

# 與基督聯合

## Union with Christ

基督已經滿足補罪的大工；  
 我們如何支配領受恩典？  
 只有在基督裏的人領受祂的恩典；  
 聖靈是我們與基督聯合的結  
**CHRIST MADE SATISFACTION,  
 HOW CAN WE APPROPRIATE HIS GRACE?  
 ONLY THOSE IN CHRIST RECEIVE HIS GRACE  
 HOLY SPIRIT IS BOND THAT UNITES US TO CHRIST**  
 3.1.1

第一章 聖靈暗中的運行，  
 使有關基督的一切都成為我們的益惠

**3.1 – Things spoken concerning Christ profit us by the secret working of the Spirit**

**3.1.1 – The Holy Spirit as the bond that unites us to Christ**

現在我們要研究，*怎樣得享父賜予祂獨生子的好處*，這福份不是為祂私人之用，乃是為*施惠於貧窮缺乏的人*。首先當注意的一點乃是我們和基督分離多久；基督那為拯救人類所受的一切苦難，就多久對我們無效。祂為要把從父所領受的傳給我們，必須變成我們之一份子，且要住在我們當中。因此，*祂被稱為我們的「元首」*（弗 4:15）。「在許多弟兄中作長子」（羅 8:29），在另一方面，*我們是「接在祂裏面的枝子」*（羅 11:17），「要披戴祂」（加 3:27）；因為正如我所說，*我們多久沒有和祂連為一體，祂所有的就多久與我們無份。我們得著這幸福雖是由於信心*，但我們既知道，福音中所說基督的恩典（重譯：福音中所說的，*與基督交通的恩典*）不是人人都領受的，於是理性指示我們深入一層，*去探討那引領我們分享基督和祂的幸福的聖靈的奧秘力量*。

弗 4:15

<sup>15</sup> 「惟用愛心說誠實話，凡事長進，連於元首基督，」

羅 8:29

<sup>29</sup> 「因為祂預先所知道的人，就預先定下效法祂兒子的模樣，使祂兒子在許多弟兄中作長子。」

羅 11:17

<sup>17</sup> 「若有幾根枝子被折下來，你這野橄欖得接在其中，一同得著橄欖根的肥汁，」

加 3：27

<sup>27</sup> 「你們受洗歸入基督的都是披戴基督了。」

我已經討論過聖靈的永恆神性與其本體，現在讓我們專注意這一點：基督以水和血而來，**使聖靈為祂作見證**，免得我們喪失了祂為我們所買贖的救恩，因為正如「在天上作見證的有三，就是父，道，和靈」，同樣，「**在世間作見證的也有三，就是聖靈，水，與血**」（約壹 5:7, 8）。**靈的見證**一再重複，不是沒有意義的；**這見證如印記般地銘刻在我們心裏，為基督的聖潔和犧牲作保證**。因此彼得也說：信徒「是被揀選，**藉著聖靈得成聖潔**，以致順服耶穌基督，又蒙祂血所灑的人」（彼前 1:2）。這一節經文暗示我們，**我們的靈魂是因聖靈那隱密的洗滌而得潔淨**，好使祂的寶血不至白流。所以保羅論到**洗淨與稱義**之時也說：我們得蒙洗淨與稱義，是「奉主耶穌的名，並**藉著我們上帝的靈**」（林前 6:11）。總之，**聖靈是連合基督與我們的結**。我們在上卷所講關於祂的恩膏，可以證明這同一的真理。

約壹 5:7-8

<sup>7</sup> 「並且有聖靈作見證，因為聖靈就是真理。」

<sup>8</sup> 「作見證的原來有三：就是聖靈、水，與血，這三樣也都歸於一。」

彼前 1:2

<sup>2</sup> 「就是照父上帝的先見被揀選、藉著聖靈得成聖潔，以致順服耶穌基督，又蒙祂血所灑的人。願恩惠、平安多多的加給你們。」

林前 6:11

<sup>11</sup> 「你們中間也有人從前是這樣；但如今你們奉主耶穌基督的名，並藉著我們上帝的靈，已經洗淨，成聖，稱義了。」

We must now examine this question. *How do we receive those benefits which the Father bestowed on his only-begotten Son* – not for Christ's own private use, but *that he might enrich poor and needy men*? First, we must understand that as long as Christ remains outside of us, and we are separated from him, all that he has suffered and done for the salvation of the human race remains useless and of no value for us. Therefore, to share with us what he has received from the Father, he had to become ours and to dwell within us. For this reason, *he is called "our Head"* [Eph. 4:15], and "the first-born among many brethren" [Rom. 8:29]. We also, in turn, are said to be "*engrafted into him*" [Rom. 11:17], and to "put on Christ" [Gal. 3:27]; for, as I have said, *all that he possesses*

*is nothing to us until we grow into one body with him.* It is true that *we obtain this by faith.* Yet since we see that not all indiscriminately embrace that *communion with Christ which is offered through the gospel*, reason itself teaches us to climb higher and to examine into *the secret energy of the Spirit, by which we come to enjoy Christ and all his benefits.*

Eph. 4:15

<sup>15</sup> Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ.

Rom. 8:29

<sup>29</sup> For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters.

Rom. 11:17

<sup>17</sup> If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root,

Gal. 3:27

<sup>27</sup> for all of you who were baptized into Christ have clothed yourselves with Christ.

Earlier I discussed the eternal deity and essence of the Spirit. Now let us be content with this particular point: that *Christ so “came by water and blood” in order that the Spirit may witness concerning him* [I John 5:6-8], lest the salvation imparted through him escape us. For, as three witnesses in heaven are named – the Father, the Word, and the Spirit – so *there are three on earth: the water, the blood, and the Spirit* [I John 5:7-8]. There is good reason for the repeated mention of the *“testimony of the Spirit,”* a testimony we feel *engraved like a seal upon our hearts, with the result that it seals the cleansing and sacrifice of Christ.* For this reason, also, Peter says that believers have been “chosen in the sanctification of the Spirit unto obedience and sprinkling of the blood of Christ” [I Peter 1:2p.]. By these words he explains that, in order that the shedding of his sacred blood may not be nullified, *our souls are cleansed by the secret watering of the Spirit.* For the same reason, also, Paul, in speaking of cleansing and justification, says that we come to possess both, “in the name of... Jesus Christ and the Spirit of our God” [I Cor. 6:11]. To sum up, *the Holy Spirit is the bond by which Christ effectually unites us to himself.* To this, also, pertains what we taught in the previous book concerning his anointing.

I John 5:6-8

<sup>6</sup> This is the one who came by water and blood—Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth.

<sup>7</sup> For there are three that testify:

<sup>8</sup> the<sup>[a]</sup> Spirit, the water and the blood; and the three are in agreement.

I Peter 1:2p.

<sup>2</sup> who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, to be obedient to Jesus Christ and sprinkled with his blood: Grace and peace be yours in abundance.

I Cor. 6:11

<sup>11</sup> And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

稱義，成聖，堅忍，完全 = 都因為與基督聯合而可能，由聖靈藉信心成就；

上帝愛我們，當我們與基督的身體聯合的時候

**JUSTIFICATION, SANCTIFICATION, PERSEVERANCE, PERFECTION = POSSIBLE ONLY BY UNION WITH CHRIST, EFFECTED BY SPIRIT THROUGH FAITH; GOD LOVES US WHEN WE ARE UNITED WITH CHRIST'S BODY**

**Comm. John 17:26**

(新譯:)

「稱義與成聖，堅忍與最後的完全，都因為我們進入基督裏而可能；這都是聖靈藉著信心成就的。」這使我們在上帝面前蒙悅納：「當我們與祂愛子的身體聯合的時候，祂就開始愛我們。……不然我們不被包括在那愛裏，除非耶穌基督住在我們裏面。」（約翰福音 17: 26 註釋。）

約翰福音 17:26

<sup>26</sup> 「我已將祢的名指示他們，還要指示他們，使祢所愛我的愛在他們裏面，我也在他們裏面。」

“Neither justification nor sanctification, nor perseverance nor the final perfection is possible without that *insertion into Christ* that *the Holy Spirit effects through faith*.” (Kolffhaus, op. ct., p. 85.) It renders us pleasing to God: “He begins to love us when we are *united with the body of his well-beloved Son*. ... We are not otherwise included in that love, except that Jesus Christ is dwelling in us.” (Commentary on John 17:26, *Opp*, 47:391.)

John 17:26

<sup>26</sup> I have made you<sup>[s]</sup> known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.”

## 藉著與基督聯合，我們領受福份： 與上帝和好，成聖

### THROUGH UNION, WE RECEIVE BLESSINGS: RECONCILIATION AND SANCTIFICATION Inst., 3.11.1

（新譯：）

不過，這些福份本身：他們包括什麼？他們在信徒身上起怎樣的作用？加爾文毫無延遲的回答：「**我們透過信心領受、擁有耶穌基督**；上帝因為祂的良善賜祂給我們。我們參與祂裏面，因此得著雙重的恩典。首先，我們因為耶穌的無罪聖潔得以與上帝和好，不須面對天上的法官定我們的罪；顯然地，我們在天上有一位父親。其次，**祂的靈使我們成聖**，我們的心思意念的聖潔與生命的純潔。」換言之，基督所傳給我們的雙重恩典就是**稱義和重生**（註：重生，即**成聖**。）

But these blessings themselves – in what do they consist, and what effects do they have upon the believer? To this question Calvin unhesitatingly replies: “**We receive and possess by faith, Jesus Christ**, as he is given to us by the goodness of God, and by participation in him we have a double grace. The first is, that being reconciled to God by his innocence, instead of having a judge in heaven to condemn us, we very clearly have a Father there. The second is, that **we are sanctified by his Spirit**, to think upon holiness and innocence of life.” (Inst., 3.11.1.) In other terms, the double grace that the Christ transmits to us consists in **justification and** regeneration (Ling: **sanctification**).

## 屬靈的合一；關乎整個人，身體與靈魂

### SPIRITUAL UNION; TO WHOLE MAN, BODY & SOUL 林前 6:15 註釋

#### Commentary I Corinthians 6:15, Opp. 49:398

（新譯：）

**我們與基督的屬靈聯合**不僅是**屬乎靈魂**的，也**屬乎身體**，以致我們是祂的肉中之肉，骨中之骨（弗 5:30）。我們的聯合若不是如此的話，我們復活的希望就非常微弱：**我們（與基督）的聯合是完整的，全人的。**

弗 5:30

<sup>30</sup> 「因我們是祂身上的肢體（有古卷在此有：就是祂的骨祂的肉）。」

*The spiritual union that we have with Christ* belongs not only to *the soul*, but also to *the body*, so much so that we are flesh of his flesh and bone of his bone (Ephesians 5:30). Otherwise the hope of the resurrection would be faint indeed, were not *our union* what it is; namely, *complete and entire*.

Ephesians 5:30

<sup>30</sup> for we are members of his body.

# 信心 FAITH

## 信心是聖靈的工作 AS THE WORK OF THE HOLY SPIRIT 3.1.4

（新譯：）

可是**信心是聖靈主要的工作**。結果，一般用以表達祂的能力與運行的詞彙大半都與信心有關，因為**祂唯獨藉信心領我們進入到福音的真光中**。正如約翰教導：基督的信徒有**特權成為上帝的兒女，不是從血氣而生，乃是從上帝而生**（約 1:12-13）。約翰指出「上帝」與「血氣」的對照，為了宣告，**本來不信的人能藉信心接受基督，是超自然的恩賜**。基督這樣答覆彼得：「這不是屬血肉的指示你的，乃是我在天上的父指示的」（太 16:17）。我現在簡單提出這些事，因為我在他處已經詳細討論過。保羅同樣地說，以弗所的信徒們已經「**受了所應許的聖靈為印記**」（弗 1:13）。

約 1:12-13

<sup>12</sup> 「凡接待祂的，就是信祂名的人，祂就賜他們權柄，作上帝的兒女。」

<sup>13</sup> 「這等人不是從血氣生的，不是從情慾生的，也不是從人意生的，乃是從上帝生的。」

太 16:17

<sup>17</sup> 「耶穌對他說：西門巴約拿，你是有福的！因為這不是屬血肉的指示你的，乃是我在天上的父指示的。」

弗 1:13

<sup>13</sup> 「你們既聽見真理的道，就是那叫你們得救的福音，也信了基督，既然信祂，就受了所應許的聖靈為印記。」

But *faith is the principal work of the Holy Spirit*. Consequently, the terms commonly employed to express his power and working are, in large measure, referred to it because *by faith alone he leads us into the light of the gospel*, as John teaches: to believers in Christ is given *the privilege of becoming children of God*, who are born not of flesh and blood, but of God [John 1:12-13]. Contrasting God with flesh and blood, he declares it to be *a supernatural gift that those who would otherwise remain in unbelief receive Christ by faith*. Similar to this is that reply of Christ's: "Flesh and blood have not revealed it to you, but my Father, who is in heaven" [Matt. 16:17]. I am now touching briefly upon these things because I have already treated them at length elsewhere. Like

this, too, is the saying of Paul's that the Ephesians had been "*sealed with the Holy Spirit of promise*" [Eph. 1:13].

John 1:12-13

- <sup>12</sup> Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God—  
<sup>13</sup> children born not of natural descent, nor of human decision or a husband's will, but born of God.

Matt. 16:17

- <sup>17</sup> Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven.

Eph. 1:13

- <sup>13</sup> And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit,

保羅表明**聖靈乃是內在的教師，救恩的應許**藉著祂的勞苦深入我們的心思，若不是祂，這應許只會打空氣，作為耳邊風而已。同樣地，**當他說帖撒羅尼迦的信徒被上帝揀選，「因信真道，又被聖靈感動成為聖潔」**（帖後 2:13），他是同時警告我們，**信心的來源無他，唯獨是聖靈**。約翰更清楚地解釋：「**我們所以知道上帝住在我們裏面，是因祂所賜給我們的聖靈**」（約壹 3:24）。「**上帝將祂的聖靈賜給我們，從此就知道我們是住在祂裏面，祂也住在我們裏面**」（約壹 4:13）。因此基督這樣應許門徒：**祂將賜下「真理的聖靈，乃世人不能接受的」**（約 14:17），好使他們能領受**從天上來的智慧**。

帖後 2:13

- <sup>13</sup> 「主所愛的弟兄們哪，我們本該常為你們感謝上帝；因為祂從起初揀選了你們，叫你們因信真道，又被聖靈感動，成為聖潔，能以得救。」

約壹 3:24

- <sup>24</sup> 「遵守上帝命令的，就住在上帝裏面；上帝也住在他裏面。我們所以知道上帝住在我們裏面是因祂所賜給我們的聖靈。」

約壹 4:13

- <sup>13</sup> 「上帝將祂的靈賜給我們，從此就知道我們是住在祂裏面，祂也住在我們裏面。」

約 14:17

- <sup>17</sup> 「就是真理的聖靈，乃世人不能接受的；因為不見祂，也不認識祂。你們卻認識祂，因祂常與你們同在，也要在你們裏面。」

Paul shows *the Spirit* to be *the inner teacher* by whose effort *the promise of salvation penetrates into our minds*, a promise that would otherwise only strike the air or



beat upon their ears. Similarly, where he says that the Thessalonians have been *chosen by God “in sanctification of the Spirit and belief in the truth”* [II Thess. 2:13], he is briefly warning us that *faith* itself has no other *source* than *the Spirit*. John explains this more clearly: “We know that *he abides in us from the Spirit* whom he has given us” [I John 3:24]. Likewise, “From this we know that *we abide in him and he in us, because he has given us of his Spirit.*” [I John 4:13]. Therefore, *Christ promised to his disciples “the Spirit of truth* that the world cannot receive” [John 14:17] that they might be capable of receiving *heavenly wisdom*.

II Thess. 2:13

<sup>13</sup> But we ought always to thank God for you, brothers and sisters loved by the Lord, because God chose you as first fruits<sup>[b]</sup> to be saved through the sanctifying work of the Spirit and through belief in the truth.

I John 3:24

<sup>24</sup> The one who keeps God’s commands lives in him, and he in them. And this is how we know that he lives in us: We know it by the Spirit he gave us.

I John 4:13

<sup>13</sup> This is how we know that we live in him and he in us: He has given us of his Spirit.

John 14:17

<sup>17</sup> the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be<sup>[c]</sup> in you.

至於**聖靈（自己）的職事**，乃是**使門徒記起基督口傳的話**。因為若不是辨別之靈（伯 20:3）開啟人心思的眼睛，**真光**賜給失明者是徒然的。因此，稱**聖靈為打開天國珍寶的鑰匙**是正當的（參：啟 3:7）；**聖靈的光照**使我們的洞悉精確。保羅非常重視**聖靈的職事**（林後 3:6），因為教師們怎樣喊叫都無用，除非**基督**，內在的教師，**藉祂的靈吸引那些父賜給祂的人到祂面前來**（參：約 6:44，12:32，17:6）。我們已說過，**完全的救恩**只有在基督本身裏找到。因此，**為要我們在這救恩上有份**，**「祂要用聖靈與火給你們施洗」**（路 3:16），**帶領我們進入祂福音的信心之光**。這樣**祂重生了我們，使我們成為重新被造的人**（參：林後 5:17）；**祂又分別我們為聖**，從世俗的污穢被洗淨，成為上帝面前聖潔的殿（參：林前 3:16-17，6:19；林後 6:16；弗 2:21）。

伯 20:3

<sup>3</sup> 「我已聽見那羞辱我，責備我的話；我的悟性叫我回答。」

啟 3:7

<sup>7</sup> 「你要寫信給非拉鐵非教會的使者，說：那聖潔、真實、拿著大衛的鑰匙、開了就沒有人能關、關了就沒有人能開的，說：」

林後 3:6

<sup>6</sup> 「他叫我們能承當這新約的執事，不是憑著字句，乃是憑著精意；因為那字句是叫人死，精意（或作：聖靈）是叫人活。」

約 6:44

<sup>44</sup> 「若不是差我來的父吸引人，就沒有能到我這裏來的；到我這裏來的，在末日我要叫他復活。」

約 12:32

<sup>32</sup> 「我若從地上被舉起來，就要吸引萬人來歸我。」

約 17:6

<sup>6</sup> 「祢從世上賜給我的人，我已將祢的名顯明與他們。他們本是祢的，祢將他們賜給我，他們也遵守了祢的道。」

路 3:16

<sup>16</sup> 「約翰說：我是用水給你們施洗，但有一位能力比我更大的要來，我就是給祂解鞋帶也不配。祂要用聖靈與火給你們施洗。」

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。」

林前 3:16-17

<sup>16</sup> 「豈不知你們是上帝的殿，上帝的靈住在你們裏頭嗎？」

<sup>17</sup> 「若有人毀壞上帝的殿，上帝必要毀壞那人；因為上帝的殿是聖的，這殿就是你們。」

林前 6:19

<sup>19</sup> 「豈不知你們的身子就是聖靈的殿嗎？這聖靈是從上帝而來，住在你們裏頭的；並且你們不是自己的人；」

林後 6:16

<sup>16</sup> 「上帝的殿和偶像有什麼相同呢？因為我們是永生上帝的殿，就如上帝曾說：我要在他們中間居住，在他們中間來往；我要作他們的上帝；他們要作我的子民。」

弗 2:21

<sup>21</sup> 「各（或作：全）房靠祂聯絡得合式，漸漸成為主的聖殿。你們也靠祂同被建造，成為上帝藉著聖靈居住的所在。」

And, as the *proper office of the Spirit*, he assigned the task of *bringing to mind what he had taught by mouth*. For *light* would be given the sightless in vain had that Spirit of discernment [Job 20:3] not *opened the eyes of the mind*. Consequently, he may rightly be called the key that unlocks for us the treasures of the Kingdom of Heaven [cf.

Rev. 3:7]; and *his illumination*, the keenness of our insight. Paul so highly commends the “*ministry of the Spirit*” [II Cor. 3:6] for the reason that teachers would shout to no effect if *Christ himself*, inner Schoolmaster, did not *by his Spirit draw to himself those given to him by the Father* [cf. John 6:44, 12:32; 17:6]. We have said that *perfect salvation* is found in the person of Christ. Accordingly, that *we may become partakers of it “he baptizes us in the Holy Spirit and fire”* [Luke 3:16], *bringing us into the light of faith in his gospel and so regenerating us that we become new creatures* [cf. II Cor. 5:17]; and *he consecrates us*, purged of worldly uncleanness, as temples holy to God [cf. I Cor. 3:16-17; 6:19; II Cor. 6:16, Eph. 2:21].

Job 20:3

<sup>3</sup> I hear a rebuke that dishonors me, and my understanding inspires me to reply.

II Cor. 3:6

<sup>6</sup> He has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

John 6:44

<sup>44</sup> “No one can come to me unless the Father who sent me draws them, and I will raise them up at the last day.

John 12:32

<sup>32</sup> And I, when I am lifted up<sup>[a]</sup> from the earth, will draw all people to myself.”

John 17:6

<sup>6</sup> “I have revealed you<sup>[a]</sup> to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word.

Luke 3:16

<sup>16</sup> John answered them all, “I baptize you with<sup>[b]</sup> water. But one who is more powerful than I will come, the straps of whose sandals I am not worthy to untie. He will baptize you with<sup>[c]</sup> the Holy Spirit and fire.

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 Cor. 3:16-17

<sup>16</sup> Don’t you know that you yourselves are God’s temple and that God’s Spirit dwells in your midst?

<sup>17</sup> If anyone destroys God’s temple, God will destroy that person; for God’s temple is sacred, and you together are that temple.

I Cor. 6:19

<sup>19</sup> Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own;

II Cor. 6:16

<sup>16</sup> What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: "I will live with them and walk among them, and I will be their God, and they will be my people."<sup>[c]</sup>

Eph. 2:21

<sup>21</sup> In him the whole building is joined together and rises to become a holy temple in the Lord.

## 3.2 – 信仰（信心）的意義及其特性

### Faith: Its Definition Set Forth, and Its Properties Explained

#### 信心的對象是基督

#### The Object of Faith is Christ

##### 3.2.1

我們對**信仰**（注：信心）若有一個較**明確的定義**，這一切的事就很容易明瞭了，而讀者也可以瞭解它的性質和重要性。但讀者應當牢記以前所說過的，**上帝賜祂的律法給我們作為行為的準則**，假若我們對律法稍有違犯，我們將遭受祂所指定那可怖的永死懲罰。再者，**要按祂所要求的去實行律法，不但困難，而且絕非我們能力所能做到**，所以若我們僅看到自己和自己的過失，不得不認為自己乃是上帝所拋棄，而面臨著永遠沉淪的人。第三，我們已經說過，**只有一個拯救（重譯：釋放）的方法**，可以叫我們免於災難，那就是**救主基督的出現**，天父藉著祂就樂意以祂無限的良善與仁慈，憐憫我們這些以誠懇信心接受祂的仁慈，和以不變的希望寄託在祂身上的人。

But it will be easy to understand all these matters after a clearer *definition of faith* has been presented, to enable our readers to grasp its force and nature. We may well recall here what was explained before: First, *God lays down for us through the law what we should do*; if we then fail in any part of it, that dreadful sentence of eternal death which it pronounces will rest upon us. Secondly, it is not only hard, but *above our strength and beyond all our abilities, to fulfill the law* to the letter; thus, if we look to ourselves only, and ponder what condition we deserve, no trace of good hope will remain; but cast away by God, we shall lie under eternal death. Thirdly, it has been explained that there is *but one means of liberation* that can rescue us from such miserable calamity: the *appearance of Christ the Redeemer*, through whose hand the Heavenly Father, pitying us out of his infinite goodness and mercy, willed to help us; if, indeed, with firm faith we embrace this mercy and rest in it with steadfast hope.

但我們必須研究**信仰（重譯：信心）的性質**，看看它怎能使我們以上帝之子的名份而承受天國，因為不是每一種意見，也不是每一種信念都能與信心這麼偉大的事相匹敵。我們研究信仰的本質，更要特別小心謹慎，以免陷入現代一般人所犯的錯誤（重譯：所墮進的迷惑）。世界上許多人在聽到「信仰」一詞的時候，

以為那不過是同意於福音的歷史而已。甚至各學派（重翻譯：**經院主義**）對信仰之爭，**也不過把上帝當做信仰的物件**（重譯：**客體**），（如我在其它的地方所發覺的）他們徒然引人誤入空想的迷途，而不是引人進入正軌。因為上帝既是「住在人不能靠近的光裏」（提前 6:16），**必須基督居間為中保**，人才可以接近上帝。因此，祂自稱「是世界的光」（約 8:12），又說祂「是道路，真理，和生命，」因為「若不藉著我，沒有人能到」生命之源的「父那裏去」（約 14:6）；因為只有祂認識父，又把父顯現給相信的人（參路 10:22）。

提前 6:16

<sup>16</sup> 「就是那獨一不死、住在人不能靠近的光裏，是人未曾看見、也是不能看見的，要將祂顯明出來。但願尊貴和永遠的權能都歸給祂。阿們！」

約 8:12

<sup>12</sup> 「耶穌又對眾人說：我是世界的光。跟從我的，就不在黑暗裏走，必要得著生命的光。」

約 14:6

<sup>6</sup> 「耶穌說我就是道路、真理、生命；若不藉著我，沒有人能到父那裏去。」

路 10:22

<sup>22</sup> 「一切所有的都是我父交付我的；除了父，沒有人知道子是誰；除了子和子所願意指示的，沒有人知道父是誰。」

But now we ought to examine what this *faith* ought to be like, through which those adopted by God as his children come to possess the Heavenly Kingdom, since it is certain that no mere opinion or even persuasion is capable of bringing so great a thing to pass. Ad we must scrutinize and investigate the *true character of faith* with greater care and zeal because *many are dangerously deluded* today in this respect. Indeed, most people, when they hear this term, understand nothing deeper than *a common assent to the gospel history*. In fact, when faith is discussed in *the schools*, they call *God simply the object of faith*, and by fleeting speculations, as we have elsewhere stated, lead miserable souls astray rather than direct them to a definite goal. For, since “God dwells in inaccessible light” [I Tim. 6:16], *Christ must become our intermediary*. Hence, he calls himself “the light of the world [John 8:12], and elsewhere stated, “the way, the truth, and the life”; for no one comes to the Father, who is “the fountain of life” [Ps. 36:9], except through him [John 14:6] because he alone knows the Father, and afterward the believers to whom he wishes to reveal him [Luke 10:22].

I Tim. 6:16

<sup>16</sup> who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen.

John 8:12

<sup>12</sup> When Jesus spoke again to the people, he said, “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.”

John 14:6

- <sup>6</sup> Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me.

Luke 10:22

- <sup>22</sup> “All things have been committed to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him.”

因為保羅說，**除耶穌基督以外**，沒有別的事是他所知道的（重譯：**沒有別的是值得他認識的**），（參林前 2:2）；在使徒行傳第二十章中他說，他是勸人信靠基督；在另一處基督對他說：「我差你到外邦人那裏去……叫他們……**因信我，得蒙赦罪，和一切成聖的人同得基業**」（徒 26:17, 18）。這使徒告訴我們，上帝的榮光在基督身上向我們顯明，「叫我們得知上帝榮耀的光，顯在耶穌基督的面上」（林後 4:6）。

林前 2:2

- <sup>2</sup> 「因為我曾定了主意，在你們中間不知道別的，只知道耶穌基督並祂釘十字架。」

徒 26:17-18

- <sup>17</sup> 「我也要救你脫離百姓和外邦人的手。」  
<sup>18</sup> 「我差你到他們那裏去，要叫他們的眼睛得開，從黑暗中歸向光明，從撒但權下歸向上帝；又因信我，得蒙赦罪，和一切成聖的人同得基業。」

林後 4:6

- <sup>6</sup> 「那吩咐光從黑暗裏照出來的上帝，已經照在我們心裏，叫我們得知上帝榮耀的光顯在耶穌基督的面上。」

On this ground, Paul declares that he considers *nothing worth knowing except Christ* [I Cor. 2:2]. In the twentieth chapter of Acts he relates that he has preached “faith in Christ” [v.21]. And in another passage he has Christ speak as follows: “I shall send you among the Gentiles..., that they may receive *forgiveness of sins and a place among the saints through faith* that is in me” [Acts 26:17-18]. And Paul testifies that the glory of God is visible to us in His person, or – what amounts to the same thing – that the enlightening knowledge of the glory of God shines in His face [II Cor. 4:6].

I Cor. 2:2

- <sup>2</sup> For I resolved to know nothing while I was with you except Jesus Christ and him crucified.

Acts 26:17-18

- <sup>17</sup> I will rescue you from your own people and from the Gentiles. I am sending you to them  
<sup>18</sup> to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’

II Cor. 4:6

- <sup>6</sup> For God, who said, “Let light shine out of darkness,”<sup>[a]</sup> made his light shine in our hearts to give us the light of the knowledge of God’s glory displayed in the face of Christ.

不錯，那信心是指對上帝而言（重譯：**信心的對象是唯一真上帝**），但也**必須認識上帝所差遣的耶穌基督**（約 17:3）。假如我們不是被**基督的光明**所啟發，我們將完全無法認識上帝。**所以上帝把一切榮華交付與祂的獨生子，好在子身上顯明祂自己**；又使基督所賜的福可以表明父榮耀的真像。以前說過，**我們必須為聖靈所吸引，激發我們尋求基督**，同樣我們也應該知道，不能見的父只能從這個形像中去尋求。這問題奧古斯丁在論信仰之時說得好：「我們應該知道往何處去，和怎樣去法；」隨即又作結論說：「那避免一切錯誤的穩當的方法便是**認識那位神人合一的基督，因為我們所要接近的是上帝，我們所藉以接近上帝的是人**；而這兩者只能在基督身上找到。」保羅講到信上帝的時候，並無意破壞他平日對信心的教訓，這**信心是全靠基督而得安定的**。彼得更恰當地把兩者連為一，說：「我們因著祂而信上帝」（彼前 1:21）。

約 17:3

- <sup>3</sup> 「認識祢——獨一的真上帝，並且認識祢所差來的耶穌基督，這就是永生。」

希 1:3

- <sup>3</sup> 「祂是上帝榮耀所發的光輝，是上帝本體的真像，常用祂權能的命令托住萬有。祂洗淨了人的罪，就坐在高天至大者的右邊。」

彼前 1:21

- <sup>21</sup> 「你們蒙了重生，不是由於能壞的種子，乃是由於不能壞的種子，是藉著上帝活潑常存的道。」

Indeed, *it is true that faith looks to one God*. But this must also be added, “*To know Jesus Christ* whom he has sent” [John 17:3]. For God would have remained hidden afar off if *Christ’s splendor* had not beamed upon us. For this *purpose the Father laid up with his only-begotten Son all that he had revealed himself* in Christ so that Christ, by communicating his Father’s benefits, might express the true image of his glory [cf. Heb. 1:3]. It has been said that *we must be drawn by the Spirit to be aroused to seek Christ*; so, in turn, we must be warned that the invisible Father is to be sought solely in this image. Augustine has finely spoken of this matter: in discussing *the goal of faith*, he teaches that we must know our destination and the way to it. Then, immediately after, he infers that the way that is most fortified against all errors is he who was both God and man: namely,

*as God he is the destination to which we move; as man, the path by which we go.* Both are found in Christ alone. But, while Paul proclaims faith in God, he does not have in mind to overturn what he so often emphasizes concerning faith: namely, that ***all its stability rests in Christ***. Peter, indeed, most effectively connects both, saying that through him we believe in God (I Peter 1:21).

John 17:3

<sup>3</sup> Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.

Heb. 1:3

<sup>3</sup> The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

I Peter 1:21

<sup>21</sup> Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.

## 信心是建立在知識上，不是在敬虔的無知上

### Faith Rests Upon Knowledge, Not Pious Ignorance

#### 3.2.2

(Faith involves knowledge; the true doctrine obscured by Scholastic notion of implicit faith, 3.2.2-5)

這罪惡和其它無數的惡一般，完全是生於經院派之將基督蒙上一層面紗，掩蓋了祂的真面目；其實，除非我們直接專一地注意祂，我們將永遠陷於迷宮。

This evil, then, like innumerable others, must be attributed to the ***Schoolmen***, who have, as it were, ***drawn a veil over Christ to hide him***. Unless we look straight toward him, we shall wander through endless labyrinths.

他們不但以模糊的定義減削了，甚而幾乎是完全消滅了信仰的一切重要性，而且虛構了「默信」之說，他們用默信這名詞來粉飾無知，以最烈的毒素迷惑一般可憐的人。老實說這觀念不但埋沒了信仰，而且完全毀滅了它。所謂信仰，竟是一無所知，而使認識徒然順從地屈服於教會嗎？信仰不是在於無知，乃是在於認識；不但認識上帝，還要認識上帝的旨意。因為我們得救，不是靠承認教會所指示的偽真理，或在於我們把我們所應當研討的都交給教會。當我們知道，由於基督所完成的復和，上帝對我們是慈祥的父，又知道父把基督賜給我們，為的是叫我們得著公義，成聖，和生命，我敢說，我們是由於這個認識，不是放棄認識，而得以進入天國。因為使徒所說：「人心裏相信，就可以稱義，口裏承認，就可以得救」（羅 10:10）若是指人默信那自己所不瞭解，也不加以研究的事是不夠的；他必須對上帝的良善（重譯：憐憫）有明確的認識，因為我們之稱為義就是包含在這良善之中（重譯：我們被稱義是根據此憐憫）。



羅 10:10

<sup>10</sup> 「因為人心裏相信，就可以稱義；口裏承認，就可以得救。」

林後 5:18-19

<sup>18</sup> 「一切都是出於上帝；祂藉著基督使我們與祂和好，又將勸人與祂和好的職分賜給我們。」

<sup>19</sup> 「這就是上帝在基督裏，叫世人與自己和好，不將他們的過犯歸到他們身上，並且將這和好的道理託付了我們。」

But besides wearing down the whole force of faith and almost annihilating it by their obscure definition, they have *fabricated the fiction of “implicit faith.”* Bedecking the grossest ignorance with this term, they ruinously delude poor, miserable folk. Furthermore, to state truly and frankly the real fact of the matter, this fiction not only buries but *utterly destroys true faith*. Is this what believing means, *to understand nothing, provided only that you submit your feelings obediently to the church? Faith rests not on ignorance, but on knowledge*. And this is, indeed, *knowledge not only of God but of the divine will*. We do not *obtain salvation* either because we are prepared to embrace as true whatever the church has prescribed, or because we turn over to it the task of inquiring and knowing. But we do so *when we know that God is our merciful Father, because of reconciliation effected through Christ* [II Cor. 5:18-19], *and that Christ has been given to us as righteousness, sanctification, and life*. By this knowledge, I say, not by submission of our feeling, do we obtain entry into the Kingdom of Heaven. For when the apostle says, “With the heart a man believes unto righteousness, with the mouth makes confession unto salvation” [Rom. 10:10, cf. Vg.], he indicates that it is not enough for a man implicitly to believe what he does not understand or even investigate. But he requires *explicit recognition of the divine goodness upon which our righteousness rests*.

Rom. 10:10

<sup>10</sup> And do not grumble, as some of them did—and were killed by the destroying angel.

II Cor. 5:18-19

<sup>18</sup> All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation:

<sup>19</sup> that God was reconciling the world to himself in Christ, not counting people’s sins against them. And he has committed to us the message of reconciliation.

## 錯誤的信心觀

### Wong Views of Faith

## 羅馬天主教的信心觀（信心等於默認教會的教義）是虛假的

### Roman Doctrine of “Implicit” Faith Basically False

#### 3.2.3

我不否認，因我們的無知，**現在有許多事還是模糊不清**，將來也要如此，直等到我們擺脫了肉體的負擔，和上帝更加接近的時候。關於這些問題，**最好是保留判斷**，堅決地與教會保持一致。但在這個托詞之下，**以信仰的雅號尊稱無知與謙虛的結合，是極端的荒謬。因為信仰在乎對上帝和基督的認識（約 17:3），而不是在乎對教會的尊敬。**我們知道，他們如何以這捏造的觀念構成一座迷宮，以致一般無知淺見的人不知辨別，凡在教會名義之下所指示的，無不視為上帝諭，熱心接受；有時甚至連最大的錯誤也盲目接受。雖然這是**終必毀滅的盲信**，他們卻辯稱，那不是他們的確定信仰，乃是一種以教會是否如此信仰為條件的信仰。**因此他們詭稱真理是在錯誤中，光明是在黑暗中，真知識是在愚昧中。**

約 17:3

<sup>3</sup> 「認識祢一獨一的真上帝，並且認識祢所差來的耶穌基督，這就是永生。」

Indeed, I do not deny – such is the ignorance with which we are surrounded – that **most things are now implicit for us**, and will be so until, laying aside the weight of the flesh, we come nearer to the presence of God. In these matters we can do nothing better than **suspend judgment**, and hearten ourselves to hold unity with the church. But on this pretext **it would be the height of absurdity to label ignorance tempered by humility “faith”! For faith consists in the knowledge of God and Christ [John 17:3], not in reverence for the church.** We see the sort of labyrinth they have constructed with this “implication” of theirs! Anything at all, provided it be palmed off on them under the label “church” – sometimes even the most frightful errors – the untutored indiscriminately seize upon as an oracle. This **headless gullibility**, although it is the very brink of ruin, yet is excused by them; only on condition that “such is the faith of the church” does it definitely **believe anything**. Thus **they fancy that in error they possess truth; in darkness, light; in ignorance, right knowledge.**

John 17:3

<sup>3</sup> Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.

我們不必多費時間駁斥他們，只勸告讀者把他們的教理和我們的教理作一番比較，因為真理的（增：清晰性）本身即足以駁倒他們。他們的問題不在乎信仰是否包括在無知的餘物中，但他們堅持說，對於未知的事物只要同意教會的權威和判斷，雖為無知所惑，甚而故意縱容無知，也是有真信仰的人，彷彿整本《聖經》並沒有告訴我們，知識是必須與信仰相結連的。

But let us not tarry longer over refuting them; we merely *admonish the reader to compare these doctrines with ours*. The *very clarity of truth itself* will of itself provide sufficiently ready refutation. For they do not ask whether faith is wrapped in many remnants of ignorance, but define right believers as those who go numb in their own ignorance, and even brag about it, provided they give assent to the authority and judgment of the church in things unknown to them. As if *Scripture* does not regularly teach that *understanding is joined with faith*!

## 甚至真正的信心，也常被錯誤和不信包圍

### Even Right Faith Is Always Surrounded By Error and Unbelief 3.2.4

我們承認，當我們在世作客之時，我們的信仰是默從的，不但因為我們對許多事還不瞭解，而是因為錯誤如雲霧般地包圍我們，以致我們對一切事物的認識很不完全。那最完全之人的最大智慧是在於以忍耐溫順，努力向前，不住改善。所以保羅勸告信徒，若他們彼此意見有所不同，就要等待進一步的啟示（腓 3:15）。經驗告訴我們，直到我們解除肉體的束縛，我們的知識與我們的心願相去不知多遠；我們每天讀經，常遇疑難，這就足以證明我們的無知。上帝用這界限約束我們，叫我們謙虛，給每人分配多少的信心，叫甚至飽學的教師也得學習。

腓 3:15

<sup>15</sup> 「所以我們中間，凡是完全人總要存這樣的心；若在什麼事上存別樣的心，上帝也必以此指示你們。」

We certainly admit that so long as we dwell as strangers in the world there is such a thing as implicit faith; not only because *many things are as yet hidden from us*, but because surrounded by many clouds of errors we do not comprehend everything. The *height of wisdom for the most perfect is to go forward* and, quietly and humbly, to strive still further. Therefore Paul exhorts believers that, if some disagree with others in any matter, they should wait for revelation [Phil. 3:15]. Experience obviously teaches that until we put off the flesh we attain less than we should lie. And in our daily reading of Scripture we come upon many obscure passages that convict us of ignorance. With this bridle God keeps us within bounds, assigning to each his “measure of faith” [Rom. 12:3] so that *even the best teacher may be ready to learn*.

Phil. 3:15

<sup>15</sup> All of us, then, who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you.

我們可以**基督的門徒在未蒙完全開導時作為這默信的榜樣**。我們知道他們最初受教是如何的困難；他們甚至在最小的事上也躊躇猶豫；甚至在傾聽夫子訓誨之時，仍然沒有多大的長進；當他們得到婦女們的通報，跑到墳墓去之時，還是如在夢中。基督既已證明他們的有信，自不容我們說他們完全沒有信心；其實，假如他們不相信基督要從死裏復活，他們自然不會對著祂再有關切。那些婦女並非因迷信而以香膏塗抹那死者的身體，以為祂復生是沒有希望的；不過雖然她們相信祂的話，知道那是真實可靠的，但那依然盤據在他們心裏的無知，使他們的信心陷在黑暗中，以致他們非常的駭異，不知所措。所以說，**當他們看見基督的話已為事實所證明，最後就相信了**；這不是說他們的信仰在這時候開始，而是那在他們心裏好像死了，其實是**潛伏著的信心種子，現在才生氣勃發地滋長起來**。所以他們有了真實的，卻是**默從的信仰**（重譯；**信心**），因為**他們尊基督為唯一的老師**；他們既受祂的薰陶，就相信祂是他們的救主，他們相信祂是來自天上，好藉父的恩惠把祂所有的門徒帶到天上。其實**每一個人的信仰**（重譯；**信心**）**總混雜著一些不信的成份的**，這一點我們毋須再尋找比這更熟悉的證據了。

*Remarkable examples of this implicit faith* may be noted in Christ's disciples before they attained full enlightenment. We see how with difficulty they taste even the first rudiments, halting over the slightest matters, and though hanging on their Master's words, making but little progress. Indeed, when, warned by the women, they rush to the tomb, the resurrection of their Master seems to them like a dream [Luke 24:11-12; cf. John 20:8]. Since Christ previously bore witness to their faith, it is wrong to say that they were completely devoid of it. No, unless they had been persuaded that Christ would rise again, all zeal would have failed them. Nor was it superstition that prompted the women to anoint with spices the corpse of a dead man for whose life there would be no hope. But although they had faith in the words of him whom they knew to be truthful, the ignorance that as yet occupied their minds so enveloped their faith in darkness that they were almost dumfounded. Hence, also it is said that *they finally believed after they themselves had discovered the truth of Christ's words through the very fact of his resurrection*. Not that they then began to believe, but because *the seed of hidden faith – which had been dead, as it were, in their hearts – at that time burst through with renewed vigor*! For there was in them *a true but implicit faith* because *they had reverently embraced Christ as their sole teacher*. Then, taught by him, they were convinced he was the author of their salvation. And finally, they believed he came from heaven that, through the Father's grace, he might gather his disciples thither. We ought not to seek any more intimate proof of this man that *unbelief is, in all men, always mixed with faith*.

## 默信：信心的預備

### “Implicit” Faith as Prerequisite of Faith

#### 3.2.5

有時我們所稱為默信的，若嚴格地說，無非是信仰（重譯：**信心**）的準備。福音書說有**很多人相信**，可是這些人**雖然驚奇基督的神蹟，對福音的教義卻沒有**

多大的認識，所以最多只有相信祂是彌賽亞而已。那種引他們樂意順服基督的尊敬之心，雖被稱為信仰，其實不過是信仰的開端而已。例如，那相信基督關於他兒子可得醫治的大臣，按照福音書的見證，當他回到家裏的時候，他又再相信了（約 4:50-53）。這就是說，他最初把基督的話當做上帝諭；不過，以後他專心致志地順服祂的權威，接受祂的教義。我們應該知道，**他是順從和勇於學習的；那第一個「信」是指一種特殊的信心；第二個「信」是指把他列在那（刪：以自己的名字）奉獻與基督的門徒中的。**約翰以撒瑪利亞人為例；他們因相信那婦人的報告就急切地跑到基督跟前，又在聽了基督說話以後，就對那婦人說：「現在我們信，不是因為你的話，是我們親自聽見了，知道這真是救世主」（約 4:42）。這樣看來，**那些還沒有進入信仰的最初境地，僅傾向於順從的人，也可以被稱為信徒，這不是按照嚴格的意義來說，乃是因為上帝仁慈地把這偉大的榮譽歸給敬虔的心。但這種求進步的順從之心，與那些因受羅馬教徒所捏造的默信之影響而麻木了的人，是有很大的差別的。**如果保羅嚴厲責備那些「常常學習，終久不能明白真道」的人（提後 3:7），那末，那些專事研究而故作無知的人，又是何等的可恥！

約 4:50-53

<sup>50</sup> 「耶穌對他說：回去吧，你的兒子活了！那人信耶穌所說的話就回去了。」

<sup>51</sup> 「正下去的時候，他的僕人迎見他，說他的兒子活了。」

<sup>52</sup> 「他就問什麼時候見好的。他們說：昨日未時熱就退了。」

<sup>53</sup> 「他便知道這正是耶穌對他說你兒子活了的時候；他自己和全家就都信了。」

約 4:42

<sup>42</sup> 「便對婦人說：現在我們信，不是因為你的話，是我們親自聽見了，知道這真是救世主。」

提後 3:7

<sup>7</sup> 「常常學習，終久不能明白真道。」

We may also call that faith implicit which is still strictly nothing but the *preparation of faith*. The Evangelists relate that *very many believed* who, *caught up into wonderment by the miracles only, did not advance farther than to believe Christ the Messiah who had been promised*, although they had not been imbued with even a trace of the gospel teaching. Such *reverent attention, which disposed them to submit themselves willingly to Christ, is graced with the title "Faith"*; yet it was *only the beginning of faith*. Thus, the court official who believed Christ's promise concerning the healing of his son [John 4:50], having returned to his house, as the Evangelist testified, believed anew [John 4:53] because he first received as an oracle what he had heard from the mouth of Christ, and then submitted to Christ's authority to receive the teaching. Yet we must know that *he was so teachable and ready to learn that in the first passage his admission of belief signifies a particular faith, while in the second passage he is counted among the disciples who had enlisted with Christ*. John sets forth a like example in the Samaritans who so believed the word of a woman that they eagerly rushed to Christ, but spoke to her, when they heard him, as follows; "Now we do not believe on

account of your speaking, but we have heard him and we know that it is the Savior of the world” [John 4:42]. From these instances it is clear that *even those who are not yet imbued with the first elements but are still inclined to hearken are called “believers”; not in an exact sense*, indeed, but in so far as *God in his kindness deigns to grace that pious affection with such great honor*. But *this teachableness, with the desire to learn, is far different from sheer ignorance* in which those sluggishly rest who are content with the sort of “implicit faith” the papist invent. For if Paul severely condemns those who “are always learning but never arrive at a knowledge of the truth” [II Tim. 3:7], how much greater ignominy do those merit who deliberately affect complete ignorance!

John 4:42, 50-53

- <sup>42</sup> They said to the woman, “We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world.”
- <sup>50</sup> “Go,” Jesus replied, “your son will live.” The man took Jesus at his word and departed.
- <sup>51</sup> While he was still on the way, his servants met him with the news that his boy was living.
- <sup>52</sup> When he inquired as to the time when his son got better, they said to him, “Yesterday, at one in the afternoon, the fever left him.”
- <sup>53</sup> Then the father realized that this was the exact time at which Jesus had said to him, “Your son will live.” So he and his whole household believed.

II Tim. 3:7

- <sup>7</sup> always learning but never able to come to a knowledge of the truth.

## 信心依靠上帝的話語

### Faith Rests Upon God's Word

#### 3.2.6

(Relation of Faith to the Word and Brief Definition of Faith, 6-7)

因此，**對基督真正的認識，在乎接受祂為父之所賜**，帶來了福音的（重譯：即，**在福音裏認識祂**）；祂既是我們信仰的物件（**修**：祂既是我們信心的對象），**若沒有福音的指導，我們就不能正當地接近祂**。福音給我們開了無限恩惠的寶藏，若沒有那些寶藏，基督對我們便沒有多大的益處，**保羅把信仰與教義看為不可分開的**，所以說，「你們學了基督，卻不是這樣；如果你們聽過上帝的道，領了祂的教，學了祂的真理」（弗 4:20, 21）。

弗 4:20-21

- <sup>20</sup> 「你們學了基督，卻不是這樣。」
- <sup>21</sup> 「如果你們聽過祂的道，領了祂的教，學了祂的真理，」

This, then, is *the true knowledge of Christ*, if we *receive him as he is offered by the Father: namely, clothed with his gospel*. For just as he has been appointed as the goal of our faith, so *we cannot take the right road to him unless the gospel goes before us*. And there, surely, the treasures of grace are opened to us; for if they had been closed, Christ would have benefited us little. Thus *Paul yokes faith to teaching*, as an inseparable companion, with these words: “You did not so learn Christ if indeed you were taught what is the truth in Christ” [Eph. 4:20-21 p.].

Eph. 4:20-21

<sup>20</sup> That, however, is not the way of life you learned

<sup>21</sup> when you heard about Christ and were taught in him in accordance with the truth that is in Jesus.

我卻不將信仰限於福音範圍內，我承認**摩西與先知們所傳的足以建立信仰**（信心）；不過因為**福音對基督有更充份的表現**，所以保羅說得對，「這是信仰和真道的話語」（參：提前 4:6）。因此在另一處，他認為信仰廢了律法（加 3:23-25）意思是**福音是新的教訓**，因為**基督**一現身作為我們的夫子，祂就使父的慈悲更加發揚光大，**而我們的救恩有更顯明的見證**。那麼，我們的比較方便的解釋方法，是依次由類降到種。

提前 4:6

<sup>6</sup> 「你若將這些事提醒弟兄們，便是基督耶穌的好執事，在真道的話語和你向來所服從的善道上得了教育。」

羅 10:4

<sup>4</sup> 「律法的總結就是基督，使凡信他的都得著義。」

加 3:23-25

<sup>23</sup> 「但中保本不是為一面作的；上帝卻是一位。」

<sup>24</sup> 「這樣，律法是與上帝的應許反對嗎？斷乎不是！若曾傳一個能叫人得生的律法，義就誠然本乎律法了。」

<sup>25</sup> 「但聖經把眾人都圈在罪裏，使所應許的福因信耶穌基督，歸給那信的人。」

Yet I do not so restrict faith to the gospel without confessing that *what sufficed for building it up had been handed down by Moses and the prophets*. But because *a fuller manifestation of Christ has been revealed in the gospel*, Paul justly calls it the “doctrine of faith” [cf. I Tim. 4:6]. For this reason, he says in another passage that by the coming of faith the law was abolished [Rom. 10:4; cf. Gal. 3:23-25]. He understand by this term *the new and extraordinary kind of teaching* by which *Christ*, after he became our teacher, has more clearly set forth the mercy of the Father, and *has more surely testified to our salvation*.

I Tim. 4:6

<sup>6</sup> If you point these things out to the brothers and sisters,<sup>[a]</sup> you will be a good minister of Christ Jesus, nourished on the truths of the faith and of the good teaching that you have followed.

Rom. 10:4

- <sup>4</sup> Christ is the culmination of the law so that there may be righteousness for everyone who believes.

Gal. 3:23-25

- <sup>23</sup> Before the coming of this faith,<sup>24</sup> we were held in custody under the law, locked up until the faith that was to come would be revealed.  
<sup>24</sup> So the law was our guardian until Christ came that we might be justified by faith.  
<sup>25</sup> Now that this faith has come, we are no longer under a guardian.

第一，我們必須知道，信仰與道有永恆的關係，兩者不能分開，正如光線之與太陽，所以上帝藉著以賽亞說：「你們側耳而聽，就必得活」（賽 55:3）。道是信仰的源泉，可由約翰的話看出來：「但記載這些事，要叫我們信」（約 20:31）。詩人也勸百姓相信，說：「惟願你們今天聽祂的話」（詩 95:7，94:8）；**聽即是指信而言**。最後，**以賽亞書認為教會的兒女所以與外人不同**，是在於前者是祂的門徒，受祂的教訓（參：賽 54:13；約 6:45）。假如這利益是大家所共有的，祂為什麼只對少數人說呢？同樣，福音書總是把「信徒」和「門徒」作為同義字，尤其路加和使徒行傳，常有那樣的用法；在使徒行傳第九章，他把門徒這名詞用到一位婦女身上（增：徒 9:36，6:1-2，7，9:1，10，19，25-26，38，11:26，29，13:52，14:20，8，15:10；徒 16-21 章）。

賽 55:3

- <sup>3</sup> 「你們當就近我來；側耳而聽，就必得活。我必與你們立永約，就是應許大衛那可靠的恩典。」

約 20:31

- <sup>31</sup> 「但記這些事要叫你們信耶穌是基督，是上帝的兒子，並且叫你們信了祂，就可以因祂的名得生命。」

詩 95:7

- <sup>7</sup> 「因為祂是我們的上帝；我們是祂草場的羊，是祂手下的民。惟願你們今天聽祂的話：」

詩 94:8

- <sup>8</sup> 「你們民間的畜類人當思想；你們愚頑人到幾時才有智慧呢？」

賽 54:13

- <sup>13</sup> 「你的兒女都要受耶和華的教訓；你的兒女必大享平安。」

約 6:45

- <sup>45</sup> 「在先知書上寫著說：他們都要蒙上帝的教訓。凡聽見父之教訓又學習的，就到我這裏來。」



徒 9:36

<sup>36</sup> 「在約帕有一個女徒，名叫大比大，翻希利尼話就是多加（就是羚羊的意思）；他廣行善事，多施賙濟。」

Yet it will be an easier and more suitable method if we descend by degrees from general to particular. First, we must be reminded that ***there is a permanent relationship between faith and the Word***. He could not separate one from the other any more than we could separate the rays from the sun from which they come. For this reason, God exclaims in The Book of Isaiah: “Hear me and your soul shall live” [Is. 55:3]. And John shows this same wellspring of faith in these words: “These things have been written that you may believe” [John 20:31]. The prophet, also, desiring to exhort the people to faith, says: “Today if you will hear his voice” [Ps. 95:7; 94:8; Vg.]. ***“To hear” is generally understood as meaning to believe***. In short, it is not without reason that in The Book of Isaiah, ***God distinguishes the children of the church*** from outsiders by this mark: ***he will teach all his children*** [Is. 54:13; John 6:45] ***that they may learn of him*** [cf. John 6:45]. For if benefits were indiscriminately given, why would he have directed his Word to a few? To this corresponds the fact that the Evangelists commonly use the words ***“believers” and “disciples” as synonymous***. This is especially Luke’s usage in The Acts of the Apostles: indeed he extends this title even to a woman in Acts 9:36 [Acts 6:1-2, 7; 9:1, 10, 19, 25-26, 38; 11:26, 29; 13:52; 14:20, 28; 15:10; also chs. 16 to 21].

Is. 55:3

<sup>3</sup> Give ear and come to me; listen, that you may live. I will make an everlasting covenant with you, my faithful love promised to David.

Ps. 95:7

<sup>7</sup> for he is our God and we are the people of his pasture, the flock under his care.

Ps. 94:8

<sup>8</sup> Take notice, you senseless ones among the people; you fools, when will you become wise?

John 20:31

<sup>31</sup> But these are written that you may believe<sup>[b]</sup> that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.

Is. 54:13

<sup>13</sup> All your children will be taught by the LORD, and great will be their peace.

John 6:45

<sup>45</sup> It is written in the Prophets: ‘They will all be taught by God.’<sup>[d]</sup> Everyone who has heard the Father and learned from him comes to me.

Acts 9:36

<sup>36</sup> In Joppa there was a disciple named Tabitha (in Greek her name is Dorcas); she was always doing good and helping the poor.

第二，因此，若信心對應針對著的目標稍有偏移，就喪失了它原來的性質，流為無定的盲信，陷心靈於歧途。**這道是支持信仰的基礎，一旦離開了它，信仰就不免崩潰。沒有道，即沒有信仰。**

Therefore if faith turns away even in the slightest degree from this goal toward which it should aim, it does not keep its own nature, but becomes uncertain credulity and vague error of mind. The same **Word is the basis whereby faith is supported and sustained; if it turns away from the Word, it falls.** Therefore, **take away the Word and no faith will then remain.**

我們在這裏不用爭論傳佈那**產生信仰（信心）的上帝之道是否需要人的工作**，這一點我們將留在別的地方討論；但我們敢說，**那傳與我們的道的本身無論怎樣傳來，是好像一面鏡子，叫信仰在其中可以看見上帝。**所以不論上帝是否借用人，或完全靠自己的權能運行，祂總是以道向祂所要吸引的人表現自己（參：羅 1:5）。因此，保羅把信仰（信心）解釋為對福音的服從，而稱讚信心為供獻的祭物（腓 2:17）。**信仰（信心）所瞭解的，不但是一位上帝，主要的乃是認識祂對我們的旨意。**因為我們要明白祂是什麼，遠不如明白祂對我們是怎樣的重要。

羅 1:5

<sup>5</sup> 「我們從祂受了恩惠並使徒的職分，在萬國之中叫人為祂的名信服真道；」

腓 2:17

<sup>17</sup> 「我以你們的信心為供獻的祭物，我若被澆奠在其上，也是喜樂，並且與你們眾人一同喜樂。」

**We are not here discussing whether a human ministry is necessary for the sowing of God's Word, from which faith may be conceived.** This we shall discuss in another place (IV. 1. 5). But we say that **the Word itself, however it be imparted to us, is like a mirror in which faith may contemplate God.** Whether, therefore, God makes use of man's help in this or works by his own power alone, he always represents himself through his Word to those whom he wills to draw to himself. And for this reason, Paul defines faith as that obedience which is given to the gospel [Rom.1:5], and elsewhere praises allegiance to faith in Philipians [Phil.1:3-5; cf. I Thess. 2:13]. **In understanding faith** it is not merely a question of knowing that God exists, but also – and this especially – of **knowing what is his will toward us. For it is not so much our concern to know who he is in himself, as what he wills to be toward us.**

Rom.1:5

<sup>5</sup> Through him we received grace and apostleship to call all the Gentiles to the obedience that comes from<sup>[5]</sup> faith for his name's sake.

Phil.1:3-5

<sup>3</sup> I thank my God every time I remember you.

<sup>4</sup> In all my prayers for all of you, I always pray with joy

<sup>5</sup> because of your partnership in the gospel from the first day until now,

I Thess. 2:13

<sup>13</sup> And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as a human word, but as it actually is, the word of God, which is indeed at work in you who believe.

所以我們知道，**信仰（信心）就是從上帝的道所得來關於祂對我們的旨意的認識。信仰（信心）的基礎是在於預先相信上的真實性（修：真理）。**若心中稍存疑惑，便動搖了道的權威，或者根本沒有了**道的權威**。除非你毫無疑義地承認，凡出自上帝的，都是神聖不可侵犯的真理，否則，只有信上帝為真實無欺是不夠的。

羅 3:3

<sup>3</sup> 「即便有不信的，這有何妨呢？難道他們的不信就廢掉上帝的信嗎？」

Now, therefore, we hold *faith* to be *a knowledge of God's will toward us, perceived from his Word*. But *the foundation of this is a preconceived conviction of God's truth*. As for its certainty, so long as your mind is at war with itself, *the Word* will be of doubtful and weak *authority*, or rather of none. And it is not even enough to believe that God is trustworthy [cf. Rom. 3:3], who can neither deceive nor lie [cf. Titus 1:2], unless you hold to be beyond doubt that whatever proceeds from him is sacred and inviolable truth.

Rom. 3:3

<sup>3</sup> What if some were unfaithful? Will their unfaithfulness nullify God's faithfulness?

## 信心的對象：上帝的話，與基督

### Objects of Faith: The Word of God, and Christ

加爾文：信心<- 路德；但不像路德：信心的價值不是獨立的；

信心：不僅是相信上帝的存在和《聖經》的真理  
**CALVIN: FAITH <- LUTHER; BUT UNLIKE LUTHER,  
 FAITH = NOT AUTONOMOUS IN VALUE  
 FAITH – NOT JUST BELIEF IN GOD’S EXISTENCE AND  
 BIBLE’S TRUTH**

**Institutes 1536**

（新譯：）

雖然加爾文從來沒有認為信心是獨立的，像在路德的思想裏，可是加爾文對信心的觀念是從路德而得來的：至少在 1536 年的《基督教要義》是如此。在這一點上，他分辨出**信心有兩個層面**。「一方面，**信心相信上帝的存在，和關於基督的敘述的真實性**。」（《全集》，1:56 等）。可是這並不是**真正的信心**，不過與信心很相似。魔鬼們也有這種信心，不過對他們沒有好處，並不增加他們敬畏之心（**修**：除了增加他們恐懼和驚愕之心）。

Although Calvin never ascribed to faith the autonomous value that it had acquired in the thought of Luther, it was none the less from the German reformer that he obtained his notion of faith – at least in the form in which it is presented in the *Institutes* of 1536. Here, like Luther, he distinguishes *two aspects of faith*. “The one consists in *belief in the existence of God and in the veracity of the narratives concerning the Christ*.” (Opp., 1:56; O.S., 1:68f.) This is *not the true faith*, however, but rather the semblance of it. The devils themselves possess this, to no advantage other than an increase of fear and consternation.

信心：我們所有的信靠與盼望都唯獨依靠基督；  
 信靠上帝，信靠基督

**FAITH – PUTTING ALL OUR HOPE/TRUST IN GOD/  
 CHRIST ALONE;  
 FAITH IN GOD, FAITH IN CHRIST**

（新譯：）

「有另外一種信心，我們藉著它不僅相信上帝和基督存在，**並信靠上帝，信靠基督**。意思是，不僅認為《聖經》所記載，關於上帝和基督的事是真的，而且**將我們所有的盼望和信靠唯獨寄於唯一真上帝和基督身上**，信心是那麼的確實，我們**不懷疑上帝對我們的良善旨意**。我們確實知道上帝會把我們身體靈魂所需要的一切都賜下，我們滿有信心的期待，《聖經》裏所有關於基督的應許必定應驗，我們絕不動搖地相信耶穌就是基督，就是救主，我們藉著祂領受赦罪和成聖，這樣上帝賜我們救恩，最後，我們被帶進有一天必被顯示的上帝的國度裏。」（請參考此段與《奧古斯堡信仰告白》，第二十章之間的關係，並參考馬丁路得在《大要理問答》對十誡第一誡的解釋，等。）

“By virtue of the other form of faith, we not only believe that God and Christ exist, but we also **believe in God and in Christ**. That means not only holding all that is written or said on the subject of God and of Christ to be true, but **putting all our hope and trust in one God and Christ alone**, and being so confirmed in that faith that we have **no doubt of God’s good will toward us**, that we have the certitude that everything necessary to our soul and our body will be given us by him, that we confidently expect the fulfillment of all the promises of Scripture concerning Him, that we unflinchingly believe that for us Jesus is the Christ – that is, the Savior, that through him we receive forgiveness of sins and sanctification, and that in this way salvation is given to us, so that we are led at last into the kingdom of God which is to be revealed at the last day.” (It is advisable to notice the relationship between this passage and Article 20 of the *Augsburg Confession*. See also the explanation of the First Commandment in the *Greater Catechism* of Luther, and the definition in Bucer, *Metaphrases epistolarum Pauli*, 1536, p. 6...)

**1539 之後，信心：確定的知識，  
知道上帝對我們的美意，  
建立在基督裏上帝給我們的應許，透過聖靈向  
我們的理性啟示，印記在我們心中  
FAITH, 1539 ONWARDS: SURE,  
CERTAIN KNOWLEDGE OF GOD’S GOOD WILL TO US,  
FOUNDED ON PROMISES GIVEN IN CHRIST,  
REVEALED TO MIND, SEALED IN HEARTS BY SPIRIT  
3.2.7**

（新譯 Wendel：）

1539 年後，加爾文不再以這樣的定義（信心即滿有確據與盼望）而滿足；他認為信心「就是一種對上帝對我們的旨意的確實認識，這種認識是建立在基督裏白

白所賜的應許上，是向我們的理性啟示，由聖靈印記在我們的心中的。」  
(3.2.7。)

But from 1539 onwards, Calvin was no longer content with this definition which identified faith with confidence and hope; he now qualified it as “a sure and certain knowledge of God’s good will towards us which, being founded upon the promises freely given in Jesus Christ, is revealed to our understanding and sealed in our hearts by the Holy Spirit.” (Inst., 3.2.7.)

## 信心由上帝在基督裏的應許而生

### Faith Arises From God’s Promise of Grace in Christ

#### 3.2.7

但人心既不因上帝的每一句話而發生信仰（信心），所以我們必須進一步研究到底和信仰（信心）有特殊關係的，是道中的那一部份。上帝對亞當說：「你……必定死」（創 2:17）；又對該隱說：「你兄弟的血，有聲音從地裏向我哀告」（創 4:10）；這些聲明非但不足以建立信仰（信心），反足以動搖信仰（信心）。我們不否認，信仰（信心）總是應該承認上帝的真理，不論是在什麼時候或以什麼方式說出的，且不論那真理的內容怎樣；我們現在只要研究，**信仰（信心）在上帝的道中有什麼可作為根據的**。當我們良心所面對著的都是憤怒和報復的時候，它怎能不恐懼戰慄呢？如果它所恐怖（懼）的是上帝，它怎麼不會逃避祂呢？可是，信仰（信心）**應該尋找上帝，不應逃避上帝**。

創 2:17

<sup>17</sup> 「只是分別善惡樹上的果子，你不可吃，因為你吃的日子必定死！」

創 4:10

<sup>10</sup> 「耶和華說：你做了什麼事呢？你兄弟的血有聲音從地裡向我哀告。」

But since man’s heart is not aroused to faith at every word of God, we must find out at this point what, strictly speaking, faith looks to in the Word. God’s word to Adam was, “You shall surely die” [Gen. 2:17]. God’s word to Cain was, “The blood of your brother cries out to me from the earth” [Gen. 4:10]. But these words are so far from being capable of establishing faith that they can of themselves do nothing but shake it. In the meantime, we do not deny that it is the function of faith to subscribe to God’s truth whenever and whatever and however it speaks. But we ask only ***what faith finds in the Word of the Lord upon which to lean and rest.*** Where our conscience sees only indignation and vengeance, how can it fail to tremble and be afraid? Or to shun the God whom it dreads? Yet ***faith ought to seek God, not to shun him.***

Gen. 2:17

<sup>17</sup> but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”

Gen. 4:10

<sup>10</sup> The LORD said, "What have you done? Listen! Your brother's blood cries out to me from the ground.

這樣，我們對信仰（信心）好像還沒有一個完全的定義，因為對上帝的一般旨意的認識，不能算為信仰（信心）。既然上帝旨意的宣佈常產生恐懼和憂慮，我們倒不如**注意上帝的仁愛或憐憫**，這樣必使我們與信仰（信心）的本性更接近些。**在我們知道救恩是存在於上帝以後，我們必被吸引去尋找祂**；上帝為我們貯備了救恩，是由**祂聲明救恩是祂所特殊注意（關心）的**而得到證實。**上帝恩典的應許**是人心唯一可靠的根據，所以我們需要這種應許，以**保證祂是我們慈祥的父**，否則我們便無法和祂接近。

It is plain, then, that we do not yet have a full definition of faith, inasmuch as merely to know something of God's will is not to be accounted faith. But what if we were to substitute *his benevolence or his mercy* in place of his will, the tidings of which are often sad and the proclamation frightening? Thus, surely, we shall more closely approach the nature of faith; for *it is after we have learned that our salvation rests with God that we are attracted to seek him*. This fact is confirmed for us when he declares that *our salvation is his care and concern*. Accordingly, we need *the promise of grace*, which can *testify to us that the Father is merciful*; since we can approach him in no other way, and upon grace alone the heart of man can rest.

所以，**憐憫與真理**，在《詩篇》中是**相提並論**的；**因為如果上帝不以祂的憐憫引我們到祂那裏去，認識祂的真理，那就對我們無所補益了；如果祂不是親口應承，我們也無從接受祂的憐憫**。「我已陳明祢的信實，和祢的救恩；我未曾隱瞞祢的慈愛和誠實……願祢的慈愛和誠實常常保佑我」（詩 40:10, 11）。又說：「主啊，祢的慈愛上及諸天；祢的信實達到穹蒼」（詩 36:5）；「凡遵守祂的約的人，主都以慈愛誠實待他」（詩 25:10）。又說：「因為祂向我們大施慈愛；主的誠實；存到永遠」（詩 117:2）；「我要為祢的慈愛和誠實稱讚祢的名」（詩 138:2）。先知所講說的意義與這相同，上帝的應許是仁慈和誠實的，我不必再引證。若不是上帝先行證實祂對我們的善意，既不含糊，亦不隱諱，那麼，我們若斷言祂對我們是慈祥的，就未免近於武斷了。但我們已經知道，**基督是上帝之愛的唯一保證，若沒有祂，上帝的恨與怒的徵候必處處顯出**。

詩 40:10-11

<sup>10</sup> 「我未曾把祢的公義藏在心裏；我已陳明祢的信實和祢的救恩；我在大會中未曾隱瞞祢的慈愛和誠實。」

<sup>11</sup> 「耶和華啊，求祢不要向我止住祢的慈悲！願祢的慈愛和誠實常常保佑我！」

詩 36:5

<sup>5</sup> 「耶和華啊，祢的慈愛上及諸天；祢的信實達到穹蒼。」

詩 25:10

<sup>10</sup> 「凡遵守祂的約和祂法度的人，耶和華都以慈愛誠實待他。」

詩 117:2

<sup>2</sup> 「因為祂向我們大施慈愛；耶和華的誠實存到永遠。你們要讚美耶和華！」

詩 138:2

<sup>2</sup> 「我要向祢的聖殿下拜，為祢的慈愛和誠實稱讚祢的名；因祢使祢的話顯為大，過於祢所應許的（或譯：超乎祢的名聲）。」

On this basis the psalms commonly yoke these two, *mercy and truth*, as if they *were mutually connected* [Ps. 89:14, 24; 92:2; 98:3; 100:5; 108:4; 115:1; etc.]; for *it would not help us at all to know that God is true unless he mercifully attracted us to himself. Nor would it have been in our power to embrace his mercy if he had not offered it with his word*: “I have declared thy truth and thy salvation; I have not concealed thy goodness and thy truth. ... Let thy goodness and thy truth ... preserve me” [Ps. 40:10-11, Comm.]. Another passage: “Thy mercy ... extends to the heavens, thy truth to the clouds.” [Ps. 36:5, Comm.]. Likewise: “All the ways of Jehovah are kindness and truth to those who keep his covenant.” [Ps. 25:10, Comm.] “For his mercy is multiplied upon us, and the truth of the Lord endures forever.” [Ps. 117:2; 116:2, Vg.; cf. Comm.] Again, “I will sing thy name for thy mercy and thy truth.” [Ps. 138:2.] I pass over what we read in the Prophets along the same line, that God is kind and steadfast in his promises. For it will be rash for us to decide that God is well disposed toward us unless he give witness of himself, and anticipate us by his call, that his will may not be doubtful or obscure. But we have already seen that *the sole pledge of his love is Christ, without whom the signs of hatred and wrath are everywhere evident*.

Ps. 89:14

<sup>14</sup> Righteousness and justice are the foundation of your throne; love and faithfulness go before you.

Ps. 40:10-11

<sup>10</sup> I do not hide your righteousness in my heart; I speak of your faithfulness and your saving help. I do not conceal your love and your faithfulness from the great assembly.

<sup>11</sup> Do not withhold your mercy from me, LORD; may your love and faithfulness always protect me.

Ps. 36:5

<sup>5</sup> Your love, LORD, reaches to the heavens, your faithfulness to the skies.

Ps. 25:10

<sup>10</sup> All the ways of the LORD are loving and faithful toward those who keep the demands of his covenant.

Ps. 117:2

<sup>2</sup> For great is his love toward us, and the faithfulness of the LORD endures forever. Praise the LORD.<sup>[a]</sup>

Ps. 116:2

<sup>2</sup> Because he turned his ear to me, I will call on him as long as I live.



Ps.138:2

<sup>2</sup> I will bow down toward your holy temple and will praise your name for your unfailing love and your faithfulness, for you have so exalted your solemn decree that it surpasses your fame.

因為除非我們對上帝之良善的認識到了能叫我們去依靠它的程度，這種認識就沒有多大的益處，而我們就應當排除那含有疑惑，不一致，常變，和猶疑不決的認識。人心盲目黑暗，對上帝的旨意不能滲透；人心既永遠猶疑無定，就無法有堅定的信念。所以我們的心思必須有外來的光照和啟迪。庶幾我們對上帝的道能有充份的信仰。所以，假如我們說，信心是對上帝的仁愛的一種不變而確實的認識，這認識是以基督那白白應許的真實為根據，並藉著聖靈向我們的思想所啟示，在我們心裏所證實的，那麼，這就是信的一個完全的定義。

Now, *the knowledge of God's goodness* will not be held very important unless it *makes us rely on that goodness*. Consequently, understanding mixed with doubt is to be excluded, as it is not to firm agreement, but in but in conflict, with itself. Yet far indeed is the mind of man, blind and darkened as it is, from penetrating and attaining even to perception of the will of God! And the heart, too, wavering as it is in perpetual hesitation, is far from resting secure in that conviction! Therefore our mind must be otherwise illumined and our heart strengthened, that the Word of God may obtain full faith among us. Now we shall possess *a right definition of faith* if we call it *a firm and certain knowledge of God's benevolence toward us, founded upon the truth of the freely given promise in Christ, both revealed to our minds and sealed upon our hearts through the Holy Spirit*.

## 駁斥經院主義的默信論

### “Formed” and “Unformed” Faith

#### 3.2.8

#### (Various Unacceptable Significations of the Term “Faith,” 8-13)

(3.2.8 – 3.2.11 無中譯；新譯：)

我們在前進之前必須對一些難題作初步的解釋，不然可能對讀者造成絆腳石。首先，我們必須駁斥經院主義所作的無謂分辨，就是：「不成形的信心」和「成形的信心」之間的分辨。他們認為，那些沒有被敬畏上帝之心、敬虔知心觸摸的人，仍然相信一些知識，這知識足夠使他們得救，好像聖靈光照我們的心，以致作成信心的時候，並沒有為我們被收養為上帝的兒女作見證一般！可是他們又狂妄地認為沒有敬畏上帝的確信還是「信心」，雖然整本《聖經》都駁斥它。我們不須繼續與他們的定義辯論；我們只須要解釋，《聖經》如何解釋信心的本質。這樣就清楚說明，他們的呼喊是多麼的無知愚蠢。

But before we proceed farther, some preliminary remarks will be necessary to explain difficulties that could otherwise offer a stumbling block to our readers. First, we must refute that worthless distinction between formed and unformed faith which is tossed

about the schools. For they imagine that people who are touched by no fear of God, no sense of piety, nevertheless believe whatever it is necessary to know for salvation. As if *the Holy Spirit, by illumining our hearts unto faith*, were not *the witness to us of our adoption!* And yet they presumptuously dignify that persuasion, devoid of the fear of God, with the name “faith” even though all Scripture cries out against it. We need no longer contend with their definition; our task is simply to explain the nature of faith as it is set forth in the Word of God. From this it will be very clear how ignorantly and foolishly they shout rather than speak about it.

這方面我已經說過；我將在下文恰當的地方再說明。現在我要聲明，他們所想像的比小說更荒謬。他們認為**信心就是「同意」**，**就算是藐視上帝的人也可以這樣領受《聖經》所提供的**。可是他們必須看見，人靠自己的努力是否可以獲得信心？或靠自己的努力，聖靈會否為作上帝的兒女作見證？因此**他們幼稚地瞎問：信心若有另加的素質的時候還是不是信心；抑或變成新的，另一個事物？**這樣的胡鬧說明，他們從來沒有考慮**聖靈獨特的工作**。因為信心的開始就包含了使人親近上帝的和好。可是他們若考量保羅的話：「人內心相信，以致稱義」（羅 10:10），他們就不會發明這種冰冷的信心的定義。

羅 10:10

<sup>10</sup> 「因為人心裏相信，就可以稱義；口裏承認，就可以得救。」

I have already touched upon part; I shall later insert the rest in its proper place. I now say that nothing more absurd than their fiction can be imagined. *They would have faith to be an assent by which any despiser of God may receive what is offered from Scripture.* But first they ought to have seen whether every man attains faith by his own effort, or whether through it the Holy Spirit is witness of his adoption. Therefore *they babble childishly in asking whether faith is the same faith when it has been formed by a superadded quality; or whether it be a new and different thing.* From such chatter it certainly looks as if *they never thought about the unique gift of the Spirit.* For the beginning of believing already contains within itself the reconciliation whereby man approaches God. But if they weighed Paul's saying, “With the heart a man believes unto righteousness” [Rom. 10:10], they would cease to invent that cold quality of faith.

Rom. 10:10

<sup>10</sup> For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved.

我們若僅有這個理由就足夠終止辯論：「同意」本身（我說了一部分，下文會詳細討論）來自心靈多於思想，比較是心態的而不是理性的動作。因此信心被稱為**「信心的順服」**（羅 1:5），而**主所喜悅的順服就是這樣的順服**：這是公義的，因為主眼中最寶貴的就是祂的真理。信徒們面對真理，把自己刻印在其上，好像簽名一樣，正如施洗約翰所說的（約 3:33）。因這點是毫無疑問的，我們就用一句話證明，他們說：「信心若是同意加上敬虔的意願，就成形」是愚蠢的。因為就算是「同意」，也必須建立在敬虔的意願上：至少《聖經》所說的「同意」是如此！

羅 1:5

<sup>5</sup> 「我們從祂受了恩惠並使徒的職分，在萬國之中叫人為祂的名信服真道；」

約 3:33

<sup>33</sup> 「那領受祂見證的，就印上印，證明上帝是真的。」

If we possessed only this one reason, it would have been sufficient to end the dispute: that very assent itself – as I have already partially suggested, and will reiterate more fully – is more of the heart than of the brain, and more of the disposition than of the understanding. For this reason, it is called “*obedience of faith*” [Rom. 1:5], and *the Lord prefers no other obedience to it* – and justly, since nothing is more precious to him than his truth. To this truth believers set their seal as if they have affixed their signatures, as John the Baptist testified [John 3:33]. Since there is no doubt about the matter, we establish in one word that they are speaking foolishly when they say that faith is “formed” when pious inclination is added to assent. For even assent rests upon such pious inclination – at least such assent as is revealed in the Scriptures!

Rom. 1:5

<sup>5</sup> Through him we received grace and apostleship to call all the Gentiles to the obedience that comes from<sup>[e]</sup> faith for his name's sake.

John 3:33

<sup>33</sup> Whoever has accepted it has certified that God is truthful.

不過我們還有更清楚的論據。信心既然接受父上帝給我們的基督（參約 6:29），換言之，父既然將基督給我們，不僅為了稱義，赦罪，與賜我們平安，而且為了成聖（參林前 1:30）和賜生命之水，毫無疑問地，若沒有經歷聖靈所作的成聖工夫，沒有人能正確地認識祂。或者，若有人要更清楚的論說，信心是靠認識基督。而若沒有基督的靈使人成聖，就不可能認識基督。因此，信心和敬虔的意願是不可分開的。

約 6:29

<sup>29</sup> 「耶穌回答說：信上帝所差來的，這就是做上帝的工。」

約 7:38

<sup>38</sup> 「信我的人就如經上所說：從他腹中要流出活水的江河來。」

約 4:14

<sup>14</sup> 「人若喝我所賜的水就永遠不渴。我所賜的水要在他裏頭成為泉源，直湧到永生。」

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。」

But another much clearer argument now offers itself. Since *faith embraces Christ, as offered to us by the Father* [cf. John 6:29] – that is, since *he is offered not only for righteousness, forgiveness of sins, and peace, but also for sanctification* [cf. I Cor. 1:30] *and the fountain of the water of life* [John 7:38; cf. ch. 4:14] – without a doubt, *no one can duly know him without at the same time apprehending the sanctification of the Spirit*. Or, if anyone desires some plainer statement, faith rests upon the knowledge of Christ. And Christ cannot be known apart from the sanctification of his Spirit. It follows that faith can in no wise be separated from a devout disposition.

John 6:29

<sup>29</sup> Jesus answered, “The work of God is this: to believe in the one he has sent.”

John 7:38

<sup>38</sup> Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.”<sup>[c]</sup>

John 4:14

<sup>14</sup> but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life.”

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.

## 林前 3:2：「成形」與「未成形」 的信心之別的證據

### I Corinthian 3:2 – A Proof of the Difference Between “Formed” and “Unformed” Faith

#### 3.2.9

（新譯：）

他們習慣了保羅的話：「若有人有信心能移動大山，卻沒有愛，就是無有」（林前 13:2）。他們這樣使缺乏愛的信心「失形」。他們沒有考慮到使徒保羅在這段經文「信心」的意義。因為他在林前 12 章討論了聖靈各樣的恩賜：包括方言，能力，說語言等（林前 12:4-10），又勸勉哥林多基督徒「切切求更美（更大）的恩賜」，好叫信徒對教會整體帶來更大的益處之後，他更說到「更美（最妙）之道」（林前 12:31）。所有的恩賜，無論本身多麼優秀，都不算得什麼，除非它們追求愛的目標。**因為聖靈賜下這些恩賜，都是為了造就教會，除非他們在這方面有所貢獻，不然恩賜就失去恩典。**為了證明這點，保羅重複了前面所列出的恩賜，不過用了不同的名字。不單如此，他用了「信心」和「權能」作為同義詞，即是指行神蹟的能力。因此，這權能，或信心，是上帝特別的恩賜，不敬虔的

人可能誇耀或誤用，正如他們誇耀和誤用方面，說語言，和其他恩賜一樣。難怪，因為信心與愛分開了！但是這些人的錯誤在於：雖然「信心」有多種的意義，他們沒有看到所指的不同事實，反以為這個字在不同處境都可以用同樣意義來領受。《雅各書》的一段經文（雅 2:21），就是他們用來支持他們的錯誤的經文，我會其他地方討論。

林前 13:2

<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。」

林前 12:4-10, 31

<sup>4</sup> 「恩賜原有分別，聖靈卻是一位。」

<sup>5</sup> 「職事也有分別，主卻是一位。」

<sup>6</sup> 「功用也有分別，上帝卻是一位，在眾人裏面運行一切的事。」

<sup>7</sup> 「聖靈顯在各人身上，是叫人得益處。」

<sup>8</sup> 「這人蒙聖靈賜他智慧的言語，那人也蒙這位聖靈賜他知識的言語，」

<sup>9</sup> 「又有一人蒙這位聖靈賜他信心，還有一人蒙這位聖靈賜他醫病的恩賜，」

<sup>10</sup> 「又叫一人能行異能，又叫一人能作先知，又叫一人能辨別諸靈，又叫一人能說方言，又叫一人能翻方言。」

<sup>31</sup> 「你們要切切的求那更大的恩賜。我現今把最妙的道指示你們。」

雅 2:21

<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？」

They are accustomed to urge Paul's words: "If anyone has all faith so as to remove mountains, but has not love, he is nothing" [I Cor. 13:2 p.]. By this they would de-form faith by depriving it of love. They do not consider what the apostle means by "faith" in this passage. For after he has discussed in the preceding chapter the various gifts of the Spirit – including the divers kinds of tongues, powers, and prophecy [I Cor. 12:4-10] – and has exhorted the Corinthians to "seek after the better of these gifts," thereby to render greater benefit and advantage to the whole body of the church, he adds that he will show "a still more excellent way" [I Cor. 12:31]. *All such gifts*, however excellent they may be in themselves, are still to be considered as nothing unless they serve love. For *they were given for the edification of the church, and unless they contribute to this they lose their grace*. To prove this, Paul elaborates by repeating those same gifts which he had enumerated before, but under other names. Moreover, he uses the terms "powers" and "faith" for the same thing, that is, for the ability to work miracles. This power or faith, therefore, is a special gift of God, which any impious man can brag about and abuse, as the gift of tongues, as prophecy, as the other graces. No wonder, then, if it be separated from love! But the whole error of these men lies in that, although the meanings of "faith" are diverse, they do not observe the diversity of the thing signified therein, but dispute as if the acceptation of the word were everywhere the same. The passage of James [James 2:21] that they bring forward in support of the same error will be discussed elsewhere.

I Cor. 13:2

- <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.

I Cor. 12:4-10, 31

- <sup>4</sup> There are different kinds of gifts, but the same Spirit distributes them.  
<sup>5</sup> There are different kinds of service, but the same Lord.  
<sup>6</sup> There are different kinds of working, but in all of them and in everyone it is the same God at work.  
<sup>7</sup> Now to each one the manifestation of the Spirit is given for the common good.  
<sup>8</sup> To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit,  
<sup>9</sup> to another faith by the same Spirit, to another gifts of healing by that one Spirit,  
<sup>10</sup> to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues,<sup>[a]</sup> and to still another the interpretation of tongues.<sup>[b]</sup>  
<sup>31</sup> Now eagerly desire the greater gifts.

James 2:21

- <sup>21</sup> Was not our father Abraham considered righteous for what he did when he offered his son Isaac on the altar?

不過我們承認，為了教導真理，「信心」有不同種類。但是，雖然我們願意指出，不敬虔的人之間對上帝有著怎樣的認識，可是我們承認、宣告，**按照《聖經》的教導，在敬虔人中間只有一種信心。**當然，大多數人都相信有一位上帝，他們也承認福音的歷史，和《聖經》其他部分都是事實。這種的判斷，就像我們對一些的敘述，或親自目睹的事情的判斷一樣。**也有些人更進一步，相信《聖經》毫無疑問的是上帝的曉諭：他們並不忽視上帝的律例，對上帝的應許和祂的威嚇有一定的感動。**這些人可以說有某種的「信心」，可是這是誤用了此詞，因為雖然他們沒有公開、不敬虔地漠視上帝的話，或拒絕、藐視它，可是他們**表面上假裝順服。**

Although *we concede, for the purpose of instruction, that there are divers forms of faith.* But, while we wish to show what kind of knowledge of God can exist among the impious – we nevertheless recognize and proclaim that *there is only one kind of faith among the pious – as Scripture teaches.* Of course, *most people believe that there is a God, and they consider that the gospel history and the remaining parts of the Scripture are true.* Such a judgment is on a par with the judgments we ordinarily make concerning those things which are either narrated as having once taken place, or which we have seen as eyewitnesses. *There are, also, those who go beyond this, holding the Word of God to be an indisputable oracle: they do not utterly neglect his precepts, and are somewhat moved by his threats and promises.* To such persons an ascription of faith is made, but by misapplication, because they do not impugn the Word of God with open impiety, or refuse or despise it, but rather *pretend a certain show of obedience.*

## 所謂「未成形的信心」乃是虛幻

### What Is Called “Unformed” Faith is Only An Illusion of Faith 3.2.10

（新譯：）

不過這種「信心」的影子或形象是毫無用處的，不配得稱為信心。我們在下文將更充分看見，它離開真正的信心有多遠；不過我們在這裏簡單的討論。《聖經》說，連**術士西門也相信**（徒 8:13），不過很快就暴露出他的不信（徒 8:18）。當《聖經》說他相信時，我們不像有些人的解釋，他們認為西門其實沒有信心，不過用話語假裝而已。我們的立場是，**西門被福音的榮耀感動，因此顯示出某一種的信心，他承認基督是賜生命和救恩之主，因此願意跟從祂**。同樣，在《路加福音》**有些人曾經相信過一段時間（路 8:13），上帝的道在他們裏面被擠住了，不能結出果子，或在沒有生根之前就凋謝、死去（路 8:6-7）**。

徒 8:13, 18

<sup>13</sup> 「西門自己也信了；既受了洗，就常與腓利在一處，看見他所行的神蹟和大異能，就甚驚奇。」

<sup>18</sup> 「西門看見使徒按手，便有聖靈賜下，就拿錢給使徒，」

路 8:6-7, 13

<sup>6</sup> 「西門看見使徒按手，便有聖靈賜下，就拿錢給使徒，」

<sup>7</sup> 「有落在荊棘裡的，荊棘一同生長，把他擠住了。」

<sup>13</sup> 「那些在磐石上的，就是人聽道，歡喜領受，但心中沒有根，不過暫時相信，及至遇見試煉就退後了。」

But this shadow or image of faith, as it is of no importance, does not deserve to be called faith. It will soon be seen more fully how far removed from the solid reality of faith it is, yet nothing prevents this from being briefly indicated now. It is said that even **Simon Magus believed** [Acts 8:13], who a little later nevertheless betrayed his unbelief [Acts 8:18]. When he is said to have had faith attributed to him, we do not understand the statement as do some, who hold that he pretended in words a faith that he did not have in his heart. Rather, we consider that, **conquered by the majesty of the gospel, he showed a certain sort of faith, and thus recognized Christ to be the author of life and salvation, so that he willingly enlisted under him**. In the same way, in the Gospel of Luke they are **said to believe for a while [Luke 8:13], in whom the seed of the Word is choked before it bears fruit, or immediately withers and dies even before it takes any root** [Luke 8:6-7].

Acts 8:13, 18

<sup>13</sup> Simon himself believed and was baptized. And he followed Philip everywhere, astonished by the great signs and miracles he saw.

<sup>18</sup> When Simon saw that the Spirit was given at the laying on of the apostles' hands, he offered them money

Luke 8:6-7, 13

- <sup>6</sup> Some fell on rocky ground, and when it came up, the plants withered because they had no moisture.
- <sup>7</sup> Other seed fell among thorns, which grew up with it and choked the plants.
- <sup>13</sup> Those on the rocky ground are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the time of testing they fall away.

我們並不懷疑這些人在某程度上嚐過上帝的道；他們貪婪，抓住道，開始感覺道的神聖力量；因此他們不單在人面前，連在自己眼中也假裝信心。因為他們告訴自己，對上帝的話語的敬虔是真的敬虔，因為他們認為必須藐視、責備上帝的話才算不敬。這種究竟是怎樣的「同意」！一定完全沒有刺透內心，不會在心中堅定不移。**人的內心有太多的洞穴，驕傲、虛榮在其中隱藏；人穿上各種欺騙的假冒，因此常常自己欺騙自己。**可是這些誇耀信心影子的人必須了解，在這件事上他們並不比魔鬼更好（雅 2:19）！其實有些人連魔鬼也不如，因為他們愚蠢地聆聽、了解一些事，這些事連魔鬼聽到也發抖！其他人就像魔鬼一樣，他們所感受的感覺，結果只是恐懼，驚慌感動。

雅 2: 19

- <sup>19</sup> 「你信上帝只有一位，你信的不錯；鬼魔也信，卻是戰驚。」

We do not doubt that such persons, prompted by some taste of the Word, greedily seize upon it, and begin to feel its divine power; so that they impose a false show of faith not only upon the eyes of men but even upon their own minds. For they persuade themselves that the reverence that they show to the Word of God is very piety itself, because they count it no impiety unless there is open and admitted reproach or contempt of his Word. Whatever sort of assent that is, it does not at all penetrate to the heart itself, there to remain fixed. And although it seems sometimes to put down roots, they are not living roots. ***The human heart has so many crannies where vanity hides, so many holes where falsehood lurks, is so decked out with deceiving hypocrisy, that it often dupes itself.*** Yet let those who boast of such shadow-shapes of faith understand that in this respect they are no better than the devils! Surely those of the former class are far inferior to the devils, for they stupidly listen to and understand things the knowledge of which makes even the devils shudder [James 2:19]. The others are like the devils in this respect, that whatever feeling touches them ends in dread and dismay.

James 2:19

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



## 被遺棄的人也有「信心」？

### “Faith” Even Among the Reprobate?

#### 3.2.11

（新譯：）

我知道，**說被遺棄的人也有信心，對一些人是難以接受的**，因為保羅說信心是被揀選的結果（參：帖前 1:4-5）。但我們可以容易地解決此難題。因為，**雖然只有被預定的人才會領受信心這恩賜，真正感受到福音的大能**，可是《聖經》告訴我們，**被遺棄的人有時也會被選民感受的情操感動；以致他們判斷自己與選民無異**（參：徒 13:48）。因此使徒說他們嚐過天恩的滋味，完全不荒謬（來 6:4-6）：基督說他們有過信心一段時間（路 8:13）；不是因為他們掌握到屬靈恩典的能力也和信心不變的亮光，**而是因為主要他們更加被定罪，無可推諉，因此在他們的心思中在某一程度上隱藏了祂的恩典，然而並沒有賜他們作兒子名份的靈。**

帖前 1:4-5

<sup>4</sup> 「被上帝所愛的弟兄啊，我知道你們是蒙揀選的；」

<sup>5</sup> 「因為我們的福音傳到你們那裏，不獨在乎言語，也在乎權能和聖靈，並充足的信心，正如你們知道、我們在你們那裏，為你們的緣故是怎樣為人。」

徒 13:48

<sup>48</sup> 「外邦人聽見這話，就歡喜了，讚美上帝的道；凡預定得永生的人都信了。」

來 6:4-6

<sup>4</sup> 「論到那些已經蒙了光照、嘗過天恩的滋味、又於聖靈有分，」

<sup>5</sup> 「並嘗過上帝善道的滋味、覺悟來世權能的人，」

<sup>6</sup> 「若是離棄道理，就不能叫他們從新懊悔了。因為他們把上帝的兒子重釘十字架，明明的羞辱他。」

路 8:13

<sup>13</sup> 「那些在磐石上的，就是人聽道，歡喜領受，但心中沒有根，不過暫時相信，及至遇見試煉就退後了。」

I know that *to attribute faith to the reprobate seems hard to some*, when Paul declares it the result of election [cf. I Thess. 1:4-5]. Yet this difficulty is easily solved. For *though only those predestined to salvation receive the light of faith and truly feel the power of the gospel*, yet experience shows that *the reprobate are sometimes affected by almost the same feeling as the elect, so that even in their own judgment they do not in any way differ from the elect* [cf. Acts 13:48]. Therefore it is not at all absurd that the apostle should attribute to them a taste of the heavenly gifts [Heb. 6:4-6] – and Christ, faith for a time [Luke 8:13]; not because they firmly grasp the force of spiritual grace and the sure light of faith, but because *the Lord, to render them more convicted and*

*inexcusable, steals into their minds to the extent that his goodness may be tasted without the Spirit of adoption.*

I Thess. 1:4-5

- <sup>4</sup> For we know, brothers and sisters<sup>[b]</sup> loved by God, that he has chosen you,  
<sup>5</sup> because our gospel came to you not simply with words but also with power, with the Holy Spirit and deep conviction. You know how we lived among you for your sake.

Acts 13:48

- <sup>48</sup> When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed.

Heb. 6:4-6

- <sup>4</sup> It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit,  
<sup>5</sup> who have tasted the goodness of the word of God and the powers of the coming age  
<sup>6</sup> and who have fallen<sup>[c]</sup> away, to be brought back to repentance. To their loss they are crucifying the Son of God all over again and subjecting him to public disgrace.

Luke 8:13

- <sup>13</sup> Those on the rocky ground are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the time of testing they fall away.

可能有人反對說：那麼信徒還有什麼根據知道自己被上帝收養作兒子呢？我回答：**雖然上帝的選民和那些只有暫時信心的人之間有很多相似之處，可是只有選民才有充分的確據**，就是保羅所讚美的，好叫選民呼叫：「阿爸，父」（加 4:6；參：羅 8:15）。所以，**因上帝只在選民裏以祂不朽之道種子重生他們**（彼前 1:23），以致在他們心中生命之種子永不會消滅，**祂在他們裏以兒子的靈大能地印記了他們，好叫他們滿有確據，堅定不移。**

加 4:6

- <sup>6</sup> 「對他說：這一切權柄、榮華，我都要給你，因為這原是交付我的，我願意給誰就給誰。」

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！」

彼前 1:23

- <sup>23</sup> 「你們蒙了重生，不是由於能壞的種子，乃是由於不能壞的種子，是藉著上帝活潑常存的道。」

Suppose some objects that then nothing more remains to believers to assure themselves of their adoption. I reply: *although there is a great likeness and affinity between God's elect and those who are given a transitory faith, yet only in the elect*

*does that confidence flourish* which Paul extols, that they loudly proclaim Abba, Father [Gal. 4:6; cf. Rom. 8:15]. Therefore, as *God regenerates only the elect with incorruptible seed forever* [I Peter 1:23] so that the seed of life sown in their hearts may never perish, thus *he firmly seals the gift of his adoption in them that it may be steady and sure*.

Gal. 4:6

<sup>6</sup> Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, “*Abba*,<sup>[ε]</sup> Father.”

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>[Ω]</sup> And by him we cry, “*Abba*,<sup>[ε]</sup> Father.”

I Peter 1:23

<sup>23</sup> For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.

但這並不阻止聖靈在被遺棄的人中經常作一種比較低層的工作。同時，《聖經》教導信徒應謙虛謹慎地自我省察，以致血氣的自信不偷偷進來，取代信心的確據。除此以外，被遺棄的人只獲得一種混亂的恩典感，因此他們僅僅所掌握到影子，而不是實體。因為嚴格來說，聖靈只在選民心中賜赦罪的印記；選民以特別的信心支配此印記，作為己用。可是我們也可以公允地說，被遺棄的人相信上帝也憐憫他們，因為他們領受了與上帝和好的恩賜，都是混亂的，不是清晰的。這並不是說他們領受了與上帝的兒女一樣的信心或重生，而是說，因為他們被假冒的外衣蒙上，所以好像與選民一樣，在信心的道路上起步。

But this does not at all hinder that *lower working of the Spirit* from *taking its course even in the reprobate*. In the meantime, *believers are taught to examine themselves carefully and humbly*, lest the confidence of the flesh creep in and replace assurance of faith. Besides this, *the reprobate never receive anything but a confused awareness of grace*, so that they grasp a shadow rather than the firm body of it. For the Spirit, strictly speaking, seals forgiveness of sins in the elect alone, so that they apply it by special faith to their own use. Yet *the reprobate are justly said to believe that God is merciful toward them, for they receive the gift of reconciliation, although confusedly* and not distinctly enough. Not that they are partakers of the same faith or regeneration with the children of God, but because they seem, under a cloak of hypocrisy, to have a beginning of faith in common with the latter.

我也不否認，上帝在被遺棄的人心中作足夠光照的工作，以致他們認識祂的恩典；祂也分辨這種感覺，和賜給祂選民的獨特見證之間的不同，以致他們並不能達致此光照的效用，也不能結出其果子。上帝其實並不是憐憫他們，並沒有把他們從死亡搭救出來進入祂的眷顧中；只不過暫時向他們顯示祂的憐憫而已。只有祂的選民在祂眼中配領受信心的生命之根，以致他們堅忍直到末了（太 24:13）。

因此我們回答反對的人士：上帝若真正顯示祂的恩典，這事實是永遠堅定的。因為沒有什麼事可以攔阻上帝向某些人暫時賜下恩典的光照，而此光照後來就消失了。

太 24:13

<sup>13</sup> 「惟有忍耐到底的，必然得救。」

And I do not deny that God illumines their minds enough for them to recognize his grace; but he so distinguishes that awareness from the exclusive testimony he gives to his elect that they do not attain the full effect and fruition thereof. *He does not show himself merciful to them, to the extent of truly snatching them from death and receiving them into his keeping, but only manifests to them his mercy for the time being.* Only his elect does he account worthy of receiving the living root of faith so that they may endure to the end [Matt. 24:13]. Thus is that objection answered: if God truly shows his grace, this fact is forever established. For nothing prevents God from illumining some with a momentary awareness of his grace, which afterward vanishes.

Matt. 24:13

<sup>13</sup> but the one who stands firm to the end will be saved.

## 真信心與假信心

### True and False Faith

#### 3.2.12

再者，信仰（信心）雖是對上帝的愛的認識，和對祂的真實性的信念，但有人容易失掉了上帝愛的感覺（重譯：**在今生的事上對上帝的愛的經歷，是會消失的**），這是不希奇的，因為這種感覺與信仰（信心）雖有相似之處，在本質上卻大有區別。我承認，上帝的旨意是不變的；祂的真理始終是一致的。**但我認為那些被上帝所撇棄的人，總不能識透《聖經》裏專為蒙選之人所預備的奧秘啟示。他們不會瞭解上帝的旨意是不變的，也不能以恒心歸於祂的真理，因為他們所依靠的乃是容易消滅的情感。**正如一株栽植不深的樹，不易生根，雖在短時間內也能長葉開花，甚至結實，但不久就枯乾了。最後，因第一人的背叛正道，足以在他心思與靈魂上消滅了上帝的印象，如果上帝把一線光明開導叛徒，以後又叫那一線光明消滅，這是用不著驚異的，也沒有任何事物能加阻撓。祂讓某些人稍為領略福音的知識，卻把這知識豐滿地灌輸給另一些人。但必須牢記，**不論選民的信仰（信心）如何軟弱，上帝的靈既是他們得兒子名份的確實保證（增：弗 1:14，參：林後 1:22），所以祂在他們心中的印記是決不會被消滅的；**但叛道者只有瞬息消失的一線微光；我們不能怪聖靈欺騙了人，因為他們與選民不同，祂不把生命灌注在祂所撒在他們心裏的種子，叫它有永遠不朽的生命。

弗 1:14

<sup>14</sup> 「並且那在主裏的弟兄多半因我受的捆鎖就篤信不疑，越發放膽傳上帝的道，無所懼怕。」

林後 1:22

<sup>22</sup> 「他又用印印了我們，並賜聖靈在我們心裏作憑據（原文是質）。」

Also, although faith is a knowledge of the divine benevolence toward us and a sure persuasion of its truth, there is no wonder that *the awareness of divine love vanishes in temporary things*. Even if it is close to faith, it differs much from it. The will of God is unchangeable, I admit, and his truth ever remains in agreement with itself. Yet *I deny that the reprobate proceed so far as to penetrate into that secret revelation which Scripture vouchsafes only to the elect. I deny*, therefore, that *they either grasp the will of God as it is immutable, or steadfastly embrace its truth, for they tarry in but a fleeting awareness*. They are like a tree not planted deep enough to put down living roots. For some years it may put forth not only blossoms and leaves, but even fruits; nevertheless, it withers after the passage of time. To sum up, just as by the rebellion of the first man the image of God could be wiped out from his mind and soul, no wonder he illumines wicked persons with some rays of his grace, which he later allows to be quenched. Nor does anything prevent him from lightly touching some with a knowledge of his gospel, while deeply imbuing others. In the meantime we ought to grasp this: *however deficient or weak faith may be in the elect, still, because the Spirit of God is for them the sure guarantee and seal of their adoption [Eph. 1:14; cf. II Cor. 1:22], the mark he has engraved can never be erased from their hearts; but on the wicked such light is shed as may afterward pass away*. Yet, because he does not give life to the seed that lies in their hearts to keep it ever incorruptible as in the elect, it must not be supposed that the Holy Spirit is false.

Eph. 1:14

<sup>14</sup> who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his glory. Thanksgiving and Prayer

II Cor. 1:22

<sup>22</sup> set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.

我要進一步說，我們從《聖經》和日常的經驗中明明知道，被撇棄的人也有時被上帝的恩惠所感動，在他們心中必然發生互愛的希望。例如，掃羅有一個時候確有愛上帝的敬虔意向，為祂的仁愛所吸引，而領略父的愛。**但上帝父愛的信念在叛道者的內心並非根深蒂固，因此他們不是以兒女至誠之愛愛祂，乃是為圖利的傾向所支配**；因為愛的靈只賜給基督，好叫祂把這靈灌輸與各肢體，保羅以下所說的話自然是只及於選民：「因為所賜給我們的聖靈，將上帝的愛澆灌在我們心裏」（羅 5:5）這愛產生了我以前所說的祈求的信念。

羅 5:5

<sup>5</sup> 「盼望不至於羞恥，因為所賜給我們的聖靈將上帝的愛澆灌在我們心裏。」

Furthermore, although it is evident from the teaching of Scripture and daily experience that the wicked are sometimes touched by the awareness of divine grace, a desire to love one another must be aroused in their hearts. Thus, for a time in Saul there flourished a pious impulse to love God. For he knew God was as a father to him, and he was attracted by something delightful about His goodness [I Sam., chs. 9 to 11]. But *as a persuasion of God's fatherly love is not deeply rooted in the reprobate, so do they not perfectly reciprocate his love as sons, but behave like hirelings*. For that Spirit of love was given to Christ alone on the condition that he instill it in his members. And surely that saying of Paul's is confined to the elect: "The love of God has been shed abroad in our hearts through the Holy Spirit, who has been given to us" [Rom. 5:5; cf. Vg.], that is, the love that generates the above-mentioned confidence that we can call upon him [cf. Gal. 4:6].

Rom. 5:5

<sup>5</sup> And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us.

Gal. 4:6

<sup>6</sup> Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba,"<sup>[a]</sup> Father."

另一方面，我們知道上帝（增：奇妙地）對祂的兒女發怒，雖然祂還是愛他們。祂並不真的恨惡他們；只不過以忿怒使他們畏懼，挫折他們的驕氣，除去他們的怠惰，和促使他們的悔悟。所以他們知道祂是因他們的罪向他們發怒，同時對他們又滿有慈愛；他們誠懇地求上帝息怒，並以信任和寧靜的心懇求祂的扶助。可見信仰不是那沒有真信仰之人所能假造的；當他們倉惶間為強烈的情緒所驅使，就為錯誤的意見所欺騙。毫無疑問，怠惰在他們心裏根深蒂固，使他們不能好好地反省。這一類可能就是約翰所指的人，他們雖相信耶穌，而「耶穌卻不將自己交托他們，因為祂知道萬人……也知道人心裏所存的」（約 2:24, 25），如果不是有許多人偏離了共同的信仰（我稱它為共同的信仰，因為在暫時和永遠的信仰之間有很大的類似之點），基督不會對門徒說：「你們若常遵守我的道，就真是我的門徒，你們必曉得真理，真理必叫你們得以自由」（約 8:31, 32）。祂對那些接受了祂的教理之人說話，勸他們增加信心，庶幾他們所接受的光不會因他們的怠惰而消滅。所以保羅把信心看為選民所特有的（多 1:1），是表明許多人的滅亡是由於沒有活的根苗。同樣，基督也在馬太福音中說：「凡栽種的物，若不是我父所栽種的，必要拔出來」（太 15:13）。

約 2:24, 25

<sup>24</sup> 「耶穌卻不將自己交託他們；因為祂知道萬人，」

<sup>25</sup> 「也用不著誰見證人怎樣，因祂知道人心裏所存的。」

約 8:31, 32

<sup>31</sup> 「耶穌對信祂的猶太人說：你們若常常遵守我的道，就真是我的門徒；」

<sup>32</sup> 「你們必曉得真理，真理必叫你們得以自由。」

多 1:1

<sup>1</sup> 「作使徒的保羅（不是由於人，也不是藉著人，乃是藉著耶穌基督，與叫他從死裏復活的父上帝）」

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。」

From the other side we see that *God, while not ceasing to love his children, is wondrously angry toward them*; not because he is disposed of himself to hate them, but because he *would frighten them by the feeling of his wrath in order to humble their fleshly pride, shake off their sluggishness, and arouse them to repentance*. Therefore, *at the same time they conceive him to be at once angry and merciful toward them*, or toward their sins. For they unf

eignedly pray that his wrath be averted, while with tranquil confidence they nevertheless flee to him for refuge. Indeed, this evidence discloses that some are not pretending a faith, who nevertheless lack true faith; but while they are carried away with a sudden impulse of zeal, they deceive themselves in a false opinion. There is no doubt that indolence so fills them that they do not rightly examine their hearts as they should. It is likely that such are those to whom, according to John, Christ “did not trust himself,” although they believed in him, “because he knew all men and ... knew what was in man” [John 2:24-25]. If many did not fall from the common faith (I call it “common” because there is a great likeness and affinity between transitory faith and living and permanent faith), Christ would not have said to his disciples, “If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free” [John 8:31-32]. For he is addressing those who had embraced his teaching and is urging them to advance in faith, lest by their sluggishness they extinguish the light given them. Therefore, Paul attributes faith exclusively to the elect [Titus 1:1], meaning that many vanish because they have not taken living root. Christ says the same thing in the Gospel of Matthew: “Every tree that my Heavenly Father has not planted will be uprooted” [Matt. 15:13].

John 2:24-25

<sup>24</sup> But Jesus would not entrust himself to them, for he knew all people.

<sup>25</sup> He did not need any testimony about mankind, for he knew what was in each person.

John 8:31-32

<sup>31</sup> To the Jews who had believed him, Jesus said, “If you hold to my teaching, you are really my disciples.

<sup>32</sup> Then you will know the truth, and the truth will set you free.”

Titus 1:1

<sup>1</sup> Paul, a servant of God and an apostle of Jesus Christ to further the faith of God’s elect and their knowledge of the truth that leads to godliness—

Matt. 15:13

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

那**欺上帝而欺人者**所犯的是**更虛偽**的大毛病。雅各對這一類以虛偽污辱信仰的人，深致不滿，（參：雅 2:14）。**若不是有很多人僭妄，以無為有，自欺欺人**的話，保羅就不必要求上帝的兒女須具「無偽的信心」（提前 1:5）。他把好良心比做一個載著信心的船，因為許多人「丟棄良心，就在真道上如同船破壞了一般」（提前 1:19）。

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？」

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。」

There is *a grosser kind of lying* in others, who are *not ashamed to mock God and men*. James inveighs against this type of men, who impiously profane faith on this deceitful pretext [James 2:14]. And Paul would not require “a faith unfeigned” from the children of God [I Tim. 1:5], except that *many boldly boast of what they do not have, and deceive others or even sometimes themselves with vain pretense*. Therefore, he compares a good conscience to a chest in which faith is kept. For many in falling from good conscience “have made shipwreck of their faith” [I Tim. 1:19; cf. ch. 3:9].

James 2:14

<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?

I Tim. 1:5, 19

<sup>5</sup> The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith.

<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.

I Tim. 3:9

<sup>9</sup> They must keep hold of the deep truths of the faith with a clear conscience.



# 信心：認識上帝

## Faith: Knowing God

### 《聖經》裏「信心」一詞不同的用法

#### Different Meanings of the Word “Faith” in Scripture

#### 3.2.13

我們必須記得「**信仰**」（**信心**）這名詞的雙關意義，**信仰（信心）時常是指健全的敬虔教義而言**，好像我們剛才所引證，和保羅在同一書信中所講：作執事的「要存清潔的良心，固守信仰（即真道）的奧秘」（提前 3:9）同樣，他又預言：有人「離棄真理」（提前 4:1）。當他說提摩太「在信仰的話語上，得了教育」（提前 4:6），也是同一意義。他又說：「你要避免世俗的虛談，和那敵真道似是而非的學問；已經有人自稱有這學問，就偏離了信仰」（提前 6:20, 21）。這就是他在別處所說，那些「在信仰上是可廢棄的」人（提後 3:8）。因此，他要提多「責備他們，使他們在信仰上純全無疵」（多 1:13）；**他所說的「純全無疵」**，不外乎是那容易因人的動搖而敗壞退化的**純正教理**，既然「所積蓄的一切智慧知識，都在基督裏面藏著」（參：西 2:3）而只是充滿信心，所以信仰的意義即擴大到全部屬天的教義，二者不可分開。

提前 3:8-9

<sup>8</sup> 「作執事的，也是如此：必須端莊，不一口兩舌，不好喝酒，不貪不義之財；」

<sup>9</sup> 「要存清潔的良心，固守真道的奧秘。」

提前 4:1, 6

<sup>1</sup> 「聖靈明說，在後來的時候，必有人離棄真道，聽從那引誘人的邪靈和鬼魔的道理。」

<sup>6</sup> 「你若將這些事提醒弟兄們，便是基督耶穌的好執事，在真道的話語和你向來所服從的善道上得了教育。」

多 1:13

<sup>13</sup> 「這個見證是真的。所以，你要嚴嚴的責備他們，使他們在真道上純全無疵，」

西 2:3

<sup>3</sup> 「你們從前在過犯和未受割禮的肉體中死了，上帝赦免了你們（或作：我們）一切過犯，便叫你們與基督一同活過來；」

We must understand that the meaning of *the word “faith” is ambiguous*. Often *faith means only sound doctrine of godliness*, as in the passage we have just cited; and in the same letter where Paul desires that deacons keep “the mystery of faith in a pure conscience” [I Tim. 3:9]. Likewise, when he declares that some will fall away from faith [I Tim. 4:1]. But on the other hand, he says that Timothy had been “nourished on the words of the faith” [I Tim. 4:6]. Likewise, when he terms “godless chatter and contradictions of what is falsely called knowledge,” the cause why many fall from faith [I Tim. 6:20-21]; elsewhere he calls these “reprobate” in regard to faith [II Tim. 3:8]. Again, where he enjoins Titus, “Bind them” [Titus 2:2] “be sound in the faith” [Tit. 1:13], *by the word “soundness” Paul means simply purity of doctrine*, easily rendered corrupt and degenerate by men’s fickleness. That is, because in Christ whom faith possess “are hidden all the treasures of knowledge and wisdom” [Col. 2:3], faith is rightly extended to the whole sum of heavenly doctrine, from which it cannot be separated.

I Tim. 3:9

<sup>9</sup> They must keep hold of the deep truths of the faith with a clear conscience.

I Tim. 4:1, 6

<sup>1</sup> The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons.

<sup>6</sup> If you point these things out to the brothers and sisters,<sup>[a]</sup> you will be a good minister of Christ Jesus, nourished on the truths of the faith and of the good teaching that you have followed.

I Tim. 6:20-21

<sup>20</sup> Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge,

<sup>21</sup> which some have professed and in so doing have departed from the faith.

Titus 2:2

<sup>2</sup> Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance.

Col. 2:3

<sup>3</sup> in whom are hidden all the treasures of wisdom and knowledge.

在另一方面，*有時候信仰（信心）是限於某一特種事物*，例如馬太所說：「耶穌見他們的信心」（太 9:2；可 2:5），就是指那些從房頂上把癱子縋下來的人；基督又因百夫長的信心而稀奇說：「這麼大的信心，就是在以色列中，我也沒有遇見過」（太 8:10）。百夫長也許只以愛兒獲治為念，可是，他卻以耶穌僅僅的回答為滿足，並不強求祂親臨，他信心就因此大蒙讚揚。

太 9:2

<sup>2</sup> 「有人用褥子擡著一個癱子到耶穌跟前來。耶穌見他們的信心，就對癱子說：小子，放心吧！你的罪赦了。」

可 2:5

<sup>5</sup> 「耶穌見他們的信心，就對癱子說：小子，你的罪赦了。」

太 8：10

<sup>10</sup> 「耶穌聽見就希奇，對跟從的人說：我實在告訴你們，這麼大的信心，就是在以色列中，我也沒有遇見過。」

On the other hand, *it is sometimes confined to a particular object*, as when Matthew says that Christ saw the faith of those who let the paralytic down through the tile roof [Matt. 9:2]. And he exclaimed that even in Israel he had not found so great faith as the centurion manifested [Matt. 8:10]. Yet it is probable that the centurion was wholly intent upon the healing of his son [cf. John 4:47ff.], whose cure occupied his entire mind, because, content with only the nod and answer of Christ, he does not demand his bodily presence. On account of this circumstance his faith is greatly commended.

Matt. 9:2

<sup>2</sup> Some men brought to him a paralyzed man, lying on a mat. When Jesus saw their faith, he said to the man, "Take heart, son; your sins are forgiven."

Matt. 8:10

<sup>10</sup> When Jesus heard this, he was amazed and said to those following him, "Truly I tell you, I have not found anyone in Israel with such great faith.

John 4:47

<sup>47</sup> When this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death.

我們剛指出（增：3.2.9），**保羅把信仰（信心）看為神蹟的恩賜**；這信仰就是那些既未經上帝之靈的重生，也不是誠懇地敬拜祂的人所具有的。在另一地方他又用這字句來**指那在信心上造就我們的教訓**，因為他說信仰（信）可以廢止，無疑是**指現在教會對我們軟弱的那有幫助的服務（修：職事）**。這樣的講法分明是一種比喻的意思。不過《聖經》有時把虛偽的宣言（修：認信），或僭越信心之名的事當作信仰（信心），這樣濫用名詞不見得比以腐敗邪惡的敬拜當作敬畏上帝更不正確；例如《聖經》常常提及那些移徙在撒瑪利亞一帶的外族，說他們畏懼假神和以色列的上帝；這無異是將天地混為一談。

A little while ago (III. ii. 9) we taught that Paul takes *"faith" as the gift of performing miracles*, a gift that certain ones possess who have neither been regenerated by the Spirit of God nor zealously worship him. Also, *in another passage, he identifies faith with the teaching whereby we are established in faith*. For when he writes that faith will pass away [I Cor. 13:10; cf. Rom. 4:14], he doubtless is referring to *the ministry of the church*, which today is useful for our weakness. Now, in these forms of speech there appears an analogy. *When the term "faith" is improperly transferred to a false profession or a lying label, this misapplication of the term should seem no harsher than when vicious and perverted worship is termed "fear of God."* For example, it is often stated in the Sacred History that the foreign tribes that had been transplanted to

Samaria and neighboring districts feared false gods and the God of Israel [II Kings 17:24-41]. This means, in so many words, that they mixed heaven and earth.

我們現在所追問的乃是：**使上帝的兒女和不信者有別的那信仰（信心）**是什麼？我們藉以向上帝我們的父祈求的那信仰是什麼？我們藉以由死入生的那信仰是什麼？和我們永恆生命與救恩的基督藉以住在我們心裏的那信仰是什麼？我想，關於這信仰的力量和性質我已經簡明地解釋過了。

But now we ask, of what sort is that *faith which distinguishes the children of God* from the unbelievers, by which we call upon God as Father, by which we cross over from death into life, and by which Christ, eternal salvation and life, dwells in us? I believe that I have briefly and clearly explained the force and nature of faith.

## 信心乃是更高的知識

### Faith as Higher Knowledge

#### 3.2.14

讓我們把（信心）定義的各部分再加以考驗吧；一經仔細考慮，我想便沒有懷疑的餘地了。我們稱之（信心）為**知識**，不是指人感覺所及對事物的瞭解而言。因為**這種知識極其優越，以致人想得到它，就非有超越人心的思想不可。得到這知識的思想對自己所看到的並不瞭解，不過因為它相信它所不能瞭解的，就憑這確實的信念所瞭解的，比憑運用它自然才能去瞭解人的事物更清楚。**保羅說得很好：「明白基督的愛，是何等長闊高深，並知道這愛是過於人所能測度的」（弗 3:18）。保羅的意思是說，**我們心靈憑信仰（信心）所瞭解的是絕對無限的，而且這種認識遠超過一切的瞭解。**不過，因為上帝已把祂旨意的奧秘「就是歷世歷代所隱藏的奧秘」（西 1:26），顯明給祂的聖徒們，所以「信仰（信心）」在《聖經》中被稱為「**真知**」（西 2:2）；約翰稱之為一種**認識**，說，信徒知道他們是上帝的兒女（參：約壹 3:1, 2）。他們有**確據的認識**；不過他們的確定是由於對上帝的真實性所有的信念，而不是由於理性的證明。保羅的話也是指這一點：「我們住在身內，便與主相離，因為我們行事為人是憑著信心，不是憑著眼見」（林後 5:6, 7）這即是說，我們憑信心所認識的事物，不是眼所能見到的。因此，我們可以斷言，**信心的認識上帝是在於確實的認識上帝，而不在於理性。**

弗 3:18

<sup>18</sup> 「能以和眾聖徒一同明白基督的愛是何等長闊高深，」

西 1:26

<sup>26</sup> 「這道理就是歷世歷代所隱藏的奧秘；但如今向祂的聖徒顯明了。」

西 2:2

<sup>2</sup> 「要叫他們的心得安慰，因愛心互相聯絡，以致豐豐足足在悟性中有充足的信心，使他們真知上帝的奧秘，就是基督；」

約壹 3:1-2

- <sup>1</sup> 「你看父賜給我們是何等的慈愛，使我們得稱為上帝的兒女；我們也真是祂的兒女。世人所以不認識我們，是因未曾認識祂」
- <sup>2</sup> 「親愛的弟兄啊，我們現在是上帝的兒女，將來如何，還未顯明，但我們知道，主若顯現，我們必要像祂、因為必得見祂的真體。」

林後 5:6-7

- <sup>6</sup> 「所以，我們時常坦然無懼，並且曉得我們住在身內，便與主相離。」
- <sup>7</sup> 「因我們行事為人是憑著信心，不是憑著眼見。」

Now let us examine anew the *individual parts of the definition of faith*. After we have diligently examined it no doubt, I believe, will remain. When *we call faith “knowledge”* we do not mean comprehension of the sort that is commonly concerned with those things which fall under human sense perception. For *faith is so far above sense that man’s mind has to go beyond and rise above itself* in order to attain it. *Even where the mind has attained, it does not comprehend what it feels. But while it is persuaded of what it does not grasp, by the very certainty of its persuasion it understands more than if it perceived anything human by its own capacity*. Paul, therefore, beautifully describes it as the power “to comprehend ... what is the breadth and length and depth and height, and to know the love of Christ, which surpasses knowledge” [Eph. 3:18-19]. He means that *what our mind embraces by faith is in every way infinite*, and that *this kind of knowledge is far more lofty than all understanding*. Nevertheless, the Lord has “made manifest to his saints” the secret of his will, which had been “hidden for ages and generations” [Col. 1:26; cf. ch. 2:2]. For very good reason, then, faith is frequently called “*recognition*” [see Eph. 1:17; 4:13; Col. 1:9; 3:10; I Tim. 2:4; Titus 1:1; Philemon 6; II Peter 2:21], but by John, “*knowledge*.” For he declares that believers know themselves to be God’s children [I John 3:2]. And obviously *they surely know* this. But they are more strengthened by the persuasion of divine truth than instructed by rational proof. Paul’s words also point this out: “While dwelling in this body, we wander from the Lord, for we walk by faith, not by sight” [II Cor. 5:6-7]. By these words, he shows that those things which we know through faith are nonetheless absent from us and go unseen. From this we conclude that *the knowledge of faith consists in assurance rather than in comprehension*.

Eph. 3:18-19

- <sup>18</sup> may have power, together with all the Lord’s holy people, to grasp how wide and long and high and deep is the love of Christ,
- <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.

Col. 1:26

- <sup>26</sup> the mystery that has been kept hidden for ages and generations, but is now disclosed to the Lord’s people.

Col. 2:2

<sup>2</sup> My goal is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ,

I John 3:2

<sup>2</sup> Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when Christ appears,<sup>[a]</sup> we shall be like him, for we shall see him as he is.

II Cor. 5:6-7

<sup>6</sup> Therefore we are always confident and know that as long as we are at home in the body we are away from the Lord.

<sup>7</sup> For we live by faith, not by sight.

## 信心包含確據

### Faith Implies Certainty

#### 3.2.15

信仰的恒性就是一種**確實不變的知識**。信仰不容有躊躇和變動的意見，也不容有含糊混雜的觀念，它需要**完全與確定**，是**經得起試驗與證實**的。但因不信已深入人心，所以雖然許多人口頭上承認上帝是可靠的，然而若非經過最大的努力，無人能確信這句話的真實性。特別在試煉來臨的時候，猶豫和不斷就將把隱藏著的過失暴露出來。**聖靈極力讚揚上帝的話的權威不是沒有理由的；其目的是在補救**我以前所提出的那種毛病，好叫上帝的應許完全為我們所信任。大衛說：「主的言語，是純淨的言語；如同銀子在泥爐中煉過七次」（詩 12:6）。又說：「主的話是煉淨的，凡投靠祂的，祂便作他們的盾牌」（詩 18:30）。所羅門約略以同樣的話證實這件事：「上帝的言語，句句都是煉淨的」（箴 30:5）。既然《詩篇》第一百十九篇幾乎完全在討論這一問題，所以不必再引其它的見證了。每當上帝把這話傳諭我們，無疑地祂是間接責備我們的不信；而目的不外是要除掉我們內心的邪惡的疑惑。

詩 12:6

<sup>6</sup> 「耶和華的言語是純淨的言語，如同銀子在泥爐中煉過七次。」

詩 18:30

<sup>30</sup> 「至於上帝，祂的道是完全的；耶和華的話是煉淨的。凡投靠祂的，祂便作他們的盾牌。」

箴 30:5

<sup>5</sup> 「上帝的言語句句都是煉淨的；投靠祂的，祂便作他們的盾牌。」

We add the words **“sure and firm”** in order to express *a more solid constancy of persuasion*. For, as faith is not content with a doubtful and changeable opinion, so is it not content with an obscure and confused conception; but requires **full and fixed certainty**, such as men are wont to have from *things experienced and proved*. For **unbelief is so deeply rooted in our hearts**, and we are so inclined to it, that not without hard struggle is each one able to persuade himself of what all confess with the mouth: namely, that God is faithful. Especially when it comes to reality itself, every man’s wavering uncovers hidden weakness. And not without cause **the Holy Spirit with such notable titles ascribes authority to the Word of God. He wishes to cure the disease** I have mentioned **so that among us God may obtain full faith in his promises**. “The words of Jehovah are pure words,” says David, “silver melted in an excellent crucible of earth, purified seven times.” [Ps. 12:6, cf. Comm. and Ps. 117, Vg.] Likewise, “The Word of Jehovah is purified; it is a shield to all those who trust in him.” [Ps. 18:30, cf. Comm.] Solomon, moreover, confirms this very idea in almost identical words, “Every word of God is purified” [Prov. 30:5]. But because almost the entire 119<sup>th</sup> Psalm is taken up with this proof, it would be superfluous to list more. Surely, as often as God commends his Word to us, he indirectly rebukes us for our unbelief, for he has no other intention than to uproot perverse doubts from our hearts.

Ps. 12:6

<sup>6</sup> And the words of the LORD are flawless, like silver purified in a crucible, like gold<sup>g</sup> refined seven times.

Ps. 18:30

<sup>30</sup> As for God, his way is perfect: The LORD’s word is flawless; he shields all who take refuge in him.

Prov. 30:5

<sup>5</sup> “Every word of God is flawless; he is a shield to those who take refuge in him.

又有許多人，**他們對上帝的憐憫所有的觀念不足使他們得到多大安慰**。因為他們心中困擾，不知道上帝對他們是否施仁慈，因為他們過份地限制了那他們自以為充份相信的仁慈。他們自己這樣想：祂的憐憫是偉大而豐富的，賜給許多的人，又準備叫所有的人都可以接受，只是不知道是否也可以達到他們，或他們可以得到它。這在中途停頓了的思想是不完整的。所以這不但不能叫內心平安，反而叫內心惶惑。但《聖經》所謂「充足的信心」的意義是十分不同的；對有這種信心的人，上帝的仁慈是清楚顯示的，使他無可置疑。若我們沒有這種甜蜜的真感覺與經驗，就不會有「充足的信心」。因此保羅推論，信仰生信任，信任生勇敢；他說：「我們因信耶穌，就在祂裏面放膽無懼，篤信不疑地來到上帝面前」（弗 3:12）。這些話暗指著，除非我們能勇敢寧靜地來到上帝的面前，我們就不會有正當的信仰。這勇敢只從我們對上帝仁愛和我們的救恩有堅定的信任而生，因這事實，「信仰」（信心）這名詞亦常當作「信任」解。

西 2:2

<sup>2</sup> 「要叫他們的心得安慰，因愛心互相聯絡，以致豐豐足足在悟性中有充足的信心，使他們真知上帝的奧秘，就是基督；」

帖前 1:5

<sup>5</sup> 「因為我們的福音傳到你們那裏，不獨在乎言語，也在乎權能和聖靈，並充足的信心，正如你們知道、我們在你們那裏，為你們的緣故是怎樣為人。」

來 6:11

<sup>11</sup> 「我們願你們各人都顯出這樣的殷勤，使你們有滿足的指望，一直到底。」

來 10:22

<sup>22</sup> 「並我們心中天良的虧欠已經灑去，身體用清水洗淨了，就當存著誠心和充足的信心來到上帝面前；」

弗 3:12

<sup>12</sup> 「我們因信耶穌，就在祂裏面放膽無懼，篤信不疑的來到上帝面前。」

Also, *there are very many who so conceive God's mercy that they receive almost no consolation from it.* They are constrained with *miserable anxiety* at the same time as they are in doubt whether he will be merciful to them because they confine that very kindness of which they seem utterly persuaded within too narrow limits. For among themselves *they ponder that it is indeed great and abundant, shed upon many, available and ready for all; but that it is uncertain whether it will ever come to them, or rather, whether they will come to it.* This reasoning, when it stops in mid-course, is only half. Therefore, it does not so much strengthen the spirit in secure tranquility as trouble it with uneasy doubting. *But there is a far different feeling of full assurance that in the Scriptures is always attributed to faith.* It is this which puts beyond doubt God's goodness clearly manifested for us [Col. 2:2; I Thess. 1:5; c. Heb. 6:11 and 10:22]. But that cannot happen without our truly feeling its sweetness and experiencing it in ourselves. For this reason, the apostle derives confidence from faith, and from confidence, in turn, boldness. For he states: "Through Christ we have boldness and access with confidence which is through faith in him" [Eph. 3:12 p., cf. Vg.] By these words he obviously shows that *there is no right faith except when we dare with tranquil hearts to stand in God's sight. This boldness arises only out of a sure confidence in divine benevolence and salvation.* This is so true that the word "faith" is very often used for confidence.

Col. 2:2

<sup>2</sup> My goal is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ,

I Thess. 1:5

<sup>5</sup> because our gospel came to you not simply with words but also with power, with the Holy Spirit and deep conviction. You know how we lived among you for your sake.



Heb. 6:11

<sup>11</sup> We want each of you to show this same diligence to the very end, so that what you hope for may be fully realized.

Heb. 10:22

<sup>22</sup> let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

Eph. 3:12

<sup>12</sup> In him and through faith in him we may approach God with freedom and confidence.

## 信心的確實性

### Certainty of Faith

#### 3.2.16

信仰主要的關鍵，即是不要認為上帝仁慈的應許，是祂只賜予別人，而不是賜予我們自己的；卻要誠心接受，把那些應許看為我們自己的。於是我們有了信任，這即是保羅在它處所稱為「平安」（羅 5:1）；不過或者有人寧願把平安看做信任的結果。信任即是一種保障，使良心在上帝的審判台前坦然自若，若沒有這保障，良心就不免驚惶失措，除非它或者暫時忘卻上帝與自己。其實那種忘卻也只是暫時的，良心不能長久如此，卻因不住記憶起上帝的審判而心驚膽戰。總之，除非人堅信上帝對他是慈祥仁愛的父，認為上帝的各種應許是對他說得的，除非他對救恩有毫不懷疑的指望，他就不是真信徒；正如使徒說：「我們若將起初確實的信心，堅持到底，就在基督裏有份了」（來 3:14）。

羅 5:1

<sup>1</sup> 「我們既因信稱義，就藉著我們的主耶穌基督得與上帝相和。」

來 3:14

<sup>14</sup> 「我們若將起初確實的信心堅持到底，就在基督裏有份了。」

Here, indeed, is the chief hinge on which faith turns: that *we do not regard the promises of mercy that God offers as true only outside ourselves, but not at all in us; rather that we make them ours by inwardly embracing them*. Hence, at last is born that confidence which Paul elsewhere calls “peace” [Rom. 5:1], unless someone may prefer to derive peace from it. Now *it is an assurance that renders the conscience calm and peaceful before God’s judgment*. Without it the conscience must be harried by disturbed alarm, and almost torn to pieces; unless perhaps, forgetting God and self, it for the moment sleeps. And truly for the moment, for it does not long enjoy that miserable forgetfulness without the memory of divine judgment repeatedly coming back and very violently rending it. Briefly, he alone is truly a believer who, convinced by a firm conviction that God is a kindly and well-disposed Father toward him, promises himself

all things on the basis of his generosity; who, relying upon the promises of divine benevolence toward him, lays hold on an undoubted expectation of salvation. As the apostle points out in these words; “If we hold our confidence and glorying in hope, firm even to the end” [Heb. 3:14, cf. Vg.].

Rom. 5:1

<sup>1</sup> Therefore, since we have been justified through faith, we<sup>[a]</sup> have peace with God through our Lord Jesus Christ,

Heb. 3:14

<sup>14</sup> We have come to share in Christ, if indeed we hold our original conviction firmly to the very end.

他在這裏是假定一個人若不自信為天國的繼承人，他在上帝裏面就沒有良好的希望。我敢說，那不依靠救恩，和大膽地戰勝魔鬼與死亡的人，就不是信徒；如同保羅在他那優美的結論中所告訴我們的：「因為我深信無論是死，是生，是天使，是掌權的，是有能的，是現在的事，是將來的事……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」（羅 8:38-39）。照樣，這位使徒又認為「我們心中的眼睛」，並未「照明」，除非我們對祂恩召我們獲得的永恆基業有了指望（弗 1:18）。而且他隨時隨地諄諄告誡，除非我們從上帝的仁慈獲得信念，我們即不會對它有正確的認識。

羅 8:38-39

<sup>38</sup> 「因為我深信無論是死，是生，是天使，是掌權的，是有能的，是現在的事，是將來的事，」

<sup>39</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。」

弗 1:18

<sup>18</sup> 「並且照明你們心中的眼睛，使你們知道祂的恩召有何等指望，祂在聖徒中得的基業有何等豐盛的榮耀；」

Thus, he considers that no one hopes well in the Lord except him who confidently glories in the inheritance of the Heavenly Kingdom. No man is a believer, I say, except him who, leaning upon the assurance of his salvation, confidently triumphs over the devil and death; as we are taught from that masterly summation of Paul: I have confessed that “neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come ... can separate us from the love of God which embraces us in Christ Jesus” [Rom. 8:38-39 p.]. Thus, in the same manner, the apostle does not consider the eyes of our minds well illumined, except as we discern what the hope of the eternal inheritance is to which we have been called [Eph. 1:18]. And everywhere he so teaches as to intimate that we cannot otherwise well comprehend the goodness of God unless we gather from it the fruit of great assurance.

Rom. 8:38-39

- <sup>38</sup> For I am convinced that neither death nor life, neither angels nor demons,<sup>[k]</sup> neither the present nor the future, nor any powers,
- <sup>39</sup> neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

Eph. 1:18

- <sup>18</sup> I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in his holy people,

# 信心與軟弱

## Faith and Weakness

### 與誘惑掙扎時的信心

#### Faith in the Struggle Against Temptation

##### 3.2.17

但有些人要反對，以為信徒的經驗和以上所說的大有出入；信徒雖認識上帝對他們的恩典，然而內心不但時常感覺不安，而且有時還非常戰慄恐懼。那攪擾他們內心的試探既非常強大，以致和我們所談及的信心保障似乎難得相容。所以，如果我們要支援我們所提出的教理，就必須解決這一個困難。我們告誡說，信心應當堅定實在，我們所想的並不是毫無疑惑的確實，或毫無困擾的安全；我們卻要承認，**信徒的內心不住地與自己的疑惑衝突，他們的良心絕非平穩寧靜，不受風暴所侵擾的。**然而在另一方面，**他們雖有苦難，我卻不承認他們會失去對上帝的仁慈的信任。**

Still, someone will say: "Believers experience something far different: In recognizing the grace of God toward themselves they are not only tried by disquiet, which often comes upon them, but they are repeatedly shaken by gravest terrors. For so violent are the temptations that trouble their minds as not to seem quite compatible with that certainty of faith." Accordingly, we shall have to solve this difficulty if we wish the above-stated doctrine to stand. Surely, while we teach that faith ought to be certain and assured, *we cannot imagine any certainty that is not tinged with doubt, nor any assurance that is not assailed by some anxiety.* On the other hand, we say that believers are in perpetual conflict with their own unbelief. Far, indeed, are we from putting their consciences in any peaceful repose, undisturbed by any tumult at all. Yet, once again, *we deny that, in whatever way they are afflicted, they fall away and depart from the certain assurance received from God's mercy.*

《聖經》關於信心所描寫的，以大衛的實例，尤其是他一生的經歷，為最透徹。可是，我們從他那無數的申訴即可知道**他的內心並不是始終寧靜的。**我們可隨便舉少數例子說明。大衛因情緒騷動而責備自己的心靈，豈不是因為他自己的不信而忿怒嗎？他說：「我的心哪！你為何憂悶？為何在我裏面煩躁？應當仰望上帝」（詩 42:5）。自然，**這種驚恐即是沒有信心的明證，彷彿以為他自己為上帝撇棄。**在另一地方，我們也發現更明顯的申訴：「我曾急促的說，我從你眼前被隔絕」（詩 31:22）。在另一地方，**他以焦急難過的困惑心情和自己爭辯，甚至對上帝的本性也發生爭議，**說：「難道主要永遠丟棄我，不再施恩麼？」繼而又說更加嚴厲的話，「我說，我將跌倒，這是至高者右手的轉變」（參：詩 77:7, 9, 10）。他在失望之餘，以為自己毀滅了；他不但承認**自己為疑惑所困擾，**而且認為在衝突中被征服，一切都完了；**因為上帝已把他丟棄了，過去一向支援他的**

手，變為摧毀他的手了。所以他所說，「我的心啊？你仍要歸安息」（詩 116:7），不是沒有理由的，因為他在困難中已歷盡起伏無常的變化。

詩 42:5

<sup>5</sup> 「我的心哪，你為何憂悶？為何在我裏面煩躁？應當仰望上帝，因祂笑臉幫助我；我還要稱讚祂。」

詩 31:22

<sup>22</sup> 「至於我，我曾急促地說：我從祢眼前被隔絕。然而，我呼求祢的時候，祢仍聽我懇求的聲音。」

詩 77:7, 9, 10

<sup>7</sup> 「難道主要永遠丟棄我，不再施恩嗎？」

<sup>9</sup> 「難道上帝忘記開恩，因發怒就止住祂的慈悲嗎？（細拉）」

<sup>10</sup> 「我便說：這是我的懦弱，但我要追念至高者顯出右手之年代。」

詩 116:7

<sup>7</sup> 「我的心哪！你要仍歸安樂，因為耶和華用厚恩待你。」

Scripture sets forth no more illustrious or memorable *example of faith* than in *David*, especially if you look at the whole course of his life. Yet *with innumerable complaints he declares how unquiet his mind always was*. From these complaints it will be enough to choose a few examples. When he reproaches his own soul for its disturbed emotions, with what else is he angry than with his own unbelief? “Why do you tremble,” he says, “my soul, and why are you disquieted within me? Hope in God.” [Ps. 42:5, 11; 43:5.] Surely, *that very dismay was an open sign of unbelief, as if he thought himself forsaken by God*. Elsewhere we read an even fuller confession: “I have said in my alarm, I am cast away from the sight of thine eyes” [Ps. 31:22, cf. Comm.]. In another passage *he also argues with himself in anxious and miserable perplexity; indeed, he starts a quarrel concerning the very nature of God*: “Has God forgotten to be merciful? ... Will he turn away forever?” [Ps. 77:9, 7; cf. Comm.]. Even harsher is what follows: “And I said, to slay is mine, the changes of the right hand of the Most High” [Ps. 7:10, Comm.]. In despair he condemns himself to death, and not only confesses himself to be *troubled with doubt*, but, as if he had fallen in the struggle, he feels that there is nothing left to him. For *God has forsaken him, and has turned his hand*, which was once his help, *to his destruction*. So, he justifiably urges his soul to return to its repose [Ps. 116:7] because he had experienced what it was to be tossed among stormy waves.

Ps. 42:5, 11

<sup>5</sup> Why, my soul, are you downcast? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and my God.

<sup>11</sup> Why, my soul, are you downcast? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and my God.

Ps. 43:5.

<sup>5</sup> Why, my soul, are you downcast? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and my God.

Ps. 31:22

<sup>22</sup> In my alarm I said, "I am cut off from your sight!" Yet you heard my cry for mercy when I called to you for help.

Ps. 77: 7, 9, 10

<sup>7</sup> "Will the Lord reject forever? Will he never show his favor again?

<sup>9</sup> Has God forgotten to be merciful? Has he in anger withheld his compassion?"

<sup>10</sup> Then I thought, "To this I will appeal: the years when the Most High stretched out his right hand.

Ps. 116:7

<sup>6</sup> The LORD protects the unwary; when I was brought low, he saved me.

不過說起來也稀奇，在這樣的震盪中，信仰（信心）還是支持著信徒的心，正如棕樹一般，欣欣向榮，並不因任何負累而減少生機；比方大衛，似乎不能支持了，卻仍然深自譴責，不斷地指望上帝。誠然，一個與自己的弱點奮鬥，在憂患中堅持信心的人，可算已經得了相當的勝利了。關於這一點，可以一段經文為證：「要等候主，當壯膽，堅固你的心；我再說，要等候主」（詩 27:14）。他責備自己膽小，一再承認自己常受各樣不安所騷擾。同時他非但不滿意自己的過失，而且切望改正。

詩 92:12

<sup>12</sup> 「義人要發旺如棕樹，生長如利巴嫩的香柏樹。」

詩 27:14

<sup>14</sup> 「要等候耶和華！當壯膽，堅固你的心！我再說，要等候耶和華！」

And yet – and this is something marvelous – *amidst all these assaults faith sustains the hearts of the godly and truly in its effect resembles a palm tree* [cf. Ps. 92:12, Vg.]: for it strives against every burden and raises itself upward. So *David, even when he might have seemed overwhelmed, in rebuking himself did not cease to rise up to God. He who, struggling with his own weakness, presses toward faith in his moments of anxiety is already in large part victorious.* Thus we may infer from this statement and ones like it: "Wait for Jehovah, be strong; he will strengthen your heart. Wait for Jehovah!" [Ps. 27:14, cf. Comm.]. David shows himself guilty of timidity, and, in repeating the same thought twice, confesses himself to be repeatedly subject to many troublesome emotions. In the meantime, he is not only displeased with himself for these weaknesses, but earnestly strives to correct them.

Ps. 92:12

<sup>12</sup> The righteous will flourish like a palm tree, they will grow like a cedar of Lebanon;

Ps. 27:14

<sup>14</sup> They will still bear fruit in old age, they will stay fresh and green,

如果我們嚴格地考查他的品性和行為，拿他和亞哈斯比較，就會發現很大的區別。以賽亞被派遣去安慰這不信和偽善的國王，說：「你要謹慎安靜，不要心裏膽怯」（賽 7:4）。但這個資訊對他有什麼效果呢？正如以前說過，「**他的心就跳動**，好像樹林中的樹，被風吹動一樣」（賽 7:2），**他雖聽到應許，還是不斷地顫慄**。所以，**不信之心所應得的報應就是：那因恐懼戰慄，而不以信心打開自己門戶的人，當試探的時候便離開了上帝；反之，受試探折磨的信徒，雖不免困難波折，終必脫離痛苦**；他們又因為認識自己的無能，和詩人一同祈禱說：「求祢叫真理的話，總不離開我的口」（詩 119:43）。由這些話我們知道，他們有時候啞口不言，彷彿他們不再有信心；但我們知道，**他們既沒有失敗，也沒有退後，卻忍耐地奮鬥，以祈禱鼓舞自己的精神（修譯：心靈）**，不為放縱所陷溺。

賽 7:2, 4

<sup>2</sup> 「有人告訴大衛家說：亞蘭與以法蓮已經同盟。王的心和百姓的心就都跳動，好像林中的樹被風吹動一樣。」

<sup>4</sup> 「對他說：你要謹慎安靜，不要因亞蘭王利汛和利瑪利的兒子這兩個冒煙的火把頭所發的烈怒害怕，也不要心裏膽怯。」

詩 119:43

<sup>43</sup> 「求祢叫真理的話總不離開我口，因我仰望祢的典章。」

Surely, if we would duly weigh him in a fair balance with Ahaz, we shall find a great difference. Isaiah is sent to bring a remedy for the anxiety of the wicked and hypocritical king. He addresses him in these words: “Be on your guard, be still, fear not” [Isa. 7:4], etc. What does *Ahaz* do? It had previously been said that *his heart was moved* even as the trees of the forest are shaken by the wind [Isa. 7:2]; thus *though he has heard the promise, he does not cease to tremble*. Here, then, is *the proper reward and penalty of unbelief*: so to tremble as *to turn aside from God when one does not open the door for himself by faith*. But, *on the other hand, believers whom the weight of temptation bends down and almost crushes constantly rise up, although not without difficulty and trouble*. And because they are aware of their own weak-mindedness, they pray with the prophet, “Take not the word of truth utterly out of my mouth” [Ps. 119:43, cf. Comm., and Ps. 118:43, Vg.]. By these words we are taught that they sometimes become dumb as if their faith had been laid low; yet *they do not fail or turn their backs, but persevere in their struggle. And by prayer they spur on their sluggishness*, lest, at least, out of self-indulgence they become benumbed.

Isa. 7:2, 4

<sup>2</sup> Now the house of David was told, “Aram has allied itself with<sup>[a]</sup> Ephraim”; so the hearts of Ahaz and his people were shaken, as the trees of the forest are shaken by the wind.

- <sup>4</sup> Say to him, 'Be careful, keep calm and don't be afraid. Do not lose heart because of these two smoldering stubs of firewood — because of the fierce anger of Rezin and Aram and of the son of Remaliah.

Ps. 119:43

- <sup>43</sup> Never take your word of truth from my mouth, for I have put my hope in your laws.

## 信徒心中的爭戰

### The Conflict in the Heart of the Believer

#### 3.2.18

為使這個問題易於明瞭起見，必須再想到**靈和肉體的鬥爭**，這在另一地方我們已經注意到了(增：2.1.9; 2.2.27; 2.3.1)。一個敬虔的心能覺得自己心中有兩種不同的情緒(修：**情操**)：一方面由於認識上帝的仁慈而喜，一方面由於感覺自己的不幸而憂；或依賴福音的應許，或因自己的罪孽而戰慄；或因獲得生命而欣慰，或因畏怯死亡而張惶。這一切差異都是由於信仰的不完全，因為我們在今生中總不能達到那麼充份的信仰(修：**完全的被信心所佔有**)，得以毫無疑惑。所以那在肉體中的不信常與心中的信彼此衝突。

In order to understand this, it is necessary to return to that *division of flesh and spirit* which we have mentioned elsewhere (II. i. 9; II. ii. 27; II. iii. 1.). It mostly clearly reveals itself at this point. Therefore *the godly heart feels in itself a division* because it is partly imbued with sweetness from its recognition of the divine goodness, partly grieves in bitterness from an awareness of its calamity; *partly rests upon the promise of the gospel, partly trembles at the evidence of its own iniquity*; partly rejoices at the expectation of life, partly shudders at death. This *variation arises from imperfection of faith*, since *in the course of the present life it never goes so well with us that we are wholly cured of the disease of unbelief and entirely filled and possessed by faith*. Hence arise those conflicts; when unbelief, which reposes in the remains of the flesh, rises up to attack the faith that has been inwardly conceived.

那麼，如果在信徒的內心有疑信參半的事，我們豈不是應當承認，關於上帝對待我們的旨意，信心並沒有明確的，卻只有模糊的認識嗎？決不如此。因為我們若受各種思想所引誘，我們並不因此完全被剝奪了信仰(信心)；雖為疑惑所煽動，也不會因而陷於深淵；雖不免動搖，卻也不致完全被推倒。因為**這競爭不變的結果即是：信心畢竟要克服那包圍它**，使它好像處在岌岌可危地位上的一切困難。

But if in the believing mind certainty is mixed with doubt, do we not always come back to this, that faith does not rest in a certain and clear knowledge, but only in an obscure and confused knowledge of the divine will toward us? Not at all. For *even if we are distracted by various thoughts, we are not on that account completely divorced from faith*. Nor if we are troubled on all sides by the agitation of unbelief, are we for that reason immersed in its abyss. If we are struck, we are not for that reason cast down from



our position. For *the end of the conflict is* always this: that *faith ultimately triumphs* over those difficulties which besiege and seem to imperil it.

## 甚至軟弱的信心還是真的信心

### Even Weak Faith is Real Faith

#### 3.2.19

現在可作結論如下：*起初當至少一點點灌輸到我們的心，我們就開始認識上帝對我們是寧靜，和平與慈祥的；這誠然是一幅遠景，但卻非常明朗；足以叫我們知道我們沒有自騙。以後，按照我們的進步（因為我們應當繼續不斷地進步），我們與遠景逐漸接近，因而對祂有更確切的認識，久之習以為常，便與上帝更加熟識了。因此可知，一個獲得啟發而認識上帝的心靈，最初不免無知，以後無知才逐漸地消除。可是，心靈並不因對某些事的無知，也不因所見事物的模糊，而無法獲得對上帝旨意是清楚認識的，而這認識確是信仰的主要成份。正如一個被囚在監獄裏的人，因為陽光的光只由一個小小的窗射進去，他雖不能窺見太陽，卻能窺見陽光的燦爛，並由它獲益；這樣，我們這些為地上屬肉體的枷鎖所束縛的人，雖在黑暗包圍中，但仍舊為上帝的光芒所照耀，足以叫我們得著真保障（修譯：堅定的確據），發現祂的仁慈。*

To sum up: *When first even the least drop of faith is instilled in our minds, we begin to contemplate God's face, peaceful and calm and gracious toward us.* We see him afar off, but so clearly as to know we are not at all deceived. Then, *the more we advance* as we ought continually to advance, with steady progress, as it were, the nearer and thus *surer sight of him* we obtain; and by the very continuance *he is made even more familiar* to us. So we see that *the mind, illumined by the knowledge of God, is at first wrapped up in much ignorance, which is gradually dispelled.* Yet, by being ignorant of certain things, or by rather obscurely discerning what it does discern, *the mind is not hindered from enjoying a clear knowledge of the divine will toward itself.* For what it discerns comprises the first and principal parts in faith. It is like a man who, shut up in a prison in which the sun's rays shine obliquely and half obscured through a rather narrow window, is indeed deprived of the full sight of the sun. Yet his eyes dwell on its steadfast brightness, and he receives its benefits. Thus, bound with the fetters of an earthly body, however much we are shadowed on every side with great darkness, *we are nevertheless illumined as much as need be for firm assurance* when, to show forth his mercy, the light of God sheds even a little of its radiance.

## 信心的強與弱

### The Weakness and Strength of Faith

#### 3.2.20

使徒在各處把這兩種思想向人諄諄告誡。他說：「我們現在所知道的有限，先知所講的也有限；……我們如今彷彿對著鏡子觀看，模糊不清」（林前 13:9, 12）。這是說明**我們在今生所得的那真正屬上帝的智慧是何等微小**。雖然這些話不僅是指我們在肉體負累下勞苦歇息之時，信心是不完全的，也是指，**我們的不完全使我們不得不加緊以信心追求進一步的認識**；可是，他提醒我們，**我們有限的才智是不足以瞭解無限的事物的**。保羅所說的是指整個教會；不過我們**每一個人都為自己的無知所蒙蔽**，以致無法達到應有的進步。

林前 13:9, 12

<sup>9</sup> 「我們現在所知道的有限，先知所講的也有限，」

<sup>12</sup> 「我們如今彷彿對著鏡子觀看，模糊不清（原文作：如同猜謎）；到那時就要面對面了。我如今所知道的有限，到那時就全知道，如同主知道我一樣。」

The apostle finely teaches both points in various passages. For when he teaches that “we know in part and prophesy in part” [I Cor. 13:9 -12], and “see in a mirror dimly” [I Cor. 13:12], he indicates what *a tiny portion of that truly divine wisdom is given us in the present life*. These words do not simply indicate that faith is imperfect so long as we groan under the burden of the flesh, but that, *because of our own imperfection, we must constantly keep at learning*. Nevertheless, he implies that *the immeasurable cannot be comprehended by our inadequate measure and with our narrow capacities*. Paul declares this also of the whole church: *to each one of us his own ignorance is an obstacle and a hindrance*, preventing him from coming as near as was to be desired.

I Cor. 13:9, 12

<sup>9</sup> For we know in part and we prophesy in part,

<sup>12</sup> For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

使徒在另一地方也說了，**甚至最微小的信心也使我們有安全確實的經驗**；他說：「**我們眾人既然敬著臉，得以看見主的榮光**，好像從鏡子裏返照，就變成主的形像」（林後 3:18）。那樣的無知必然包括懷疑與惶恐，尤其因為我們的心必順著自然的本能而**傾向於不信**。此外，還有**無數的試探**常常猛烈地攻擊我們。更重要的，**我們的良心**既為罪的重擔所壓抑，有時就暗中訴苦，有時譴責自己，有時暗自埋怨，有時公開抗拒（修：**自我控告**）。這樣說來，若不是憂患發現了上帝的忿怒，就是良心發現了本身是上帝忿怒的原因。因此，**不信之心拿出了武器來克服信心**，且不斷地告訴我們，**上帝對我們發怒，與我們為敵**，因此我們不能指望得著祂的幫助，反要怕祂作為我們不兩立的仇敵。

林後 3:18

<sup>18</sup> 「我們眾人既然敞著臉得以看見主的榮光，好像從鏡子裏返照，就變成主的形狀，榮上加榮，如同從主的靈變成的。」

But in another passage the same apostle shows *what a sure and genuine taste of itself even a small drop of faith gives us when he declares that through the gospel, with uncovered face and no veil intervening, we behold God's glory* with such effect that we are transformed into his very likeness [II Cor.3 :18]. The greatest doubt and trepidation must be mixed up with such wrappings of ignorance, since our heart especially inclines by its own natural instinct toward *unbelief*. Besides this, there are innumerable and varied *temptations* that constantly assail us with great violence. But it is especially *our conscience* itself that, weighed down by a mass of sins, now complains and groans, now *accuses itself*, now murmurs secretly, now breaks out in open tumult. And so, whether adversities reveal God's wrath, or the conscience finds itself the proof and ground thereof, thence *unbelief* obtains weapons and devices *to overthrow faith*. Yet these are always directed to this objective: that, thinking God to be against us and hostile to us, we should not hope for any help from him, and should fear him *as if he were our deadly enemy*.

II Cor.3 :18

<sup>18</sup> And we all, who with unveiled faces contemplate<sup>[a]</sup> the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.

## 上帝的話語是信心的盾牌

### The Word of God as the Shield of Faith

#### 3.2.21

信心以上帝的道維護自己，以抵禦一切外來的攻擊。當試探告訴我們上帝是我們的敵人，因為祂對我們發怒。信心即回答說：**甚至當上帝使人受苦之時，祂也是慈悲的，因懲罰是生於愛，而不是生於怒**。如果硬說上帝是罪的報應者，信心將回答說：**祂寬恕罪人，無論在什麼時候，凡罪人祈求赦免，沒有不獲應許的。故凡虔誠的人，不論受如何困擾，終必勝過一切困難，決不容許自己對上帝愛（修：憐憫）的信念動搖。一切擾亂他的內爭，結果必更堅立了他對上帝的信念。**

To bear these attacks *faith arms and fortifies itself with the Word of the Lord*. And when any sort of temptation assails us – suggesting that God is our enemy because he is unfavorable toward us – faith, on the other hand, replies that *while he afflicts us he is also merciful because his chastisement arises out of love rather than wrath*. When one is stricken by the thought that God is Avenger of iniquities, faith sets over against this the fact that *his pardon is ready for all iniquities whenever the sinner betakes himself to the Lord's mercy*. Thus *the godly mind*, however strange the ways in which it is vexed and troubled, finally surmounts all difficulties, and *never allows itself to be deprived of*

*assurance of divine mercy. Rather, all the contentions that try and weary it result in the certainty of this assurance.*

聖徒們的經驗可以證實這事：當他們深覺上帝的報復時，他們依然把苦衷向上帝申訴。當上帝似乎沒有聽見他們的申訴之時，他們還是繼續呼求祂。若他們不指望從上帝得安慰，他們又何必向祂申訴呢？除非相信祂必援助，他們決不向祂祈求。所以那受基督責備為信心軟弱的門徒，雖以為將要喪命，仍然懇求祂的援助（參太 8:25-26）。祂雖責備他們信心軟弱，但並不否認他們是祂的兒女，或將他們列為不信者，不過要他們糾正自己的錯誤就是了。所以我們可以重述以前所說過的意見，即是在一個敬虔人心裏的信心是永不至完全被剷除的；它雖不免動搖，但仍舊根深蒂固；它的光焰也許隱藏在餘燼中，卻永不至完全熄滅；這足以證明，真道是不滅的種子，將結出與自己同樣的果實，它的生機絕不會完全消滅。雖然聖徒失望的最大原因乃是恐懼上帝將伸手毀滅他們，但約伯的希望是那麼堅定，使他能夠說，即使他為上帝所殺，他仍然要繼續信任（修譯：信靠）祂（伯 13:15）。

太 8:25-26

<sup>25</sup> 「門徒來叫醒了祂，說：主啊，救我們，我們喪命啦！」

<sup>26</sup> 「耶穌說：你們這小信的人哪，為什麼膽怯呢？於是起來，斥責風和海，風和海就大大的平靜了。」

伯 13:15

<sup>15</sup> 「他必殺我；我雖無指望，然而我在他面前還要辯明我所行的。」

A proof of this is that while *the saints* seem to be very greatly pressed by God's vengeance, yet they *lay their complaints before him*; and *when it seems that they will not at all be heard, they nonetheless call upon him*. What point would there be in crying out to him if they hoped for no solace from him? Indeed, it would never enter their minds to call upon him if they did not believe that he had prepared help for them. Thus the disciples whom Christ rebuked for the smallness of their faith complained that they were perishing, and yet were imploring for his help [Matt. 8:25-26]. Indeed, while he reproves them for their little faith, he does not cast them out from the ranks of his disciples or count them among unbelievers, but urges them to shake off that fault. Therefore, we repeat what we have already stated: that *the root of faith can never be torn from the godly breast, but clings so fast to the inmost parts that, however faith seems to be shaken or to bend this way or that, its light is never so extinguished or snuffed out that it does not at least lurk as it were beneath the ashes*. And this example shows that *the Word, which is an incorruptible seed, brings forth fruit like itself, whose fertility never wholly dries up and dies*. The ultimate cause of despair for the saints is to feel God's hand in their ruin, taking into account things present. And yet *Job declares that his hope will extend so far that even if God should slay him he will not for that reason cease to hope in him* [Job 13:15].

Matt. 8:25-26

<sup>25</sup> The disciples went and woke him, saying, “Lord, save us! We’re going to drown!”

<sup>26</sup> He replied, “You of little faith, why are you so afraid?” Then he got up and rebuked the winds and the waves, and it was completely calm.

Job 13:15

<sup>15</sup> Though he slay me, yet will I hope in him; I will surely<sup>[a]</sup> defend my ways to his face.

可見不信並非在敬虔者的內心作主，而是從外向心靈襲擊；它的武器並不足以致人於死命，只不過困擾他們或使他們遭受（可蒙醫治的）創傷而已。按照保羅的看法，信心好比一面盾牌（增譯：弗 6:16），可以抵禦兇器，最少可以抵擋武器的攻擊，叫它不能擊中要害。所以，信心之動搖恰如勇士一時被戈矛猛擊，不得不回後稍退，藉以更換位置；但信心負傷就如同盾牌受擊損壞一樣，卻沒有被刺穿。因為敬虔的人不難復原，而與大衛同聲說：「我雖行過死蔭的幽谷，也不怕遭害，因為祢與我同在」（詩 23:4）。在死蔭的幽谷中行走誠然是毛骨悚然的事，不論一個人的信心怎樣堅定，也不能不恐懼。但他一想到有上帝與他同在，而且關懷他的蒙救，恐懼便立刻變為安全。正如奧古斯丁說：「不論魔鬼反對我們的工具如何有力，如果牠不能佔有信仰所居住的心，牠仍無法接近我們。」

弗 6:16

<sup>16</sup> 「此外，又拿著信德當作籐牌，可以滅盡那惡者一切的火箭；」

詩 23:4

<sup>4</sup> 「我雖然行過死蔭的幽谷，也不怕遭害，因為祢與我同在；祢的杖，祢的竿，都安慰我。」

The matter stands thus: *Unbelief does not hold sway within believers' hearts, but assails them from without. It does not mortally wound them with its weapons, but merely harasses them*, or at most so injures them that the wound is curable. Faith, then, as Paul teaches, serves as our shield [Eph. 6:16]. When held up against weapons it so receives their force that it either completely turns them aside or at least weakens their thrust, so that they cannot penetrate to our vitals. When, therefore, faith is shaken it is like a strong soldier forced by the violent blow of a spear to move his foot and to give ground a little. When faith itself is wounded it is as if the soldier's shield were broken at some point from the thrust of the spear, but not in such a manner as to be pierced. For *the godly mind will always rise up* so as to say with David, “If I walk in the midst of the shadow of death, I shall fear no evils, for thou art with me” [Ps. 22:4, Vg.; 23:4, EV]. Surely *it is terrifying to walk in the darkness of death; and believers, whatever their strength may be, cannot but be frightened by it. But since the thought prevails that they have God beside them, caring for their safety, fear at once yields to assurance*. However great are the devices, as Augustine says, that the devil throws up against us, while he holds no lodgment in the heart, where faith dwells, he is cast out.

Eph. 6:16

<sup>16</sup> In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one.

Ps. 22:4

<sup>4</sup> In you our ancestors put their trust; they trusted and you delivered them.

Ps. 23:4

<sup>4</sup> Even though I walk through the darkest valley,<sup>[a]</sup> I will fear no evil, for you are with me; your rod and your staff, they comfort me.

所以，若我們根據事實（增：的結果）判斷，信徒不但必從戰場上安全歸來，而且可以賈其餘勇，再上前線；約翰在他的書信中說得很好，「使我們勝了世界的，就是我們的信心」（約壹 5:4）他所謂勝利，不是一次或幾次戰役的勝利，或某一戰役的勝利，乃是在千撞萬擊之下勝過全世界。

約壹 5:4

<sup>4</sup> 因為凡從上帝生的，就勝過世界；使我們勝了世界的，就是我們的信心。

Thus, if we may judge from the outcome, believers not only emerge safely from every battle, so that, having received fresh strength, they are shortly after ready to descend again into the arena; but besides, what John says in his canonical letter is also fulfilled; “This is the victory that overcomes the world, your faith” [I John 5:4 p.]. And he affirms that our faith will be victor not only in one battle, or a few, or against any particular assault; but that, though it be assailed a thousand times, it will prevail over the entire world.

I John 5:4

<sup>4</sup> for everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith.

# 信心與畏懼

## Faith and Fear

### 正當的敬畏

#### Right Fear

#### 3.2.22

（新譯：）

還有另外一種的「戰兢畏懼」（腓 2:12），不單沒有減少信心的確據，而且更堅定的建立它。就是當信徒思念上帝的忿怒傾倒在不敬虔的人身上作為警告的時候，會特別謹慎不惹起上帝因罪而對自己的忿怒；或者，在心中默想自己多麼可憐的時候，學習完全依靠上主；若沒有祂，他們看到自己是不堅穩的，像風吹一樣搖擺不定。

腓 2:12

<sup>2</sup> 「這樣看來，我親愛的弟兄，你們既是常順服的，不但我在你們那裏，就是我如今不在你們那裏，更是順服的，就當恐懼戰兢做成你們得救的工夫。」

There is another kind of “fear and trembling” [Phil. 2:12], one that, so far from diminishing the assurance of faith, the more firmly establishes it. This happens when believers, considering that the examples of divine wrath executed upon the ungodly as warnings to them, take special care not to provoke God’s wrath against them by the same offenses; or, when inwardly contemplating their own misery, learn to wholly depend upon the Lord, without whom they see themselves more unstable and fleeting than any wind.

Phil. 2:12

<sup>12</sup> Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling,

因為使徒形容上帝在古時懲罰管教以色列民的時候，使哥林多人恐懼，叫他們避免在罪中自纏（林前 10:11）。祂這樣作，並沒有使他們的信心軟弱，只不過喚醒他們懶惰的血氣；信心一般因血氣被破壞。使徒以猶太人的跌倒作勸勉的根據：「自以為站得穩的，須要謹慎，免得跌倒」（林前 10:12；參：羅 11:20），他並不是吩咐我們動搖，好像我們對自己的信實沒有把握一般。其實他只不過除掉人的傲慢和對自己能力的自信，好叫猶太人被拒絕之後，上帝接納外邦人取代猶太人的地位，也要外邦人不要自誇。

林前 10:11, 12

<sup>11</sup> 「他們遭遇這些事，都要作為鑑戒；並且寫在經上，正是警戒我們這末世的人。」

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

羅 11:20

<sup>20</sup> 「不錯！他們因為不信，所以被折下來；你因為信，所以立得住；你不可自高，反要懼怕。」

For the apostle, by describing the chastisement with which the Lord of old punished the people of Israel, strikes terror into the Corinthians so that they should avoid entangling themselves in like misdeeds [I Cor. 10:11]. In that way he does not weaken their confidence, but only shakes the sluggishness of their flesh, by which faith is commonly more destroyed than strengthened. And while he takes from the fall of the Jews the basis for his exhortation that “he who stands take heed lest he fall” [I Cor. 10:12 p.; Rom. 11:20], he is not bidding us to waver, as if we were unsure of our steadfastness. Rather, he is merely taking away arrogance and rash overconfidence in our own strength so that after the Jews have been rejected, the Gentiles, received into their place, may not exult more wildly.

I Cor. 10:11,12

<sup>11</sup> These things happened to them as examples and were written down as warnings for us, on whom the culmination of the ages has come.

<sup>12</sup> So, if you think you are standing firm, be careful that you don't fall!

Rom. 11:20

<sup>20</sup> Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but tremble

可是，使徒保羅不僅向信徒們寫信，在他的禱告中也包括了假冒的人，後者只誇耀自己在人面前的表現。保羅不是勸勉個人，而是比較猶太人與外邦人。他說明猶太人被上帝拒絕時，是因他們的不信和不感恩經歷了公義的懲罰。然後他勸勉外邦人不要因為驕傲和自我炫耀而失去作上帝兒女的恩典，這是上帝最近轉賜給他們的。

Yet, he there not only addresses believers but in his prayer includes also the hypocrites, who gloried only in outward show. And he does not admonish individual men, but makes a comparison between Jews and Gentiles; and he shows that the Jews in being rejected underwent the just punishments of their unbelief and ingratitude. He then also exhorts the Gentiles not to lose, through pride and self-display, the grace of adoption, recently transferred to them.

正如當上帝拒絕猶太人的時候，有些人存留，並沒有從作上帝兒女的約中失落，同樣地，在外邦人中間也會有人興起，他們是沒有真信心的，因為血氣愚蠢的自信而傲慢，因此，誤用了上帝慷慨的仁慈而滅亡。不過，就算你認為這段經文只指選民與信徒，這也不應帶來不安。因為，約束自信（就算在聖徒心中，血氣的餘



種也會使自信顯露），不讓自信放縱，是一回事。但使良心不安、恐慌，以致不能享受上帝的憐憫，活在完全的確據中，卻是另一回事。

Just as in that rejection of the Jews some of them remained who had not fallen away from the covenant of adoption, so from the Gentiles some might arise who, without true faith, would only be puffed up with stupid confidence of the flesh, and thus, to their own destruction, would abuse God's generosity. But even if you take this statement to apply to the elect and believers, this will cause no discomfiture. For it is one thing to restrain presumption, which sometimes creeps upon the saints from the vestiges of the flesh, in order that it may not play the wanton in vain confidence. It is another thing so to dishearten the conscience with fear that it cannot rest with full assurance in God's mercy.

## 「戰兢畏懼」

### “Fear and Trembling”

#### 3.2.23

（新譯：）

當使徒教導我們應該「戰戰兢兢作成得救的工夫」（腓 2:12）時，他只是要求我們養成好習慣，尊重主的權能，同時在祂面前大大謙卑自己。因為沒有比不信任自己，和意識到自己的敗壞所帶來的不安，更能感動我們為得救的確據依靠上帝，心思意念完全信靠祂。我們要從這種意義理解先知的話：「至於我，我必憑祢的豐盛慈愛進入祢的居所，我必存敬畏祢的心向祢的聖殿下拜」（詩 5:7）。詩人在這裏結合了三件事：坦然無懼信靠上帝憐憫的信心；我們每次到上帝威嚴面前須經歷的敬虔、敬畏的心；和因為上帝的榮耀而理解到自己有多大的污穢。

腓 2:12

<sup>12</sup> 「這樣看來，我親愛的弟兄，你們既是常順服的，不但我在你們那裏，就是我如今不在你們那裏，更是順服的，就當恐懼戰兢做成你們得救的工夫。」

詩 5:7

<sup>7</sup> 「至於我，我必憑祢豐盛的慈愛進入祢的居所；我必存敬畏祢的心向祢的聖殿下拜。」

Then, when the apostle teaches that we should “work out our own salvation in fear and trembling” [Phil. 2:12], he demands only that we become accustomed to honor the Lord's power, while greatly abasing ourselves. For nothing so moves us to repose our assurance and certainty of mind in the Lord as distrust of ourselves, and the anxiety occasioned by the awareness of our ruin. In this sense we must understand what is said by the prophet: “I, through the abundance of thy goodness, will enter thy temple; I will worship ... in fear” [Ps. 5:7 p.]. Here he fitly joins the boldness of faith that rests upon God's mercy with the reverent fear that we must experience whenever we come into the presence of God's majesty, and by its splendor understand how great is our own filthiness.

Phil. 2:12

<sup>12</sup> Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling,

Ps. 5:7

<sup>7</sup> But I, by your great love, can come into your house; in reverence I bow down toward your holy temple.

所羅門王也道出此真理，因他宣告，心中常存敬畏的人是有福的，因為心中剛硬的人必墮進邪惡（箴言 28:14）。他所指的敬畏不是那種攻擊我們、使我們跌倒的畏懼，而是使我們更加謹慎；因為人若思想自己必定混亂，但到上帝面前必然復原；若看自己必墮入深淵，在上帝面前必然高升；看自己必絕望，信靠上帝則必定重新得生命。

箴 28:14

<sup>14</sup> 「常存敬畏的，便為有福；心存剛硬的，必陷在禍患裏。」

Solomon, also, speaks truly when he declares that man blessed who is always afraid in his own heart, since by hardening it falls into evil [Prov. 28:14]. But he means that fear which renders us more cautious – not the kind that afflicts us and causes us to fall – while the mind confused in itself recovers itself in God, cast down in itself is raised up in him, despairing of itself is quickened anew through trust in him.

Prov. 28:14

<sup>14</sup> Blessed is the one who always trembles before God, but whoever hardens their heart falls into trouble.

因此，沒有任何事阻止信徒同時畏懼而又獲得最堅穩的安慰；當他們轉眼看自己的虛妄時就畏懼，當思想到上帝的真理時必蒙安慰。

Accordingly, nothing prevents believers from being afraid and at the same time possessing the surest consolation; according as they turn their eyes now upon their own vanity, and then bring the thought of their minds to bear upon the truth of God.

有人會問：畏懼和信心怎能同時存在在人的思想中？就像懶惰和憂慮怎能同時存在心中一樣。因為，當不敬虔的人試圖從痛苦中釋放自己，以致不須為敬畏上帝煩惱的時候，上帝的審判必佔有他們，以致他們得不到自己所尋求的。

How, someone will ask, can fear and faith dwell in the same mind? Indeed, in the same way that, conversely, sluggishness and worry so dwell. For while the impious seek freedom from pain for themselves that no fear of God may trouble them, yet the judgment of God so presses them that they cannot attain what they desire.

因此，沒有事能攔阻上帝訓練祂的子民謙卑，一方面勇敢作戰，以節制約束自己。我們可從上下文清楚看見，這是使徒的原意；「戰戰兢兢」是上帝永恆的美意，因為上帝賜祂選民意志做正當的事，也賜他們行出來的能力（註：「立志行事」（腓 2:12-13）。從這種意義看來，我們可以正確理解先知的話：「以色列

人……必以敬畏的心歸向耶和華，領受祂的恩惠」（何 3:5）。因為敬虔的心不僅產生對上帝的敬畏；恩典的甜蜜與喜樂必充滿人的心，本來因畏懼心中憂悶，但同時又被愛慕充滿，叫他完全依靠上帝，謙卑在上帝權能面前順服。

腓 2:12-13

<sup>12</sup> 「這樣看來，我親愛的弟兄，你們既是常順服的，不但我在你們那裏，就是我如今不在你們那裏，更是順服的，就當恐懼戰兢做成你們得救的工夫。」

<sup>13</sup> 「因為你們立志行事都是上帝在你們心裏運行，為要成就祂的美意。」

何 3:5

<sup>5</sup> 「後來以色列人必歸回（或譯：回心轉意），尋求他們的上帝——耶和華和他們的王大衛。在末後的日子，必以敬畏的心歸向耶和華，領受祂的恩惠。」

Thus, nothing hinders God from training his own people in humility, that while fighting stoutly they may restrain themselves under the bridle of self-control. And from the context it is clear that this was the intention of the apostle where he assigns the cause of fear and trembling to God's good pleasure whereby He gives to His people the capacity to will aright and to carry through valiantly [Phil. 2:12-13]. In this sense we may rightly understand the prophet's saying: "The children of Israel shall fear the Lord and his goodness" [Hos. 3:5]. For not only does piety beget reverence toward God, but the very sweetness and delightfulness of grace so fills a man who is cast down in himself with fear, and at the same time with admiration, that he depends upon God and humbly submits himself to his power.

Phil. 2:12-13

<sup>12</sup> Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling,

<sup>13</sup> for it is God who works in you to will and to act in order to fulfill his good purpose.

Hos. 3:5

<sup>5</sup> Afterward the Israelites will return and seek the LORD their God and David their king. They will come trembling to the LORD and to his blessings in the last days.

# 信心的確實性是根據基督與我們的合一

## The Indestructible Certainty of Faith Rests Upon Christ's Oneness with Us

### 3.2.24

（新譯：）

但我們不因此接受那帶來禍害的哲學，即天主教今天正努力設計的。因為他們不能為經院哲學傳下來的懷疑而辯護，因此就以另一個虛構理念為蔭庇：得救的確據可以與不信混合。他們承認，我們每次仰視基督時，有足夠的理由在基督裏有盼望。但因我們總是不配受在基督裏提供我們的好處，他們要求我們的信心動搖，因我們的不配而遲疑。

Yet we do not thus accept that most pestilent philosophy which certain half-papists are furtively beginning to fashion today. For because they cannot defend that rude doubt which has been handed down in the schools, they take refuge in another fiction: that they may make an assurance mingled with unbelief. Whenever we look upon Christ, they confess that we find full occasion for good hope in him. But because we are always unworthy of all those benefits which are offered to us in Christ, they would have us waver and hesitate at the sight of our unworthiness.

簡言之，他們將良心置於盼望於畏懼之間，以致它在兩者之間輪流徘徊。他們把盼望與畏懼拉上關係，以致人有盼望時，敬畏就被壓制；而敬畏的心興起時，盼望又再一次倒下。所以，當撒但看見，牠以前公開用來破壞確實信心的工具不再有效的時候，牠就用隱秘的方法來弱化信心。可是，經常向絕望低頭的信心，是怎樣的信心？他們說：**你若默想基督，就有確定的救恩；你若轉向自己，必有確定的沉淪**。因此，不信和確實盼望必在你的心中輪流掌權。這好像說，基督站得離開我們很遠，而不是住在我們裏面！其實，我們從祂等候救恩，不是因為祂離我們很遠，而是因為祂移植我們，進入祂的身體，成為與祂的好處有份，更在祂裏面有份的人。

In brief, they so set conscience between hope and fear that it alternates from one to the other intermittently and by turns. They so relate hope and fear that when the former is rising up the latter is oppressed; when the latter rises again, the former falls once more. Thus, when Satan once sees that those open devices with which he formerly had been wont to destroy the certainty of faith are now of no avail, he tries to sap it by covert devices. But what kind of confidence will that be, which now and again yields to despair? ***If, they say, you contemplate Christ, there is sure salvation: if you turn back to yourself, there is sure damnation.*** Therefore unbelief and good hope must alternately reign in your mind. As if we ought to think of Christ, standing afar off and not rather dwelling in us! For we await salvation from him not because he appears to us afar off, but because he makes us, ingrafted into his body, participants not only in all his benefits but also in himself.

所以我把他們的論據反過來反駁他們：你若默想自己，那是必然的定罪。但是，上帝既然賜基督給你，同時賜你基督裏的所有好處，祂一切所有的都是你的，你是祂裏面的一份子，你與祂聯合，祂的公義已經遮蓋你的眾罪；祂的救恩除去你的定罪；因為祂的尊貴，祂為你代求，因此你的不配不達到上帝的面前。

So I turn this argument of theirs back against them: if you contemplate yourself, that is sure damnation. But since Christ has been so imparted to you with all his benefits that all his things are made yours, that you are made a member of him, indeed one with him, his righteousness overwhelms your sins; his salvation wipes out your condemnation; with his worthiness he intercedes that your unworthiness may not come before God's sight.

這誠然是真理：我們不可把基督與自己分開，也不可把自己與基督分開。反之，應該放膽，雙手緊抓祂與我們所立的相交之約。因此使徒這樣教導我們：「基督若在你們心裏，身體就因罪而死，心靈卻因義而活」（羅 8:10；英文直譯：「你們的身體因罪是死的；但住在你們裏面的基督的靈，因義成為你們的生命」）。面對人的這些無謂想法，保羅應該說：「誠然，基督在自己裏面有生命；但你們，因為你們是罪人，仍然應受死亡，定罪。」但是他完全不是這樣說；因為他教導說，我們配受的定罪，都因被基督裏的救恩吞滅了。

羅 8:10

<sup>10</sup> 「基督若在你們心裏，身體就因罪而死，心靈卻因義而活。」

Surely this is so: We ought not to separate Christ from ourselves or ourselves from him. Rather we ought to hold fast bravely with both hands to that fellowship by which he has bound himself to us. So the apostle teaches us: "Now your body is dead because of sin; but the Spirit of Christ which dwells in you is life because of righteousness" [Rom. 8:10 p.]. According to these men's trifles, he ought to have said: "Christ indeed has life in himself; but you, as you are sinners, remain subject to death and condemnation." But he speaks far otherwise, for he teaches that that condemnation which we of ourselves deserve has been swallowed up by the salvation that is in Christ.

Rom. 8:10

<sup>10</sup> But if Christ is in you, then even though your body is subject to death because of sin, the Spirit gives life<sup>[4]</sup> because of righteousness.

為要確定這一點，他提出我上文提到的理由：基督不是在我們以外，乃是住在我們裏面。基督不單以不能斷開的相交之約緊抓住我們，而且每天以奇妙的交通，越來越與我們成為一體，直到祂完全與我們合而為一。可是我並不否認在上文所說的：有時候信心偶爾有斷續，因為軟弱的緣故，四面受敵；因此，面對誘惑的大黑暗，信心之光可能熄滅。可是，無論發生何事，信心不斷誠懇地追求上帝。

And to confirm this he uses the same reason I have brought forward: that Christ is not outside us but dwells within us. Not only does he cleave to us by an indivisible bond of fellowship, but with a wonderful communion, day by day, he grows more and more into one body with us, until he becomes completely one with us. Yet I do not deny what I stated above: that certain interruptions of faith occasionally occur, according as its

weakness is violently buffeted hither and thither; so in the thick darkness of temptations its light is snuffed out. Yet whatever happens, it ceases not its earnest quest for God.

加爾文反對上帝與人混亂；可是：

**1545 《基督教要義》（法文版）：**

神秘的聯合：用強烈的措辭：

基督越來越與我們在同一本質上聯合；

**1548：我們在本質上與基督相通，**

以致成為基督的肢體

**CALVIN REJECTS MINGLING; BUT:**

**1545 INSTITUTES (French): MYSTICAL UNION =  
IN STRONG LANGUAGE:**

**CHRIST UNITES WITH US MORE AND MORE IN SAME  
SUBSTANCE;**

**1548: WE COMMUNICATE IN SUBSTANCE TO BECOME  
CHRIST'S MEMBERS**

**3.2.24, Comm. Eph. 5:29**

**3.2.24**

藉著信心，進入與基督聯合 -> 基督住在我們裏面  
重生，成聖的意義就在於此

加爾文：成聖，重生 = 同義

**ENTER INTO UNION WITH CHRIST BY FAITH ->  
CHRIST LIVES IN US**

**REGENERATION/SANCTIFICATION CONSISTS IN THIS  
CALVIN: SANCTIFICATION, REGENERATION =  
SYNONYMOUS**

**Comm. I Cor. 1:2**

（Wendel 新譯：）

自從我們藉信心進入基督裏，與祂接觸，被移植進入祂的身體那時，基督就活在我們裏面；或有人喜歡說：我們靠祂的靈活著。從此就不再有懷疑自己的生命是否與上帝隔絕，像以前缺乏信心時的生命一樣。事實上，基督活在我們裏面，佔有我們整個人。重生（或成聖）的真義，就是這事實。（加爾文沒有特別分辨重生與成聖這兩個名詞；參哥林多前書 1:2 註釋：「『成聖』這詞乃指揀選、分別為聖，就是當我們被聖靈重生，進入新生命時作成的事實。」）

From the moment when, by faith, we have entered into contact with the Christ and are grafted into the body of Christ (? - Wendel's language), Christ lives in us, or, as one may prefer to say, we live by his spirit. Henceforth there is no longer any question of a life to be spent apart from God, as ours was spent as long as we were deprived of faith. Christ dwells in us and takes possession of our whole being. It is in this that regeneration or sanctification properly consists. (Calvin makes no special distinction between these two terms; cf. the Commentary on I Corinthians 1:2: "The word sanctification signifies choice and separation, the which is made in us when we are regenerated by the Holy Spirit in newness of life." *Opp.*, 49:308.)

# 悔改：信心的結果

## Repentance: Fruit of Faith

### 3.3 論因信重生，兼論悔改

#### Our Regeneration by Faith: Repentance

#### 悔改是信心的結果

#### Repentance as a Consequence of Faith

##### 3.3.1

(Repentance the fruit of faith:

review of some errors connected with this point, 1-4)

我們雖然在某些方面討論到（修：教導過）信心怎樣擁有基督，和怎樣使我們得享祂的益惠，但是除非我們把信心的效果，再加描述，這問題就必隱晦不明。說福音的本質是包含「悔改和赦罪」，這是很對的（增：路 24:47；徒 5:31）。如果沒有這兩點，關於信心的爭論就必膚淺不全，結果無多大價值（修：完全沒有用途）。這兩點（增：悔改與罪得赦免）既都是得之於基督，而且是我們憑信心得來的（即是新生命和白白施予的復和），所以，按正常的教學程式論，我必須（增：在此處）討論這兩個問題。但目前我們是由信心轉入悔改，因為瞭解這一點以後，才可以明白人怎樣只能靠信仰（信心）獲上帝的白白赦免而稱為義，而同時所謂真的聖潔生活也是不能和白白稱義（修：不能和基督的義白白的歸算）分開的。我們不能懷疑悔改不但是直接跟隨著信仰（信心），而且是由信仰（信心）所產生的。赦免既是由傳福音而來，好叫罪人脫離撒但的淫威，罪的羈絆與自己惡行的奴役，而進入上帝的國，因此凡接受福音恩典的人必須離去以前的過失，走上正道，誠心悔改。那些以為悔改是在信仰（信心）之先，而不是生於信仰（信心）的人，乃是不明白信仰（信心）的力量，並根據不充份的論據，才有了那樣的意見。

路 24:47

<sup>47</sup> 「並且人要奉祂的名傳悔改、赦罪的道，從耶路撒冷起直傳到萬邦。」

徒 5:31

<sup>31</sup> 「上帝且用右手將祂高舉（或作：祂就是上帝高舉在自己的右邊），叫祂作君王，作救主，將悔改的心和赦罪的恩賜給以色列人。」

Even though we have taught in part how faith possesses Christ, and how through it we enjoy his benefits, this would still remain obscure if we did not add an explanation of the effects we feel. With good reason, the sum of the gospel is held to consist in repentance and forgiveness of sins [Luke 24:47; Acts 5:31]. Any discussion of faith,



therefore, that omitted these two topics would be barren and mutilated and well-nigh useless. Now, *both repentance and forgiveness of sins – that is, newness of life and free reconciliation – are conferred on us by Christ, and both are attained by us through faith.* As a consequence, reason and the order of teaching demand that I begin to discuss both at this point. However, our immediate transition will be from faith to repentance. For when this topic is rightly understood it will better appear how *man is justified by faith alone, and simple pardon; nevertheless actual holiness of life, so to speak, is not separated from free imputation of righteousness.* Now it ought to be a fact beyond controversy that repentance not only constantly follows faith, but is also born of faith. For since pardon and forgiveness are offered through the preaching of the gospel in order that the sinner, freed from the tyranny of Satan, the yoke of sin, and the miserable bondage of vices, may cross over into the Kingdom of God, surely *no one can embrace the grace of the gospel, without betaking himself from the errors of his past life into the right way, and applying his whole effort to the practice of repentance.* There are some, however, who suppose that repentance precedes faith, rather than flows from it, or is produced by it as fruit from a tree. Such persons have never known the power of repentance, and are moved to feel this way by an unduly slight argument.

Luke 24:47

<sup>47</sup> and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.

Acts 5:31

<sup>31</sup> God exalted him to his own right hand as Prince and Savior that he might bring Israel to repentance and forgive their sins.

## 悔改以福音為根據；信心乃是接受福音

### Repentance Has Its Foundation in the Gospel, Which Faith Embraces

#### 3.3.2

他們說，耶穌基督和施洗約翰的宣道，都先勸人悔改，然後說：「天國近了」（太 3:2，4:17）；使徒也是奉命如此傳道。按照路加的記載（徒 20:21），保羅所採的方法也是如此。但他們僅拘泥用字的先後，沒有注意字裏行間一貫的含義。因為當基督和約翰說：「天國近了，你們應當悔改」（太 3:2，原文的次序是：你們應當悔改，因為天國近了），他們豈不是以恩典和拯救的應許作為悔改的根據嗎？所以他們的用意無異是說：既然天國近了，所以要悔改。因為馬太說了約翰這樣講道之後，就告訴我們，約翰是應驗以賽亞的預言，說：「在曠野有人聲喊著說，當預備主的路，修平祂的道。」但據先知的話，那人聲是奉命以安慰和好消息開始的（參賽 40:1, 3）。

太 3:2

<sup>2</sup> 「天國近了，你們應當悔改！」

太 4:17

<sup>17</sup> 「從那時候，耶穌就傳起道來，說：天國近了，你們應當悔改！」

賽 40:1, 3

<sup>1</sup> 「你們的上帝說：你們要安慰，安慰我的百姓。」

<sup>2</sup> 「要對耶路撒冷說安慰的話，又向他宣告說，他爭戰的日子已滿了；他的罪孽赦免了；他為自己的一切罪，從耶和華手中加倍受罰。」

<sup>3</sup> 「有人聲喊著說：在曠野預備耶和華的路（或譯：在曠野，有人聲喊著說：當預備耶和華的路），在沙漠地修平我們上帝的道。」

Christ, they say, and John in their preaching first urge the people to repentance, then add that the Kingdom of Heaven has come near [Matt. 3:2; 4:17]. Such was the command the apostles received to preach; such was the order Paul followed, as Luke reports [Acts 20:21]. Yet while they superstitiously cling to the joining together of syllables, they disregard the meaning that binds these words together. For while Christ the Lord and John preach in this manner: “Repent, for the Kingdom of Heaven is at hand” [Matt. 3:2], do they not derive the reason for repenting from grace itself and the promise of salvation? According, therefore, their words mean the same thing as if they said, “Since the Kingdom of Heaven has come near, repent.” For Matthew, when he has related that John so preached, teaches that the prophecy of Isaiah had been fulfilled in him: “The voice of one crying in the wilderness: prepare the way of the Lord, make straight the paths of our God” [Matt. 3:3; Isa. 40:3]. But in the prophet that voice is bidden to begin with comfort and glad tidings [Isa. 40:1-2].

Matt. 3:2

<sup>2</sup> and saying, “Repent, for the kingdom of heaven has come near.”

Matt. 4:17

<sup>17</sup> From that time on Jesus began to preach, “Repent, for the kingdom of heaven has come near.”

Acts 20:21

<sup>21</sup> I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.

Isa. 40:1-3

<sup>1</sup> Comfort, comfort my people, says your God.

<sup>2</sup> Speak tenderly to Jerusalem, and proclaim to her that her hard service has been completed, that her sin has been paid for, that she has received from the LORD’s hand double for all her sins.

<sup>3</sup> A voice of one calling: “In the wilderness prepare the way for the LORD<sup>[a]</sup>; make straight in the desert a highway for our God.<sup>[b]</sup>”

但當我們說**信心是悔改的起源**，我們並非夢想信心在產生悔改所需要的時間，乃是指明，**一個人若不明知自己是屬上帝的，斷不能誠心誠意地悔改。**

Yet, when we refer *the origin of repentance to faith* we do not imagine some space of time during which it brings it to birth; but we mean to show that ***a man cannot apply himself seriously to repentance without knowing himself to belong to God.***

那麼，除非一個人預先接受了上帝的恩典，他也不會確信自己是屬於上帝的。關於這一點，我們在以後的討論將再敘述。**他們所以受欺騙，也許是因為有許多人在沒有領略恩典的滋味以前，往往因良心的恐怖而服從。這是開始的恐懼，有些人以這為恩典之一，因為他們認為這種恐懼和真服從是相連的。**但是我們現在所要追問的，不是基督用多少方法吸引我們歸向祂，或訓練我們實行敬虔；我只說，**基督接受聖靈，為的是要把祂澆灌在那些作為祂的肢體者的心中；除了這些為聖靈所統治的人以外就無所謂公義。**

But no one is truly persuaded that he belongs to God unless he has first recognized God's grace. These matters will be more clearly discussed in what follows. ***Perhaps some have been deceived by the fact that many are overwhelmed by qualms of conscience or compelled to obedience before they are imbued with the knowledge of grace***, nay, even taste it. And ***this is the initial fear that certain people reckon among the virtues, for they discern that it is close to true and just obedience.*** But here it is not a question of how variously Christ draws us to himself, or prepares us for the pursuit of godliness. I say only that ***no uprightness can be found except where that Spirit reigns that Christ received to communicate to his members.***

其次，據《詩篇》所載：「但在祢有赦免之恩，要叫人敬畏祢」（詩130:4），除了信賴上帝對他有赦免之恩的人，誰也不尊敬上帝；**除非確信自己的敬拜（修：順服）可以取悅於上帝的人，誰也不誠心樂意地遵行祂的律法；**像這樣寬大的赦免，不計較我們的過失，就是祂父愛的明證，何西阿也有類似的勸告：「來吧，我們歸向主；祂撕裂我們，也必醫治；祂打傷我們，也必纏裹」（何6:1）；他特提到蒙恕的希望作為刺激，以免他們陷在罪中。

詩 130:4

<sup>4</sup> 「但在祢有赦免之恩，要叫人敬畏祢。」

何 6:1

<sup>1</sup> 「來吧，我們歸向耶和華！祂撕裂我們，也必醫治；祂打傷我們，也必纏裹。」

Secondly, I say that, according to the statement of the psalm: "There is propitiation with thee ... that thou mayest be feared" [Ps. 130:4; Comm.], no one will ever reverence God but him who trusts that God is propitious to him. ***No one will gird himself willingly to observe the law but him who will be persuaded that God is pleased by his obedience.*** This tenderness in overlooking and tolerating vices is a sign of God's fatherly favor. Hosea's exhortation also shows this: "Come, let us return to Jehovah; for he has torn, and he will heal us; he has stricken, and he will cure us" [Hos. 6:1; cf. Vg.]. For the hope of pardon is added like a goad, that men may not sluggishly lie in their sins.

Ps. 130:4

<sup>4</sup> But with you there is forgiveness, so that we can, with reverence, serve you.

Hos. 6:1

<sup>1</sup> “Come, let us return to the LORD. He has torn us to pieces but he will heal us; he has injured us but he will bind up our wounds.

有些人對慕道友指定了從事悔改時期，期滿後才准許他們享有福音的恩典，這種意見是毫無根據的。我們指的是重洗派，特別是那些自以為屬靈的人，和與他們為伍的耶穌會，以及其他無價值的人。**一個基督徒理當一輩子的悔改**，但他們卻是如此妄信，以致把悔改限於短短的幾天以內。

But lacking any semblance of reason is the madness of those who, that they may begin from repentance, prescribe to their new converts certain days during which they must practice penance, and when these at length are over, admit them into communion of the grace of the gospel. I am speaking of very many of the Anabaptist, especially those who marvelously exult in being considered spiritual; and of their companions, the Jesuits, and like dregs. Obviously, that giddy spirit brings forth such fruits that it limits to a paltry few days a *repentance* that *for the Christian man ought to extend throughout his life*.

## 治死罪，與活過來

### Mortification and Vivification

#### 3.3.3

古代有些學者，為了要依照《聖經》所指示的行，願意誠心誠意地表明悔改。他們說，悔改有兩方面，即在罪上死，與新生。他們認為在罪上死（修：**治死罪**）是心靈的悲哀，和那由認識自己的罪與上帝的審判而生的恐懼。因為人一旦真的認識自己有罪，就必開始痛恨那罪；於是對自己也很不滿意，承認自己愁苦無望，恨不得變為另一個人。再者，當他對上帝的審判有所感覺的時候（這是認罪的直接結果），他必惶恐萬分，沮喪羞慚，心靈失望，意冷心灰。這是悔改的初步，即所謂痛悔。他們認為新生（修：**在上帝面前活過來**）是由信心所生的安慰；當人有了罪的感覺，畏懼上帝，他必想到上帝的仁慈，憐憫，恩典，以及藉基督所賜的拯救，於是精神為之一振，勇氣恢復，彷彿由死更生。這些話如果能明白瞭解，定夠說明悔改的性質，但他們所說，新生是心靈在減抑了不安與恐懼以後所得的快樂，我卻不能和他們同意；因為新生（修：**向上帝活過來**）應指努力實行聖潔敬虔生活的願望，這彷彿是說，人向自己死，向上帝活過來。

But certain men well versed in penance, even long before these times, meaning to speak simply and sincerely according to the rule of Scripture, said that it consists of two parts: mortification and vivification. *Mortification* they explain as *sorrow of soul and dread conceived from the recognition of sin and the awareness of divine judgment. For when anyone has been brought into a true knowledge of sin, he then begins truly to hate and abhor sin; then he is heartily displeased with himself, he confesses himself*

*miserable and lost and wishes to be another man.* Furthermore, when he is touched by any sense of the judgment of God (for the one straightway follows the other) he then lies stricken and overthrown; humbled and cast down he trembles; he becomes discouraged and despairs. This is the first part of repentance, commonly called “contrition.” “*Vivification*” they understand as the consolation that arises out of faith. That is, when a man is laid low by the consciousness of sin and stricken by the fear of God, and afterward looks to the goodness of God – to his mercy, grace, salvation, which is through Christ – he raises himself up, he takes heart, he recovers courage, and as it were, returns from death to life. Now these words, if only they have a right interpretation, express well enough the force of repentance; but when they understand vivification as the happiness that the mind receives after its perturbation and fear have been quieted, I do not agree. It means, rather, *the desire to live in a holy and devoted manner, a desire arising from rebirth; as if it were said that man dies to himself that he may begin to live to God.*

## 在律法之下，和在福音之下的懺悔

### Penance Under Law and Under Gospel

#### 3.3.4

有些人覺得在《聖經》中悔改這名詞有不同的含義，因此把悔改分為兩種。一種是律法的（增：悔改），即罪人因受了罪的創傷，恐懼上帝的忿怒，極感痛苦，無力自拔；另一種是屬於福音的，即罪人雖感覺憂傷痛苦，但卻能勝過這苦難，接受基督為自己創傷的良藥，為恐懼的安慰，和一切不幸的避難所。

Others, because they saw the various meanings of this word in Scripture, posited two forms of repentance. To distinguish them by some mark, they called one “*repentance of the law.*” Through it *the sinner, wounded by the branding of sin and stricken by dread of God’s wrath, remains caught in that disturbed state and cannot extricate himself from it.* The other they call “repentance of the gospel.” Through it the sinner is indeed sorely afflicted, but rises above it and lays hold of Christ as medicine for his wound, comfort for his dread, the haven of his misery.

所謂律法的悔改，他們以該隱，掃羅和猶大等人為例（參：創 4:13；撒下 15:30；太 27:3, 4）；從《聖經》對他們悔改的描寫，他們因認識自己的重罪而恐懼上帝的震怒，但他們只把上帝看為復仇者和審判官，因此他們沉淪了。這樣看，他們的悔改，宛如地獄的前房；他們在今生即已進入了地獄之門，並且開始受上帝震怒的刑罰。

創 4:13

<sup>13</sup> 「該隱對耶和華說：我的刑罰太重，過於我所能當的。」

撒下 15:30

<sup>30</sup> 「掃羅說：我有罪了，雖然如此，求你在我百姓的長老和以色列人面前擡舉我，同我回去，我好敬拜耶和華——你的上帝。」

太 27:3-4

<sup>3</sup> 「這時候，賣耶穌的猶大看見耶穌已經定了罪，就後悔，把那三十塊錢拿回來給祭司長和長老，說：」

<sup>4</sup> 「我賣了無辜之人的血是有罪了。他們說：那與我們有什麼相干？你自己承當吧！」

They offer as examples of “repentance of the law” Cain [Gen. 4:13], Saul [I Sam. 15:30], and Judas [Matt. 27:4]. While Scripture recounts their repentance to us, it represents them as *acknowledging the gravity of their sin, and afraid of God’s wrath; but since they conceived of God only as Avenger and Judge, that very thought overwhelmed them. Therefore their repentance was nothing but a sort of entryway of hell*, which they had already entered in this life, and had begun to undergo punishment before the wrath of God’s majesty.

Gen. 4:13

<sup>13</sup> Cain said to the LORD, “My punishment is more than I can bear.

I Sam. 15:30

<sup>30</sup> Saul replied, “I have sinned. But please honor me before the elders of my people and before Israel; come back with me, so that I may worship the LORD your God.”

Matt. 27:4

<sup>4</sup> “I have sinned,” he said, “for I have betrayed innocent blood.” “What is that to us?” they replied. “That’s your responsibility.”

凡表現**福音悔改**的，雖受罪的感覺所苦，但在抑鬱中因信賴上帝的憐憫而得鼓舞，**向主改邪改**（修：**歸**）**正**。當希西家接到死的消息，他就非常驚恐（王下 20:2；賽 38:2），哀哭祈禱；在他**默念上帝的仁愛**時，他**恢復**了以前的信仰（**信心**）。尼尼微人恐懼滅亡（拿 3:5），就披麻蒙灰，誠心祈禱，希望息上帝的怒。大衛承認在數點百姓的事上犯了大罪，就禱告說：「主啊，求祢除掉僕人的罪孽」（撒下 24:10）。大衛受拿單的指責，就承認自己姦淫的罪，俯伏在上帝面前，但他同時希望能得上帝的寬恕（撒下 12:13-16）。那些聽了彼得講道的人也是這樣悔改，他們覺得扎心，但卻依靠上帝的良善，說：「弟兄們，我們當怎樣行呢？」（徒 2:37）。彼得自己也是如此悔改的，他雖痛哭，卻不失望。

王下 20:2

<sup>2</sup> 「希西家就轉臉朝牆，禱告耶和華說：」

賽 38:2

<sup>2</sup> 「希西家就轉臉朝牆，禱告耶和華說：」

拿 3:5

<sup>5</sup> 「尼尼微人信服上帝，便宣告禁食，從最大的到至小的都穿麻衣（或譯：披上麻布）。」

撒下 24:10

<sup>10</sup> 「大衛數點百姓以後，就心中自責，禱告耶和華說：我行這事大有罪了。耶和華啊，求祢除掉僕人的罪孽，因我所行的甚是愚昧。」

撒下 12:13-16

<sup>13</sup> 「大衛對拿單說：我得罪耶和華了！拿單說：耶和華已經除掉你的罪，你必不至於死。」

<sup>14</sup> 「只是你行這事，叫耶和華的仇敵大得褻瀆的機會，故此，你所得的孩子必定要死。」

<sup>15</sup> 「拿單就回家去了。耶和華擊打烏利亞妻給大衛所生的孩子，使他得重病。」

<sup>16</sup> 「所以大衛為這孩子懇求上帝，而且禁食，進入內室，終夜躺在地上。」

徒 2:37

<sup>37</sup> 「眾人聽見這話，覺得扎心，就對彼得和其餘的使徒說：弟兄們，我們當怎樣行？」

We see “*gospel repentance*” in all those who, made sore by the sting of sin but aroused and refreshed by trust in God’s mercy, have *turned to the Lord*. When Hezekiah received the message of death, he was stricken with fear. But he wept and prayed, and *looking to God’s goodness, he recovered confidence* [II Kings 20:2; Isa. 38:2]. The Ninevites were troubled by a horrible threat of destruction; but putting on sackcloth and ashes, they prayed, hoping that the Lord might be turned toward them and be turned away from the fury of his wrath [Jonah 3:5, 9]. David confessed that he sinned greatly in taking a census of the people, but he added, “O Lord, ... take away the iniquity of thy servant” [II Sam. 24:10]. When he was rebuked by Nathan, David acknowledged his sin of adultery, and he fell down before the Lord, but at the same time he waited pardon [II Sam. 12:13, 16]. Such was the repentance of those who felt remorse of heart at Peter’s preaching; but, trusting in God’s goodness, they added: “Brethren, what shall we do?” [Acts 2:37]. Such, also, was Peter’s own repentance; he wept bitterly indeed [Matt. 26:75; Luke 22:62], but he did not cease to hope.

II Kings 20:2

<sup>2</sup> Hezekiah turned his face to the wall and prayed to the LORD,

Isa. 38:2

<sup>2</sup> Hezekiah turned his face to the wall and prayed to the LORD,

Jonah 3:5, 9

<sup>5</sup> The Ninevites believed God. A fast was proclaimed, and all of them, from the greatest to the least, put on sackcloth.

<sup>9</sup> Who knows? God may yet relent and with compassion turn from his fierce anger so that we will not perish.”

II Sam. 24:10

- <sup>10</sup> David was conscience-stricken after he had counted the fighting men, and he said to the LORD, “I have sinned greatly in what I have done. Now, LORD, I beg you, take away the guilt of your servant. I have done a very foolish thing.”

II Sam. 12:13-16

- <sup>13</sup> Then David said to Nathan, “I have sinned against the LORD.” Nathan replied, “The LORD has taken away your sin. You are not going to die.  
<sup>14</sup> But because by doing this you have shown utter contempt for<sup>[a]</sup> the LORD, the son born to you will die.”  
<sup>15</sup> After Nathan had gone home, the LORD struck the child that Uriah’s wife had borne to David, and he became ill.  
<sup>16</sup> David pleaded with God for the child. He fasted and spent the nights lying in sackcloth<sup>[b]</sup> on the ground.

Acts 2:37

- <sup>37</sup> When the people heard this, they were cut to the heart and said to Peter and the other apostles, “Brothers, what shall we do?”

Matt. 26:75

- <sup>75</sup> Then Peter remembered the word Jesus had spoken: “Before the rooster crows, you will disown me three times.” And he went outside and wept bitterly.

Luke 22:62

- <sup>62</sup> And he went outside and wept bitterly.

## 悔改的定義

### Definition of Repentance

#### 3.3.5

#### (Repentance Defined; Explanation of Its Elements, Mortification of the Flesh and Vivification of the Spirit, 5-9)

儘管這一切說法都對，但「悔改」這名詞，據我從《聖經》中所領悟的，卻有不同的意義。因為把信仰包括在悔改中，與保羅在使徒行傳所說的是互相衝突的，他說，「又對猶太人，和希利尼人，證明當向上帝悔改，信靠我主耶穌基督」（徒 20:21）；他在這裏把信心與悔改看為截然不同的二物。然則分別是什麼呢？沒有信心能有真悔改嗎？絕對不能！兩者雖不可分，卻應有區別。正如有信心必有希望，而二者卻不相同，同樣，信仰與悔改，雖當永遠彼此聯合，卻不能彼此混淆。

Although all these things are true, yet the word “repentance” itself, so far as I can learn from Scripture, is to be understood otherwise. For their inclusion of faith under repentance disagrees with what Paul says in Acts: “Testifying both to Jews and Gentiles of repentance to God, and of faith ... in Jesus Christ” [Acts 20:21]. There he reckons



repentance and faith as two different things. What then? an true repentance stand, apart from faith? Not at all. But even though they cannot be separated, they ought to be distinguished. As faith is not without hope, yet faith and hope are different things, so repentance and faith, although they are held together by a permanent bond, require to be joined rather than confused.

我很知道悔改這名詞包括歸向上帝的全部工作，而這歸向是以信心為主的，但這意義要進一步考慮悔改的性質才能明白。在希伯來文中，「悔改」是指歸正或回轉；在希臘文，悔改是指心靈和意念的改變。悔改的事實本身與這兩種字源的意義也都相符，因它包含了離棄自己而歸向上帝，和丟掉舊心思而採取新心這兩件事。所以我可以替悔改下一個定義如下：「悔改是我們認真改變，歸向上帝，是出於對上帝有誠懇的敬畏，也在於治死自己的肉體與舊人，在聖靈裏重作新人。」

Indeed, I am aware of the fact that the whole of conversion to God is understood under the term “repentance,” and faith is not the least part of conversion; but in what sense this is so will very readily appear when its force and nature are explained. The Hebrew word for “repentance” is derived from conversion or return; the Greek word, from change of mind or of intention. And the things itself corresponds closely to the etymology of both words. The meaning is that, departing from ourselves, we turn to God, and having taken off our former mind, we put on a new. On this account, in my judgment, *repentance* can thus be well *defined; it is the true turning of our life to God, a turning that arises from a pure and earnest fear of him; and it consists in the mortification of our flesh and of the old man, and in the vivification of the Spirit.*

我們必須從這觀點去瞭解古代先知和繼起使徒勸告當代悔改的意義。因為他們盡力叫當代明白的，是：人既知有罪而恐懼上帝的審判，就當謙虛俯伏在他們所干犯的上帝面前，誠心悔過，歸回正軌。所以他們用「悔改」，「歸順主」等說法，都指同一意義。因此，當不顧上帝，放縱犯罪的人開始服從祂的教訓，並準備隨時接受祂的呼召的時候，《聖經》即以「尋求上帝」和「追隨上帝」來表示悔改。約翰和保羅兩人所謂「產生與悔改相稱的果實」，就是指一種在每一行動上都表現悔改的生活。

太 3:2

<sup>2</sup> 「天國近了，你們應當悔改！」

撒下 7:2-3

<sup>2</sup> 「約櫃在基列耶琳許久。過了二十年，以色列全家都傾向耶和華。」

<sup>3</sup> 「撒母耳對以色列全家說：你們若一心歸順耶和華，就要把外邦的神和亞斯她錄從你們中間除掉，專心歸向耶和華，單單地事奉祂。祂必救你們脫離非利士人的手。」

In that sense we must understand all those preachings by which either the *prophets of old* or the *apostles later* exhorted men of their time to *repentance*. For they were striving for this one thing: that, *confused by their sins and pierced by the fear of divine judgment, they should fall down and humble themselves before him whom they had*

*offended, and with true repentance return into the right path.* Therefore these words are used interchangeably in the same sense: “Turn or return to the Lord,” “repent,” and “do penance” [Matt. 3:2]. Whence even the Sacred History says that “penance is done after God,” where men who had lived wantonly in their own lusts, neglecting him, begin to obey his Word [I Sam. 7:2-3] and are ready to go where their leader calls them. And John and Paul use the expression “Producing fruits worthy of repentance” [Luke 3:8; Acts 26:20; cf. Rom. 6:4] for leading a life that demonstrates and testifies in all its actions repentance of this sort.

Matt. 3:2

<sup>2</sup> and saying, “Repent, for the kingdom of heaven has come near.”

I Sam. 7:2-3

<sup>2</sup> Now the house of David was told, “Aram has allied itself with<sup>[a]</sup> Ephraim”; so the hearts of Ahaz and his people were shaken, as the trees of the forest are shaken by the wind.

<sup>3</sup> Then the LORD said to Isaiah, “Go out, you and your son Shear-Jashub,<sup>[b]</sup> to meet Ahaz at the end of the aqueduct of the Upper Pool, on the road to the Launderer’s Field.

## 悔改就是轉向上帝

### Repentance as Turning to God

#### 3.3.6

當我們繼續討論之前，對剛才所立的定義，必須擴充說明；這定義有三點值得特別考慮。第一，**稱悔改為「生命歸向上帝」所需要的改變，不但是指外表行為上的，也（修：更）是指心靈上的，心靈在滌除舊性以後，就必在行為上結出與新生相稱的果子。**先知為要表達這觀念而吩咐那些悔改的人「自作一個新心和新靈」（結 18:31）。因此，摩西在說明以色列人如何能悔改歸向上帝的時候，常常教他們當誠心誠意；他說到心的割禮，用以指示內心的改變。這樣的說法一再見諸先知書上；但《聖經》論悔改的文字沒有比耶利米書第四章中上帝所說的話更清楚的：「主說，以色列啊，你若回來歸向我……要開墾你們的荒地，不要撒種在荊棘中。你們當自行割禮，歸主將心裏的污穢除掉」（耶 4:1, 3, 4）。試看他如何斥責他們，說，除非他們先洗滌自己內心的不信，他們對公義的追求，都將成為泡影。為要更激發他們，他又提醒他們說，他們的事是與上帝有關的；在祂面前一切托詞都無用處，因為祂厭惡一心二意。因此，以賽亞譏笑那些假冒為善的人不合理的努力；他們徒然藉奉行儀式作外表的悔改，可是，同時卻不肯「鬆開」他們用來壓迫窮人的「兇惡的繩」（賽 58:6）。在那一段經文中，他也表明了真悔改應有的本份。

耶 4:1, 3-4

- <sup>1</sup> 「耶和華說：以色列啊，你若回來歸向我，若從我眼前除掉你可憎的偶像，你就不被遷移。」
- <sup>3</sup> 「耶和華對猶大和耶路撒冷人如此說：要開墾你們的荒地，不要撒種在荊棘中。」
- <sup>4</sup> 「猶大人和耶路撒冷的居民哪，你們當自行割禮，歸耶和華，將心裏的污穢除掉；恐怕我的忿怒因你們的惡行發作，如火著起，甚至無人能以熄滅！」

賽 58:6

- <sup>6</sup> 「我所揀選的禁食不是要鬆開凶惡的繩，解下軛上的索，使被欺壓的得自由，折斷一切的軛嗎？」

But before we go farther, it will be useful to explain more clearly the definition that we have laid down. We must examine repentance mainly under three heads. First, when we call it a “turning of life to God,” we require *a transformation, not only in outward works, but in the soul itself. Only when it puts off its old nature does it bring forth the fruits of works in harmony with its renewal.* The prophet, wishing to express this change, bids whom he calls to repentance to get themselves a new heart [Ezek. 18:31]. Moses, therefore, intending to show how the Israelites might repent and be duly turned to the Lord, often teaches that it be done with “all the heart” and “all the soul” [Deut. 6:5; 10:12; 30:2, 6, 10]. This expression we see frequently repeated by the prophets [Jer. 24:7]. Moses also, in calling it “circumcision of heart,” searches the inmost emotions [Deut. 10:16; 30:6]. No passage, however, better reveals the true character of repentance than Jer., ch. 4: “If you return, O Israel,” says the Lord, “return to me. ... Plow up your arable land and do not sow among thorns. Circumcise yourselves to the Lord, and remove the foreskin of your hearts” [vs. 1, 3-4]. See how he declares that they will achieve nothing in taking up the pursuit of righteousness unless wickedness be first of all cast out from their inmost heart. And to move them thoroughly he warns them that it is with God that they have to deal, with whom shifts avail nothing, for He hates a double heart [cf. James 1:8]. Isaiah for this reason satirizes the gauche efforts of hypocrites who were actively striving after outward repentance in ceremonies while they made no effort to undo the burden of injustice with which they bound the poor [Is. 58:6]. There he also beautifully shows in what duties unfeigned repentance properly consists.

Ezek. 18:31

- <sup>31</sup> Rid yourselves of all the offenses you have committed, and get a new heart and a new spirit. Why will you die, people of Israel?

Deut. 6:5; 10:12

- <sup>5</sup> Love the LORD your God with all your heart and with all your soul and with all your strength.
- <sup>10</sup> When the LORD your God brings you into the land he swore to your fathers, to Abraham, Isaac and Jacob, to give you—a land with large, flourishing cities you did not build,
- <sup>12</sup> be careful that you do not forget the LORD, who brought you out of Egypt, out of the land of slavery.

Deut. 10:12, 16

- <sup>12</sup> And now, Israel, what does the LORD your God ask of you but to fear the LORD your God, to walk in obedience to him, to love him, to serve the LORD your God with all your heart and with all your soul,  
<sup>16</sup> Circumcise your hearts, therefore, and do not be stiff-necked any longer.

Deut. 30:2, 6, 10

- <sup>2</sup> and when you and your children return to the LORD your God and obey him with all your heart and with all your soul according to everything I command you today,  
<sup>6</sup> The LORD your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live.  
<sup>10</sup> if you obey the LORD your God and keep his commands and decrees that are written in this Book of the Law and turn to the LORD your God with all your heart and with all your soul.

Jer. 24:7

- <sup>7</sup> I will give them a heart to know me, that I am the LORD. They will be my people, and I will be their God, for they will return to me with all their heart.

James 1:8

- <sup>8</sup> Such a person is double-minded and unstable in all they do.

## 悔改是否因敬畏上帝而產生？

### Repentance as Induced by the Fear of God?

#### 3.3.7

第二，我們說**悔改是出自對上帝的真敬畏**。因為罪人在有悔改之心以前，必受上帝的審判這一件事所刺激。人的腦海一經印入了上帝有一天要降臨審判人的言行這一思想，這思想即不使可憐的人有片刻的寧靜，卻不住地刺激他，使他走上新生的途徑，庶幾在審判的時候可以坦然無懼。所以《聖經》常在勸人悔改的時候提到審判；如耶利米書所說的：「恐怕我的忿怒，因你們的惡行發作，如火著起，甚至無人能以熄滅」（耶 4:4），又如保羅對雅典人所說：「世人蒙昧無知的時候，上帝並不監察，如今卻吩咐各處的人都要悔改，因為祂已經定了日子，要按公義審判天下」（徒 17:30, 31）；在其它許多地方，也有類似的說法。

耶 4:4

- <sup>4</sup> 「猶大人和耶路撒冷的居民哪，你們當自行割禮，歸耶和華，將心裏的污穢除掉；恐怕我的忿怒因你們的惡行發作，如火著起，甚至無人能以熄滅！」

徒 17:30-31

- <sup>30</sup> 「世人蒙昧無知的時候，上帝並不監察，如今卻吩咐各處的人都要悔改。」

- <sup>31</sup> 「因為祂已經定了日子，要藉著祂所設立的人按公義審判天下，並且叫祂從死裏復活，給萬人作可信的憑據。」

The second point was our statement that *repentance proceeds from an earnest fear of God*. For, before the mind of the sinner inclines to repentance, it must be aroused by thinking upon divine judgment. When this thought is deeply and thoroughly fixed in mind – that God will someday mount his judgment seat to demand a reckoning of all words and deeds – it will not permit the miserable man to rest nor to breathe freely even for a moment without stirring him continually to reflect upon another mode of life whereby he may be able to stand firm in that judgment. For this reason, Scripture often mentions judgment when it urges to repentance, as in the prophecy of Jeremiah: “Lest perchance my wrath go forth like fire ..., and there be no one to quench, because of the evil of your doings” [Jer. 4:4 p.]. In Paul’s sermon to the Athenians: “Although God has hitherto overlooked the times of this ignorance, he now calls upon all men everywhere to repent because he has fixed a day on which he will judge the world in equity” [Acts 17:30-31, cf. Vg.]. And in many other passages.

Jer. 4:4

- <sup>4</sup> Circumcise yourselves to the LORD, circumcise your hearts, you people of Judah and inhabitants of Jerusalem, or my wrath will flare up and burn like fire because of the evil you have done— burn with no one to quench it.

Acts 17:30-31

- <sup>30</sup> In the past God overlooked such ignorance, but now he commands all people everywhere to repent.  
<sup>31</sup> For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to everyone by raising him from the dead.”

有時候，在執行刑罰以後，《聖經》稱上帝為審判者：為的是要叫罪人知道有更嚴重的災難在等候他們，除非他們迅速悔改；申命記第二十九章中就有這樣的例子。歸正既是始於對罪的恐懼和憎惡，所以使徒認為依著上帝的意思憂愁乃是悔改的原因（參：林後 7:10）。所謂依著上帝意思的憂愁，他的含意乃是，我們不但恐懼刑罰，而且厭惡罪的本身，因為知道那是上帝所不喜悅的。這也不是件稀奇的事，因為我們若不深自痛悔，我們肉體的怠惰就永遠無法改正，同時，若不是上帝的懲誡使罪人有了一個更深刻的印象，僅憑那內心的痛苦仍不足以警惕它的蒙昧和怠惰。此外，有一種反抗的頑固性，非予以嚴重打擊，不能勝過。所以上帝在警告我們時所用的嚴詞厲色，是因為我們內心的邪惡所致；因為對沉睡的人，用甜言蜜語是不中用的。《聖經》上有許多見證，我想用不著一一列舉了。敬畏上帝之被稱為悔改的開端還有另一理由：因為不論一個人的道德生活是怎樣完全，假如他不是專心敬拜上帝，雖或可博得世間的稱讚，但在天上卻是可憎的；因正義主要的是在於將上帝所應得的榮耀歸給祂，這是我們當不願順服上帝統治之時所虧欠於祂的。

林後 7:10

- <sup>10</sup> 「因為依著上帝的意思憂愁，就生出沒有後悔的懊悔來。以致得救；但世俗的憂愁是叫人死。」

Sometimes by punishments already inflicted Scripture declares God to be judge in order that sinners may reflect on the greater punishments that threaten if they do not repent in time. You have an example of this in Deut., chap. 29 [vs. 19ff.]. Inasmuch as conversion begins with dread and hatred of sin, the apostle makes “the sorrow ... according to God” the cause of repentance [II Cor. 7:10; cf. Vg.]. He calls it “sorrow ... according to God” when we not only abhor punishment but hate and abominate sin itself, because we know that it displeases God. And no wonder! For if we were not sharply pricked, the slothfulness of our flesh could not be corrected. Indeed, these prickings would not have sufficed against its dullness and blockishness had not God not penetrated more deeply in unsheathing his rods. There is, besides, an obstinacy that must be beaten down as if with hammers. Therefore, the depravity of our nature compels God to use severity in threatening us. For it would be vain for him gently to allure those who are asleep. I do not list the texts that we repeatedly come upon. There is also another reason why fear of God is the beginning of repentance. For even though the life of man be replete with all the virtues, if it is not directed to the worship of God, it can indeed be praised by the world; but in heaven it will be sheer abomination, since the chief part of righteousness is to render to God his right and honor, of which he is impiously defrauded when we do not intend to subject ourselves to his control.

## 治死罪與活過來：悔改的兩部份

### Mortification and Vivification as Component Parts of Repentance

#### 3.3.8

第三，我們還要解釋**悔改何以有兩部份，即向罪死，治死肉體**，和在聖靈裏重作新人。關於這一點，先知們曾經說得很清楚，雖然說法是照各人的資質，以簡明粗淺的方式表達的；比方說，「要離惡行善」（詩 36:3, 8）。又說：「你們要洗濯，自潔；從我眼前除掉你們的惡行；要止住作惡；學習行善，尋求公平；解救受欺壓的」（賽 1:16, 17）。當他們叫人從奸惡的路上回轉，他們要求人完全去掉那充滿了奸詐邪惡的肉體。除掉與摒除內心固有的劣根性是一件絕難的事。除非我們把所有屬自己的事都完全毀滅，肉體就不能算是完全死了。

詩 36:3, 8

<sup>3</sup> 「他口中的言語盡是罪孽詭詐；他與智慧善行已經斷絕。」

<sup>8</sup> 「他們必因祢殿裏的肥甘得以飽足；祢也必叫他們喝祢樂河的水。」

賽 1:16-17

<sup>16</sup> 「你們要洗濯、自潔，從我眼前除掉你們的惡行，要止住作惡，」

<sup>17</sup> 「學習行善，尋求公平，解救受欺壓的；給孤兒伸冤，為寡婦辨屈。」

In the third place it remains for us to explain our statement that *repentance consists of two parts*: namely, *mortification of the flesh and vivification of the spirit*. The prophets express it clearly – although simply and rudely, in accordance with the capacity of the carnal folk – when they say: “Cease to do evil, and do good” [Ps. 36:8, 3 conflated, Vg.]. Likewise, “Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil; learn to do good; seek judgment; help the oppressed.” [Isa. 1:16-17, cf. Vg., etc.] For when they recall man from evil, they demand the destruction of the whole flesh, which is full of evil and of perversity. It is a very hard and difficult thing to put off ourselves and to depart from our inborn disposition. Nor can we think of the flesh as completely destroyed unless we have wiped out whatever we have from ourselves.

Ps. 36:8, 3

<sup>3</sup> The words of their mouths are wicked and deceitful; they fail to act wisely or do good.

<sup>8</sup> They feast on the abundance of your house; you give them drink from your river of delights.

Isa. 1:16-17

<sup>16</sup> Wash and make yourselves clean. Take your evil deeds out of my sight; stop doing wrong.

<sup>17</sup> Learn to do right; seek justice. Defend the oppressed.<sup>[a]</sup> Take up the cause of the fatherless; plead the case of the widow.

因肉體的情緒是「與上帝為仇」的（羅 8:7），所以服從律法的第一步，即是要棄絕惡性。他們以後指公義，判斷，和慈愛為新生的果子；因為除非心靈事先有公義，判斷，和慈愛的素質，僅拘泥於完成這些外表的職責是不夠的。要達到這一點，只有在上帝的靈把祂的聖潔灌輸到我們心裏，叫我們有新思想與情感以後，才真能算是新，與前判然不同。我們既有離棄上帝的天性，若不預先克制自己，就不會向善。所以《聖經》常吩咐我們脫去舊人，棄絕世界和肉體，摒除私慾，在心思上更新。此外，「治死肉體」這詞句使我們想起克服本性是何等的艱難。因為那就是說，我們若不被聖靈的寶劍治死消滅，就不知敬畏上帝，也不會有敬虔的心。似乎上帝已經曉諭大眾，我們必須毀滅我們肉體的本性，才能夠稱為祂的兒女。

羅 8:7

<sup>7</sup> 「原來體貼肉體的，就是與上帝為仇；因為不服上帝的律法，也是不能服，」

弗 4:22-23

<sup>22</sup> 「就要脫去你們從前行為上的舊人，這舊人是因私慾的迷惑漸漸變壞的；」

<sup>23</sup> 「又要將你們的心志改換一新，」

But *since all emotions of the flesh are hostility against God [cf. Rom. 8:7], the first step toward obeying his law is to deny our own nature*. Afterward, they designate the renewal by the fruits that follow from it – namely, righteousness, judgment, and mercy. It would not be enough duly to discharge such duties unless the mind itself and the heart first put on the inclination to righteousness, judgment, and mercy. That comes to

pass when *the Spirit of God so imbues our souls, steeped in his holiness, with both new thoughts and feelings, that they can be rightly considered new*. Surely, as we are naturally turned away from God, unless self-denial precedes, we shall never approach that which is right. Therefore, we are very often enjoined to put off the old man, to renounce the world and the flesh, to bid our evil desires farewell, to be renewed in the spirit of our mind [Eph. 4:22-23]. Indeed, the very word “mortification” warns us how difficult it is to forget our previous nature. For from “mortification” we infer that we are not conformed to the fear of God and do not learn the rudiments of piety, unless we are violently slain by the sword of the Spirit and brought to nought. As if God had declared that for us to be reckoned among his children our common nature must die!

Rom. 8:7

<sup>7</sup> The mind governed by the flesh is hostile to God; it does not submit to God’s law, nor can it do so.

Eph. 4:22-23

<sup>22</sup> You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires;

<sup>23</sup> to be made new in the attitude of your minds;



# 重生，成聖

## Regeneration and Sanctification

### 在基督裏重生

#### Rebirth in Christ

藉著重生，信徒與基督同死，同復活

IN REGENERATION: BELIEVER DIES,  
RISES WITH CHRIST

#### 3.3.9

(Wendel 新譯：)

重生有兩種意義，因為，一方面信徒在基督的死上有份，另一方面，在祂的復活上有份。「我們若真正參與祂的死」，加爾文在《基督教要義》裏寫道，「因這事的功勞，我們的舊人被釘死了，在我們裏面存留的『罪的整體』被治死了，直到我們以前的性情不再有任何活力。當我們參與祂的復活的時候，我們的生命再活過來，得到新的生命，這生命是與上帝的公義相稱的」（3.3.9）。

The double aspect of regeneration itself arises, on the one hand, from *the believer's participation in the death of Christ*, and on the other *from his resurrection*. "If we are truly partakes in his death," writes Calvin in the *Institutes*, "by virtue of this our old man is crucified, and the mass of sin remaining in us is mortified until the corruption of our former nature has no more vigor. When we participate in his resurrection, we are thereby revived in a newness of life which corresponds to the righteousness of God." (*Inst.*, 3.3.9.)

舊人死了，新的出生成為事實；  
 這事實都因為在基督裏；  
 成聖 = 漸進的，持續的，一點一點，  
 上帝潔淨我們，分別我們為聖，改造我們的感覺  
 成為敬虔，好叫我們不斷的悔改

**OLD MAN DIES, NEW BIRTH COMES – REALITY;  
 REALITY = ONLY IN CHRIST;  
 SANCTIFICATION = PROGRESSIVE, CONTINUOUS,  
 LITTLE BY LITTLE  
 GOD CLEANSSES US, DEDICATES US, REFORMS SENSES  
 TO PIETY, SO THAT WE REPENT CONSTANTLY**

### 3.3.9

（新譯：）

這兩件事發生在我們的身上，都**因我們在基督裏有份**。因為我們若真的與祂的死上有份，「我們的舊人和祂同釘十字架，使罪身滅絕」（羅 6:6），叫我們本性的敗壞不再發揮。我們若在祂的復活上有份，我們藉著祂而復活，獲得新生，就效法上帝的義。因此，換言之，我理解悔改就是重生，其目的是在我們裏面恢復上帝的形像，這形像因為亞當的犯罪被毀容，差不多完全滅絕。因此使徒這樣教導我們：「我們眾人既然敞著臉得以看見主的榮光，好像從鏡子裏返照，就變成主的形狀，榮上加榮，如同從主的靈變成的」（林後 3:18）。另一段經文同樣地說：「又要將你們的心志改換一新。並且穿上新人，這新人是照著上帝的形像造的，有真理的仁義，和聖潔」（弗 4:23-24）。「穿上了新人，這新人在知識上漸漸更新，正如造他的主的形像」（西 3:10）。

羅 6:6

<sup>6</sup> 「因為知道我們的舊人和祂同釘十字架，使罪身滅絕，叫我們不再作罪的奴僕；」

林後 3:18

<sup>18</sup> 「我們眾人既然敞著臉得以看見主的榮光，好像從鏡子裏返照，就變成主的形狀，榮上加榮，如同從主的靈變成的。」

弗 4:23-24

<sup>23</sup> 「又要將你們的心志改換一新，」

<sup>23</sup> 「並且穿上新人。這新人是照著上帝的形像造的、有真理的仁義、和聖潔。」

西 3:10

<sup>10</sup> 「穿上了新人。這新人在知識上漸漸更新，正如造他主的形像。」

Both things happened to us *by participation in Christ*. For if we truly partake in his death, “our old man is crucified by his power, and the body of sin perishes” [Rom. 6:6p.], that the corruption of original nature may no longer thrive. If we share in his resurrection, through it we are raised up into newness of life to correspond with the righteousness of God. Therefore, in a word, I interpret repentance as regeneration, whose sole end is to restore in us the image of God that had been disfigured and all but obliterated through Adam’s transgression. So the apostle teaches when he says; “Now we, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from the glory of the Lord, are being changed into his likeness from glory to glory even as from the Spirit of the Lord” [II Cor. 3:18]. Likewise, another passage: “Be ye renewed in the spirit of your mind, and put on the new man which is after God created in righteousness and holiness of truth” [Eph. 4:23 f., Vg.]. “Putting on the new man ... who is being renewed into the knowledge and the image of him who created him.” [Col. 3:10, cf. Vg.]

Rom. 6:6

<sup>6</sup> For we know that our old self was crucified with him so that the body ruled by sin might be done away with,<sup>[a]</sup> that we should no longer be slaves to sin—

II Cor. 3:18

<sup>18</sup> And we all, who with unveiled faces contemplate<sup>[a]</sup> the Lord’s glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.

Eph. 4:22-23

<sup>22</sup> You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires;

<sup>23</sup> to be made new in the attitude of your minds;

這樣，**我們藉這重生，因為基督裏的好處，被恢復進到上帝的義中**；我們本來在亞當裏從這義墮落。主的美意乃是，祂所收養的，承受生命深度人，祂都完全恢復他們；但是逐漸的，甚至緩慢地，上帝在祂選民的生命中擦除肉體的敗壞，潔淨他們的罪孽，將他們分別為聖歸自己，成為聖殿；完全更新他們的心思意念，成為真正純潔，好叫我們能一生實踐悔改，深知這戰役只有在死時才結束。因此，背離真道、污穢的 *Staphylus*，瞎說我從保羅書信中解釋上帝的形像（林後 4:4）乃是「真理的仁義和聖潔」的時候，我把今生的情況和天上的榮耀混淆；他這樣說，其敗壞實在不堪。好像說，當我們給一件事的定義時，不應該找出它的完整性與完全似的。我們並沒有意思否認，進步是必須的；我的意思其實是，一個人越靠近上帝，上帝的形像就越在他生命中照耀出來。上帝為幫助信徒們達到這目標，指定他們要走悔改的道路，他們要終生在這場競賽中竭力奔跑。

林後 4:4

<sup>4</sup> 「此等不信之人被這世界的神弄瞎了心眼，不叫基督榮耀福音的光照著他們。基督本是上帝的像。」

弗 4:24

<sup>24</sup> 「並且穿上新人；這新人是照著上帝的形像造的，有真理的仁義和聖潔。」

Accordingly, *we are restored by this regeneration through the benefit of Christ into the righteousness of God*; from which we had fallen through Adam. In this way it pleases the Lord fully to restore whomsoever he adopts into the inheritance of life. And one day or one year; but through continual and sometimes even slow advances God wipes out in his elect the corruptions of the flesh, cleanses them of guilt, consecrates them to himself as temples renewing all their minds to true purity that they may practice repentance throughout their lives and know that this warfare will end only at death. All the greater is the depravity of that foul wrangler and apostate Staphylus, who babbles that I confuse the state of present life with heavenly glory when from Paul I interpret the image of God [II Cor. 4:4] as “true holiness and righteousness” [cf. Eph. 4:24]. As if when anything is defined we should not seek its very integrity and perfection. Now this is not to deny a place for growth; rather I say, the closer any man comes to the likeness of God, the more the image of God shines in him. In order that believers may reach this goal, God assigns to them a race of repentance, which they are to run throughout their lives.

II Cor. 4:4

<sup>4</sup> The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel that displays the glory of Christ, who is the image of God.

Eph. 4:24

<sup>24</sup> and to put on the new self, created to be like God in true righteousness and holiness.

成聖的兩方面：以悔改連接：治死舊人，

參與新的生命：因為與基督聯合；

目的：恢復上帝的形像（正直）；

重生 = 恢復上帝在人裏面的形像

**SANCTIFICATION'S 2 ASPECTS,**

**LINKED BY PENITENCE:**

**MORTIFY OLD MAN, PARTICIPATE IN NEW LIFE:**

**FROM UNION WITH CHRIST;**

**END: RESTORING GOD'S IMAGE (INTEGRITY)**

**REGENERATION = RESTORING IMAGE OF GOD IN MAN**

**Comm. Ephesians 4:24**

弗 4:24

<sup>24</sup> 「並且穿上新人；這新人是照著上帝的形像造的，有真理的仁義和聖潔。」

(Wendel 新譯：)

成聖有兩方面，是不可分開的，都與悔改有關：就是治死舊人，和進入新的生命中。兩者都直接從與基督聯合而來（西波爾，卷四：2，頁 595 等），其目標就是重生最後的目標：恢復上帝的形象起初的正直。「就算在起初的正直」，加爾文在以弗所書 4:24 註釋中說，「亞當就已經是按上帝的形象被造的，好叫他有上帝的公義，如同在一面鏡子裏一樣，但是因為此形象因罪而毀容了，現在必須在基督裏被恢復。再者，信徒被重生的實質，事實上就是上帝在人裏恢復祂的形象。」

There are two aspects of it which are inseparable and linked together by penitence: mortification of the old man, and participation in the new life. The one and the other proceed directly from union with Christ (Seeberg, IV:2, p. 595, etc.), and tend towards the final end of regeneration: that is, to the restoration of the image of God in its primitive integrity. "Already in the beginning," we read in the commentary on Ephesians 4:24, "Adam was created in the image of God, in order that he might present the righteousness of God as in a mirror, but because that image has been effaced by sin, it must now be restored in Christ. Moreover, in truth the regeneration of the faithful is no other thing than a restoration of the image of God in them." (*Opp.*, 51:208.)

**成聖：認清我們多麼虧欠，不斷與肉體鬥爭：**

**不斷努力，知道自己軟弱；**

**還有：公開，不斷與魔鬼作戰**

**SANCTIFICATION: RECOGNIZING HOW FAR SHORT WE ARE**

**CONTINUE WAR WITH FLESH: KEEP EXERCISED, KNOW OUR FRAILTY;**

**ALSO: OPEN, ENDLESS WAR WITH DEVIL**

**信徒仍然是罪人**

**BELIEVERS ARE STILL SINNERS**

**3.3.10**

因此，上帝的兒女因重生而從罪的束縛中解放出來；這不是說他們已經得到了完全的自由，今後再不受情慾的糾纏，乃是說他們必有永久的爭鬥；不只是為要訓練他們，而且要叫他們更體會自己的弱點。關於這一點，所有穩健的作者都一致同意，就是說，在重生了的人心裏，仍然有罪惡的根源，繼續產生不正當的慾望，驅使他犯罪。他們也承認，雖聖徒亦仍為情慾的毛病所苦，以致不時處在情慾，貪婪，或野心的刺激下。教父們對於這個問題的態度，我們用不著費心研究，只要看奧古斯丁所努力搜集的教父們的意見就夠了。讀者可以從他明白了古人的意見。

Thus, then, are the children of God freed through regeneration from bondage of sin. Yet they do not obtain full possession from freedom so as to feel no more annoyance from their flesh, but there still remains in them a continuing occasion for struggle whereby they may be exercised; and not only be exercised, but also better learn their own weakness. In this matter all writers of sounder judgment agree that there remains in a regenerate man a smoldering cinder of evil, from which desires continually leap forth to allure and spur him to commit sin. They also admit that the saints are as yet so bound by that disease of concupiscence that they cannot withstand being at times tickled and incited either to lust or to avarice or to ambition, or to other vices. And we do not need to labor much over investigating what ancient writers thought about this; Augustine alone will suffice for this purpose, since he faithfully and diligently collected the opinions of all. Let my readers, therefore, obtain from him whatever certainty they desire concerning the opinion of antiquity.

在他和我們中間，有如下的相異之點：他承認信徒多久有這必死的肉體，就多久為情慾所困擾，不能避免不正當的願望，不過他不敢稱這病為罪，僅稱它為弱點；他說，只有在心裏的概念產生行為或同意時，即是意志對那慾望的衝動讓步時，這弱點才變成為罪。但我們認為凡在人心裏有違反上帝律法的邪惡願望的都是罪。我們也稱那在心裏產生這些慾望的邪惡為罪。所以我們認為聖徒在脫去這必朽的身體以前，始終不免有罪的存在，因為他們的肉體是邪惡情慾的住所，這情慾是和一切正義相衝突的。雖然如此，奧古斯丁有時也按照我們的解釋來應用「罪」這一字；他說：「保羅以罪這名稱加諸那產生一切罪行的情慾。以聖徒而論，情慾在地上失去了它的治權，在天上亦不能存在。」他這些話是承認，信徒既然不免感受情慾，就是有罪的了。

But between Augustine and us we can see that there is this difference of opinion: while he concedes that believers, as long as they dwell in mortal bodies, are so bound by inordinate desires that they are unable not to desire inordinately, yet he dare not call this disease "sin." Content to designate it with the term "weakness," he teaches that it becomes sin only when either act or consent follows the conceiving or apprehension of it, that is, when the will yields to the first strong inclination. We, on the other hand, deem it sin when man is tickled by any desire at all against the law of God. Indeed, we label "sin" that very depravity which begets in us desires of this sort. We accordingly teach that in the saints, until they are divested of mortal bodies, there is always sin; for in their flesh there resides that depravity of inordinate desiring which contends against righteousness. And Augustine does not always refrain from using the term "sin," as when he says: "Paul calls by the name 'sin,' the source from which all sins rise up into carnal desire. As far as this pertains to the saints, it loses its dominion on earth and perishes in heaven." By these words he admits that in so far as believers are subject to the inordinate desires of the flesh they are guilty of sin.

新生命是現今的事實；  
 因為成聖的美德（義）是主導的，  
 我們的生命見證：我們是基督的肢體，  
 我們確實知道：至終我們要在爭戰完全獲得  
 勝利；死與罪的權勢完全滅絕

**NEW LIFE = REALITY NOW:  
 VIRTUE OF SANCTIFICATION PREDOMINATES,  
 LIFE WITNESSES THAT: WE ARE MEMBERS OF  
 CHRIST  
 WE ARE SURE: IN THE END WE WILL ACHIEVE  
 VICTORY IN FIGHT  
 REIGN OF SIN AND DEATH = PUT TO AN END  
 Comm. Romans 6:12, 6:6, 5:21**

（Wendel 新譯：）

可是，重生的人的生命，並不完全被悔改的消極方面（治死罪）所佔有。雖然信徒還是一位罪人，而他的成聖只有在來生才完全成就，可是新生命是一件事實，不僅僅是末世（未來）的，在現今以具體的行為表達出來。「罪雖然還住在我們裏面，它有足夠能力來掌管我們是不合宜的，因為成聖的功效應取優勢，勝過罪的能力，以致我們的生命能見證我們真正是基督裏的人」（《羅馬書》6:12 註釋）。

羅 6:12

<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。」

However, the life of the regenerate man is not preoccupied solely by that negative aspect of penitence which is mortification. Though the believer remains a sinner and his sanctification finds its completion only in the beyond, yet the new life is a reality that is not purely eschatological, but expresses itself here and now in definite deeds. "Although sin is dwelling in us, it is not fitting that it should have strength to impose its rule, inasmuch as the virtue of sanctification ought to predominate and appear above it, so that our life may bear witness that we are truly members of Christ." (Commentary on Romans 6:12, *Opp.*, 49:111.)

Romans 6:12

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

當我們進到基督裏的時候，我們就肯定知道「到末了時候，我們在爭戰中必定得勝」（《羅馬書》6:6 註釋）。基督所賜給我們的恩典，並沒有使我們不犯罪的效果，但是終結了「罪與死的治理權」；換言之，他們絕對的掌權（使我們不可能與他們有效的對抗的掌權）終結了（羅馬書 5:21 註釋）。

羅 6:6

<sup>6</sup> 「因為知道我們的舊人和祂同釘十字架，使罪身滅絕，叫我們不再作罪的奴僕；」

羅 5:21

<sup>21</sup> 「就如罪作王叫人死；照樣，恩典也藉著義作王，叫人因我們的主耶穌基督得永生。」

As soon as we are incorporated in Christ, we have the certitude that “in the end we shall achieve victory in the fight.” (Commentary on Romans 6:6, *Opp.*, 49:108.) The grace given us by the Christ does not have the effect of preventing us from sinning, but it puts an end to “the reign of sin and death;” that is, to their absolute dominance, which made it impossible for us to struggle effectually against them. (Commentary Romans 5:21, *Opp.*, 49:103.)

Romans 6:6

<sup>6</sup> For we know that our old self was crucified with him so that the body ruled by sin might be done away with,<sup>[a]</sup> that we should no longer be slaves to sin—

Romans 5:21

<sup>21</sup> so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

## 信徒生命中罪的權勢破碎，可是罪仍然住在裏面

### In Believers Sin Has Lost Its Dominion; But It Still Dwells in Them

#### 3.3.11

《聖經》上所謂，上帝要使教會潔淨，脫離罪惡，並在洗禮中應許拯救的恩典，又在選民身上完成這恩典，這些話是指罪債，而不是指罪的本身。不錯，他藉重生在他的兒女中毀滅了罪的治權，因為聖靈以力量給他們，叫他們在奮鬥中得勝；不過，罪雖不再統治，卻仍然存在在他們當中。因此我們雖說：「舊人和祂同釘十字架」（羅 6:6），而罪的律在上帝的子女當中被廢除了，不過罪的殘餘仍在，不是要叫罪佔優勝，乃是叫上帝的兒女覺得自己的軟弱而謙卑。我們承認，上帝不以這些罪的殘餘來咎責他們，卻把它們當作不存在一樣，但同時我們認為聖徒得免罪債若非由於上帝的憐憫，則罪債必使他們在上帝面前成為罪人。我們要證實這個意見並無困難，因為在《聖經》中有明顯的見證可為根據。有什麼比保羅對羅



馬人所宣告的更明顯呢？（參：羅 7 章）第一，我們已經指出，而奧古斯丁也曾用強有力的論據證明，保羅在這裏是以重生之人的身份說話的。我且不談他用「惡」與「罪」等名詞。雖然那些想反對我們的人對這些名詞可以吹毛求疵，但誰能否認反抗上帝的律法是惡，與義為敵是罪，而且有精神上的痛苦即是負有罪債呢？關於這惡疾的這幾點，都是保羅在這裏所證實了的。

羅 6:6

<sup>6</sup> 「因為知道我們的舊人和他同釘十字架，使罪身滅絕，叫我們不再作罪的奴僕；」

God is said to purge his church of all sin, in that through baptism he promises that grace of deliverance, and fulfills it in his elect [Eph. 5:26-27]. This statement we refer to the guilt of sin, rather than to the very substance of sin. God truly carries this out by regenerating his own people, so that the sway of sin is abolished in them. For the Spirit dispenses a power whereby they may gain the upper hand and become victors in the struggle. But sin ceases only to reign; it does not also cease to dwell in them. Accordingly, we say that the old man was so crucified [Rom. 6:6], and the law of sin [cf. Rom. 8:2] so abolished in the children of God, that some vestiges remain; not to rule over them, but to humble them by the consciousness of their own weakness. And we, indeed, admit that these traces are not imputed, as if they did not exist; but at the same time we contend that this comes to pass through the mercy of God, so that the saints – otherwise deservedly sinners and guilty before God – are freed from this guilt. And it will not be difficult for us to confirm this opinion, since there are clear testimonies to the fact in Scripture. What clearer testimony do we wish than what Paul exclaims in the seventh chapter of Romans? First, Paul speaks there as a man reborn [Rom. 7:6]. This we have shown in another place, and Augustine proves it with unassailable reasoning. I have nothing to say about the fact that he uses the words “evil” and “sin,” so that they who wish to cry out against us can cavil at those words; yet who will deny that opposition to God’s law is evil? Who will deny that hindrance to righteousness is sin? Who, in short, will not grant that guilt is involved wherever there is spiritual misery? But Paul proclaims all these facts concerning this disease.

Eph. 5:26-27

<sup>26</sup> to make her holy, cleansing<sup>[b]</sup> her by the washing with water through the word,  
<sup>27</sup> and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

Rom. 6:6

<sup>6</sup> For we know that our old self was crucified with him so that the body ruled by sin might be done away with,<sup>[a]</sup> that we should no longer be slaves to sin—

Rom. 7:6

<sup>6</sup> But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code.

此外，在律法上也有證明，足以解決這問題。因為我們奉命要全心全意全力愛上帝。既然我們心靈的全部力量都應為對上帝的愛所佔據，可見凡在心裏讓步於任何能使他離開上帝的愛而轉向虛空的慾望或思想的人，都沒有實踐這個教訓。然而，那是什麼一回事？受一時的情緒所動，靠感官瞭解，而在內心形成概念，這一切豈不是心靈的功能嗎？這樣看，心靈的功能既然是為虛空和腐敗的思想開路，豈不是表明它們在這方面不受上帝之愛的支配嗎？所以凡不承認一切肉體上不正當的慾望為罪，又不承認情慾這痼疾是罪的根源而只稱為罪的誘因的人，也必然否認違犯律法是罪。

Then we have a reliable indication from the law by which we can briefly deal with this whole question. For we are bidden to “love God with all our heart, with all our soul, and with all our faculties” [Deut. 6:5; Matt. 22:37]. Since all the capacities of our soul ought to be so filled with the love God, it is certain that this precept is not fulfilled by those who can either retain in the heart a slight inclination or admit to the mind any thought at all that would lead them away from the love of God into vanity. What then? To be stirred by sudden emotions, to grasp in sense perception, to conceive in the mind – are not these powers of the soul? Therefore, when these lay themselves open to vain and depraved thoughts, do they not show themselves to be in such degree empty of the love of God? For this reason, he who does not admit that all desires of the flesh are sins, but that that disease of inordinately desiring which they call “tinder” is a wellspring of sin, must of necessity deny that the transgression of the law is sin.

# 墮落與完全

## Corruption and Perfection

### 人性的墮落是什麼意思？

#### What Does “Natural Corruption” Mean?

##### 3.3.12

如果認為人的一切自然慾望，既然都是自然的創造者上帝所賦予的，所以不應該以它們為不對。我們的答覆是：我們並不苛責上帝在最初創造的時候所賦予人性的根深蒂固的慾望，因為如果抹殺它們，人性必隨之被毀滅。我們所反對的只是那些違反上帝命令的傲慢非法的慾望。**但現在由於人性的敗壞，它所有的能力都敗壞了，以致暴亂放縱溢於我們的言行；**又因慾望與放縱無從分開，所以我們認為這些慾望都是邪惡的。或者，簡明的說，**人一切慾望都是惡的，我們認為它們為有罪，不是說，它們是自然的，乃是說它們是無節制的；**我們敢於證實它們是無節制的，因為**從邪惡不潔的人性絕不能產生純潔無疵的東西。**

It may seem absurd to some that all desires by which man is by nature affected are so completely condemned – although they have been bestowed by God himself, the author of nature. To this I reply that we do not condemn those inclinations which God so engraved upon the character of man at his first creation, that they were eradicable only with humanity itself, but only those bold and unbridled impulses which contend against God's control. Now, *all man's faculties are, on account of the depravity of nature, so vitiated and corrupted that in all his actions persistent disorder and intemperance threaten* because these inclinations cannot be separated from such lack of constraint. Accordingly, we contend that they are vicious. Or, if you would have the matter summed up in fewer words, *we teach that all human desires are evil, and charge them with sin – not in that they are natural, but because they are inordinate.* Moreover, we hold that they are inordinate because *nothing pure or sincere can come forth from a corrupt and polluted nature.*

事實上奧古斯丁並不如他在表面上所表示的與這教義有那麼遠的距離。他很厭煩伯拉糾派對他的仇視，所以有時候避免使用「罪」這字；可是他所說；「罪的律法仍存在聖徒中，所廢除的不過是罪債而已」這話，即充份地表明他並不反對我們的意見。

Nor does this teaching disagree as much with that of Augustine as appears on the surface. While he is too much afraid of the odium that the Pelagians endeavored to saddle upon him, he sometimes refrains from using the word “sin.” Yet when he writes that, while the law of sin still remains in the saints, guilt alone is removed, he indicates clearly enough that he does not disagree very much with our meaning.

## 奧古斯丁的見證：信徒是有罪的人

### Augustine as Witness to the Sinfulness of Believers

#### 3.3.13

我們還要引證其它更可以表明他的思想的章句。他在斥猶利安卷二中說：「罪的律，一方面在靈的重生中廢除了，而另一方面又在必死的肉體中繼續存在：說它廢除了，是因為罪債藉著叫信徒重生的聖禮而除掉；說它繼續存在，是因為它產生了那雖是信徒也必與之鬥爭的慾望。」他又說：「所以那甚至在這偉大的使徒肢體中存在著的罪的律，是藉洗禮廢除，但不是根本滅絕的。」又說：「罪的律所留下的罪債是在洗禮中蒙赦免；這律就是安波羅修（Ambrose）所稱的罪孽，因為肉身反抗靈而有的貪慾是有罪的。」又說：「就那捆綁我們的罪債而言，罪是死了；它雖然死了，但在完全埋葬以前，還要反抗。」在第五卷，他說得更清楚：「正如內心的盲目，一方面是使人不信上帝的罪，另一方面是對驕傲之心的罪的公正懲罰；再一方面是那些因內心盲目而犯的罪的原因；同樣，那與善靈為敵的肉體情慾，是不服從心靈控制的罪，而對不服從的人也算是罪的懲罰，和罪的原因，或由背信，或由傳染所生的。」在這裏，他毫不含糊地稱情慾為「罪」，因為現在已經克服了錯誤，證明了真理，在於誹謗就不如前恐懼了；又如在論約翰第四十一篇的證道詞中，他毫不猶豫地把自己的態度和盤托出，他說：「如果你在肉體中服事罪的律，就要照使徒所說的去行，『不要容罪在你們必死的身上作王，使你們順從身子的私慾』（羅 6:12）。」他不是說，不要容罪存在，乃是說，不要容罪作王。你活著一天，有殘餘的罪存於你的肢體；所以至少要剝奪它的王國，叫它的命令無法完成。那些不認情慾為罪的人，大都指出雅各所說的：「私慾既懷了胎，就生出罪來」（雅 1:15）。但這種反對的歧見並不難駁倒；因為他所說的必是單指惡行，或現行的罪，否則，甚至惡意也不能稱為罪了。但他之稱惡行為私慾之果，而稱這些惡行為罪，並不就等於說情慾本身不是惡事，在上帝面前不應該受譴責。

羅 6:12

<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。」

雅 1:15

<sup>15</sup> 「私慾既懷了胎，就生出罪來；罪既長成，就生出死來。」

We shall bring forward some other statements from which it will better appear what he thought. In the second book of his treatise *Against Julian*, he says: "This law of sin is both remitted by spiritual regeneration and remains in mortal flesh. Remitted, namely, because guilt has been removed in the sacrament by which believers are regenerated. But it remains because it prompts the desires against which believers contend." Another passage: "Therefore, the law of sin which was also in the members of the great apostle himself is remitted in baptism, not ended." Another passage: "Ambrose called the law of sin 'iniquity,' the guilt of which was removed in baptism although it itself remains. For it is iniquitous that 'the flesh inordinately desires against the Spirit'" [Gal. 5:17]. Another

passage: “Sin is dead in that guilt with which it held us; and until it be cured by the perfection of burial, though dead, it still rebels.” The passage in Book V is even clearer: “Blindness of heart is at once sin, punishment of sin, and the cause of sin – sin because by it a man does not believe in God; punishment of sin because by it a proud heart is punished with due punishment; the cause of sin when something is committed through the error of the blind heart. In the same way, inordinate desire of the flesh, against which the good spirit yearns, is at once sin, the punishment of sin, and the cause of sin: it is sin because there inheres in it disobedience against the mind’s dominion; the punishment of sin because it is in payment for the deserts of him who is disobedient; the cause of sin in him who consents by rebellion, or in him born by contagion.” Here he calls it sin without any ambiguity because when error is laid low and truth strengthened he fears slanders less. In like manner, in Homily 41 on John, where without contention he speaks according to his very own understanding: If you serve the law of sin with your flesh, do what the apostle himself says: “Let not sin ... reign in your mortal body to obey its lusts” [Rom. 6:12]. He does not say: “Let it not be,” but “Let it not reign.” So long as you live, sin must needs be in your members. At least let it be deprived of mastery. Let not what it bids be done. Those who claim that inordinate desire is no sin commonly quote James’ saying by way of objection: “Desire after it has conceived, gives birth to sin” [James 1:15]. But this can be refuted without trouble. For unless we understand that he is speaking solely concerning evil works or actual sins, not even evil intention will be considered sin. But from the fact that he calls shameful acts and evil deeds the “offspring of inordinate desire” and applies the name “sin” to them, it straightway follows that inordinately desiring is an evil thing and damnable before God.

Rom. 6:12

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

James 1:15

<sup>15</sup> Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.

## 駁斥「完全」的虛幻

### Against the Illusion of Perfection

#### 3.3.14

現在有一些重洗派的人，隨從了那莫明其妙的主張，以為那就是靈的重生，他們說，上帝的兒女既回復天真無罪的地位，就毋須節制肉體的放縱，他們只要聽從聖靈的指導就必不走偏路。若不是他們公然傳播這意見，人心瘋狂至此是難以叫人相信的。那些把上帝的真理變成為虛偽的人，應受褻瀆之罪的懲罰，這確是非同小可的事，但卻是公正合理的。難道一切尊榮與卑劣，公理與不義，善良與惡毒，美德與罪行的區別都要消滅嗎？他們說，這些區別是從舊亞當的咒詛而來的，即基督拯救了我們脫離的那咒詛。這樣，在貞、淫，誠、詐，真、偽，直曲之間就沒有區別了。他們說，摒除一切虛空的恐懼吧；你若大膽專心順從靈的指導，祂必不吩

咐你行惡，像這樣奇怪的觀念，誰不駭異呢？可是，在那些為強烈的慾望所蒙蔽，以致拋棄了常識之人當中，這就是流行的哲學。

Certain Anabaptists of our day conjure up some sort of frenzied excess instead of spiritual regeneration. he children of God, they asserted, restored to the state of innocence, now need not take care to bridle the lust of the flesh, but should rather follow the Spirit as their guide, under whose impulsion they can never go astray. It would be incredible that a man's mind should fall into such madness, if they did not openly and haughtily blab this dogma of theirs. The thing is indeed monstrous! But it is fitting that those who have persuaded their minds to turn God's truth into falsehood should suffer such punishments for their sacrilegious boldness. Shall all choice between dishonest and honest, righteous and unrighteous, good and evil, virtue and vice, be thus taken away? "Such difference arises," they say, "from the curse of old Adam, from which we have been freed through Christ." Therefore, there will now be no difference between fornication and chastity, integrity and cunning, truth and falsehood, fair dealing and extortion. "Take away," say the Anabaptists, "vain fear – the Spirit will command no evil of you if you but yield yourself, confidently and boldly, to his prompting." Who would not be astonished at these monstrosities? Yet it is a popular philosophy among those who are blinded by the madness of lusts and have put off common sense.

不過，他們所捏造的是怎樣的一個基督，和怎樣的一個聖靈呢？因為我們承認的，只有那曾經為先知所預言的，和福音所宣告，確已顯明的那一位基督和祂的靈，決不是他們所形容的基督和靈。這靈並不是謀殺，姦淫，酗酒，驕傲，紛爭，貪婪，或欺騙諸惡行的庇護者，乃是仁愛，貞潔，節制，謙虛，和平，節制與真理諸善的創始者。祂不是狂熱的靈，倉卒鹵莽，不辨是非，乃是滿有聰明智慧，精於辨別義與不義的靈。祂決不煽動放縱，乃是在合法與違法之間嚴加區別，諄諄以節制與中庸之道引導人的。我們對這樣的狂妄何必再詳加駁斥呢？在基督徒眼中，主的靈不是他們自己在夢中所生，或得之於他人所捏造的一個好亂的妖怪，他們誠心在《聖經》中追求認識祂；《聖經》有兩宗論到祂的事：

But what sort of Christ, I beseech you, do they devise for us? And what sort of Spirit do they belch forth? For we recognize one Christ and one Spirit of Christ, whom the prophets have commended, the gospel proclaims as revealed to us, and of whom we hear no such thing. That Spirit is no patron of murder, fornication, drunkenness, pride, contention, avarice, or fraud; but the author of love, modesty, sobriety, moderation, peace, temperance, truth. The Spirit is not giddy – to run headlong, thoughtless, through right and wrong – but is full of wisdom and understanding rightly to discern between just and unjust. The Spirit does not stir up man to dissolute and unbridled license; but, according as it distinguishes between lawful and unlawful, it teaches man to keep measure and temperance. Yet why should we spend more effort in refuting this brutish madness? For Christians the Spirit of the Lord is not a disturbing apparition, which they have either brought forth in a dream or have received as fashioned by others. Rather, they earnestly seek a knowledge of him from the Scriptures, where these two things are taught concerning him.

第一，主將基督賜予我們為的是叫我們成聖，滌除我們的一切污垢，和引導我們服從上帝的公義。這順服，若不先壓制了那在他們中間所放縱慣了的私慾就不

可能存在。其次，我們雖然經他的聖潔洗滌，可是肉體的負累存在一天，就免不了受無數的罪惡和軟弱所包圍。因此，我們與完全的境地既然相距甚遠，就當不停前進；既然為罪惡所糾纏，就當每日與之奮鬥。所以我們又應該拋棄苟安的心理，儘量提高警覺，免得稍一不慎，不知不覺地墮入私慾的陷阱中。難道我們比使徒的進步還大，他尚且為「撒但的差役」所攻擊（林後 12:7, 9），好叫他的能力「在軟弱中顯得完全」；他對靈肉體之爭，按照自己的經驗，曾有很詳細的敘述。

林後 12:7, 9

- <sup>7</sup> 「又恐怕我因所得的啟示甚大，就過於自高，所以有一根刺加在我肉體上，就是撒但的差役要攻擊我，免得我過於自高。」
- <sup>9</sup> 「祂對我說：我的恩典夠你用的，因為我的能力是在人的軟弱上顯得完全。所以，我更喜歡誇自己的軟弱，好叫基督的能力覆庇我。」

羅 7:6

- <sup>6</sup> 「但我們既然在捆我們的律法上死了，現今就脫離了律法，叫我們服事主，要按著心靈（心靈：或作聖靈）的新樣，不按著儀文的舊樣。」

First, he has been given to us for sanctification in order that he may bring us, purged of uncleanness and defilement, into obedience to God's righteousness. This obedience cannot stand except when the inordinate desires to which these men would slacken the reins have been tamed and subjugated. Second, we are purged by his sanctification in such a way that we are besieged by many vices and much weakness so long as we are encumbered with our body. Thus it comes about that, far removed from perfection, we must move steadily forward, and though entangled in vices, daily fight against them. From this it also follows that we must shake off sloth and carelessness, and watch with intent minds lest, unaware, we be overwhelmed by the stratagems of our flesh. Unless, perchance, we are confident that we have made greater progress than the apostle, who was still harassed by an angel of Satan [II Cor. 12:7] "whereby his power was made perfect in weakness" [II Cor. 12:9], and who in his own flesh unfeignedly represented that division between flesh and spirit [cf. Rom. 7:6 ff.].

II Cor. 12:7, 9

- <sup>7</sup> or because of these surpassingly great revelations. Therefore, in order to keep me from becoming conceited, I was given a thorn in my flesh, a messenger of Satan, to torment me.
- <sup>9</sup> But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.

Rom. 7:6

- <sup>6</sup> But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code.

# 悔改的實踐

## The Practice of Repentance

### 根據《哥林多後書》7:11 的悔改

#### Repentance According to II Cor. 7:11

#### 3.3.15

保羅在敘述悔改時，很適切地列舉七事，這七事或為產生悔改的原因，或為悔改所結的果，或為悔改的一部份。這七事就是：殷勤，自訴，自恨，恐懼（敬畏），想念，熱心，自責（參：林後 7:11）。我不願決定它們究竟是原因或是結果，這也不算稀奇，因為雙方都有論據。它們也可算是與悔改有關的情感；我們既不必藉討論這些問題才能明瞭保羅的意見，所以只略加解釋就夠了。

林後 7:11

- <sup>10</sup> 「因為依著上帝的意思憂愁，就生出沒有後悔的懊悔來。以致得救；但世俗的憂愁是叫人死。」
- <sup>11</sup> 「你看，你們依著上帝的意思憂愁，從此就生出何等的慇懃、自訴、自恨、恐懼、想念、熱心、責罰（或作：自責）。在這一切事上，你們都表明自己是潔淨的。」

It is for a very good reason that the apostle enumerates seven causes, or parts in his description of repentance. They are earnestness or carefulness, excuse, indignation, fear, longing, zeal, and avenging [II Cor. 7:11]. It should not seem absurd that I dare not determine whether they ought to be accounted causes or effects, for either is debatable. And they can also be called inclinations joined with repentance. But because, leaving out those questions, we can understand what Paul means, we shall be content with a simple exposition.

II Cor. 7:11

- <sup>10</sup> Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.
- <sup>11</sup> See what this godly sorrow has produced in you: what earnestness, what eagerness to clear yourselves, what indignation, what alarm, what longing, what concern, what readiness to see justice done. At every point you have proved yourselves to be innocent in this matter.

他說，依著上帝的意思憂愁，就必生「殷勤」之心。一個因犯罪而得罪了上帝，深覺心中不安的人，同時必受激勵勤勉，以求完全脫離魔鬼的引誘，又必加意防備牠陰毒的攻擊，以免將來違背聖靈的管教，或為苟安所誤。



Therefore, he says that from “sorrow ... according to God” [II Cor. 7:10] *carefulness* arises. For he who is touched with a lively feeling of dissatisfaction with self because he has sinned against his God is at the same time aroused to diligence and attention that he may escape from the devil’s snares, that he may better take precaution against his wiles, and that he may not afterward fall away from the governance of the Holy Spirit, nor be lulled into a sense of security.

其次是「自訴」：這不是指罪人藉否認過犯或減輕罪債，企圖逃避上帝審判的自我防衛，乃是在乎希求免除刑罰，而不是相信自己有理可據的一種求恕。正如還未完全失去責任感的子女，一面承認自己的過失，一面以種種方法，證明他們對父母仍是存著那應有的敬愛之心，希求免罰，總之，他們的自恕，不在於證明自己無罪，而只在希求寬恕。自訴繼之以「自恨」，即罪人當想到自己對上帝忘恩和背叛的時候，內心難過，自責，而對自己更加惱怒。

Next is “*excuse*,” which in this passage does not signify a defense whereby the sinner, in order to escape God’s judgment, either denies that he has offended or extenuates his fault; but rather purification, which relies more on asking pardon than on confidence in one’s own cause. Just as children who are not forward, while they recognize and confess their errors, plead for pardon, and to obtain it, testify in whatever way they can that they have not at all abandoned that reverence which they owe their parents. In short, they so excuse themselves not to prove themselves righteous and innocent, but only to obtain pardon. There follows *indignation*, when the sinner moans inwardly with himself, finds fault with himself, and is angry with himself, while recognizing his own perversity and his own ungratefulness toward God.

「恐懼」這名詞是指內心的驚慌，就是我們在想到自己的過犯，和上帝對罪人可怕而嚴厲的震怒之時所感覺到的。因為，我們不得不感覺極端的不安，好使我們因此謙虛，對將來更加小心翼翼。如果以前所說的殷勤是恐懼之果，那末，我們即看見了這兩者間的關係。

By the word “*fear*” Paul means that trembling which is produced in our minds as often as we consider both what we deserve and how dreadful is the severity of God’s wrath toward sinners. We must then be troubled with an extraordinary disquiet, which both teaches us humility and renders us more cautious thereafter. But if that carefulness of which we have previously spoken arises from fear, we see the bond by which these two are joined together.

我覺得他所用的「想念」這名詞，是指忠於職責和敏於順從，對於此，我們對自己過失的認識應是很強有力的刺激，他接著補充的「熱心」的意義也與此相類似；因為這是指那在我們內心燃燒著的熱情，這熱情是由下面的話所引起的：「我已經做了什麼呢？假如我不是為上帝的憐憫所拯救，我不知道要墮落到什麼地步了。」

It seems to me that he has used the word “*longing*” to express that diligence in doing our duty and that readiness to obey to which recognition of our sins ought especially to summon us. To this also pertains the “*zeal*” that he joins directly to it, for it signifies an ardor by which we are aroused when those spurs are applied to us. What have I done? Whither had I plunged if God’s mercy had not succored me?

最後一宗事是「自責」，我們對自己和自己的罪行越嚴格，就越有指望得到上帝慈祥和仁愛。心靈既恐懼上帝的審判，就不得不以刑罰的痛苦加在自己身上。真敬虔的人都知道那包含在羞辱，紛擾，悲傷，對己不滿，和其它由於認識己罪而生的情感當中的刑罰。但我們要牢記，凡事當有節制，以免為憂愁所吞滅，因為恐懼的良心最容易陷於失望。因為這也是撒但的狡詐之一。牠看見因敬畏上帝而沮喪的人，便叫他陷於更深的苦海中，永遠不能自拔。那止於謙卑，而不失寬恕之希望的恐懼是不至於過份的。然而罪人必須遵照使徒的指示，時刻小心防備（參：來 12:3），以免在對自己不滿之時，過份恐懼而致心靈昏迷；這反將我們和那召我們藉悔改到祂那裏去的上帝分離了。關於這個問題，伯爾拿也有很好的勸告：「為罪憂愁確有必要，只要不是永遠地憂愁。我勸你有時候要拋棄對自己過去所行之事的不安與痛苦的回憶，要靜默安閒，想到上帝的仁慈。我們要把甜蜜與苦艾混在一起，好叫這有甜味調和的有益的苦汁，可以恢復我們的健康；當你回想自己的卑污時，也要想到上帝的良善。」

來 12:3

<sup>3</sup> 「那忍受罪人這樣頂撞的，你們要思想，免得疲倦灰心。」

Lastly, there is “*avenging*.” For the more severe we are toward ourselves, and the more sharply we examine our own sins, the more we ought to hope that God is favorable and merciful toward us. And truly, it could not happen otherwise than that the soul itself, stricken by dread of divine judgment, should act the part of an avenger in carrying out its own punishment. Those who are really religious experience what sort of punishments are shame, confusion, groaning, displeasure with self, and other emotions that arise out of a lively recognition of sin. Yet we must remember to exercise restraint, lest sorrow engulf us. For nothing more readily happens to fearful consciences than falling into despair. And also by this stratagem, whomever Satan sees overwhelmed by the fear of God he more and more submerges in that deep whirlpool of sorrow that they may never rise again. That fear cannot, indeed, be too great which ends in humility, and does not depart from the hope of pardon. Nevertheless, in accordance with the apostle’s injunction the sinner ought always to beware lest, while he worries himself into dissatisfaction weighed down by excessive fear, he become faint [Heb. 12:3]. For in this way we flee from God, who calls us to himself through repentance. On this matter Bernard’s admonition is also useful: “Sorrow for sins is necessary if it be not unremitting. I beg you to turn your steps back sometimes from troubled and anxious remembering of your ways, and to go forth to the tableland of serene remembrance of God’s benefits. Let us mingle honey with wormwood that its wholesome bitterness may bring health when it is drunk tempered with sweetness. If you take thought upon yourselves in your humility, take thought likewise upon the Lord in his goodness.”

Heb. 12:3

<sup>3</sup> Consider him who endured such opposition from sinners, so that you will not grow weary and lose heart.

## 外表的悔改與內心的悔改

### Outward and Inward Repentance

#### 3.3.16

**(The Fruits of Repentance: Holiness of Life, Confession and Remission of Sins; Repentance is Lifelong, 16-20)**

悔改的結果是什麼，現在不難知道了。它們就是對上帝的敬虔，對人類的仁慈，以及全部生命的聖潔。總之，照上帝的律，越勤於檢討自己的人，就越能在生活中發現自己悔改的證據。所以，聖靈為勸我們悔改，有時要我們注意律法上的全部戒律，有時要我們注意第二版上的責任；在別的經文上，祂在指責內心污穢的源頭後，進而說到那證明誠實悔改的外表見證。關於這一點，在敘述基督徒的生活時當再向讀者闡明。我不必搜集先知的見證，因為他們一半是要譏諷那企圖以儀文取悅上帝者，並指出那是愚人的兒戲，一半是要諄諄教誨人，外表上的嚴謹生活並不是悔改的主要部份，因為上帝鑒察人的內心。略具《聖經》知識的人，不待別人提醒，自己必知道除非我們從內心的感情開始，我們的靈性一步也不能前進。約珥書對我們所解釋的有不少的幫助：「你們要撕裂心腸，不撕裂衣服」（珥 2:13），這兩種觀念同在雅各書中有簡單的說明：「有罪的人哪，要潔淨你們的手，心懷二意的人哪，要潔淨你們的心」（雅 4:8）；第二句是補充第一句的；論到罪惡的源頭，即必須清除藏匿內心的污垢，在內心建立上帝的祭壇。

珥 2:13

<sup>13</sup> 「你們要撕裂心腸，不撕裂衣服。歸向耶和華 —— 你們的上帝；因為祂有恩典，有憐憫，不輕易發怒，有豐盛的慈愛，並且後悔不降所說的災。」

雅 4:8

<sup>8</sup> 「你們親近上帝，上帝就必親近你們。有罪的人哪，要潔淨你們的手！心懷二意的人哪，要清潔你們的心！」

Now we can understand the nature of the fruits of repentance: the duties of piety toward God, of charity toward men, and in the whole of life, holiness and purity. Briefly, the more earnestly any man measures his life by the standard of God's law, the surer are the signs of repentance that he shows. Therefore, the Spirit, while he urges us to repentance, often recalls us now to the individual precepts of the law, now to the duties of the Second Table. Yet in other passages the Spirit has first condemned uncleanness in the very wellspring of the heart, and then proceeded to the external evidences that mark sincere repentance. I will soon set before my readers' eyes a table of this matter in a description of the life of the Christian. (III. vi-x.) I will not gather evidences from the prophets, wherein they sometimes scorn the follies of those who strive to appease God with ceremonies and show them to be mere laughingstocks, and at other times teach that outward uprightness of life is not the chief point of repentance, for God looks into men's hearts. Whoever is moderately versed in Scripture will understand by himself, without the admonition of another, that when we have to deal with God nothing is achieved unless we

begin from the inner disposition of the heart. And the passage from Joel will contribute no little to the understanding of the rest: “Rend your hearts and not your garments” [ch. 2:13]. Both of these exhortations also are briefly expressed in these words of James, “Cleanse your hands, you sinners, and purify your hearts, you men of double mind” [James 4:8], where there is indeed an addition in the first clause; yet the source and origin is shown: namely, that men must cleanse away secret filth in order that an altar may be erected to God in the heart itself.

Joel. 2:13

<sup>13</sup> Rend your heart and not your garments. Return to the LORD your God, for he is gracious and compassionate, slow to anger and abounding in love, and he relents from sending calamity.

James 4:8

<sup>8</sup> Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded.

此外還有那些我們在暗中用以學習謙虛或克制私慾，並在公開場合表明悔改的外表舉動，這些是從保羅所說的「自責」之心而生的（林後 7:11）；因為一個內心痛苦的人必然歎息哭泣，以求拋棄浮華，摒除一切逸樂。凡對肉體上的叛逆性的惡行有經驗的人，必然力謀補救；加以約束。凡認為違犯上帝正義是件大罪的人，除非以自己的謙虛歸榮耀於上帝，就不能享受內心的安寧。

林後 7:11

<sup>10</sup> 「因為依著上帝的意思憂愁，就生出沒有後悔的懊悔來。以致得救；但世俗的憂愁是叫人死。」

<sup>11</sup> 「你看，你們依著上帝的意思憂愁，從此就生出何等的慙懃、自訴、自恨、恐懼、想念、熱心、責罰（或作：自責）。在这一切事上，你們都表明自己是潔淨的。」

Besides, there are certain outward exercises that we use privately as remedies, either to humble ourselves or to tame our flesh, but publicly as testimony of repentance [II Cor. 7:11]. Moreover, they arise from that “avenging” of which Paul speaks [II Cor. 7:11]. For these are the characteristics of an afflicted mind: to be in squalor, groaning, and tears; to flee splendor and any sort of trappings; to depart from all delights. Then he who feels what a great evil rebellion of the flesh is seeks every remedy to restrain it. Moreover, he who well considers how serious it is to have run counter to God’s justice cannot rest until, in his humility, he has given glory to God.

II Cor. 7:11

<sup>10</sup> Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.

<sup>11</sup> See what this godly sorrow has produced in you: what earnestness, what eagerness to clear yourselves, what indignation, what alarm, what longing, what concern, what readiness to see justice done. At every point you have proved yourselves to be innocent in this matter.

從前的作家在論到悔改的果子之時，常說到這些舉動。雖然他們並非以為悔改全在乎這些儀式，但我敢說他們似乎太過於堅持外表的舉動了。我希望經過清醒的檢討以後，大家都與我同意，知道他們有兩方面確已超越了應有的範圍。因為他們極力宣導屬肉體的紀律，結果是叫一般人過份地注意這一方面，反而把那更重要的部份忽略了。其次，他們在行譴責所使用的氣力，是與宗教的中庸之道不符的。關於這一點，以後在別的地方再行敘述。

The old writers often mention exercises of this sort when they discuss the fruits of repentance. But although they do not place the force of repentance in them – my readers will pardon me if I say what I think – it seems to me that they depend too much upon such exercises. And if any man will wisely weigh this matter, he will agree with me, I trust, that they have in two respects gone beyond immoderate praises that bodily discipline, they succeeded in making the people embrace it with greater zeal; but they somewhat obscured what ought to have been of far greater importance. Secondly, in inflicting punishments they were somewhat more rigid than the gentleness of the church would call for, as we shall have occasion to show in another place.

## 外表的懺悔必不可以成為最重要的事

### The Outward Practice of Penance Must Not Become the Chief Thing

#### 3.3.17

有些人因為發現不但在《聖經》上有許多地方，特別在約珥書中，曾提及哭泣，禁食，蒙灰等事（參珥 2:12）就把禁食和哭泣當做悔改的主要成份；他們的這種錯誤是應該加以糾正的。其實那一段所說的悔改是指全心歸向主，不是撕裂衣裳，乃是撕裂心腸；哭泣和禁食並不是悔改所有永遠或必要的效果，乃是屬於特殊的情形。先知在預言那將要臨到猶太人頭上的最悲慘的毀滅以後，就勸告他們，為避免上帝的震怒，不但要悔改，還得在外表上表示憂傷。按古代的風俗，一個被控告的人，往往裝成懇求的模樣，留著長髮，蓬頭散髮，穿上喪服，以求法官的憐憫；在上帝審判台前的罪人，為引起上帝的哀憐，減輕譴責起見，也如此仿行。雖披麻蒙灰也許較合於古代，但當主似乎以災難警告我們的時候，我們實行哭泣與禁食也是很合時宜的。因為當祂使危難發生時，祂是在聲明，祂已經準備報應。所以先知勸告國人哭泣禁食是對的；這即是說，要顯出被控告的人所應有的憂傷，因為他剛剛說過，他們所犯的罪將要被查究。

珥 2:13

<sup>12</sup> 「耶和華說：雖然如此，你們應當禁食、哭泣、悲哀，一心歸向我。」

<sup>13</sup> 「你們要撕裂心腸，不撕裂衣服。歸向耶和華 —— 你們的上帝；因為祂有恩典，有憐憫，不輕易發怒，有豐盛的慈愛，並且後悔不降所說的災。」

Some persons, when they hear weeping, fasting, and ashes spoken of in various passages, and especially in Joel [ch. 2:12], consider that repentance consists chiefly of

fasting and weeping. This delusion of theirs must be removed. What is there said concerning the conversion of the entire heart to the Lord, and concerning the rending not of garments but of the heart, belongs properly to repentance. But weeping and fasting are not subjoined as perpetual or necessary effects of this, but have their special occasion. Because he had prophesied that the Jews were threatened with a very great disaster, he counseled them to forestall the wrath of God; not only by repenting, but also by manifesting their sorrow. For just as an accused man is wont to present himself as a suppliant with long beard, uncombed hair, and mourner's clothing to move the judge to mercy; so it behooved them when arraigned before the judgment seat of God to beg, in their miserable condition, that his severity be averted. But although perhaps sackcloth and ashes better fitted those times, it is certain that there will be a very suitable use among us for weeping and fasting whenever the Lord seems to threaten us with any ruin or calamity. When he causes some danger to appear, he announces that he is ready and, after a manner, armed for revenge. Therefore, the prophet does well to exhort his people to weeping and fasting – that is, to the sorrow of accused persons, for he had just stated that their evil deeds were brought to trial.

Joel 2:12-13

<sup>12</sup> “Even now,” declares the LORD, “return to me with all your heart, with fasting and weeping and mourning.”

<sup>13</sup> Rend your heart and not your garments. Return to the LORD your God, for he is gracious and compassionate, slow to anger and abounding in love, and he relents from sending calamity.

現在教會的牧師當發覺災難要臨到信徒時，要他們哭泣禁食，這也不是錯誤，但要他們時刻以最大的熱忱注意那主要之點，即是要他們撕裂心腸，而不是撕裂衣裳。誠然，禁食不一定是與悔改相隨的，乃是為特別的大災難而設的；因此基督把它與哀慟相提並論，叫使徒們在祂還與他們同在的時候，不必悲哀禁食（參：太 9:15）。我們說的，是嚴肅的禁食。因為信徒的生活應時時受儉樸嚴肅的節制，好叫一生的過程宛如一種不斷的禁食。但這整個問題既要留待論「教會法規」一節再行從長討論，我現在不過略略提起。

太 9:15

<sup>15</sup> 「耶穌對他們說：新郎和陪伴之人同在的時候，陪伴之人豈能哀慟呢？但日子將到，新郎要離開他們，那時候他們就要禁食。」

In like manner, the pastors of the church would not be doing ill today if, when they see ruin hanging over the necks of their people, they were to cry out to them to hasten to fasting and weeping; provided – and this is the principal point – they always urge with greater and more intent care and effort that “they should rend their hearts and not their garments” [Joel 2:13]. There is no doubt whatsoever that fasting is not always closely connected with repentance, but is especially intended for times of calamity. Accordingly, Christ links it with mourning when he releases the apostles from need of it, until, deprived of his presence, they should be overwhelmed with grief [Matt. 9:15.] I am speaking concerning a public fast, for the life of the godly ought to be tempered with frugality and sobriety that throughout its course a perpetual fasting may appear. But

because that whole matter is to be investigated again where we discuss the discipline of the church, I now touch upon it rather sparingly.

Matt. 9:15

<sup>15</sup> Jesus answered, “How can the guests of the bridegroom mourn while he is with them? The time will come when the bridegroom will be taken from them; then they will fast.

## 在上帝面前認罪，和在人面前認罪

### Confession of Sin Before God and Before Men

#### 3.3.18

但我還要指出，把「悔改」這名詞用在外面的承認是不當的，而且把我所謂悔改的真義改變了。因外表承認，與其說是向上帝歸正，不如說是承認罪行，而希求免除懲罰與罪債。因此「披麻蒙灰悔改」（太 11:21），僅表示了在上帝因我們的過犯發怒時，我們對自己的不滿。這是一種公開的認罪，藉在天使和人的面前自責，防止上帝的審判。保羅指責那些放縱犯罪之人的懶怠，說：「我們若是先分辨自己，就不至於受審」（林前 11:31）。這不是說，每人都要在人前認罪，但暗中向上帝認罪乃是真實的痛悔所少不了的一部份。最無理的，莫過於說，上帝會饒恕我們自己的任性所犯的罪，這就是我們以虛偽掩飾我們的罪，惟恐被祂暴露出來。

太 11:21

<sup>21</sup> 「哥拉汛哪，你有禍了！伯賽大啊，你有禍了！因為在你們中間所行的異能，若行在推羅、西頓，他們早已披麻蒙灰悔改了。」

林前 11:31

<sup>31</sup> 「我們若是先分辨自己，就不至於受審。」

Nevertheless, I shall insert this point here: when the term “repentance” is applied to this external profession, it is improperly diverted from its true meaning, which I have set forth. For it is not so much a turning to God as a confession of guilt, together with a beseeching of God to avert punishment and accusation. Thus, to “repent in sackcloth and ashes” [Matt. 11:21; Luke 10:13] is only to evidence our self-displeasure when God is angry with us because of our grave offenses. Public, indeed, is this kind of confession, by which we, condemning ourselves before the angels and the world, anticipate the judgment of God. For Paul, rebuking the slothfulness of those who are indulgent toward their own sins, says: “If we judged ourselves ... we should not be judged” by God [I Cor. 11:31]. Now, while it is not always necessary to make men open and conscious witnesses of our repentance, yet to confess to God privately is a part of true repentance that cannot be omitted. For there is nothing less reasonable than that God should forgive those sins in which we flatter ourselves, and which we hypocritically disguise lest he bring them to light.

Matt. 11:21

<sup>21</sup> “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

Luke 10:13

<sup>13</sup> “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.

I Cor. 11:31

<sup>31</sup> But if we were more discerning with regard to ourselves, we would not come under such judgment. <sup>32</sup> Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world.

我們不但要承認每日所犯的罪，還要因較嚴重的過失，進而回憶過去那早已遺忘的罪。這事可以大衛為榜樣（參：詩 51:5）；他既以新近所犯的罪為恥，就從他成胎的時候開始檢討自己，承認他甚至在那時即已敗壞，沾染了肉體上的不潔；他不像許多人在眾人當中隱藏自己，以減輕罪債，力圖株連別人，以逃避懲罰。大衛的行為決非如此：他坦白的加深自己的罪債，承認自己自嬰孩以來就腐化了，並且罪行有增無已。他在別的地方又檢討自己過去的生活，哀求上帝的憐憫，饒恕他幼年的罪過（詩 25:7）。自然，我們決不能證明我們已經棄絕了自己的麻木，直到我們在重負下呻吟，哀悼自己的不幸，而求救於上帝。

詩 51:3-5

<sup>3</sup> 「因為，我知道我的過犯；我的罪常在我面前。」

<sup>4</sup> 「我向祢犯罪，惟獨得罪了祢；在祢眼前行了這惡，以致祢責備我的時候顯為公義，判斷我的時候顯為清正。」

<sup>5</sup> 「我是在罪孽裏生的，在我母親懷胎的時候就有了罪。」

詩 25:7

<sup>7</sup> 「求祢不要記念我幼年的罪愆和我的過犯；耶和華啊，求祢因祢的恩惠，按祢慈愛記念我。」

Not only is it fitting to confess those sins which we commit daily, but graver offenses ought to draw us further and recall to our minds those which seem long since buried. David teaches us this by his example. For, touched with shame for his recent crime, he examines himself even to the time when he was in his mother's womb, and acknowledges that even then he was corrupted and infected with the filthiness of the flesh [Ps. 51:3-5]. And he does not do this to extenuate his guilt, as many hide themselves in a crowd and seek to go unpunished by involving others with them. David does far otherwise. He openly magnifies his guilt, confessing that, corrupted from his very infancy, he has not ceased to heap misdeeds upon misdeeds. Also, in another passage, he undertakes such an investigation of his past life as to implore God's mercy for the sins of his youth [Ps. 25:7]. Surely then, at last, we shall prove that our drowsiness has been



shaken from us, if we seek from God a release by groaning under our burden, by bewailing our evil deeds.

Ps. 51:3-5

- <sup>3</sup> For I know my transgressions, and my sin is always before me.  
<sup>4</sup> Against you, you only, have I sinned and done what is evil in your sight; so you are right in your verdict and justified when you judge.  
<sup>5</sup> Surely I was sinful at birth, sinful from the time my mother conceived me.

Ps. 25:7

- <sup>7</sup> Do not remember the sins of my youth and my rebellious ways; according to your love remember me, for you, LORD, are good.

還有一點值得說的，我們經常奉命履行的悔改，和叫那陷於重大罪行，或極端放縱自己而流於邪僻，或藉反叛而脫離上帝約束的人從死亡復活的悔改，是不同的。《聖經》勸人悔改時，常是指一種由死復活的轉變，它說百姓悔改，是指他們脫離了拜偶像和其它大罪。同樣，保羅為罪人悲傷，因他們「從前犯罪，行污穢姦淫邪蕩的事，不肯悔改」（林後 12:21）。我們應該特別留意這個區別，免得以為那蒙召悔改的人既然不多，我們就只圖苟安一時，彷彿再無克服肉體的必要；其實那從肉體而來，不住滋擾我們的物慾，與那常在我們裏面發作的惡行，將使我們永遠不能鬆懈。所以那屬於陷入魔鬼的陷井中，不敬畏上帝之人所應有的特殊悔改，並不能替代我們那因天性邪惡而不得不終身實行的尋常悔改。

林後 12:21

- <sup>21</sup> 「且怕我來的時候，我的上帝叫我在你們面前慚愧，又因許多人從前犯罪，行污穢、姦淫、邪蕩的事不肯悔改，我就憂愁。」

Moreover, we ought to note that the repentance which we are enjoined constantly to practice differs from that repentance which, as it were, arouses from death those who have either shamefully fallen or with unbridled vices cast themselves into sinning, or have thrown off God's yoke by some sort of rebellion. For often Scripture, in exhorting to repentance, means by it a kind of passage and resurrection from death to life. And in referring to a people as having "repented," it means that they have been converted from idol worship and other gross offenses. For this reason, Paul declares that he will mourn for those sinners who "have not repented of lewdness, fornication, and licentiousness" [II Cor. 12:21 p.]. We ought carefully to observe this distinction, lest when we hear that few are called to repentance we become careless, as if mortification of the flesh no longer concerned us. For the base desires that always pester us, and the vices that repeatedly sprout in us, do not allow us to slacken our concern for mortification. Therefore, the special repentance that is required only for certain ones whom the devil has wrenched from the fear of God and entangled in deadly snares does not do away with the ordinary repentance to which corruption of nature compels us to give attention throughout our lives.

II Cor. 12:21

<sup>21</sup> I am afraid that when I come again my God will humble me before you, and I will be grieved over many who have sinned earlier and have not repented of the impurity, sexual sin and debauchery in which they have indulged.

## 悔改與赦免是相關的

### Repentance and Forgiveness Are Interrelated

#### 3.3.19

如果福音的全部要旨真的都包含在悔改與赦罪這兩方面，那麼，我們豈不知道，主白白地叫祂的兒女稱義，也用祂的靈使他們成聖，恢復真公義嗎？被差遣在基督前面，預備祂道路的約翰宣傳說：「天國近了，你們應當悔改」（太 3:2）。祂叫人悔改，就是教他們承認自己是罪人，承認他們的一切言行在上帝面前都是有罪的，好叫他們誠懇地祈求上帝克服他們肉體的私慾，並在靈裏賜他們新生。祂宣佈上帝國的佳音，是要人們有信仰，因為他所宣揚那來臨的「上帝國」，是指赦罪，拯救，生命，和我們從基督所得的一切益惠。因此，其它福音書說：「約翰來了，宣講悔改的洗禮，使罪得赦」（路 3:3；可 1:4）。這豈不是說，凡受罪擔的壓迫勞苦的人，都應該來在主的面前，存著得救和赦罪的希望嗎？基督也是這樣開始傳道的。「上帝的國近了，你們當悔改，信福音！」（可 1:15）。首先祂宣告憐憫的寶庫在祂裏面業已打開；接著，祂要人悔改；最後，要人依靠上帝的應許。所以祂把全部福音總括起來說：「基督必受害，第三日從死裏復活；並且人要奉祂的名傳悔改赦罪的道」（路 24:46, 47）。在祂復活以後，使徒們也宣傳祂被上帝高舉，「將悔改的心，和赦罪的恩，賜給以色列人」（徒 5:31）。奉基督的名宣揚悔改的道，意思是藉著福音的教理叫人知道自己的一切思想，情感，和行為，都是邪惡腐敗的，所以他們想進上帝的國，就非重生不可。宣揚赦罪的道，意思是叫人知道上帝使基督成為他們的「智慧，公義，聖潔，救贖」（林前 1:30）。因祂的名他們得以在上帝面前白白稱義。我們已經指明，這兩種福祉都是信心而來。然而因為上帝赦罪的仁慈是信心的特殊目標，所以必須把它和悔改的工作分開。

太 3:2

<sup>2</sup> 「天國近了，你們應當悔改！」

路 3:3

<sup>3</sup> 「他就來到約但河一帶地方，宣講悔改的洗禮，使罪得赦。」

可 1:4, 15

<sup>4</sup> 「照這話，約翰來了，在曠野施洗，傳悔改的洗禮，使罪得赦。」

<sup>15</sup> 「說：日期滿了，上帝的國近了。你們當悔改，信福音！」

路 24:46-47

<sup>46</sup> 「又對他們說：照經上所寫的，基督必受害，第三日從死裏復活，」

<sup>47</sup> 「並且人要奉祂的名傳悔改、赦罪的道，從耶路撒冷起直傳到萬邦。」

徒 5:31

<sup>31</sup> 「上帝且用右手將祂高舉（或作：祂就是上帝高舉在自己的右邊），叫祂作君王，作救主，將悔改的心和赦罪的恩賜給以色列人。」

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。」

Now if it is true – a fact abundantly clear – that the whole of the gospel is contained under these two headings, repentance and forgiveness of sins, do we not see that the Lord freely justifies his own in order that he may at the same time restore them to true righteousness by sanctification of his Spirit? John, a messenger sent before the face of Christ to prepare his ways [Matt. 11:10], proclaimed: “Repent, for the Kingdom of Heaven has come near” [Matt. 3:2; 4:17; Vg]. By inviting them to repentance, he admonished them to recognize that they were sinners, and their all was condemned before the Lord, that they might with all their hearts desire the mortification of their flesh, and a new rebirth in the Spirit. By proclaiming the Kingdom of God, which he taught was at hand, he meant the forgiveness of sins, salvation, life, and utterly everything that we obtain in Christ. Hence we read in the other Evangelists: “John came preaching a baptism of repentance for the remission of sins” [Mark 1:4; Luke 3:3]. What else is this than that they, weighed down and wearied by the burden of sins, should turn to the Lord and conceive a hope of forgiveness and salvation? So, also, Christ entered upon his preaching: “The Kingdom of God has come near; repent, and believe in the gospel” [Mark 1:15 p.]. First he declares that the treasures of God’s mercy have been opened in himself; then he requires repentance; finally, trust in God’s promises. Therefore, when he meant to summarize the whole gospel in brief, he said that he “should suffer, ... rise from the dead, and that repentance and forgiveness of sins should be preached in his name” [Luke 24:26, 46-47]. And after his resurrection the apostles preached this: “God raised Jesus ... to give repentance to Israel and forgiveness of sins” [Acts 5:30-31]. Repentance is preached in the name of Christ when, through the teaching of the gospel, men hear that all their thoughts, all their inclinations, all their efforts, are corrupt and vicious. Accordingly, they must be reborn if they would enter the Kingdom of Heaven. Forgiveness of sins is preached when men are taught that for them Christ became redemption, righteousness, salvation, and life [I Cor. 1:30], by whose name they are freely accounted righteous and innocent in God’s sight. Since both kinds of grace are received by faith, as I have elsewhere proved, still, because the proper object of faith is God’s goodness, by which sins are forgiven, it was expedient that it should be carefully distinguished from repentance.

Matt. 11:10

<sup>10</sup> This is the one about whom it is written: “I will send my messenger ahead of you, who will prepare your way before you.”<sup>[c]</sup>

Matt. 3:2

<sup>2</sup> and saying, “Repent, for the kingdom of heaven has come near.”

Matt. 4:17

<sup>17</sup> From that time on Jesus began to preach, “Repent, for the kingdom of heaven has come near.”

Mark 1; 4, 15

<sup>4</sup> Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon,

<sup>15</sup> Elihud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob,

Luke 3:3

<sup>3</sup> He went into all the country around the Jordan, preaching a baptism of repentance for the forgiveness of sins.

Luke 24:26, 46-47

<sup>26</sup> Did not the Messiah have to suffer these things and then enter his glory?”

<sup>46</sup> He told them, “This is what is written: The Messiah will suffer and rise from the dead on the third day,

<sup>47</sup> and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem.

Acts 5:30-31

<sup>30</sup> The God of our ancestors raised Jesus from the dead—whom you killed by hanging him on a cross.

<sup>31</sup> God exalted him to his own right hand as Prince and Savior that he might bring Israel to repentance and forgive their sins.

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.

## 悔改從什麼意義上是罪得赦免的先決條件？

### In What Sense Is Repentance the Prior Condition of Forgiveness?

#### 3.3.20

（新譯：）

恨惡罪，即是悔改的開端，首先使我們認識基督；基督只向貧乏、憂傷的罪人顯現，就是那些哀求、勞苦、擔重擔、饑渴、自憐、憂愁的人（賽 61:1-3；太 11:5, 28；路 4:18）。因此我們必須努力悔改，終生委身於悔改，若要常住在基督

裏，則必須追求悔改，直到見主面。因為主來是為呼召罪人，召他們悔改（太 9:13）。基督被差遣來，要賜福給不配的人，好叫每人都從罪惡中轉回（徒 3:26，參：5:31）。《聖經》充滿著這樣的見證。

賽 61:1-3

- <sup>1</sup> 「主耶和華的靈在我身上；因為耶和華用膏膏我，叫我傳好信息給謙卑的人（或譯：傳福音給貧窮的人），差遣我醫好傷心的人，報告被擄的得釋放，被囚的出監牢；」
- <sup>2</sup> 「報告耶和華的恩年，和我們上帝報仇的日子；安慰一切悲哀的人，」
- <sup>3</sup> 「賜華冠與錫安悲哀的人，代替灰塵；喜樂油代替悲哀；讚美衣代替憂傷之靈；使他們稱為公義樹，是耶和華所栽的，叫祂得榮耀。」

太 11:5, 28

- <sup>5</sup> 「就是瞎子看見，瘸子行走，長大痲瘋的潔淨，聾子聽見，死人復活，窮人有福音傳給他們。」
- <sup>28</sup> 「凡勞苦擔重擔的人可以到我這裏來，我就使你們得安息。」

路 4:18

- <sup>18</sup> 「主的靈在我身上，因為祂用膏膏我，叫我傳福音給貧窮的人；差遣我報告：被擄的得釋放，瞎眼的得看見，叫那受壓制的得自由，」

太 9:13

- <sup>13</sup> 「經上說：我喜愛憐恤，不喜愛祭祀。這句話的意思，你們且去揣摩。我來本不是召義人，乃是召罪人。」

徒 3:26

- <sup>26</sup> 「上帝既興起祂的僕人（或作：兒子），就先差祂到你們這裏來，賜福給你們，叫你們各人回轉，離開罪惡。」

徒 5:31

- <sup>31</sup> 「上帝且用右手將祂高舉（或作：祂就是上帝高舉在自己的右邊），叫祂作君王，作救主，將悔改的心和赦罪的恩賜給以色列人。」

Now the hatred of sin, which is the beginning of repentance, first gives us access to the knowledge of Christ, who reveals himself to none but poor and afflicted sinners, who groan, toil, are heavy-laden, hunger, thirst, and pine away with sorrow and misery [Isa. 61:1-3; Matt. 11:5, 28; Luke 4:18]. Accordingly, we must strive toward repentance itself, devote ourselves to it throughout life, and pursue it to the very end if we would abide in Christ. For he came to call sinners, but it was to repentance [cf. Matt. 9:13]. He was sent to bless the unworthy, but in order that every one may turn from his wickedness [Acts 3:26; cf. ch. 5:31]. Scripture is full of such testimonies.

Isa. 61:1-3

- <sup>1</sup> The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners,<sup>[a]</sup>  
<sup>2</sup> to proclaim the year of the LORD's favor and the day of vengeance of our God, to comfort all who mourn,  
<sup>3</sup> and provide for those who grieve in Zion— to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendor.

Matt. 11:5, 28

- <sup>5</sup> The blind receive sight, the lame walk, those who have leprosy<sup>[b]</sup> are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor.  
<sup>28</sup> “Come to me, all you who are weary and burdened, and I will give you rest.

Matt. 9:13

- <sup>13</sup> But go and learn what this means: ‘I desire mercy, not sacrifice.’<sup>[a]</sup> For I have not come to call the righteous, but sinners.”

Luke 4:18

- <sup>18</sup> “The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free,

Acts 3:26

- <sup>26</sup> When God raised up his servant, he sent him first to you to bless you by turning each of you from your wicked ways.”

Acts 5:31

- <sup>31</sup> God exalted him to his own right hand as Prince and Savior that he might bring Israel to repentance and forgive their sins.

因此，當上帝提供赦罪的時候，祂通常要求我們這方必須悔改，向我們暗示，祂的憐憫應該催逼我們悔改。祂說：「你們當守公平，行公義；因我的救恩臨近…」（賽 56:1）。同樣地，「你們要悔改歸正，使你們的罪得以塗抹」（徒 3:19）。

賽 56:1

- <sup>1</sup> 「耶和華如此說：你們當守公平，行公義；因我的救恩臨近，我的公義將要顯現。」

徒 3:19

- <sup>19</sup> 「所以，你們當悔改歸正，使你們的罪得以塗抹，這樣，那安舒的日子就必從主面前來到；」

For this reason, when God offers forgiveness of sins, he usually requires repentance of us in turn, implying that his mercy ought to be a cause for men to repent. He says, “Do judgment and righteousness, for salvation has come near.” [Isa. 56:1 p.]. Again, “A redeemer will come to Zion, and to those in Jacob who repent of their sins.” [Isa. 59:20.] Again, “Seek the Lord while he can be found, call upon him while he is near; let the wicked man forsake his way and the unrighteousness of his thoughts; let him return to the Lord, and he will have mercy upon him.” [Isa. 5:6-7 p.]. Likewise, “Turn again, and repent, that your sins may be blotted out.” [Acts 3:19.]

Isa. 5:6-7

<sup>6</sup> I will make it a wasteland, neither pruned nor cultivated, and briers and thorns will grow there. I will command the clouds not to rain on it.”

<sup>7</sup> The vineyard of the LORD Almighty is the nation of Israel, and the people of Judah are the vines he delighted in. And he looked for justice, but saw bloodshed; for righteousness, but heard cries of distress

Acts 3:19

<sup>19</sup> Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord,

但是我們必須注意，上帝訂下此條件，不是讓我們的悔改賺的什麼，使我們配得赦免，而是主定意要可憐罪人，為了要叫他們悔改，祂指定人若要得到恩典須要作什麼。因此，我們活在這肉體的監獄裏的時候，就必須不斷與敗壞的性情爭，就是與我們屬血氣的靈魂作戰。

Yet we must note that *this condition is not so laid down as if our repentance were the basis of our deserving pardon, but rather, because the Lord has determined to have pity on men to the end that they may repent, he indicates in what direction men should proceed if they wish to obtain grace.* Accordingly, so long as we dwell in the prison house of our body we must continually contend with the defects of our corrupt nature, indeed with our own natural soul.

柏拉圖有時候說，一個哲學家的生活就是默想死亡的人生，但是我們可以更正確地說，一個基督徒的生活就是一輩子努力治死罪的人生，直到罪完全被殺死，聖靈完全在我們生命中掌權。因此，一個學會對自己非常不滿的人，一定有很多的好處；他不會在自己的軟弱上堅持不變，而會快步跑到上帝面前，追求祂，好叫自己進入基督的死裏。他是一個常常注意不斷悔改的人。誠然，一個恨惡罪，被恨惡罪佔有的人，一定這樣作。因為沒有人會恨惡罪，除非他先被愛公義的心所得著。這是罪簡單的真理，而我認為也是最符合《聖經》的。

Plato sometimes says that the life of a philosopher is a meditation upon death, but we may more truly say that *the life of a Christian man is a continual effort and exercise in the mortification of the flesh, till it is utterly slain, and God's Spirit reigns in us.* Therefore, I think he has profited greatly who has learned to be very much displeased with himself, not so as to stick fast in this mire and progress no farther, but rather to hasten to God and yearn for him in order that, having been engrafted into the life and death of Christ, he may give attention to continual repentance. Truly, they who are held by a real loathing of sin cannot do otherwise. For no one ever hates sin unless he has

previously been seized with a love of righteousness. This thought, as it was the simplest of all, so has it seemed to me to agree best with the truth of Scripture.

## 悔改是上帝白白的恩賜

### Repentance as God's Free Gift

#### 3.3.21

#### (Sins For Which There Is No Repentance or Pardon, 21-25)

(新譯：)

再者，悔改完全是上帝的恩賜；我相信從上文看來，是最清楚不過的教義，不須要我再長篇大論。因此，教會讚美上帝的恩惠，詫異祂「賜恩給外邦人，叫他們悔改得生命」（徒 11:18，參：林後 7:10）。保羅也吩咐提摩太，要對非信徒忍耐溫柔：因為上帝可能賜他們悔改之恩，脫離魔鬼的網羅（提後 2:25-26）。誠然，上帝宣告祂願意萬人都悔改歸正，祂也向所有的人直接勸勉，呼籲他們悔改。

徒 11:18

<sup>18</sup> 「眾人聽見這話，就不言語了，只歸榮耀與上帝，說：這樣看來，上帝也賜恩給外邦人，叫他們悔改得生命了。」

林後 7:10

<sup>10</sup> 「因為依著上帝的意思憂愁，就生出沒有後悔的懊悔來。以致得救；但世俗的憂愁是叫人死。」

提後 2:25-26

<sup>25</sup> 「用溫柔勸戒那抵擋的人；或者上帝給他們悔改的心，可以明白真道，」

<sup>26</sup> 「叫他們這已經被魔鬼任意擄去的，可以醒悟，脫離他的網羅」

Further, that repentance is a singular gift of God I believe to be so clear from the above teaching that there is no need of a long discourse to explain it. Accordingly, the church praises God's benefit, and marvels that he "granted repentance to the Gentiles unto salvation" [Acts 11:18, cf. II Cor. 7:10]. And Paul bids Timothy be forbearing and gentle toward unbelievers: If at any time, he says, God may give them repentance to recover from the snares of the devil [II Tim. 2:25-26]. Indeed, God declares that he wills the conversion of all, and he directs exhortations to all in common.

Acts 11:18

<sup>11</sup> "Right then three men who had been sent to me from Caesarea stopped at the house where I was staying.

II Cor. 7:10

<sup>10</sup> Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.



II Tim. 2:25-26

- <sup>25</sup> Opponents must be gently instructed, in the hope that God will grant them repentance leading them to a knowledge of the truth,  
<sup>26</sup> and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will.

可是，這事的有效性，則依靠聖靈的重生。因為我們若要穿上新的性情，比創造一些人更困難。因此，在重生的過程中，《聖經》恰當地說我們是「祂的工作，在基督耶穌裏造成的，為要叫我們行善，就是上帝所預備叫我們行的」（弗 2:10）。

弗 2:10

- <sup>10</sup> 「我們原是祂的工作，在基督耶穌裏造成的，為要叫我們行善，就是上帝所預備叫我們行的。」

Yet the efficacy of this depends upon the Spirit of regeneration. For it would be easier for us to create men than for us of our own power to put on a more excellent nature. Accordingly, in the whole course of regeneration, we are with good reason called “God’s handiwork, created ... for good works, which God prepared beforehand, that we should walk in them” [Eph. 2:10, cf. Vg.].

Eph. 2:10

- <sup>10</sup> For we are God’s handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.

所有上帝定意要從死亡中救出的人，祂都藉聖靈重生他們，叫他們活過來。嚴格來說，悔改不是得救的成因；可是悔改和信心既是不能分開的，也因為上帝的憐憫，所以以賽亞說：「必有一位救贖主來到錫安，雅各族中轉離過犯的人那裏。」（賽 59:20）。

賽 59:20

- <sup>20</sup> 「必有一位救贖主來到錫安——雅各族中轉離過犯的人那裏。這是耶和華說的。」

Whomsoever God wills to snatch from death, he quickens by the Spirit of regeneration. Not that repentance, properly speaking, is the cause of salvation, but because it is already seen to be inseparable from faith and from God’s mercy, when, as Isaiah testified, “a redeemer will come to Zion, and to those in Jacob who turn back from iniquity” [Isa. 59:20].

Isa. 59:20

- <sup>20</sup> “The Redeemer will come to Zion, to those in Jacob who repent of their sins,” declares the LORD.

這事實是堅定不移的：那裏有人有敬畏上帝的心，聖靈就在那裏工作，使人得救。因此，根據以賽亞的話，信徒會憂傷，以為自己被上帝遺棄了，他們當這經

歷為管教的記號，因為他們的心被上帝剛硬了（賽 63:17）。同樣地，使徒願意離經背道的人不抱得救的盼望，因此理論說，「不能叫他們從新懊悔了」（來 6:4-6）。

賽 63:17

<sup>17</sup> 「耶和華啊，祢為何使我們走差離開祢的道，使我們心裏剛硬、不敬畏祢呢？求祢為祢僕人，為祢產業支派的緣故，轉回來。」

來 6:4-6

<sup>4</sup> 「論到那些已經蒙了光照、嘗過天恩的滋味、又於聖靈有分，」

<sup>5</sup> 「並嘗過上帝善道的滋味、覺悟來世權能的人，」

<sup>6</sup> 「若是離棄道理，就不能叫他們從新懊悔了。因為他們把上帝的兒子重釘十字架，明明的羞辱祂。」

This fact indeed stands firm: wherever the fear of God flourishes, the Spirit has worked toward the salvation of man. Therefore believers, according to Isaiah, while they complain and grieve that they have been forsaken by God, set this as a sort of sign of reprobation, that their hearts have been hardened by him [Isa. 63:17]. The apostle, also wishing to exclude apostates from the hope of salvation, gives the reason that “it is impossible to restore them to repentance” [Heb. 6:4-6 p.].

Isa. 63:17

<sup>17</sup> Why, LORD, do you make us wander from your ways and harden our hearts so we do not revere you? Return for the sake of your servants, the tribes that are your inheritance.

Heb. 6:4-6

<sup>4</sup> It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit,

<sup>5</sup> who have tasted the goodness of the word of God and the powers of the coming age

<sup>6</sup> and who have fallen<sup>[e]</sup> away, to be brought back to repentance. To their loss they are crucifying the Son of God all over again and subjecting him to public disgrace.

明顯地，上帝不願意叫祂的選民沉淪，賜他們新的生命，祂這樣顯明自己的父愛；以祂的平靜喜樂的臉容，好像太陽一樣，吸引他們到自己面前。相反地，祂使被遺棄者的心剛硬，向他們憤怒，因為他們不敬虔的心是不能被赦免的。

For obviously God, renewing those he wills not to perish, shows the sign of his fatherly favor and, so to speak, draws them to himself with the rays of his calm and joyous countenance. On the other hand, he hardens and he thunders against the reprobate, whose impiety is unforgivable.

使徒也以這樣的忿怒來威嚇那些故意離經背道的人，他們從信靠福音跌倒時恥笑上帝，褻瀆、踐踏基督的血（來 10:29）；是的，他們盡其所能，再次釘主十字架（來 6:6）。因為保羅不像那些過分嚴謹的人；他並沒有剪除自己意識到的罪的赦免的盼望。可是他教導，離經背道是不配得赦免的；難怪上帝特別懲罰那些褻

瀆藐視祂的人。保羅這樣說：「論到那些已經蒙了光照、覺悟來世權能的人，若是離棄道理，就不能叫他們從新懊悔了。因為他們把上帝的兒子重釘十字架，明明地羞辱祂」（來 6:4-6）。在另一段經文裏說：「因為我們知道真道已後，若故意犯罪，贖罪的祭就再沒有了」（來 10:26）。

來 10:26, 29

<sup>26</sup> 「因為我們得知真道以後，若故意犯罪，贖罪的祭就再沒有了；

<sup>29</sup> 「何況人踐踏上帝的兒子，將那使他成聖之約的血當作平常，又褻慢施恩的聖靈，你們想，他要受的刑罰該怎樣加重呢！」

來 6:4-6

<sup>4</sup> 「論到那些已經蒙了光照、嘗過天恩的滋味、又於聖靈有分，」

<sup>5</sup> 「並嘗過上帝善道的滋味、覺悟來世權能的人，」

<sup>6</sup> 「若是離棄道理，就不能叫他們從新懊悔了。因為他們把上帝的兒子重釘十字架，明明的羞辱祂。」

With this sort of vengeance the apostle threatens willful apostates who, while they fall away from faith in the gospel, mock God, scornfully despise his grace, profane and trample Christ's blood [Heb. 10:29], yea, as much as it lies in their power, crucify him again [Heb. 6:6]. For Paul does not, as certain austere folk would preposterously have it, cut off hope of pardon from all voluntary sins. But he teaches that apostasy deserve no excuse, so that it is no wonder God avenges such sacrilegious contempt of himself with inexorable rigor. "For," he teaches, "it is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, have become partakers of the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, if they fall away, since they crucify the Son of God on their own account and hold him up to contempt." [Heb. 6:4-6] Another passage: "If we sin willfully," he says, "after receiving the knowledge of the truth, there remains no longer a sacrifice for sins, but a certain dreadful expectation of judgment," etc. [Heb. 10:26.]

Heb. 10:26, 29

<sup>26</sup> If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left,

<sup>29</sup> How much more severely do you think someone deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the covenant that sanctified them, and who has insulted the Spirit of grace?

Heb. 6:4-6

<sup>4</sup> It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit,

<sup>5</sup> who have tasted the goodness of the word of God and the powers of the coming age

<sup>6</sup> and who have fallen<sup>[e]</sup> away, to be brought back to repentance. To their loss they are crucifying the Son of God all over again and subjecting him to public disgrace.

從前 Novatian 派的人，就是誤解了這些經文。他們認為這些經文過分嚴謹，所以有人認為《希伯來書》不是使徒寫的，雖然整本書充滿著使徒的精神。但是，我們既然只是與那些接受《希伯來書》的人爭辯，我們很容易指出，這些經文並不支持他們的論點。

These are, also, the passages from the wrong understanding of which the Novatianists long ago found occasion for their ravings. Offended by the harshness in these passages, certain good men believed this to be a spurious letter, even though in every part it breathes an apostolic spirit. But since we are contending only against those who accept this letter, it is easy to show how these statements do not at all support their error.

首先，使徒必定與主同意的；主曾宣告：「人一切的罪和褻瀆都可得赦免；唯獨說話干犯聖靈的，今世來世總不得赦免」（太 12:31-32；可 3:28-29；路 12:10）。我說，使徒一定接受主所設的這項例外，除非我們認為使徒反對基督的恩典。因此，人的罪都得赦免，除了那項瘋狂的罪，因為人被魔鬼佔有，而不是因為一時的軟弱。

太 12:31-32

<sup>31</sup> 「所以我告訴你們：人一切的罪和褻瀆的話都可得赦免，惟獨褻瀆聖靈，總不得赦免。」

<sup>32</sup> 「凡說話干犯人子的，還可得赦免；惟獨說話干犯聖靈的，今世來世總不得赦免。」

可 3:28-29

<sup>28</sup> 「我實在告訴你們，世人一切的罪和一切褻瀆的話都可得赦免；」

<sup>29</sup> 「凡褻瀆聖靈的，卻永不得赦免，乃要擔當永遠的罪。」

路 12:10

<sup>10</sup> 「凡說話干犯人子的，還可得赦免；惟獨褻瀆聖靈的，總不得赦免。」

First, it is necessary for the apostle to agree with his Master, who declares that “Every sin and blasphemy shall be forgiven ... but the sin against the Holy Spirit,” which is forgiven “neither in this age nor in the age to come” [Matt. 12:31-32; Mark 3:28-29; Luke 12:10]. It is certain, I say, that the apostle was content with this exception, unless we would make him an opponent of the grace of Christ. From this it follows that pardon is not denied to any individual sins except one, which, arising out of desperate madness, cannot be ascribed to weakness, and clearly demonstrates that a man is possessed by the devil.

Matt. 12:31-32

<sup>31</sup> And so I tell you, every kind of sin and slander can be forgiven, but blasphemy against the Spirit will not be forgiven.

<sup>32</sup> Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

Mark 3:28-29

- <sup>28</sup> Truly I tell you, people can be forgiven all their sins and every slander they utter,  
<sup>29</sup> but whoever blasphemes against the Holy Spirit will never be forgiven; they are guilty of an eternal sin.”

Luke 12:10

- <sup>10</sup> And everyone who speaks a word against the Son of Man will be forgiven, but anyone who blasphemes against the Holy Spirit will not be forgiven.

# 悔改的難題

## Problems in Repentance

### 不能獲赦之罪

### Unpardonable Sin

### 3.3.22

要進一步說明這個問題，必須研究不能獲赦的可怕罪惡的性質。奧古斯丁在某處把它解釋為一種無望獲赦的終身頑固邪惡；但這與基督的話——「在這個世界，不能赦免」——是不相符合的。所以，基督這話若不是空虛的，那就是說，這罪是今生所可能犯的。假如奧古斯丁的定義不錯，人若非執迷到死，就決不能算是犯了這樣的罪。另外有人說：人若嫉妒賜弟兄的恩典，即是犯了干犯聖靈的罪。我覺得這種思想也是沒有根據的。

太 12:31-32

<sup>31</sup> 「所以我告訴你們：人一切的罪和褻瀆的話都可得赦免，惟獨褻瀆聖靈，總不得赦免。」

<sup>32</sup> 「凡說話干犯人子的，還可得赦免；惟獨說話干犯聖靈的，今世來世總不得赦免。」

But in order to settle this point it behooves us to inquire into the nature of this abominable crime which is never to be forgiven. Augustine somewhere defines it as persistent stubbornness even to death, with distrust of pardon; but this does not sufficiently agree with the very words of Christ, that it is not to be forgiven in this age [Matt. 12:31-32, etc.]. For either this is said in vain, or the unpardonable sin can be committed within the compass of this life. But if Augustine's definition is true, it is not committed unless it continue even to death. Others say that he who envies the grace bestowed upon his brother sins against the Holy Spirit. I do not see where they get this idea.

Matt. 12:31-32

<sup>31</sup> And so I tell you, every kind of sin and slander can be forgiven, but blasphemy against the Spirit will not be forgiven.

<sup>32</sup> Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

在這裏我們可以下一個正確的定義；這定義一經有了有力的佐證，其本身即可以推翻其它的定義。我說，干犯聖靈的罪，就是那些雖然為上帝的真理所克服了，不能假裝無知，但卻心存惡意，為抗拒而抗拒聖靈的那種人所犯的罪。因為基

督為解釋祂自己所說的話，隨即又說：「凡說話干犯人子的，還可得赦免；唯獨說話干犯聖靈的，總不得赦免」（太 12:32）。

But let us set forth the true definition, which, when it is buttressed by firm testimonies, will of itself easily overcome all others. I say, therefore, that they sin against the Holy Spirit who, with evil intention, resist God's truth, although by its brightness they are so touched that they cannot claim ignorance. Such resistance alone constitutes this sin. For Christ, to explain what he had said, immediately adds: "He who speaks against the Son of man will have his sin forgiven; but he who blasphemes against the Spirit will not be forgiven" [Matt. 12:32, 31, Vg.; cf. Luke 12:10; Mark 3:29]. And Matthew writes in place of "blasphemy against the Spirit," the "spirit of blasphemy."

一個人既然干犯人子，又怎能不干犯聖靈呢？情形是這樣：有些人出於無知而違反上帝的真理，辱罵基督，但他們若得著啟示，決不願消滅上帝的真理，或說出有損於他們明知是出自基督的話；這種人就是干犯父與子。例如，現在有許多厭惡福音教導的人，他們如果真的知道這是福音的教導，他們必竭誠尊敬。

But how can anyone hurl a reproach against the Son without its being at the same time trained against the Spirit? Those can who unconsciously attack God's truth, it being unknown to them. Those can who ignorantly curse Christ, yet who would not consciously will to extinguish the truth of God if it were revealed to them, who would not wound with a single word him whom they know to be the Anointed of the Lord. Such men it is who sin against the Father and the Son. Thus, there are many today who most wickedly curse the gospel teaching, which, if they knew it to be of the gospel, they would be ready to revere wholeheartedly.

但那些在良心上深知自己所拒絕的是上帝的道，又繼續反對的人，就是所謂褻瀆聖靈的人了。因為他們竭力反對聖靈的光明（光照）。在猶太人中間有些人是如此，他們雖不能抗拒那藉著司提反說話之靈，但仍然堅持反對。無疑，他們有許多人那麼做，是由於律法的熱忱；不過似乎還有些人是由於惡意的不敬而瘋狂地反抗上帝，就是反對他們明知出自於上帝的教理。主所斥責的法利賽人；就是這樣的人；他們因為要抵抗聖靈的感動，就毀謗說這是鬼王別西卜的能力（太 9:34，12:24）。這就是「褻瀆聖靈」，是人的僭妄故意要消滅上帝的光榮。這是保羅所暗示的意見，保羅得到憐憫，因為他的罪是在「不信不明白」的時候犯的，否則這些罪行會使他與上帝的恩眷無份（參提前 1:13）。如果他的不信是由於無知，因此而得著饒恕，那末，知而不信便沒有饒恕的餘地了。

太 9:34

<sup>34</sup> 「法利賽人卻說：他是靠著鬼王趕鬼。」

太 12:24

<sup>24</sup> 「但法利賽人聽見，就說：這個人趕鬼，無非是靠著鬼王別西卜啊。」

提前 1:13

<sup>13</sup> 「我從前是褻瀆上帝的，逼迫人的，侮慢人的；然而我還蒙了憐憫，因我是不信不明白的時候而做的。」

But they whose consciences, though convinced that what they repudiate and impugn is the Word of God, yet cease not to impugn it – these are said to blaspheme against the Spirit, since they strive against the illumination that is the work of the Holy Spirit. Such were certain of the Jews, who, even though they could not withstand the Spirit speaking through Stephen, yet strove to resist [Acts 6:10]. There is no doubt that many of them were impelled to it by zeal for the law, but it appears that there were others who raged against God himself with malicious impiety; that is to say, against the doctrine that they well knew came from God. Such, also, are the Pharisees themselves, against whom the Lord inveighs, who in order to enfeeble the power of the Holy Spirit slander him with the name “Beelzebub” [Matt. 9:34; 12:24]. This, therefore, is the spirit of blasphemy, when man’s boldness deliberately leaps into reproach of the divine name. Paul hints at this when he asserts that he obtained mercy because he had committed those things ignorantly in unbelief [I Tim. 1:13], by virtue of which he would otherwise have been unworthy of the Lord’s favor. If ignorance joined with unbelief caused him to obtain pardon, it follows that there is no place of pardon where knowledge is linked with unbelief.

Acts 6:10

<sup>10</sup> But they could not stand up against the wisdom the Spirit gave him as he spoke.

Matt. 9:34

<sup>34</sup> But the Pharisees said, “It is by the prince of demons that he drives out demons.”

Matt. 12:24

<sup>24</sup> But when the Pharisees heard this, they said, “It is only by Beelzebul, the prince of demons, that this fellow drives out demons.”

I Tim. 1:13

<sup>13</sup> Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief.

## 如何理解「不可能第二次悔改」

### How the Impossibility of “Second Repentance” is To Be Understood

#### 3.3.23

（新譯：）

可是你若留意讀經，就會理解使徒並非在講一些偶然軟弱所犯的罪，而是講那些被遺棄的人普遍的背叛和拒絕救恩。難怪上帝對那些不是選民的人沒有憐憫；約翰書信說，他們從來就不是選民，乃是從選民中出去的（約壹 2:19）！約翰所討論的，是針對那些已經離開基督教會，而以為自己還有機會回去的人。約翰呼籲



他們放棄這種錯誤又邪惡的想法；他說的誠然是真的：那些故意、公開拒絕福音的人，就沒有機會再回到基督教會的團契裏了。

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。」

Now if you pay close attention, you will understand that the apostle is speaking not concerning one particular lapse or another, but concerning the universal rebellion by which the reprobate forsake salvation. No wonder, then, God is implacable toward those of whom John, in his canonical letter, asserts that they were not of the elect, from whom they went out [I John 2:19]! For he is directing his discourse against those who imagine that they can return to the Christian religion even though they had once departed from it. Calling them away from this false and pernicious opinion, he says something very true, that a return to the communion of Christ is not open to those who knowingly and willingly have rejected it.

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.

不過，這裏所講的拒絕福音的人，不是那些沒有節制，又缺乏決心而干犯上帝的話的人，乃是指那些故意拒絕福音整體的教導的人。因此 Novatian 派的錯誤在於解釋「離棄」(lapse) 與「犯罪」(來 6:6, 10:26) 兩個詞；他們認為「離棄」是指一個人，雖然學習上帝的律法禁止偷盜與淫亂，而不節制，仍然偷盜和行淫。反之，我堅持這裏有相反的立場：這裏所指的不是任何單獨的罪，而是整個人完全轉離上帝，乃是全人的離經背道。

來 6:6

<sup>6</sup> 「若是離棄道理，就不能叫他們從新懊悔了。因為他們把上帝的兒子重釘十字架，明明的羞辱他。」

來 10:26

<sup>26</sup> 「因為我們得知真道以後，若故意犯罪，贖罪的祭就再沒有了；」

But those who reject it are not those who with dissolute and uncontrolled life simply transgress the Word of the Lord, but those who deliberately reject its entire teaching. Therefore the fallacy lies in the words “lapsing” and “sinning” [Heb. 6:6; 10:26], since the Novatianists interpret “lapsing” to mean the act of a man who, taught by the law of the Lord not to steal or fornicate, does not abstain from theft or fornication. On the contrary, I affirm that here is an underlying tacit antithesis in which all things ought to be recapitulated that are contrary to those which had been stated before; so that it is not any particular failing that is here expressed, but complete turning away from God and, so to speak, apostasy of the whole man.

Heb. 6:6

<sup>6</sup> and who have fallen<sup>[a]</sup> away, to be brought back to repentance. To their loss they are crucifying the Son of God all over again and subjecting him to public disgrace.

Heb.10:26

<sup>26</sup> If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left,

因此，當使徒說到那些曾經領受光照而後來離棄真道，曾經嘗過天恩的滋味，曾經與聖靈有份，曾經嘗過主的話語和來世的權柄（來 6:4-5），我們必須理解，他們以故意的不虔來熄滅聖靈的光照，吐出天恩的滋味，與聖靈成聖的恩典自我隔絕，並踐踏上帝的道和來世的權能。為要表達他們故意的不虔，另外一處經文說他們是「故意」的。

來 6:4-5

<sup>4</sup> 「論到那些已經蒙了光照、嘗過天恩的滋味、又於聖靈有分，」

<sup>5</sup> 「並嘗過上帝善道的滋味、覺悟來世權能的人」

When, therefore, he speaks of those who have lapsed after they have once been illumined, have tasted the heavenly gift, have been made sharers in the Holy Spirit, and also have tasted God's good Word and the powers of the age to come [Heb. 6:4-5], it must be understood that they who choke the light of the Spirit with deliberate impiety, and spew out the taste of the heavenly gift, will cut themselves off from the sanctification of the Spirit, and trample upon God's Word and the powers of the age to come. And the better to express an impiety deliberately intended, in another passage he afterward expressly adds the word "willfully."

Heb. 6:4-5

<sup>4</sup> It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit,

<sup>5</sup> who have tasted the goodness of the word of God and the powers of the coming age

因為《希伯來書》的作者說，當他們領受了真理的知識之後故意犯罪時，就再沒有為他們預備的其他的祭了（來 10:26）。他並沒有否認，基督為聖徒們的罪孽作了永遠的贖罪祭。差不多整本《希伯來書》在解釋基督作祭司的職份時，都在宣告這原則。不過他說，當基督的祭被拒絕時，就沒有其他的祭了。再者，當人公開特意拒絕福音的真理的時候，就是拒絕基督的祭。

來 10:26

<sup>26</sup> 「因為我們得知真道以後，若故意犯罪，贖罪的祭就再沒有了；」

For when he says that they who, willing, sin after having received knowledge of the truth have no sacrifice left for them [Heb. 10:26], he does not deny that Christ is a continual sacrifice to atone for the iniquities of the saints. Almost the whole letter eloquently proclaims this, in explaining Christ's priesthood. But he says that no other

sacrifice remains when His has been rejected. Moreover, it is rejected when the truth of the gospel is expressly denied.

Heb. 10:26

<sup>26</sup> If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left,

那些不可能被赦免的人，  
就是那些不可能悔改的人

## Those Who Cannot Be Forgiven Are Those Who Cannot Repent

### 3.3.24

（新譯：）

對某些人來說，若有人投奔上帝、求告祂施憐憫而完全得不到赦罪，是太殘酷了。這個問題並不難回答。因為《希伯來書》的作者並沒有說，人若轉向上帝，會被拒絕赦罪。不過，他完全否認他們有能力起來悔改，因為他們已經被上帝公義的審判擊打，因為不感恩的心，已成為永遠瞎眼的人了。

To some it seems too hard and alien to the mercy of God that any who flee for refuge in calling upon the Lord's mercy are wholly deprived of forgiveness. This is easily answered. For the author of Hebrews does not say that pardon is refused if they turn to the Lord, but he utterly denies that they can rise to repentance, because they have been stricken by God's just judgment with eternal blindness on account of their ungratefulness.

以掃的例子也沒有否認這個原則；《希伯來書》的作者後來應用了這個原則：以掃試圖以眼淚和嚷鬧得回他長子的名分，但完全無用（來 12:16-17）。先知的警告也同樣說出此原則：「將來他們呼求我，我也不聽」（亞 7:13）。

來 12:16-17

<sup>16</sup> 「恐怕有淫亂的，有貪戀世俗如以掃的，他因一點食物把自己長子的名分賣了。」

<sup>17</sup> 「後來想要承受父所祝的福，竟被棄絕，雖然號哭切求，卻得不著門路使他父親的心意回轉。這是你們知道的。」

亞 7:13

<sup>13</sup> 「萬軍之耶和華說：我曾呼喚他們，他們不聽；將來他們呼求我，我也不聽」

There is nothing that opposes this in the example of Esau, which he later applies to this point: Esau vainly tried to retrieve his lost birthright by tears and wailing [Heb. 12:

16-17]. This is no less true of that warning of the prophet: “When they cry, I shall not hear” [Zech. 7:13].

Heb. 12: 16-17

<sup>16</sup> See that no one is sexually immoral, or is godless like Esau, who for a single meal sold his inheritance rights as the oldest son.

<sup>17</sup> Afterward, as you know, when he wanted to inherit this blessing, he was rejected. Even though he sought the blessing with tears, he could not change what he had done.

Zech. 7:13

<sup>13</sup> “When I called, they did not listen; so when they called, I would not listen,” says the LORD Almighty.

這些詞匯並非指真正的歸正或真心呼求上帝，而是指不敬虔的人在捆綁中，或被逼面對一些以前認為理所當然的事的時候，會面對怎樣的困難：他們必須承認，一切好處都須依靠上帝的幫助。可是他們並沒有呼求上帝幫助，他們只是哀嘆上帝的幫助從他們挪去。先知所指的「呼求」（亞 7:13），使徒所指的「眼淚」（來 12:17），只是邪惡的人受絕望折磨時的恐怖情景而已。

For such expressions do not designate either true conversion or calling upon God, but that anxiety by which in extremity impious men are bound and compelled to have regard for what previously they complacently neglected, the fact that their every good depends upon the Lord's help. But they do not so much implore it as groan that it has been taken from them. By “cry” the prophet [Zech. 7:13], and by “tears” the apostle [Heb. 12:17], signifies nothing but that dreadful torment which burns and tortures the wicked in their despair.

這事實值得我們留意：不然的話，上帝，就是藉先知宣告若有罪人悔改祂必快施憐憫的上帝，就自我矛盾了（結 18:21-22）。正如我已經說過，人的心不會轉好的，除非上帝賜「先前的恩典」（*prevenient grace*）。上帝向呼求祂的人的應許是永不欺騙人的。可是，當被遺棄的人看到必須求何道理告上帝才能解決自己的困境，而遠離此救法，所帶來的盲目折磨，不應稱為「歸正」或「禱告」。

結 18:21-22

<sup>21</sup> 「惡人若回頭離開所做的一切罪惡，謹守我一切的律例，行正直與合理的事，他必定存活，不致死亡。」

<sup>22</sup> 「他所犯的一切罪過都不被記念，因所行的義，他必存活。」

This fact deserves careful note: that otherwise God, who by the prophet proclaims he will be merciful as soon as the sinner repents, would be at war with himself [Ezek. 18: 21-22]. And, as I have already said, it is certain that the mind of man is not changed for the better except by God's preeminent grace. Also, his promise to those who call upon him will never deceive. But it is improper to designate as “conversion” and “prayer” the blind torment that distracts the reprobate when they see that they must seek God in order to find a remedy for their misfortunes and yet flee at his approach.

Ezek. 18: 21-22

- <sup>21</sup> “But if a wicked person turns away from all the sins they have committed and keeps all my decrees and does what is just and right, that person will surely live; they will not die.
- <sup>22</sup> None of the offenses they have committed will be remembered against them. Because of the righteous things they have done, they will live.

## 殘缺的悔改，和坦誠的悔改

### Sham Repentance and Honest Repentance

#### 3.3.25

（新譯：）

可是有人會問：使徒既然否認，殘缺的悔改討上帝的喜悅，那麼亞哈王如何獲得赦免，免受上帝的懲罰呢？因為從他後來的表現來看，好像被某一種突然的恐懼擊打（王上 21:2-29）。是的，他披上麻布，身塗灰塵，在上帝面前謙卑自己；可是他撕裂衣裳是沒有意義的，因為他的心仍然剛硬，充滿惡毒。可是我們仍然看見，上帝轉而憐憫他。

王上 21:2-29

- <sup>2</sup> 「亞哈對拿伯說：你將你的葡萄園給我作菜園，因為是靠近我的宮；我就把更好的葡萄園換給你，或是你要銀子，我就按著價值給你。」
- <sup>3</sup> 「拿伯對亞哈說：我敬畏耶和華，萬不敢將我先人留下的產業給你。」
- <sup>4</sup> 「亞哈因耶斯列人拿伯說我不敢將我先人留下的產業給你，就悶悶不樂地回宮，躺在床上，轉臉向內，也不吃飯。」
- <sup>5</sup> 「王后耶洗別來問他說：你為什麼心裏這樣憂悶，不吃飯呢？」
- <sup>6</sup> 「他回答說：因我向耶斯列人拿伯說：你將你的葡萄園給我，我給你價銀，或是你願意，我就把別的葡萄園換給你；他卻說：我不將我的葡萄園給你。」
- <sup>7</sup> 「王后耶洗別對亞哈說：你現在是治理以色列國不是？只管起來，心裏暢暢快快地吃飯，我必將耶斯列人拿伯的葡萄園給你。」
- <sup>8</sup> 「於是託亞哈的名寫信，用王的印印上，送給那些與拿伯同城居住的長老貴胄。」
- <sup>9</sup> 「信上寫著說：你們當宣告禁食，叫拿伯坐在民間的高位上，」
- <sup>10</sup> 「又叫兩個匪徒坐在拿伯對面，作見證告他說：你謗瀆上帝和王了；隨後就把他拉出去用石頭打死。」
- <sup>11</sup> 「那些與拿伯同城居住的長老貴胄得了耶洗別的信，就照信而行，」
- <sup>12</sup> 「宣告禁食，叫拿伯坐在民間的高位上。」
- <sup>13</sup> 「有兩個匪徒來，坐在拿伯的對面，當著眾民作見證告他說：拿伯謗瀆上帝和王了！眾人就把他拉到城外，用石頭打死。」
- <sup>14</sup> 「於是打發人去見耶洗別，說：拿伯被石頭打死了。」

- 15 「耶洗別聽見拿伯被石頭打死，就對亞哈說：你起來得耶斯列人拿伯不肯為價銀給你的葡萄園吧！現在他已經死了。」
- 16 「亞哈聽見拿伯死了，就起來，下去要得耶斯列人拿伯的葡萄園。」
- 17 「耶和華的話臨到提斯比人以利亞說：」
- 18 「你起來，去見住撒瑪利亞的以色列王亞哈，他下去要得拿伯的葡萄園，現今正在那園裏。」
- 19 「你要對他說：耶和華如此說：你殺了人，又得他的產業嗎？又要對他說：耶和華如此說：狗在何處舔拿伯的血，也必在何處舔你的血。」
- 20 「亞哈對以利亞說：我仇敵啊，你找到我嗎？他回答說：我找到你了；因為你賣了自己，行耶和華眼中看為惡的事。」
- 21 「耶和華說：我必使災禍臨到你，將你除盡。凡屬你的男丁，無論困住的、自由的，都從以色列中剪除。」
- 22 「我必使你的家像尼八的兒子耶羅波安的家，又像亞希雅的儿子巴沙的家；因為你惹我發怒，又使以色列人陷在罪裏。」
- 23 「論到耶洗別，耶和華也說：狗在耶斯列的外郭必吃耶洗別的肉。」
- 24 「凡屬亞哈的人，死在城中的必被狗吃，死在田野的必被空中的鳥吃。」
- 25 「（從來沒有像亞哈的，因他自賣，行耶和華眼中看為惡的事，受了王后耶洗別的聳動；」
- 26 「就照耶和華在以色列人面前所趕出的亞摩利人，行了最可憎惡的事，信從偶像。）」
- 27 「亞哈聽見這話，就撕裂衣服，禁食，身穿麻布，睡臥也穿著麻布，並且緩緩而行。」
- 28 「耶和華的話臨到提斯比人以利亞說：」
- 29 「亞哈在我面前這樣自卑，你看見了嗎？因他在我面前自卑，他還在世的時候，我不降這禍；到他兒子的時候，我必降這禍與他的家。」

The question arises, however, inasmuch as the apostle denies that sham repentance appeases God, how Ahab obtained pardon and turned aside the punishment imposed upon him; since he appears, from the later conduct of his life, to have been stricken only by some sudden fear [I Kings 21:2-29]. He, indeed, put on sackcloth, cast ashes over himself, lay upon the ground [I Kings 21:27], and as is testified concerning him, humbled himself before God; but it meant little to rend his garments while his heart remained obstinate and swollen with malice. Yet we see how God is turned to mercy.

#### I Kings 21:2-29

- 2 Ahab said to Naboth, "Let me have your vineyard to use for a vegetable garden, since it is close to my palace. In exchange I will give you a better vineyard or, if you prefer, I will pay you whatever it is worth."
- 3 But Naboth replied, "The LORD forbid that I should give you the inheritance of my ancestors."
- 4 So Ahab went home, sullen and angry because Naboth the Jezreelite had said, "I will not give you the inheritance of my ancestors." He lay on his bed sulking and refused to eat.

- 5 His wife Jezebel came in and asked him, “Why are you so sullen? Why won’t you eat?”
- 6 He answered her, “Because I said to Naboth the Jezreelite, ‘Sell me your vineyard; or if you prefer, I will give you another vineyard in its place.’ But he said, ‘I will not give you my vineyard.’”
- 7 Jezebel his wife said, “Is this how you act as king over Israel? Get up and eat! Cheer up. I’ll get you the vineyard of Naboth the Jezreelite.”
- 8 So she wrote letters in Ahab’s name, placed his seal on them, and sent them to the elders and nobles who lived in Naboth’s city with him.
- 9 In those letters she wrote: “Proclaim a day of fasting and seat Naboth in a prominent place among the people.
- 10 But seat two scoundrels opposite him and have them bring charges that he has cursed both God and the king. Then take him out and stone him to death.”
- 11 So the elders and nobles who lived in Naboth’s city did as Jezebel directed in the letters she had written to them.
- 12 They proclaimed a fast and seated Naboth in a prominent place among the people.
- 13 Then two scoundrels came and sat opposite him and brought charges against Naboth before the people, saying, “Naboth has cursed both God and the king.” So they took him outside the city and stoned him to death.
- 14 Then they sent word to Jezebel: “Naboth has been stoned to death.”
- 15 As soon as Jezebel heard that Naboth had been stoned to death, she said to Ahab, “Get up and take possession of the vineyard of Naboth the Jezreelite that he refused to sell you. He is no longer alive, but dead.”
- 16 When Ahab heard that Naboth was dead, he got up and went down to take possession of Naboth’s vineyard.
- 17 Then the word of the LORD came to Elijah the Tishbite:
- 18 “Go down to meet Ahab king of Israel, who rules in Samaria. He is now in Naboth’s vineyard, where he has gone to take possession of it.
- 19 Say to him, ‘This is what the LORD says: Have you not murdered a man and seized his property?’ Then say to him, ‘This is what the LORD says: In the place where dogs licked up Naboth’s blood, dogs will lick up your blood—yes, yours!’”
- 20 Ahab said to Elijah, “So you have found me, my enemy!”
- “I have found you,” he answered, “because you have sold yourself to do evil in the eyes of the LORD.
- 21 He says, ‘I am going to bring disaster on you. I will wipe out your descendants and cut off from Ahab every last male in Israel—slave or free.<sup>[a]</sup>
- 22 I will make your house like that of Jeroboam son of Nebat and that of Baasha son of Ahijah, because you have aroused my anger and have caused Israel to sin.’
- 23 “And also concerning Jezebel the LORD says: ‘Dogs will devour Jezebel by the wall of<sup>[b]</sup> Jezreel.’
- 24 “Dogs will eat those belonging to Ahab who die in the city, and the birds will feed on those who die in the country.”
- 25 (There was never anyone like Ahab, who sold himself to do evil in the eyes of the LORD, urged on by Jezebel his wife.
- 26 He behaved in the vilest manner by going after idols, like the Amorites the LORD drove out before Israel.)

- <sup>27</sup> When Ahab heard these words, he tore his clothes, put on sackcloth and fasted. He lay in sackcloth and went around meekly.
- <sup>28</sup> Then the word of the LORD came to Elijah the Tishbite:
- <sup>29</sup> “Have you noticed how Ahab has humbled himself before me? Because he has humbled himself, I will not bring this disaster in his day, but I will bring it on his house in the days of his son.”

我回答：假冒的人有時會暫免審判，可是上帝的忿怒常在他們身上，這主要不是為他們而作的，而是給眾人一個榜樣。因為亞哈王雖暫時免受懲罰，這對他有什麼好處呢？他只不過活在地上而感覺不到審判而已！因此上帝的咒詛，雖然隱秘，仍在亞哈的家中堅定不移；他至終下到永遠的滅亡中。

I reply: Hypocrites are sometimes spared thus for a while, yet the wrath of God ever lies upon them, and this is done not so much for their own sake as for an example to all. For even though Ahab had his punishment mitigated, what profit was this to him, but that while alive upon earth he should not feel it? Therefore God's curse, although secret, had a fixed seat in his house, and he went to eternal destruction.

我們看到以掃也是如此：他雖失去長子之名分，卻因眼淚得到暫時的福份（創 27:40）。可是上帝所曉諭的屬靈產業只能讓一位兄弟繼承，所以，當上帝遺棄以掃而選擇雅各的時候，以掃因已不是繼承人，所以從上帝的憐憫被隔絕了；可是，他仍然得到安慰，如動物得到安慰一樣：他必成為肥胖，得到地上的肥甘和天降之露水（創 27:28）。

創 27:40

- <sup>40</sup> 「你必倚靠刀劍度日，又必事奉你的兄弟；到你強盛的時候，必從你頸項上掙開他的軛。」

創 27:28

- <sup>28</sup> 「願上帝賜你天上的甘露，地上的肥土，並許多五穀新酒。」

The same is to be seen in Esau: for, even though he suffered a repulse, a temporal blessing was granted to his tears [Gen. 27:40]. But because the spiritual inheritance from the oracle of God could rest in the possession of only one of the brothers, when Esau was passed over and Jacob chosen, the disinheriting of Esau excluded God's mercy; yet this solace remained to him as an animal man: to become fat with the fatness of the earth and the dew of heaven [Gen. 27:28].

Gen. 27:28, 40

- <sup>28</sup> May God give you heaven's dew and earth's richness— an abundance of grain and new wine.
- <sup>40</sup> You will live by the sword and you will serve your brother. But when you grow restless, you will throw his yoke from off your neck.”

我上文所說的，應成為榜樣，應用在其他人身：好叫我們學習更加謹慎的用心悔改，因為當我們真正、誠懇地悔改歸正地時候，上帝必定馬上赦免我們；對



那些不滿足自己狀況的人，他們雖然不配，上帝仍然施可憐。這是毫無疑問的真理。

And this which I have just said ought to be applied as an example for the others in order that we may learn more readily to apply our minds and our efforts to sincere repentance, because there must be no doubt that when we are truly and heartily converted, God, who extends his mercy even to the unworthy when they show any dissatisfaction with self, will readily forgive us.

我們因此學到，那些心中剛硬的人，有怎樣恐怖的審判等著他們，因為他們現在毫無羞恥地，硬心地取笑上帝，以為上帝的威嚇是虛無的。

By this means, also, we are taught what dread judgment is in store for all the obstinate, who with shameless forehead no less than iron heart now make it a sport to spurn and set at nought the threats of God.

上帝的確伸手在以色列人身上，使他們免受災害，雖然他們的呼求是表面的，他們的心是詭詐虛假的（參：詩 78:36-37）。詩人說，他們的心立刻顯出自己的本性（57 節）。

詩 78:36-37

<sup>36</sup> 「他們卻用口諂媚他，用舌向他說謊。」

<sup>37</sup> 「因他們的心向他不正，在他的約上也不忠心。」

In this way he often stretched out his hand to the sons of Israel to relieve their calamity, even though their cries were feigned and their hearts were deceitful and false [cf. Ps. 78:36-37], as he complains in the psalm, that they forthwith reverted to their own character [v. 57].

Ps. 78:36-37

<sup>36</sup> But then they would flatter him with their mouths, lying to him with their tongues;

<sup>37</sup> their hearts were not loyal to him, they were not faithful to his covenant.

因此上帝施憐憫，因為祂意旨帶領他們真的歸正，或使他們無可推諉。可是當祂暫時延遲懲罰的時候，祂並不受什麼永恆的律法自我約束；其實有時上帝更嚴厲地對付假冒的人，向他們施行雙倍的懲罰，讓他們知道他們的假冒使祂多麼的不悅。可是，正如我所說，祂給人一些例子，說明祂願意赦罪，叫敬虔的人得到鼓勵，改變自己的生命，而使那些驕傲抗拒上帝的人面對更嚴厲的定罪。

And thus by such kindly gentleness he willed to bring them to earnest conversion or render them inexcusable. Yet in remitting punishments for a time, he does not bind himself by perpetual law, but rather sometimes rises up more severely against the hypocrites and doubles their punishment to show how much their pretense displeases him. But as I have said, he sets forth some examples of his readiness to give pardon, by which the godly may be encouraged to amend their lives, and the pride of those who stubbornly kick against the pricks may be more severely condemned.