Freedom and the Right Renunciation of It

#### 3.19.12

但是這個題目仍屬懸而未決，除非我們知道**誰是軟弱的弟兄，誰是法利賽人**。沒有這個分別，我就看不出關於冒犯的事，我們怎能夠有自由，而同時能避免處在危險中。可是，**保羅以教義與自己的榜樣很清楚地指示**，當冒犯來時，我們當如何節制或持守我們的自由。當他揀選提摩太為助手時，他叫他受割禮；可是無人能使他叫提摩多受割禮（參徒 16:3；加 2:3）。他於此處，步驟雖有不同，但動機與目的並無不同。**提摩太受割禮是「他雖然是自由的，無人轄管，然而甘心作眾人的僕人」**；所以保羅說：「向猶太人，我就作猶太人，為要得猶太人；向律法以下的人，我雖不在律法以下，還作律法以下的人，為要得律法以下的人。……向什麼樣的人，我就作什麼樣的人。無論如何，總要救些人。」（林前 9:20-22）。因此，倘若我們在不重要的事上，因節制我們的自由，可得益處，那就是適當的節制。

徒 16:3

<sup>3</sup> 「保羅要帶他同去，只因那些地方的猶太人都知道他父親是希利尼人，就給他行了割禮。」

加 2:3

<sup>3</sup> 「但與我同去的提多，雖是希利尼人，也沒有勉強他受割禮；」

林前 9:20-22

- <sup>20</sup> 「向猶太人，我就作猶太人，為要得猶太人；向律法以下的人，我雖不在律法以下，還是作律法以下的人，為要得律法以下的人。」
- <sup>21</sup> 「向沒有律法的人，我就作沒有律法的人，為要得沒有律法的人；其實我在上帝面前，不是沒有律法；在基督面前，正在律法之下。」
- <sup>22</sup> 「向軟弱的人，我就作軟弱的人，為要得軟弱的人。向什麼樣的人，我就作什麼樣的人。無論如何，總要救些人。」

Still the matter will remain in doubt unless we grasp *whom we are to consider weak, whom Pharisees*. If this distinction is removed, I do not see what use for freedom really remains in relation to offenses, for it will always be in the greatest danger. But *Paul seems to me most clearly to have defined, both by teaching and by example*, how far our freedom must either be moderated or purchased at the cost of offenses. When Paul took Timothy into his company, he circumcised him. [Acts 16:3.] But he could not be brought to circumcise Titus. [Gal. 2:3.] Here was a diversity of acts but no change of purpose or mind. That is, *in circumcising Timothy, although he was “free from all,” he made himself “a slave to all”*; and “to the Jews” he “became as a Jew” in order to win Jews; to those under the law he “became as one under the law ... that” he “might win those under the law” [I Cor. 9:19-20 p.]; “all things to all men that” he “might save many” [I Cor. 9:22 p.], as he elsewhere writes. We have due control over our freedom if it makes no difference to us to restrict it when it is fruitful to do so.

Acts 16:3

- <sup>3</sup> Paul wanted to take him along on the journey, so he circumcised him because of the Jews who lived in that area, for they all knew that his father was a Greek.

Gal. 2:3

- <sup>3</sup> Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek.

I Cor. 9:19-20, 22

- <sup>19</sup> Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible.
- <sup>20</sup> To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law.
- <sup>22</sup> To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some.

保羅決然不叫提多受割禮，他所宣佈的理由如下：「但與同去的提多，雖是希利尼人，也沒有勉強他受割禮，因為有偷著進來的假弟兄，私下窺探我們在基督耶穌裏的自由，要叫我們作奴僕，我們就是一刻的工夫，也沒有容讓順服他們，為要福音的真理仍存在你們中間」（加 2:3-5）。我們也必須衛護〔修：堅持〕我們的自由，就是當偽使徒提出了不合理的要求，因之使軟弱的良心遇到危險的時候。

加 2:3-5

- <sup>3</sup> 「但與我同去的提多，雖是希利尼人，也沒有勉強他受割禮；」  
<sup>4</sup> 「因為有偷著引進來的假弟兄，私下窺探我們在基督耶穌裏的自由，要叫我們作奴僕。」  
<sup>5</sup> 「我們就是一刻的工夫也沒有容讓順服他們，為要叫福音的真理仍存在你們中間。」

What he had in view when *he strongly refused to circumcise Titus* he testifies when he thus writes: “But even Titus, who was with me, was not compelled to be circumcised, though he was a Greek, but *because of false brethren* surreptitiously brought in, *who slipped in to spy out our freedom*, which we have in Christ Jesus, that they might bring us into bondage – *to them we did not yield submission*, even for a moment, that the truth of the gospel might be preserved among you” [Gal. 2:3-5 p.]. *We have need also to assert our freedom* if through the unjust demands of false apostles it be endangered in weak consciences.

Gal. 2:3-5

- <sup>3</sup> Yet not even Titus, who was with me, was compelled to be circumcised, even though he was a Greek.  
<sup>4</sup> This matter arose because some false believers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves.  
<sup>5</sup> We did not give in to them for a moment, so that the truth of the gospel might be preserved for you.

*我們必須隨時追求愛心，留意鄰舍德行的建立。*保羅說：「凡事都可行，但不都有益處；凡事都可行，但不都造就人。無論何人，不要求自己的益處，乃要求別人的益處」（林前 10:23, 24）。沒有比以下的原則更清楚的了：*我們對自由的使用，全在乎它是否對鄰舍有益；倘若它於鄰舍無益，就當節制。*有些人想效法保羅的謹慎，約束自己，不使用自由，可是他們不是因為愛別人的緣故而有此約束。為增進自己的安寧，他們願意把一切有關自由的事都掩埋了；其實施行自由有時候可以增進鄰舍的利益，正如節制自由有時候可以幫助他們一樣。但是一個虔誠的人總須把一切關於外物的自由當作是賜給他的，好使他更能行使愛的責任。

林前 10:23-24

- <sup>23</sup> 「凡事都可行，但不都有益處。凡事都可行，但不都造就人。」  
<sup>24</sup> 「無論何人，不要求自己的益處，乃要求別人的益處。」

We must *at all times seek after love and look toward the edification of our neighbor*. “All things,” he says elsewhere, “are lawful to me, but not all things are helpful. All things are lawful, but not all things build up. Let no one seek his own good but another’s.” [I Cor. 10:23-24 p.] Nothing is plainer than this rule: that *we should use our freedom if it results in the edification of our neighbor, but if it does not help our neighbor, then we should forgo it*. There are those who pretend a Pauline prudence in abstaining from freedom, while there is nothing to which they apply it less than to the duties of love. To protect their own repose, they wish all mention of freedom to be buried;

when it is no less important sometimes to use our neighbor's freedom for their good and edification than on occasion to restrain it for their own benefit. But it is the part of a godly man to realize that free power in outward matters has been given him in order that he may be the more ready for all the duties of love.

I Cor. 10:23-24

<sup>23</sup> "I have the right to do anything," you say—but not everything is beneficial. "I have the right to do anything"—but not everything is constructive.

<sup>24</sup> No one should seek their own good, but the good of others.

## 我們不可用愛心作藉口，得罪上帝

### We Must Not On Pretext of Love of Neighbor Offend Against God

3.19.13

關於**避免冒犯人**這一問題，我在上面所提的只涉及那些**不關緊要的事**；至於重要而必須履行的事，不得因怕冒犯人而不作。**正如我們的自由須聽命於愛心，而愛心則須隸屬於純潔的信仰**。我們誠然須注重愛心，**但卻不能因為愛鄰舍的緣故而冒犯上帝**。我們不能贊同那漫無節制，不肯遵循規矩的暴亂行為。我們也不能聽從那些有千百種不虔敬的行為，卻藉口為避免冒犯鄰舍，不得不如此行的，好像他們並非同時鼓勵鄰舍犯罪；其實他們常常深陷於同一的污泥中，不能逃脫。當鄰舍需要教義或行為的訓導時，他們總是主張須用奶去餵他們，其實他們自己是用極惡、極壞的意見去傳染敗壞他們。保羅對哥林多人說：「我是用奶餵你們；」但倘若那時候羅馬教的彌撒已盛行在他們當中，難道保羅也會獻彌撒的祭，並把它當作奶來餵他們嗎？斷然不會；因為奶不是毒藥。因此，他們虛妄地說他們是以奶餵養人，其實是在忍心地殘害他們。假令他們這種掩飾的話可以相信一時，他們又能用同樣的奶餵他們的兒女到多久呢？倘若他們不能長大到能夠吃其它的食品，那就證明他們未曾給用奶餵過。

All that I have taught about *avoiding offenses* I mean to be referred to *things intermediate and indifferent*. For the things necessary to be done must not be omitted for fear of any offense. For *as our freedom must be subordinated to love, so in turn ought love itself to abide under purity of faith*. Surely, it is fitting here also to take love into consideration, even as far as to the altar [cf. Matt. 5:23-24]; that is, that *for our neighbor's sake we may not offend God*. We must not approve the intemperance of those who do nothing without raising a tumult and who prefer to tear into everything rather than open a matter gently. But those people also are not to be listened to who, after making themselves leaders in a thousand sorts of wickedness, pretend that they must act so as not to cause offense to their neighbors [cf. I Cor. 8:9]; as if they were not in the meantime building up their neighbors' consciences into evil, especially when they ever stick fast in the same mud without hope of getting out. And suave fellows are they who, whether their neighbor is to be instructed in doctrine or in example of life, say he must be fed with milk while they steep him in the worst and deadliest opinions. Paul recalls that



he fed the Corinthians with milk. [I Cor. 3:2.] But if the papal Mass had then been among them, would he have performed sacrifice to furnish them with milk? No, for milk is not poison. They are therefore lying when they claim to be feeding those whom they are cruelly killing under the guise of blandishments. Granted that this sort of dissimulation is to be approved for the moment – how long will they feed their children with this same milk? For if these never grow up sufficiently to be able to bear even some light food at least, it is certain that they were never bought up on milk.

Matt. 5:23-24

<sup>23</sup> “Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you,

<sup>24</sup> leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift.

I Cor. 8:9

<sup>9</sup> Be careful, however, that the exercise of your rights does not become a stumbling block to the weak.

I Cor. 3:2

<sup>2</sup> I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready.

目前，我不願意擴大這種辯論的理由有二，第一．他們的矛盾謬誤值不得多事辯駁，凡真正懂得的人，都必蔑視；第二．在別的論題上已經論到，我不願再來重複，讀者們只要記得，不問撒但與世界用什麼攻勢要引我們離棄上帝的命令，或阻礙我們實行上帝所吩咐的，我們必須努力前進；而且不管有什麼危險威脅我們，我們對上帝的命令絲毫不能違背，亦不能在任何藉口之下圖謀上帝所不許可的事。

Two reasons prevent me from contending with them more sharply: first, their banalities are scarcely worth refuting, since they are deservedly despised among all sane men; secondly, I do not want to do again what I have already abundantly demonstrated in special treatises. Only let my readers remember this: with whatever obstacles Satan and the world strive to turn us away from God's commands or delay us from following what he appoints, we must nonetheless vigorously go forward. Then, whatever dangers threaten, we are not free to turn aside even a fingernail's breadth from this same God's authority, and it is not lawful under any pretext for us to attempt anything but what he allows.

## 良心從所有人為律法自由

### Freedom of Conscience from All Human Law

#### 3.19.14

由於上述的自由，信徒從基督得到特權，無須遵守那些神意不叫我們遵守的事物。所以我們的結論是，信徒的良心並不受人的威權的轄制。（重譯：我們在上

文說過，**信徒的良心**因基督的恩典**得到了他們自由的特權**，因此已經達到自由的境界。所以，**他們無須遵守那些主定意要賜我們自由的事。**）因為**若叫基督的恩慈失掉了應得的稱讚（修：感激），或叫信徒的良心失去祂恩惠的益處，都是不對的。**同時我們不應以此為一樁小事，因為基督為我們付出的代價並不是金銀，而是祂自己的寶血（參彼前 1:18, 19），所以保羅毫不遲疑地說，**倘若我們再容許我們的心靈受制於人，基督的死就算是徒然了**（參加 5:1, 4；林前 7:23）。保羅在《加拉太書》的好幾章中就是要證明，**除非我們的良心能繼續有自由，基督的救恩必被掩蔽或拋棄了**；倘若信徒仍然隨人所欲地被拘禁於律法或命令的束縛中，他們就確是失掉了自由。正因為這是一個非常重要的題目，所以需要一個更充實更明白的解釋。因為每當提起了廢棄人為的規矩時，就引起很大的騷擾，這一方面是由於人的煽動，另一方面是由於人故意曲解，好像這樣一來就破壞了人的一切服從。

彼前 1:18-19

<sup>18</sup> 「知道你們得贖，脫去你們祖宗所傳流虛妄的行為，不是憑著能壞的金銀等物，」

<sup>19</sup> 「乃是憑著基督的寶血，如同無瑕疵、無玷污的羔羊之血。」

加 5:1, 4

<sup>1</sup> 「基督釋放了我們，叫我們得以自由。所以要站立得穩，不要再被奴僕的軛挾制。」

<sup>4</sup> 「你們這要靠律法稱義的，是與基督隔絕，從恩典中墜落了。」

林前 7:23

<sup>23</sup> 「你們是重價買來的，不要作人的奴僕。」

Now, since *believer's consciences*, having received the privilege of their freedom, which we previously described, have, by Christ's gift, attained to this, that they *should not be entangled with any snares of observances in those matters in which the Lord has willed them to be free*, we conclude that *they are released from the power of all men*. For Christ does not deserve to forfeit *our gratitude for his great generosity – nor consciences, their profit*. And we should not put a light value upon something that we see cost Christ so dear, since he valued it not with gold or silver but with his own blood [I Peter 1:18-19]. Paul does not hesitate to say that *Christ's death is nullified if we put our souls under men's subjection* [cf. Gal. 2:21]. For in certain chapters of the letter to the Galatians, Paul is solely trying to show how *to us Christ is obscured, or rather extinguished, unless our consciences stand firm in their freedom*. They have surely fallen away from it if they can, at men's good pleasure, be ensnared by the bonds of laws and constitutions [cf. Gal. 5:1, 4]. But as this is something very much worth knowing, so it needs a longer and clearer explanation. For immediately a word is uttered concerning the abrogating of human constitutions, huge troubles are stirred up, partly by the seditious, partly by slanderers – as if all human obedience were at the same time removed and cast down.

Gal. 2:21

<sup>21</sup> I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!”<sup>[e]</sup>

I Peter 1:18-19

<sup>18</sup> For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors,  
<sup>19</sup> but with the precious blood of Christ, a lamb without blemish or defect.

Gal. 5:1, 4

<sup>1</sup> It is actually reported that there is sexual immorality among you, and of a kind that even pagans do not tolerate: A man is sleeping with his father’s wife.  
<sup>4</sup> So when you are assembled and I am with you in spirit, and the power of our Lord Jesus is present,

## 兩種國度；良心的定義

### The Two Kingdoms; Definition of Conscience

#### 3.19.15

為防止人犯這樣的錯誤，我們要注意：第一，人是處於兩種管制之下的：一種是屬靈的，由於屬靈的管制，良心得到造就，之所以對上帝存敬虔之心；另一種乃是政治的，由於政治的管制，人得到教導，在人類的往來關係中遵守社會本份。這兩者一般地被劃分為屬靈的與屬世的兩種許可權，並無不合；前者是關於靈性上的生活，後者是關於現實世界的生活，不僅是屬於飲食衣著，而且要以規律使人過一種聖潔，正直與謙恭的生活。前者的樞紐是在人的心靈，後者乃是指導人的外表行為；前者可稱之為屬靈的國度，後者乃是實現的政府或國家。但是，按照我們所劃分的，我們對這二者必須分別加以考慮；每當討論其中的一個時，我們必須避免聯想到另外一個。因為人好像是屬於兩個世界的，這兩個世界各有不同的律法與不同的統治者。

Therefore, in order that none of us may stumble on that stone, let us first consider that there is *a twofold government in man*: one aspect is *spiritual*, whereby the conscience is instructed in *piety* and in reverencing God; the other is *political*, whereby man is educated for the *duties of humanity and citizenship* that must be maintained among men. These are usually called the “spiritual” and the “temporal” jurisdiction (not improper terms) by which is meant that the former sort of government pertains to the life of the soul, while the latter has to do with the concerns of the present life – not only with food and clothing but with laying down laws whereby a man may live his life among other men holily, honorably, and temperately. For the former resides in the inner mind, while the latter regulates only outward behavior. The one we may call *the spiritual kingdom*, the other, *the political kingdom*. Now these two, as we have divided them, must always be examined separately; and while one is being considered, we must call away and turn aside the mind from thinking about the other. There are in man, so to speak, two worlds, over which different kings and different laws have authority.

由於這樣的區分，我們可以避免（修：我們不可）把福音所鼓吹的屬靈自由妄用於屬世的政治規律上；好像是基督徒既在上帝面前有了良心自由，就不必服從政府的法律；好像由於他們的屬靈自由，他們不必受肉體上的轄制。

Through this distinction it comes about that *we are not to misapply to the political order the gospel teaching on spiritual freedom, as if Christians were less subject, as concerns outward government, to human laws, because their consciences have been set free* in God's sight; as if they were released from all bodily servitude because they are free according to the spirit.

還有，那些似乎涉及於屬靈方面的法制，也可能是錯誤的，所以應當詳加區別，究竟哪一些是合乎上帝的教訓，那一些是信徒所不當接收的。關於國家政府的事，我將另有討論（詳見本書第四卷第二十章 — 編者）。關於教律，我也不願在此處討論；因為在本書第四卷討論教會許可權的時候，將加詳論。

Then, because there can be *some delusion* in the constitutions that seem to apply to the *spiritual kingdom*, among these also we should discern *what must be considered lawful, as consonant with God's word*, and on the other hand what ought to have no place among the godly. Of civil government we shall speak in another place. Concerning church laws also I forbear to speak for the present, for a fuller treatment will more appropriately come in the fourth book, where the power of the church will be discussed.

但我們要以下列的方式結束目前的討論：如上所述，這問題並不隱晦，只因對屬外表的現世許可權與屬心靈的良心裁判之間缺乏準確區分，所以許多人甚覺惶恐。又因為保羅吩咐信徒服從掌權的官吏，所以更使問題增加困難，他說，「你們必須順服，不但是因為刑罰，也是因為良心」（羅 13:1, 5），這樣一來，良心又為政治上的法律所捆縛了。如果他這一說屬實，那麼，我們對於屬靈的統治所已主張的，和現在將要主張的，必都落空。

羅 13:1, 5

<sup>1</sup> 「在上有權柄的，人人當順服他，因為沒有權柄不是出於上帝的。凡掌權的都是上帝所命的。」

<sup>5</sup> 「所以你們必須順服，不但是因為刑罰，也是因為良心。」

Let this be *the conclusion* of the present discussion. The question, as I have said, is not of itself very obscure or involved. However, *it troubles many because they do not sharply enough distinguish the outer forum, as it is called, and the forum of conscience*. Moreover, the difficulty is increased by the fact that *Paul enjoins obedience toward the magistrate*, not only for fear of punishment, but for conscience' sake [Rom. 13:1, 5]. From this it follows that *consciences are also bound by civil laws*. But if this were so, all that we said a little while ago and are now going to say about spiritual government would fall.

Rom. 13:1, 5

- <sup>1</sup> Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.
- <sup>5</sup> Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also as a matter of conscience.

為解決這一困難，我們要知道**什麼是良心 (Conscientia)**；要解說這一個字，最好是根據這一個字的語源。因為正如一個人當他心中（修：透過**思想**）明白某種事物時，他就說「知道」（Scire），而從這一個字的根源，我們就有了「知識」（Scientia）這名辭，同樣，**若是一個人對上帝的審判具有知感，這審判就好像另一個見證，不許他們隱瞞罪過，或閃避譴責**，這種知感就是「良心」（Conscientia）。因為它是**人與上帝中間的媒介**；它不許人抑制他內心所知道的，卻促醒他，使他知道自己的罪。這正是保羅所說的：「**他們是非之心（即良心）同作見證，並且他們的思念互相較量，或以為是，或以為非**」（羅 2:15）。因為單純的知識在人的心中好像是隱藏著的。但是這一種把人置於審判台前的覺悟（修：**這種覺悟是一種把人置於審判台前的監護人**），其功用在監察人心中的**隱私**，使人心不能為黑暗所掩蔽。所以古人的箴言說，**良心就是一千個見證**。因著同樣的原因，彼得也說：「…… 在上帝的面前有無虧的良心」（彼前 3:21），以表明那在確知基督的恩眷，得以坦然無懼出現於上帝面前的時候，我們心中所有的寧靜。希伯來書的作者論到人將來完全自由，不再受罪的控訴時也說：「良心既被潔淨，就不再覺得有罪了」（來 10:2）。

羅 2:15

- <sup>15</sup> 「這是顯出律法的功用刻在他們心裏，他們是非之心同作見證，並且他們的思念互相較量，或以為是，或以為非。」

彼前 3:21

- <sup>21</sup> 「這水所表明的洗禮、現在藉著耶穌基督復活，也拯救你們。這洗禮本不在乎除掉肉體的污穢、只求在神上帝面前有無虧的良心。」

來 10:2

- <sup>2</sup> 「若不然，獻祭的事豈不早已止住了嗎？因為禮拜的人，良心既被潔淨，就不再覺得有罪了。」

To resolve this difficulty it first behooves us to comprehend *what conscience is*; we must seek the definition from the derivation of the word. For just as when through the *mind and understanding* men grasp a knowledge of things, and from this are said “to know,” this is the source of the word “*knowledge*,” so also when they have *a sense of divine judgment, as a witness joined to them, which does not allow them to hide their sins from being accused before the Judge’s tribunal*, this sense is called “conscience.” For it is *a certain mean between God and man*, because *it does not allow man to suppress within himself what he knows, but pursues him to the point of convicting him*. This is what Paul understands when he teaches that *conscience also testifies to men*,

*where their thought either accuses or excuses them in God's judgment* [Rom. 2:15-16]. A simple knowledge could reside, so to speak, closed up in man. Therefore this awareness which hales man before God's judgment is *a sort of guardian appointed for man to note and spy out all his secrets* that nothing may remain buried in darkness. Whence that ancient proverb: "*Conscience is a thousand witnesses.*" For the same reason, Peter also put "the repose of a good conscience to God" [I Peter 3:21] as equivalent to peace of mind, when, convinced of Christ's grace, we fearlessly present ourselves before God. And when the author of The Letter to the Hebrews states that we "no longer have any consciousness of sin" [Heb. 10:2], he means that we are held to be freed or acquitted, so that sin may no longer accuse us.

Rom. 2:15-16

<sup>15</sup> They show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts sometimes accusing them and at other times even defending them.)

<sup>16</sup> This will take place on the day when God judges people's secrets through Jesus Christ, as my gospel declares.

I Peter 3:21

<sup>21</sup> and this water symbolizes baptism that now saves you also—not the removal of dirt from the body but the pledge of a clear conscience toward God.<sup>[e]</sup> It saves you by the resurrection of Jesus Christ,

Heb. 10:2

<sup>2</sup> Otherwise, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins.

## 良心的捆綁與自由

### Bondage and Freedom of Conscience

#### 3.19.16

因之，行為是關於人的方面的，而良心卻是關於上帝的方面，一個美好的良心不外是內心正直。在這意義上保羅說：「但命令的總歸就是愛，這愛是從清潔的心，和無虧的良心，無偽的信心，生出來的」（提前 1:5）。往後在同一章又表明良心與理解的不同說：「有人丟棄良心，就在真道上如同船破壞了一般」（提前 1:19）；（增譯：因為他們丟棄了自己的**好良心**）。因為這話是表示（增：**好**）良心乃是服事上帝和追求虔誠與聖潔生活的意願。

提前 1:5, 19

<sup>5</sup> 「但命令的總歸就是愛；這愛是從清潔的心和無虧的良心，無偽的信心生出來的。」

<sup>19</sup> 「常存信心和無虧的良心。有人丟棄良心，就在真道上如同船破壞了一般。」

Therefore, *as works have regard to men, so conscience refers to God. A good conscience, then, is nothing but inward integrity of heart.* In this sense, Paul writes that the fulfillment of the law is love from a clear conscience and sincere faith [cf. I Tim. 1:5]. Afterward, also, in the same chapter, he shows how much it differs from understanding, stating that “certain persons made shipwreck of their faith” [I Tim. 1:19] because they had forsaken *good conscience*. By these words he signifies *a lively inclination to serve God and a sincere effort to live piously and holily.*

I Tim. 1:5, 19

<sup>15</sup> Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst.

<sup>19</sup> holding on to faith and a good conscience, which some have rejected and so have suffered shipwreck with regard to the faith.

有時良心的功用也推廣到人的方面，所以使徒保羅又說：「我因此自己勉勵，對上帝，對人，常存無虧的良心」（徒 24:16）。他說這話是因為那無虧的良心所結的果子也可以達到人這一方面。但是，嚴格地說，正如我已經說過的，良心的事只與上帝有關。

徒 24:16

<sup>16</sup> 「我因此自己勉勵，對上帝對人，常存無虧的良心。」

Sometimes, indeed, it is also extended *to men*, as when the same Paul, according to Luke, declares he “took pains” to walk “with *a clear conscience toward God and men*” [Acts 24:16]. But this was said because the fruit of a good conscience flows forth and comes even to men. But *properly speaking*, as I have already said, *it has respect to God alone.*

Acts 24:16

<sup>16</sup> So I strive always to keep my conscience clear before God and man.

因此，那與他人無關，或不必顧慮他人，而只拘束自己的律法，我們就說那是管束良心的律法。例如，上帝不但要求人保守心意清潔，貞堅，不涉淫邪，而且禁止一切淫穢的言語與外表的淫行。縱使世上沒有其他的人存在，這律法還是常常壓在我們的良心上。所以，凡犯不貞潔之罪的，不只是給弟兄以壞榜樣，同時也是叫良心在上帝面前負罪。

Hence it comes about that *a law is said to bind the conscience when it simply binds a man without regard to other men*, or without taking them into account. For example: God not only bids us keep our minds pure and undefiled from all lust but also forbids all obscenity of speech and outward licentiousness. My conscience is subject to the observance of this law, even if no man lived on earth. So he who conducts himself intemperately not only sins because he gives a bad example to his brothers but has a conscience bound by guilt before God.

然而那些本身**不關重要的事物**卻無須受此支配，**倘若它們稍微冒犯別人，我們就應當約束不行，不過要有自由的良心**。所以保羅提到那祭偶像的食品說：「若有人對你們說，這是獻過祭的物，就要為那告訴你們的人，並為良心的緣故不吃。我說的良心，不是你的，乃是他的」（林前 10:28, 29）。一個信徒，倘若事先已被警告，卻仍然吃這種食品，就算犯了罪。**人因為弟兄的緣故節制自己是必要的，因為是上帝所命令的，然而他並沒有終止他的良心的自由**。現在我們明白了，這一條律法雖是約束我們的外表行為，卻仍叫良心自由。

林前 10:28-29

<sup>28</sup> 「若有人對你們說：這是獻過祭的物，就要為那告訴你們的人，並為良心的緣故不吃。」

<sup>29</sup> 「我說的良心不是你的，乃是他的。我這自由為什麼被別人的良心論斷呢？」

In *things* of themselves *indifferent* there is another consideration. For *we ought to abstain from anything that might cause offense, but with a free conscience*. Thus Paul speaks concerning meat consecrated to idols. "If anyone," he says, "raises a scruple, do not touch it, for conscience' sake. Now I mean the other man's conscience – not yours." [I Cor. 10:28-29 p.] A believer who, though previously warned, nonetheless ate meat of this sort would sin. *But however necessary it may be with respect to his brother for him to abstain from it, as God enjoins, he still does not cease to keep freedom of conscience*. We see how this law, while binding outward actions, leaves the conscience free.

I Cor. 10:28-29

<sup>28</sup> But if someone says to you, "This has been offered in sacrifice," then do not eat it, both for the sake of the one who told you and for the sake of conscience.

<sup>29</sup> I am referring to the other person's conscience, not yours. For why is my freedom being judged by another's conscience?



# 禱告

## PRAYER

試煉的目的：使我們轉目仰望上帝，禱告

禱告：進入上帝的聖殿，提醒上帝祂的應許

**TRIALS' PURPOSE – TURN EYES TOWARD HIM, PRAY  
PRAYER: ENTER GOD'S TEMPLE, ADMONISH/REMINDE  
GOD OF PROMISES**

### 3.20.2

所以，我們是藉著禱告才能到達天父為我們所儲存的豐富寶藏。因為在人與上帝中間有一種使人們能進入至聖所的交通，好在上帝的面前祈求祂所應許的，這樣，主的應許既為我們所信，也可以在我們的經驗中證實。因此我們知道，凡是主叫我們仰望於祂的，都應該隨時向祂祈求。實在的祈禱可以掘出主的福音向我們的信心所啟示的寶藏。

It is, therefore, *by the benefit of prayer* that *we reach those riches which are laid up for us with the Heavenly Father*. For there is *a communion of men with God* by which, having entered the heavenly sanctuary, they *appeal to him in person concerning his promises in order to experience, where necessity so demands, that what they believed was not vain*, although he had promised it in word alone. Therefore we see that to us *nothing is promised to be expected from the Lord, which we are not also bidden to ask of him in prayers*. So true is it that we dig up by prayer the treasure that were pointed out by the Lord's gospel, and which our faith has gazed upon.

所以，關於禱告的必要和它的各種效用，確非言語所能充份說明的。我們的天父宣稱，我們得的保障只有依靠我們對祂名的呼求，不是沒有理由的；靠著禱告我們呼求祂的顧佑，作為我們的幫助，因為祂的眷佑關心我們的一切；當我們軟弱到幾乎暈倒時，我們呼求祂的能力來支持我們；雖然我們為罪的重擔所壓，靠著禱告，我們祈求祂的聖善接納我們進入祂的恩眷中；總之，在禱告中，我們呼求祂對我們顯示祂的完全性格。因之，我們的良心可得到特別的平安與寧靜；因為，當我們把一切壓迫我們的煩惱都交給上帝時，我們心中感覺到無限泰然，因為覺得所有的一切愁苦都不在祂面前隱蔽，而祂既願意，也能夠，為我們解決一切使我們得到真實利益。

珥 2:32

<sup>32</sup> 「到那時候，凡求告耶和華名的就必得救；因為照耶和華所說的，在錫安山，耶路撒冷必有逃脫的人，在剩下的人中必有耶和華所召的。」

Words fail to explain *how necessary prayer is*, and *in how many ways the exercise of prayer is profitable*. Surely, with good reason the Heavenly Father affirms that the only stronghold of safety is in calling upon his name [cf. Joel 2:32]. By so doing *we invoke the presence both of his providence*, through which he watches over and guards our affairs, *and of his power*, through which he sustains us, weak as we are and well-nigh overcome, *and of his goodness*, through which he receives us, miserably burdened with sins, unto grace; and, *in short, it is by prayer that we call him to reveal himself as wholly present to us. Hence comes an extraordinary peace and repose to our consciences*. For having disclosed to the Lord the necessity that was pressing upon us, we even rest fully in the thought that none of our ills is hid from him who, we are convinced, has both the will and the power to take the best care of us.

Joel 2:32

<sup>32</sup> And everyone who calls on the name of the LORD will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the LORD has said, even among the survivors whom the LORD calls.<sup>[c]</sup>

禱告證實信心：我們有權求上帝成就祂的應許；  
禱告有效性的保證：基督的血所印證的約，和基督的代求

**PRAYER VERIFIES FAITH –  
WE HAVE RIGHT TO ASK GOD TO FULFILL PROMISES  
GUARANTEE OF PRAYER’S EFFICACY:  
COVENANT SEALED BY CHRIST’S BLOOD & HIS  
INTERCESSION**

禱告：唯獨建立在基督的根基上；我們自己和聖人都不可支持禱告；  
上帝的威嚴使我們畏懼；基督作中保，  
榮耀 -> 恩典

**PRAYER = FOUNDED ON CHRIST ALONE  
NO SUPPORT IN OURSELVES NOR SAINTS;  
GOD’S MAJESTY TERRIFIES; CHRIST INTERPOSES,  
GLORY -> GRACE  
Inst., 3.20.8, 3.21**

## 我們謙卑地來求憐憫

**We come as humble suppliants for mercy**

**3.20.8**

(See below.)

## 耶穌是中保：鼓勵我們禱告

**JESUS IS MEDIATOR: MOTIVATION FOR PRAYER**

**3.20.17**

(新譯：)

「因為，上帝的應許既然指定耶穌基督作為我們的中保，我們能獲得所求的事的盼望，若不是在於祂，那麼我們就缺少這項禱告的動機。其實，當我們想到上帝大而可畏的威嚴的時候，我們不可能不畏懼的，同時也必然覺得自己不配，叫我們害怕，裹足不前；除非耶穌基督走在我們前面，站在上帝與我們中間，使榮耀的寶座成為施恩座。」(3.20.17.)

“For since *the promise assigns Jesus Christ to us as mediator*, if *the hope of obtaining what we ask* does not rest upon him, it deprives us of this boon of prayer. And in fact, when the horrifying majesty of God comes to mind it were impossible we should not be terrified, and that the sense of our unworthiness should not frighten and drive us far away, unless Jesus Christ had come before and stood between, to change the terrible throne of glory into the throne of grace.” (*Inst.*, 3.20.17.)

若要從此特權得到好處，我們必須有信心

(相信已經領受恩典)；

聖靈賜恩典，帶領我們禱告

**TO BENEFIT FROM PRIVILEGE,**

**WE MUST HAVE FAITH (RECEIVED GRACE);**

**HOLY SPIRIT GIVES GRACE, GUIDES US IN PRAYER**

我們不會求什麼：常常求愚蠢的事

**WE CANNOT ASK ANYTHING: STUPID THINGS**

**3.20.5**

（新譯：）

「有些人不僅大膽以自己的**愚蠢**煩擾上帝，完全沒有敬畏或羞恥，他們**把一些因閒懶自以為是美好的事帶到上帝寶座面前**；但是他們被這種大膽與愚蠢佔有，沒有拘謹的心來要求上帝，給他們一些歡樂，就是一些自己連在別人面前都不敢顯露的事。」

“There are some who not only dare to pester God with all their *follies*, without any reverence or shame, and to *lay before his throne anything that they have idly supposed might be good*; but they are possessed by such a presumption or stupidity that they do not even scruple to require of God that he should indulge them in cupidities which they would not dare to make known to men.” (*Inst.*, 3.20.5.)

禱告的對象：上帝和祂的應許

聖靈教導我們應禱告什麼；也管理我們心中的情操（禱告所必須的情操）

**OBJECT OF PRAYER: GOD’S PROMISES;  
HOLY SPIRIT TEACHES US WHAT TO PRAY,  
AND RULES AFFECTIONS OF OUR HEART (REQUIRED  
FOR PRAYER)**

聖靈以「嘆息」幫助我們：祂並不禱告

但是透過信心提升我們 -> 我們作出聖潔的祈求，  
我們的禱告有價值

**HOLY SPIRIT HELPS WITH “GROANINGS”: HE DOES  
NOT PRAY,  
BUT LIFTS US IN FAITH -> WE MAKE HOLY REQUESTS  
-> VALUE TO PRAYER**

（新譯：）

（溫得爾：）

當我們不知道怎樣禱告，為什麼事禱告的時候，**上帝來幫助我們，以無聲的嘆息為我們代求**（羅 8:26-27）。「嚴格來說，不是說祂禱告、嘆息，**乃是祂藉著我們的信心提升我們，激勵我們為一些美好的，聖潔的事禱告，感動我們嘆息，這嘆息叫我們的禱告有價值**；這是我們本性裏的能力作不到的。」(3.20.5.)感謝聖靈介入，我們就能效法加爾文為我們定下的四條準則，使我們能正當地禱告。

羅 8:26-27

<sup>26</sup> 「況且我們的軟弱有聖靈幫助，我們本不曉得當怎樣禱告，只是聖靈親自用說不出來的歎息替我們禱告。」

<sup>27</sup> 「鑒察人心的，曉得聖靈的意思，因為聖靈照著上帝的旨意替聖徒祈求。」

Wendel:

For when we know not how to pray, nor what for, *he comes to our aid and intercedes for us “with groanings that cannot be uttered”* (Romans 8:26-27). “Not that he himself prays or sighs, strictly speaking; but that *he uplifts us in faith, and induces us to make good and holy requests, moving us to the sighing that gives value to prayer*, for which all the forces of our own nature would not suffice.” (*Inst.*, 3.20.5.) Thanks to this intervention by the Holy Spirit we shall be prepared to conform ourselves to the four rules that Calvin lays down for “well and duly” entering into prayer.

Romans 8:26-27

<sup>26</sup> In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans.

<sup>27</sup> And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for God’s people in accordance with the will of God.

作出應作的禱告，禱告的好，有四條規則：

第一條規則：集中心思意念，專心禱告：熱心、全心禱告

**FOUR RULES FOR WELL AND DULY ENTERING INTO PRAYER**

**RULE #1: FOCUS MIND, GIVE TO PRAYER – WITH ARDENT AFFECTION**

（新譯：）

（溫得爾：）

事實上，問題是信徒應有怎樣的一般態度，而不是精細的規矩。**禱告得好的第一個條件是，要從各種「屬血氣的情慾」脫離，完全專心禱告。**信徒在心中必須深信，他所祈求的是一個真實的需要，禱告時必須以懇切的心。

Wendel:

In reality, it is a question of the general attitude required of the faithful rather than of precise and clearly-distinguishable rules. *The first condition for praying well is that the mind should be disengaged “from all carnal solitudes and cogitations” and its*

*entire attention given to the prayer.* The believer must then be penetrated with the feeling that what he is asking for corresponds to a real, definite need, and must infuse “an ardent affection” into his petitions.

## 第二條規則：常常禱告，因為我們的順利是危險的信號

### **RULE #2: PRAY AT ALL TIMES BECAUSE PROSPERITY THREATENS US**

（溫得爾：）

「再者，保羅所說的仍是真的：我們必須**隨時禱告**。」我們有充分的理由知道，我們蒙福、興旺、所面對的危險、屬靈的貧乏，和「渴望見上帝的國降臨，祂的名被榮耀」，都是足夠的理由，叫我們不斷禱告。

Wendel:

“Moreover, what St. Paul says remains equally true, that we must *pray at all times*.” We have every reason to know that prosperity and happiness, the dangers that threaten us and our spiritual poverties, or again “the longing to see the coming of the Kingdom of God and his name glorified” are all reasons sufficient to justify continual prayers.

## 第三條規則：不要對我們的榮耀作出幻想：乞求憐憫，承認罪過

### **RULE #3: NO FANCY ABOUT OUR GLORY: BEG FOR MERCY, CONFESS SIN**

**3.20.8**

**第三原則是：**凡來到上帝面前祈禱的，必須**拋棄一切誇耀自己和自以為義的念頭**；總之，**不存依靠自己的心**，只謙卑地把一切榮耀完全歸給上帝；不然，即或在最小的事上自誇，上帝必因他的虛妄的驕傲而向他掩面。關於在上帝面前順服，壓抑一切自高思想的事，我們從上帝僕人當中可得到許多榜樣，越是聖潔的人，在上帝面前越是謙卑惶恐。主所最稱讚的但以理說：「我們在你面前懇求，原不是因自己的義，乃因你的大憐憫。求主垂聽，求主赦免，求主應允而行，為祢自己不要遲延，我的上帝啊，因這城和這民，都是稱為祢名下的」（但 9:18,19）。但以理並不如一般人將自己的罪和大眾的混在一起談，卻分別承認自己的罪，走到赦罪的避難所，祈求赦免；他呼求說：「我（新增：……）認我的罪，和本國之民

以色列的罪」（但 9:20）。大衛的榜樣也同樣教導我們謙卑：「求你不要審問僕人，因為在你面前，凡活著的人，沒有一個是義」（詩 143:2）。以賽亞如此禱告說：「祢曾發怒，因為我們犯罪；我們若走在祢的路上就能得救；我們都像不潔淨的人，所有的義，都像污穢的衣服；我們都像葉子漸漸枯乾；我們的罪孽好像風把我們吹去。並且無人求告祢的名，無人奮力抓住祢，原來祢掩面不顧我們，使我們因罪孽消化。耶和華啊，現在祢仍是我們的父，我們是泥，祢是窯匠，我們都是祢手的工作。耶和華啊，求祢不要大發烈怒，也不要永遠紀念罪孽；求祢垂顧我們，我們都是祢的百姓」（賽 64:5-9）。

但 9:18-20

<sup>18</sup> 「我的上帝啊，求祢側耳而聽，睜眼而看，眷顧我們荒涼之地和稱為祢名下的城。我們在祢面前懇求，原不是因自己的義，乃因祢的大憐憫。」

<sup>19</sup> 「求主垂聽，求主赦免，求主應允而行，為祢自己不要遲延。我的上帝啊，因這城和這民都是稱為祢名下的。」

<sup>20</sup> 「我說話，禱告，承認我的罪和本國之民以色列的罪，為我上帝的聖山，在耶和華——我上帝面前懇求。」

詩 143:2

<sup>2</sup> 「求祢不要審問僕人；因為在祢面前，凡活著的人沒有一個是義的。」

賽 64:5-9

<sup>5</sup> 「祢迎接那歡喜行義、記念祢道的人；祢曾發怒，我們仍犯罪；這景況已久，我們還能得救嗎？」

<sup>6</sup> 「我們都像不潔淨的人；所有的義都像污穢的衣服。我們都像葉子漸漸枯乾；我們的罪孽好像風把我們吹去。」

<sup>7</sup> 「並且無人求告祢的名；無人奮力抓住祢。原來祢掩面不顧我們，使我們因罪孽消化。」

<sup>8</sup> 「耶和華啊，現在祢仍是我們的父！我們是泥，祢是窯匠；我們都是祢手的工作。」

<sup>9</sup> 「耶和華啊，求祢不要大發震怒，也不要永遠記念罪孽。求祢垂顧我們，我們都是祢的百姓。」

To this let us join *a third rule*: that anyone who stands before God to pray, in his humility giving glory completely to God, *abandon all thought of his own glory, cast off all notion of his own worth*, in fine, *put away all self-assurance* – lest if we claim for ourselves anything, even the least bit, we should become vainly puffed up, and perish at his presence. We have repeated examples of this submission, which levels all haughtiness, in God's servants: each one of whom, the holier he is, the more he is cast down when he presents himself before the Lord. Thus spoke Daniel, whom the Lord himself commended with so great a title: "We do not pour forth our prayers unto thee on the ground of our righteousness but on the ground of thy great mercy. O Lord, hear us; O Lord, be kindly unto us. Hear us, and do what we ask ... for thine own sake ... because thy name is called upon over thy people, and over thine holy place" [Dan. 9:18-19, cf.

Vg.] Nor does he, by a devious figure of speech, as some men do, mingle with the crowd as one of the people. Rather he confesses his guilt as an individual, and as a suppliant takes refuge in God's pardon, as he eloquently declares: "When I had ... confessed my sin and the sin of my people" [Dan. 9:20 p.]. David also enjoins this humility by his own example: "Enter not into judgment with thy servant, for no man living is righteous before thee" [Ps. 143:2; cf. Comm. and Ps. 142:2, Vg.]. In such a form, Isaiah prays: "Behold, thou wert wroth, for we sinned. ... The world is founded upon thy ways, therefore we shall be saved. ... And all of us have been full of uncleanness, and all our righteousness like a filthy rag; we all have faded like a leaf, and our iniquities, like the wind, scatter us. There is no one who calls upon thy name, who bestirs himself to take hold of thee. For thou hast hid thy face from us, and hast made us to melt away in the hand of our iniquities. Yet, O Lord, thou art our Father; we are the clay, thou art our potter and we are the work of thy hand. Be not angry, O Lord, and remember not iniquity forever. Behold now, consider, we are all thy people" [Isa. 64:5-9, cf. Comm.].

Dan. 9:18-20

- <sup>18</sup> Give ear, our God, and hear; open your eyes and see the desolation of the city that bears your Name. We do not make requests of you because we are righteous, but because of your great mercy.
- <sup>19</sup> Lord, listen! Lord, forgive! Lord, hear and act! For your sake, my God, do not delay, because your city and your people bear your Name."
- <sup>20</sup> While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the LORD my God for his holy hill—

Ps. 143:2

- <sup>2</sup> Do not bring your servant into judgment, for no one living is righteous before you.

Ps. 142:2

- <sup>2</sup> I pour out before him my complaint; before him I tell my trouble.

Isa. 64:5-9

- <sup>5</sup> You come to the help of those who gladly do right, who remember your ways. But when we continued to sin against them, you were angry. How then can we be saved?
- <sup>6</sup> All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away.
- <sup>7</sup> No one calls on your name or strives to lay hold of you; for you have hidden your face from us and have given us over to<sup>[b]</sup> our sins.
- <sup>8</sup> Yet you, LORD, are our Father. We are the clay, you are the potter; we are all the work of your hand.
- <sup>9</sup> Do not be angry beyond measure, LORD; do not remember our sins forever. Oh, look on us, we pray, for we are all your people.

請注意，他們沒有別的依靠，只有靠著自己為上帝的兒女，才不至於失掉將來上帝對他們眷顧的希望。因此耶利米說：「我們的罪雖然作見證告我們，還求你為祢名的緣故行事」（耶 14:7）。有一個不知名的作者（通常認為是先知巴錄）說過一段很真實與聖潔的話：「但是大有憂傷，曲背，懦弱，雙目失明，腸中饑餓的人，卻還能歸榮耀和公義給主，所以我們在主前懇求，不是因著列祖列王的



公義」，又說「求主垂聽，發慈悲，因為祢是大慈悲的上帝，求祢憐恤我們，因為我們在祢面前誠然犯了罪」（次經巴錄書 2:18, 19，3:2）。

耶 14:7

<sup>7</sup> 「耶和華啊，我們的罪孽雖然作見證告我們，還求祢為祢名的緣故行事。我們本是多次背道，得罪了祢。」

Observe that *they depend on no assurance whatever but this alone: that, reckoning themselves to be of God, they do not despair that he will take care of them.* Likewise, Jeremiah: “Though our iniquities testify against us, act ... for thy name’s sake” [Jer. 14:7]. For some unknown author, whoever he may be, has written these very true and holy words attributed to the prophet Baruch: “The soul that is sorrowful and desolate for the greatness of her evil, bowed down and feeble, ... the hungry soul, and the eyes that fail give glory ... to thee, O Lord. It is not for the righteousness of the fathers that we pour out our prayers before thee, and beg mercy in thy sight, O Lord our God” [Baruch 2:18-19 p., cf. Vg.]; but because thou art merciful, “be merciful unto us, for we have sinned before thee” [Baruch 3:2].

Jer. 14:7

<sup>7</sup> Although our sins testify against us, do something, LORD, for the sake of your name. For we have often rebelled; we have sinned against you.

## 第四條規則：完全信靠上帝的應許

### RULE #4: COMPLETE TRUST IN GOD’S PROMISES

（溫得爾：）

最後，**禱告應有完全信靠上帝的心，信祂必定成就祂所應許的**：「信徒的禱告必須有那種雙重的情操，即是：他對現今的邪惡嘆息，他為要來的邪惡擔憂，可是他仍然信靠上帝，不懷疑上帝隨時伸手拯救他。」

Wendel:

Lastly, prayer ought to be offered in *a spirit of complete trust in God and in the fulfillment of his promises*: “it is requisite that the prayer of the faithful should proceed from that double affection, and contain and represent both of them; that is, that he is sighing about his present evils, that he is anxious about those which may come, but that nevertheless he puts his trust in God, in no doubt but that God is ready to hold out his hand to save him.”

若求上帝作一些我們不期待祂作的，或祂不能賜給我們的事，這樣的禱告惹上帝發怒。正如馬太福音 21:22 所說的，我們的禱告必須由信心帶領。「禱告不討上帝的悅納，除非從信心而發出，同時建在盼望的穩固根基上。」（3.20.4-12.）

太 21:22

<sup>22</sup> 「你們禱告，無論求什麼，只要信，就必得著。」

To ask him for what we do not expect he will wish or be able to give us is to provoke God to anger. Our prayer, then, as in Matthew 21:22, will have to take faith as its guide. “For there is no prayer that is pleasing to God but that which proceeds from such an assumption of faith and is founded upon such a certitude of hope.” (*Inst.*, 3.20.4-12.)

Matt. 21:22

<sup>22</sup> If you believe, you will receive whatever you ask for in prayer.”

可是，**說到信心，就等於說聖靈的工作**（溫得爾：靈感，默示？）。加爾文在解釋禱告的四個原則時，好像只指人的主動；因此現在回到信徒禱告中聖靈的介入。

（譯註：溫得爾不理解加爾文的信仰立場。）

But *to speak of faith is to speak of the inspiration (work) of the Holy Spirit*. Calvin, who in his exposition of the four rules of prayer seemed to be appealing solely to human initiative (!), thus returns to the intervention of the Spirit in the prayer of the believer.

(Translator’s note: This is a good example of Wendel’s misunderstanding of Calvin’s faith.)

## 第二個祈願

### The Second Petition

#### 3.20.42

第二個祈願乃是「願上帝的國降臨」；這祈願雖沒有含著什麼新的意義，然而把它與第一個祈願分別出來不是沒有理由的；因為，倘若我們想到我們對那最重要的事的疏忽，我們就會明白為什麼我們對那應當熟識的事，必須以種種不同的話語銘刻於心。所以當我們奉命在上帝前禱告，求上帝消除凡污辱上帝聖名的一切事物後，又加上了另一個和第一祈願幾乎完全相同的祈願即「願主的國降臨」。

太 6:10

<sup>10</sup> 「願祢的國降臨；願祢的旨意行在地上，如同行在天上。」

The second petition is: *that God’s Kingdom come* [Matt. 6:10]. Even though it contains nothing new, it is with good reason kept separate from the first petition; for if we consider our languor in the greatest matters of all, it behooves us to extend our discussion in order to drive home something that ought to have been thoroughly known of itself. Therefore, after we have been bidden to ask God to subject and finally complete destroy

everything that casts a stain upon his holy name, there is now added another similar and almost identical entreaty: that “his Kingdom come” [Matt. 6:10].

Matt. 6:10

<sup>10</sup> your kingdom come, your will be done, on earth as it is in heaven.

雖然我們對「上帝的國」一詞已經下了一個**定義**，我現在願再簡單地複述一下，**就是上帝之施行統治乃在於世人放棄自己，厭惡世界和現世生活，叫自己服從上帝的公義，企望天上的生活。**因此上帝的國度包含兩部份：**第一．上帝藉著聖靈的能力改變了我們那些敵對祂的一切屬肉體和敗壞的慾望。第二．祂要使我們的一切意念都能順服於祂的權威之下。**

But even though the *definition of this kingdom* was put before us previously, I now briefly repeat it: *God reigns where men, both by denial of themselves and by contempt of the world and of earthly life, pledge themselves to his righteousness in order to aspire to a heavenly life.* Thus there are two parts to this Kingdom: *first, that God by the power of his Spirit correct all the desires of the flesh which by squadrons war against him; second, that he shape all our thoughts in obedience to his rule.*

所以，只有那些從本身開始，**就是那些祈求把擾亂神國安寧，和損害神國純潔的腐敗從本身清除了的人**，才能適切地提出**這種祈願**。上帝的話既然像一道「聖旨」，我們奉旨禱告，求祂制服人的心意，叫人自願服從。這一個命令是藉著聖靈的秘密感化而成就的，因此表明了主的話語的效力，並叫這話語獲得所應得的尊榮。現在我們應當討論到不虔不信的人，他們頑固不堪，以忿怒心懷拒絕上帝的威權。

Therefore, no others keep a lawful order in *this petition* but those who begin with themselves, that is, *to be cleansed of all corruptions that disturb the peaceful state of God's Kingdom and sully its purity.* Now, *because the word of God is like a royal scepter, we are bidden here to entreat him to bring all men's minds and hearts into voluntary obedience to it.* This happens when he manifests the working of his word through the secret inspiration of his Spirit in order that it may stand forth in the degree of honor that it deserves. Afterward we should descend to the impious, who stubbornly and with desperate madness resist his authority.

**上帝為要建設祂的國度，就使世人蒙羞；雖然祂叫人蒙羞的方法各有不同。**祂制止某些人的情慾，打破另一些人的難以制服的驕傲。**我們每天所求的應當是祈願上帝從世界各國號召教會歸向於祂，增加它們的數目，多多恩賜它們，在它們中間建立合法的秩序；在另一方面，願祂推翻一切與純正教義及真宗教為敵的人，傾覆他們的計謀，挫敗他們的企圖。**因此，我們受命祈願每日的進步並非徒然，因為人類從來不曾達到那完全的情況——即能消除一切罪的敗壞，達到純潔的完全。這種完全要等到基督最後來臨始能實現，所以使徒保羅說：那時「上帝在萬物之上，為萬物之主」（林前 15:28）。

林前 15:28

<sup>28</sup> 「萬物既服了祂，那時子也要自己服那叫萬物服祂的，叫上帝在萬物之上，為萬物之主。」

Therefore *God sets up his Kingdom by humbling the whole world*, but in different ways. For he tames the wantonness of some, breaks the untamable pride of others. *We must daily desire that God gather churches unto himself from all parts of the earth; that he spread and increase them in number; that he adorn them with gifts; that he establish a lawful order among them; on the other hand, that he cast down all enemies of pure teaching and religion;* that he scatter their counsels and crush their efforts. From this it appears that zeal for daily progress is not enjoined upon us in vain, for it never goes so well with human affairs that the filthiness of vices is shaken and washed away, and full integrity flowers and grows. But its fullness is delayed to the final coming of Christ when, as Paul teaches, “God will be all in all” [I Cor. 15:28].

I Cor. 15:28

<sup>28</sup> When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

所以**這一個祈願應當**會把我們從世上那些叫我們離開上帝，和使上帝的國度不能在我們心中發展的種種腐敗情況擺脫出來；同樣也當**激勵我們，使我們能熱烈地願望貶抑肉體的情慾，並且教導我們背負十字架**，因為這是上帝所揀選擴張祂國度的方法。**倘若「內在的人」能夠日日更新，對於「外表的人」的毀敗，我們就不必著急。因為神國中的秩序乃是我們若能服從祂的義，祂必使我們有份於祂的榮耀。**可見上帝以打擊魔鬼國度的謊言和黑暗，不斷地增加祂的光榮和真理；同時祂藉著聖靈指導祂的兒女，走上正直的道路，使他們敬虔中堅定不拔；在另一方面，祂擊敗了仇敵的不虔敬的圖謀，消滅他們的奸險僭妄的計畫，挫敗他們的惡意，壓服他們的頑固，直到最後「他要用口中的氣」消滅敵基督者，並藉著祂「降臨的榮光」（帖後 2:8）來毀滅不虔不敬的人。

帖後 2:8

<sup>8</sup> 「那時這不法的人必顯露出來。主耶穌要用口中的氣滅絕他，用降臨的榮光廢掉他。」

Thus *this prayer* ought to draw us back from worldly corruptions, which so separate us from God that his Kingdom does not thrive within us. ... *it ought to kindle zeal for mortification of the flesh; finally, it ought to instruct us in bearing the cross.* For it is in this way that God wills to spread his Kingdom. But *we should take it ill that the outward man is in decay, provided the inner man is renewed [II Cor. 4:16]! For this is the condition of God's Kingdom; that while we submit to his righteousness, he makes us sharers in his glory.* This comes to pass when, with ever-increasing splendor, *he displays his light and truth, by which the darkness and falsehoods of Satan's kingdom vanish, are extinguished, and pass away. Meanwhile, he protects his own, guides them by the help of his Spirit into uprightness, and strengthens them to perseverance.* But he overthrows the wicked conspiracies of enemies, unravels their stratagems and deceits,

opposes their malice, represses their obstinacy, until at last he slays Antichrist with the Spirit of his mouth, and destroys all ungodliness by the brightness of his coming [II Thess. 2:8].

II Thess. 2:8

<sup>8</sup> And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.

## 預定 PREDESTINATION

**揀選 - Schweizer (1844), Christian (1847) :**

**預定論 = 加爾文教義的中心思想(!?)**

**是的，加爾文的確認為預定很重要（反駁 Melanchthon）**

**ELECTION - SCHWEIZER (1844), CHRISTIAN (1847):**

**PREDESTINATION = CENTRAL DOCTRINE OF CALVIN'S THEOLOGY (!?)**

**TRUE, CALVIN ATTRIBUTED IMPORTANCE TO IT (VS. MELANCHTHON)**

（溫德爾：）

自從 1844 年史懷茲 (Alexandre Schweizer) 和 1847 年克理斯孫 (Ferdinand Christian) 主張加爾文神學的中心教義是預定論，他所有創意性的教導都從預定論而出，歷史學家和教義神學家用了四分之三個世紀重複了這一點，好像在重複一個不必重複的信仰宣言一樣。

Wendel:

*After Alexandre Schweizer in 1844 and Ferdinand Christian in 1847 had claimed that predestination was the central doctrine of Calvin's theology and that all the originality of his teaching proceeded from it, historians and dogmaticians went on for three-quarters of a century repeating that affirmation like an article of faith which did not even need to be verified. (See Wendel, p. 263, note 100. A. Kuyper, "Calvinism and Confessional Revision" in *Presbyterian and Reformed Review*, 1891, pp. 379ff.)*

不錯，加爾文認為預定在兩方面（揀選與遺棄）都是很重要的，但他從來沒有同意墨蘭克頓的看法，墨氏認為預定是不適宜討論的題目。

It is true enough that Calvin attributed great importance to predestination in both its forms – election and reprobation – and that he never shared the point of view of Melanchthon, who thought it a subject hardly suitable for discussion. (A very moderate criticism of Melanchthon's point of view is to be found in the preface by Calvin to the translation of the *Loci communes*, Opp., 9:848f.)

在《基督教要義》的不同段落裏，加爾文用了不少篇幅討論預定。因為有人攻擊此教義，因此加爾文有感動為之爭辯，寫了幾本專著……。

In the different editions of the *Institutes* Calvin gave it more and more space and, in consequence of attacks that were made upon the doctrine, he was moved to defend it in several special writings, notably in the *Congregation sur l'élection dternelle* of 1551 (published in 1562) against Jerome Bolsec, and in the second work against Pighius which appeared in 1552 as the treatise *Upon the Eternal Predestination of God*. (*Opp.*, 8:85-138, 249-366; *Opusc.*, 1393-1504.)

不錯：加爾文教導雙重預定；可是：預定是否他的教義的中心思想？不是

他的著作越來越強調教牧，教會的關懷；加爾文很少提到預定，只四章（1559）

不過他從來沒有忽略講論到上帝的自由（主權）和榮耀，基督的神性

**HOWEVER – CALVIN TAUGHT DOUBLE PREDESTINATION;**

**IS IT CENTER OF HIS TEACHING? NO**

**INCREASING PROMINENCE = ECCLESIOLOGICAL, PASTORAL CONCERNS**

**CALVIN RARELY SPOKE OF PREDESTINATION, EXCEPT 4 CHAPTERS (1559)**

**BUT NEVER CEASES TO SPEAK OF FREEDOM & GLORY OF GOD,**

**DIVINITY OF CHRIST**

（溫德爾：）

可是，認識加爾文教導雙重預定，並注意其重要性，並不等於必須認為這就是他的中心思想。他的早期著作並沒有系統處理這問題；雖然後來受了奧古斯丁和布薩的影響，開始看到預定的重要性，加爾文是因為教會論和教牧關懷的緣故才注意預定的重要性的，而不是把它當作自己神學的基石。

Wendel:

*But to recognize that Calvin taught double predestination, and underlined its dogmatic and practical interest, is not to say that this must be taken to be the very center of his teaching.* His earliest writings do not contain any systematic statement of the problem, and although, later on and under the influence of St. Augustine and of Bucer, he accorded a growing importance to it, he did so under the sway of ecclesiological and pastoral preoccupations rather than in order to make it a main foundation of his theology.

雖然他在討論不同問題時不停地重複上帝的自由，榮耀，和基督的神性，但並不常提到預定（除了 1559 版《基督教要義》裏的四章 3.21 以外）。文理說：「我們不能不再次強調：相信預定根本不是加爾文思想的中心，而是相信基督的恩典，在經歷中引發之問題的後果而已。」

While he never ceases, in discussions of the most various questions, to repeat the great themes of the freedom of God and his glory and of the divinity of Christ, he only very rarely speaks of predestination except in the four chapters that are devoted to it in the editions of 1559. As Wernle has said, "it cannot be over-emphasized: faith in predestination is a long way from being the center of Calvinism; much rather is it the last consequence of faith in the grace of Christ in the presence of the enigmas of experience."

## 加爾文 1536：預定=不是獨立的教義

加爾文在兩處提到：信經；教會論：選民和被遺棄者的對照

**CALVIN 1536: PREDESTINATION = NOT INDEPENDENT DOCTRINE**

**CALVIN MENTIONED IT IN TWO PLACES: CREED; ECCLESIOLOGY:**

**OPPOSITION BETWEEN ELECT AND REPROBATE**

（溫德爾：）

在 1536 年版本的《基督教要義》裏，預定還沒有成為一個獨立的標題。加爾文只在兩處提到：在討論《使徒信經》第二句，和在教會的定義時。他略略提到《使徒信經》裏基督「降到陰間」一句，認為從彼得前書 3:18-19 的字意來看是不可能的，應被視為救贖那些在基督道成肉身以前死了的人的大能。「那些一直來仰視祂為救主的人，現在能清楚看到祂的聖容。而被遺棄的人覺悟到祂是唯一的救主，但已太遲，他們被拒絕在救恩的門外，現在完全明白自己沒有盼望。」



彼前 3:18-19

<sup>18</sup> 「因基督也曾一次為罪受苦（有古卷作：受死），就是義的代替不義的，為要引我們到上帝面前。按著肉體說，祂被治死；按著靈性說，祂復活了。」

<sup>19</sup> 「他藉這靈曾去傳道給那些在監獄裏的靈聽，」

Wendel:

*In the Institutes of 1536, predestination did not yet appear as an independent doctrine. Calvin mentioned it only in two places; in the explanation of the second article of the Creed, and in regard to the definition of the Church.* He indicated, without, however, dwelling upon the point, that the descent into hell being inadmissible in the literal sense of the text of I Peter 3:18-19, it must be interpreted as the manifestation of the power of the Redemption to those who had died before the time of Christ. “The faithful who had always looked to him for their salvation then had clear sight of his presence. The reprobate, on the other hand, realizing too late that he was the one and only salvation from which they would be shut out, now knew perfectly that they had no hope.” (*Opp.*, 1.70; *O.S.*, vol. 1, p. 83.)

I Peter 3:18-19

<sup>18</sup> For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit.

<sup>19</sup> After being made alive,<sup>[d]</sup> he went and made proclamation to the imprisoned spirits—

## 教會論的教義：呼召，稱義，揀選 = 相關

### ON DOCTRINE OF CHURCH:

### VOCATION, JUSTIFICATION, ELECTION = RELATED

（溫德爾：）

這裏信徒們和被遺棄者對立起來，是否已經暗示加爾文後來解釋的預定？未必。就算真的是如此，當我們來到**教會論的一段**時，就毫無疑問了。加爾文在這裏按序提到信徒在基督裏與祂聯合，選民的羣體，和被揀選的後果，即：呼召，稱義，和得榮耀；然後提到選民的堅忍和他們從被遺棄者分別出來。他指出呼召與稱義的關係，同時也指出呼召和揀選的關係：「沒有人能進入天國的榮耀中，除非已經這樣被呼召，得稱義；因為主用這種方法在祂所揀選的每一個人身上顯明祂的揀選，沒有例外。」

Wendel:

Did the opposition here between the faithful and the reprobate already imply the doctrine of predestination that Calvin was afterwards to elaborate? That is debatable. But be that as it may, no further doubt seems permissible when we come to *the passage about the Church*. Here Calvin mentions, one after another and each in a brief sentence, *the*

*union of the faithful in Christ, the community of the elect, the consequences of election – namely the calling, justification and glorification – then the perseverance of the elect and their separation from among the reprobate.* He points out the *close relation between vocation and justification on the one hand and election on the other*: “No one can enter into the glory of the heavenly kingdom unless he has been in this manner called and justified; seeing that without any exception the Lord promotes and manifests his election in this way in all the men he has elected.” (*Opp.*, 1:73; *O.S.*, vol.1, p. 86f. ...)

救恩 = 不能失去，因為上帝的揀選；

選民 = 被保守，因為基督的保守

選民和被遺棄的人的分別 = 上帝成就的事；我們不能清楚分辨；

對承認信心的人，我們當給「愛心的判斷」

(charitable judgment)

**SALVATION = UNLOSABLE, DUE TO ELECTION;**

**ELECT = ENTRUSTED TO KEEPING OF CHRIST**

**SEPARATION OF ELECT & REPROBATE =**

**EFFECTED BY GOD**

**WE CANNOT CLEARLY DISTINGUISH;**

**“CHARITABLE JUDGMENT” TO THOSE WHO  
PROFESS FAITH**

(溫德爾：)

正如他後來說的，他在這裏特別堅持，基於揀選的救恩是「不能失去」的，也堅持選民是被交託給基督保守這事實。他看到選民從被遺棄者分別出來，是由上帝作成的，可是對我們來說，我們不能分辨選民與被遺棄者，雖然《聖經》給我們一些這方面的「確實記號」。因此，我們必須以表達一種「愛心的判斷」為滿足；所有口裏承認，生活見證自己「與我們一起認信唯獨真神合基督」的人，我們都當作選民和教會的成員看待。從這時起，加爾文採納其他宗教改革領袖共同相信的揀選論。

Wendel:

As he was to do later, he insists most particularly upon *the “unloseableness” of the salvation that is founded upon election*, and upon the fact that *the elect are entrusted to the keeping of Christ*. He observes that *the separation of the elect from the reprobate is effected by God, but* that as far as we are concerned, *we cannot clearly distinguish the elect from the reprobate in spite of some “sure signs” to that effect given us in the Scriptures*. (Opp., 1:75; O.S., vol. 1, p. 89...) *We must therefore be content to exercise a “judgment of charity,” and count as elect and as members of the Church all those who by their words and conduct “profess one and the same God and Christ with us.”* From that moment, then, Calvin had adopted as his own the doctrine upon election which was common to the reformers.

## 加爾文：遺棄論？不肯定

### CALVIN: REPROBATION? NOT CERTAIN

(溫德爾：)

*他在這時是否已經接納遺棄論？*是否以為它是上帝特別預旨的後果？這方面我們不能肯定。(我們也可以問，加爾文的出發點是否與路德和布薩一樣；他們沒有分辨預定與預知……)

Wendel:

*Had he also adopted the doctrine of reprobation*, considered as the result of a special decree of God? *That is not certain*. (We may wonder, too, whether Calvin did not begin by sharing the opinion of Luther and Bucer, who made no separation between predestination and foreknowledge. ...)

加爾文 1537 法文《信仰問答》：具決定性  
論法律之後，論救贖之前：上帝的話（種子）  
只在選民生命中增長；

對被遺棄的人，上帝的話帶有死亡的臭味

**CALVIN 1537 FRENCH CATECHISM: DECISIVE  
AFTER LAW, BEFORE REDEMPTION:  
WORD (SEED) GROWS IN ELECT ONLY; TO  
REPROBATE, ODOR OF DEATH**

（溫德爾：）

加爾文在日内瓦所著的法文《要理問答》，從這重意義上看，是一個里程碑。他在其中，解釋了律法之後，處理《使徒信經》的救贖論之前，提出了預定的問題。加爾文這樣開始他的解說：「上帝話語的種子，只在那些上帝以祂永恆的揀選預定作祂兒女和天國的後嗣的人身上生根、結果。對所有其他的人，就是按照上帝同一永恆的預旨在創世之前就遺棄的人，真理清楚的宣講只可能成為帶來死亡、在死亡中的臭味。」（22:46。）和在《基督教要義》裏一樣，法文《要理問答》中預定的出發點是：上帝話語的宣講並不感動所有聽到的人，而只在選民身上結出它的果子，而對被遺棄的人，只帶來死亡。他的實踐（教會論的）觀點非常明顯，如奧古斯丁和布薩一樣。雖然他的理論有所發展，但這實踐觀點左右了他對預定論的解說，直到最後。

Wendel:

*The French Catechism* that Calvin wrote in *Geneva in 1537* marks, in this respect, *an important and decisive stage*. In this *the question of predestination* is raised, after the exposition of the Law and before the articles that deal with the Redemption. Calvin introduces his material with the following statement: “*The seed of the word of God takes root and grows fruitful only in those whom the Lord, by his eternal election, has predestined to be his children and heirs of the heavenly kingdom. To all the others who, by the same counsel of God before the constitution of the world, are reprobate, the clear and evident preaching of the truth can be nothing else but an odor of death in death.*” (22:46.) The point of departure, as in the *Institutes*, is the fact that *the preaching of the word does not equally move all those that hear it, but bears its fruits only in the elect, whereas to the reprobate it brings only death*. The practical and ecclesiological point of view is evident and clear, as it is also in St. Augustine and in Bucer. And this, in spite of the theoretical developments, is what dominates the exposition of predestination to the end.

加爾文 1537 肯定遺棄的教義：

選民和被遺棄的人都是上帝的僕人，  
都為了上帝的榮耀

**CALVIN 1537: AFFIRMS REPROBATION;  
ELECT AND REPROBATE SERVE TO EXALT GOD'S  
GLORY**

（溫德爾：）

同樣地，我們在 1537 的文本中看到，*遺棄與揀選一樣，其根據是一樣的；這與奧古斯丁和布薩相同，與路德有異*。最後，加爾文告訴我們（在法文《要理問答》中），*選民和被遺棄者「乃是高舉上帝榮耀的論據和事實」*，這是他講到預定時不斷堅持的主題之一。

Wendel:

Similarly, we find in this text of 1537 that *reprobation is affirmed by the same warrant as election, and this again is both Augustinian and Bucerian, but not Lutheran*. Lastly, Calvin tell us (Still in his *Catechism*) that *the elect and the reprobate have to serve “as argument and matter to exalt the glory of God,”* which is also one of the constant themes of the reformer when he is speaking of predestination.

**加爾文 1539：預定的教義在救贖的教義之後；  
也在護理一段提到；**

**1554：同樣；1559：護理放在上帝論之後，  
預定放在成聖和稱義之後；**

**預定與護理都是因為上帝的預旨**

**CALVIN 1539: PREDESTINATION AFTER SALVATION,  
IN CHAPTER ALSO ON PROVIDENCE; 1554: SAME;  
1559: PROVIDENCE AT END OF DOCTRINE OF GOD,  
PREDESTINATION AFTER SANCTIFICATION AND  
JUSTIFICATION**

**BOTH PREDESTINATION AND PROVIDENCE = FROM  
DIVINE WILL**

（溫德爾：）

*1539 年，預定論則更與教會論密切相連，它的外在表徵更與講道的結果有關。可是，加爾文把這方面的發展放在處理救贖之後，也在討論護理的一章裏；這是直到 1554 年版本的安排。可是在 1559 年加爾文再次修改他的計劃，把護理的討論放在神論的末了，而預定則放在成聖與稱義之後。在 1559 版本裏，預定和護理之間的比較，可能是基於相信預定和護理都從同一上帝的旨意所預定，這是在時間以外的永恆裏的決定。但是我們不要忘記，在這段時間強烈影響加爾文的奧古斯丁，也將預定和護理密切相連，而《基督教要義》的作者可能跟了這個先例。*

Wendel:

In 1539, *predestination became still more closely involved with ecclesiology*, and its outward manifestation with the results of preaching. But Calvin placed this further development *after the work of salvation and in a chapter also containing an exposition upon providence*; and thus it remained up to and in the edition of 1554. But in 1559 Calvin once more revised his plan, by *placing the discussion of providence at the end of the doctrine of God, and predestination after the developments upon sanctification and justification*. The comparison established between predestination and providence in 1559 may have been based on the conviction that *predestination and providence both proceeded from one decision of the divine will*, an eternal decision situated outside time. But it must not be forgotten that St. Augustine too, whose influence on Calvin's thought is so strongly apparent at that period, had brought these two concepts into close relation, and that the author of the *Institutes* may have allowed himself to be led by this precedent.

阿奎那：預定 = 上帝護理的特別應用

加爾文：預訂是影響護理的條件 (condition)

比薩：預定放在護理之後，創造之前

**AQUINAS: PREDESTINATION = SPECIAL APPLICATION OF PROVIDENCE**

**CALVIN: PREDESTINATION CONDITIONS PROVIDENCE**

**BEZE: PREDESTINATION AFTER PROVIDENCE, BEFORE CREATION**

(溫德爾：)

不少神學家，例如阿奎那，都好像奧古斯丁一樣，認為預定是上帝護理的特殊應用；預定是護理的特殊個案，關乎每一個人，每人被個別對待。加爾文並非不知道這點。可是，當我們考慮加爾文視人是上帝創造的目的（雖然不是至高的目的），就可以從相反的方向來肯定，預定從某一種意義上左右了護理的條件，護理被限於預備方法與手段罷了。當加爾文在一篇《約伯記》的講章裏說：「讓我們注意，上帝預旨了我們靈魂得救時祂要我們成為怎樣的人，然後祂也預旨了關於我們今生的事」的時候，大概就是要表達這一點。我們可以預期他把預定直接放在護理之後，甚至放在創造論的幾章之前；事實上，這正是一些訴諸加爾文權威的神學家所做的，由比薩開始。（黎菽爾說：「他可以在 1559 年版本中與護理一起處理預定，作為神論的重要層面。有些後來的改革宗神學家就這樣作。」）

Wendel:

In correlation with St. Augustine, *predestination had been considered by a good many theologians*, such as St. Thomas Aquinas, *as a special application of the divine providence, of which it was a particular case, concerned with each person taken individually*. That notion was not unknown to Calvin. However, bearing in mind that for Calvin man was the immediate end of creation, we can also affirm, conversely, that *predestination in a certain sense conditions providence, which is then limited to a preparation of ways and means*. That is very likely what Calvin intended to convey when he said, in a sermon on Job: “Let us note that *God has decreed for us what he means to make of us in regard to the eternal salvation of our souls, and then he has decreed it also in respect of this present life*.” One might therefore have expected him to put predestination immediately after the exposition on providence – even, indeed, before the chapters on the creation; and that is in fact what was done by several theologians who claimed Calvin as their authority, beginning with Theodore de Beze. (A. Ritschl, op. cit., vol. III, p. 163: “He could, in the edition of 1559, have dealt with the doctrine of predestination in relation with that of the divine providence, among the primary aspects of the doctrine of God; and some of the later reformed theologians did so.” Cf. A. Ritschl...)

## 加爾文 1559：預定放在上帝論旁邊？

不是最好的地方

加爾文把預定與基督和基督的工作連接；

預定成全救贖，使整個救贖大工能被理解

**CALVIN 1559: PREDESTINATION RE. DOCT. OF GOD?  
INOOPORTUNE**

**CALVIN CONNECTS PREDESTINATION WITH CHRIST  
AND HIS WORK**

**PREDESTINATION COMPLETES, ILLUMINES WHOLE  
OF REDEMPTION**

**1.15.8**

（溫德爾：）

可是加爾文在 1559 年說，在神論中討論預定的問題是過早的（1.15.8.）。但他同時把預定和基督的工作連上關係，好更清楚說明上帝的揀選是在基督裏的揀選。（我們應該歸功於雅各斯指出加爾文最後的選擇的神學動機：「預定論（它本身是像在救贖計劃中的揀選的）沒有放在創造論之前，是因為預定不可能離開基督中心的觀念來正確考慮。」）正如護理論，放在神論的結束，完成了神

論……，同樣預定論把整個救贖的解釋帶到高潮，使其意義更加顯明。因此，在《基督教要義》最後版本中預定與護理的關聯，在於它們扮演了兩個平衡的角色。

Wendel:

*But in 1559 Calvin said that the question of predestination which might be raised in relation to the doctrine of God was inopportune. (Inst., 1.15.8.) On the other hand, he connected predestination with the Christ and his work, in order to show more clearly that it is in Christ that election takes place. (It is the merit of P. Jacobs, op. cit., p. 92, to have given prominence to the theological motive which determined Calvin's final choice of this plan: "That the doctrine of predestination does not appear (which is in conformity with the place of election in the economy of salvation) before the doctrine of creation, this follows from the fact that it cannot be properly considered except from a Christocentric point of view." Cf. Ibid., p. 147.) Just as the doctrine of providence, placed at the conclusion of the doctrine of God, might be said to complete the latter as the keystone finishes an arch, so also does the doctrine of predestination complete and illuminate the whole of the account of the Redemption. The link between predestination and providence subsists, then, in the last edition of the Institutes, in their two parallel functions.*

預定的根據：不同版本沒有更改

1539：所有要點已經解釋

加爾文讀布薩的羅馬書註釋；寫了自己的羅馬書註釋

後來的加增與預定的要點，內容無關

**BASIS FOR PREDESTINATION: NO CHANGE THRU EDITIONS**

**1539: ALL ESSENTIALS = EXPOUNDED**

**CALVIN READ BUCER ON ROMANS, WROTE ON ROMANS**

**SUBSEQUENT ADDITIONS = NOT OF SUBSTANCE**

（溫德爾：）

我們可以看出，這些關於預定論在加爾文整個教義系統裏的地位的討論，不僅是學術性的：它幫助我們更清楚看出加爾文如何看待預定的重要性，和他的理據。至於他的教義的根據，立場從沒有改變過。早於 1539 年版本，他就說明了所有基本的要素，包括關於遺棄的部分。當時加爾文剛完成了《羅馬書注註釋》，



也徹底讀了布薩在 1536 年出版的《羅馬書註釋》。他集中精神作出關於預定的不同層面問題的反思，很快就有了肯定的結果。我們可以說，後來版本所加上的部分（有些學者認為說明了加爾文修改或硬化立場），事實上只不過是一些新的定義，和擴充了經文的引用而已。至於關於遺棄的部分，無疑後來的版本，特別是 1559 年，是增加了篇幅，這是容易理解的，因為他在這方面的教導受到攻擊；可是他的教義並沒有增加新穎的因素。

These *questions about the position allotted to predestination* in the dogmatic exposition as a whole do not arise, as one can see, from mere erudition: they *enable one to see more clearly what importance Calvin meant to give to the problem, and his reasons* for doing so. So far as *the basis of his teaching* was concerned there was, however, *hardly any change*. As early as *the edition of 1539* he had expounded it in all essentials, including those that touch upon reprobation. *Calvin had then just completed his Commentary on the Epistle to the Romans*, and he had also thoroughly read *the work published by Bucer* three years earlier upon this same epistle. The *concentration of his reflection upon the various aspects of the problem of predestination must have led him very quickly to definitive results*. In effect, *the additions that were made to the subsequent editions of the Institutes* – additions in which some have tried to see signs of a modification of Calvin's attitude and a hardening of his doctrine – *are in reality reducible to some new definitions and some more extended Biblical quotations*. As for the passages relating to reprobation, no doubt they appear in more amplified form, notably so in 1559, as one might have expected in view of the attacks that had been made upon this point of his teaching, but they contain no element of doctrine that is really new.

加爾文：預定教義的實際，教牧關懷：  
不要當作形而上學的玩兒討論  
預定的教義只用來幫助解釋稱義，恩典，  
和教會論

**CALVIN'S PRACTICAL/PASTORAL CONCERN RE.  
PREDESTINATION:  
NEVER DISCUSS IT AS METAPHYSICAL INDULGENCE  
ONLY TO THROW LIGHT ON JUSTIFICATION/GRACE  
& ECCLESIOLOGY**

（溫德爾：）

我們不能過分強調，加爾文每次思想預定的問題時，顯著地表現一種實踐的關注，如奧古斯丁和布薩一樣。他的觀點是，我們萬不可當一種形而上學的猜測來討論預定；預定是為要更加說明上帝唯獨以恩典使人稱義，也為教會論提供基礎。

Wendel:

Not enough is ever said about *the preoccupations of a practical kind which were predominant with Calvin*, as they had been with St. Augustine and with Bucer, *whenever he applied his mind to the problem of predestination*. In his view, this was never to be discussed as an indulgence in metaphysical speculations, but *to throw a fuller light upon the doctrine of justification by grace alone and give a theological basis for ecclesiology*.

這從討論預定的頭一章就清楚看到。「福音既未曾同樣地向一切世人傳佈，而那些已經聽到福音的人的接受態度也不一樣，從這一個差異可以發現上帝的安排是何等的奇妙莫測。沒有疑問的，這差異是為要實行上帝的永恆揀選。救恩對於某一些人是白白賜予，對於另一些人卻是無由達到的，這一件事既然很顯然的是由於上帝的旨意，立刻引起了重要和困難的問題，這些問題，除非信徒對揀選和預定論有正確的見解，即不能得到解釋。」（3.21.1。……）

That is apparent from the *opening of the first chapter upon predestination*. “Now, that *the covenant of life is not preached equally to everyone, and even where it is preached is not equally received by all* – in this diversity there appears a wonderful secret of the judgment of God. For there is no doubt that this variety serves to his good pleasure. But, if it is evident that *this takes place by the will of God, that salvation should be offered to some and the rest be excluded from it*, from this there arise great and high questions which cannot be resolved otherwise than by instructing the faithful as to what they should hold concerning election and predestination by God.” (Inst., 3.21.1. ...)

避免相反方向的極端：試圖進入上帝的隱秘 =  
不敬虔

得救的確據：從上帝的呼召，不是從上帝的預定  
而來

不要尋求比聖靈的見證更高的確據

**AVOID CONTRARY EXCESS: ENTER INTO GOD'S  
SECRETS: IMPIETY**

**ASSURANCE OF SALVATION: FROM CALLING, NOT  
PREDESTINATION**

**DON'T SEEK ASSURANCE HIGHER THAN SPIRIT'S  
TESTIMONY**

**Comm. John 6:40; Comm. Eph. 1:3-4; Inst., 3.21.1-2**

## 取自《約翰福音》6:40 註釋

### From Commentary John 6:40

…… 因此得救的方法，乃是順從基督的福音。他在前面講過這一點，不過現在更全面的表達。上帝的旨意若是祂所揀選的人必定得救，祂若以這方法執行祂永恆的預旨的話，若有人不以基督為滿足，而放縱自己以好奇心詢問關於永恆預定之事，這個人則試圖盡自己的力量違背上帝的計劃來得救。上帝的揀選本身是隱秘的；主以呼召來顯明揀選，意思是，當祂向我們施行呼召的福分的時候。

約 6:40

<sup>40</sup> 「因為我父的意思是叫一切見子而信的人得永生，並且在末日我要叫他復活。」

羅 8:15

<sup>15</sup> 「你們所受的，不是奴僕的心，仍舊害怕；所受的，乃是兒子的心，因此我們呼叫：阿爸！父！」

弗 1:4

<sup>4</sup> 「就如上帝從創立世界以前，在基督裏揀選了我們，使我們在祂面前成為聖潔，無有瑕疵；」

...The way to obtain salvation, therefore, is to obey the Gospel of Christ. This point he had, indeed, glanced at a little before but now he expresses more fully what he had spoken somewhat obscurely. And if it is the will of God that those whom he has elected shall be saved, and if in this manner he ratifies and executes his eternal decree, whoever he be that is not satisfied with Christ, but indulges in curious inquiries about eternal predestination, such a person, as far as lies in his power, desires to be saved contrary to the purpose of God. The election of God is in itself hidden and secret; the Lord manifests it *by calling*, that is, when he bestows on us this blessing *of calling us*.

因此，那些在預定的旋渦裏去尋求自己的救恩，不按照上帝向他們已顯明的得救方法的人，乃是瘋狂的。

They are madmen, therefore, who seek their own salvation or that of others in the whirlpool of predestination, not keeping the way of salvation which is exhibited to them. Nay more, by this foolish speculation, they endeavor to overturn the force and effect of predestination; for if God has elected us to this end, that we may believe, take away faith, and election will be imperfect. But we have no right to break through the order and succession of the beginning and the end, since God, by his purpose, hath decreed and determined *that* it shall proceed unbroken. Besides, as the election of God, by an indissoluble bond, draws his calling along with it, so when God has effectually called us to faith in Christ, let this have as much weight with us as if he had engraven his seal to ratify his decree concerning our salvation. For the testimony of the Holy Spirit is nothing else than the sealing of our adoption, (Romans 8:15.) To every man, therefore, his faith is a sufficient attestation of the eternal predestination of God, so that it would be a shocking

sacrilege to carry the inquiry farther; for that man offers an aggravated insult to the Holy Spirit, who refuses to assent to his simple testimony. ...

John 6:40

<sup>40</sup> For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day."

Romans 8:15

<sup>15</sup> The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship.<sup>[f]</sup> And by him we cry, "Abba,<sup>[g]</sup> Father."

### 3.21.1 論永恆的揀選，即上帝預定某些人得救，某些人滅亡

#### 3.21 ETERNAL ELECTION, BY WHICH GOD HAS PREDESTINED SOME TO SALVATION, OTHERS TO DESTRUCTION

#### 揀選的教義之必須性和益處；好奇心的危險

#### Necessity and Beneficial Effect of the Doctrine of Election; Danger of Curiosity

##### 3.21.1

(Importance of the doctrine of predestination excludes both presumption and reticence in speaking of it, 1-4)

福音既未曾同樣地向一切世人傳佈，而那些已經聽到福音的人的接受態度也不一樣，從這一個差異可以發現上帝的安排是何等的奇妙莫測。沒有疑問的，這差異是為要實行上帝的永恆揀選。救恩對於某一些人是白白賜予，對於另一些人卻是無由達到的，這一件事既然很顯然的是由於上帝的旨意，立刻引起了重要和困難的問題，這些問題，除非信徒對揀選和預定論有正確的見解，即不能得到解釋。這一個問題使許多人覺得十分惶惑，認為同是人類，若說有些預定得救，有些人卻預定遭滅亡，就沒有比這更不合理的事了。其實，他們的這種惶惑是不必要的，這一點在以下可以看出。此外，既然這問題的模糊不清激起這種恐懼，這事實不但證明了這教義的效用，且亦表明它能產生最有益的果實。我們必不能正確地相信我們的拯救是從上帝的白白慈恩的泉源中流出來的，除非我們認識了上帝的永恆揀選，知道上帝的恩典並不是毫無分別地把得救的指望賜予所有的人，卻是將救恩賜予某些人，而對另一些人則加拒絕。

In actual fact, *the covenant of life is not preached equally among all men, and among those to whom it is preached, it does not gain the same acceptance either constantly or in equal degree.* In this diversity the wonderful depth of God's judgment is

made known. For there is no doubt that *this variety also serves the decision of God's eternal election*. If it is plain that it comes to pass by God's bidding that *salvation is freely offered to some while others are barred from access to it*, at once great and difficult questions spring up, explicable only when reverent minds regard as settled what they may suitably hold concerning election and predestination. A baffling question this seems to many. For they think nothing more inconsistent than that out of the common multitude of men some should be predestined to salvation, others to destruction. But how mistakenly they entangle themselves will become clear in the following discussion. Besides, in the very darkness that frightens them not only is the usefulness of this doctrine made known but also its very sweet fruit. We shall never be clearly persuaded, as we ought to be, that our salvation flows from the wellspring of God's free mercy until we come to know his eternal election, which illumines God's grace by this contrast: that he does not indiscriminately adopt all into the hope of salvation but gives to some what he denies to others.

若不明白這個道理，就必減損了上帝的榮耀，並減少了真正的謙卑心。但是根據保羅的話，那我們所必須知道的，卻總不能知道，除非上帝不按照人的行為，卻按照祂的預定揀選人：「如今也是這樣，照著揀選的恩典還有所留的餘數。既是出於恩典，就不在乎行為；不然，恩典就不是恩典了」（羅 11:5, 6）。倘若我們為要承認救恩是完全出於上帝的仁慈的，就必回到揀選的泉源，那麼，那些想要毀棄這一原則的人是在盡他們所能的，把這個他們所當大聲祝賀的道理蒙蔽了，並且將謙卑的心連根拔掉。在把剩餘之民的得救歸於揀選的恩典時，保羅清清楚楚地見證說，那所能知道的，就是上帝要拯救那些祂的良善旨意所樂意拯救的人，並不是當作酬報，因為沒有人有權利要求這種酬報。

羅 11:5-6

<sup>5</sup> 「如今也是這樣，照著揀選的恩典，還有所留的餘數。」

<sup>6</sup> 「既是出於恩典，就不在乎行為；不然，恩典就不是恩典了。」

How much *the ignorance of this principle detracts from God's glory*, how much *it takes away from true humility*, is well known. Yet Paul denies that this which needs so much to be known can be known unless God, utterly disregarding works, chooses those whom he has decreed within himself. "At the present time," he says, "a remnant has been saved according to the election of grace; otherwise work would not be work." [Rom. 11:5-6] If – to make it clear that *our salvation comes about solely from God's mere generosity* – *we must be called back to the source of election*, those who wish to get rid of all this are obscuring as maliciously as they can what ought to have been gloriously and vociferously proclaimed, and they tear humility up by the very roots. Paul clearly testifies that, when the salvation of a remnant of the people is ascribed to the election of grace then only is it acknowledged that God of his mere good pleasure preserves whom he will, and moreover that he pays no reward, since he can owe none.

Rom. 11:5-6

<sup>5</sup> So too, at the present time there is a remnant chosen by grace.

<sup>6</sup> And if by grace, then it cannot be based on works; if it were, grace would no longer be grace.

凡把門關上，阻擋人來接近這教義的，他們不只傷害人，也是傷害上帝；因為除揀選的教義以外，再也沒有什麼能產生謙卑和感恩的心的。而且除此之外，**我們的信念（重譯：得救的確據）也再沒有堅強的根據**。我們這樣說是依照基督權威的，祂拯救我們脫離一切恐懼，且叫我們在許多危險，陷阱和可怕的衝突中，不為所勝，並**應許保守一切天父所召集在祂保護中的人**（增譯：約 10:28-29）。因此我們可以推斷，凡不明白自己為上帝的特別子民的人，都要不住地為焦急惶恐所苦惱；因此，凡忽略了我們所提出的這三大助益的人，就是摧毀了救恩的基礎，替別人和他們自己招引惡果。並且，教會之出現，也是由於這一教義。正如伯爾拿所說的，若沒有這個教義，教會就不是被造的人所能夠認識的，因為它在兩方面都很奇妙地被隱藏著，一方面被隱藏在那一堆可憐受天罰的人當中。

約 10:28-29

<sup>28</sup> 「我又賜給他們永生；他們永不滅亡，誰也不能從我手裏把他們奪去。」

<sup>29</sup> 「我父把羊賜給我，祂比萬有都大，誰也不能從我父手裏把他們奪去。」

They who shut the gates that no one may dare seek a taste of this doctrine wrong men no less than God. For neither will anything else suffice to make us humble as we ought to be nor shall we otherwise sincerely feel how much we are obliged to God. And **as Christ teaches, here is our only ground for firmness and confidence**: in order to free us of all fear and render us victorious amid so many dangers, snares, and mortal struggles, **he promises that whatever the Father has entrusted into his keeping will be safe** [John 10:28-29]. From this we infer that all those who do not know that they are God's own will be miserable through constant fear. Hence, those who by being blind to the three benefits we have noted would wish the foundation of our salvation be removed from our midst, very badly serve the interests of themselves and of all other believers. How is it that the church becomes manifest to us from this, when, as Bernard rightly teaches, "it could not otherwise be found or recognized among creatures since it lies marvelously hidden...both within the bosom of a blessed predestination and within the mass of a miserable condemnation?"

John 10:28-29

<sup>28</sup> I give them eternal life, and they shall never perish; no one will snatch them out of my hand.

<sup>29</sup> My Father, who has given them to me, is greater than all<sup>[c]</sup>; no one can snatch them out of my Father's hand.

在我討論本題以前，我要向兩種人講說一些題前的話。關於預定論，其本身是極為複雜的，由於**人的好奇心**，更使這問題困惑難解。人的好奇心是不受任何約束的，它之**走入迷途，逍遙於本身的範圍之外**，恰像是決心不許上帝保留著任

何奧秘似的。我們既然看見許多犯了**這種僭妄自大之罪**的人，而這些人在別的方面大都是無可譴責的，所以我們應當提醒他們在這問題上所當守的範圍。

But before I enter into the matter itself, I need to mention by way of preface two kinds of men. *Human curiosity* renders the discussion of predestination, already somewhat difficult of itself, very confusing and even dangerous. No restraints can hold it back from *wandering in forbidden bypaths and thrusting upward to the heights*. If allowed, it will leave no secret to God that it will not search out and unravel. Since we see so many on all sides rushing into *this audacity and impudence*, among them certain men not otherwise bad, they should in due season be reminded of the measure of their duty in this regard.

第一永恆他們應當記著，當他們追究預定論的時候，他們就是深入上帝的智慧的極隱秘處，在這裏一個粗心而又自信的唐突者，對於他的好奇心是無法滿足，只是叫自己陷入迷宮，無以自拔。因為人之莽撞探究上帝所決定要隱藏的事，或探究從永恆以來那屬於上帝的智慧的莊嚴——就是那上帝只許我們崇拜，而不要我們瞭解，以此來增加我們對祂榮耀的讚美的——都是不合理的。凡祂所定意要啟示給我們的奧秘，祂就用自己的話啟示出來；而按照祂的預知，只有這些奧秘才和我們有關，或於我們有益的。

申 29: 29

<sup>29</sup> 「隱秘的事是屬耶和華——我們上帝的；惟有明顯的事是永遠屬我們和我們子孫的，好叫我們遵行這律法上的一切話。」

First, then, let them remember that *when they inquire into predestination they are penetrating the sacred precincts of divine wisdom*. If anyone with carefree assurance breaks into this place, he will not succeed in satisfying his curiosity and he will enter a labyrinth from which he can find no exit. For *it is not right for man unrestrainedly to search out things that the Lord has willed to be hid in himself*, and to unfold from eternity itself the sublimest wisdom, which he would have us revere but not understand that through this also he should fill us with wonder. He has set forth by his Word the secrets of his will that he has decided to reveal to us. These he decided to reveal in so far as he foresaw that they would concern us and benefit us.

論永恆的揀選，即上帝預定某些人得救，  
某些人滅亡

預定的教義，只可從《聖經》尋找

Doctrine of Predestination to be Sought in Scripture Only

3.21.2

二．奧古斯丁說：「我們已走上**信心的道路上**，讓我們恒切不斷地追求。它引我們進入王的宮庭，那裏藏著一切智慧和知識的寶物。當我們的主基督向他那些偉大的蒙揀選的門徒說『我還有好些事要告訴你們，但你們現在擔當不了』時，他並非輕看他們。我們必須行走，必須長進，好使我們的心能夠瞭解現在尚未瞭解的事。倘若到了末日，我們還在進步著，那麼，那時候我們不會明白現在所不明白的事。」我們一旦想到，**為達到關於上帝我們所應該相信的，主的話乃是探索的惟一道路，（增：為看見那關於他我們所被容許看見的，）主的話是唯一的亮光**，那麼，我們就能約束自己，不至於僭妄。這樣我們必能知道，**若超出了神的話的範圍，就必陷入於彎曲黑暗的途中**，在那裏，錯誤和滑跌是免不了的。那麼，讓我們首先記在心裏，我們若要在神所啟示的話語以外求瞭解預定論，乃是表示我們的愚笨，好像是要走過一條不可通的路徑，若要在黑暗中觀看東西。**我們也不必以無知為羞恥，在這裏甚至最有學問的，最好是克制自己**，若有任何知識，對之妄自強求，乃是愚笨危險之舉，甚至於是致命的，我們就不應當求。倘若我們為跋扈的求知慾所刺激，我們必須制服它，記住箴言所云：「吃蜜過多，是不好的，考究自己的榮耀，也不能算為榮耀」（箴 25:27）。這種僭妄無非自取滅亡，足以作為我們的警戒。

約 16:12

<sup>12</sup> 「我還有好些事要告訴你們，但你們現在擔當不了（或作：不能領會）。」

伯 12:24

<sup>24</sup> 「祂將地上民中首領的聰明奪去，使他們在荒廢無路之地漂流；」

箴 25: 27

<sup>27</sup> 「吃蜜過多是不好的；考究自己的榮耀也是可厭的。」

“We have entered *the pathway of faith*,” says *Augustine*,” let us hold steadfastly to it. It leads us to the King’s chamber, in which are hid all treasures of knowledge and wisdom. For the Lord Christ himself did not bear a grudge against his great and most select disciples when he said: ‘I have...many things to say to you, but you cannot bear them now’ [John 16:12]. We must walk, we must advance, we must grow, that our hearts may be capable of those things which we cannot yet grasp. But if the Last Day finds us advancing, there we shall learn what we could not learn here.” If this thought prevails with us, that *the Word of the Lord is the sole way that can lead us in our search for all that it is lawful to hold concerning him, and is the sole light to illumine our vision of all that we should see of him*, it will readily keep and restrain us from all rashness. For we shall know that *the moment we exceed the bounds of the Word, our course is outside the pathway and in darkness*, and that there we must repeatedly wander, slip, and stumble. Let this, therefore, first of all be before our eyes: to seek any other knowledge of predestination than what the Word of God discloses is not less insane than if one should purpose to walk in a pathless waste [cf. Job 12:24], or to see in darkness. And *let us not be ashamed to be ignorant of something in this matter, wherein there is a certain learned ignorance*. Rather, let us willingly refrain from inquiring into a kind of knowledge, the ardent desire for which is both foolish and dangerous, nay, even deadly.



But if a wanton curiosity agitates us, we shall always do well to oppose to it this restraining thought: just as too much honey is not good, so for the curious the investigation of glory is not turned into glory [Prov. 25:27, cf. Vg.]. For there is good reason for us to be deterred from this insolence which can only plunge us into ruin.

John 16:12

<sup>12</sup> “I have much more to say to you, more than you can now bear.

Job 12:24

<sup>24</sup> He deprives the leaders of the earth of their reason; he makes them wander in a trackless waste.

Prov. 25:27

<sup>27</sup> It is not good to eat too much honey, nor is it honorable to search out matters that are too deep.

## 第二種危險：對揀選的教義的不安和沉默

### The Second Danger: Anxious Silence About the Doctrine of Election

#### 3.21.3

另一些人，為要糾正前面所提到的僭妄的罪，認為**最好是矢口不談預定論**，把它埋在地下；也好像是來到了懸崖絕壁，不容觀望。雖然他們的謙虛態度是可讚許的，因為他們對於上帝的奧秘，認為須持之以嚴肅，然而**他們的過份謙仰鮮能對人的思想發生影響**，因為人心對不合理的限制，必不願意服從。所以**為使這個問題能處在合理的範圍內，我們必須根據主的話語：主所說的話已給了我們一種瞭解真道的準則。《聖經》乃是聖靈的傳習所，凡於我們有益，必須知道的，《聖經》都不遺漏；同樣，凡於我們有益的，《聖經》必不（重譯：必定）教訓。**因此，**凡經上關於預定論所宣佈的，我們不得向信徒隱蔽，否則我們若不是從他們奪去上帝的恩眷，就是否定聖靈，以為聖靈所宣佈的是應當被壓抑下去的。**

There are others who, wishing to cure this evil, all but require that every mention of predestination be buried; indeed, they teach us *to avoid any question of it*, as we would a reef. Even though their moderation in this matter is rightly to be praised, because they feel that these mysteries ought to be discussed with great soberness, yet because they descend to too low a level, they *make little progress with the human understanding*, which does not allow itself to be easily restrained. Therefore, *to hold to a proper limit in this regard also, we shall have to turn back to the Word of the Lord, in which we have a sure rule for the understanding.* For Scripture is the school of the Holy Spirit, in which, as nothing is omitted that is both necessary and useful to know, so nothing is taught but what is expedient to know. Therefore we must *guard against depriving believers of anything disclosed about predestination in Scripture, lest we seem either*

*wickedly to defraud them of the blessing of their God or to accuse and scoff at the Holy Spirit* for having published what it is in any way profitable to suppress.

所以我說，**最好讓一切基督徒敞開心門和耳朵，領受上帝對他們所述說的道理，只有一點應當謙抑的，就是上帝一住嘴，他們也當止住，不再追問。**我們的謹嚴態度的最好屏障乃是在學習時，我們追從上帝的領導，**一旦祂停止教誨，我們也須放棄追究的念頭。**那些過份謙抑的人所懼怕的危險並不足以叫我們不注意上帝的話語。所羅門有句話是值得稱頌的：「將事隱秘乃上帝的榮耀」（箴 25:2）。但是，虔誠和常識二者都提示我們，這句話並非有普遍的應用，所以我們必須追求適當的區別，不然，我們就是在謙遜和謹嚴的藉口之下，以愚妄無知為滿足了。其實，關於這個區別，摩西有幾句話表示得很清楚，他說，「**隱秘的事，是屬耶和華我們上帝的，唯有明顯的事，是永遠屬我們和我們子孫的，好叫我們遵行這律法上的一切話**」（申 29:29）。我們可以看出摩西如何藉著上帝的命令，叫百姓**注意律法的教訓，因為上帝樂意將這律法頒佈出來；同時祂也以同樣的理由把百姓約束於那必要的範圍內——就是必死的凡人，圖闖入上帝的奧秘中是不合法的。**

箴 25:2

<sup>2</sup> 「將事隱秘乃上帝的榮耀；將事察清乃君王的榮耀。」

申 29:29

<sup>29</sup> 「隱秘的事是屬耶和華——我們上帝的；惟有明顯的事是永遠屬我們和我們子孫的，好叫我們遵行這律法上的一切話。」

Let us, I say, *permit the Christian man to open his mind and ears to every utterance of God directed to him, provided it be with such restraint that when the Lord closes his holy lips, he also shall at once close the way to inquiry.* The best limit of sobriety for us will be not to follow God's lead always in learning but, *when he sets an end to teaching, to stop trying to be wise.* The fact that they fear danger is not sufficiently important that we should on that account turn away our minds from the oracles of God. Solomon's saying is familiar: "It is the glory of God to conceal the word" [Prov. 25:2, Vg.]. But since piety and common sense show that this is not to be understood indiscriminately of everything, we must seek a distinction, lest under pretense of modesty and sobriety we are satisfied with brutish ignorance. Moses clearly expresses this in a few words: "*The secret things,*" he says, "*belong to ... our God, but he has manifested them to us and to our children*" [Deut. 29:29, cf. Vg.]. We see how he urges the people to *study the teaching of the law only on the ground of a heavenly decree, because it pleased God to publish it*; and how he held the same people within these bounds for this reason alone: that *it is not lawful for mortal men to intrude upon the secrets of God.*

Prov. 25:2

<sup>2</sup> It is the glory of God to conceal a matter; to search out a matter is the glory of kings.

Deut. 29:29

<sup>29</sup> The secret things belong to the LORD our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law.

**預定=《聖經》所教導的真理；要承認，要宣講！  
背叛上帝的人恥笑這項真理**

**PREDESTINATION = TAUGHT BY SCRIPTURE; ADMIT IT, PREACH IT!**

**REBELLIOUS MINDS MAKE MOCKERY OF THESE DOCTRINES**

**駁斥所謂「這教義的危險」的論調**

**The Alleged Peril in the Doctrine Dismissed**

**3.21.4**

我承認有些褻瀆的人，他們抓住一些和預定論有關的問題，作為他們反對，詰難，斥責，和嘲笑的把柄。但是，倘若我們為這班人的魯莽唐突震驚，那麼，信仰上的一切主要條文都將掩蔽起來，因為很難有一個信條為這種褻瀆的人所放過，而不加以褻瀆的。心思頑硬的人一聽到上帝的本體具有三位，就要提出許多莽撞的話，正如聽見上帝當初造人時即預知人將要遭遇的一樣。當我們聽到說，創世以來經過了五千多年，他們也要嘲笑。他們要問，上帝的權能為什麼如此長久的懶惰和困盹著。無論我們肯定什麼，他們都要褻瀆嘲笑。難道我們對於聖子，聖靈的神性就不該說什麼，對於上帝的創世，也當閉口無言嗎？**在這一件事，以及在一切事上，上帝的真理是大有權威的，不怕不虔敬者的貶損誹謗。**

Profane men, I admit, in the matter of predestination abruptly seize upon something to carp, rail, or scoff at. But if their shamelessness deters us, we shall have to keep secret the chief doctrines of the faith, almost none of which they or their like leave untouched by blasphemy. An obstinate person would be no less insolently puffed up on hearing that within the essence of God there are three Person than if he were told that God foresaw what would happen to man when he created him. And they will not refrain from guffaws when they are informed that but little more than five thousand years have passed since the creation of the universe, for they ask why God's power idle and asleep for so long. Nothing, in short, can be brought forth that they do not assail with their mockery. Should we, to silence these blasphemies, forbear to speak of the deity of Son and Spirit? Must we pass over in silence the creation of the universe? No! ***God's truth is so powerful, both in this aspect and in every other, that it has nothing to fear from the evil-speaking of wicked men.***

正如奧古斯丁在他的那篇《信徒的堅忍》的名著上面所堅決主張的。我們看到那些假使徒，雖以一切謗誹來指控保羅的真道，但總不能叫保羅羞愧。他們所堅

稱：保羅的一切討論對於虔信的人是危險的，因為他的主張與他所鼓勵規勸的話不符，足以搖動信仰，擾亂和沮喪人心，都是沒有根據的。奧古斯丁承認他在這一方面常受譴責，以為他對預定論的講論太自由了；可是奧氏對那些譴責隨時加以駁斥。但是對這一個題目所積聚的謬論既如是之多，我們寧願對每一點個別的適當地方加以反駁。只是我願意提出一個原則，**就是我們對於主所隱蔽的事，不得追究探索，同時對於主所顯示的事，也不可疏忽，否則我們將陷入於好奇或不知感恩之罪中。**奧古斯丁很明智地說道，我們可以安全地追隨著《聖經》，因為《聖經》的步履舒緩，好像一個順著小孩的軟弱步伐而行走的母親一樣，決不因人的軟弱而遺棄了他們。但是那些過於小心或膽怯的人，似乎願意使預定的問題埋沒於沉默中，以為倘非如此，必使心智軟弱的人遭受干擾。對於這些人，我敢問他們憑什麼藉口來粉飾自己的驕縱呢？他們不斷在間接控拆上帝的疏忽無知，好像是說，上帝沒有預見這一種危險，而他們卻早已洞悉了。因此，**凡對預定論懷有成見的人，即是公然指責上帝，好像是說，上帝不知不覺地洩漏了一件有損教會的秘密。**

So Augustine stoutly maintains in his little treatise *The Gift of Perseverance*. For we see that the false apostles could not make Paul ashamed by defaming and accusing his true doctrine. They say that this whole discussion is dangerous for godly minds – because it hinders exhortations, because it shakes faith, because it disturbs and terrifies the heart itself – but this is nonsense! Augustine admits that for these reasons he was frequently charged with preaching predestination too freely, but, as it was easy for him, he overwhelmingly refuted the charge. We, moreover, because many and various absurdities are obtruded at this point, have preferred to dispose of each in its own place. I desire only to have them generally admit that ***we should not investigate what the Lord has left hidden in secret, that we should not neglect what he has brought into the open, so that we may not be convicted of excessive curiosity on the one hand, or of excessive ingratitude on the other.*** For Augustine also skillfully expressed this idea: we can safely follow Scripture, which proceeds at the pace of a mother stooping to her child, so to speak, so as not to leave us behind in our weakness. But for those who are so cautious or fearful that they desire to bury predestination in order to disturb weak souls with what color will they cloak their arrogance when they accuse God indirectly of stupid thoughtlessness, as if he had not foreseen the peril that they feel they have wisely met? ***Whoever, then, heaps odium upon the doctrine of predestination openly reproaches God, as if he had unadvisedly let slip something hurtful to the church.***

## 反對預定的人縮小預定的範圍，或說上帝的預定是靠祂的預知

### OPPONENTS DIMINISH SCOPE, OR MAKE PREDESTINATION DEPENDENT ON FOREKNOWLEDGE

#### 3.21.4

（溫德爾：）

某些反對預定的人考慮到這一點；他們沒有否認，可是盡量縮小其範圍。「很多人試圖以上帝的預知來說明，支持預定……。」這句話無疑是針對 Pighius 和他的《論自由意志》一書的；可是 Pighius 只不過繼承了一個歷史傳統，就是試圖使預定依靠上帝預知人的功勞。

Wendel:

Certain opponents of predestination have taken account of this; they do not deny it, but strive at least to diminish its scope. "A good many cover it up with diverse cavillings, above all those that seek to base it upon his foreknowledge." This was no doubt aimed at Pighius and his *Treatise upon Free Will*; but Pighius was no more than the inheritor of a long tradition which had endeavored to make predestination dependent upon foreknowledge of merits.

**加爾文分辨預定與預知：若說預定是因為預知 = 混淆**

**對於上帝的預知來說，沒有事物是過去或未來的**

**CALVIN DISTINGUISHES PREDESTINATION, FOREKNOWLEDGE**

**TO SAY PREDESTINATION DUE TO FOREKNOWLEDGE = CONFUSING**

**TO GOD'S FOREKNOWLEDGE, NOTHING IS PAST OR FUTURE**

**3:21.5; 3.23.6**

（溫德爾：）

可是**加爾文堅持必須分辨預定與預知的不同**。「當我們說上帝具有預知的能力，這是說，萬事自始即在上帝的眼前，今後亦永遠如此，所以在上帝的睿知中，沒有所謂將來或過去的事，一切都是屬於現在的；而且這現在式的情形是到了不僅是祂具有概念的感知，好像在我們心中所記憶的，當作是現在的事物一樣，而是萬事萬物好像實際都擺在祂的眼前，為祂所真實看見的。這預知包括著整個宇宙，和一切被造之物。所謂預定，乃是上帝永恆旨意，就是上帝自己決定，祂對世界的每一個人所要成就的。因為人類被創造的命運不都是一樣的；永恆的生命是為某些人前定了的，對於另一些人，卻是永遠的罪刑。」（3.21.5. 加爾文在 3.23.6 引用瓦拉的時候說：「**上帝既然看到將來要發生的事，都是唯獨按照祂所決定的原因發生的**」，因此要辯論上帝的預知在作什麼是愚妄的，因為很明顯地，**萬事都是按照祂**

的預旨和美意發生的」；他並沒有否認預定與預知有所不同，相反地，他堅持了預定與預知在本質上的不同。**預知的對象，就是上帝旨意所決定的事**；預定與上帝的旨意是完全一樣的。）

Wendel:

But *Calvin gave forcible emphasis to the distinction between predestination and foreknowledge*. “We say rightly that [God] foresees all things, even as he disposes of them; but it is confusing everything to say that God elects and rejects according to his foresight of this or that. When we attribute foreknowledge to God, we mean that all things have always been and eternally remain under his observation, so that nothing is either future or past to his knowledge: he sees and regards them in the truth, as though they were before his face. We say that this foreknowledge extends throughout the circuit of the world and over all his creatures. We call predestination the eternal decree of God by which he decided what he would do with each man. For he does not create them all in like condition, but ordains some to eternal life, the others to eternal damnation.” (*Inst.*, 3.21.5. When Calvin writes, quoting from *Laurent Valla*, *Inst.*, 3.23.6, *in fine*: “But since [God] sees things to come for no other reason than that he has determined that they should come, it is folly to dispute and debate what his prescience is doing, when it is apparent that *everything occurs by his ordinance and disposition*,” he is not denying that distinction, but on the contrary maintaining the difference of nature between foreknowledge and predestination. *Foreknowledge has for its object the decisions of the divine will*; predestination is identical with that will.)

## 上帝的預定與預知；以色列的被揀選

### Predestination and Foreknowledge of God; The Election of Israel

#### 3.21.5

(Predestination defined and explained in relation to the Israelitish, nation, and to individuals, 5-7)

上帝藉著祂的預定，揀選了某一些人，叫他們有生命的盼望，對另一些人，則判定歸於永遠的死亡，關於這件事，凡屬敬虔的人，都不敢完全否認。但是，這問題引起了許多詰難，特別是**那些以為預知是預定的原因的人**所提出的。**我們主張預定和預知這二者都是屬於上帝的；但是若說後者乃靠前者，那是很荒謬的。**

No one who wishes to be thought religious dares simply deny predestination, by which God adopts some to hope of life, and sentences others to eternal death. But our *opponents*, especially those who *make foreknowledge its cause*, envelop it in numerous *petty objections*. *We, indeed, place both doctrines in God, but we say that subjecting one to the other is absurd.*

當我們說上帝具有**預知**的能力，這是說，萬事自始即在上帝的眼前，今後亦永遠如此，所以在上帝的睿知中，沒有所謂將來或過去的事，一切都是屬於現在

的；而且這現在式的情形是到了不僅是祂具有概念的感知，好像在我們心中所記憶的，當作是現在的事物一樣，而是萬事萬物好像實際都擺在祂的眼前，為祂所真實看見的。這預知包括著整個宇宙，和一切被造之物。所謂**預定**，乃是上帝永恆旨意，就是上帝自己決定，祂對世界的每一個人所要成就的。因為人類被創造的命運不都是一樣的；永恆的生命是為某些人前定了的，對於另一些人，卻是永遠的罪刑。既然每一個人都為著或此或彼的，一個終局而創造的，所以我們說，他是被預定了或生或死的。

When we attribute *foreknowledge* to God, we mean that all things always were, and perpetually remain, under his eye, so that to his knowledge there is nothing future or past, but all things are present. And they are present in such a way that he not only conceives them through ideas, as we have before us those things which our minds remember, but he truly looks upon them and discerns them as things placed before him. And this foreknowledge is extended throughout the universe to every creature. We call *predestination* God's eternal decree, by which he compacted with himself what he willed to become of each man. For all are not created in equal condition; rather, eternal life is foreordained for some, eternal damnation for others. Therefore, as any man has been created to one or the other of these ends, we speak of him as predestined to life or to death.

這件事，上帝不僅在某一個人身上證實了，亦在整個亞伯拉罕的後裔身上證實了，就是明顯表示每一個民族的將來情況，都是上帝所決定的。「至高者將地業賜給列邦，將世人分開，就照以色列人的數目，立定萬民的疆界，耶和華的分，本是祂的百姓，祂的產業，本是雅各」（申 32:8, 9）。這樣的區分是擺在一切人眼前的，在亞伯拉罕身上，好像在一株乾了的樹幹上一樣，上帝就揀選某一民族，而拒絕其他的，摩西並不指出什麼理由，除了在警戒後裔的話中說，他們之所以高貴，完全出於上帝白白賜予的愛。摩西對以色列人之蒙拯救所加的解釋乃是：「因祂愛你的列祖，所以揀選他們的後裔」（申 4:37）。

申 32:8, 9

<sup>8</sup> 「至高者將地業賜給列邦，將世人分開，就照以色列人的數目立定萬民的疆界。」

<sup>9</sup> 「耶和華的分本是祂的百姓；祂的產業本是雅各」

申 4:37

<sup>37</sup> 「因祂愛你的列祖，所以揀選他們的後裔，用大能親自領你出了埃及，」

God has attested this not only in individual persons but has given us *an example* of it *in the whole offspring of Abraham*, to make it clear that in his choice rests the future condition of each nation. "When the Most High divided the nations, and separated the sons of Adam...the people of Israel were his portion,...the cord of his inheritance." [Deut. 32:8-9 p., cf. Vg.] The separation is apparent to all men: in the person of Abraham, as in a dry tree trunk, one people is peculiarly, while the others are rejected; but the cause does not appear except that Moses, to cut off from posterity and occasion to boast, teaches that

they excel solely by God's freely given love. For he declares this the cause of their deliverance: that God loved the patriarchs, "and chose their seed after them" [Deut 4:37].

Deut. 32:8-9

<sup>8</sup> When the Most High gave the nations their inheritance, when he divided all mankind, he set up boundaries for the peoples according to the number of the sons of Israel.<sup>[b]</sup>

<sup>9</sup> For the LORD's portion is his people, Jacob his allotted inheritance.

Deut 4:37

<sup>37</sup> Because he loved your ancestors and chose their descendants after them, he brought you out of Egypt by his Presence and his great strength,

在另一章上，他說得更為透徹：「**耶和華專愛你們，揀選你們，並非因你們的人數多於別民……只因耶和華愛你們**」（申 7:7, 8）。摩西常常反覆地作同樣的規勸：「看哪，天和天上的天，地和地上所有的，都屬耶和華你的上帝。耶和華但喜悅你的列祖，愛他們，從萬民中揀選他們的後裔」（申 10:14, 15）。在另一處地方，他吩咐百姓要聖潔，因為上帝揀選了他們作為特別的民族，在另一處地方，他說上帝的愛是他們的保障（參申 23:5）。信眾同聲宣揚說：「祂為我們選擇產業，就是祂所愛之雅各的榮耀」（詩 47:4）。對於上帝所賜的一切恩賜，他們都歸榮耀於上帝的白白施賜的愛，這不僅因為他們覺得這些恩賜不是由於他們的功勞而獲得的，而且也因為他們深信，即使是他們的聖潔祖先雅各，也沒有這樣大的美德，足以為他自己和他的後裔，取得承受這樣大尊榮的權利。為更有效地摒除一切的驕傲，摩西指責他們為「硬著頸項的百姓」（申 9:6）。絲毫不配蒙上帝恩眷。眾先知也常常指責猶太人，提起他們所不歡迎的這個揀選，因為他們可羞恥地離棄了這個揀選。

申 7:7-8

<sup>7</sup> 「耶和華專愛你們，揀選你們，並非因你們的人數多於別民，原來你們的人數在萬民中是最少的。」

<sup>8</sup> 「只因耶和華愛你們，又因要守祂向你們列祖所起的誓，就用大能的手領你們出來，從為奴之家救贖你們脫離埃及王法老的手。」

申 10:14-15

<sup>14</sup> 「看哪，天和天上的天，地和地上所有的，都屬耶和華——你的神。」

<sup>15</sup> 「耶和華但喜悅你的列祖，愛他們，從萬民中揀選他們的後裔，就是你們，像今日一樣。」

詩 47:4

<sup>4</sup> 「祂為我們選擇產業，就是祂所愛之雅各的榮耀。（細拉）」

申 9:6

<sup>6</sup> 「你當知道，耶和華——你神將這美地賜你為業，並不是因你的義；你本是硬著頸項的百姓。」



More explicitly, in another chapter: “Not because you surpassed all other peoples in number did *he take pleasure in you to choose you...but because he loved you*” [Deut. 7:7-8p., cf. Vg.]. Moses quite frequently repeats the same declaration: “Behold, to the Lord your God belong heaven,...earth, and all that is in them . Only he delighted in your fathers and loved them, and chose you their seed” [Deut. 10:14-15, cf. Vg.]. Likewise, elsewhere, sanctification is enjoyed upon them because they have been chosen as his “special people” [Deut. 7:6]. And in another passage love is again declared the reason for his protection [Deut. 23:5]. Believers also proclaim this with one voice: “He chooses our heritage for us, the glory of Jacob, whom he has loved” [Ps. 47:4, cf. Comm.]. For all who have been adorned with gifts by God credit them to his freely given love because they knew not only that they had not merited them but that even the holy patriarch himself was not endowed with such virtue as to acquire such as high honor for himself and his descendants. And in order more effectively to crush all pride, he reproaches them as deserving no such thing, since they were a stubborn and stiff-necked people [Ex. 32:9; cf. Deut. 9:6]. Also, the prophets often confront the Jews with this election, to the latter’s displeasure and by way of reproach, since they had shamefully fallen away from it [cf. Amos 3:2].

Deut. 7:6-8

- <sup>6</sup> For you are a people holy to the LORD your God. The LORD your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession.
- <sup>7</sup> The LORD did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples.
- <sup>8</sup> But it was because the LORD loved you and kept the oath he swore to your ancestors that he brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh king of Egypt.

Deut. 10:14-15

- <sup>14</sup> To the LORD your God belong the heavens, even the highest heavens, the earth and everything in it.
- <sup>15</sup> Yet the LORD set his affection on your ancestors and loved them, and he chose you, their descendants, above all the nations—as it is today.

Deut. 23:5

- <sup>5</sup> However, the LORD your God would not listen to Balaam but turned the curse into a blessing for you, because the LORD your God loves you.

Ps. 47:4

- <sup>4</sup> He chose our inheritance for us, the pride of Jacob, whom he loved.<sup>[b]</sup>

Deut. 9:6

- <sup>6</sup> Understand, then, that it is not because of your righteousness that the LORD your God is giving you this good land to possess, for you are a stiff-necked people.

Amos 3:2

<sup>2</sup> “You only have I chosen of all the families of the earth; therefore I will punish you for all your sins.”

那麼，請問那些想把上帝的揀選歸之於人的功勞的人；當他們看見某一個民族比其他民族為上帝所喜悅時，當他們聽到上帝對於某一個渺小，微賤，甚至悖逆，頑固的民族所施的特別恩惠是出於白白的施賜時，難道他們要因此和上帝爭吵，因為祂定意表示祂的這種慈恩嗎？他們的喧囂吵鬧非但不能阻礙上帝的作為，他們那指天的咒責，有如向空中投擲石塊，也不能損傷或影響祂的公義；結果卻是向自己的頭上打下來。每當以色列族要向上帝謝恩，或對將來存希望之心的時候，他們多被提醒追念這一個恩約（重譯：被提醒**應該追念，上帝主權地與選民立恩典之約這個原則**）。所以詩人說：「我們是祂造的，也是屬祂的，我們是祂的民，也是祂草場的羊」（詩 100:3）。這裏所含「不是屬我們自己的」一語並非多餘的話。因為這使他們知道，他們所享受的一切恩惠，不但是上帝賜予的，而且賜恩的原因也在乎祂本身，在人的方面沒有什麼功勞配得這麼大的光榮。在底下的話，詩人又提醒他們只要以上帝的嘉惠為滿足，他說：「祂僕人亞伯拉罕的後裔，祂所揀選雅各的子孫。」

詩 100:3

<sup>3</sup> 「你們當曉得耶和華是上帝！我們是祂造的，也是屬祂的；我們是祂的民，也是祂草場的羊。」

詩 99:3

<sup>3</sup> 「他們當稱讚祂大而可畏的名；祂本為聖！」

Be this as it may, let those now come forward who would bind God's election either to the worthiness of men or to the merit of works. Since they see one nation preferred above all others, and hear that God was not for any reason moved to be more favorably inclined to a few, ignoble-indeed, even wicked and stubborn-men, will they quarrel with him because he chose to give such evidence of his mercy? But they shall neither hinder his work with their clamorous voices nor strike and hurt his righteousness by hurling the stones of their insults towards heaven. Rather, these will fall back on their own heads! Also, the Israelites are recalled to this *principle of freely given covenant* when thanks are to be given to God, or when hope is to be aroused for the age to come. “He had made us and not we ourselves,” says the prophet, “we are his people and the sheep of his pastures.” [Ps. 100:3; cf. Comm. and Ps. 99; 3, Vg.] The negative, which is added to exclude “ourselves,” is not superfluous since by it they may know that God is not only the Author of all good things in which they abound but has derived the cause from himself, because nothing in them was worthy of so great honor.

Ps. 100:3

<sup>3</sup> Know that the LORD is God. It is he who made us, and we are his<sup>[a]</sup>; we are his people, the sheep of his pasture.

Ps. 99:3

<sup>3</sup> Let them praise your great and awesome name—he is holy.

在重行申述上帝不斷賞賜揀選的恩惠後，他又作結語說，**上帝如此地寬大施恩，「因為祂紀念祂的約」**（詩 105:6, 8）。與這個教義相符的有會中的歌：「因為他們不是靠自己的刀劍得土地，……乃是祢的右手，祢的膀臂，和你臉上的亮光，因為祢喜悅他們」（詩 44:3）。這裏應當注意是每逢提到土地，乃是以土地作為奧秘的揀選的有形象徵，與兒子的名份適相符合。大衛在另一地方曾規勸百姓存同樣感謝的心，說：「以耶和華為上帝的，那國是有福的，祂所揀選為自己產業的，那民是有福的」（詩 33:12）。撒母耳鼓舞百姓當存佳美的指望，說：「耶和華既喜悅選你們作祂的子民，就必因祂的大名，不撇棄你們」（撒下 12:22）。當大衛自己的信心遭打擊時，他怎樣武裝起來以從事爭戰呢？「祢所揀選，使他親近祢，住在祢院中的，這人便為有福」（詩 65:4）。上帝那隱藏的揀選既為第一次和第二次的拯救，以及其它的恩慈所證實了，因此，以賽亞對「揀選」一詞有如下的應用：「耶和華要憐恤雅各，必再揀選以色列」（賽 14:1），因為**當祂默念到將來的時期，祂宣佈那似乎已被遺棄的剩餘之民的重行聚集，必成為那鞏固的揀選的表記，雖然這揀選似乎已經無望了**。所以以賽亞在另一處又說：「我揀選你並不棄絕你」（賽 41:9）。這裏他讚揚上帝的繼續不斷的寬大，和父親般的仁慈。在《撒迦利亞書》上，天使說得更明白：「耶和華必再揀選耶路撒冷」（亞 2:12）。表面上這似乎表示祂的嚴厲懲罰是在拒絕祂的揀選，或說以色列人的被擄乃是揀選的中斷；然而祂的揀選的約是不至動搖的，雖然，它的表記有時不甚顯明。

詩 105:6, 8

<sup>6</sup> 「祂僕人亞伯拉罕的後裔，祂所揀選雅各的子孫哪，你們要記念祂奇妙的作為和祂的奇事，並祂口中的判語。」

<sup>8</sup> 「祂記念祂的約，直到永遠；祂所吩咐的話，直到千代，」

詩 33:12

<sup>12</sup> 「以耶和華為上帝的，那國是有福的！祂所揀選為自己產業的，那民是有福的！」

撒下 12:22

<sup>22</sup> 「耶和華既喜悅選你們作祂的子民，就必因祂的大名不撇棄你們。」

詩 65:4

<sup>4</sup> 「祂所揀選、使他親近祢、住在祢院中的，這人便為有福！我們必因祢居所、祢聖殿的美福知足了。」

賽 14:1

<sup>1</sup> 「耶和華要憐恤雅各，必再揀選以色列，將他們安置在本地。寄居的必與他們聯合，緊貼雅各家。」

賽 41:9

<sup>9</sup> 「你是我從地極所領（原文是抓）來的，從地角所召來的，且對你說：你是我的僕人；我揀選你，並不棄絕你。」

亞 2:12

<sup>12</sup> 「耶和華必收回猶大作祂聖地的分，也必再揀選耶路撒冷。」

He also bids them *be content with God's mere good pleasure*, in these words: "Seed of Abraham his servant, sons of Jacob, his chosen ones!" [Ps. 105:6; 104:6, Vg.]. And after having recounted the continuing benefits of God as the fruit of election, he finally concludes that *he acted so generously because "he remembered his covenant"* [Ps. 105:42]. With this doctrine the song of the whole church is in accord: "Thy right hand... and the light of thy countenance gave the land to our fathers, for thou didst delight in them" [Ps. 44:3, 1]. Now we must note that where "land" is mentioned, it is a visible symbol of the secret separation that includes adoption. David elsewhere urges the people to the same gratitude: "Blessed is the nation whose God is Jehovah, the people whom he has chosen as his heritage!" [Ps 33:12, Comm.] And Samuel arouses them to good hope: "For God will not forsake you for his great name's sake, since it has pleased him to create you a people for himself" [I Sam. 12:22 p]. In this way, David also arms himself for battle when n his faith is assailed: "The blessed one whom thou hast elected... will dwell in thy courts" [Ps. 65:4; cf. Comm. and 64:5, Vg.]. Moreover, because the election, being hidden in God, was confirmed by the first liberation, as well as by the second and other intermediate benefits, the word "to elect" is applied to this effect in Isaiah: "God will have mercy on Jacob and will yet elect out of Israel" [ch. 14:1 p., cf. Vg.] In describing the time to come, the prophet says that *the gathering together of the remnant of the people, whom he had seemed to forsake, will be a sign of the stability and firmness of his election*, which at that very moment had seemingly failed. When he also says in another place, "I have elected you and not cast you off" [Isa. 41:9], he emphasizes the ceaseless course of the remarkable generosity of his fatherly benevolence. The angel in Zechariah expresses this more clearly: "God... will yet elect Jerusalem" [ch. 2:12]. It is as though he, by ore harshly chastening, had rejected her, or as though the exile had been an interruption of election. Yet election remains inviolable, although its signs do not always appear.

Ps. 105:6, 8

<sup>6</sup> you his servants, the descendants of Abraham, his chosen ones, the children of Jacob.

<sup>8</sup> He remembers his covenant forever, the work that he commanded, for a thousand generations,

Ps. 104:6

<sup>6</sup> You covered it with the watery depths as with a garment; the waters stood above the mountains.

Ps. 105:42

<sup>42</sup> For he remembered his holy promise given to his servant Abraham.

Ps. 44:3, 1

<sup>1</sup> We have heard it with our ears, O God; our ancestors have told us what you did in their days, in days long ago.

<sup>3</sup> It was not by their sword that they won the land, nor did their arm bring them victory; it was your right hand, your arm, and the light of your face, for you loved them.

Ps 33:12

<sup>12</sup> Blessed is the nation whose God is the LORD, the people he chose for his inheritance.

I Sam. 12:22

<sup>12</sup> “But when you saw that Nahash king of the Ammonites was moving against you, you said to me, ‘No, we want a king to rule over us’—even though the LORD your God was your king.

Ps. 65:4

<sup>4</sup> Blessed are those you choose and bring near to live in your courts! We are filled with the good things of your house, of your holy temple.

Ps. 64:5

<sup>5</sup> They encourage each other in evil plans, they talk about hiding their snares; they say, “Who will see it<sup>[b]</sup>?”

Isa. 41:9

<sup>9</sup> I took you from the ends of the earth, from its farthest corners I called you. I said, ‘You are my servant’; I have chosen you and have not rejected you.

Ch. 14:1

<sup>1</sup> A day of the LORD is coming, Jerusalem, when your possessions will be plundered and divided up within your very walls.

Ch. 2:12

<sup>12</sup> The LORD will inherit Judah as his portion in the holy land and will again choose Jerusalem.

## 第二階段：揀選與遺棄個別的以色列人

### The Second Stage: Election and Reprobation of Individual Israelites

#### 3.21.6

我們現在進一步討論**揀選的第二步驟**，在這種揀選當中，**神恩的表示更有限制，更加特殊，因為雖然同是亞伯拉罕的一族，上帝卻拒絕了某些人，使另一些人留在祂的教會中**，證明了祂保留他們在祂的兒女中。以實瑪利在先同的弟兄以撒一樣，得著相同的地位，因為那靈的約，也以割禮的表記，在他身上印證出來。但他首先被割棄了；後來以掃也被割棄；最後，數不清的眾人，幾乎一切的以色列

人，都被割棄了。以撒被稱為亞伯拉罕之後裔；在雅各身上，也繼續著同一的稱呼。上帝在拒絕掃羅的事上，也顯示同樣的例子，而為詩人所大加讚頌：「祂棄掉約瑟的帳棚，不揀選以法蓮支派，卻揀選猶大支派」（詩 78:67, 68）。這種例子，在以色列歷史上常常重演，以使神恩的奇妙奧秘，在這種變遷上能更加彰顯出來。我承認**以實瑪利和以掃等都是因為自己的過犯而失掉了兒子的名份；因為那**  
**名份的附帶條件乃是信實地遵守上帝的約，而他們卻不守信遵約。**然而上帝俯允情願揀選以色列人，而不揀選其他人民，這仍然是祂的特別恩眷；正如詩篇上所說的：「別國祂都沒有這樣待過；至於祂的典章，他們向來沒有知道」（參詩 147:20）。

詩 78:67-68

<sup>67</sup> 「並且祂棄掉約瑟的帳棚，不揀選以法蓮支派，」

<sup>68</sup> 「卻揀選猶大支派——祂所喜愛的錫安山；」

詩 147:20

<sup>20</sup> 「別國祂都沒有這樣待過；至於祂的典章，他們向來沒有知道。你們要讚美耶和華！」

We must now add *a second, more limited degree of election*, or one in which God's more special grace was evident, that is, when *from the same race of Abraham God rejected some but showed that he kept others among his sons by cherishing them in the church*. Ishmael had at first obtained equal rank with his brother, Isaac, for in him the spiritual covenant had been equally sealed by the sign of circumcision. Ishmael is cut off; then Esau; afterward, a countless multitude, and well-nigh all Israel. In Isaac the seed was called; the same calling continued in Jacob. God showed a similar example in rejecting Saul. This is also wonderfully proclaimed in the psalm: "He rejected the tribe of Judah" [Ps. 78:67-68; cf. LXX and Ps. 77:67-78, Vg. and Comm.]. This is several times repeated in the Sacred History, the better to reveal in this change the marvelous secret of God's grace. *By their own defect and guilt, I admin, Ishmael, Esau, and the like were cut off from adoption. For the condition had been laid down that they should faithfully keep God's covenant, which they faithlessly violated.* Yet this was a singular benefit of God, that he had deigned to prefer them to the other nations, as the psalm says: "He has not dealt thus with any other nations, and has not shown them his judgments"[Ps. 147:20, cf. LXX].

Ps. 78:67-68

<sup>67</sup> Then he rejected the tents of Joseph, he did not choose the tribe of Ephraim;

<sup>68</sup> but he chose the tribe of Judah, Mount Zion, which he loved.

Ps. 147:20

<sup>20</sup> He has done this for no other nation; they do not know his laws.<sup>[b]</sup>

但是，我已經說過，有兩種程度不同的揀選；**因為在對整個民族的揀選上面，上帝已經表明純粹是出於祂的恩惠，並不受什麼律法的拘束，而是白白施賜的，因此沒有人能夠要求祂把恩典作均等的分配。那非均等的分配適足以表示它**

是白白的恩賜。因此，瑪拉基特別重責以色列人忘恩負義之罪，因為上帝不只把他們從整個人類揀選出來，而且是從一個聖潔的家分別出來，成為一特別選民的，而他們卻不虔地輕蔑他們那最仁慈的天父上帝。所以他說：「耶和華說，以掃不是雅各的哥哥麼？我卻愛雅各，惡以掃」（瑪 1:2, 3）。上帝所認為當然的是以掃雅各二人同為一個聖潔的父親的兒子，同為約的繼承者，同為一個聖根的枝子，而雅各的後裔特別蒙恩承受寵眷，是負有特別重大的義務的，因為以掃為長子而被棄絕，而他們的祖父雅各，原居次位，卻被立為後裔，所以，上帝因此證明他們是犯了雙重不知感恩的罪，也指責他們違反雙層的義務。

瑪 1:2-3

<sup>2</sup> 「耶和華說：我曾愛你們。你們卻說：祢在何事上愛我們呢？耶和華說：以掃不是雅各的哥哥嗎？我卻愛雅各，」

<sup>3</sup> 「惡以掃，使他的山嶺荒涼，把他的地業交給曠野的野狗。」

羅 9:13

<sup>13</sup> 「正如經上所記：雅各是我所愛的；以掃是我所惡的。」

But I had good reason to say that here we must note two degrees, for *in the election of a whole nation God has already shown that in his mere generosity he had not been bound by any laws but is free, so that equal apportionment of grace is not to be required of him. The very inequality of his grace proves that it is free.* For this reason, Malachi emphasizes Israel's ungratefulness, because, while not only chosen from the whole human race but also separated out of a holy house as his own people, they faithlessly and impiously despise God, their beneficent Father. "Was not Esau Jacob's brother?" he asks. "Yet I have loved Jacob, but I have hated Esau." [Mal. 1:2-3; Rom 9:13.] For God takes it for granted that, as both had been begotten of a holy father, were successors of the covenant, and in short, were branches of a sacred root, the children of Jacob were now under extraordinary obligation, having been received into that dignity; but after the firstborn, Esau, had been rejected, and their father, who was inferior by birth, had been made heir, God accuses them of being doubly thankless, and complains that they were not held by that double bond.

Mal. 1:2-3

<sup>2</sup> "I have loved you," says the LORD. "But you ask, 'How have you loved us?' "Was not Esau Jacob's brother?" declares the LORD. "Yet I have loved Jacob,

<sup>3</sup> but Esau I have hated, and I have turned his hill country into a wasteland and left his inheritance to the desert jackals."

Rom 9:13

<sup>13</sup> Just as it is written: "Jacob I loved, but Esau I hated."<sup>[e]</sup>

## 揀選個別的人，才是實在的揀選

### The Election of Individuals as Actual Election

#### 3.21.7

雖然很明顯地**上帝在祂奧秘的安排中，憑著祂的旨意揀選和棄絕人**，可是祂的白白揀選只不過表明了一半，還要等到我們明白了某些**個別的人**的情形，這些人**上帝不但施賜（重譯：應許）救恩**，而且如此地表明出來（重譯：**而且親自成就救恩在他們身上**）；使那揀選的效果顯得十分確切，毫不猶豫。這一切都包含在保羅所提出的那一個種子裏；原來兒子的名份雖然操在亞伯拉罕手中，然而他的許多後裔卻被當作敗壞的份子被剪除了，所以為要維持（修：發揮）揀選的功效，必須追溯到**元首**的頭上，**天父將一切祂所揀選的（人）**，都在祂身上聯繫起來（重譯：**都使他們與元首聯合**），靠著這樣一個拆不散的團契，才能把他們和祂自己聯合在一起。所以在對亞伯拉罕這一家的揀選，上帝表明了祂的特殊恩眷，這是祂所未曾給予別的民族的；但是在**基督的肢體**上，恩典的優越效果更為明顯；**因為既與元首基督聯絡（重譯：聯合），他們就永不至失掉救恩**。因此，保羅根據我們適才引用的《瑪拉基書》那一節經文推論說，當上帝訂立永生的約，呼召人民歸於祂自己時，常有一種特別的揀選，揀選他們當中的一部份，所以祂並不以不加分別的恩典來揀選了一切的人。「雅各是我所喜愛的」這話是指以色列全族，也就是先知認為與以掃的後人不同的。然而，這裏對於我們所提出以一個作為揀選榜樣的例子，並無矛盾，而這樣的揀選是不至於失掉了效力的。保羅說得對，凡真的屬於基督的，都可稱之為「剩餘」之民，因為經驗證明，一個大族的多數人往往離散消失，而只有一小部份的人存留著。

Although it is now sufficiently clear that *God by his secret plan freely chooses whom he pleases*, rejecting others, still his free election has been only half explained until we come to *individual persons, to whom God not only offers salvation but so assigns it that the certainty of its effect is not in suspense or doubt*. These are reckoned among the unique offspring mentioned by Paul [ct. Rom. 9:7-8; Gal. 3:16 ff.]. The adoption was put in Abraham's hands. Nevertheless, because many of his descendants were cut off as rotten members, we must, in order that election may be effectual and truly enduring, ascend to *the Head, in whom the Heavenly Father has gathered his elect together, and has joined them to himself by an indissoluble bond*. So, indeed, God's generous favor, which he has denied to others, has been displayed in the adoption of the race of Abraham; yet in the *members of Christ* a far more excellent power of grace appears, for, *engrafted to their Head, they are never cut off from salvation*. There for Paul skillfully argues from the passage of Malachi that I have just cited that where God has made a covenant of eternal life and called any people to himself, a special mode of election is employed for a part of them, so that he does not with indiscriminate grace effectually elect all [Rom. 9:13]. The statement "I have loved Jacob" [Mal. 1:2] applies to the whole offspring of the patriarch, whom the prophet there contrasts to the posterity of Esau. Still this does not gainsay the fact that there was set before us in the person of one man an example of election that cannot fail to accomplish its purpose. Paul with good reason notes that they are called the "remnant" [Rom. 9:27; 11:5; cf. Isa. 10:22-23]. For



experience shows that of the great multitude many fall away and disappear, so that often only a slight portion remains.

所以要對一個民族作普遍的揀選，往往不可能有效和有永久性的，其顯然的一個理由，就是當上帝和他們立約時，祂沒有給他們一種重生的靈，好使他們能夠守約到底；只有那外表的呼召，而沒有那足以保守他們的內在的恩典，這正是一種介乎棄絕全人類，和揀選少數信徒的中間途徑。因之，整個以色列族被稱為「上帝的產業」（增譯：申 32:9；王上 8:52；詩 28:9；33:12 等），然而其中許多人卻是與上帝無關的；但是，上帝既立約要作他們的天父和拯救者，祂就著重於祂白白賜予的恩眷，而不著重那大多數人的缺欠；這樣，祂的真理並未被破壞，因為祂之保存一部份餘剩之民，使他們歸於自己，正可證明祂對於自己的選召是不後悔的。因為上帝之結集聖教會歸於自己，時時從亞伯拉罕的子孫中，而不從別的俗民中，去行祂的揀選，這乃是顧全祂所立的約（重譯：這是因為祂已經立約），這約既為眾人所違犯，祂就把它限制於少數人，以免整個歸於失敗。總之，對亞伯拉罕後裔的普遍揀選乃是更大福份的一種有形表現，而這個福份，上帝只賜予眾人中的少數人。這就是保羅所以要小心地將那些按照肉體屬於亞伯拉罕後裔者，從那些以撒為例的屬靈的兒女分別出來的理由。這並不是說，作為亞伯拉罕的後人乃是一件徒然無益的事（若那樣說，不免要侮辱到他所立之約的價值），卻是因為上帝的不可測度的安排預定了要使祂的救恩只在以撒後人身上生效。但是，我奉勸讀者不要對任何方面存有成見，直到我們從《聖經》中獲得更多的解釋。

申 32:9

<sup>9</sup> 「耶和華的分本是祂的百姓；祂的產業本是雅各。」

王上 8:52

<sup>52</sup> 「願祢的眼目看顧僕人，聽祢民以色列的祈求，無論何時向祢祈求，願祢垂聽。」

詩 28:9

<sup>9</sup> 「求祢拯救祢的百姓，賜福給祢的產業，牧養他們，扶持他們，直到永遠。」

詩 33:12

<sup>12</sup> 「以耶和華為上帝的，那國是有福的！祂所揀選為自己產業的，那民是有福的！」

It is easy to explain why *the general election of a people is not always firm and effectual: to those with whom God makes a covenant, he does not at once give the spirit of regeneration that would enable them to persevere in the covenant to the very end.* Rather, the outward change, without the working of inner grace, which might have availed to keep them, is intermediate between the rejection of mankind and the election of a meager number of the godly. *The whole people of Israel has been called “the inheritance of God” [Deut. 32:9; I Kings 8:52; Ps. 28:9; 33:12; etc.], yet many of them were foreigners.* But because *God has not pointlessly covenanted that he would become*

*their Father and Redeemer, he sees to his freely given favor rather than to the many who treacherously desert him. Even through them his truth was not set aside, for where he preserved some remnant for himself, it appeared that his calling was “without repentance” [Rom. 11:29]. For the fact that God was continually gathering his church from Abraham’s children rather than from profane nations had its reason in his covenant, which, when violated by that multitude, he confined to a few that it might not utterly cease. In short, that adoption of Abraham’s seed in common was a visible image of the greater benefit that God bestowed on some out of the many.* This is why Paul so carefully distinguishes the children of Abraham according to the flesh from the spiritual children who have been called after the example of Isaac [Gal. 4:28]. Not that it was a vain and unprofitable thing simply to be a child of Abraham; such could not be said without dishonoring the covenant! No, God’s unchangeable plan, by which he predestined for himself those whom he willed, was in fact intrinsically effectual unto salvation for these spiritual offspring alone. But I advise my readers not to take a prejudiced position on either side until, when the passages of Scripture have been adduced, it shall be clear what opinion ought to be held.

Deut. 32:9

<sup>9</sup> For the LORD’s portion is his people, Jacob his allotted inheritance.

I Kings 8:52

<sup>52</sup> “May your eyes be open to your servant’s plea and to the plea of your people Israel, and may you listen to them whenever they cry out to you.

Ps. 28:9

<sup>9</sup> Save your people and bless your inheritance; be their shepherd and carry them forever.

Ps. 33:12

<sup>12</sup> Blessed is the nation whose God is the LORD, the people he chose for his inheritance.

Gal. 4:28

<sup>28</sup> Now you, brothers and sisters, like Isaac, are children of promise.

## 揀選論：結論

### Summary Survey of the Doctrine of Election

#### 3.21.7 (續 continued)

根據《聖經》的清楚教訓，我們敢肯定地說，由於上帝的永久而不改變的安排，祂早已按照自己的意旨，決定了要將誰接入祂的救恩中，並將誰貶入滅亡。我們堅信這種安排，就被揀選者一方面說，是完全根據祂白白施賜的仁愛，與人的功勞絲毫無關；對於那些上帝所定罪必須滅亡的人，他們不能進入生命的門，也是出自公正，無可非議，然而卻不可瞭解的判斷的。關於那些蒙揀選的人，我們認為呼召就是揀選的證據，而稱義也是另一個表明的標記，直到他們在榮耀中算為完全。上帝既以呼召和稱義來印證祂所揀選的人，就把當蒙棄絕的惡人摒棄

了，使他們不認識上帝的名，不能得到聖靈的幫助而成聖，好表示所等待他們的，只是祂的審判。這裏，我願將許多愚昧人為企圖推翻預定論所虛構的置而不論。對那種一經提出，即充份證明其為虛偽的事，是不必加以反駁的。我所要討論的是那些為有識人士所爭論的，以及那些可能叫思想簡單的人發生困惑，或那些不虔的人，為要玷辱上帝的公義所提出的似是而非的題目。

As Scripture, then, clearly shows, we say that *God once established by his eternal and unchangeable plan whom he long before determined once for all to receive into salvation, and those whom, on the other hand, he would devote to destruction*. We assert that, with respect to the elect, *this plan was founded upon his freely given mercy, without regard to human worth; but by his just and irreprehensible but incomprehensible judgment he has barred the door of life to those whom he has given over to damnation*. Now among the elect we regard *the call* as a testimony of election. Then we hold *justification* another sign of its manifestation, until they come into the glory in which the fulfillment of that election lies. But as *the Lord seals his elect by call and justification*, so, by shutting off the reprobate from knowledge of his name or from the sanctification of his Spirit, he, as it were, reveals by these marks what sort of judgment awaits them. Here I shall pass over many fictions that stupid men have invented to overthrow predestination. They need no refutation, for as soon as they are brought forth they abundantly prove their own falsity. I shall pause only over those which either are being argued by the learned or may raise difficulty for the simple, or which impiety speciously sets forth in order to assail God's righteousness.

加爾文在他的講道裏重述這方面的分辨：

揀選 = 上帝主權旨意的自由作為

在預定和預知之間建立因果關係：讓人的自由走後門進入

**CALVIN REPEATS DISTINCTION IN SERMONS:**

**ELECTION = AN FREE ACT OF GOD'S WILL**

**SETTING UP CAUSAL RELATION BETWEEN**

**PREDESTINATION AND**

**FOREKNOWLEDGE: LETTING IN HUMAN FREEDOM**

**THRU BACK DOOR**

**弗 1:3-4 講道 Sermon Eph. 1:3-4**

（溫德爾：）

這個（預定與預知的）分辨對加爾文是至為重要的，因為我們發現他在講道中常常回到這個主題，為要顯出恩典乃是揀選的本質。揀選和遺棄一樣，完全是上

帝按自己旨意的自由作為。「我們若問上帝為什麼可憐我，為什麼祂讓其他人離去？沒有別的答案，只因祂的美意乃是如此。」（以弗所書 1:3-4 講道。……）若把預知與預定說成是因果關係，不論預知是預知人的功勞或預知上帝將要賜人的諸般恩典：這樣只不過是另一種作法，使上帝的旨意依附在一個在祂旨意的作為以外的成因，因此就限制了上帝的旨意了；其實，上帝的旨意在本質（定義上）就不可能在任何情況下降低的。加爾文認為，這樣作早晚會再引進人的自由，不管兜多大的圈子，因而毀了上帝的預定。

弗 1:3-4

- <sup>3</sup> 「願頌讚歸與我們主耶穌基督的父神！祂在基督裏曾賜給我們天上各樣屬靈的福氣：」
- <sup>4</sup> 「就如上帝從創立世界以前，在基督裏揀選了我們，使我們在祂面前成為聖潔，無有瑕疵；」

The *distinction was vital* to him, for we find him frequently returning to it even in his sermons, in order to throw into relief the absolutely gratuitous nature of election. Election, like reprobation, is an entirely free act of the divine will. “*If we ask why God takes pity on some, and why he lets go of the others and leaves them, there is no other answer but that it pleased him to do so.*” (Sermon on Ephesians 1:3-4. *Opp.*, 51:259; cf. *Opp.*, 26:540; 47:297; 51:149; 55:353, etc.) *To set up a causal relation between foreknowledge and predestination*, whether this foreknowledge was of the merits of man or of the graces that God will grant him – *this is only another way of placing the will of God in dependence upon a cause external to the act of the will itself, and therefore limiting it; whereas by definition it allows of no diminution whatever.* And this, Calvin thought, would lead one sooner or later to re-admit human freedom in some roundabout way, and so ruin predestination.

Ephesians 1:3-4

- <sup>3</sup> Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.
- <sup>4</sup> For he chose us in him before the creation of the world to be holy and blameless in his sight. In love

## Duns Scotus：上帝的預知不能決定祂自由，主權的揀選預旨

### DUNS SCOTUS: GOD'S FOREKNOWLEDGE CANNOT DETERMINE HIS FREE, SOVEREIGN DECREE OF ELECTION

#### Comm. Sentences

溫德爾：

值得注意的是，**斯葛脫**也用了類似的論說。他非常強調上帝的旨意是完全獨立的，是先存於信心和人的行為。他的結論是：**上帝不論怎麼預知人的信心或行為，這種預知不可能決定上帝揀選的完全自由、完全主權的預旨。**

Wendel:

It is noteworthy that a similar argument is to be found in *Duns Scotus*, who had strongly affirmed the absolute independence of the divine will and its priority in relation to faith and to human works, and had concluded that *whatever foreknowledge God might have of this faith or of those works, it could in no way determine the entirely free and sovereign decree of election*. (Commentary on the *Sentences*, Book 1, dist. 41, 10 and 11. cf. R. Seeberg, *Dogmengeschichte*, vol. III, p. 655, n. 1.)

**罪人必然意志作惡：內在的必然性；**

**上帝在選民心中改造意志**

**GOD'S WILL THROUGH CALLING TO ELECT =  
IRRESISTIBLE**

**SINFUL MAN NECESSARILY WILL AND DO EVIL –  
INTERNAL NECESSITY;**

**GOD MAKES, FORMS WILL IN ELECT**

**2.3.10**

溫德爾：

讀者最好在此記起，**這個上帝的旨意，就是在選民施行呼召的旨意，是不可能遇到任何障礙的，換言之，恩典是不可被抗拒的。**正如有罪的人必然會意志邪惡，行出邪惡，都是必然的，因為他內在狀況的內在必須性；同樣地，**一個被稱義的人必然效法他新的狀況的必須性，必然順從上帝的旨意，必然行出上帝旨意吩咐他所作的。**「使徒不僅教導，我們若接受意志行善的恩典，上帝就必提供給我們，乃是教導，**上帝在我們裏面塑造，作成這個意志，換言之，只有一個事實：上帝藉祂的靈訓練我們，賜我們意願，感動我們的心，他也掌管我們的心，因為它是屬祂所擁有的。**」（2.3.10。）

Wendel:

It is advisable here to recall that this *will of God manifested in the calling addressed to the elect can encounter no obstacle on their part, which is to say that grace is irresistible*. Just as sinful man necessarily willed and did evil, by reason of the

internal necessity of his condition, so does *justified man conform himself to the necessity of his new condition by obeying the divine will and necessarily doing what it orders him to do*. “The Apostle teaches not only that grace to will the good is offered us if we will accept it, but that *God makes and forms that will within us, which is to say no other thing than that God by his spirit trains, inclines, moderates our heart, and that he rules it as his own possession*.” (Inst., 2.3.10. Bucer ...)

加爾文：上帝並沒有向被遺棄（棄絕）的人提供恩典，

上帝的恩典，也不是因為人認為好，而接受它；

上帝的恩典成就人的選擇；選民=上帝旨意的工具

**CALVIN: GOD DOESN'T OFFER GRACE TO BE REJECTED,**

**OR ACCEPTED BECAUSE IT SEEMS GOOD TO ONE**

**GOD'S GRACE PRODUCES CHOICE;**

**ELECT = INSTRUMENT OF GOD'S WILL**

**2.3.13**

溫德爾：

加爾文和奧古斯丁一樣的清肯定：「上帝不是提供恩典好叫人拒絕它，或因為人以為好而接受它；就是這恩典，叫我們的心願意跟從祂的作為，這恩典作成人的意志，作成人的選擇；因此，所有後來的善行，都是這恩典的果子。」

（2.3.13.）肯定的，這與我們的成聖的程度有直接關係，可是選民的靈魂是不可能抗拒上帝的。他是上帝旨意的工具，雖然這並不意味著他的意志被消滅。相反地，重生釋放了人的意志，使人能夠意旨上帝要求他所意旨的。

Wendel:

Following St. Augustine, Calvin affirms more explicitly: “*Grace is by no means offered by God only to be rejected or accepted as it may seem good to one; it is that same grace alone which inclines our heart to follow its movement, and produces in it the choice as much as the will; so that all the good works that follow after are fruits of the same*.” (Inst., 2.3.13. Augustine ... Bucer...) Assuredly, this is so only to the measure of our sanctification, but the elect soul is none the less incapable of resisting God. He is an instrument of the divine will, although *this is not to say that his will is annihilated. On the contrary, regeneration liberates his will, but by making him will what God expects of him*. (Cf. P. Jacobs, op. cit., p. 136.)

預定（和救贖）= 建立在耶穌基督的根基上  
 救贖的應許 = 在基督裏保證；上帝的揀選 = 在基督裏印證

**PREDESTINATION (AND REDEMPTION) = FOUNDED ON JESUS CHRIST**

**SALVATION PROMISES = GUARANTEED IN CHRIST**

**ELECTION = SEALED IN CHRIST**

**CALVIN: ACCENT = ON OFFER OF SALVATION IN CHRIST**

溫德爾：

我們已在救贖與預定的關係上注意到，對加爾文來說，*預定是建立在耶穌基督的根基上。救恩的一切應許都在基督裏被保證，因此，上帝的揀選也是在基督裏被印證的。*這是雙倍的如此，*因為基督身為三位一體的第二位，在揀選的永恆預旨上有份，祂也是作成此揀選的，因為祂是救贖的中保。*我們不論強調預定，視預定是救贖的先存條件，或（如加爾文一般的做法）強調上帝在基督裏邀請人接受救恩，我們都回到耶穌基督那裏。

Wendel:

As we have already noted with regard to the relations between redemption and *predestination*, for Calvin the latter *was founded upon Jesus Christ. As it is in him that the promises of salvation find their guarantee, so it is in him that election is sealed.* Doubly so, seeing that the *Christ took part in the decree of election* in his capacity as second Person of the Holy Trinity, and that *he is also the artisan of this election in his capacity as Mediator.* Whether we place the accent upon predestination itself, logically conceived as the prior condition of salvation, or – where Calvin usually places it – upon the offer of salvation in Christ, we are brought back to Jesus Christ in either case.

預定 = 建立在基督的根基上 -> 得救的確據

上帝遷就，向我們啟示祂的兒子 -> 確據

**PREDESTINATION = FOUNDED ON CHRIST ->**

**ASSURANCE OF SALVATION**

**GOD COMES DOWN, SHOWS US HIS SON ->**

**ASSURANCE**

溫德爾：

加爾文如此的堅持上帝的預定，就是為了這原因（註：得救的確據）。就是因為揀選有基督作為根據，因此人有得救的確據。與基督交通應消除我們一切的疑惑：與主交通乃是我們被揀選的證據。「誰在基督裏，藉信心作祂身體的肢體，就有得救的確據；我們若想知道這真理，我們不須升到向我們隱藏的高處去詢問。因為，看哪！上帝親自臨到我們這裏，祂清楚藉自己的兒子向我們顯現；好像祂在說：我在這裏；思念我，要知道我已經收養你作兒女。當我們領受福音所帶來的救恩信息的時候，我們從此知道，我們得到確據，深知上帝已揀選了我們。」因此，與基督聯合的信徒，再沒有理由為自己的揀選作無謂的猜測；上帝向他保證。

Wendel:

That Calvin insists so much upon predestination, is precisely for this reason. It is in the fact that election is founded upon Christ that he finds assurance of the certitude of salvation. Communion with Christ ought to relieve us of all doubt on that point: it is the proof of our election. "Whoever finds himself in Jesus Christ and is a member of his body by faith, he is assured of his salvation; and when we want to know this, we do not need to go up on high to inquire about something that must now be hidden from us. For behold! God himself comes down to us; he shows us enough in his Son; it is as though he were saying: Here I am, contemplate me, and know that I have adopted you as my children. When we receive this message of salvation which is brought to us by the Gospel, from that we know, and are assured, that God has chosen us." (Congregation sur l'élection éternelle, Opp., 8:114. Bucer ...) Thus, then, the believer who is united with Christ has no longer any reason for lengthy speculations about his election; it is certified to him.

## 與基督聯合 -> 敬虔；與基督交通 -> 確據

### UNION IN CHRIST -> PIETY

### COMMUNICATE WITH CHRIST -> ASSURANCE

### 3.25.5 (Cf. Comm. Matt. 11:27)

溫德爾：

在此我們同時體會加爾文為什麼這麼強調與基督的聯合，和這聯合在敬虔中所扮演的角色。他對預定所採取的實踐關注，一定讓他不斷的回到揀選和與基督聯合的關係。他在《基督教要義》做了定義性的論述：

太 11:27

<sup>27</sup> 「一切所有的，都是我父交付我的；除了父，沒有人知道子；除了子和子所願意指示的，沒有人知道父。」



Wendel:

And here, by the way, we can grasp one of the reasons why Calvin gave so much importance to the *union with Christ* and the *function it fulfills in piety*. The practical interest he took in the problem of predestination must have brought him back a good many times to this *relation between election and union with Christ*; and in the *Institutes* he defines something of his thought upon it:

**那些上帝揀選作祂的兒女的人，上帝不是因為他們本身而揀選他們的，乃是在基督裏揀選，因為祂只可能在基督裏愛他們，除非先使他們與基督有份，成為祂的產業，不然不可能賜他們此特權。但我們若在基督裏被揀選，我們不可能因為自己而獲得救的確據；就算因信父上帝，若沒有聖子，也不可能有確據。因此，基督好像一面鏡子，我們在其中思想我們的揀選。…… 因為，是因為父上帝計劃使那些祂在永恆裏意旨要成為屬自己的人，在基督裏有份，承認所有在基督裏的人是自己的兒女，所以我們若與基督交通的話，就有強而有力的見證，證明我們在生命冊上有名。（3.25.5。參《馬太福音》11:27 注釋：「雖然我們的救恩都隱藏在上帝裏面，基督乃是使救恩流到我們這裏的管子；而我們以信心領受，好叫此救恩在我們心中，堅定不移」。參加爾文著作其他地方。）**

太 11:27

<sup>27</sup> 「一切所有的，都是我父交付我的；除了父，沒有人知道子；除了子和子所願意指示的，沒有人知道父。」

Of *those whom God has chosen as his children* it is not said that *he elected them* in themselves, but *in his Christ*, because *he could not love them except in him, and could not honor them with his heritage without having first made them participants in him*. But if we are elected in Christ we shall find no certitude at all of our election in ourselves; nor even in God the Father if we imagine him alone without his Son. *Christ*, then, *is like a mirror in which we have to contemplate our election*. ... For, since it is he in whom the heavenly Father has proposed to incorporate those whom he has willed from all eternity to be his own, to acknowledge as his children all those whom he recognizes as members of the same, *we have testimony strong and evident enough that we are written in the book of life if we communicate with Christ*. (*Inst.*, 3.25.5. Cf. Commentary on Matthew 11:27, *Opp.*, 45:319: “Although our salvation has always been hidden in God, Jesus Christ is nevertheless the channel through whom this salvation flows down to us; and we receive it by faith so that it may be firm and well ratified in our hearts.” Add also *Opp.*, 8:321.)

Matthew 11:27

<sup>17</sup> “We played the pipe for you, and you did not dance; we sang a dirge, and you did not mourn.”

## 上帝揀選的記號：呼召，稱義，選民的義行 ELECTION'S SIGN/TESTIMONY: CALLING, JUSTIFICATION, RIGHTEOUS WORKS OF ELECT 3.21.7, 3.24.4

溫德爾：

還有一點。上帝以選民生命中明顯的記號顯明祂的揀選，特別透過呼召，和呼召表達出來的義。「我們教導，選民的被召是他們被揀選的記號與見證。同樣地，他們的稱義又是另外一個標記與證據，直到他們進入到救恩完成的榮耀中。（3.21.7；參 3.24.4。）

Wendel:

But there is something more. *Election manifests itself, indeed, by clear and positive signs in the lives of the elect, and more particularly by the calling, and the righteousness which expresses it in concrete reality.* “We teach that the calling of the elect is as a sign and testimony of their election. Similarly, that their justification is another mark and evidence of it, until they come into the glory wherein lies its fulfillment.” (Inst., 3.21.7; cf. 3.24.4.)

## 駁斥控告假罪名這種教義永遠是不義的

### 3.23 Refutation of the False Accusations with Which This Doctrine Has Always Been Unjustly Burdened

### 斥誹謗預定論之謬說和上帝的旨意

(Reprobation the concomitant of election and an act of God's will, 1-3)

### 斥誹謗預定論之謬說

### Election – but no reprobation?

#### 3.23.1

人當聽到關於預定的道理，即不自禁地衝破一切約束，好像為鼓角之聲所震撼，紛起爭辯。

Now when human understanding hears these things, its insolence is so irrepressible that it breaks forth into random and immoderate tumult as if at the blast of a battle trumpet.

許多人為要衛護對上帝的指責，因此他們雖接受預定論，卻否認有被棄絕的人。這實在是既幼稚又愚拙的想法，若無棄絕，就不會有揀選。經上說上帝把那些祂所揀選以承受救恩的人分別出來。若說上帝容許另一些人靠機會或自己的努力，以取得那祂所賜給少數人的救恩，這豈不比悖謬矛盾還要壞些？所以，凡上帝所不揀選的，就是祂所棄絕的，他們之所以被排除，無非只是因為祂決定把他們從祂所預定為祂的兒女所承受的產業中排除出去。世人之悻悻動怒，拒絕接受上帝的話，就是那關於祂的奧秘而不可測的安排（那連天使也敬服的），是最不可容忍的。但是，現在我們知道，人心之剛硬，也和上帝的憐憫一樣，同出於上帝的旨意和權能。保羅不同於我所提起的那些人，從來不靠虛妄之詞來為上帝辯護，只宣佈被造之物要和創造它的主人爭吵（修：頂嘴），是不合的（參羅 9:20）。那些不接受世人有被上帝棄絕的道理者，將怎樣解釋基督的話：「凡栽種的物，若不是我天父栽種的，必要拔出來」（太 15:13）呢？這明明是說凡天父所不栽種，在祂的園中作為神聖之樹的，必歸消滅。倘若他們拒絕承認這是被棄絕的表記，那麼，無論什麼明顯的證據，他們也不會接受的。

羅 9:14, 20

<sup>14</sup> 「這樣，我們可說什麼呢？難道上帝有什麼不公平嗎？斷乎沒有！」

<sup>20</sup> 「你這個人哪，你是誰，竟敢向上帝強嘴呢？受造之物豈能對造祂的說：祢為什麼這樣造我呢？」

太 15:13

<sup>13</sup> 「耶穌回答說：凡栽種的物，若不是我天父栽種的，必要拔出來。」

Indeed *many, as if they wished to avert a reproach from God, accept election in such terms as to deny that anyone is condemned. But they do this very ignorantly and childishly, since election itself could not stand except as set over against reprobation.* God is said to set apart those whom he adopts into salvation; *it will be highly absurd to say that others acquire by chance or obtain by their own effort what election alone confers on a few. Therefore, those whom God passes over, he condemns; and this he does for no other reason than that he wills to exclude them from the inheritance* which he predestines for his own children. And men's insolence is unbearable if it refuses to be bridled by God's Word, which treats of his incomprehensible plan that the angels themselves adore. However, we have by now been taught that hardening is in God's hand and will, just as much as mercy is [Rom. 9:14 ff.]. And *Paul does not*, as do those I have spoken of, *labor anxiously to make false excuses in God's defense; he only warns that it is unlawful for the clay to quarrel with its potter* [Rom. 9:20]. Now how will those who do not admit that any are condemned by God dispose of Christ's statement: *"Every tree that my ... Father has not planted will be uprooted"* [Matt. 15:13 p.]? *This plainly means that all those whom the Heavenly Father has not deigned to plant as sacred trees in his field are marked and intended for destruction.* If they say this is no sign of reprobation, there is nothing so clear that it can be proved to them.

Rom. 9:14, 20

<sup>14</sup> What then shall we say? Is God unjust? Not at all!

<sup>20</sup> But who are you, a human being, to talk back to God? “Shall what is formed say to the one who formed it, ‘Why did you make me like this?’”<sup>[4]</sup>

Matt.15:13

<sup>13</sup> He replied, “Every plant that my heavenly Father has not planted will be pulled up by the roots.

但是，倘若這些人仍不停止叫囂，那麼讓那些具有信心的人因著保羅的勸導而滿意吧，「倘若上帝要顯明祂的忿怒，彰顯祂的權能，就多多忍耐寬容那可怒預備遭毀滅的器皿，」而在另一方面，「又要將祂豐盛的榮耀，彰顯在那蒙憐憫早預備得榮耀的器皿上，」（羅 9:20, 23），那麼，人是沒有理由和上帝爭吵的，請讀者注意。保羅為要排除一切的埋怨和咎責，把最高的統治歸原於上帝的忿怒和權能；因為對那些足以竭盡我們的智慧的高深奧秘的判斷，我們若發生疑問，是不合的。我們的對方有一種脆弱的答辯，以為上帝不會完全拒絕那些祂所長久忍耐的人；對他們必仍關心，等候他們的悔改；似乎保羅所說的是上帝在忍耐地盼望著那些祂所宣佈只合滅亡的人的悔改。奧古斯丁對於這段把權力和容忍連在一起的經文有很好的說明，他說，上帝的權能不是容許的，而是決定的。他們又同意那「忿怒的器皿適於滅亡，但仁慈的器皿乃是上帝所預備的」的說法，因著這種說法將救恩的頌讚歸給上帝，但同時也把滅亡的咎責，歸給那些自己走上滅亡之路的人。我雖然承認保羅用一種不同的語法，把前一句話的辛辣和緩下來，但是把滅亡的工作歸給上帝的奧秘安排以外的任何原因去都是不合理的。因為在上面保羅剛才說過：「上帝興起法老；」「祂要叫誰剛硬，就叫誰剛硬。」這等於說，上帝的奧秘安排乃是叫人心剛硬的原因。對這一點我同意奧古斯丁所說的，當上帝要使豺狼變成綿羊時，祂就運用恩典的強大影響來制服他們剛硬的心，把他們改變過來。因此，那頑固的人之不被改變是因為上帝沒有施展祂的更大的恩典能力；倘若祂願意運用那恩典的話，祂是可能隨意運用的。

羅 9:17-23

<sup>17</sup> 「因為經上有話向法老說：我將你興起來，特要在你身上彰顯我的權能，並要使我的名傳遍天下。」

<sup>18</sup> 「如此看來，上帝要憐憫誰就憐憫誰，要叫誰剛硬就叫誰剛硬。」

<sup>19</sup> 「這樣，你必對我說：祂為什麼還指責人呢？有誰抗拒祂的旨意呢？」

<sup>20</sup> 「你這個人哪，你是誰，竟敢向上帝強嘴呢？受造之物豈能對造祂的說：祢為什麼這樣造我呢？」

<sup>21</sup> 「窯匠難道沒有權柄從一團泥裏拿一塊做成貴重的器皿，又拿一塊做成卑賤的器皿嗎？」

<sup>22</sup> 「倘若上帝要顯明祂的忿怒，彰顯祂的權能，就多多忍耐寬容那可怒預備遭毀滅的器皿，」

<sup>23</sup> 「又要將祂豐盛的榮耀彰顯在那蒙憐憫早預備得榮耀的器皿上。」

But if they do not stop wrangling, *let sober faith be content* with this admonition of Paul's: that *there is no reason to quarrel with God "if desiring," on the one hand, "to show his wrath and make his power known, he has endured with much patience" and leniency "the vessels of wrath made for destruction" but, on the other hand, "makes known the riches of his glory for the vessels of mercy that he has prepared ... for glory"* [Rom. 9:22-23 p.]. Let readers note that Paul, to cut off occasion for whispering and disparagement, gives the ultimate sovereignty to God's wrath and might, for it is wicked to subject to our determination those deep judgments which swallow up all our powers of mind. Our adversaries give a worthless answer: that God does not utterly reject those whom he tolerates in leniency but suspends judgment on them, should they perchance repent. As if Paul attributed to God patience in which to await the conversion of those who he says have been "fashioned for destruction"! [Rom. 9:22]. *Augustine* rightly explains this passage: *where might is joined to long-suffering, God does not permit but governs by his power*. They add also that vessels of wrath are good reason said to be "made for destruction" but that "God has prepared vessels of mercy" [Rom.9:22]; for in this way Paul ascribes to, and claims for, God the credit for salvation, while he casts the blame for their perdition upon those who of their own will bring it upon themselves. But though I should admit to them that Paul, using a different expression, softens the harshness of the former clause, it is utterly inconsistent to transfer the preparation for destruction to anything but God's secret plan. This was also declared in a little earlier context: God aroused Pharaoh [Rom. 9:17]; then, "he hardens whom he pleases" [Rom. 9:18]. From this it follows that *God's secret plan is the cause of hardening*. I, at least, maintain this teaching of *Augustine's*: *where God makes sheep out of wolves, he reforms them by a more powerful grace to subdue their hardness; accordingly, God does not convert the obstinate because he does not manifest that more powerful grace*, which is not lacking if he should please to offer it.

Rom. 9:17-23

- <sup>17</sup> For Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth."<sup>[g]</sup>
- <sup>18</sup> Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.
- <sup>19</sup> One of you will say to me: "Then why does God still blame us? For who is able to resist his will?"
- <sup>20</sup> But who are you, a human being, to talk back to God? "Shall what is formed say to the one who formed it, 'Why did you make me like this?'"<sup>[h]</sup>
- <sup>21</sup> Does not the potter have the right to make out of the same lump of clay some pottery for special purposes and some for common use?
- <sup>22</sup> What if God, although choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction?
- <sup>23</sup> What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory

# 上帝的預旨與上帝的容許沒有分別！

## No Distinction Between God's Will and God's Permission!

### 3.23.8

(No Chinese translation available)

(新譯：)

他們在這裏又回到上帝所「意旨」與所「容許」的分辨。他們藉此堅持，邪惡的人滅亡因為上帝容許，不是因為上帝預旨。可是，為什麼我們說是「容許」的，除非上帝是這樣預旨的呢？無論如何，人因著自己為自己帶來滅亡，只因為上帝容許而沒有上帝的預定，本身是不大可能的。這樣說就像認為，上帝沒有設立祂意旨祂最主要的被造物（人）最後的存在條件！我毫無保留地與奧古斯丁同心承認，「上帝的旨意是萬物的必然性，而祂所預旨的，必然會發生，正如祂所預知的事真正會發生一樣。」

Here *they have recourse to the distinction between will and permission*. By this they would maintain that *the wicked perish because God permits it, not because he so wills. But why shall we say "permission" unless it is because God so wills?* Still, *it is not in itself likely that man brought destruction upon himself through himself, by God's mere permission and without any ordaining. As if God did not establish the condition in which he wills the chief of his creatures to be!* I shall not hesitate, then, simply to confess with Augustine that *"the will of God is the necessity of things, and that what he has willed will of necessity come to pass, as those things which he has foreseen will truly come to pass."*

假如伯拉糾主義者，或 Manichees，或重洗派，或 Epicureans（因為在這個問題上我們必須處理這四個學派）為了自我辯護，或為惡人找藉口，反對人因為上帝的預定的必然性約束了自己，他們提出的論據並不能應用在這個問題上。因為，假如預定只不過是上帝執行祂的公義——隱藏的，毫無缺欠的公義——因為他們肯定不配被預定進入這個狀況中，那麼，他們肯定因為預定而必須經歷滅亡也是必然的，也是絕對公義的。不單如此，*他們的滅亡完全依附上帝的預定，可是滅亡的成因和場合則在他們自己中。因為第一個人墮落，是因為主認為這樣是適宜的；上帝為什麼這樣認為，對我們是隱藏的奧秘。可是主肯定這樣判斷，是因為祂這樣作，會彰顯祂名的榮耀。*

Now if either the Pelagians, or Manichees, or Anabaptists, or Epicureans (for on this issue we have to deal with these four sects) in excuse for themselves and for the wicked, raise by way of objection the necessity by which they are constrained because of divine predestination, they advance no argument applicable to the cause. For if predestination is nothing but the meting out of divine justice – secret, indeed, but blameless – because it is certain that they were not unworthy to be predestined to this condition, it is equally certain that the destruction they undergo by predestination is also most just. Besides, *their perdition depends upon the predestination of God in such a way that the cause and occasion of it are found in themselves. For the first man fell*

*because the Lord had judged it to be expedient; why he so judged is hidden from us. Yet it is certain that he so judged because he saw that thereby the glory of his name is duly revealed.*

當你聽到人提到上帝的榮耀的時候，應想到祂的公義。因為任何值得讚美的，必定是公義的。這樣看來，人墮落是根據上帝護理的預定，可是他墮落是因為自己的過錯。《聖經》前文說過，「祂所造的一切……都甚好。」（創1:31）。那麼邪惡從哪裏來到人間，叫人從上帝面前墮落呢？為了避免使我們認為是從創造而來的，上帝先說，一切從祂而來的，祂都看為是美好的。因此，人因為自己邪惡的意志，敗壞了他從主領受的純潔本性；而因著他的墮落，把他所有的後裔拖進他的滅亡中。因此，我們應該默想，被定罪的明顯成因，就是人的墮落本性（這比較靠近我們），而不是在上帝預定中的一個隱藏，完全不可理解的成因。而讓我們毫無羞恥地把自己的理解順服在上帝的無窮智慧之下，在祂諸般的隱密事面前降服。因為，那些上帝沒有給我們理解，不合法去理解的事，無知乃是智慧；渴望知道，乃是一種顛狂。

創 1:31

<sup>31</sup> 「上帝看著一切所造的都甚好。有晚上，有早晨，是第六日。」

*When you hear God's glory mentioned, think of his justice.* For whatever deserves praise must be just. Accordingly, *man falls according as God's providence ordains, but he falls by his own fault.* A little before, *the Lord has declared that "everything that he had made ... was exceedingly good"* [Gen. 1:31]. Whence, then, comes that wickedness to man, that he should fall away from his God? Lest we should think it comes from creation, God had put his stamp of approval on what had come forth from himself. *By his own evil intention, then, man corrupted the pure nature he had received from the Lord;* and by his fall he drew all his posterity with him into destruction. Accordingly, we should contemplate *the evident cause of condemnation in the corrupt nature of humanity* – which is closer to us – *rather than seek a hidden and utterly incomprehensible cause in God's predestination. And let us not be ashamed to submit our understanding to God's boundless wisdom so far as to yield before its many secrets.* For, of those things which it is neither given nor lawful to know, ignorance is learned; the craving to know, a kind of madness.

Gen. 1:31

<sup>31</sup> Jacob answered Laban, "I was afraid, because I thought you would take your daughters away from me by force."

## 信心是揀選的工作，可是：上帝的揀選並不根據人的信心

### Faith is the Work of Election, But Election Does Not Depend Upon Faith

#### 3.24.3

這裏有兩種錯誤是應當避免的。有的人以為人是上帝的同工，所以揀選的功效要靠人的同意；因此，照著他們的看法，人的意志強於上帝的安排；彷彿是說，《聖經》所教訓的是以為人所領受的，不過是信的可能（修：以為人僅領受了信的可能），而非信仰的本身。另有一些人雖未如此削減聖靈的恩典，卻因受了什麼理由的誘惑而將那在信心之前的揀選放在信心之下；好像揀選的功效是可疑的，除非為信心所證實。就我們說信心當然是揀選的證實；我們也已經看見了，上帝所隱藏的奧秘安排是由於信才被彰顯出來；但是，這不過是說，以前所不知的，藉著信都顯明了，好像是為印記所證實了似的。但是我們若說，非等到我們把握了福音，揀選即屬無效，而把握福音乃是一切力量的條件，這話就不對了。誠然，我們要在這裏追求揀選的保證；因為，倘若我們深究上帝的永恆旨意，我們必沉溺於深淵中。但是，當上帝把這真理啟示給我們時，我們就攀登到一個更崇高的境界，而不致將原因和結果混淆。因為，既然《聖經》教訓我們說，我們是因為上帝的揀選而得光照，那麼，我們的眼睛若為這光輝所炫昏，以致拒絕承認這揀選，有什麼比這更悖謬矛盾呢？但同時我也承認，為要叫我們得到得救的確據，我們應當從道開始，以道為滿足，以致能呼叫上帝為父。有些人為要對上帝的安排，就是那「離我們甚近，在我們口中，在我們心裏」（參申 30:14）追求確據，正是荒謬地想要在雲霄之上飛翔。這種魯莽輕率，理當為嚴肅的信心所限制，我們對關於祂的奧秘恩典的事應當以祂在《聖經》上所親自見證的為滿足（重譯：上帝能藉著外在的話語，完備地對我們見證祂隱秘的恩典）；可是不要使那滿足我們的豐富河流，阻撓了我們對那產生這河流的源頭的尊崇。

申 30:14

<sup>14</sup> 「這話卻離你甚近，就在你口中，在你心裏，使你可以遵行。」

But here we must *beware of two errors*: for some *make man God's co-worker, to ratify election by his consent*. Thus, *according to them, man's will is superior to God's plan. As if Scripture taught that we are merely given the ability to believe, and not, rather, faith itself!* Others, although they do not so weaken the grace of the Holy Spirit yet led by some reason or other, *make election depend upon faith, as if it were doubtful and also ineffectual until confirmed by faith. Indeed, that it is confirmed*, with respect to us, is utterly plain; we have also already seen that *the secret plan of God, which lay hidden, is brought to light, provided you understand by this language merely that what was unknown is now verified – sealed, as it were, with a seal. But it is false to say that election takes effect only after we have embraced the gospel, and takes its validity from*



*this*. We should indeed seek assurance of it from this; for if we try to penetrate to God's eternal ordination, that deep abyss will swallow us up. But when God has made plain his ordination to us, we must climb higher, lest the effect overwhelm the cause. For when Scripture teaches that we are illumined according as God has chosen us, what is more absurd and unworthy than for our eyes to be so dazzled by the brilliance of this light as to refuse to be mindful of election? In the meantime, I do not deny that ***to be assured of our salvation we must begin with the Word***, and that our confidence ought to be so intent as to call upon God as our Father. For some men, to make sure about God's plan, which is near us, in our mouth and heart [Deut. 30:14], perversely yearn to flit about above the clouds. This rashness, therefore, must be restrained by the soberness of faith that ***in his outward Word, God may sufficiently witness his secret grace to us***, provided only the pipe, from which water abundantly flows out for us to drink, does not hinder us from according its due honor to the fountain.

Deut. 30:14

<sup>14</sup> No, the word is very near you; it is in your mouth and in your heart so you may obey it.

## 被揀選的確據：正確的方法和錯誤的方法

### The Right and Wrong Way to Attain Certainty of Election

#### 3.24.4

將揀選的效果置於福音的信仰（信心）——就是那我們藉以發現我們之蒙揀選的信仰——之下，既然是錯誤的，所以我們在追求揀選的確據時，最好將注意力集中於那些可以作為揀選確據的明證表記上面。撒但所用來攻擊信徒的最危險最可憂的誘惑，無過於叫他們對自己之蒙揀選生懷疑不安之心，（增譯：但同時又）激起他們以錯誤的方法去追求。我說錯誤的方法，是指有限的世人勉強要進入上帝的智慧的奧秘中，試探永恆的最深處，企圖發現上帝在最後裁判，對他有什麼決定。這樣，他陷入於無底的深淵中，把自己埋在重重的黑暗裏，糾纏於無數解不開的網羅之中。混沌人心的愚笨至此，妄圖依靠本身的能力，來攀越上帝的智慧的巔峰，它之受可怕滅亡的刑罰是理所當然的。這試探之更具嚴重性，是因為一般人幾乎都有這種強烈的傾向。

Therefore, as ***it is wrong to make the force of election contingent upon faith in the gospel***, by which we feel that it appertains to us, so we shall be following the best order if, ***in seeking the certainty of our election, we cling to those latter signs which are sure attestations of it***. Satan has no more grievous or dangerous temptation to dishearten believers than when he ***unsettles them with doubt about their election, while at the same time he arouses them with a wicked desire to seek it outside the way***. I call it “seeking outside the way” when ***mere man attempts to break into the inner recesses of divine wisdom, and tries to penetrate even to highest eternity, in order to find out what decision has been made concerning himself at God's judgment seat***. For then he casts himself into the depths of a bottomless whirlpool to be swallowed up; then he tangles

himself in innumerable and inextricable snares; then he buries himself in an abyss of sightless darkness. For it is right for the stupidity of human understanding to be thus punished with dreadful ruin when man tries by his own strength to rise to the height of divine wisdom. And this temptation is all the deadlier, since almost all of us are more inclined to it than any other.

很少有一個人，在他心中不時常生這樣的一個念頭：人若非為上帝所揀選，如何能得著拯救？關於揀選，你得到了什麼證據（重譯：什麼啟示）呢？這一個問題一旦印入人心，它要不是永遠以可怕的苦痛來磨難他，就必以非常的驚駭來使他麻木失措。誠然，我無須用什麼更強力的辯論，來證明那些人對預定論的非常錯誤，經驗本身就很夠了；因為**沒有比那能擾亂人的良心和毀壞人在上帝前的安寧的錯誤更嚴重的了**。因之，倘若我們擔心船將遭險，讓我們留心這塊暗礁吧，凡碰上這礁石的，沒有不遭滅亡。但是，**關於預定論的討論雖可比擬那危險的海洋，然而渡過這海洋的航程仍然可以是安全，或甚至愉快的，除非有人故意走危險之路。因為正如那些為獲得關於揀選確據，而不憑上帝的道去追尋上帝的永恆安排的人，必投入無底的深淵一樣，同樣那些按著規律和秩序——就是那表現在上帝的話語中的——去追尋的，即可得到特別的安慰。那麼，我們的探討方法最好是始終以上帝的呼召為指歸。**

*Rare indeed is the mind that is not repeatedly struck with this thought: whence comes your salvation but from God's election? Now, what revelation do you have of your election? This thought, if it has impressed itself upon him, either continually strikes him in his misery with harsh torments or utterly overwhelms him. Truly, I should desire no surer argument to confirm how basely persons of this sort imagine predestination than that very experience, because **the mind could not be infected with a more pestilential error than that which overwhelms and unsettles the conscience from its peace and tranquility toward God.** Consequently, if we fear shipwreck, we must carefully avoid this rock, against which no one is ever dashed without destruction. **Even though discussion about predestination is likened to a dangerous sea, still, in traversing it, one finds safe and calm – I also add pleasant – sailing unless he willfully desire to endanger himself. For just as those engulf themselves in a deadly abyss who, to make their election more certain, investigate God's eternal plan apart from his Word, so those who rightly and duly examine it as it is contained in his Word reap the inestimable fruit of comfort. Let this, therefore, be the way of our inquiry: to begin with God's call, and to end with it.***

這並不阻擋信徒來認識他們每日從上帝手中所領受的福份，是從奧秘的兒子名份上來的。正如以賽亞所說：「因為祢以忠信誠實，行了奇妙的事，成就祢古時所定的」（賽 25:1）；因為兒子的名份是一種表記，藉此上帝對我們證實了一切關於祂的安排我們所能知道的。這並不是一個軟弱的證明；請看它對我們是如何的清楚和確定吧。**伯爾拿**對這題目有一些很適切的話，當他論及惡人被棄絕的事後，他說：「**對凡敬畏上帝的人，祂的安排，祂的平安的判斷都是有效的，就隱藏他們的過，而報答他們的德；所以對於他們，不但是善事，即惡事亦與他們合作。誰能控告上帝所揀選的人呢？為要獲得一切公義，只要有上帝的恩眷就滿足了，因為我的罪就是違抗祂的罪。但祂並不責罰我，就好像我從來未曾犯過罪一樣。**」然後他又說：「啊，**真正的安息之所呀，這地方若稱之為內室，並非不**

合，在這裏上帝可被觀見，祂既非忿怒，也未嘗充滿顧慮，在這裏祂的旨意都是良善，完美而可悅納的。這景象並不使人恐懼，卻能安慰人心；不刺激那浮躁不安的好奇心，卻使之歸於寧靜；不叫感官疲憊，卻使之安謐，在這裏可以享受真正的安息。一位寧靜的上帝使萬物歸於寧靜；瞻仰安息，即所以享受寧靜。」

賽 25:1

<sup>1</sup> 「耶和華啊，祢是我的神；我要尊崇祢，我要稱讚祢的名。因為祢以忠信誠實行過奇妙的事，成就祢古時所定的。」

羅 8:33

<sup>33</sup> 「誰能控告上帝所揀選的人呢？有上帝稱他們為義了（或作：是稱他們為義的上帝嗎）」

Still, this does not prevent believers from feeling that the benefits they receive daily from God's hand are derived from that secret adoption, even as they say in Isaiah, "Thou hast done wonderful things; thine ancient thoughts, true and faithful" [Isa. 25:1, cf. Vg.], since God wills to confirm to us by this, as by a token, as much as we may lawfully know of his plan. But lest this testimony seem weak to anyone, let us consider how much clarity and assurance it gives us. **Bernard** speaks to the point on this matter. For after dealing with the reprobate he says: "*The decree of the Lord stands firm; his purpose of peace stands firm upon those who fear him, overlooking their evil and rewarding their good actions, so that by a marvelous method of his mercy not only good things but also evil ones work together for good....*" 'Who shall bring any charge against God's elect?' [Rom. 8:33] It is sufficient for all righteousness to me to have him alone on my side, against whom alone I have offended. Everything that he has decided not to impute to me is as though it had not been." And a little later: "*O place of true repose, which I may not unfitly call by the name 'chamber'! O place in which God is beheld*, not, as it were, aroused and in wrath, not as distracted with care, but *in which is experienced the influence of his good and favorable and perfect will!* That vision does not terrify but soothes; it does not arouse a restless curiosity but allays it; and it does not weary but calms the senses. *Here true rest is felt. The God of peace renders all things peaceful, and to behold him at rest is to be at rest.*"

Isa. 25:1

<sup>1</sup> LORD, you are my God; I will exalt you and praise your name, for in perfect faithfulness you have done wonderful things, things planned long ago.

Rom. 8:33

<sup>33</sup> Who will bring any charge against those whom God has chosen? It is God who justifies.

## 真正相信的人不可能失喪

### He Who Truly Believes Cannot Fall Away

#### 3.24.7

然而日常所遇到的，有許多看來似乎是屬基督的人卻背叛了祂，再沉淪跌倒了。即在祂申明凡父所賜給祂的人，沒有一個喪失的時候，祂也將「那滅亡之子」除外（約 17:12）。這誠然是實在的情形；然而我可以確定地說，這些人從來未曾以真誠的信心，就是我所說的足以建立蒙揀選的確據的信心，來靠近基督。正如約翰所說：「他們從我們中間出去，卻不是屬我們的；若是屬我們的，就必仍舊與我們同在」（約壹 2:19）。我不爭辯他們也同有被揀選者蒙召的記號，但我卻不承認他們具有被揀選的確切信心，就是那我所要求信徒從福音中去追求的。

約 17:12

<sup>12</sup> 「我與他們同在的時候，因祢所賜給我的名保守了他們，我也護衛了他們；其中除了那滅亡之子，沒有一個滅亡的，好叫經上的話得應驗。」

約壹 2:19

<sup>19</sup> 「他們從我們中間出去，卻不是屬我們的；若是屬我們的，就必仍舊與我們同在；他們出去，顯明都不是屬我們的。」

*Yet it daily happens that those who seemed to be Christ's, fail away from him again, and hasten to destruction. Indeed, in that same passage, where he declares that none of those whom the Father had given to him perished, he nevertheless excepts the son of perdition [John 17:12]. True indeed, but it is also equally plain that such persons never cleaved to Christ with the heartfelt trust in which certainty of election has, I say, been established for us. "They went out from us," says John, "but they were not of us. For if they had been of us, they would no doubt have continued with us." [I John 2:19.] And I do not deny that they have signs of a call that are similar to those of the elect, but I by no means concede to them that sure establishment of election which I bid believers seek from the word of the gospel.*

John 17:12

<sup>12</sup> While I was with them, I protected them and kept them safe by<sup>[c]</sup> that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.

I John 2:19

<sup>19</sup> They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us.

因此，我們不要讓這些例子動搖了我們對主的應許的信靠。祂曾應許，凡以信接納祂的，就是父所付託給祂的，既然祂作他們的牧人和保護者，他們就沒有

一個會滅亡的（增：約 3:16；6:39）。關於賣耶穌的猶大，我們將在下面討論。保羅（增：參林前 10:12）並非勸導基督徒拋棄安全（重譯：放棄得救的確據），乃是要信徒擺脫那冷淡的，屬肉體的安全（自信），因為那是叫人驕傲，放縱，輕視別人，是足以毀滅了在上帝前的謙卑和恭敬之心，並叫人忘記了他們所得到的恩眷的。保羅當時是對外邦人說話，教訓他們，不要因為猶太人的被棄絕，他們代替了猶太人的地位而傲慢地輕視猶太人。他也諄諄訓誨須存畏懼之心；不是那種產生恐怖和不安的畏懼，而是對上帝恩典的謙卑崇敬；這種畏懼絲毫不減損對恩典的信賴，正如我們在別的地方所提到的。還有，他並不是對個人說話，乃是對不同派別的團體說的。因為當地的教會分成兩派，由敵對紛爭而分裂，保羅規勸外邦人，他們之替代了聖潔而蒙選召的人民的地位，這一件事本身應當使他們戒懼謙卑。此外，在他們中間有許多囂張的人，他們的誇狂是應該受制裁的。但是，我們已經見到，我們的希盼望伸展到死後的將來，再也沒有比我們對最後命運的懷疑更違反那希盼望的了。

約 3:16

<sup>16</sup> 「上帝愛世人，甚至將祂的獨生子賜給他們，叫一切信祂的，不致滅亡，反得永生。」

約 6:39

<sup>39</sup> 「差我來者的意思就是：祂所賜給我的，叫我一個也不失落，在末日卻叫他復活。」

林前 10:12

<sup>12</sup> 「所以，自己以為站得穩的，須要謹慎，免得跌倒。」

So then, *let not such instances induce us at all to abandon a quiet reliance upon the Lord's promise, where he declares that all by whom he is received in true faith have been given to him by the Father, no one of whom, since he is their guardian and shepherd, will perish* [cf. John 3:16; 6:39]. We shall speak of Judas shortly. *Paul* [cf. I Cor. 10:12] *does not discourage Christians from simple confidence but rather from crass and sheer confidence of the flesh*, which bears in its train haughtiness, arrogance, and contempt of others, snuffs out humility and reverence for God, and makes one forget grace received. For Paul tells the Gentiles, whom he is teaching, not to vaunt it proudly and inhumanly over the Jews because they have been introduced in place of the latter who have defected [cf. Rom. 11:18 ff.]. *He also requires fear, not that we may be dismayed and waver but* that, as we have stated elsewhere, *in preparing us humbly to receive God's grace, our trust in him may in no wise be diminished*. Furthermore, he is not speaking to men individually but to the sects generally. For after the church had been divided into two parts, and rivalry gave rise to schism, Paul warned the Gentiles, who were put in the place of a peculiar and holy people, that this ought for them to be reason for fear and modesty. Yet among them many were puffed up, whose empty boasting it was useful to check. But we see elsewhere that *our hope extends into the future, even beyond death, and that nothing is more contrary to its nature than to be doubting what will happen to us*.

John 3:16

<sup>16</sup> For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

John 6:39

<sup>39</sup> And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day.

Rom. 11:18

<sup>18</sup> do not consider yourself to be superior to those other branches. If you do, consider this: You do not support the root, but the root supports you.

## 善行能強化信心

### The Sight of Good Works, However, Can Strengthen Faith 3.14.18

聖徒們常常以懷念自己的清白無罪與純全來安慰和堅定自己，有時甚且不免對人宣揚。他們這樣作是因著兩個原因：一則是把自己的善行同那些不虔敬的人的不義相比，使他們覺得有一種得勝的保證，而這種保證並非由於對他們自身的義的誇讚而來的，而是由於和那些不義者相比較而來的；二則，或者並沒有與他人作任何比較，只是在上帝面前表白自己良心上的清潔，因而得到安慰與自信。

Now the saints quite often strengthen themselves and are comforted by remembering their own innocence and uprightness, and they do not even refrain at times from proclaiming it. This is done in two ways: either comparing their good cause with the evil cause of the wicked, they thence derive confidence of victory, not so much by the commendation of their own righteousness as by the just and deserved condemnation of their adversaries. Or, without comparison with others, while they examine themselves before God, the purity of their own conscience brings them some comfort and confidence.

關於第一個原因，我們往後再提；目前讓我們先檢討第二個原因，簡單地說明它和我們在前面所提，**謂人在上帝（的審判台）面前，對於自己的作為既無所依靠，也沒有什麼可誇耀**的那種說法，是相符的。其相符處似乎在於眾**聖徒對於自己得救的根基與完成，都完全仰望神恩，絲毫未曾注重自己的善工**。他們以神恩為超越一切之上，不但是他們快樂的開端，也是它最後的成全。一個**依此建立起來，立下了根基的良心，必因有好的行為而更加堅定，只要這些行為是上帝住在人心作主的證據**。那麼，**這種對於人的行為的信賴既然只（修：不）存在於那些一心信靠上帝慈悲的人，所以與他們信心所依靠的並不違背**。因此，當我們排除依賴善工的心時，我們的意思是說，**一個基督徒不要以自己的善工作為得救的方法，卻須完全靠上帝所白白賜予的義。但我們並不禁止他以上帝所賜給他的仁愛的印記，作為他的信仰的輔助**。因為，倘若在我們懷念上帝所賜與的各樣恩賜時，這些恩賜正如上帝面上所發出的光輝，藉著這些光輝的照耀，我們得以領會

至善的完美光彩，那麼，懷念善工的恩賜更是如此，因為它表明我們已領受了那賜給兒子名份的聖靈。

羅 8:15

<sup>15</sup> 「你們所受的，不是奴僕的心，仍舊害怕；所受的，乃是兒子的心，因此我們呼叫：阿爸！父！」

We shall look at the first reason later. Now concerning the second, let us briefly explain how what we said above agrees with it: that *under God's judgment we must not put any trust in works*, or glory in any esteem of them. The agreement lies in this: that the *saints, when it is a question of the founding and establishing of their own salvation, without regard for works turn their eyes solely to God's goodness*. Not only do they betake themselves to it before all things as to the beginning of blessedness but they repose in it as in the fulfillment of this. *A conscience so founded, erected, and established is established also in the consideration of works, so far, that is, as these are testimonies of God dwelling and ruling in us*. Inasmuch, therefore, *as this reliance upon works has no place unless you first cast the whole confidence of your mind upon God's mercy, it ought not to seem contrary to that upon which it depends*. Therefore, when we rule out reliance upon works, we mean only this: that *the Christian mind may not be turned back to the merit of works as to a help toward salvation but should rely wholly on the free promise of righteousness. But we do not forbid him from undergirding and strengthening this faith by signs of the divine benevolence toward him*. For if, when all the gifts God has bestowed upon us are called to mind, they are like rays of the divine countenance by which we are illumined to contemplate that supreme light of goodness; much more is this true of the grace of good works, which shows that the Spirit of adoption has been given to us [cf. Rom. 8:15].

Rom. 8:15

<sup>15</sup> The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship.<sup>[f]</sup> And by him we cry, "*Abba*,"<sup>[g]</sup> Father."

## 善行是恩召的果子

### Works as fruits of the call

#### 3.14.19

所以，當眾聖徒從他們純正的良心中得著喜樂，以堅定信心的時候，他們只不過是從蒙上帝選召所結出的果子確信他們已經是上帝的兒女了。所羅門所宣佈的話，「敬畏主的，大有依靠」（箴 14:26），和有時聖徒用以懇求上帝垂聽禱告時所說的話，好像說他們在上帝面前「存完全的心，按誠實行事」（王下 20:3），這些話與奠立良心根基的事無關，它們只有在表明上帝已呼召我們時，才有力量。因為沒有什麼地方存著那種可以奠立完全保證的敬畏之心，而聖徒們都感覺到他們的德行中，仍然遺留著肉體的意慾。不過重生的果實使他們相信聖

靈的同在，因此充份地鼓勵了他們，使他們在一切事上盼望上帝的恩助，因為在這樣一件重大的事情上，他們經驗到上帝是他們的天父。甚至這件事也不是他們所自能為力的，除非他們已先領略到上帝的聖善，而這種聖善除上帝的應許外，並沒有別的保證。倘若他們由估計自己的善工開始，那麼沒有比這更軟弱和更不可靠的了；因為他們覺得他們行為本身的缺欠之引起上帝的忿怒，正如他們那些美德（雖非完全）之可以證明上帝的仁愛。

箴 14:26

<sup>26</sup> 「敬畏耶和華的，大有倚靠；他的兒女也有避難所。」

創 24:40

<sup>40</sup> 「他就說：我所事奉的耶和華必要差遣祂的使者與你同去，叫你的道路通達，你就得以在我父家、我本族那裏，給我的兒子娶一個妻子。」

王下 20:3

<sup>3</sup> 「耶和華啊，求祢記念我在祢面前怎樣存完全的心，按誠實行事，又做祢眼中所看為善的。希西家就痛哭了。」

*When, therefore, the saints by innocence of conscience strengthen their faith and take from it occasion to exult, from the fruits of their calling they merely regard themselves as having been chosen as sons by the Lord.* Accordingly, the statement of Solomon: “In the fear of the Lord one has strong confidence” [Prov. 14:26], and the fact that in order to be heard by him the saints sometimes use this calling of God to witness that they have walked before him in uprightness and simplicity [cf. Gen. 24:40; II Kings 20:3] are matters that have no place in laying a foundation to strengthen the conscience but are of value only when taken a posteriori. For there is nowhere that fear which is able to establish full assurance. And *the saints* are conscious of possessing only such an integrity as intermingled with many vestiges of the flesh. But since they *take the fruits of regeneration as proof of the indwelling of the Holy Spirit, from this they are greatly strengthened to wait for God’s help in all their necessities, seeing that in this very great matter they experience him as Father. And they cannot do even this unless they first apprehend God’s goodness, sealed by nothing else than the certainty of the promise.* For if they begin to judge it by good works, nothing will be more uncertain or more feeble; for indeed, if works, be judged of themselves, by their imperfection they will no less declare God’s wrath than by their incomplete purity they testify to his benevolence.

Prov. 14:26

<sup>26</sup> Whoever fears the LORD has a secure fortress, and for their children it will be a refuge.

Gen. 24:40

<sup>40</sup> “He replied, ‘The LORD, before whom I have walked faithfully, will send his angel with you and make your journey a success, so that you can get a wife for my son from my own clan and from my father’s family.’”



## II Kings 20:3

<sup>3</sup> choose the best and most worthy of your master's sons and set him on his father's throne. Then fight for your master's house."

總而言之，當他們承認上帝的恩慈時；他們不至於忽視上帝的白白恩賜；保羅所說，上帝的恩典是如何「長、闊、高、深」，這好像是說，「一個虔誠的信徒不管有什麼看法，不管他的言論是如何的高深，如何的廣闊，他也不能越過基督的愛，卻必須一心一意地思慕它，因為基督的愛本身包括了這一切的長、闊、高、深，所以他說，它超過人所能測度的；當我們知道基督是如何愛我們時，我們就『為上帝一切所充滿的充滿了』」（弗 3:19）。在另一地方，保羅稱讚信徒在一切事上都歸於得勝時，又立刻加上得勝的理由說，這是「靠著愛我們的主」的（參羅 8:37）。

## 弗 3:19

<sup>19</sup> 「並知道這愛是過於人所能測度的，便叫上帝一切所充滿的，充滿了你們。」

## 羅 8:37

<sup>37</sup> 「是高處的，是低處的，是別的受造之物，都不能叫我們與上帝的愛隔絕；這愛是在我們的主基督耶穌裏的。」

In sum, they so proclaim God's benefits as not to turn away from God's freely given favor, in which, as Paul testifies, there is set "length, breadth, depth, and height" [Eph. 3:18]. It is as if he said: "*Wherever the minds of the godly turn, however high they mount up, however far and wide they extend, still they ought not to depart from the love of Christ but should apply themselves wholly to meditating upon it.* For in itself it embraces all dimensions." Therefore, he says that it excels and overtops all knowledge, and that when we acknowledge how much Christ loved us we are "filled with all the fullness of God" [Eph. 3:19]. As elsewhere, while Paul boasts that the godly are victors in every contest, he soon adds the reason: "on account of him who loved us" [Rom. 8:37 p.].

## Eph. 3:19

<sup>19</sup> and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God.

## Rom. 8:37

<sup>37</sup> No, in all these things we are more than conquerors through him who loved us.