

論基督徒的生活

On the Christian Life

論基督徒的生活，兼論《聖經》所提示的勸勉

The Life of the Christian Man; And First, By What Arguments Scripture Urges Us to It: Plan of the Treatise

3.6.1

從前我們已經說過，**新生的目的是使信徒的生活在順服中與上帝的公義和諧一致**，且因此表明他們已被收納為上帝的兒女。

加 4:5

⁵ 「要把律法以下的人贖出來，叫我們得著兒子的名分。」

彼後 1:10

¹⁰ 「所以弟兄們，應當更加殷勤，使你們所蒙的恩召和揀選堅定不移。你們若行這幾樣，就永不失腳。」

The object of regeneration, as we have said, is *to manifest in the life of believers a harmony and agreement between God's righteousness and their obedience*, and thus to confirm the adoption that they have received as sons [Gal. 4:5; cf. II Peter 1:10].

Gal. 4:5

⁵ to redeem those under the law, that we might receive adoption to sonship.^[b]

II Peter 1:10

¹⁰ Therefore, my brothers and sisters,^[a] make every effort to confirm your calling and election. For if you do these things, you will never stumble,

上帝的律法指示在新的生命中我們可以恢復上帝的形像，但因為我們的遲鈍，我們需要許多激勵(修:激勵)和幫助，**所以從《聖經》各方面搜集材料，找出一個改變生命的原則**，使凡真心悔改的人不致於走錯了路，並非無益之事。

The law of God contains in itself that newness by which his image can be restored in us. But because our slowness needs many goads and helps, it will be profitable to *assemble from various passages of Scripture a pattern for the conduct of life* in order that those who heartily repent may not err in their zeal.

我知道當我討論基督徒生活的時候，必將牽涉到許多不同的辯論，若要討論基督徒生活的各部份，非寫成一部專冊不可。我們知道教義對於一個簡單的道德問

題常不惜作沉長的研討，但並非過分的喋喋不休，因為在討論中無論介紹何種美德，由於**問題的廣泛**，若非有詳盡論述，恐怕對該問題的研討有失公道。但我的計劃不是要對生活的問題多事鋪張，或對每一種德行都加以討論和勸勉。這類作品在**他人（古代教師）的著作**中也許可以找到，尤其在**教會（修：教父）的訓誡**中屢見不鮮。如果我能提供一種方法，使虔敬的人可以生活在正軌中，**而且可以簡單地定出一普遍的規律（修：規則），以明（修：指示）自己的責任**，那就很夠了。或者在將來可以有更充份的時間討論這些，或者有更適當的人來擔負這任務。我是歡喜簡單的，假如我大放厥詞，我就不能成功。即令那沉長的教導方式是最受歡迎的，我也不願嘗試。現在的寫作計畫是以簡明的方式，處理簡單的教義。

Now, in setting forth how the life of a Christian man is to be ordered, I am not unaware that I am entering into *a varied and diverse subject*, which in magnitude would occupy a large volume, were I to try to treat it in full detail. In composing exhortations on but a single virtue, *the ancient doctors*, as we see, became very prolix. Yet in this they waste no words. For when a man sets out to commend any one virtue in this discourse, abundance of material drives him to a style of such fullness that he seems not to treat it properly unless he speaks at length. But I do not intend to develop, here, the instruction in living that I am now about to offer to the point of describing individual virtues at length, and of digressing into exhortations. Such may be sought from others' writings, especially from *the homilies of the fathers*. To show the godly man how he may be *directed to a rightly ordered life*, and briefly to set down some *universal rule with which to determine his duties* – this will be quite enough for me. Perhaps there will be opportunity for declamations, or I may turn over to others the tasks for which I am not so well suited. By nature I love brevity; and perhaps if I wished to speak more amply I would not be successful. But though a more extended form of teaching were highly acceptable, I would nevertheless scarcely care to undertake it. Moreover, the plan of the present work demands that we give a simple outline of doctrine as briefly as possible.

正如**哲學家**有某些**正直和誠信的原則（修：規限）**，因此他們產生了特殊的責任，和道德體系。**《聖經》**在這方面也不是沒有體系的，它比哲學家的**體系**更美麗，更確實（修：**更確實，最美麗**）。只是有一個分別，就是哲學家都是有野心的人，他們為了要誇耀自己的巧妙，故意偽裝明顯的方法。但聖靈的教訓沒有虛偽，沒有固定的和永久的方案，但在某些地方所指示的一些方法是我們所不該忽視的。

As *philosophers* have fixed *limits of the right and the honorable*, whence they derive individual duties and the whole company of virtues, so Scripture is not without its own order in this matter, but holds to *a most beautiful dispensation*, and one much more certain than all the philosophical ones. The only difference is that they, as they were ambitious men, diligently strove to attain an exquisite clarity of order to show the nimbleness of their wit. But the Spirit of God, because he taught without affection, yet when he lays one down anywhere he hints enough that it is not to be neglected by us.

基督徒生活的動機

Motives for the Christian Life

3.6.2

我們所說的《聖經》的系統主要有兩點：第一是我們的內心要愛好公義，這不是我們所天然傾向的；第二是給我們一個規範，免得我們（增：在愛好公義上）走錯誤的路。

Now this Scriptural instruction of which we speak has two main aspects. The first is that the love of righteousness, to which we are otherwise not at all inclined by nature, may be instilled and established in our hearts; the second, that a rule be set forth for us that does not let us wander about in our zeal for righteousness.

《聖經》用了許多美好的論據，介紹（修：鼓勵我們追求）公義，有些是我們已經注意到的，有些我們現在要簡單的加以討論。《聖經》教訓我們，**要我們聖潔，因為上帝是聖潔的**。我們討論的開始（修：公義的基礎）有什麼基礎比這更好的呢？（參利 19:2；彼前 1:16）。當我們分散如同失羣的羊，流落在世界的迷宮中，祂把我們聚集起來，使我們和祂結合。當我們聽到說及與上帝結合的時候，我們應該記得聖潔是結合的條件，但不是以聖潔的功德為條件（因為我們須先跟從祂為的是要有祂所賦予的聖潔，才可以隨時接受祂的使命），卻是說，祂的光榮所具有的特性是不與罪惡和污穢相接觸。如果我們希望符合上帝選召我們的目的，我們必須時常注意這就是祂選召我們的目的。假如我們在活著的時候始終陷於污泥中，那末，我們從世界的罪孽中被拯救出來又有什麼目的呢？此外，我們被勸誡既作上帝的子民，就當住在聖城耶路撒冷（參賽 35:10）。這城既歸祂自己為聖，就不容為污穢的居民所敗壞，所以說：「要行為正直，作事公義的人，才可以住在上帝的帳幕裏」（參詩 15:1, 2, 24:3, 4）因為若把祂所住的至聖所，弄得像馬房一般骯髒，是最不相宜的。

利 19:2

² 「你曉諭以色列全會眾說：你們要聖潔，因為我耶和華——你們的上帝是聖潔的。」

彼前 1:16

¹⁶ 「因為經上記著說：你們要聖潔，因為我是聖潔的。」

賽 35:10

¹⁰ 「並且耶和華救贖的民必歸回，歌唱來到錫安；永樂必歸到他們的頭上；他們必得著歡喜快樂，憂愁歎息盡都逃避。」

詩 15:1-2

¹ 「（大衛的詩。）耶和華啊，誰能寄居祢的帳幕？誰能住在祢的聖山？」

² 「就是行為正直、做事公義、心裏說實話的人。」

詩 24:3 – 4

³ 「誰能登耶和華的山？誰能站在祂的聖所？」

⁴ 「就是手潔心清、不向虛妄、起誓不懷詭詐的人。」

There are *in Scripture very many and excellent reasons for commending righteousness*, not a few of which we have already noted in various places. And we shall briefly touch upon still others here. From what *foundation* may righteousness better arise than from the Scriptural warning that *we must be made holy because our God is holy?* [Lev. 19:2; I Peter 1:15-16]. Indeed, though we had been dispersed like stray sheep and scattered through the labyrinth of the world, *he has gathered us together again* to join us with himself. When we hear mention of our *union with God*, let us remember that *holiness must be its bond*; not because we come into communion with him by virtue of our holiness! Rather, we ought first to *cleave unto him* so that, *infused with his holiness*, we may follow whither he calls. But since it is especially characteristic of *his glory* that he have *no fellowship with wickedness and uncleanness*, Scripture accordingly teaches that *this is the goal of our calling* to which we must ever look if we would answer God when he calls [Isa. 35:8, etc.]. For to what *purpose* are we rescued from the wickedness and pollution of the world in which we were submerged if we allow ourselves throughout life to wallow in these? Moreover, at the same time Scripture admonishes us that to be reckoned among *the people of the Lord* we *must dwell in the holy city of Jerusalem* [cf. Ps. 116:19; 122:2-9]. As *he has consecrated this city to himself*, it is unlawful to profane it with the impurity of its inhabitants. Whence these declarations: there will be a place in God's Tabernacle for those who walk without blemish and strive after righteousness [Ps. 15:1-2; cf. Ps. 14:1-2, Vg.; cf. also Ps. 24:3-4]. For it is highly unfitting that the sanctuary in which he dwells should like a stable be crammed with filth.

Lev. 19:2

² “Speak to the entire assembly of Israel and say to them: ‘Be holy because I, the LORD your God, am holy.’

I Peter 1:15-16

¹⁵ But just as he who called you is holy, so be holy in all you do;

¹⁶ for it is written: “Be holy, because I am holy.”^[a]

Isa. 35:8

⁸ And a highway will be there; it will be called the Way of Holiness; it will be for those who walk on that Way. The unclean will not journey on it; wicked fools will not go about on it.

Ps. 116:19

¹⁹ in the courts of the house of the LORD — in your midst, Jerusalem.

Ps. 122:2-9

² Our feet are standing in your gates, Jerusalem.

³ Jerusalem is built like a city that is closely compacted together.

⁴ That is where the tribes go up — the tribes of the LORD — to praise the name of the LORD according to the statute given to Israel.

- 5 There stand the thrones for judgment, the thrones of the house of David.
 6 Pray for the peace of Jerusalem: “May those who love you be secure.
 7 May there be peace within your walls and security within your citadels.”
 8 For the sake of my family and friends, I will say, “Peace be within you.”
 9 For the sake of the house of the LORD our God, I will seek your prosperity.

Ps. 15:1-2

- 1 LORD, who may dwell in your sacred tent? Who may live on your holy mountain?
 2 The one whose walk is blameless, who does what is righteous, who speaks the truth from their heart;

Ps. 14:1-2

- 1 The fool^[a] says in his heart, “There is no God.” They are corrupt, their deeds are vile; there is no one who does good.
 2 The LORD looks down from heaven on all mankind to see if there are any who understand, any who seek God.

Ps. 24:3-4

- 3 Who may ascend the mountain of the LORD? Who may stand in his holy place?
 4 The one who has clean hands and a pure heart, who does not trust in an idol or swear by a false god.^[a]

基督徒作上帝的工作最大的原動力， 乃是基督的位格和救贖工作

The Christian Receives His Strongest Motive to God's Work Through the Person and Redemptive Act of Christ

3.6.3

我們還有一個更好的鼓勵：父上帝既藉著基督使我們與祂復和，因此祂在基督身上給了我們一個榜樣（修：樣式），要我們和祂一致（修：要我們效法）（參羅 6:4，8:29）。有些人以為哲學家才有公正的和系統的道德哲學。讓他們告訴我吧，在什麼其它的著作中，有比我所講論的更好更完整的制度。當他們以最高的道德勸告我們時，他們所提供的論據不外是要我們的生活和自然相符合。但《聖經》所給我們的勸誡，是出自真實的本源，不但吩咐我們在生活上與上帝相類似，並且告訴我們，我們從原始即墮落了，那使我們得與上帝復和的基督給了我們一個好模範，我們應該在生活中表現祂的品格。還有什麼比這更有效的教訓嗎？除此以外，還有別的需要嗎？如果上帝承認我們做祂子女的條件是要我們模仿（修：彰顯）基督的生活，我們若不盡心求祂的義，那麼我們不但是背叛造物的主宰，也是棄絕了祂，不認祂為我們的救主。

羅 6:4

⁴ 「所以，我們藉著洗禮歸入死，和祂一同埋葬，原是叫我們一舉一動有新生的樣式，像基督藉著父的榮耀從死裏復活一樣。」

羅 8:29

²⁹ 「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。」

林後 5:18

¹⁸ 「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。」

來 1:3

³ 「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。」

And to wake us more effectively, Scripture shows that **God the Father**, as he has **reconciled us to himself in his Christ** [cf. II Cor. 5:18], has **in him stamped for us the likeness** [cf. Heb. 1:3] to which he **would have us conform**. Now, let these persons who think that **moral philosophy** is duly and systematically set forth solely among **philosophers** find me among the philosophers a more excellent dispensation. They, while they wish particularly to exhort us to virtue, announce merely that we should **live in accordance with nature**. But **Scripture** draws its exhortation from **the true fountain**. It not only enjoins us to refer our life to God, its author, to whom it is bound; but after it has taught that creation, it also adds that **Christ, through whom we return into favor with God, has been set before us as an example, whose pattern we ought to express in our life**. What more effective thing can you require than this one thing? Nay, what can you require beyond this one thing? For **we have been adopted as sons by the Lord with this one condition: that our life express Christ, the bond of our adoption**. Accordingly, unless we give and devote ourselves to righteousness, we not only revolt from our Creator with wicked perfidy but we also abjure our Savior himself.

II Cor. 5:18

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

Heb. 1:3

³ 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.

《聖經》所勸告我們的一切都是從上帝的恩典所得來的（修：《聖經》列出上帝賜給我們的各樣益處，以此勸告我們），也是從我們各方面的救恩（修：我們救恩的各部分）所得來的。上帝既然是我們的父（修：上帝既然顯示祂是我們的父），若我們不謹守兒子的本份，便是忘恩負義；基督既然以祂的寶血洗淨我們，並用洗禮使我們潔淨，我們決不可玷污自己；祂既然使我們與祂結連（修：連

結)，成為祂的肢體，我們就不可自暴自棄，致蒙羞辱；**我們之首**（修：元首）既然**上升於天**，我們就當拋棄屬世的情慾，盡心仰望天上的事。**聖靈**既然（增：分別我們為聖）把我們當**做上帝的聖殿**，我們就該盡力歸榮耀於上帝，不使自己陷於罪中。**我們的身體與靈魂**既然**都要承受天上的純潔和一個不褪色冠冕**，我們就當盡力保持它們清潔，等候基督的降臨。我敢說，這是**生活規範最好的根基**，這不是在哲學家當中所能找著的，哲學家所推崇的道德，從未超越人類自然的尊嚴。

瑪 1:6

⁶ 「藐視我名的祭司啊，萬軍之耶和華對你們說：兒子尊敬父親，僕人敬畏主人；我既為父親，尊敬我的在哪裏呢？我既為主人，敬畏我的在哪裏呢？你們卻說：我們在何事上藐視祢的名呢？」

弗 5:1, 22-23, 26

¹ 「所以，你們該效法上帝，好像蒙慈愛的兒女一樣。」
²² 「你們作妻子的，當順服自己的丈夫，如同順服主。」
²³ 「因為丈夫是妻子的頭，如同基督是教會的頭；祂又是教會全體的救主。」
²⁶ 「要用水藉著道把教會洗淨，成為聖潔，」

約一 3:1

¹ 「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。」

彼前 1:15, 19

¹⁵ 「那召你們的既是聖潔，你們在一切所行的事上也要聖潔。」
¹⁹ 「乃是憑著基督的寶血，如同無瑕疵、無玷污的羔羊之血。」

林前 6: 11, 15

¹¹ 「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，並藉著我們神的靈，已經洗淨，成聖，稱義了。」
¹⁵ 「豈不知你們的身子是基督的肢體嗎？我可以將基督的肢體作為娼妓的肢體嗎？斷乎不可！」

約 15:3-6

³ 「現在你們因我講給你們的道，已經乾淨了。」
⁴ 「你們要常在我裏面，我也常在你們裏面。枝子若不常在葡萄樹上，自己就不能結果子；你們若不常在我裏面，也是這樣。」
⁵ 「我是葡萄樹，你們是枝子。常在我裏面的，我也常在他裏面，這人就多結果子；因為離了我，你們就不能做什麼。」
⁶ 「人若不常在我裏面，就像枝子丟在外面枯乾，人拾起來，扔在火裏燒了。」

林前 4:16, 19

¹⁶ 「所以，我求你們效法我。」

¹⁹ 「然而，主若許我，我必快到你們那裏去，並且我所要知道的，不是那些自高自大之人的言語，乃是他們的權能。」

林後 6:16

¹⁶ 「神的殿和偶像有什麼相同呢？因為我們是永生神的殿，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。」

帖前 5:23

²³ 「願賜平安的上帝親自使你們全然成聖！又願你們的靈與魂與身子得蒙保守，在我主耶穌基督降臨的時候，完全無可指摘！」

腓 1:10

¹⁰ 「使你們能分別是非（或作：喜愛那美好的事），作誠實無過的人，直到基督的日子；」

Then the Scripture finds occasion for exhortation in *all the benefits of God* that it lists for us, and in *the individual parts of our salvation*. Ever since *God revealed himself Father to us*, we must prove our ungratefulness to him if we did not in turn show ourselves his sons [Mal. 1:6; Eph. 5:1; I John 3:1]. Ever since *Christ cleansed us with the washing of his blood, and imparted his cleansing through baptism*, it would be unfitting to befoul ourselves with new pollutants [Eph. 5:26; he. 10:10; I Cor. 6:11; I Peter 1:15, 19]. Ever since *he engrafted us into his body*, we must take especial care not to disfigure ourselves, who are his members, with any spot or blemish [Eph. 5:23-22; I Cor. 6:15; John 15:3-6]. Ever since *Christ himself, who is our Head, ascended into heaven*, it behooves us, having laid aside love of earthly things, wholeheartedly to aspire heavenward [Col. 3:1 ff.]. Ever since *the Holy Spirit dedicated us as temples to God*, we must take care that God's glory shine through us, and must not commit anything to defile ourselves with the filthiness of sin [I Cor. 4:16; f:19; II Cor. 6:16]. Ever since *both our souls and bodies were destined for heavenly incorruption and an unfading crown* [I Peter 5:4], we ought to strive manfully to keep them pure and uncorrupted until the Day of the Lord [I Thess. 5:23; cf. Phil. 1:10]. These, I say, are *the most auspicious foundations* upon which to establish one's life. One would look in vain for the like of these among the philosophers, who, in their commendation of virtue, never rise above the natural dignity of man.

Mal. 1:6

⁶ “A son honors his father, and a slave his master. If I am a father, where is the honor due me? If I am a master, where is the respect due me?” says the LORD Almighty. “It is you priests who show contempt for my name. “But you ask, ‘How have we shown contempt for your name?’”

Eph. 5:1, 22-23, 26

- ¹ Follow God's example, therefore, as dearly loved children.
²² Wives, submit yourselves to your own husbands as you do to the Lord.
²³ For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior.
²⁶ to make her holy, cleansing^[b] her by the washing with water through the word,

I John 3:1

- ¹ See what great love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him.

I Peter 1:15, 19

- ¹⁵ But just as he who called you is holy, so be holy in all you do;
¹⁹ but with the precious blood of Christ, a lamb without blemish or defect.

I Cor. 6:15, 11

- ¹¹ 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.
¹⁵ Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never!

John 15:3-6

- ³ You are already clean because of the word I have spoken to you.
⁴ Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.
⁵ "I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.
⁶ If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned.

I Cor. 4:16, 19

- ¹⁶ Therefore I urge you to imitate me.
¹⁹ But I will come to you very soon, if the Lord is willing, and then I will find out not only how these arrogant people are talking, but what power they have.

II Cor. 6:16

- ¹⁶ 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."^[c]

I Thess. 5:23

- ²³ May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.

Phil. 1:10

- ¹⁰ so that you may be able to discern what is best and may be pure and blameless for the day of Christ,

基督徒生活不僅是言說，乃是關乎心靈深處的實況

The Christian Life Is Not a Matter of the Tongue, But Of the Inmost Heart

3.6.4

在這裏向那些只具有基督名稱和記號，卻仍願意稱自己為基督徒的人說話是最適當的（修：**在這裏責備那些只具基督的名稱與記號，卻願意自稱為「基督徒」的人，是最適當的**）。他們有何面目誇耀主的聖名呢？**除了那些憑福音的道理真正瞭解祂的人以外，沒有人是與基督有關係的（修：沒有人與基督相通）。**凡未（增：**學到必須**）拋棄那為私慾所迷惑的舊人，而披戴基督的人，使徒不承認他們是瞭解基督的（參弗 4:20-24）。不論他們怎樣花言巧語談論福音，**他們對基督的認識，都是虛偽的，（增：假裝的）。**因為這道理不是屬於口頭的，乃是屬於生命的，也不像其它科學（修：學科）一樣，憑知識和記憶所能瞭解的。生命的道理一經進入人心，就佔據了心靈（修：**生命的道理必須進入人心，才佔據心靈**），**銘刻在內心的深處（增：的情操）。**所以他們應該停止以無為有，停止誇口污辱上帝，或是表示他們確配稱為他們的主基督的門徒。我們把那包含我們信仰的教理（修：**關乎我們敬虔的教義**）放在第一位，因為它是我們拯救的根源（起點）；（但）為要使它成為對我們有益，我們應當把它銘刻在心，並見諸行為，以便改造（**以致改變**）自己。如果哲學家們攻擊及遺棄那些把生活的準則當作口頭詞令的人，以他們為令人厭惡的，那麼那些以福音為口頭禪的人，豈不更令人齒冷。他們應當把教理深深地印入內心，這其實比哲學家的勸告要有百倍的效力，能影響整個人生。

弗 4:20-24

²⁰ 「你們學了基督，卻不是這樣。」

²¹ 「如果你們聽過祂的道，領了祂的教，學了祂的真理，」

²² 「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；」

²³ 「又要將你們的心志改換一新，」

²⁴ 「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。」

And this is the place *to upbraid those who, having nothing but the name and the badge of Christ, yet wish to call themselves “Christians.”* Yet, how shameless do they boast of his sacred name? Indeed, there is *no intercourse with Christ save for those who have perceived the right understanding of Christ from the word of the gospel.* Yet the apostle says that *all those who were not taught that they must put on him have not rightly learned Christ, as they have not put off the old man*, who is corrupt through deceptive desires [Eph. 4:22,24]. Therefore, it is proved that they have *falsely, and also unjustly, pretended the knowledge of Christ*, whatever they meanwhile learnedly and volubly prate about the gospel. For *it is a doctrine not of the tongue but of life.* It is not

apprehended by the understanding and memory alone, as other disciplines are, but *it is received only when it possesses the whole soul, and finds a seat and resting place in the inmost affection of the heart.* Accordingly, either let them cease to boast of what they are not, in contempt of God; or let them show themselves disciples not worthy of Christ their teacher. *We have given the first place to the doctrine in which our religion is contained, since our salvation begins with it. But it must enter our heart and pass into our daily living, and so transform us into itself that it may not be unfruitful for us.* The philosophers rightly burn with anger against, and reproachfully drive from the mistress of life, turn it into sophistical chatter. With how much better reason, then, shall we detest these trifling Sophists who are content to roll the gospel on the tips of their tongues when its efficacy ought to penetrate the inmost affections of the heart, take its seat in the soul, and affect the whole man in hundred times more deeply than the cold exhortations of the philosophers!

Eph. 4:22,24

- ²² 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;
²³ to be made new in the attitude of your minds;
²⁴ and to put on the new self, created to be like God in true righteousness and holiness.

基督徒生活的不完全與努力

Imperfection and Endeavor of the Christian Life

3.6.5

但我不是主張（但我並不堅持）一個基督徒的生活非完全符合整個福音不可，雖然這是我們的盼望和所追求的。有些人在福音上不能達到完全的地步，但是我們並不苛求，不因此而否認他們為基督徒，否則將有許多人被撇棄於教會以外；因有許多人距離目標甚遠，或進步很小，對這些人加以排斥是不公道的。

I do not insist that the moral life of a Christian man breathe nothing but the very gospel, yet this ought to be desired, and we must strive toward it. But I do not so strictly demand evangelical perfection that I would not acknowledge as a Christian one who has not yet attained it. For thus all would be excluded from the church, since no one is found who is not far removed from it, while many have advanced a little toward it whom it would nevertheless be unjust to cast away.

然則怎麼辦呢？我們當立一個標準，照這個標準去做（修：然後努力達到這個標準），標準（修：目標）確定以後，就要努力追求。若你和上帝妥協，履行祂指派給你的一部份職責，又隨意省略另一部份，這是不對的。因為第一，祂隨處都吩咐我們要有完整（修：要有出自正直之心）的敬拜，要誠心誠意（修：要有單純、誠懇的心），不可有絲毫虛偽（增：或假裝）；誠心的反面便是二心；這即是說，內心竭誠（增：奉獻自己，）在聖潔與公義兩方面的修養上用工夫，乃是屬靈而正直生活的開始。

What then? Let that **target** be set before our eyes that which we are earnestly **to aim**. Let that **goal** be appointed toward which we should strive and struggle. For it is not lawful for you to divide those things which are enjoined upon you by his Word but omit part, according to your own judgment. For in the first place, he everywhere commends **integrity** as the chief part of worshipping him [Gen.17:1; Ps. 41:12; etc.]. By this word he means **a sincere simplicity of mind, free from guile and feigning, the opposite of a double heart**. It is as if it were said that the beginning of right living is spiritual, where **the inner feeling of the mind is unfeignedly dedicated to God for the cultivation of holiness and righteousness**.

Gen.17:1

¹ When Abram was ninety-nine years old, the LORD appeared to him and said, "I am God Almighty^[a]; walk before me faithfully and be blameless.

Ps. 41:12

¹² Because of my integrity you uphold me and set me in your presence forever.

可是在今世的肉體囚籠裏，既然沒有一個人有充份的力量，能夠勇往直前，追求正道，大多數的人迫於無能，躊躇猶豫，甚至匍匐在地，寸步難移，所以讓我們各人按照自己棉薄的能力前進。沒有一個人不能有少許進步。我們當繼續努力，不斷地朝向主的正道前進，不要因為成功渺小而失望；儘管我們的成功不能如願，然而我們的勞力卻沒有白白消耗，只要今日是比昨日好。若我們忠於自己的志向，力爭上游，不自負，不滔邪惡，永遠的努力向前，不斷地改善，終必有達到至善的一天，這是我們一生的目的，末後在我們摒除一切肉體上的弱點時，上帝必允許我們與祂有完全的契合。

But **no one in this early prison of the body has sufficient strength to press on with due eagerness, and weakness so weighs down the greater number** that, with wavering and limping and even creeping along the ground, they move at a feeble rate. Let each one of us, then, proceed according to the measure of his puny capacity and set out upon the journey we have begun. No one shall set out so inauspiciously as not daily to make some headway, though it be slight. Therefore, let us not cease so to act that we may make some unceasing progress in the way of the Lord. And let us not despair at the slowness of our success; for even though attainment may not correspond to desire, when today outstrips yesterday the effort is not lost. Only let us look toward our mark with sincere simplicity and aspire to our goal; not fondly flattering ourselves, nor excusing our own evil deeds, but with continuous effort striving toward this end: that we may surpass ourselves in goodness until we attain to goodness itself. It is this, indeed, which through the whole course of life we seek and follow. But we shall attain it only when we have cast off the weakness of the body, and are received into full fellowship with him.

捨己

Self-Denial

3.7 基督徒生活的總綱：捨己

The Sum of the Christian Life: The Denial of Ourselves

我們不是自己的主人；我們是屬上帝的人

We are not our own masters, but belong to God

3.7.1

(The Christian philosophy of unworldliness and self-denial; we are not our own, we are God's, 1-3)

雖然上帝的律法對生活的規範有最好的計劃，但天國的大師仍願以更正確的方法（修：更明確的計劃），使人履行那在律法中所規定的。那方法的原則（修：那計劃的起點）如下：信徒的天職，乃是「將身體獻上，當作活祭，是聖潔的，是上帝所喜悅的」（羅 12:1）；這是對祂的合法敬拜。因此，又引伸了一種論據（修：這就是下面一項勸勉的根據）：「不要效法這個世界，只要心意更新而變化，叫你們察驗何為上帝的旨意」（羅 12:2）。我們奉獻自己（增：分別為聖歸）於上帝，就是為了這個重大的原因，使我們今後所說的，所想的，或所行的一切，都是以榮耀上帝為目的。若以屬聖潔的，用為不聖潔的，必損傷祂的尊嚴。

羅 12:1-2

- ¹ 「所以弟兄們，我以上帝的慈悲勸你們，將身體獻上，當作活祭，是聖潔的，是上帝所喜悅的；你們如此事奉乃是理所當然的。」
- ² 「不要效法這個世界，只要心意更新而變化，叫你們察驗何為上帝的善良、純全、可喜悅的旨意。」

Even though *the law of the Lord* provides the finest and best-disposed method of ordering a man's life, it seemed good to the Heavenly Teacher to shape his people by an even *more explicit plan* to that rule which he had set forth in the law. Here, then, is the beginning of this plan: *the duty of believers is "to present their bodies to God as a living sacrifice, holy and acceptable to him," and in this consists the lawful worship of him [Rom. 12:1].* From this is derived the basis of the exhortation that *"they be not conformed to the fashion of this world, but be transformed by the renewal of their minds, so that they may prove what is the will of God" [Rom. 12:2].* Now the great thing is this: we are consecrated and dedicated to God in order that we may thereafter *think, speak, meditate, and do, nothing except to his glory.* For a sacred thing may not be applied to profane uses without marked injury to him.

Rom 12:1-2

- ¹ Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.
- ² Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.

如果我們不是屬自己，而是屬上帝的，那末，我們所要避免的錯誤，和我們的一切活動的目標，是很明顯的。

If we, then, are not our own [cf. I Cor. 6:19] but the Lord's, it is clear what error we must flee, and whither we must direct all the acts of our life.

我們既不是屬自己的，所以我們不可使自己的理性和意志，在我們的行為和思想中居領導的地位。我們不是屬自己的，所以我們不要以尋求肉體的私慾為目的。我們不是屬自己的，所以我們要盡力忘記自己，和自己所有的一切。

We are not our own: let not our reason nor our will, therefore, sway our plans and deeds. We are not our own: let us therefore not set it as our goal to seek what is expedient for us according to the flesh. We are not our own: in so far as we can, let us therefore forget ourselves and all that is ours. second

從另一方面說，我們是屬上帝的，所以我們當為祂生死。我們是屬上帝的，所以我們要讓上帝的智慧和旨意統治我們的行為。我們是屬上帝的，所以我們的全部生活都要以祂為合法的目標的。一個人知道他不屬於自己，把自己理性所有的權威，都獻給上帝，這種人是何等的精明啊！順從自己的意志必使人越於毀滅，所以放棄依賴自己的智慧或意志，一心服從上帝的引導，乃是最可靠的。

Conversely, we are God's: let his wisdom and will therefore rule all our actions. We are God's: let all the parts of our life accordingly strive toward him as our only lawful goal [Rom. 14:8; cf. I Cor. 6:19]. O, how much has that man profited who, having been taught that he is not his own, has taken away dominion and rule from his own reason that he may yield it to God! For, as consulting our self-interest is the pestilence that most effectively leads to our destruction, so the sole haven of salvation is to be wise in nothing and to will nothing through ourselves but to follow the leading of the Lord alone.

我們首先要拋棄自我，把我們所有的能力和精神都獻為服事上帝之用。我所謂服事上帝，不是指口頭上的順從，乃是指心中摒除物慾，完全接受聖靈的引導。這樣的變化，保羅稱之為心意更新（弗 4:23）。雖然這是進入生命的初步，但不是一般哲學家所能瞭解的。因為他們把理性當做人們唯一的嚮導，以為只有理性為行為的唯一準繩。但基督教的哲學要理性退讓，順從聖靈，因此，現在一個人不是為自己活著，乃是基督在他的裏面活著，並行統治（參加 2:20）。

弗 4:23

²³ 「又要將你們的心志改換一新，」

加 2:20

²⁰ 「我已經與基督同釘十字架，現在活著的不再是我，乃是基督在我裏面活著；並且我如今在肉身活著，是因信上帝的兒子而活；祂是愛我，為我捨己。」

Let this therefore be the first step, that a man depart from himself in order that he may apply the whole force of his ability in the service of the Lord. I call “service” not only what lies in obedience to God’s Word but what turns the mind of man, empty of its own carnal sense, wholly to the bidding of God’s Spirit. While it is the first entrance to life, all philosophers were ignorance of this transformation, which Paul calls “renewal of the mind” [Eph. 4:23]. For they kept up reason alone as the ruling principle in man, and think that it alone should be listened to; to it alone, in short, they entrust the conduct of life. But the Christian philosophy bids reason give way to, submit and subject itself to, the Holy Spirit so that the man himself may no longer live but hear Christ living and reigning within him [Gal. 2:20].

Eph. 4:23

²³ to be made new in the attitude of your minds;

Gal. 2:20

²⁰ I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

捨己：專心愛主

Self-Denial through Devotion to God

3.7.2

二、還有，**我們不是尋求自己的意志，乃是尋求主的旨意，並現實祂的光榮（修：彰顯祂的榮耀）**。我們若能忘記自己，放棄自己的理性，一心注意上帝和祂的誡命，就是很大的成功了。當《聖經》吩咐我們，要我們放棄個人和自私的意念時，它非但要我們摒除一切對財富，權力，和人情的慾望，還要摒除一切野心和屬世的榮譽。一個基督徒須準備，在生活中隨時與上帝發生聯繫。他將以萬事取決於上帝的意志和決斷，因此必全心歸向於祂。人若在一切事業上都尊重上帝，也必能超越於一切虛幻想像之上。基督一開始就以這種克己（修：捨己）的道理殷勤地教訓祂的門徒；內心一旦有了克己（修：捨己），就不再有驕矜，倨傲，貪鄙，淫邪，以及一切從自私產生出來的惡念。反之，他必肆行無忌，恬不知恥，縱有道德的雛形，也必為求榮耀的野心所汙毀。一個人若不遵照上帝的誡命，實行克己（修：捨己），請問他能不能在人們中實行道德的生活呢？凡不知克己（修：捨己）而能具有德操的人只是為了喜受恭維。甚至那些主張道德本身的價值的哲學家們，也不外圖謀滿足自己驕傲的慾望罷了。但上帝對於喜歡受人恭維和驕矜自滿的人都表示厭惡，祂說他在世界上已「有了他們的賞賜」，甚至認為娼妓和稅吏比他們這些人更與天國接近些。我們還沒有說明，假使一個人不能克己（修：捨己）的話，他的向善之心將遭受多少障礙。人心隱藏著無數罪惡，這是古代的一句真實的成語。

除了拋棄自私的企圖，一心追求上帝所要求於你的事項以外，你再也找不到其他救治靈魂的方法了，而這樣的追求是上帝所喜悅的。

太 16:24

²⁴ 「於是耶穌對門徒說：『若有人要跟從我，就當捨己，背起他的十字架來跟從我。』」

太 6:2, 5, 16

² 「所以，你施捨的時候，不可在你前面吹號，像那假冒為善的人在會堂裏和街道上所行的，故意要得人的榮耀。我實在告訴你們，他們已經得了他們的賞賜。」

⁵ 「你們禱告的時候，不可像那假冒為善的人，愛站在會堂裏和十字路口上禱告，故意叫人看見。我實在告訴你們，他們已經得了他們的賞賜」

¹⁶ 「你們禁食的時候，不可像那假冒為善的人，臉上帶著愁容；因為他們把臉弄得難看，故意叫人看出他們是禁食。我實在告訴你們，他們已經得了他們的賞賜。」

太 21:31

³¹ 「你們想，這兩個兒子是哪一個遵行父命呢？他們說：『大兒子。』耶穌說：『我實在告訴你們，稅吏和娼妓倒比你們先進上帝的國。』」

提後 3:2-5

² 「因為那時人要專顧自己、貪愛錢財、自誇、狂傲、謗讟、違背父母、忘恩負義、心不聖潔、」

³ 「無親情、不解怨、好說讒言、不能自約、性情兇暴、不愛良善、」

⁴ 「賣主賣友、任意妄為、自高自大、愛宴樂、不愛上帝，」

⁵ 「有敬虔的外貌，卻背了敬虔的實意；這等人你要躲開。」

From this also follows this second point: that we seek not the things that are ours but those which are of the Lord's will and will serve to advance his glory. This is also evidence of great progress: that, almost forgetful of ourselves, surely subordinating our self-concern, we try faithfully to devote our zeal to God and his commandments. For when Scripture bids us leave off self-concern, it only erases from our minds the yearning to possess, the desire for power, and the favor of men, but it also uproots ambition and all craving for human glory and other more secret plagues. Accordingly, the Christian must surely be so disposed and minded that he feels within himself it is with God he has to deal throughout his life. In this way, as he will refer all he has to God's decision and judgment, so will he refer his whole intention of mind scrupulously to Him. For he who has learned to look to God in all things that he must do, at the same time avoids all vain thoughts. This, then, is that denial of self which Christ enjoins with such great earnestness upon his disciples at the outset of their service [cf. Matt. 16:24]. When it has once taken possession of their hearts, it leaves no place at all first either to pride, or arrogance, or ostentation; then either to avarice, or desire, or lasciviousness, or effeminacy, or to other evils that our self-love spawns [cf. II Tim. 3:2-5]. On the other

hand, wherever denial of ourselves does not reign, there either the foulest vices rage without shame or if there is any semblance of virtue, it is vitiated by depraved lusting after glory. Show me a man, if you can, who, unless he has according to the commandment of the Lord renounced himself, would freely exercise goodness among men. For all who have not been possessed with this feeling have at least followed virtue for the sake of praise. Now those of the philosophers who at any time most strongly contended that virtue should be pursued for its own sake were puffed up with such great arrogance as to show they sought after virtue for no other reason than to have occasion for pride. Yet God is so displeased, both with those who court the popular breeze and with such swollen souls, as to declare that they have received their reward in this world [Matt. 6:2, 5, 16], and to make harlots and publicans nearer to the Kingdom of Heaven than are they [Matt. 21:31]. Yet we have still not clearly explained how many and how great are the obstacles that hinder man from a right course so long as he has not denied himself. For it was once truly said: “A world of vices is hidden in the soul of men.” And you can find no other remedy than in denying yourself and giving up concern for yourself, and in turning your mind wholly to seek after those things which the Lord requires of you, and to seek them only because they are pleasing to him.

Matt. 16:24

²⁴ Then Jesus said to his disciples, “Whoever wants to be my disciple must deny themselves and take up their cross and follow me.

Matt. 6:2, 5, 16

² “So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by others. Truly I tell you, they have received their reward in full.

⁵ “And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full.

¹⁶ “When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full.

Matt. 21:31

³¹ “Which of the two did what his father wanted?” “The first,” they answered

II Tim. 3:2-5

² People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy,

³ without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good,

⁴ treacherous, rash, conceited, lovers of pleasure rather than lovers of God—

⁵ having a form of godliness but denying its power. Have nothing to do with such people.

捨己使我們對他們持正確的態度

Self-Denial Gives Us the Right Attitude Toward Our Fellow Men

3.7.4

從這些話我們可以看出，所謂克己一半（修：捨己一方面）是對人，而另一半（修：而另一方面），或主要上，是對上帝而發的。

Now in these words we perceive that denial of self has regard partly to men, partly, and chiefly, to God.

《聖經》吩咐我們，叫我們要彼此尊敬，並要留心促進別人的福利（參羅 12:10；腓 2:4）。《聖經》所給我們的教訓我們不能接受，除非我們預先消滅了屬肉體的私心，因為我們為私心所蒙蔽誘惑，人人以為自己有權提高自己，同時低估與我們相比的人。假若上帝賜給我們一種特別的品格，我們立刻洋洋自得，不但誇大，而且驕矜。我們將自己所有的罪惡，一概隱藏起來，不叫別人知道，以為自己的過失很小，無關重要，甚至有時候還以為是我們的德行呢。假如我們所自負的才能不如別人高超，我們因為要抹煞別人的優點，就不惜以最大的惡意貶損他們；如果他們稍有過犯，我們甚至不以嚴密的注視與苛刻的批評為滿足，還要故意張大其詞，加以渲染。因此，我們每一個人都自以為不同流俗，超乎一般人之上，高視闊步，輕視別人，至少以為別人不如自己。窮人服從富人，平民服從貴族，僕役服從主人，文盲服從學者；可是沒有一個人不以為自己具有若干優點。

羅 12:10

¹⁰ 「愛弟兄，要彼此親熱；恭敬人，要彼此推讓。」

腓 2:4

⁴ 「各人不要單顧自己的事，也要顧別人的事。」

For when Scripture bids us act toward men so as to esteem them above ourselves [Phil. 2:3], and in good faith to apply ourselves wholly to doing them good [cf. Rom. 12:10], it gives us commandments of which our mind is quite incapable unless our mind be previously emptied of its natural feeling. For, such our mind be previously emptied of its natural feeling. For, such is the blindness with which we all rush into self-love that each one of us seems to himself to have just cause to be proud of himself and to despise all others in comparison. If God has conferred upon us anything which we need not repent, replying upon it we immediately lift up our minds, and are not only puffed up but almost burst with pride. These very vices that infest us we take pains to hide from others, while we flatter ourselves with the pretense that they are slight and insignificant, and even sometimes embrace them as virtues. If others manifest the same endowments we admire in ourselves, or even superior ones, we spitefully belittle and revile these gifts in order to avoid yielding place to such persons. If there are any faults in others, not content with noting them with severe and sharp reproach, we hatefully exaggerate them. Hence

arises such insolence that each one of us, as if exempt from the common lot, wishes to tower above the rest, and loftily and savagely abuses every mortal man, or at least looks down upon him as an inferior. The poor yield to the rich; the common folk, to the nobles; the servants, to their masters; the unlearned, to the educated. But there is not one who does not cherish within himself some opinion of his own pre-eminence.

Phil. 2:3

³ Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves,

Rom. 12:10

¹⁰ Be devoted to one another in love. Honor one another above yourselves.

所以大家都因為自負的緣故，彷彿自己胸中有一個王國，自命不凡，對別人的知識行為吹毛求疵。若有爭論，隨即產生毒恨；只要他們覺得事事稱心如意，他們原也是相當溫和的，但當他們受刺激的時候，有多少人能保持他們的幽默呢？除了消除自己的野心和私心外，沒有其它救治的方法了，而要做到這一點，唯有依靠《聖經》的教理，方才有效。如果我們留心《聖經》的教訓，我們當牢記，上帝所給予我們的才能，不是我們自己本有的，乃是上帝的恩賜，若有人因此驕傲，即是忘恩。保羅說：「使你與人不同的是誰呢？你有什麼不是領受的呢？若是領受的，為何自誇，彷彿不是領受的呢？」（林前 4:7）。

林前 4:7

⁷ 「使你與人不同的是誰呢？你有什麼不是領受的呢？若是領受的，為何自誇，彷彿不是領受的呢？」

Thus, each individual, by flattering himself, bears a kind of kingdom in his breast. For claiming as his own what pleases him, he censures the character and morals of others. But if this comes to the point of conflict, his venom bursts forth. For many obviously display some gentleness so long as they find everything sweet and pleasant. But just how many are there who will preserve this even tenor or modesty when they are pricked and irritated? There is no other remedy than to tear out from our inward parts this most deadly pestilence of love of strife and love of self, even as it is plucked out by Scriptural teaching. For thus we are instructed to remember that those talents which God has bestowed upon us are not our own goods but the free gifts of God; and any persons who become proud of them show their ungratefulness. "Who causes you to excel?" Paul asks. "If you have received all things, why do you boast as if they were not given to you?" [I Cor. 4:7].

I Cor. 4:7

⁷ For who makes you different from anyone else? What do you have that you did not receive? And if you did receive it, why do you boast as though you did not?

其次我們在認識自己的過失以後，我們必須謙虛。只可虛懷若谷，不可昂然自得。另一方面，我們曾被訓誡，對別人的特長必須尊重。即是上帝所給予他的，若我們抹煞上帝所賜他人的光榮，那不過是徒然表示自己是如何的卑鄙。我們也不

要重視別人的過錯，但也不可以譏媚慫恿他們的過錯，乃是要以仁愛和光榮培植他們，而不是侮辱他們。凡與我們有來往的人，我們都要以禮貌，友愛，謙虛，和溫柔的態度對待他們。因為我們除了以自卑敬人的精神待人，再沒有其它更好的方法能使我們達到真正的謙和。

Let us, then, unremittingly examining our faults, call ourselves back to humility. Thus nothing will remain in us to puff us up; but there will be much occasion to be cast down. On the other hand, we are bidden so to esteem and regard whatever gifts of God we see in other men that we may honor these men in whom they reside. For it would be great depravity on our part to deprive them of that honor which the Lord has bestowed upon them. But we are taught to overlook their faults, certainly not flatteringly to cherish them; but not on account of such faults to revile men whom we ought to cherish with good will and honor. Thus it will come about that, whatever man we deal with, we shall treat him not only moderately and modestly but also cordially and as a friend. You will never attain true gentleness except by one path: a heart imbued with lowliness and with reverence of others.

捨己使我們對鄰居有真正的幫助

Self-Denial Leads to Proper Helpfulness toward Our Neighbors

3.7.5

實行那尋求鄰舍利益的本份是十分困難的事！除非你完全犧牲自我，拋棄私人的利益，你就無法執行這個任務。若你不否認自我，一心愛人，你怎能實行保羅所說的愛呢？他說：「愛是恆久忍耐，又有恩慈，愛是不嫉妒，愛是不自誇，不張狂，不作害羞的事，不求自己的益處，不輕易發怒」（林前 13:4-8）。我們非做到不尋求自己的利益不可，可是我們的本性在這方面不能幫助我們，因為它總是驅使人只愛自己，而不關心他人的利益。但《聖經》教訓我們，我們無論領受上帝所賜的什麼恩惠，須注意一個條件，就是把這恩賜施於教會公共的福利上。所以對恩賜的合法使用乃是把它白白地轉給別人。我們知道，我們所享受的一切幸福，都是上帝的寶藏，上帝把這幸福交付我們，為的是要我們成全鄰舍的利益。

林前 13:4-8

- ⁴ 「愛是恆久忍耐，又有恩慈；愛是不嫉妒；愛是不自誇，不張狂，」
- ⁵ 「不做害羞的事，不求自己的益處，不輕易發怒，不計算人的惡，」
- ⁶ 「不喜歡不義，只喜歡真理；」
- ⁷ 「凡事包容，凡事相信，凡事盼望，凡事忍耐。」
- ⁸ 「愛是永不止息。先知講道之能終必歸於無有；說方言之能終必停止；知識也終必歸於無有。」

彼前 4:10

- ¹⁰ 「各人要照所得的恩賜彼此服事，作上帝百般恩賜的好管家。」

Now, in seeking to benefit one's neighbor, how difficult it is to do one's duty! Unless you give up all thought of self and, so to speak, get out of yourself, you will accomplish nothing here. For how can you perform those works with Paul teaches to be the works of love, unless you renounce yourself, and give yourself wholly to others? "Love," he says, is "patient and kind, not jealous or boastful, is not envious or puffed up, does not seek its own, is not irritable," etc. [I Cor. 13:4-5p.] If this is the one thing required – that we seek not what is our own – still we shall do no little violence to nature, which so inclines us to love for ourselves alone that it does not easily allow us to neglect ourselves and our possessions in order to look after another's good, nay, to yield willingly what is ours by right and resign it to another. But Scripture, to lead us by the hand to this, warns that whatever benefits we obtain from the Lord have been entrusted to us on this condition: that they be applied to the common good of the church. And therefore the lawful use of all benefits consists in a liberal and kindly sharing of them with others. No surer rule liberal and kindly sharing of them with others. No surer rule and no more valid exhortation to keep it would be devised than when we are taught that all the gifts we possess have been bestowed by God and entrusted to us on condition that they be distributed for our neighbors' benefit [cf. I Peter 4:10].

但《聖經》還有更進一步的說明，它把這事與身體各肢體的能力比較。各肢體的力量不是為了自己，也不能作為本身之用，卻是與別的肢體互相為用，共同促進全身體的利益。因此，信徒所有的才能，都應為弟兄效力，把一己的利益和教會共同的福利打成一片。所以我們應該以此作為仁愛的尺度，就是凡上帝所給予我們的，我們必施之於鄰舍，我們只是那恩賜的管家，以後須向主人交賬。要把上帝所給予我們的作合法分配，必須以愛的法律為準則。我們不但要時常把增進他人福利看為與增進自己的利益相關聯，而且要把他人的福利看為比自己的福利重要。

林前 12:12

¹² 「就如身子是一個，卻有許多肢體；而且肢體雖多，仍是一個身子；基督也是這樣。」

But Scripture goes even farther by comparing them to the powers with which the members of the human body are endowed [I Cor. 12:12 ff.]. No member has this power for itself nor applies it to its own private use; but each pours it out to the fellow members. Nor does it take any profit from its power except that proceeds from the common advantage of the whole body. So, too, whatever a godly man can do he ought to be able to do for this brother, providing for himself in no way other than to have his mind intent upon the common upbuilding of the church. Let this, therefore, be our rule for generosity and beneficence: We are the stewards of everything God has conferred on us by which we are able to help our neighbor, and are required to render account of our stewardship. Moreover, the only right stewardship is that which is tested by the rule of love. Thus it will come about that we shall not only join zeal for another's benefit with care for our own advantage, but shall subordinate the latter to the former.

I Cor. 12:12

¹² Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ.

《聖經》教訓我們，我們從天上所領受的恩賜，當依法律所規定的辦法處理，雖關於極小的恩賜，上帝在古時也作同樣的吩咐。祂吩咐人民把初收的穀物先奉獻給祂，鄭重地聲明，任何恩施若不首先奉獻於上帝，即行自作享受，是不合法的。若上帝所賜給我們的恩賜必須等到我們親手再奉獻給祂，才算是分別為聖，那麼忽略了那樣的奉獻，就是大罪。若你欲以奉獻來充實我主，那是徒然的事。正如詩篇的作者所說的：「祢是我的主，我的好處不在祢以外」，可是你可以將奉獻施之於「世上的聖民」；因為施捨被稱為一種聖潔的奉獻；可知照福音所行的仁愛，和律法下的奉獻是相符合的。

出 23:19

¹⁹ 「地裏首先初熟之物要送到耶和華——祢上帝的殿。不可用山羊羔母的奶煮山羊羔。」

出 22:29

²⁹ 「你要從你莊稼中的穀和酒醅中滴出來的酒拿來獻上，不可遲延。你要將頭生的兒子歸給我。」

詩 16:2-3

² 「我的心哪，你曾對耶和華說：祢是我的主；我的好處不在祢以外。」

³ 「論到世上的聖民，他們又美又善，是我最喜悅的。」

來 13:16

¹⁶ 「只是不可忘記行善和捐輸的事；因為這樣的祭，是上帝所喜悅的。」

And lest perhaps we should not realize that there is the rule for the proper management of all gifts we have received from God, he also in early times applied it to the least gifts of his generosity. For he commanded that the first fruits be brought to him by which the people were to testify that it was unlawful to accept for themselves any enjoyment of benefits not previously consecrated to him [Ex. 23:19; cf. ch. 22:29, Vg.]. But if the gifts of God are only thus sanctified to us when we have dedicated them by our hand to the Author himself, that which does not savor of such dedication is clearly a corrupt abuse. Yet you wish to strive in vain to enrich the Lord by sharing your possessions; since, then, your generosity cannot extend to him, you must, as the prophet says, practice it toward the saints on earth [Ps. 16:2-3]. And alms are compared to holy sacrifices so as to correspond now to those requirements of the law [Heb. 13:16].

Ex. 23:19

¹⁹ “Bring the best of the firstfruits of your soil to the house of the LORD your God. “Do not cook a young goat in its mother’s milk.

Ex. 22:29

²⁹ “Do not hold back offerings from your granaries or your vats.^[g] “You must give me the firstborn of your sons.

Ps. 16:2-3

² I say to the LORD, “You are my Lord; apart from you I have no good thing.”

³ I say of the holy people who are in the land, “They are the noble ones in whom is all my delight.”

Heb. 13:16

¹⁶ And do not forget to do good and to share with others, for with such sacrifices God is pleased.

愛鄰居並不注意別人值得愛與否， 乃專心仰望上帝

Love of Neighbor Is Not Dependent Upon Merit of Men, But Looks to God

3.7.6

再者，為避免我們以行善為苦（恐怕很容易如此），必須加上使徒所說另一特性，即「愛是恒久忍耐，不輕易發怒。」上帝吩咐我們對所有的人行善（參來 13:16）。若從人的品德論，他們多數是不配受的，但在這裏《聖經》給我們一個很好的原則，要我們不注意人的行為，只注意他們裏面的上帝的形像，對這形像，我們應該敬愛，特別對「信徒一家的人」更當如是，因為在他們的身上，上帝的形像已由基督的靈所恢復。所以凡需要你援助的人，你不可拒絕。比方說他是一個異鄉人，上帝所給予他的記號，應該是你所熟知的，為這原因，祂不許你輕視你自己的骨肉（參賽 58:7）。比方他是一個可鄙或無價值的人，但上帝卻施恩以自己的形像給他；比方你對他原無責任，但上帝彷彿認他為祂的代表，而你因上帝所賜的無數和重大的恩典而對他有了責任，因此也對他有責任。比方他不值得你為他費絲毫的力量，但因為上帝的形像從他表現出來，就值得你犧牲一切了。縱使他非但不值得你的任何寵愛，甚且對你侮辱，使你發怒，雖然如此，你也不能不把他放在你的仁愛的懷抱中。你可以說他應受與此不同的待遇，可是主所應得的是什麼呢？當祂吩咐你饒恕人們的一切過犯，祂的命意即是要把這些過犯者交付給祂。只有這樣我們才能達到那非常困難，而且似乎是反人性的教訓——「愛那恨我們的人」（參太 5:44），和「以德報怨」，「為咒詛我們的祝福」（參路 17:3-4）。所以我們應當牢記，不可思想別人的過犯，卻要想到他們所有的上帝的形像，他們的罪過已為這形像所遮蓋，因為這形像是美麗和莊嚴，不由得我們不伸出仁愛的手去懷抱他們。

來 13:16

¹⁶ 「只是不可忘記行善和捐輸的事；因為這樣的祭，是上帝所喜悅的。」

賽 58:7

⁷ 「不是要把你的餅分給飢餓的人，將飄流的窮人接到你家中，見赤身的給他衣服遮體，顧恤自己的骨肉而不掩藏嗎？」

太 5:44

⁴⁴ 「只是我告訴你們，要愛你們的仇敵，為那逼迫你們的禱告。」

路 17:3-4

³⁴ 「我對你們說，當那一夜，兩個人在一個床上，要取去一個，撇下一個。」

Furthermore, not to grow weary in well-doing [Gal. 6:9], which otherwise must happen immediately, we ought to add that other idea which the apostle mentions: “Love is patient... and is not irritable” [I Cor. 13:4-5]. The Lord commands all men without exception “to do good” [Heb. 13:16]. Yet the great part of them are most unworthy if they be judged by their own merit. But here Scripture helps in the best way when it teaches that we are not to consider that men merit of themselves but to look upon the image of God in all men, to which we owe all honor and love. However, it is among members of the household of faith that this same image is more carefully to be noted [Gal. 6:10], in so far as it has been renewed and restored through the Spirit of Christ. Therefore, whatever man you meet who needs your aid, you have no reason to refuse to help him. Say, “He is a stranger”; but the Lord has given him a mark that ought to be familiar to you, by virtue of the fact that he forbids you to despise your own flesh [Isa. 58:7, Vg.]. Say, “He is contemptible and worthless”; but the Lord shows him to be one to whom he has designed to give the beauty of his image. Say that you owe nothing for any service of his; but God, as it were, has put him in his own place in order that you may recognize toward him the many and great benefits with which God has bound you to himself. Say that he does not deserve even your least effort for his sake; but the image of God, which commends him to you, is worthy of your giving yourself and all your possessions. Now if he has not only deserved no good at your hand, but has also provoked you by unjust acts and curses, not even this is just reason why you should cease to embrace him in love and to perform the duties of love on his behalf [Matt. 6:14, 18:35; Luke 17:3]. You will say, “He has deserved something far different of me.” Yet what has the Lord deserved? While he bids you forgive this man for all sins he has committed against you, he would truly have them charged against himself. Assuredly, there is but one way in which to achieve what is not merely difficult but utterly against human nature: to love those who hate us, to repay their evil deeds with benefits, to return blessings for reproaches [Matt. 5:44]. It is that we remember not to consider men’s evil intention but to look upon the image of God in them, which cancels and effaces their transgressions, and with its beauty and dignity allures us to love and embrace them.

Gal. 6:9-10

⁹ Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.

¹⁰ Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.

I Cor. 13:4-5

- ⁴ Love is patient, love is kind. It does not envy, it does not boast, it is not proud.
⁵ It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.

Heb. 13:16

- ¹⁶ And do not forget to do good and to share with others, for with such sacrifices God is pleased.

Isa. 58:7

- ⁷ Is it not to share your food with the hungry and to provide the poor wanderer with shelter—when you see the naked, to clothe them, and not to turn away from your own flesh and blood?

Matt. 6:14

- ¹⁴ For if you forgive other people when they sin against you, your heavenly Father will also forgive you.

Luke 17:3

- ³ So watch yourselves. “If your brother or sister^[a] sins against you, rebuke them; and if they repent, forgive them

Matt. 5:44

- ⁴⁴ But I tell you, love your enemies and pray for those who persecute you,

外表的愛心行為不足夠，最重要的是出於內心！ **The Outward Work of Love Is Not Sufficient; Do It Cheerfully From the Heart!** **3.7.7**

如我們不履行愛的責任，我們就不能克己節制。要履行愛的責任，不但是在外表上實行，乃是要從愛的基礎上出發。一個人或能在外表的行為上履行一切愛的責任，卻和行愛的正道相去甚遠。你看見有些人非常慷慨，但他們的施予不免帶著驕矜的態度和無禮的言語。我們在這不幸的時代已陷入於災害的景況中，多數人不肯施予，縱有施予，也都是趾高氣揚。這樣的腐敗，雖在異教徒中亦不容許。至於基督徒，除了和顏悅色，平易近人，並以彬彬有禮的言辭待人以外，還有其它的需要：首先，他要設身處地，為不幸的人著想，要同情他的遭遇，把他的處境當作自己的處境，庶幾能以惻隱之心，援助他們，宛如援助自己一樣。

This mortification, then, will take place in us only if we fulfill the duties of love. Now he who merely performs all the duties of love does not fulfill them, even though he overlooks none; but he, rather, fulfills them who does this from a sincere feeling of love. For it can happen that one who indeed discharges to the full all his obligations as far as outward duties are concerned is still all the while far away from the true way of

discharging them. For you may see some who wish to seem very liberal and yet bestow nothing that they do not make reprehensible with a proud countenance or even insolent words. And in this tragic and unhappy age it has come to this, that most men give their alms contemptuously. Such depravity ought not to have been tolerable even among the pagans; of Christians sometimes even more is required than to show a cheerful countenance and to render their duties pleasing with friendly words. First, they must put their assistance, and pity his ill fortune as if they themselves experienced and bore it, so that they may be impelled by a feeling of mercy and humaneness to go to his aid just as to their own.

抱著這種態度幫助弟兄的人，非但不至於驕矜無禮，而且不至於輕視他所要幫助的弟兄，或覺得獲得他幫助的弟兄是欠了他的債似的，卻是出於自然，正如身體的各肢體扶助一般，為使一個有病的肢體康復，其他各肢體均須努力幫助，這樣的幫助，不算是對另一肢體的特別擔負，而是符合自然律，是義不容辭的。他雖履行了一部份責任，不可以為自己已完成了全部職責，好像那富有的人往往因捐了一部份財產，便以為自己已盡了全部責任，把一切其它責任推給別人。反之，每人都要自己反省，不論自己怎樣偉大，總是鄰舍的債務人，對他們當盡力愛護，不受限制，除非他們能力有所不及。

He who, thus disposed, proceeds to give help to his brethren will not corrupt his own duties by either arrogance or upbraiding. Furthermore, in giving benefits he will not despise his needy brother or enslave him as one indebted to himself. This would no more be reasonable than that we should either chide a sick member that the rest of the body labors to revive or consider it especially obligated to the remaining members because it has drawn more help to itself than it can repay. Now the sharing of tasks among members is believed to have nothing gratuitous about it but, rather, to be a payment of that which, due by the law of nature, it would be monstrous to refuse. Also, in this way it will come about that he who has discharged one kind of task will not think himself free, as commonly happens when a rich man, after he has given up something of his own, delegates to other men other burdens as having nothing at all to do with him. Rather, each man will so consider with himself that in all his greatness he is a debtor to his neighbors, and that he ought in exercising kindness toward them to set no other limit than the end of his resources; these, as widely as they are extended, ought to have their limits set according to the rule of love.

在上帝面前捨己：專心遵行祂的旨意！

Self-Denial Toward God: Devotion to His Will!

3.7.8

讓我們把克己(修：捨己)的主要部份，就是我們已經提過與上帝有關的克己(修：捨己)，再加說明。關於這一層已經有了的討論，無重複的必要，只說那足以使我們習於寧靜和忍耐的就夠了。

Let us reiterate in fuller form the chief part of self-denial, which, as we have said, looks to God. And indeed, many things have been said about this already that it would be superfluous to repeat. It will be enough to show how it forms us to fair-mindedness and tolerance.

《聖經》告訴我們，為求今生的安寧，我們當抑制自己的情感，一心順服上帝的旨意，讓上帝管束我們的慾望。我們追求金錢與名譽，爭取權力與虛榮的熱忱和貪心，都是很大的。同時，對貧困，閉塞，卑賤，我們則非常厭惡，只想逃避。因此我們知道，凡依靠自己理智去規定生活的人，他們由內心鬥爭所引起的不安是何等嚴重！一方面他們以各種方法和各樣努力，尋求各種貪婪和野心的目的，換一句話說就是盡力逃避貧賤。

To begin with then, in seeking either the convenience or the tranquility of the present life, Scripture calls us to resign ourselves and all our possessions to the Lord's will, and to yield to him the desires of our hearts to be tamed and subjugated. To covet wealth and honors, to strive for authority, to heap up riches, to gather together all those follies which seem to make for magnificence and pomp, our lust is mad, our desire boundless. On the other hand, wonderful is our fear, wonderful our hatred, of poverty, lowly birth, and humble condition! And we are spurred to rid ourselves of them by every means. Hence we can see how uneasy in mind all those persons are who order their lives according to their own plan. We can see how artfully they strive - to the point of weariness - to obtain the goal of their ambition or avarice, while, on the other hand, avoiding poverty and a lowly condition.

基督徒欲避免陷入這樣的羅網，就當遵循下述途徑：第一，除了上帝所賜的幸福以外，不要渴慕或追求其它的幸福，對上帝所賜的幸福卻須完全信賴。依靠肉體的力量，或由毅力，或由勤勞，雖足夠追求名利，但這一切都是空虛，若不是主賜福，我們的努力對我們實在無益。反之，只有上帝所賜的幸福，雖經歷各種困難，才真能導引我們走上幸福之路。我們雖可以不經過上帝的道路而得到多少名利，正如我們每日所見到的，有許多不虔敬的人，他們得了高名厚利，但凡在上帝咒詛之下的既然不能享受絲毫的幸福，所以那不是上帝所賜的幸福，至終無不變成大害。凡使人更苦惱的，我們決不可追求。

In order not to be caught in such snares, godly men must hold to his path. First of all, let them neither desire nor hope for, nor contemplate, any other way of prospering than by the Lord's blessing. Upon this, then, let them safely and confidently throw themselves and rest. For however beautifully the flesh may seem to suffice unto itself, while it either strives by its own effort for honors and riches or relies upon its diligence, or is aided by the favor of men, yet it is certain that all these things are nothing; nor will we benefit at all, either by skill or by labor, except in so far as the Lord prosper them both. On the contrary, however, his blessing alone finds a way, even through all hindrances, to bring all things to a happy and favorable outcome or us; again, through entirely without it, to enable us to obtain some glory and opulence for ourselves (as we daily see impious men amassing great honors and riches), yet, inasmuch as those upon whom the curse of God rests taste not even the least particle of happiness, without his blessing we shall obtain nothing but what turns to our misfortune. For we ought by no means to desire what makes men more miserable.

只信靠上帝賜福

Trust in God's Blessings Only

3.7.9

所以，如果我們相信一切可羨慕的幸福都是在於神恩，若無神恩，前途必有許多災殃，那麼，由此推論，我們不應熱衷於名利，不論是依靠自己的才智，抑或仰賴他人的寵眷，或由於僥倖的機會，都是不好的。我們只可遵行上帝所指示的，按照祂所指示的方向走，接受祂為我們所安排的。這樣，第一我們必不至於以非法的行動，欺騙和不軌的卑鄙行為，或侵犯鄰舍的方法去追逐名利，卻只追求那些不使我們離開正當之路的利益。

Therefore, suppose we believe that every means toward a prosperous and desirable outcome rests upon the blessing of God alone; and that, when this is absent, all sorts of misery and calamity dog us. It reminds for us not greedily to strive after riches and honors – whether relying upon our own dexterity of wit or our own diligence, or depending upon the favor of men, or having confidence in vainly imagined fortune – but for us always to look to the Lord so that by his guidance we may be led to whatever lot he has provided for us. Thus it will first come to pass that we shall not dash out to seize upon riches and usurp honors through wickedness and by stratagems and evil arts, or greed, to the injury of our neighbors; but pursue only those enterprises which do not lead us away from innocence.

在欺騙，淫邪，和不義的行為中，誰能希望得著神恩的幫助呢？既然只有思想純正行為正直的人才得著上帝的幫助，凡想得著這幫助的人必須避免各種邪惡。其次，我們必感覺到一種約束，使我們不致有貪財的熾慾和好名的野心。誰敢希望從上帝得到援助去作違反聖道，追求與神意相反的事物呢？凡是上帝所咒詛的事，決不能得到祂的幫助。最後，若我們所成就的不符合我們的願望，也當忍耐，不可咒詛自己的境遇，因為我們知道，這等於埋怨上帝；人們的貧富榮辱，都是祂一手所安排的。總之，我們既信靠神恩，就不至以卑污不正的手段去爭取虛空的名利，也不會把一切幸福都歸功於自己的勤勞和運氣，卻只承認上帝是幸福的唯一泉源。假如別人的事業非常發達，而自己的進步很少，甚至退步，他當比一般俗人更能安貧樂道，要在貧困中尋求安慰，比在權勢旺盛的時候更要處之泰然。因為他須想到他的事業是上帝所安排的，這對他的得救大有益處。大衛的道路即是如此，當他跟從上帝，服從祂支配的時候，他自稱是「好像斷過奶的孩子在他母親的懷中……重大和測不透的事都不敢做」（參詩 131:1, 2）。

詩 131:1-2

¹ 「（大衛上行之詩。）耶和華啊，我的心不狂傲，我的眼不高大；重大和測不透的事，我也不敢行。」

² 「我的心平穩安靜，好像斷過奶的孩子在他母親的懷中；我的心在我裏面真像斷過奶的孩子。」

Who can hope for the help of a divine blessing amidst frauds, robberies, and other wicked arts? For as that blessing follows only him who thinks purely and acts rightly, thus it calls back from crooked thoughts and wicked actions all those who seek it. Then will a bridle be put on us that we may not burn with an immoderate desire to grow rich or ambitiously pant after honors. For with what shamelessness does a man trust that he will be helped by God to obtain these things which he desires contrary to God's Word? Away with the thought that God would abet with his blessing what he curses with his mouth! Lastly, if things do not go according to our wish and hope, we will still be restrained from impatience and loathing of our condition, whatever it may be. For we shall know that this is to murmur against God, by whose will riches and poverty, contempt and honor, are dispensed. To sum up, he who rests solely upon the blessing of God, as it has been here expressed, will neither strive with evil arts after those things which men customarily madly seek after, which credit to himself or even to his diligence, or industry, or fortune. Rather, he will give God the credit as its Author. But if, while other men's affairs flourish, he makes but slight advancement, or even slips back, he will still bear his low estate with greater equanimity and moderation of mind than some profane person with his wish, for he indeed possess a solace in which he may power. Since this leads to his salvation, he considers that his affairs are ordained by the Lord. We see that David was so minded; while he follows God and gives himself over to his leading, he attests that he is like a child weaned from his mother's breast, and that he does not occupy himself with things too deep and wonderful for him [Ps. 131:1-2].

Ps. 131:1-2

- ¹ My heart is not proud, LORD, my eyes are not haughty; I do not concern myself with great matters or things too wonderful for me.
- ² But I have calmed and quieted myself, I am like a weaned child with its mother; like a weaned child I am content.

捨己幫助我們忍受逆境

Self-Denial Helps Us Bear Adversity

3.7.10

一個敬虔的人應該寧靜忍耐，不只是對上述事例如此，對現世生活的其它方面，都要有同樣的態度。一個人若不把自己交給主，以致使一切生活受主旨意的支配，就不算是真的克己（修：捨己）。一個人若有這種心情，那末，不論他的遭遇怎樣，他決不感覺到自己是不幸的，也不會因自己的命運而埋怨上帝。這種態度是必要的，因為我們所遭遇的意外是無數的。我們常受各種疾病的侵襲，有時候遭遇瘟疫，有時候遭遇兵災，有時候天降冰雹，毀損了收穫，釀成凶年，使我們窮困，父母妻室兒女和親屬相繼死亡，我們的房屋遭遇火患。這種種不幸的事使許多人不是咒詛生命，怨歎自己的出生，便是埋怨天地，咎責上帝，褻瀆地說祂是如何的不公平，如何的殘忍。但一個信徒倘遭逢不幸，仍應該思念上帝仁慈和祂的父愛，若他因為自己至親的去世而深感生活的寂寞，他仍將感謝上帝，思想主的恩典必眷顧他。

的家，不叫他的家荒蕪。設或他自己的莊稼為霜雹所摧毀，立將受饑荒的威脅，他也不因此灰心失望，或怨恨上帝，卻仍舊存信心，相信我們是在祂庇護之下，我們是「祂牧場上的羊」（參詩 79:13）。雖在饑荒的時候，祂也必為我們準備糧食。如果他為疾病所苦，他亦不因這病痛而不耐煩，怨恨上帝；當他一想到上帝的公義與仁慈，反將加強了他的耐心。最後，不論遭逢什麼，既知道這是由於上帝的安排，自必以感恩的態度欣然接受，絕不抗拒祂的威權(修: 權威)，對這權威，他已經把自己的一切完全交付了。

詩 78:47

⁴⁷ 「祂降冰雹打壞他們的葡萄樹，下嚴霜打壞他們的桑樹，」

詩 79:13

¹³ 「這樣，祢的民，祢草場的羊，要稱謝祢，直到永遠；要述說讚美祢的話，直到萬代。」

And for godly minds the peace and forbearance we have spoken of ought not to rest solely in this point; but it must also be extended to every occurrence to which the present life is subject. Therefore, he alone has duly denied himself who has so totally resigned himself to the Lord that he permits every part of his life to be governed by God's will. He who will be thus composed in mind, whatever happens, will not consider himself miserable nor complain of his lot with ill will toward God. How necessary this disposition is will appear if you weigh many chance happenings to which we are subject. Various diseases repeatedly trouble us: now plague rages; now we are cruelly beset by the calamities of war; now ice and hail, consuming the year's expectation, lead to barrenness, which reduces us to poverty; wife, parents, children, neighbors, are snatched away by death; our house is burned by fire. It is on account of these occurrences that men curse their life, loathe the day of their birth, abominate heaven and the light of day, rail against God, and as they are eloquent in blasphemy, accuse him of injustice and cruelty. But in these matters the believer must also look to God's kindness and truly fatherly indulgence. Accordingly, if he sees his house reduced to solitude by the removal of his kinsfolk, he will not indeed even then cease to bless the Lord, but rather will turn his attention to this thought: nevertheless, the grace of the Lord, which dwells in my house, will not leave it desolate. Or, if his crops are blasted by frost, or destroyed by ice, or beaten down with hail, and he sees famine threatening, yet he will not despair or bear a grudge against God, but will remain firm in this trust [cf. Ps. 78:47]: "Nevertheless we are in the Lord's protection, sheep brought up in his pastures" [Ps. 79:13]. The Lord will therefore supply food to us even in extreme barrenness. If he shall be afflicted by disease, he will not even then be so unmanned by the harshness of pain as to break forth into impatience and expostulate with God; but, by considering the righteousness and gentleness of God's chastening, he will recall himself to forbearance. In short, whatever happens, because he will know it ordained of God, he will undergo it with a peaceful and grateful mind so as not obstinately to resist the command of him into whose power he once for all surrendered himself and his every possession.

Ps. 78:47

⁴⁷ He destroyed their vines with hail and their sycamore-figs with sleet.

Ps. 79:13

¹³ Then we your people, the sheep of your pasture, will praise you forever;

一個基督徒不當像異教徒，把一切患難和災害都歸於命運之神的擺佈，認為埋怨命運之神是很愚蠢的事，因為她是盲目和無知的，對於善與惡同樣地加以傷害。反之，虔誠的人都知道只有上帝是唯一的公義者，所有一切的吉凶禍福，無不是由祂支配，祂所給予人們的禍福都有定則，並不是無意識的舉動，乃是出於公義。

Especially let that foolish and most miserable consolation of the pagans be far away from the breast of the Christ man; to strengthen their minds against adversities, they charged these to fortune. Against fortune they considered it foolish to be angry because she was blind and unthinking, with unseeing eyes wounding the deserving and the undeserving at the same time. On the contrary, the rule of piety is that God's hand alone is the judge and governor of fortune, good or bad, and that it does not rush about with heedless force, but with most orderly justice deals out good as well as ill to us.

背十字架

Bearing the Cross

背十字架；基督的十字架與我們的十字架

Bearing the Cross; Christ's Cross and Ours

背負十架乃是克己（修：捨己）的一部份

3.8.1

一個敬虔的心應當提高到基督對門徒所祈望的，即每一個人都「背起祂的十字架」（太 16:24）。凡為主所選擇，光榮地列於祂的聖徒羣中的人，當準備過一種艱苦卓絕的生活，忍受無數災難。這是上帝的旨意，藉以試驗他們，看他們是不是真屬於祂。上帝首先從祂獨生子基督開始，然後將這方法推廣到祂所有兒女身上。基督雖是祂所最愛的，也是祂所最喜悅的（參太 3:17，~~≡~~17:5），但我們知道，基督從父所受的寬仁是何等微小。所以當祂在世的時候，祂不僅時常背著十字架，祂的整個生活即是一種不止息的十字架生活。使徒以為這對祂是必要的，使祂「因所受的苦難，學了順從」（來 5:8）。

太 3:17

¹⁷ 「從天上有聲音說：這是我的愛子，我所喜悅的。」

太 17:5

⁵ 「說話之間，忽然有一朵光明的雲彩遮蓋他們，且有聲音從雲彩裏出來，說：這是我的愛子，我所喜悅的。你們要聽祂！」

來 5:8

⁸ 「祂雖然為兒子，還是因所受的苦難學了順從。」

But it behooves the godly mind to climb still higher, to the height to which Christ calls his disciples: that each must bear his own cross [Matt. 16:24]. For whomever the Lord has adopted and deemed worthy of his fellowship ought to prepare themselves for a hard, toilsome, and unquiet life, crammed with very many and various kinds of evil. It is the Heavenly Father's will thus to exercise them so as to put his children... For even though that Son was beloved above the rest, and in him the Father's mind was well pleased [Matt. 3:17 and 17:5], yet we see that far from being treated indulgently or softly, to speak the truth, while he dwelt on earth he was not only tried by a perpetual cross but his whole life was nothing but a sort of perpetual cross. The apostle notes the reason: that it behooved him to "learn obedience through what he suffered" [Heb. 5:8].

Matt. 16:24

²⁴ Then Jesus said to his disciples, “Whoever wants to be my disciple must deny themselves and take up their cross and follow me.

Matt. 3:17

¹⁷ And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.”

Matt. 17:5

⁵ While he was still speaking, a bright cloud covered them, and a voice from the cloud said, “This is my Son, whom I love; with him I am well pleased. Listen to him!”

Heb. 5:8

⁸ Son though he was, he learned obedience from what he suffered

我們的首領基督尚且因苦難順從，為什麼我們要避免苦難呢？何況祂的順從是為我們的緣故，要以祂自己做忍耐的榜樣。所以使徒教訓我們，凡屬上帝的兒女都當效法於祂（參羅 8:29）。在不愉快和困難的環境中，當我們想到我們要和基督分擔同樣的災難，和祂一同受苦，這對我們是一種何等的安慰。我們要進入光明的境界，也得像祂之進入天國的光榮一般，必須經歷許多困難（參徒 14:22）。保羅告訴我們：當我們知道和祂一同受苦，我們也必明瞭祂的復活的權能，我們既效法祂的死，也必分享祂復活的光榮（參腓 3:10）。我們越受痛苦，越能和基督建立堅固的關係，這樣就能把十字架的痛苦減輕了。由於與基督的感通，痛苦不但變成幸福，而且對我們的拯救有很大的幫助。

羅 8:29

²⁹ 「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。」

徒 14:22

²² 「堅固門徒的心，勸他們恆守所信的道；又說：我們進入上帝的國，必須經歷許多艱難。」

腓 3:10

¹⁰ 「使我認識基督，曉得祂復活的大能，並且曉得和祂一同受苦，效法祂的死，」

Why should we exempt ourselves, therefore, from the condition to which Christ our Head had to submit, especially since he submitted to it for our sake to show us an example of patience in himself? Therefore, the apostle teaches that God has destined all his children to the end that they be conformed to Christ [Rom. 8:29]. Hence also in harsh and difficult situations, regarded as adverse and evil, a great comfort comes to us: we share Christ's sufferings in order that as he has passed from a labyrinth of all evils into heavenly glory, we may in like manner be led through various tribulations to the same

glory [Acts 14:22]. So Paul himself elsewhere states: when we come to know the sharing of his suffering, we at the same time grasp the power of his resurrection; and when we become like him in his death, we are thus made ready to share his glorious resurrection [Phil 3:10-11]. How much can it do to soften all the bitterness of the cross, that the more we are afflicted with adversities, the more surely our fellowship with Christ is confirmed! By communion with him the very sufferings themselves not only become blessed to us but also help much in promoting our salvation.

背十字架領我們到完全信靠上帝的能力

The Cross Leads Us to Perfect Trust in God's Power

3.8.2

基督之背負十字架，目的是在證明祂對父的順從，否則就無此必要了。但我們必須繼續十字架的生活，這有很多的理由。第一，除非我們看清楚我們自身的弱點，我們很容易將一切成就歸功於肉體，過份地誇張自己的力量，以為不論遭遇何種困難，都可以支援。這徒然增加自己的愚妄虛幻和對肉體的信賴，這樣的驕傲，是背逆上帝，彷彿我們自己有充份的權力，無庸仰賴上帝的恩典。

Besides this, our Lord had no need to undertake the bearing of the cross except to attest and prove his obedience to the Father. But as for us, there are many reasons why we must pass our lives under a continual cross. First, as we are by nature too inclined to attribute everything to our flesh – unless our feebleness be shown, as it were, to our eyes – we readily esteem our virtue above its due measure. And we do not doubt, whatever happens, that against all difficulties it will remain unbroken and unconquered. Hence we are lifted up into stupid and empty confidence in the flesh; and relying on it, we are then insolently proud against God himself, as if our own powers were sufficient without his grace.

為要抑制我們的狂妄，祂的最好的方法是從經驗上證明出我們非但是怎樣的愚笨，而且也十分無能。因此，祂使我們蒙羞，貧窮，祂奪去我們的至親，又叫我們受疾病或其它災害的磨折，受盡無限的痛苦。經過這許多挫折以後，我們就不敢驕矜了，也才知道唯有上帝的力量能叫我們在艱難困苦之中，卓然自立。再者，那些最偉大的聖徒，雖知道他們之所以能站立得住，不是靠自己的力量，乃是靠上帝的恩典，但若非上帝不斷的以十字架的鍛煉來帶領他們，叫他們對自己有更深一層的認識，他們亦將過份地相信自己的毅力。大衛也曾有這樣的經驗，他說：「我凡事平順，便說，我永不動搖。上帝啊，祢曾施恩，叫我的江山穩固，祢掩了面，我就驚惶」（詩 30:6, 7）。他承認在順利的環境中，他就麻木不仁，忽視了那他所應當依靠的上帝的恩典，一心相信自己，好像他自己可以永久站立得住。如果像這麼偉大的先知尚且遭遇了這樣的事，那末，我們是誰，豈不應當更加謹慎恐懼呢？

詩 30:6-7

⁶ 「至於我，我凡事平順便說：我永不動搖。」

⁷ 「耶和華啊，祢曾施恩，叫我的江山穩固；祢掩了面，我就驚惶。」

He can best restrain this arrogance when he proves to us by experience not only the great incapacity but also the frailty under which we labor. Therefore, he afflicts us either with disgrace or poverty, or bereavement, or disease, or other calamities. Utterly unequal to bearing these, in so far as they touch us, we soon succumb to them. Thus humbled, we learn to call upon his power, which alone makes us stand fast under the weight of afflictions. But even the most holy persons, however much they may recognize that they stand not through their own strength but through God's grace, are too sure of their own fortitude and constancy unless by the testing of the cross he bring them into a deeper knowledge of himself. This complacency even stole upon David: "In my tranquility I said, 'I shall never be moved.' O Jehovah, by thy favor thou hadst established strength for my mountain; thou didst hide thy face, I was dismayed" [Ps. 30:6-7]. For he confesses that in prosperity his senses had been to benumbed with sluggishness that, neglecting God's grace, upon which he ought to have depended, he so relied upon himself as to promise himself he could ever stand fast. If this happened to so great a prophet, what one of us should not be afraid and take care?

Ps. 30:6-7

⁶ When I felt secure, I said, "I will never be shaken."

⁷ LORD, when you favored me, you made my royal mountain^[c] stand firm; but when you hid your face, I was dismayed.

在順利中，他們自以為有優越的忍耐和恒心，一旦受不幸的打擊，身經患難，才知道那是虛偽。信徒因飽嘗痛苦的教訓，於是益加謙虛，摒除對肉體的信賴，重視上帝的恩典；他們如此躬行實踐以後，便覺得有上帝的力量，而且在上帝的力量中，他們有無窮的保障。

In peaceful times, then, they preened themselves on their great constancy and patience, only to learn when humbled by adversity that all this was hypocrisy. Believers, warned, I say, by such proofs of their diseases, advance toward humility and so, sloughing off perverse confidence in the flesh, betake themselves to God's grace. Now when they have betaken themselves there they experience the presence of a divine power in which they have protection enough and to spare.

背十字架使我們能經歷上帝的信實和給我們對將來的盼望

The Cross Permits Us to Experience God's Faithfulness and Gives Us Hope for the Future

3.8.3 (This is needful to teach us patience and obedience, 3-6)

這就是保羅所教訓我們的：「患難生忍耐，忍耐生老練」（羅 5:3, 4）。上帝應許信徒，祂必在患難中幫助他們。當他們受神力支持的時候，他們確能忍受患難，這樣的經驗使他們知道靠自己的力量是無益的。所以忍耐給了聖徒一個證明，即是上帝所應許他們在任何需要幫助的時候必幫助他們的話是可靠的，同時也堅定了他們的信念，因為人若不把將來寄託在上帝的真理上面，好像他們所已經發現了的一般堅定可靠，那就未免太忘恩了。

羅 5:3-4

³ 「不但如此，就是在患難中也是歡歡喜喜的；因為知道患難生忍耐，」

⁴ 「忍耐生老練，老練生盼望；」

And this is what Paul teaches: “Tribulations produce patience; and patience, tried character” [Rom. 5:3-4, cf. Vg.]. That God has promised to be with believers in tribulation. [cf. II Cor. 1:4] they experience this to be true, while, supported by his hand, they patiently endure – an endurance quite unattainable by their own effort. The saints, therefore, through forbearance experience the fact that God, when there is need, provides the assistance that he has promised. Thence, also, is their hope strengthened, inasmuch as it would be the height of ingratitude not to expect that in time to come God’s truthfulness will be as constant and firm as they have already experienced it to be. Now we see how many good things, interwoven, spring from the cross. For, overturning that good opinion which we falsely entertain concerning our own strength, and unmasking our hypocrisy, which affords us delight, the cross strikes at our perilous confidence in the flesh. It teaches us, thus humbled, to rest upon God alone, with the result that we do not faint or yield. Hope, moreover, follows victory in so far as the Lord, by performing what he has promised, establishes his truth for the time to come. Even if these were the only reasons, it plainly appears how much we need the practice of bearing the cross.

Rom. 5:3-4

³ Not only so, but we^[c] also glory in our sufferings, because we know that suffering produces perseverance;

⁴ perseverance, character; and character, hope.

II Cor. 1:4

⁴ who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God.

現在我們知道從十字架所得的利益是很多的：使我們改變了以前信賴自己力量的錯誤觀念，檢查我們自己一向所喜愛的虛偽，摒除對物質的信靠，教我們信賴上帝，知道唯有這樣的信賴，才可以免除痛苦的折磨。而且產生勝利的希望，因為上帝既實踐了祂的諾言，對將來也必證實祂的真理。我們所能指出的理由雖只有這些，已足表明十字架的鍛煉是何等的必要。因為革除了盲目的自私，對我們的益處甚大，從此可以認識自己的愚笨與無能，把信賴自己的思想轉變為信賴上帝的思想。依靠上帝的幫助，我們即能堅忍到底；依靠祂的恩典，我們即知道祂的應許是真實的，既知道祂的應許是真實的，我們便更將加強我們的希望。

And it is of no slight importance for you to be cleansed of your blind love of self that you may be made more nearly aware of your incapacity; to feel your own incapacity that you may learn to distrust yourself; to distrust yourself that you may transfer your trust to God; to rest with a trustful heart in God that, replying upon his help, you may persevere unconquered to the end; to take your stand in his grace that you may comprehend the truth of his promises; to have unquestioned certainty of his promises that your hope may thereby be strengthened.

背十字架訓練我們忍耐，順服

The Cross Trains Us to Patience and Obedience

3.8.4

上帝鍛煉祂的兒女還有另一目的，即是試驗他們的忍耐，教他們順服。這不是說他們能實行祂所賦予他們以外的順服，乃是說祂要證明祂所給予聖徒的恩典，使這些恩典不致於被隱藏著。祂在患難中為祂的僕人準備了堅忍和力量，為的是要試驗他們的忍耐。所以《聖經》說：「上帝試驗亞伯拉罕」，並因他願把唯一的兒子獻作燔祭，證明他是虔誠的（參創 22:1-22）。彼得說，我們的信心受患難的試驗，正如黃金在火爐中受試驗一般（參彼前 1:7）。那麼，有誰敢說，一個信徒從上帝所得的最美的恩賜——忍耐——不應藉實行證明出來，使人們知道尊重忍耐的美德，而認識它的價值呢？

創 22:1-22

- ¹ 「這些事以後，上帝要試驗亞伯拉罕，就呼叫他說：亞伯拉罕！他說：我在這裏。」
- ² 「上帝說：你帶著你的兒子，就是你獨生的兒子，你所愛的以撒，往摩利亞地去，在我所要指示你的山上，把他獻為燔祭。」
- ³ 「亞伯拉罕清早起來，備上驢，帶著兩個僕人和他兒子以撒，也劈好了燔祭的柴，就起身往上帝所指示他的地方去了。」
- ⁴ 「到了第三日，亞伯拉罕舉目遠遠的看見那地方。」
- ⁵ 「亞伯拉罕對他的僕人說：你們和驢在此等候，我與童子往那裏去拜一拜，就回到你們這裏來。」
- ⁶ 「亞伯拉罕把燔祭的柴放在他兒子以撒身上，自己手裏拿著火與刀；於是二人同行。」
- ⁷ 「以撒對他父親亞伯拉罕說：父親哪！亞伯拉罕說：我兒，我在這裏。以撒說：請看，火與柴都有了，但燔祭的羊羔在哪裏呢？」
- ⁸ 「亞伯拉罕說：我兒，上帝必自己預備作燔祭的羊羔。於是二人同行。」
- ⁹ 「他們到了上帝所指示的地方，亞伯拉罕在那裏築壇，把柴擺好，捆綁他的兒子以撒，放在壇的柴上。」
- ¹⁰ 「亞伯拉罕就伸手拿刀，要殺他的兒子。」
- ¹¹ 「耶和華的使者從天上呼叫他說：亞伯拉罕！亞伯拉罕！他說：我在這裏。」

- ¹² 「天使說：你不可在這童子身上下手。一點不可害他！現在我知道你是敬畏神上帝的了；因為你沒有將你的兒子，就是你獨生的兒子，留下不給我。」
- ¹³ 「亞伯拉罕舉目觀看，不料，有一隻公羊，兩角扣在稠密的小樹中，亞伯拉罕就取了那隻公羊來，獻為燔祭，代替他的兒子。」
- ¹⁴ 「亞伯拉罕給那地方起名叫耶和華以勒【就是耶和華必預備的意思】，直到今日人還說：在耶和華的山上必有預備。」
- ¹⁵ 「耶和華的使者第二次從天上呼叫亞伯拉罕說：
- ¹⁶ 「耶和華說：你既行了這事，不留下你的兒子，就是你獨生的兒子，我便指著自己起誓說：」
- ¹⁷ 「論福，我必賜大福給你；論子孫，我必叫你的子孫多起來，如同天上的星，海邊的沙。你子孫必得著仇敵的城門，」
- ¹⁸ 「並且地上萬國都必因你的後裔得福，因為你聽從了我的話。」
- ¹⁹ 「於是亞伯拉罕回到他僕人那裏，他們一同起身往別是巴去，亞伯拉罕就住在別是巴。」
- ²⁰ 「這事以後，有人告訴亞伯拉罕說：密迦給你兄弟拿鶴生了幾個兒子，」
- ²¹ 「長子是烏斯，他的兄弟是布斯和亞蘭的父親基母利，」
- ²² 「並基薛、哈瑣、必達、益拉、彼土利（彼土利生利百加）。」

彼前 1:7

- ⁷ 「叫你們的信心既被試驗，就比那被火試驗仍然能壞的金子更顯寶貴，可以在耶穌基督顯現的時候得著稱讚、榮耀、尊貴。」

The Lord also has another purpose for afflicting his people: to test their patience and to instruct them to obedience. Not that they can manifest any other obedience to him save what he has given them. But it so pleases him by unmistakable proofs to make manifest and clear the graces which he has conferred upon the saints, that these may not lie idle, hidden within. Therefore, by bringing into the open the power and constancy to forbear, with which he has endowed his servants, he is said to test their patience. From his arise those expressions: that God tried Abraham, and proved his piety from the fact that he did not refuse to sacrifice his one and only son [Gen. 22:1, 20]. Therefore, Peter likewise teaches that our faith is proved by tribulations as gold is tested in a fiery furnace [I Peter 1:7]. For who would say it is not expedient that the most excellent gift of patience, which the believer has received from this God, be put to use that it may be certain and manifest? Nor will men otherwise ever esteem it as it deserves.

Gen. 22:1, 20

- ¹ Some time later God tested Abraham. He said to him, “Abraham!”
- ²⁰ Some time later Abraham was told, “Milkah is also a mother; she has borne sons to your brother Nahor:

I Peter 1:7

- ⁷ These have come so that the proven genuineness of your faith—of greater worth than gold, which perishes even though refined by fire—may result in praise, glory and honor when Jesus Christ is revealed.

上帝是公義的，祂為使信徒不隱藏祂所賜的美德，就叫這美德有表現的機會，所以聖徒受患難的磨煉是有充足理由的，因為他們若沒有經過患難，就不足以表現他們忍耐的美德。我敢說，他們也是由十字架學會了順從，因為這樣他們的生活不是依照自己的意思，乃是服從上帝的旨意。假如他們依照自己的意思，一切都成功了，他們就不知道什麼是跟隨上帝。辛尼加引一句古語說，當他們勸勉人以忍耐的心情忍受痛苦時，總是勸勉人「跟隨上帝」，意思是說，一個人只有在他願意忍受上帝所加給他的鍛煉時，才能算是順從。如果我們覺得我們在一切事上都順從天父是最合理的，那麼我們就不當否認他可以用各種方法來鍛煉我們的順從之心。

But if God himself does right in providing occasion to stir up those virtues which he has conferred upon his believers in order that they may not be hidden in obscurity – nay, lie useless and pass away – the afflictions of the saints, without which they would have no forbearance, are amply justified. They are also, I assert, instructed by the cross to obey, because thus they are taught to live not according to their own whim but according to God's will. Obviously, if everything went according to their own liking, they would not know what it is to follow God. And Seneca recalls that it was an old proverb, in exhorting any man to endure adversities, to say, "Follow God." By this the ancients hinted, obviously, that a man truly submitted to God's yoke only when he yielded his hand and back to His rod. But if it is most proper that we should prove ourselves obedient to our Heavenly Father in all things, we must surely not refused to have him accustom us in every way to render obedience to him.

十字架是良藥

The Cross as Medicine

3.8.5

我們不會領悟順從的必要，*除非我們同時知道自己的卑劣本性，一遇上帝稍加寬容，即肆行無忌，妄圖掙脫上帝的約束。這情形恰如一匹不羈之馬，只要略加縱容，叫牠安閒數日，（增：身體肥胖），即覺不易駕馭，不再像從前一樣地順服主人。*上帝對以色列人所指責的正可以拿我們作為例證；*當我們「漸漸肥胖光潤」的時候，我們「便踢跳奔跑」，反擊那餵養我們的（參申 32:15）。*上帝的仁慈應當促使我們想念到祂的愛和良善；只因我們不知感恩，反往往因祂的寬大而腐化，因此我們需要紀律的約束，以免肆無忌憚。為使我們不致於因過於富裕而驕傲，不致於因過於光榮而自恃，或不致於因精神上與肉體上的種種優遇而侮慢，上帝乃以十字架救治我們，約束及降服我們肉體上的驕矜，以各種方法增進每一人的福利。我們所患的疾病各不相同，所需要的救治也不相同。因此各人所需要的十字架不能一致。天上的神醫明白病人健康情況，對某些病人投以溫和的藥物，對某些病人則投以猛烈的藥物，可是祂知道大家都是病人，所以沒有一人可以避免祂的診斷。

申 32:15

¹⁵ 「但耶書崙漸漸肥胖，粗壯，光潤，踢跳，奔跑，便離棄造他的神，輕看救他的磐石；」

Still we do not see how necessary this obedience is to us unless we consider at the same time *how great is the wanton impulse of our flesh to shake off God's yoke if we even for a moment softly and indulgently treat that impulse*. For the same thing happens to it that happens to *mettlesome horses*. *If they are fattened in idleness for some days, they cannot afterward be tamed for their high spirits; nor do they recognize their rider, whose command they previously obeyed*. And what God complains of in the Israelites is continually in us: fattened and made flabby, we kick against him who has fed and nourished us [Deut. 32:15]. Indeed, God's beneficence ought to have allured us to esteem and love his goodness. But inasmuch as our ill will is such that we are, instead, repeatedly corrupted by his indulgence, it is most necessary that we be restrained by some discipline in order that we may not jump into such wantonness. Thus, lest in the unmeasured abundance of our riches we go wild; lest, puffed up with honors, we become proud; lest, swollen with other good things – either of the soul or of the body, or of fortune – we grow haughty, the Lord himself, according as he sees it expedient, confronts us and subjects and restrains our unrestrained flesh with the remedy of the cross. And this he does in various ways in accordance with what is healthful for each man. For not all of us suffer in equal degree from the same diseases or, on that account, need the same harsh cure. From this it is to be seen that some are tired by one kind of cross, others by another. But since the heavenly physician treats some more gently but cleanses others by harsher remedies, while he wills to provide for the health of all, he yet leaves no one free and untouched, because he knows that all, to a man, are diseased.

Deut. 32:15

¹⁵ Jeshurun^[c] grew fat and kicked; filled with food, they became heavy and sleek. They abandoned the God who made them and rejected the Rock their Savior.

十字架是父親的管教

The Cross as Fatherly Chastisement

3.8.6

再者，我們的最慈悲的天父不但必須防止我們在未來犯罪，而且要不斷地糾正我們過去的錯誤，叫我們常在合法的道上順從祂。所以在每一種患難中，我們都要立刻反省過去的生活。只須略加檢討，我們即可找出我們所犯的應受這種譴責的過失。但對忍耐的勸勉並不是單單以罪的意識為基礎。《聖經》告訴我們：「我們受主懲治，免得和世人一同定罪」（林前 11:32）。所以雖處患難中，我們也當承認上帝的慈悲和寬大，因祂總是以我們的拯救為念。祂磨煉我們的目的，不是要毀滅我們，乃是要救我們，不叫我們和世人同被定罪。這一思想使我們記起《聖經》

的教訓：「我兒，你不可輕看上帝的管教，也不可厭煩祂的責備，因為上帝所愛的，祂必責備，正如父親責備所喜愛的兒子」（箴 3:11, 12）。

林前 11:32

³² 「我們受審的時候，乃是被主懲治，免得我們和世人一同定罪。」

箴 3:11-12

¹¹ 「我兒，你不可輕看耶和華的管教（或譯：懲治），也不可厭煩祂的責備；」

¹² 「因為耶和華所愛的，祂必責備，正如父親責備所喜愛的兒子。」

Besides this, it is needful that our most merciful Father should not only anticipate our weakness but also often correct past transgressions so that he may keep us in lawful obedience to himself. Accordingly, whenever we are afflicted, remembrance of our past life ought immediately to come to mind; so we shall doubtless find that we have committed something deserving this sort of chastisement. And yet, exhortation to forbearance is not to be based principally upon the recognition of sin. For Scripture furnishes a far better conception when it says that the Lord chastens us by adversities “so that we may not be condemned along with the world” [I Cor. 11:32]. Therefore, also, in the very harshness of tribulations we must recognize the kindness and generosity of our Father toward us, since he does not even then cease to promote our salvation. For he afflicts us not to ruin or destroy us but, rather, to free us from the condemnation of the world. That thought will lead us to what Scripture teaches in another place: “My son, do not despise the Lord’s discipline, or grow weary when he reproves you. For whom God loves, he rebukes, and embraces as a father his son” [Prov. 3:11-12 p.].

I Cor. 11:32

³² 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.

Prov. 3:11-12

¹¹ My son, do not despise the LORD’s discipline, and do not resent his rebuke,

¹² because the LORD disciplines those he loves, as a father the son he delights in.^[b]

我們既然認識所接受的是父親的管教，我們豈不當做順從的兒女？我們豈可像那些絕望的人，頑固犯罪，執迷不悟？上帝在我們離開祂以後，若不召喚我們回頭，便將喪失我們。所以使徒說：「你們若不受管教，便是私生子，不是兒子」（來 12:8）。當祂以仁愛待我們，關懷我們的得救時，若我們不能忍受磨煉，便是極端的邪惡。《聖經》對信徒與非信徒有一區別，後者為罪的奴隸，往往因受責備而越頑固剛愎。前者如純潔的小孩，將受引導悔改。你們究竟屬於二者的那一類，應該說有所抉擇。這個問題，我既已在別的地方討論了，此處不再詳述。

來 12:8

⁸ 「管教原是眾子所共受的，你們若不受管教，就是私子，不是兒子了。」

When we recognize the Father’s rod, is it not our duty to show ourselves obedient teachable children rather than, in arrogance, to imitate desperate men who have become

hardened in their evil deeds? When we have fallen away from him, God destroys us unless by reproof he recalls us. Thus he rightly says that if we are not without discipline we are illegitimate children, not sons [Heb. 12:8]. We are, then, most perverse if when he declares his benevolence to us and the care that he takes for our salvation, we cannot bear him. Scripture teaches that this is the difference between unbelievers and believers: the former, like slaves of inveterate and double-dyed wickedness, with chastisement become only worse and more obstinate. But the latter, like freeborn sons, attain repentance. Now you must choose in which group you would prefer to be numbered. But since we have spoken concerning this matter elsewhere, content with a brief reference, I shall stop here.

Heb. 12:8

⁸ If you are not disciplined—and everyone undergoes discipline—then you are not legitimate, not true sons and daughters at all

為義受苦

Suffering for Righteousness' Sake

3.8.7 (Bearing the cross in persecution and other calamities, 7-8)

再者，為義的緣故受逼迫，是一種特殊的安慰（參太 5:10）。上帝既以祂的任務的這一特徵交付我們，我們應當知道是何等的光榮。我所謂為義受逼迫，不但是指為維護福音受苦，也是指為維護任何正義而受損害。因此不論是為著闡揚上帝的真理，反對撒但的虛妄，或為著保護良善，制裁強暴，我們若引起世人的仇恨和嫉視，甚至威脅到我們的地位權利與生命，當知我們既然為上帝服務，就不當以此為煩惱；祂口中所宣佈為幸福的，我們不當以為不幸。誠然，貧困本身是很不幸的，流亡，受辱，被拘禁等事也都是很不幸的，而死亡則是一切不幸的最大與最後的。但當上帝的寵眷加在它們身上時，這一切不幸就變為對我們有益了。我們要以基督的見證為滿足，不要聽信肉體虛偽的意見。這樣，我們當如使徒一樣快樂，因被認為是「配為這名受辱的」（徒 5:41）。如果我們無罪，良心清白，我們的財產卻被惡人奪去，這樣，以人的眼光看，我們確是窮困了，但在天上，我們卻增加了真的財富。我們若被驅逐出國，我們就更靠近上帝的家；若受淩辱，在基督裏卻要更有根基，若被人責備侮慢，在上帝的國裏將有更高地位；若被暗殺，就可進入了幸福的永生。如果我們低估了主所看為貴重的事，以為這些事比不上今世虛幻的榮華，那就真的是我們的恥辱了。

太 5:10

¹⁰ 「為義受逼迫的人有福了！因為天國是他們的。」

徒 5:41

⁴¹ 「他們離開公會，心裏歡喜，因被算是配為這名受辱。」

Now, to suffer persecution for righteousness' sake is a singular comfort. For it ought to occur to us how much honor God bestows upon us in thus furnishing us with the

special badge of his soldiery. I say that not only they who labor for the defense of the gospel but they who in any way maintain the cause of righteousness suffer persecution for righteousness. Therefore, whether in declaring God's truth against Satan's falsehoods or in taking up the protection of the good and the innocent against the wrongs of the wicked, we must undergo the offenses and hatred of the world, which may imperil either our life, our fortunes, or our honor. Let us not grieve or be troubled in thus far devoting our efforts to God, or count ourselves miserable in those matters in which he has with his own lips declared us blessed [Matt. 5:10]. Even poverty, if it be judged in itself, is misery; likewise exile, contempt, prison, disgrace; finally death itself is the ultimate of all calamities. But when the favor of our God breathes upon us, every one of these things turns into happiness for us. We ought accordingly to be content with the testimony of Christ rather than with the false estimation of the flesh. So it will come about that we shall rejoice after the apostle's example, "whenever he will count us worthy to suffer dishonor for his name" [Acts 5:41 p.]. What then? If, being innocent and of good conscience, we are stripped of our possessions by the wickedness of impious folk, we are indeed reduced to penury among men. But in God's presence in heaven our true riches are thus increased. If we are cast out of our own house, then we will be more intimately received into God's family. If we are vexed and despised, we but take all the firmer root in Christ. If we are branded with disgrace and ignominy, we but have a fuller place in the Kingdom of God. If we are slain, entrance into the blessed life will thus be open to us. Let us be ashamed to esteem less than the shadowy and fleeting allurements of the present life, those things on which the Lord has set so great a value.

Matt. 5:10

¹⁰ Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

Acts 5:41

⁴¹ The apostles left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for the Name.

基督徒在十字架下受苦，在上帝裏有安慰

Suffering under the cross, the Christian finds consolation in God

3.8.8

在因衛護公義而遭受的一切侮辱和不幸中，《聖經》所給我們的安慰既然是很豐富的，那麼，我們若不以愉快的心情從上帝的手中接受這一切患難，我們便是極端負義；特別是因為這一類的患難和十字架乃是信徒所當有的。正如彼得所說的，基督的榮耀將在我們當中表明出來（參彼前 4:14）。但因為對於高尚的人格，侮辱是比一百次的死更難忍受，所以保羅特別告訴我們，逼迫和譴責都正在等候著我們，「因我們信賴永生的上帝」（參提前 4:10）。在另一處地方，他以身作則，勸我們欣然忍受一切的「美名和惡名」（林後 6:8）。

彼前 4:14

¹⁴ 「你們若為基督的名受辱罵，便是有福的；因為上帝榮耀的靈常住在你們身上。」

提前 4:10

¹⁰ 「我們勞苦努力，正是為此，因我們的指望在乎永生的上帝；祂是萬人的救主，更是信徒的救主。」

林後 6:8

⁸ 「榮耀、羞辱，惡名、美名；似乎是誘惑人的，卻是誠實的；」

Scripture, then, by these and like warnings gives us abundant comfort in either the disgrace or the calamity we bear for the sake of defending righteousness. Consequently, we are too ungrateful if we do not willingly and cheerfully undergo these things at the Lord's hand; especially since this sort of cross most properly belongs to believers, and by it Christ wills to be glorified in us, just as Peter teaches [I Peter 4:12 ff.]. But since for honorable natures to suffer disgrace is harsher than a hundred deaths, Paul specifically warns us we shall suffer not only persecutions but also reproaches because we hope in the living God [I Tim. 4:10]. Thus, in another passage he bids us walk after his example through ill repute and good repute [II Cor. 6:8].

I Peter 4:12

¹² Dear friends, do not be surprised at the fiery ordeal that has come on you to test you, as though something strange were happening to you.

I Tim. 4:10

¹⁰ That is why we labor and strive, because we have put our hope in the living God, who is the Savior of all people, and especially of those who believe.

II Cor. 6:8

⁸ through glory and dishonor, bad report and good report; genuine, yet regarded as impostors;

我們不必以消除一切苦惱和憂愁來鍛煉我們的喜樂之心，假如聖徒不經歷憂患，就不能在十字架下學會忍耐。假如在貧困中不感覺艱苦，在疾病中不感覺煩惱，在羞辱中不感覺憂傷，在死亡中不感覺恐怖，——對這一切的不幸若都毫不關心，又怎能表示一個人的忍受患難的耐性呢？但因為每一種不幸都叫我們痛心，所以當一個信徒受很大的刺激，卻因敬畏上帝而抑制自己的衝動，這就是表現他的堅忍；當他為憂患所打擊，卻仍以上帝所賜精神上的安慰為滿足，這就是他的樂觀。

Yet such a cheerfulness is not required of us as to remove all feeling of bitterness and pain. Otherwise, in the cross there would be no forbearance of the saints unless they were tormented by pain and anguished by trouble. If there were no harshness in poverty, no torment in diseases, no sting in disgrace, no dread in death – what fortitude or moderation would there be in bearing them with indifference? But since each of these, with an inborn bitterness, by its very nature bites the hearts of us all, the fortitude of the believing man is brought to light if – tried by the feeling of such bitterness – however

grievously he is troubled with it, yet valiantly resisting, he surmounts it. Here his forbearance reveals itself: if sharply pricked he is still restrained by the fear of God from breaking into any intemperate act. Here his cheerfulness shines if, wounded by sorrow and grief, he rests in the spiritual consolation of God.

基督徒表達他的痛苦和憂傷

The Christian, Unlike the Stoic, Gives Expression to His Pain and Sorrow

3.8.9

(The Christian meets suffering as sent by God, but with no Stoic insensibility, 9-11)

信徒當學習忍耐謙遜諸美德，盡力抑制憂傷情感的時候，他們在心理上的爭戰，正如保羅所描寫的：「我們四面受敵，卻不被困住，心裏作難，卻不至失望，遭逼迫，卻不被丟棄，打倒了，卻不至死亡」（林後 4:8）。由此你們知道，所謂忍耐背負十架，不是指消除了對一切憂患的感覺，好像古代斯多亞派對一位偉大人物所作愚笨的敘述，說他消滅了一切人性，對一切榮辱都能無動於衷。究竟他們從這一種「崇高的智慧」能得到什麼益處呢？他們憑空幻想一種忍耐，是從來不曾見到的，在人間從來不存在的。他們所說的忍耐精神是那麼完全，使人的生活無法受它的影響。

林後 4:8

⁸ 「我們四面受敵，卻不被困住；心裏作難，卻不至失望；」

⁹ 「遭逼迫，卻不被丟棄；打倒了，卻不至死亡。」

This struggle which believers when they strive for patience and moderation maintain against the natural feeling of sorrow is fittingly described by Paul in these words: "We are pressed in every way but not rendered anxious; we are afflicted but not left destitute; we endure persecution but in it are not deserted; we are cast down but do not perish" [II Cor. 4:8-9 p.]. You see that patiently to bear the cross is not to be utterly stupefied and to be deprived of all feeling of pain. It is not as the Stoics of old foolishly described "the great-souled man": one who, having cast off all human qualities, was affected equally by adversity and prosperity, by sad times and happy ones – nay, who like a stone was not affected at all. And what did this sublime wisdom profit them? They painted a likeness of forbearance that has never been found among men, and can never be realized. Rather, while they want to possess a forbearance too exact and precise, they have banished its power from human life.

II Cor. 4:8-9

⁸ We are hard pressed on every side, but not crushed; perplexed, but not in despair;

⁹ persecuted, but not abandoned; struck down, but not destroyed.

現在在基督徒當中也有新斯多亞派，他們不但以憂傷哭泣為罪過，連孤單寂寞的感覺也認為是罪過。這種似是而非的理論大體上說是從怠懶的人來的。他們喜冥想，惡行動，除創造似是而非的理論以外，別無貢獻。我們和這一類鐵石心腸的哲學毫不相干，我們的主非但在言語上，亦在行為上譴責這種哲學，祂曾為自己和別人的患難悲哀哭泣，祂對門徒所教訓的也沒有兩樣，祂說：「你們將要痛哭，哀號，世人倒要喜樂」（約 16:20）。祂曾明白承認哀傷的人是有福的，誰人能把它改變為罪呢？（參太 5:4）。這是無庸懷疑的。假如一切流淚都在擯斥之列，那末，主本身曾流下血淚，我們又將如何評判呢？（參路 22:44）假如把每一恐懼都看為是沒有信仰，那末，我們對祂所受的驚慌恐怖，又將作何解釋呢？假如一切悲傷都是可厭的，那末，祂承認祂的靈非常悲痛，我們對這也將表示厭惡嗎？

約 16:20

²⁰ 「我實實在在的告訴你們，你們將要痛哭、哀號，世人倒要喜樂；你們將要憂愁，然而你們的憂愁要變為喜樂。」

太 5:4

⁴ 「哀慟的人有福了！因為他們必得安慰。」

路 22:44

⁴⁴ 「耶穌極其傷痛，禱告更加懇切，汗珠如大血點滴在地上。」

Now, among the Christians there are also new Stoics, who count it depraved not only to groan and weep but also to be sad and care ridden. These paradoxes proceed, for the most part, from idle men who, exercising themselves more in speculation than in action, can do nothing but invent such paradoxes for us. Yet we have nothing to do with this iron philosophy which our Lord and Master has condemned not only by his word, but also by his example. For he groaned and wept both over his own and others' misfortunes. And he taught his disciples in the same way: "The world," he says, "will rejoice; but you will be sorrowful and will weep" [John 16:20 p.]. And that no one might turn it into a vice, he openly proclaimed, "Blessed are those who mourn" [Matt. 5:4]. No wonder! For if all weeping is condemned, what shall we judge concerning the Lord himself, from whose body tears of blood trickled down [Luke 22:44]? If all fear is branded as unbelief, how shall we account for that dread with which, we read, he was heavily stricken [Matt. 26:37; Mark 14:33]? If all sadness displeases us, how will it please us that he confesses his soul "sorrowful even to death" [Matt. 26:38]?

John 16:20

²⁰ Very truly I tell you, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy.

Matt. 5:4

⁴ Blessed are those who mourn, for they will be comforted.

Luke 22:44

⁴⁴ And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.^[c]

Matt. 26:37-38

³⁷ He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled.

³⁸ Then he said to them, "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me."

Mark 14:33

³³ He took Peter, James and John along with him, and he began to be deeply distressed and troubled.

真正的憂愁，與真正的忍耐衝突

Real Sorrow and Real Patience in Conflict with Each Other

3.8.10

我覺得這些事是應當敘述的，免得叫敬虔的人失望，放棄了對忍耐的學習，因為本性上的悲傷情感是不能避免的。若把忍耐當作麻木，把剛毅的人當作木頭，其結果就必然是失望。《聖經》稱讚聖徒的忍耐，他們雖遭遇嚴重的患難，卻不被壓碎，雖覺得非常痛苦，卻仍充滿屬靈的快樂（修：喜樂），雖為憂慮所壓抑，卻因上帝的安慰而興奮。但他們內心仍有矛盾，因為自然的情感卻逃避一切不幸，而虔誠的情感則和一切困難鬥爭，服從上帝的旨意。主對彼得所講的話說明瞭這樣的矛盾：「你年少的時候，自己束上帶子，隨意往來，但年老的時候，你要伸出手來，別人要把你束上，帶你到不願意去的地方」（約 21:18）。當彼得被選召以死來榮耀上帝的時候，他並不是出於勉強，亦不抗拒，不然他的殉道便不足稱道。不過，他雖然以最大的誠意順從上帝的安排，但既沒有摒除人性，所以處在兩種矛盾思想的困擾中，當他想到流血的死亡，內心恐懼，頗思逃脫，但在另一方面，當他想到這是出於上帝的旨意，立即壓抑一切恐懼，欣然順從神旨。如果我們要做基督的門徒，我們所應當努力的就是拋棄一切矛盾的情感，毫不猶豫地順從上帝的安排。因此，不論我們遭受任何痛苦，甚至是心靈上的最大傷痛，我們亦將忍耐到底。一切患難都會刺傷人。當我們為疾病所苦的時候，呻吟不安，祈求康復。當我們為窮困所累的時候，我們感覺淒涼悲痛，被人輕視。當遭逢親友失喪的事，我們必流淚悲傷。但我們總是有一個結論，就是承認這些不幸都是主的旨意，我們應當順從。所以，雖處在憂愁，痛苦，怨恨，泣淚之中，為使我們能欣然忍受，上述的思想是必要的。

約 21:18

¹⁸ 「我實實在在的告訴你，你年少的時候，自己束上帶子，隨意往來；但年老的時候，你要伸出手來，別人要把你束上，帶你到不願意去的地方」

I decided to say this in order to recall godly minds from despair, lest, because they cannot cast off the natural feeling of sorrow, they forthwith renounce the pursuit of patience. This must necessarily happen to those who make patience into insensibility, and a valiant and constant man into a stock. For Scripture praises the saints for their forbearance when, so afflicted with harsh misfortune, they do not break or fall; so stabbed with bitterness, they are at the same time flooded with spiritual joy; so pressed by apprehension, they recover their breath, revived by God's consolation. In the meantime, their hearts still harbor a contradiction between their natural sense, which flees and dreads what it feels adverse to itself, and their disposition to godliness, which even through these difficulties presses toward obedience to the divine will. The Lord expresses this contradiction when he speaks to Peter as follows: "When you were young, you girded yourself and walked where you would. But when you become old ... another will gird you and lead you where you do not wish to go" [John 21:18 p.]. It is unlikely that Peter, when it became necessary to glorify God through death, was drawn to it, unwilling and resisting. Otherwise, there would have been little praise for his martyrdom. But, even though he obeyed the divine command with the utmost fervor of heart, yet, because he had not put off his human nature, he was pulled apart by a double will. For while he contemplated that bloody death which he was to die, stricken with dread of it, he would gladly have escaped. On the other hand, when it came to his mind that he was called to it by God's command, having overcome and trampled his fear, he willingly and even cheerfully undertook it. This, therefore, we must try to do if we would be disciples of Christ, in order that our minds may be steeped in such reverence and obedience toward God as to be able to tame and subjugate to his command all contrary affections. Thus it will come to pass that, by whatever kind of cross we may be troubled, even in the greatest tribulations of mind, we shall firmly keep our patience. For the adversities themselves will have their own bitterness to gnaw at us; thus afflicted by disease, we shall both groan and be uneasy and pant after health; thus pressed by poverty, we shall be pricked by the arrows of care and sorrow; thus we shall be smitten by the pain of disgrace, contempt, injustice; thus at the funerals of our dear ones we shall weep the tears that are owed to our nature. But the conclusion will always be: the Lord so willed, therefore let us follow his will. Indeed, amid the very pricks of pain, amid groaning and tears, this thought must intervene: to incline our heart to bear cheerfully those things which have so moved it.

John 21:18

¹⁸ Very truly I tell you, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go."

忍耐：基督教的理解，哲學家的理解

Patience according to Philosophic and Christian Understanding

3.8.11

我們已經申述了為著上帝的旨意背負十字架的主要原則，但我們必須把哲學家的忍耐和基督徒的忍耐，略加區別。很少哲學家有那麼高明的智慧，能夠體會到我們受磨煉是由於神意，所以應當服從。他們甚至以為忍受磨煉是無可奈何的。這豈不是說，我們之必須服從上帝，是因為我們無法反抗祂？服從上帝若是出於不得已，那末，只要能夠擺脫了上帝，就可以不服從祂了。可是《聖經》之要我們服從上帝的旨意是另有理由的：第一是因為祂的旨意是公義的，第二是要完成我們的拯救。因此基督教對忍耐的解釋乃是：我們不論是貧困，流亡，被拘禁，受譴責，或疾病，或喪失親友，或遭受其它災難，我們必須承認都是由於上帝的安排，而且相信祂所行都是最公正的。若將我們的日常所犯的無數過犯，和祂所加於我們的磨煉相比，我們豈不應受更嚴厲的責罰？我們的情慾必須克服，且須接受約束，因恐一旦放縱，即將陷於不法罪中，這豈不是很合理的嗎？上帝的公義和真理，豈不值得我們忍受苦難嗎？假如上帝的公義表現在苦難中，那麼我們若對之埋怨或反抗，就是不義的行為。我們不再聽到哲學家冷酷的話語，以為我們的服從是不得已的；但我們得了一個有力的教訓，就是我們必須服從，反抗是不合的，必須忍耐接受苦難，因為不耐耐等於反對上帝的公義。

Now, since we have taken the prime reason for bearing the cross from the contemplation of the divine will, we must define in a few words the difference between philosophic and Christian patience. Certainly, very few philosophers have climbed to such a height of reason as to understand that through afflictions we are tested by the hand of God, and to reckon that in this respect we must obey God. But they also advance no other reason than that it must be so. What else is this but to say that you must yield to God because it is vain for you to try to resist him? For if we obey God only because it is necessary, if we should be allowed to escape, we will cease to obey him. But Scripture bids us contemplate in the will of God something far different: namely, first righteousness and equity, then concern for our own salvation. Of this sort, then, are Christian exhortations to patience. Whether poverty or exile, or prison, or insult, or disease, or bereavement, or anything like them torture us, we must think that none of these things happens except by the will and providence of God, that he does nothing except with a well-ordered justice. What then? Do not our innumerable and daily offenses deserve to be chastised more severely and with heavier rods than the afflictions he lays upon us out of his kindness? Is it not perfectly fair that our flesh be tamed and made accustomed, as it were, to the yoke, lest it lustfully rage according to its own inward nature? Are not God's right and truth worth our trouble? But if God's undoubted equity appears in afflictions, we cannot either murmur or wrestle against it without iniquity. Now we do not hear that barren incantation, "We must yield because it is necessary," but a living and fully effective precept, "We must obey because it is unlawful to resist; we must bear patiently, since impatience would be insolence against God's righteousness."

既然除了有益於我們的拯救的，沒有什麼是可羨慕的，所以我們最慈愛的父在這方面給了我們無上的安慰，因祂宣稱雖在十字架的磨煉當中，祂仍然要成全我們的拯救。如果受苦於我們有益，為什麼我們不應該以感恩的心去忍受呢？

Now, because that only is pleasing to us which we recognize to be for our salvation and good, our most merciful Father consoles us also in this respect when he asserts that in the very act of afflicting us with the cross he is providing for our salvation. But if it be clear that our afflictions are for our benefit, why should we not undergo them with a thankful and quiet mind?

所以我們之忍受苦難並不是不得已的服從，乃是承認這是自己的福利。在十字架的苦難中，我們所受的痛苦，和我們所得精神上的快樂正成比例。這是應當感恩的，而感恩沒有不含有歡樂的。如果感恩和讚美非有快樂的心情不可，而我們不能遭遇任何足以壓制那樣的心情的患難，這是表明我們以屬靈的快樂 (修:喜樂)去調劑十字架的痛苦是何等的必要。

Therefore, in patiently suffering these tribulations, we do not yield to necessity but we consent for our own good. These thoughts, I say, bring it to pass that, however much in bearing the cross our minds are constrained by the natural feeling of bitterness, they are as much diffused with spiritual joy. From this, thanksgiving also follows, which cannot exist without joy; but if the praise of the Lord and thanksgiving can come forth only from a cheerful and happy heart – and there is nothing that ought to interrupt this in us – it thus is clear how necessary it is that the bitterness of the cross be tempered with spiritual joy.

默念來生

Meditation on the Future Life

默念來生：今生的虛幻

Meditation on the Future life: The Vanity of This Life

3.9.1

不論我們所受的困苦是什麼，我們應該常常以輕視現世為目的，好叫我們更加渴慕來生。主知道我們對這物質世界的愛好十分強烈，所以祂以最好的方法來喚醒我們，使我們不至於為愚妄的情感所牽累。我們沒有一個人不想顯出一個終身希求永生的樣子。假如我們死後沒有永生的盼望，我們和禽獸就沒有分別了。可是如果你考查每一個人的計劃，行為，你就要發覺他們的一切作為都是屬於這世界的。人們的愚笨眼目只注視著金錢，權力，和名譽，不能高瞻遠矚。我們的內心也為貪婪，野心，和其它的慾望所盤據，不能進入較高的境界。總之，我們的整個靈魂為物質的引誘所迷，只知道尋求世界的幸福。為對抗這種邪惡，上帝以苦難繼續不斷地使祂的兒女知道這現世生活是空虛的。祂常以戰爭，掠奪等災難困擾他們，使他們得不著平安。為使他們不去追求暫時和無常的財富，或依靠他們所擁有的，祂有時候以流亡，饑荒，有時候以火災或其它方法，使他們困窮，或限制他們的資財。為使人們不至過份浸沉於享樂的婚姻，祂或使他們因妻室不良而感痛苦，或使他們因子孫不肖而自覺卑下，因後嗣缺乏或夭折而悲痛。如果在這些事上祂特別寬大，但為著使他們不至陷入於虛榮過份的自信，祂亦以疾病與危難向他們指明一切肉體的幸福都是如曇花之一現矣。

Whatever kind of tribulation presses upon us, we must ever look to this end; to accustom ourselves to contempt for the present life and to be aroused thereby to meditate upon the future life. For since God knows best how much we are inclined by nature to a brutish love of this world, he uses the fittest means to draw us back and to shake off our sluggishness, lest we cleave too tenaciously to that love. There is not one of us, indeed, who does not wish to seem throughout his life to aspire and strive after heavenly immortality. For it is a shame for us to be no better than brute beasts, whose condition would be no whit inferior to our own if there were not life to us hope of eternity after death. But, if you examine the plans, the efforts, the deeds, of anyone, there you will find nothing else but earth. Now our blockishness arises from the fact that our minds, stunned by the empty dazzlement of riches, power, and honors, become so deadened that they can see no farther. The heart also, occupied with avarice, ambition, and lust, is so weighted down that it cannot rise up higher. In fine, the whole soul, enmeshed in the allurements of the flesh, seeks its happiness on earth. To counter this evil the Lord instructs his followers in the vanity of the present life by continual proof of its miseries. Therefore, that they may not promise themselves a deep and secure peace in it, he permits them often to be troubled and plagued either with wars or tumults, or robberies, or other injuries. That they may not pant with too great eagerness after fleeting and transient

riches, or repose in those which they possess, he sometimes by exile, sometimes by barrenness of the earth, sometimes by fire, sometimes by other means, reduces them to poverty, or at least confines them to a moderate station. That they may not too complacently take delight in the goods of their wives or humbles them by evil offspring, or afflicts them with bereavement. But if, in all these matter, he is more indulgent toward them, yet, that they may not either be puffed up with vainglory or exult in self-assurance, he sets before their eyes, through diseases and perils, how unstable and fleeting are all the goods that are subject to mortality.

只有當我們知道現世生活是不安的，紛擾的，在無數的事上都是不幸和不快樂的，而且一切世俗的幸福都是無常的，暫時的，空虛和含有許多不幸的，我們才能夠從十字架所加給我們的鍛煉得到益處。因此，我們結論乃是：世界的一切都是矛盾的，若我們想到冠冕，就當注視天國。若我們不肯先輕視現世，我們決不能期望和思想來世的事，這是我們所當承認的。

Then only do we rightly advance by the discipline of the cross, when we learn that this life, judged in itself, is troubled, turbulent, unhappy in countless ways, and in no respect clearly happy; that all those which are judged to be its goods are uncertain, fleeting, vain, and vitiated by many intermingled evils. From this, at the same time, we conclude that in this life of our crown, we are to raise our eyes to heaven. For this we must believe: they the mind is never seriously aroused to desire and ponder the life to come unless it be previously imbued with contempt for the present life.

我們常常不留意今生的虛空

Our Tendency to Leave Unnoticed the Vanity of This Life

3.9.2

在這兩個極端中間並沒有媒介，要嗎我們必須視世界為邪惡，要嗎我們對這世界有無窮的愛好。所以假如我們懷念永生，我們必須以最大的努力，解除現世的束縛。因為在現世的生活中，有許多甜言蜜語的引誘，有許多快樂，美麗，和甜蜜的事使我們歡樂，我們必須常常被喚醒過來，以免為引誘所迷惑。如果我們常以現世的生活為樂，其結果將如何呢？甚至在一再為患難所刺激之中，仍然不足以警惕自己。

Indeed, there is no middle ground between these two: either the world must become worthless to us or hold us bound by intemperate love of it. Accordingly, if we have any concern for eternity, we must strive diligently to strike off these evil fetters. Now, since the present life has very many allurements with which to entice us, and much show of pleasantness, grace, and sweetness wherewith to wheedle us, it is very much in our interest to be called away now and again so as not to be captivated by such panderings. What, then, I beg of you, would happen if we enjoyed here an enduring round of wealth and happiness, since we awakened to weigh the misery of this life?

人生如泡影，不僅博學的人明白這個道理，即一般流俗的人也都知道，且知道這樣的認識是有價值的，所以他們當中有許多形容此事的格言。可是沒有其它的事比這事更被忽視，和更容易被遺忘的。我們計劃一切的事，彷彿我們將在世中上為自己建立一種不朽的生命。如果我們看見送葬的行列，或者在墳場中行走，當死亡的印象呈現在眼前時，我們對現世生活的空虛就會生一種哲學意味的領悟，然而這樣的事也不常有，因為我們往往視而不見，不受影響的。我們的哲學往往是瞬息即逝，毫無影蹤，正如戲院中的喝采。我們不但忘記了死亡，也忘記了必死的事實，好像從來不曾聽到過，而且沉醉於塵世的永生(修:長生)中。若有人把那討厭的俗語提醒我們，說，「人生如朝露」，我們雖承認這話是對的，卻是不加注意，現世長生的觀念仍然盤據在我們心裏。所以對今生悲慘情況，不但以語言勸戒，更以一切可能的證據來堅定我們的認識，誰能否認這是有價值呢？因為即使我們接受了這一點，仍然很容易為愚妄的歌頌今生的話語所迷惑，彷彿今生有最大幸福似的。假若上帝是必須教導我們的，那麼我們對祂的呼喚和譴責是必須聽從的，這樣我們才知輕視世界，一心一意地思想來生。

詩 102:3, 11

³ 「因為，我的年日如煙雲消滅；我的骨頭如火把燒著。」

¹¹ 「我的年日如日影偏斜；我也如草枯乾。」

That human life is like smoke [cf. Ps. 102:3] or shadow [cf. Ps. 102:11] is not only obvious to the learned, but even ordinary folk have no proverb more commonplace than this. And since they have counted this something very profitable to know, they have couched it in many striking sayings. But, there is almost nothing that we regard more negligently or remember less. For we undertake all things as if we were establishing immortality for ourselves in earth. If some corpse is being buried, or we walk among graves, because the likeness of death then meets our eyes, we, I confess, philosophize brilliantly concerning the vanity of this life. Yet even this we do not do consistently, for often all these things affect us not one bit. But when it happens, philosophy is for the moment; it vanishes as soon as we turn our backs, and leaves not a trace of remembrance behind it. In the end, like applause in the theater for some pleasing spectacle, it evaporates. Forgetful not only of death but also of mortality itself, as if no inkling of it had ever reached us, we return to our thoughtless assurance of earthly immortality. If anyone in the meantime croaks the proverb: "Man is the creature of a day," we indeed admit it; but with no attention, so that the thought of perpetuity nonetheless remains fixed in our minds. Who, then, can deny that it is very much worth-while for all of us, I do not say to be admonished with words, but by all the experiences that can happen, to be convinced, we scarcely cease to be stunned with a base and foolish admiration of it, as if it contained in itself the ultimate goal of good things. But if God has to instruct us, it is our duty, in turn, to listen to him calling us, shaking us out of our sluggishness, that, holding the world in contempt, we may strive with all our heart to meditate upon the life to come.

Ps. 102:3, 11

³ For my days vanish like smoke; my bones burn like glowing embers.

¹¹ My days are like the evening shadow; I wither away like grass.

對地上生活的感恩

Gratitude for Earthly Life

3.9.3

信徒對現世生活的輕視是應該的，但不可成為嫉視人生，或對上帝的忘恩。今生雖有無窮災害，亦是神恩之一，不能侮蔑。假如我們不把它看為上帝的仁慈，即是我們對上帝的忘恩。尤其對於信徒，更須視今世為神恩的一種證明，因為它是為促進他們的拯救。在祂公開顯示永遠光榮的產業以前，祂要在低級的事實上，對我們表明祂是我們的天父，這就是祂每日所給予我們的益惠。今生既然可以幫助我們認識上帝的恩惠，我們豈能忽視它，認它為毫無價值的呢？所以我們必須視今生為神恩之一，不可排斥。即令缺乏《聖經》的見證（其實《聖經》上有無數明顯的見證），甚至自然本身也告訴我們，應當感謝上帝，因祂賜生命給我們，而且給我們許多維持生命的幫助。

But let believers accustom themselves to a contempt of the present life that engenders no hatred of it or ingratitude against God. Indeed, this life, however crammed with infinite miseries it may be, is still rightly to be counted among those blessings of God which are not to be spurned. Therefore, if we recognize in it no divine benefit, we are already guilty of grave ingratitude toward God himself. For believers especially, this ought to be a testimony of divine benevolence, wholly destined, as it is, to promote their salvation. For before he shows us openly the inheritance of eternal glory, God wills by lesser proofs to show himself to be our Father. These are the benefits that are daily conferred on us by him. Since, therefore, this life serves us in understanding God's goodness, should we despise it as if it had no grain of good in itself? We must, then, become so disposed and minded that we count it among those gifts of divine generosity which are not at all to be rejected. For if testimonies of Scripture were lacking, and they are very many and very clear, nature itself also exhorts us to give thanks to the Lord because he has brought us into its light, granted us the use of it, and provided all the necessary means to preserve it.

另一更大的使我們感恩的理由即今生乃是到達天國光榮的準備。上帝已經吩咐了，凡欲於來生在天國得光榮的，在世上必須鬥爭，而鬥爭之勝利必須經歷無數困難及克制敵人，始能獲得。

And this is a much greater reason if in it we reflect that we are in preparation, so to speak, for the glory of the Heavenly Kingdom. For the Lord has ordained that those who are one day to be crowned in heaven should first undergo struggles on earth in order that they may not triumph until they have overcome the difficulties of war, and attained victory.

還有一個理由，即是我們在今生的各種幸福中開始嘗到神愛的滋味，好使我們再希望神愛的完全顯現。當我們知道今生是神愛的恩賜，並知道為它存感恩之心，我們須進一步思想今生的一切艱苦情況，叫我們不至對今生過份迷戀，因為正如上面所說的，對今生的貪戀是我們的自然傾向。

Then there is another reason: we begin in the present life, through various benefits, to taste the sweetness of the divine generosity in order to whet our hope and desire to seek after the full revelation of this. When we are certain that the earthly life we live is a gift of God's kindness, as we are beholden to him for it we ought to remember it and be thankful. Then we shall come in good time to consider its most unhappy condition in order that we may, indeed, be freed from too much desire of it, to which, as has been said, we are of ourselves inclined by nature.

正當的仰慕永生

The Right Longing for Eternal Life

3.9.4

對今生的腐化貪戀所減去的那一部份，必加到對來生的願望上去。那些不認識上帝和真宗教的人，他們所知道的除了不幸和災難以外，還有什麼呢？所以他們認為能不出世最好，其次就是早些離世，這不是沒有理由的。他們為親屬的出生舉哀，並為他們的喪亡誌慶，也不足為奇。可是他們的這種觀念毫無價值，因為對信仰的真理無知，他們不曉得那本身不是有福，也不算可愛的今生，是怎樣能夠扶助信徒的，因此他們終於失望。

傳 4:2-3

² 「因此，我讚歎那早已死的死人，勝過那還活著的活人。」

³ 「並且我以為那未曾生的，就是未見過日光之下惡事的，比這兩等人更強。」

Now whatever is taken away from the perverse love of this life ought to be added to the desire for a better one. I confess that those showed a very sound judgment who thought it the best thing not to be born, and the next best thing to die as quickly as possible [cf. Eccl. 4:2-3]. Since they were deprived of the light of God and true religion, what could they see in it that was not unhappy and repulsive? And they did not act without reason who celebrated the birthdays of their kindred with sorrow and tears, but their funerals rites with solemn joy. But they did this without profit because, bereft of the right teaching of faith, they did not see how something that is neither blessed nor desirable of itself can turn into something good for the devout. Thus in despair they brought their judgment to a close.

Eccl. 4:2-3

² And I declared that the dead, who had already died, are happier than the living, who are still alive.

³ But better than both is the one who has never been born, who has not seen the evil that is done under the sun.

所以信徒應當明瞭今生是空虛和不幸的，並以愉快的心情思想未來的永生。我們若將兩者加以比較，前者非但可予忽視，而且是完全可加鄙視的。假如天堂是我們的家鄉，那末，塵世就不會是我們的樂土了。假如脫離塵世即是進入生命，那

末，人間無非是一座墳墓。住在當中除死亡以外，還有什麼呢？假如從肉體解脫可以得到完全的自由，肉體豈不是一個監獄嗎？假如與上帝同在是無上的幸福，不與上帝同在豈不是悲慘嗎？可是除非我們掙脫人世，我們便「與主相離」了（參林後 5:6）。所以，如果把塵世的生活和天上的生活作一比較，塵世的生活當然毫無價值。但我們不必憎恨今世生活，除非它使我們陷於罪中；但即使有此憎恨，也不應憎恨生命本身。對今世感覺厭惡，並盼望結束今生生活，固然可以，但若上帝的旨意要我們繼續生活下去，我們也將欣然接受，不應口出怨言，因為這是上帝所指定給我們的崗位，要等到祂召的時候，我們才可以離開。保羅歎息自己的命運，覺得他的肉體的生命過於長久，亟願早日解脫（參羅 7:24）。然而為服從上帝的權威，他承認自己對兩方面都有準備，他覺得他對主有一種義務，須以生或死來榮耀主名（參腓 1:20）。至於那一方式最能榮耀主名，當然由主決定。所以我們的「或活或死，都是為主」（參羅 14:7, 8）。我們當把活與死的問題交由上主決斷，繼續仰望來生，因為在比較今生與來生時，我們對今生就不免輕視，並因它是為罪所奴役，所以，只要上帝喜悅，隨時可以盼望結束今世的生活。

林後 5:6

⁶ 「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。」

羅 7:24

²⁴ 「我真是苦啊！誰能救我脫離這取死的身體呢？」

腓 1:20

²⁰ 「照著我所切慕、所盼望的，沒有一事叫我羞愧。只要凡事放膽，無論是生是死，總叫基督在我身上照常顯大。」

羅 14:7- 8

⁷ 「我們沒有一個人為自己活，也沒有一個人為自己死。」

⁸ 「我們若活著，是為主而活；若死了，是為主而死。所以，我們或活或死總是主的人。」

Let the aim of believers in judging mortal life, then, be that while they understand it to be of itself nothing but misery, they may with greater eagerness and dispatch betake themselves wholly to meditate upon that eternal life to come. When it comes to a comparison with the life to come, the present life can not only be safely neglected but, compared to the former, must be utterly despised and loathed. For, if heaven is our homeland, what else is the earth but our place of exile? If departure from the world is entry into life, what else is the world but a sepulcher? And what else is it for us to remain in life but to be immersed in death? If to be freed from the body is to be released into perfect freedom, what else is the body but a prison? If to enjoy the presence of God is the summit of happiness, is not to be without this, misery? But until we leave the world “we are away from the Lord?” [II Cor. 5:6]. Therefore, if the earthly life be compared with the heavenly, it is doubtless to be at once despised and trampled underfoot. Of course it is never to be hated except in so far as it holds us subject to sin; although not even hatred of that condition may ever properly be turned against life itself. In any case, it is still fitting

for us to be so affected either by weariness or hatred of it that, desiring its end, we may also be prepared to abide in it at the Lord's pleasure, so that our weariness may be far from all murmuring and impatience. For it is life a sentry post at which the Lord has posted us, which we must hold until he recalls us. Paul, indeed, held too long in the bonds of the body, laments his lot and sighs with fervent desire for redemption [Rom. 7:24]. Nonetheless, that he may obey God's command he professes himself ready for either [Phil. 1:23-24]. For he acknowledges that he owes it to God to glorify his name whether through death or through life [Rom 14:8]. But it is for God what best conduces to his glory. Therefore, if it befits us to live and die to the Lord, let us leave to his decision the hour of our death and life, but in such a way that we may both burn with the zeal for death and be constant in meditation. But in comparison with the immortality to come, let us despise this life and long to renounce it, on account of bondage of sin, whenever it shall please the Lord.

II Cor. 5:6

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

Rom. 7:24

²⁴ What a wretched man I am! Who will rescue me from this body that is subject to death?

Phil. 1:23-24

²⁰ I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death.

²³ I am torn between the two: I desire to depart and be with Christ, which is better by far;

²⁴ but it is more necessary for you that I remain in the body.

Rom 14:8

⁸ If we live, we live for the Lord; and if we die, we die for the Lord. So, whether we live or die, we belong to the Lord.

勝過怕死！

Against the Fear of Death!

3.9.5

但很奇怪，有許多自誇為基督徒的人不願死，一提到死，就顫慄畏懼，猶如大難臨頭。當然的，當我們聽到自己解脫，在自然的情感上引起警惕，那是不足為奇。但基督徒的心中所有的光照，若不能以高尚的安慰克服這種恐懼，那是不能容忍的。假如我們想到這暫時的，必朽的，和能凋謝的肉體一經解脫，就可以恢復耐久的，完全的，和不朽的光榮，那麼信心豈不使我們盼望那為肉體所懼怕的嗎？如

果我們的死將使我們由流亡而返回家鄉，而且是回到天家，我們豈不因此得著安慰？

But, monstrous it is that many who boast themselves Christians are gripped by such a great fear of death, rather than a desire for it, that they tremble at the least mention of it, as of something utterly dire and disastrous. Surely, it is no wonder if the natural awareness in us bristles with dread at the mention of our dissolution. But it is wholly unbearable that there is not in Christian hearts any life of piety to overcome and suppress that fear, whatever it is, by a greater consolation. For if we deem this unstable, defective, corruptible, fleeting, wasting, rotting tabernacle of our body to be so dissolved that it is soon renewed unto a firm, perfect, incorruptible, and finally, heavenly, glory, will not faith compel us ardently to seek what nature dreads? If we should think that through death we are recalled from exile to dwell in the fatherland, in the heavenly fatherland, would we get no comfort from this fact?

有人說沒有人不希望永恆，這句話我不否認，所以我們應該注意永生，而永生並非在世上所能得著的。保羅告訴信徒，不要怕死，「並非願意脫下這個，乃是願意穿上那個」（林後 5:4）。下等動物和無生命的物體如木石等，也知道現世的空虛，並和上帝的兒女一般希望末日復活，從虛空中得救，而我們稟有知識的光輝，為上帝的聖靈所啟發，當我們遇到自己生存問題的時候，能不提高自己的思想，超越於這腐化的世界嗎？

林後 5:4

⁴ 「我們在這帳棚裏歎息勞苦，並非願意脫下這個，乃是願意穿上那個，好叫這必死的被生命吞滅了。」

But, someone will object, there is nothing that does not crave to endure. To be sure, I agree; and so I maintain that we must have regard for the immortality to come, where a firm condition will be ours which nowhere appears on earth. For Paul very well teaches that believers eagerly hasten to death not because they want to be unclothed but because they long to be more fully clothed [II Cor. 5:2-3]. Shall the brute animals, and even inanimate creatures- even trees and stones- conscious of the emptiness of their present existence, long for the final day of resurrection, to be released from emptiness with the light of understanding, and above understanding illumined with the Spirit of God, when our very being is at stake, not lift our minds beyond this earthly decay?

II Cor. 5:2-3

² Meanwhile we groan, longing to be clothed instead with our heavenly dwelling,

³ because when we are clothed, we will not be found naked.

但駁斥這個十分荒謬的見解不是我現在的目的，而且在此處討論也不相宜。在開始的時候我就說過，我對普通問題不願討論。我願意勸那些膽小的人，讀讀居普良的必死論；既然連不信的哲學家們也能輕視死亡，這豈不使他們臉紅嗎？

But it is not my present purpose, nor is it the proper place, to dispute against this very great perversity. At the very beginning I stated that I had no intention of undertaking a detailed treatment of commonplaces. I would advise such timid minds to read Cyprian's

treatise *On the Mortality*, unless they deserved to be sent off to the philosophers, that they may begin to blush when they see the contempt of death that the latter display.

我們可以斷言，在基督的學校中，凡不以愉快心情盼望死並盼望最後復活的人，他的靈性必不能有所進步。保羅以這品性形容所有的信徒（參多 2:13），《聖經》亦常常提醒我們這是使我們有真正快樂的理由。主說：「你們要挺身昂首，因為你們得贖的日子近了」（路 21:28）。若祂所計劃使我們得以高升的事，僅使我們憂愁驚恐，這是合理的嗎？若是如此，為什麼我們還尊祂為師呢？所以我們須有更正確的判斷，雖有肉體方面的盲目貪婪的反抗，我們不可猶疑，要熱心盼望主的降臨，以此為最吉祥的事；因為祂是我們的救主，要把我們從罪惡和痛苦的深淵中拯救出來，叫我們承受祂的生命與光榮的產業。

多 2:13

¹³ 「等候所盼望的福，並等候至大的上帝和我們（或作：上帝—我們）救主耶穌基督的榮耀顯現。」

路 21:28

²⁸ 「一有這些事，你們就當挺身昂首，因為你們得贖的日子近了。」

Let us, however, consider this settled: that no one has made progress in the school of Christ who does not joyfully await the day of death and final resurrection. Paul, too, distinguishes all believers by this mark [Titus 2:13; cf. II Tim. 4:8], and Scripture habitually recalls us to it whenever it would set forth proof of perfect happiness. “Rejoice,” says the Lord, “and raise your heads; for your redemption is drawing near.” [Luke 21:28 p.] Is it reasonable, I ask you, that what our Lord meant to be sufficient to arouse us to rejoicing and good cheer should engender nothing but sorrow and dismay? If this is so, why do we still boast of him as our Master? Let us, then, take hold of a sounder view, and even though the blind and stupid desire of the flesh resists, let us not hesitate to await the Lord’s coming, not only with the longing, but also with groaning and signs, as the happiest thing of all. He will come to us as Redeemer, and rescuing us from this boundless abyss of all evils and miseries, he will lead us into that blessed inheritance of his life and glory.

Titus 2:13

¹³ while we wait for the blessed hope—the appearing of the glory of our great God and Savior, Jesus Christ,

II Tim. 4:8

⁸ Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who have longed for his appearing.

Luke 21:28

²⁸ When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near.”

為信徒準備的安慰：必須追求來生

The Comfort Prepared for Believers by Aspiration for the Life to Come

3.9.6

誠然不錯，一切信徒，當在世的時候，必須「如將宰的羊」（羅 8:36），好使他們和首領基督一致。因此，如果他們不提高自己的思想，超乎塵世之外，他們的景況就非常悲慘了（參林前 15:19）。反之，當他們一旦超然物外，他們雖看見不信的人得著名利富貴，享受安榮，雖看到他們歡欣鼓舞，浮華奢侈，雖可能為他們的驕傲所侮辱，或為他們的貪妄所欺騙，可是，在這一切不幸中，他們仍然可以自恃。因為他們知道，主將接納祂忠實的僕人進入和平的天國，擦乾他們的眼淚（參啟 7:17），祂將以快樂的錦衣賜給他們，以光榮的冠冕裝飾他們，以歡樂的心情接待他們，並提高他們的地位，和自己的尊嚴並列，總之，叫他們能參與祂的幸福。至於惡人，雖在今世顯赫，必將墮落於羞辱的深淵；祂將使他們的歡樂變為悲傷，使他們的喜笑變為哭泣，使他們的安寧變為良心上的煩惱，並且將以永遠不滅之火懲罰他們，甚至叫他們受他們所侮辱的信徒的支配。按照保羅所說：「上帝是公義的，必將患難報應那加患難於聖徒的人，那時主耶穌將從天上顯現」（帖後 1:6, 7）。

羅 8:36

³⁶ 「如經上所記：我們為你的緣故終日被殺；人看我們如將宰的羊。」

林前 15: 19

¹⁹ 「我們若靠基督，只在今生有指望，就算比眾人更可憐。」

賽 66:24

²⁴ 「他們必出去觀看那些違背我人的屍首；因為他們的蟲是不死的；他們的火是不滅的；凡有血氣的都必憎惡他們。」

帖後 1:6-7

⁶ 「上帝既是公義的，就必將患難報應那加患難給你們的人；」

⁷ 「也必使你們這受患難的人與我們同得平安。那時，主耶穌同祂有能力的天使從天上在火焰中顯現，」

This is obvious: the entire company of believers, so long as they dwell on earth, must be “as sheep destined for the slaughter” [Rom. 8:36] to be conformed to Christ their Head. They would therefore have been desperately unhappy unless, with mind intent upon heaven, they have surmounted whatever is in this world, and passed beyond the present aspect of affairs [cf. I Cor. 15:19]. On the contrary, when they have once lifted their heads above everything earthly, even though they may see wicked men flourishing in wealth and honors, even though they may observe the latter enjoying deep peace,

taking pride in the splendor and luxury of all his possessions, abounding with every delight- if, moreover, believers are troubled by the wickedness of these men, bear their arrogant insults, are robbed through their greed, or harried by any other sort of inordinate desire on their part- they will without difficulty bear up under such evils also. For before their eyes will be that day when the Lord will receive his faithful people into the peace of his kingdom, “will clothe them will feed them with the unspeakable sweetness of his delights, will elevate them to his sublime fellowship- in fine, will design to make them sharers in his happiness. But those impious ones who have flourished on earth he will cast into utter disgrace; he will turn their delights into tortures, their laughter and mirth into weeping and gnashing of teeth; he will trouble their peace with the fire torment of conscience; he will punish their wantonness with unquenchable fire [cf. Isa. 66:24; Matt. 25:41; Mark 9:43, 46; Rev. 21:8]; he will also make them bow their heads in subjection to the godly, whose patience they have abused. For, as Paul testifies, this is righteousness: to grant rest to the unhappy and unjustly afflicted, to repay with affliction the wicked who afflict the godly, when the Lord Jesus is revealed from heaven [II Thess. 1: 6-7].

Rom. 8:36

³⁶ As it is written: “For your sake we face death all day long; we are considered as sheep to be slaughtered.”^[1]

I Cor. 15:19

¹⁹ If only for this life we have hope in Christ, we are of all people most to be pitied.

Isa. 66:24

²⁴ “And they will go out and look on the dead bodies of those who rebelled against me; the worms that eat them will not die, the fire that burns them will not be quenched, and they will be loathsome to all mankind.”

Matt. 25:41

⁴¹ “Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.

Mark 9:43, 46

⁴³ If your hand causes you to stumble, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out.

⁴⁶ ^[c] ⁴⁷ And if your eye causes you to stumble, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell,

Rev. 21:8

⁸ But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—they will be consigned to the fiery lake of burning sulfur. This is the second death.”

II Thess. 1: 6-7

⁶ God is just: He will pay back trouble to those who trouble you

⁷ and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels.

這是我們的聖潔的安慰，若沒有這個安慰，我們必甚沮喪，或沉溺於世俗的快樂而自取滅亡。詩篇的作者也承認，當他對於惡人在今生榮華的事思想過多的時候，他幾乎就要跌倒，若不是進入上帝的至聖所，思想善人與惡人最後的結局，他必站立不住。總之，只有在信徒的眼睛朝著復活的權威時，基督的十字架在他們的心裏才戰勝了魔鬼，情慾，罪惡，和惡人。

詩 73:2-3, 17

² 「至於我，我的腳幾乎失閃；我的腳險些滑跌。」

³ 「我見惡人和狂傲人享平安就心懷不平。」

¹⁷ 「等我進了上帝的聖所，思想他們的結局。」

This truly is our sole comfort. If it be taken away, either our minds must become despondent or, to our destruction, be captivated with the empty solace of this world. Even the prophet confesses that his steps had well-nigh wavered when he stopped too long to dwell upon the present prosperity of the wicked [Ps. 73:2-3], and he could not understand it until he entered God's sanctuary and gazed upon the ultimate end of the pious and the wicked [Ps. 73: 17]. To conclude in a word: if believers' eyes are turned to the power of the resurrection, in their hearts the cross of Christ will at last triumph over the devil, flesh, sin, and wicked men.

Ps. 73:2-3, 17

² But as for me, my feet had almost slipped; I had nearly lost my foothold.

³ For I envied the arrogant when I saw the prosperity of the wicked.

¹⁷ till I entered the sanctuary of God; then I understood their final destiny.

稱義的教義

Doctrine of Justification

稱義：基督教信仰的首要教義；

稱義 = 不是透過重生（重生不是義的注入），乃是藉著基督的赦罪

JUSTIFICATION: PRINCIPAL ARTICLE OF CHRISTIAN RELIGION;

JUSTIFICATION = NOT BY REGENERATION (REG. = NOT INFUSION),

BUT BY FORGIVENESS IN CHRIST

因信稱義之名與實的解說

Place and Meaning of the Doctrine of “Justification”

3.11.1 (Cf. Sermon Luke 1:5-10)

我想我已經詳細說明人處在律法的懲罰之下，只有藉著信，才能得救。也說明了信是什麼，信所帶給人的神恩是什麼，和信在人心中所產生的效果。我們陳述的整個內容可以概括如下：基督是由於上帝的慈愛而賜給我們的，我們對祂的認識完全是憑著信。我們之有份於祂有兩種利益：第一，由於祂的純潔無疵，我們得與上帝復和；我們在天上所有的是一位仁慈的父，而不是一位法官，第二，我們既藉著祂的聖靈成聖，即可一心追求生命的純潔和完善。關於這第二利益——再生——我已經有了充份的說明。對稱義這一問題，卻尚未有詳盡的討論，因為首先需要明白的是：那靠上帝的恩惠，使我們得以白白稱義的信，並不缺少善工，同時要先指出什麼為聖徒的善工，因為這也是這問題的一部份。所以現在對稱義一題，我們將仔細討論，要知道這是支持宗教的樞紐，所以我們須特別注意。除非你知道你在上帝面前的地位，和知道上帝對你的審判，你就是沒有得到拯救和敬拜上帝的基礎。當我們繼續對這問題探討時，我們就知道對這問題的充分瞭解，確有必要。

I believe I have already explained above, with sufficient care, how for men cursed under the law there remains, in faith, one sole means of recovering salvation. I believe I have also explained what faith itself is, and those benefits of God which it confers upon man, and the fruits it brings forth in him. Let us sum these up. Christ was given to us by God's generosity, to be grasped and possessed by us in faith. By partaking of him, we principally receive a double grace: namely, that being reconciled to God through Christ's blamelessness, we may have in heaven instead of a Judge a gracious Father; and secondly, that sanctified by Christ's spirit we may cultivate blamelessness and purity of life. Or regeneration, indeed, the second of these gifts, I have said what seemed sufficient. The

theme of justification was therefore more lightly touched upon because it was more to the point to understand first how little devoid of good works is the faith, through which alone we obtain free righteousness by the mercy of God; and what is the nature of the good works of the saints, with which part of this question is concerned. Therefore, we must now discuss these matters thoroughly. And we must so discuss them as to bear in mind that this is the main hinge on which religion turns, so that we devote the greater attention and care to it. For unless you first of all grasp what your relationship to God is, and the nature of his judgment concerning you, you have neither a foundation on which to establish your salvation nor one on which to build piety toward God. But the need to know this will better appear from the knowledge itself.

稱義：基督教信仰的首要教義

JUSTIFICATION: PRINCIPAL ARTICLE OF CHRISTIAN RELIGION

Sermon Luke 1:5-10

加爾文形容稱義為「救贖教義，和信仰整體的基本原則」。（《路加福音》1:5-10 講道。）

加 1:5-10

- ⁵ 「當猶太王希律的時候，亞比雅班裏有一個祭司，名叫撒迦利亞；他妻子是亞倫的後人，名叫以利沙伯。」
- ⁶ 「他們二人在神面前都是義人，遵行主的一切誠命禮儀，沒有可指摘的，」
- ⁷ 「只是沒有孩子；因為以利沙伯不生育，兩個人又年紀老邁了。」
- ⁸ 「撒迦利亞按班次在上帝面前供祭司的職分，」
- ⁹ 「照祭司的規矩掣籤，得進主殿燒香。」
- ¹⁰ 「燒香的時候，眾百姓在外面禱告。」

Calvin described justification as “the principle of the whole doctrine of salvation and of the foundation of all religion.” (Sermon on Luke 1:5-10, *Opp.*, 46:23.)

Luke 1:5-10

- ⁵ In the time of Herod king of Judea there was a priest named Zechariah, who belonged to the priestly division of Abijah; his wife Elizabeth was also a descendant of Aaron.
- ⁶ Both of them were righteous in the sight of God, observing all the Lord's commands and decrees blamelessly.
- ⁷ But they were childless because Elizabeth was not able to conceive, and they were both very old.
- ⁸ Once when Zechariah's division was on duty and he was serving as priest before God,
- ⁹ he was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense.

¹⁰ And when the time for the burning of incense came, all the assembled worshipers were praying outside.

加爾文 1536：沒有正面的給稱義一個定義

加爾文 1539：稱義的定義（《基督教要義》3.11.2）

歸算的可能，完全因為與基督的聯合

CALVIN 1536: NO EXPLICIT DEFINITION OF JUSTIFICATION

CALVIN 1539: JUSTIFICATION DEFINED (Inst. 3.11.2)

IMPUTATION = POSSIBLE BY UNION WITH CHRIST

稱義的觀念

The Concept of Justification

3.11.2

為使我們在開始的時候不致於跌倒，（如果我們爭論我們所不甚明瞭的課題，必難免於跌倒），我們首先要解釋以下各種詞語的意義，如「在上帝眼中稱義」，「因信或因行為稱義」。所謂「在上帝眼中稱義」，是指人在上帝的審判台前無罪，故為上帝所接納；上帝所厭惡的是不義，所以任何尚在罪中的人，都是上帝所不喜悅的。凡罪之所在，即有上帝的忿怒和報復。凡稱義的都不算罪人，而是義人，他在上帝審判台前，可以坦然無懼，而其他的罪人在祂的審判台前都要滅亡。正如一個無罪的人，當他在一位公正審判官面前被宣告無罪的時候，他是可稱為義的；同樣，一個人在上帝的面前若不屬於罪人之列，有上帝做他的證人，他也是稱義的。若有人生活聖潔，得以在上帝面前證明為義，或由於他的完美的善行，他能符合上帝的公義所要求的，這樣的人就可說是因善工稱義。缺乏善工，只靠信得到了基督公義的人，他是「因信稱義」。他既穿戴了基督的公義，在上帝面前就不是一個罪人，乃是一個義人。

But that we may not stumble on the very threshold- and this would happen if we should enter upon a discussion of a thing unknown – first let us explain what these expressions mean: that man is justified in God's sight, and that he is justified by faith or works. He is said to be justified in God's sight who is both reckoned righteous in God's judgment and has been accepted on account of his righteousness. Indeed, as iniquity is abominable to God, so no sinner can find favor in his eyes in so far as he is a sinner and so long as he is reckoned as such. Accordingly, wherever there is sin, there also the wrath and vengeance of God show themselves. Now he is justified who is reckoned in the condition not of a sinner, but of a righteous man; and for that reason, he stands firm before God's judgment while all sinners fall. If an innocent accused person be summoned before the judgment seat of a fair judge, where he will be judged according to his

innocence, he is said to be “justified” before the judge. Thus, justified before God is the man who, freed from the company of sinners, has God to witness and affirm his righteousness. In the same way, therefore, he in whose life that purify and holiness will be found which deserves a testimony of righteousness before God’s throne will be said to be justified by works, or else he who, by the wholeness of his works, can meet and satisfy God’s judgment. On the contrary, justified by faith is he who, excluded from the righteousness of works, grasps the righteousness of Christ through faith, and clothed in it, appears in God’s sight not as a sinner but as a righteous man.

所以我們認為稱義便是為上帝所接納，上帝把我們當做義人；也可以說，稱義是指赦罪和依靠基督的義。

Therefore, we explain justification simply as the acceptance with which God received us into his favor as righteous men. And we say that it consists in the remission of sins and the imputation of Christ’s righteousness.

《聖經》的用詞

Scriptural Usage

3.11.3

要證明這一點，在《聖經》中有許多明顯的證據。第一，不可否認的，前段所述是對稱義這一名詞的最確切解釋。但要搜集所有《聖經》上的章節，一一加以印證，未免太麻煩了，讀者自己可以參考，毋庸贅述。我只舉一二關於稱義的例子：第一，路加說：「他們聽見這話，就以上帝為義。」基督說：「智慧之子，都以智慧為義」（參路 7:29, 35）。那麼，上帝本身是完全公義的，甚至全世界雖想盡方法也不能剝奪祂的義，故前節所謂「以上帝為義」並不是把義加給上帝。後節所謂「以智慧為義」也不是說使拯救的教義成為義，因為拯救的教義本身即屬於義。這兩節經文都是以應得的名份歸給上帝，和祂的救恩的教義。當基督責備法利賽人「自稱為義」，祂不是說他們因行為正當而達到義（參路 16:15），卻是說他們在外表上假裝努力行義，其實卻是不義。凡精通希伯來文的人必更容易明瞭。希伯來人所謂的「罪人」，不但是自覺有罪的人，也是那些受定罪處分的人。拔示巴說：「我和我兒子所羅門，必算為罪人了」（王上 1:21）。她這話不是承認犯了罪，乃是埋怨她和她的兒子被列為罪人。照《聖經》的上下文看，這句話即使依譯文的意義看，也不過是表示相對的意義，不是指真正的身份。

路 7:29, 35

²⁹ 「眾百姓和稅吏既受過約翰的洗，聽見這話，就以上帝為義；」

³⁵ 「但智慧之子都以智慧為是。」

路 16:15

¹⁵ 「耶穌對他們說：你們是在人面前自稱為義的，你們的心，上帝卻知道；因為人所尊貴的，是上帝看為可憎惡的」

王上 1:21

²¹ 「若不然，到我主我王與列祖同睡以後，我和我兒子所羅門必算為罪人了。」

There are many clear testimonies of Scripture to confirm this fact. First, it cannot be denied that this is a proper and most customary meaning of the word. But because it would take too long to collect all the passages and to compare them, let it suffice to have called them to our readers' attention, for they will readily observe such of themselves. I shall bring forward only a few, where this justification of which we are speaking is expressly treated. First, when Luke relates that the people, having heard Christ, justified God [Luke 7:29], and when Christ declares that "wisdom is justified by... her children" [Luke 7:35]. Luke in the former passage (v. 29) does not mean that they confer righteousness. For righteousness always remains undivided with God, although the whole world tries to snatch it away from him. Nor does he, in v.35, intend to justify the doctrine of salvation, which is righteous of itself. Rather, both expressions have the same force the other hand, when Christ upbraids the Pharisees for justifying themselves [Luke 16:15], he does not mean that they acquire righteousness by well-doing but that they ambitiously seize upon ... skilled in the Hebrew language better understand this sense: where not only those who undergo the judgment of damnation are called "wicked" [I. Kings 1:21], she does not acknowledge any offense. But she complains that she and her son are going to be put to shame, to be counted among the wicked and condemned. Yet from the context it readily appears that this word, even when it is read in Latin, cannot otherwise be understood than relatively, but not so as to signify any quality.

Luke 7:29, 35

²⁹ (All the people, even the tax collectors, when they heard Jesus' words, acknowledged that God's way was right, because they had been baptized by John.

³⁵ But wisdom is proved right by all her children."

Luke 16:15

¹⁵ He said to them, "You are the ones who justify yourselves in the eyes of others, but God knows your hearts. What people value highly is detestable in God's sight.

I. Kings 1:21

²¹ Otherwise, as soon as my lord the king is laid to rest with his ancestors, I and my son Solomon will be treated as criminals."

關於現在討論的問題，保羅說：「《聖經》預先知道，上帝要叫外邦人因信稱義」（參加 3:8）。除上帝因人的信而以義加給人以外，還有什麼意義嗎？保羅說：上帝「稱信耶穌的人為義」（羅 3:26，4:5）。這不是說上帝因他的信救了他，把他從他的不義所應得的定罪中拯救出來嗎？他在結論中說得更清楚，「誰能控告上帝所揀選的人呢？有上帝稱他們為義了，誰能定他們的罪呢？有基督耶穌已經死了，而且從死裏復活……也替我們祈求」（羅 8:33, 34）。這彷彿是說：「誰能控告上帝所赦免的人呢？基督所代為祈求的人，誰能定他的罪呢？」因此，所謂稱義，即是免除被告的罪，彷彿他之無辜是已經證明的了。上帝既以基督為中保，使我們稱義，祂宣告我們無罪並不因為我們本身的純潔，乃是祂以義加給我們。所

以我們自己雖然不義，但因在基督裏，乃得稱義。保羅在使徒行傳第十三章所講述的，即是如此：「所以弟兄們，你們當曉得，赦罪的道是由這人傳給你們的。你們靠摩西的律法，在一切不得稱義的事上，信靠這人，就都得稱義了」（徒 13:38, 39）。那麼，你已明白赦罪以後才提到稱義，也明明知道稱義就是宣告無罪，稱義不能藉律法的工作取得，完全是出自基督的恩惠；你也知道稱義是因信而有的，當你聽說稱義是由於基督，你也就知道祂已為我們贖罪了。《聖經》說：「稅吏回家去了，得稱為義」（路 18:14），我們不能說這稅吏得稱為義，是由於他有良好的行為，而是說，當他的罪蒙赦以後，在上帝眼中他是被算為義了。可見他得稱為義不是由於自己的好行為，而是由於上帝的恩典和寬赦。所以安波羅修（Ambrose）說，「認罪懺悔即是合法的稱義。」

加 3:8

⁸ 「並且聖經既然預先看明，上帝要叫外邦人因信稱義，就早已傳福音給亞伯拉罕，說：萬國都必因你得福。」

羅 3:26

²⁶ 「好在今時顯明祂的義，使人知道祂自己為義，也稱信耶穌的人為義。」

羅 4:5

⁵ 「惟有不做工的，只信稱罪人為義的上帝，他的信就算為義。」

羅 8:33-34

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

³⁴ 「誰能定他們的罪呢？有基督耶穌已經死了，而且從死裏復活，現今在上帝的右邊，也替我們祈求（有基督……或作是已經死了，而且從死裏復活，現今在上帝的右邊，也替我們祈求的基督耶穌嗎）」

徒 13:38-39

³⁸ 「所以，弟兄們，你們當曉得：赦罪的道是由這人傳給你們的。」

³⁹ 「你們靠摩西的律法，在一切不得稱義的事上信靠這人，就都得稱義了。」

路 18:14

¹⁴ 「我告訴你們，這人回家去比那人倒算為義了；因為，凡自高的，必降為卑；自卑的，必升為高。」

But, because it pertains to the present case, when Paul says that Scripture foresaw that God would justify the Gentiles by faith [Gal. 3:8], what else may you understand but that God imputes righteousness by faith? Again, when he says that God justifies the impious person who has faith in Christ [Rom. 3:26 p], what can his meaning be except that men are freed by the benefit of faith from the condemnation which their impiety deserved? This appears even more clearly in his conclusion, when he exclaims: “Who will accuse God’s elect? It is God who justifies. Who will condemn? It is Christ who died,

yes, who rose again... and now intercedes for us” [Rom. 8:33-34 p.]. For it is as if he had said: “Who will accuse those whom God has absolved? Who will condemn those Christ defends with his protection?” Therefore, “to justify” means nothing else than to acquit of guilt him who was accused, as if he innocence were confirmed. Therefore, since God justifies us by the intercession of Christ, he absolves us not by the confirmation of our own innocence but by the imputation of righteousness, so that we who are not righteous in ourselves may be reckoned as such in Christ. Thus it is said in Paul’s sermon in the thirteenth chapter of The Acts: Through Christ is forgiveness of sins announced to you, and everyone who believes in him is justified of all things from which the law of Moses could not justify him [Acts 13:38-39]. You see that, after forgiveness of sins, this justification is set down, as it were, by way of interpretation. You see that it is plainly understood as absolution, you see that it is separated from the works of the law. You see it as the mere benefit of God, and you see that it is received by faith. You see finally that a satisfaction is introduced where he says that we are justified from our sins through Christ. Thus, when the publican is said to have gone down from the Temple justified [Luke 18:14], we cannot say that he achieved righteousness by any merit of works. This, therefore, is what is said: after pardon of sins has been obtained, the sinner is considered as a just man in God’s sight. Therefore, he was righteous not by approval of works but by God’s free absolution. Ambrose has, accordingly, fitly expressed it when he calls the confession of sins a lawful justification.

Gal. 3:8

⁸ Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: “All nations will be blessed through you.”^[d]

Rom. 3:26

²⁶ he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.

Rom. 8:33-34

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

³⁴ Who then is the one who condemns? No one. Christ Jesus who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us

Acts 13:38-39

³⁸ “Therefore, my friends, I want you to know that through Jesus the forgiveness of sins is proclaimed to you.

³⁹ Through him everyone who believes is set free from every sin, a justification you were not able to obtain under the law of Moses.

Luke 18:14

¹⁴ “I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

加爾文駁斥 Osiander 「本質上的公義」的教義

Calvin vs. Osiander's Doctrine of "Essential Righteousness"

稱義：基督本身的義 = 被歸算信心的義
 = 基督的義，不是我們的義；
 因為歸算，而成為我們的義
 我們都不是真正的義人，只因為歸算而成為義；
 這點在 Osiander 出版他的書之後被加爾文強調
JUSTIFICATION: EXTRINSIC RIGHTEOUSNESS
= IMPUTED RIGHTEOUSNESS OF FAITH
= CHRIST'S, NOT OUR RIGHTEOUSNESS;
BECOMES OURS BY IMPUTATION
WE ARE NOT REALLY RIGHTEOUS, EXCEPT BY IMPUTATION
RE-EMPHASIZED AFTER OSIANDER PUBLISHED WORKS

（溫德爾 Wendel：）

稱義這個觀念並不包括（如在路德和墨蘭克頓的思想中）從外而來，歸算給我們的義；而這義的歸算，並不事先判斷我們的狀態。（註：這是溫德爾對加爾文的看法？）加爾文既然在 1536 年說，「信心的義是基督的義，不是我們的義，這義是在祂裏面，不是在我們裏面，這義藉著歸算成為我們的義。…… 因此，我們不是「真實」(really) 成為義；我們若藉信心獲得基督的義，是因為歸算的緣故。」在《基督教要義》後來的版本裏繼續出現這個觀念，特別 Osiander 的著作出版之後。Osiander 認為稱義的目的就是使信徒們真實地 (really) 成為義人，他認為罪的赦免只不過是一個旁邊的次要問題；而對加爾文來說，罪的赦免乃構成稱義的根據本身。

The notion of justification does therefore include (as with Luther and Melancthon) the idea of a righteousness which is extrinsic and is only imputed to us, without any prejudgment of the real state in which we happen to be. (Wendel?) Since 1536 Calvin had affirmed that "the righteousness of faith is Christ's righteousness, not our own, that it is in him and not in us, but that it becomes ours by imputation ... Thus we are not really righteous, except by imputation, in so far as we possess the righteousness of Christ by

faith.” (*Opp.*, 1.60; *O.S.*, vol. 1, p. 73.) The same conception is taken up and developed in the successive editions of the *Institutes*: it is re-emphasized after the publication of the writings of Osiander, who supposed that the aim of justification was to render believers really righteous, and who saw the remission of sins as no more than a side-issue; whereas, for Calvin, the remission of sins constituted the very basis of justification.

加爾文（在反駁 **Osiander** 之前）：

基督「成為罪人」：穿上罪人的身份，

成為有罪孽的人

我們「成為義人」：我們藉信心穿上基督的義，

祂的義成為我們的義

CALVIN (BEFORE VS. OSIANDER):

CHRIST WAS MADE SINNER – TOOK ON OUR PERSON, BECAME GUILTY

WE ARE MADE RIGHTEOUS – WE PUT ON CHRIST’S RIGHTEOUSNESS BY FAITH, SO CHRIST’S RIGHTEOUSNESS = MADE OURS

Comm. II Cor. 5:21 (1547-48)

稱義就是上帝憑祂恩典接納我們，赦免我們的罪

Justification as Gracious Acceptance by God and as Forgiveness of Sins

3.11.4

如果我們把名詞的爭論放置一旁，專注意事物的本身，一切疑問都可以煥然冰釋。保羅把稱義看為悅納，他對以弗所人說：「上帝按著自己意旨所喜悅的，預定我們藉著耶穌基督得兒子的名份，使祂榮耀的恩典得著稱讚，這恩典是祂在愛子裏所賜給我們的」（弗 1:5, 6）。這一節經文的意義和在其它地方我們所知道的，如「藉著祂的恩典，白白的稱義」（羅 3:24），具有相同的意義。但在羅馬人書第四章，他首先說到義的賜予，而且隨即認為這是指罪的赦免。他說：「正如大衛稱那在行為以外，蒙上帝算為義的人是有福的，他說，得赦免其過，遮蓋其罪的，這人是有福的」（羅 4:6-8）。在這裏他所辯論的，是關於稱義的全部，而不是局部。他也引證了大衛所下的定義，認為凡罪得赦免的人，都是有福的，顯見他所說的義，與罪是互相水火的。但最重要的一節經文是告訴我們，傳福音的主要目的在使我們「與上帝復和」，因為祂喜歡藉著基督使我們享受祂的寵惠，「不將我們的

過犯歸到我們身上」（林後 5:18, 19），讀者當仔細研究全文，他為了敘述復和的方法，又說，「無罪的基督，為我們成為罪」（林後 5:21），毫無疑問的，他所謂的「復和」就是「稱義」。除非在上帝的面前，我們在基督裏面，而不是在我們自身，被稱為義，那末，在另一地方所說的「因基督的順從，我們得成為義」（羅 5:19），就沒有意義了。

弗 1:5-6

⁵ 「又因愛我們，就按著自己意旨所喜悅的，預定我們藉著耶穌基督得兒子的名分，」

⁶ 「使祂榮耀的恩典得著稱讚；這恩典是祂在愛子裏所賜給我們的。」

羅 3:24

²⁴ 「如今卻蒙上帝的恩典，因基督耶穌的救贖，就白白的稱義。」

羅 4:6-8

⁶ 「正如大衛稱那在行為以外蒙上帝算為義的人是有福的。」

⁷ 「他說：得赦免其過、遮蓋其罪的，這人是有福的。」

⁸ 「主不算為有罪的，這人是有福的。」

林後 5:18-19, 21

¹⁸ 「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。」

¹⁹ 「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。」

²¹ 「上帝使那無罪（無罪：原文是不知罪）的，替我們成為罪，好叫我們在祂裏面成為上帝的義。」

羅 5:19

¹⁹ 「因一人的悖逆，眾人成為罪人；照樣，因一人的順從，眾人也成為義了。」

And to avoid contention over a word, if we look upon the thing itself as described to us, no misgiving will remain. For Paul surely refers to justification by the word “acceptance” when in Eph. 1:5-6 he says “We are destined for adoption through Christ according to God’s good pleasure, to the praise of his glorious grace by which he has accounted us accepted and beloved” [Eph. 1: 5-6 p.]. That means the very thing that he commonly says elsewhere, that “God justifies us freely” [Rom. 3:24]. Moreover, in the fourth chapter of Romans he first calls justification “imputation of righteousness.” And he does not hesitate to include it within forgiveness of sins. Paul says: “That man is declared blessed by David whom God renders acceptable or to whom he imputes righteousness apart from works, as it is written: “Blessed are they whose transgressions have been forgiven’ ” [Rom. 4: 6-7 p; Ps. 32: 1]. There he is obviously discussing not a part of justification but the whole of it. Further, he approves the definition of it set forth by David when he declares those men blessed to whom free pardon of sins is given [Ps. 32: 1-2]. From this it is opposition to guilt. But the best passage of all on this matter is the

one in which he teaches that the sum of the gospel embassy is to reconcile us to God, since God is willing to receive us into grace through Christ, not counting our sins against [II. Cor. 5: 18-20]. Let my readers carefully ponder the whole passage. For a little later Paul adds by way of explanation: “Christ, who was the means of reconciliation [cf. vs. 18-19]. Doubtless, he means by the word “reconciled” nothing but “justified.” And surely, what he teaches elsewhere- that “we are made righteous by Christ’s obedience” [Rom. 5:19 p.] – could not stand unless we are reckoned righteous before God in Christ and apart from ourselves.

Eph. 1: 5-6

⁵ to whom be glory for ever and ever. Amen.

⁶ I am astonished that you are so quickly deserting the one who called you to live in the grace of Christ and are turning to a different gospel—

Rom. 3:24

²⁴ and all are justified freely by his grace through the redemption that came by Christ Jesus.

Rom. 4: 6-7

⁶ David says the same thing when he speaks of the blessedness of the one to whom God credits righteousness apart from works:

⁷ “Blessed are those whose transgressions are forgiven, whose sins are covered.

Ps. 32: 1

¹ Blessed is the one whose transgressions are forgiven, whose sins are covered.

II. Cor. 5: 18-20

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

¹⁹ 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.

²⁰ We are therefore Christ’s ambassadors, as though God were making his appeal through us. We implore you on Christ’s behalf: Be reconciled to God.

Rom. 5:19

¹⁹ For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

基督與基督徒：聯合，不是混淆，不是神秘的聯合，乃是屬靈的聯合：

基督藉著祂的靈傳遞祂的生命（不是本質）給我們

**CHRIST AND CHRISTIAN: UNION, NO CONFUSION;
NOT “MYSTICAL” UNION, BUT PURELY SPIRITUAL
UNION**

**CHRIST COMMUNICATES HIS LIFE (NOT SUBSTANCE)
TO US BY SPIRIT**

Comm. John 17:21; Inst., 1.15.5; 3.11.5

Osiander 的「本質上公義」的教義

Osiander's Doctrine of Essential Righteousness

3.11.5

(3.11.5-12 no Chinese translation available 新譯：)

可是，Osiander 引進奇怪的「本質上的義」(essential righteousness)的道理；雖然沒有直接推翻白白賜予的義，可是他把這道理說成非常混亂，使敬虔的信徒在黑暗中摸索，阻止他們活活經歷到基督的恩典。因此，我沒有處理其他課題之前，必須駁斥這個虛幻的理念。

But Osiander has introduced some strange monster of “essential” righteousness by which, although not intending to abolish freely given righteousness, and he has still enveloped it in such a fog as to darken pious minds and deprive them a lively experience of Christ’s grace. Consequently, before I pass on to other matter, it behooves me to refute this wild dream.

首先，這個理念完全來自軟弱的好奇心。不錯，他收集了不少《聖經》的見證，試圖證明基督與我們合而為一，我們也與祂合而為一：這是不爭的事實。可是因為他並沒有注意這聯合是如何作成的，他就欺騙自己。我們要解決他一切的困難，是非常容易的，因為我們相信，是聖靈隱秘的大能使我們與基督聯合。這位先生所想像的近乎 Manichaeism，因他不相信上帝的本質注入人裏面。因此另一個虛幻觀念產生，即亞當是按照上帝的形像造的，因為基督在人類墮落之前，已被定為人性的本相 (prototype)。但我不願意多說，必須專注目前的題目。

First, this speculation arises out of mere feeble curiosity. Indeed, he accumulated many testimonies of Scripture by which to prove that Christ is one with us, and we, in turn, with him – a fact that needs no proof. But because he does not observe the bond of this unity, he deceives himself. Now it is easy for us to resolve all his difficulties. For we hold ourselves to be united with Christ by the secret power of his Spirit. That gentleman had conceived something bordering on Manichaeism, in his desire to transfuse the

essence of God into men. From this arises another fiction of his, that Adam was formed to the image of God because Christ has already been destined as the prototype of human nature before the Fall. But because I am striving after brevity, I must concentrate on the present matter.

他說，我們與基督合而為一。我們同意。可是我們不承認基督的本質與我們的本質混合。我們也認為這原則錯誤地應用在他的原則上，即：基督是我們的義，因為祂是永恆的上帝，我們義的源頭，上帝自己的義。讀者們請原諒我，在這裏只提一下我在整個計劃其他地方會處理的材料。雖然他可以為自己作藉口，聲稱他用「本質上的義」這詞，只不過指我們因為基督的緣故被上帝視為義，可是他自己清楚說不滿足於基督的順服和贖罪犧牲所為我們獲得的義。他相信我們本質上在上帝裏成為義，因為上帝注入自己的本質(essence)和屬性(quality)。因此他極力主張，不僅是基督，連父與靈都住在我們裏面。我雖然承認這一點，可是我認為他扭曲了事情，因為他應該看清「住在」的意思：父與靈在基督裏，意思是神性的豐滿住在祂裏面（西 2:9），因此我們認識基督，就認識三位一體真神。因此 Osiander 所說的關於父與靈的一切話，誤導信徒，使他們遠離基督。

西 2:9

⁹ 「因為上帝本性一切的豐盛都有形有體的居住在基督裏面，」

He says that we are one with Christ. We agree. But we deny that Christ's essence is mixed with our own. Then we say that this principle is wrongly applied to these deceptions of his: that Christ is our righteousness because he is God eternal, the source of our righteousness, and the very righteousness of God. My readers will pardon me if I now only touch upon what my teaching plan demands that I defer to another place. Although he may make the excuse that by the term "essential righteousness" he means nothing else but to meet the opinion that we are considered righteous for Christ's sake, yet he has clearly expressed himself as not content with that righteousness which has been acquired for us by Christ's obedience and sacrificial death, but pretends that we are substantially righteous in God by the infusion both of his essence and of his quality. For this is the reason why he contends so vehemently that not only Christ but also the Father and the Holy Spirit, dwell in us. Although I admit this to be true, yet I say that it has been perversely twisted by Osiander; for he ought to have considered the manner of the indwelling – namely, that the Father and Spirit are in Christ, and even as the fullness of deity dwells in him [Col. 2:9], so in him we possess the whole of deity. Therefore, all that he has put forward separately concerning the Father and the Spirit tends solely to seduce the simple-minded from Christ.

Col. 2:9

⁹ For in Christ all the fullness of the Deity lives in bodily form,

他更主張一種本質上的混合：上帝把自己的本質注入我們裏，使我們成為祂自己的一部分。我們與基督聯合，本是藉著聖靈的大能；可是他認為這並不重要，除非基督的本質與我們的混合。當他說到父與靈的時候就更清楚了：我們並不是唯

獨靠中保的恩典被稱為義的，基督的義並不是親自賜給我們的，乃是因為上帝與我們在本質上混合，因此我們在祂的義上有份。

Then he throws in a mixture of substances by which God – transfusing himself into us, as it were – makes us part of himself. For the fact that it comes about through the power of the Holy Spirit that we grow together with Christ, and he becomes our Head and we his members, he reckons of almost no importance unless Christ's essence be mingled with ours. But in his treatment of the Father and the Holy Spirit he more openly, as I have said, brings out what he means: namely, that we are not justified by the grace of the Mediator alone, nor is righteousness simply or completely offered to us in his person, but that we are made partakers in God's righteousness when God is united to us in essence.

Osiander 的錯誤：混淆罪的赦免與重生

Osiander Erroneously Mixes Forgiveness of Sins with Rebirth 3.11.6

他假如只說當基督稱我們為義的時候，藉著本質的聯合成為我們的，不僅僅是因為他是人所以是我們的元首，而且神的本質也傾倒在我們身上。這樣說，害處會比較少，可能也不會帶來爭辯。可是……我們必須抗拒他的說法。因為在這整個爭辯中，「義」與「稱義」有兩方面的意義；被「稱義」不僅僅是罪得赦免，與上帝和好，而且成為義人；而「義」不僅僅是白白的歸算，而是上帝的本質：聖潔，正直，住在我們裏面。其次，他極力主張，基督自己就是我們的義，意思不是說祂作我們的祭司，為我們贖罪，代替我們平息父上帝的忿怒，而是說，祂就是永恆的上帝與生命。

Suppose he had only said that Christ, in justifying us, by conjunction of essence becomes ours, not only in that in so far as he is man is he our Head, but also in that the essence of the divine nature is poured into us. Then he would have fed on these delights with less harm, and perhaps such a great quarrel on account of this delusion would not have had to arise. (But inasmuch as this principle is like the cuttlefish, which by voiding its black and turbid blood hides its many tails, unless we would knowingly and willingly allow that righteousness to be snatched from us which alone gives us the confidence to glory in our salvation, we must bitterly resist.) For in this whole disputation the noun “righteousness” and the verb “to justify” are extended in two directions; so that to be justified is not only to be reconciled to God through free pardon but also to be made righteous, and righteousness is not a free imputation but the holiness and uprightness that the essence of God, dwelling in us, inspires. Secondly, he sharply states that Christ is himself our righteousness, not in so far as he, by expiating sins as Priest, appeased the Father on our behalf, but as he is eternal God and life.

為要證明第一點：就是，上帝不僅藉赦罪使人稱義，更藉重生，他問上帝所稱義的人，是否讓他們仍然保留已有的本性，不改變他們的惡習。這個問題十分容易回答：基督既然不能被分隔成不同部分，同樣的，我們在祂裏面所體會的兩件

事：公義和聖潔，也是不能分開的。因此，上帝所接納進入祂恩典中的人，祂同時賜他們作上帝兒子的靈（羅 8:15），藉聖靈的能力，祂按自己的形像再造他們。

羅 8:15

¹⁵ 「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！」

To prove the first point – that God justifies not only by pardoning but by regenerating – he asks whether God leaves as they were by nature those whom he justifies, changing none of their vices. This is exceedingly easy to answer: as Christ cannot be torn into parts, so these two which we perceive in him together and conjointly are inseparable – namely, righteousness and sanctification. Whomever, therefore, God receives into grace, on them he at the same time bestows the spirit of adoption [Rom. 8:15], by whose power he remakes them to his own image.

Rom. 8:15

¹⁵ 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.^[f] And by him we cry, “*Abba*,^[g] Father.”

可是，正如太陽的光和熱不能分開，我們可以說，地是由太陽地的光取暖？抑或由它的熱得光照？這個比較是再貼切不過的了。太陽以它的熱給大地生命，使地結出果子，以它的光線照亮大地。這個關聯是相互的，不可分開的。可是，理性本身就禁止我們，把一方的屬性轉移到另一方。Osiander 逼我們接受一個同樣荒謬的結論，就是把兩種恩典混為一談。因為，上帝既然為了保存公義，更新了那些祂白白算為義的人，Osiander 把這重生的恩賜與上帝（在稱義，歸算為義的）接納混為一談，主張兩者是同一回事。可是《聖經》雖然認為兩者有關聯，在恩典的次序上把它們分開排列，好叫我們更加體會上帝豐盛的恩典。保羅所說的並不是重複：上帝賜基督給我們，作為我們的義，又作為我們的成聖（林前 1:30）。每次保羅從上帝的父愛，與基督的恩典所賺來的救恩說理，宣稱上帝呼召我們成為聖潔，潔淨的時候，他清楚地指出，被稱義與成為新造的人是不同的事。

林前 1:30

³⁰ 「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 if the brightness of the sun cannot be separated from its heat, shall we therefore say that the earth is warmed by its light, or lighted by its heat? Is there anything more applicable to the present matter than this comparison? The sun, by its heat, quickens and fructifies that earth, by its beams brightens and illumines it. Here is a mutual and indivisible connection. Yet reason itself forbids us to transfer the peculiar qualities of the one to the other. In this confusion of the two kinds of grace that Osiander forces upon us there is a like absurdity. For since God, for the preservation of righteousness, renews those whom he freely reckons as righteous, Osiander mixes that gift of regeneration with this free acceptance and contends that they are one and the same. Yet Scripture, even

though it joins them, still lists them separately in order that God's manifold grace may better appear to us. For Paul's statement is not redundant: that Christ was given to us for our righteousness and sanctification [I Cor. 1:30]. And whenever he reasons – from the salvation purchased for us, from God's fatherly love, and from Christ's grace – that we are called to holiness and cleanness, he clearly indicates that to be justified means something different from being made new creatures.

I Cor. 1:30

³⁰ 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.

Osiander 完全扭曲了他所引用的每一段《聖經》。保羅說，「信……就算為（人）的義」，不是因為他的行為，而是因為他相信那位稱不義的人為義的上帝（羅馬書 4:4-5）。Osiander 把「稱義」定義為「使之成為義」。他同樣粗俗地扭曲《羅馬書》第四章全章。至於我們上文所引用過的《羅馬書》8:33：「誰能控告上帝所揀選的人呢？有上帝稱他們為義了（或作：是稱他們為義的上帝嗎）」，他也毫無保留地以欺騙來扭曲。該處所論到的，明顯地是罪孽與罪得赦免的事，這兩者的對比是使徒保羅意思的癥結。因此，因這緣故和在引用經文方面，Osiander 顯出自己是無學之解經者。

羅 4:4-5

⁴ 「做工的得工價，不算恩典，乃是該得的；」

⁵ 「惟有不做工的，只信稱罪人為義的上帝，他的信就算為義。」

羅 8:33

³³ 「誰能控告神所揀選的人呢？有上帝稱他們為義了（或作：是稱他們為義的上帝嗎）」

When it comes to Scripture, Osiander completely corrupts every passage he cites. In Paul's statement that "faith is reckoned as righteousness" not for the "one who works" but for the "one who believes in him who justifies the ungodly" [Rom 4: 4-5 p.], Osiander explains "justify" as "to make righteous." With the same rashness he corrupts that whole fourth chapter of Romans. And he does not hesitate to tinge with the same deceit a passage that we have recently cited "Who will accuse God's elect? It is God who justifies" [Rom. 8: 33]. There it is plain that the question is simply one of guilt and acquittal, and the meaning of the apostle depends on this antithesis. Therefore, both in that reason and in citing Scriptural evidence, Osiander proves himself an incompetent interpreter.

Rom 4: 4-5

⁴ Now to the one who works, wages are not credited as a gift but as an obligation.

⁵ However, to the one who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness.

Rom. 8: 33

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

還有，他討論「義」這詞也是不正確的，他認為上帝歸算亞伯拉罕的信心給他作為義，

新譯：WC & LT

還有，當他堅持亞伯拉罕的信心是在他接受基督 — 祂乃是上帝的義和上帝自己 — 後就得到卓越的品德，作為義來賜給他的時候來討論「義」這個詞時，他就不可能再是對的了。由此看來，他似乎錯誤地從兩個正確的說法得出一個錯誤的說法。對義這個論點由此而出的詞而言，義並沒有始終出現在亞伯拉罕的呼召過程當中。相反，聖靈作見證 —— 儘管亞伯拉罕的品德卓越，且長久持守這些美德並將它們發揚光大 —— 只有當他在信心中接受了在應許中賜下的恩典，他才能使上帝喜悅。由此可見，正如保羅精湛地描寫的那樣，稱義的過程中是沒有行為的位置的。

Also, he discusses the term “righteousness” no more correctly, holding that the faith of Abraham was imputed to him as righteousness after he, having embraced Christ- who is the righteousness of God and God himself- had excelled in singular virtues. From this it appears that he has incorrectly made one corrupt statement out of two sound ones. For righteousness, of which mention is there made, does not extend throughout the whole course of Abraham’s calling. Rather, the Spirit testifies-although the excellence of the virtues of Abraham was outstanding, and by persevering in them for a long time he at length increased them- than he pleased God only when he received in faith the grace offered in the promise. From this it follows that, as Paul skillfully contends, there is in justification no place for works.

若能靠信心本身的功勞稱義：信心軟弱，不完全，救恩就不完全，失去有效性

加爾文反駁 Osiander（Osiander：稱義乃靠信心）；

加爾文反駁慈運理（慈運理：信心=完全的）

**IF FAITH JUSTIFIES BY ITS OWN VIRTUE;
IT IS WEAK AND INCOMPLETE – SO’D BE SALVATION
& EFFICACY;
CALVIN VS. OSIANDER (JUSTIF.=BY FAITH), ZWINGLI
(FAITH = PERFECT)**

3.11.7, 3.11.23

新譯：WC & LT

再者，如果我們相信《基督教要義》的話，過份強調信心的作用就真的很危險，因為「如果信心本身就能使人稱義，那麼考慮到信心總是軟弱和不完全，救恩就會只是部份有效，信心給我們的就只能是部份的救恩。」（《基督教要義》3.11.7）加爾文除了反駁羅馬天主教靠行為稱義的教導外——這主導了加爾文這個觀點的整個展開，他在這裏有一點很顯然是針對慈運理的信心是完全的概念來說的，他對此的反對不亞於反對 Osiander 的自命不凡。後者以為他自己配得勾畫形成一種「幻想」，在這幻想之中他強調「人是靠信心稱義的，就像他藉著同樣的信心接受使他得以稱義的上帝的靈一樣。」（《基督教要義》3.11.23）。

Furthermore, if we are to believe the *Institutes*, there would be a real danger in over-emphasizing the function of faith, for “if faith in itself justified one by its own virtue, then, seeing that it is always weakly and imperfect, it would be only partly effectual and give us only a part of salvation.” (*Inst.*, 3.11.7.) Besides the polemic against Roman teaching upon justification by works, which dominates Calvin’s whole development of this idea, there is a point here that is very clearly aimed against the Zwinglian conception of the perfection of faith, no less than against the consequences that Osiander had thought himself entitled to draw from “the fantasy” in which he affirmed “that man is justified by faith inasmuch as by this same he receives the Spirit of God by which he is made righteous.” (*Inst.*, 3.11.23.)

信心對稱義的重要性

The Significance of Faith for Justification

3.11.7

新譯：WC & LT

我願意承認 Osiander 信心本身並不具有稱義的能力的缺點，但只是在它接受基督的這個範圍內。因為如果信心本身靠自己或藉著某些內在的能力就能稱義，可以這麼說，它總是很軟弱的和不完全的，只是部份有效的，因此那賜給我們片段救恩的義就會是有缺陷的。既然我們無法想像這樣的東西，但我們又說——確切的說——唯獨上帝使人稱義，那麼我們將這同樣的功用轉移到基督身上，因為祂就是為義而賜給我們的。信心好像一器皿，除非我們倒空自己並將靈魂的口張開，尋求基督的恩典，我們是不能夠領受基督的。由此推斷，這是在教導要得到他的義，就要在基督裏先接受基督。

I willingly concede Osiander’s objection that faith of itself does not possess the power of justifying, but only in so far as it receives Christ. For if faith justified of itself or through some intrinsic power, so to speak, as it is always weak and imperfect it would effect this only in part; thus the righteousness that conferred a fragment of salvation upon us would be defective. Now we imagine no such thing, but we say that, properly speaking,

God alone justifies; then we transfer this same function to Christ because he was given to us for righteousness. We compare faith to a kind of vessel; for unless we come empty and with the mouth of our soul open to seek Christ's grace, we are not capable of receiving Christ. From this it is to be inferred that, in teaching that before his righteousness is received Christ is received in Christ.

新譯：WC & LT

然而，當他說什麼「基督的信心」時，我卻不接受這個詭辯家的扭曲說法——就好像黃金藏於陶罐中，陶罐就因此成了寶藏似的。類似的推理就是，信心盡管其本身沒有價值或價格，卻能藉著把基督帶來而使我們稱義，正如一個塞滿了錢的陶罐能使人富裕一樣。因此我說，信心只是接受義的器皿而已，卻被無知地與基督混為一談，基督才是實質性的成因，同時也是那極大好處的作者和使者。現在我們已經處理完考慮稱義時「信心」這個字應該如何理解的問題。

Yet, in the meantime, I do not admit the distorted figures of this Sophist when he says that "faith of Christ" – as if an earthen pot were a treasure because gold is hidden in it. For the reasoning is similar: namely, that faith, even though of itself it is of no worth or price, can justify us by bringing Christ, just as a pot crammed with money makes a man rich. Therefore, I say that faith, which is only the instrument for receiving righteousness, is ignorantly confused with Christ, who is the material cause and at the same time the Author and Minister of this great benefit. Now we have disposed of the problem as to how the term "faith" ought to be understood when justification is under consideration.

加爾文駁斥 Osiander:

Osiander：只有基督的神性才能夠成就稱義

加爾文：基督若不是神，不可能成就救贖；

可是基督的確也以祂人性成就救贖

CALVIN VS. OSIANDER

OSIANDER: ONLY DIVINE NATURE ACCOMPLISHED JUSTIFICATION

CALVIN: CHRIST COULDN'T ACCOMPLISH SALVATION IF NOT TRULY GOD;

YET CHRIST DID ACCOMPLISH SALVATION IN HIS HUMAN NATURE

3.11.8 & 9

Osiander 的教義：基督，按照祂的神性，是我們的義

Osiander's Doctrine that Christ Is, According to His Divine Nature, Our Righteousness 3.11.8

新譯：WC & LT

在接受基督這個問題上，Osiander 就更離譜了：內在的道的領受乃是靠外在的道的傳講。這樣他就會將我從基督祭司職分和中保的位格引向到祂外在的神性。既然我們不能將基督分割，就只能承認祂是永生上帝的道，是祂將祂的義賜給我們，使我們在祂的身體之中與父上帝和好，中保的職分不可能與祂分割；祂若不是永生上帝，我們就沒有所需要的義。但 Osiander 的觀點是，既然基督是上帝和人，祂為我們成為義是因著祂的神性，而不是祂的人性。然而，如果這適用於神性的話，對基督來說就不奇怪了，但對父上帝和聖靈則不尋常，因為一位的義會不同於另一位。那麼因著祂的屬性是永恆的，就不好說祂是「為我們成為的」。但即使我們承認上帝為我們成為義，這又如何跟保羅所提出的：上帝使基督為我們成為義 [林前 1:30] 相調和呢？這對中保這個位格來說的確是很不尋常的，盡管中保有其神性，卻仍然有其自己特定的委派，使得中保與父和靈有所分別。

林前 1:30

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

In the receiving of Christ, Osiander goes farther: that the inner word is received by the ministry of the outer word. By this he would lead us away from the priesthood of Christ and the person of the Mediator to his outward deity. Now we do not divide Christ but confess that he, who, reconciling us to the Father in his flesh, gave his righteousness, is the eternal Word of God, and that the duties of the Mediator could not otherwise have been discharged by him, or righteousness acquired for us, had he not been eternal God. But Osiander's opinion is that, since Christ is God and man, he is made righteousness for us with respect to his divine nature, not his human nature. Yet if this properly applies to divinity, it will not be peculiar to Christ but common with the Father and the Spirit, inasmuch as the righteousness of one differs from the righteousness of other. Then, because he was by nature from eternity, it would not be consistent to say that he was "made for us." But even though we should grant that God was made righteousness for us, how will this harmonize with what Paul interposes: that Christ was made righteousness by God [I Cor. 1:30]? This is surely peculiar to the person of the Mediator, which, even though it contains in it the divine nature, still has its own proper designation by which the Mediator is distinguished from the Father and the Spirit.

I Cor. 1:30

³⁰ 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.

新譯：WC & LT

Osiander 荒謬引用耶利米書的一句話，他在那裏應許說主耶和華會是我們的義（耶 51:10，23:6，33:16）。但從這一點，他只能推論出基督——是我們的義——是在肉身顯現的上帝（提前 3:16）。此外我們還可引用保羅的講道：「教會是基督的身體，就是祂用自己血所買來的（或作：救贖的）」（徒 20:28）。如果有人推斷說，使罪得以赦免的寶血是上帝的，是神性的，誰能受得了這樣的無知的錯誤呢？然而 Osiander 認為卻憑著這種幼稚的吹毛求疵以為祂已經取得了所有的真理，他自己膨脹起來狂喜，長篇累贅地誇其談——而耶和華的話已經有了簡潔和現成的解釋，當祂成為大衛的後裔時，就會是敬虔的義。但以賽亞教導的意思是這樣的：「有許多人因認識我的義僕得稱為義」（賽 53:11）。

耶 51:10

¹⁰ 「耶和華已經彰顯我們的公義。來吧！我們可以在錫安報告耶和華——我們上帝的作為。」

耶 23:6

⁶ 「在祂的日子，猶大必得救，以色列也安然居住。祂的名必稱為耶和華——我們的義。」

耶 33:16

¹⁶ 「在那日子猶大必得救，耶路撒冷必安然居住，祂的名必稱為耶和華——我們的義。」

提前 3:16

¹⁶ 「大哉，敬虔的奧秘！無人不以為然：就是上帝在肉身顯現，被聖靈稱義（或作：在靈性稱義），被天使看見，被傳於外邦，被世人信服，被接在榮耀裏。」

徒 20:28

²⁸ 「聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養上帝的教會，就是祂用自己血所買來的（或作：救贖的）。」

賽 53:11

¹¹ 「祂必看見自己勞苦的功效，便心滿意足。有許多人因認識我的義僕得稱為義；並且祂要擔當他們的罪孽。」

Osiander absurdly gloats over one word of Jeremiah, where he promises that Jehovah will be our righteousness [Jer. 51:10; cf. chs. 23:6; 33:16]. But from this he shall deduce nothing but the fact that Christ, who is our righteousness, is God manifested in flesh [cf. I Tim. 3:16]. Elsewhere we have quoted from Paul's sermon: "With his blood

God purchased the church for himself” [Act 20:28 p.]. If anyone should infer from this that the blood whereby sins have been expiated is divine and of the divine nature, who could bear such a foul error? Yet Osiander thinks that he has obtained all things by this very childish cavil; he swells up, exults, stuffs many pages with his bombast- while there is a simple and ready explanation of the words that Jehovah, when he should become the offspring of David, would be the righteousness of the godly. But Isaiah teaches in what sense this is so: “By knowledge of himself shall the righteous one, my servant, make many to be accounted righteous.” [Isa. 53:11].

Jer. 51:10

¹⁰ “The LORD has vindicated us; come, let us tell in Zion what the LORD our God has done.’

Jer. 23:6

⁶ In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The LORD Our Righteous Savior.

Jer. 33:16

¹⁶ In those days Judah will be saved and Jerusalem will live in safety. This is the name by which it^[c] will be called: The LORD Our Righteous Savior.’

I Tim. 3:16

¹⁶ Beyond all question, the mystery from which true godliness springs is great: He appeared in the flesh, was vindicated by the Spirit,^[d] was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.

Act 20:28

²⁸ Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God,^[a] which he bought with his own blood.^[b]

Isa. 53:11

¹¹ After he has suffered, he will see the light of life^[d] and be satisfied^[e]; by his knowledge^[f] my righteous servant will justify many, and he will bear their iniquities.

新譯：WC & LT

我們要注意，這說話的是父上帝，是祂指派給聖子使人稱義的職份的，祂就補充了理由——他們說，在那教導中怎麼知道是基督呢？因為將那字視為被動的更為合適。因此，我推斷是當「祂取了奴僕的樣式」（腓 2:7）時，基督成為了義；其次，當祂顯明自己順服了父時，就使我們稱義了（腓 2:8）。因此，祂為著我們如此行的時候，就不是靠著祂的神性，盡管唯獨上帝才是義的來源，我們只有在祂裏面才是義的。然而，因著我們與祂不幸的不合，就疏遠了祂的義，我們就不得不求助這種低層次的補救法——基督藉著祂的死和復活使我們稱義。

腓 2:7, 8

⁷ 「反倒虛己，取了奴僕的形像，成為人的樣式；」

⁸ 「既有人的樣子，就自己卑微，存心順服，以至於死，且死在十字架上。」

Let us note that it is the Father who is speaking; that he assigns to the Son the office of justifying; that he adds the reason- that they say, in the teaching whereby Christ becomes known. For it is more fitting to take the word as a passive. Hence I gather that Christ was made righteousness when “he took upon him the form of a servant” [Phil. 2:7]; secondly, that he justifies us in that he has shown himself obedient to the Father [Phil. 2:8]. Therefore he does this for us not according to his divine nature even though God alone is the source of righteousness, and we are righteous only by participation in him, yet, because we have been estranged from his righteousness by unhappy disagreement, we must have recourse to this lower remedy that Christ may justify us by the power of his death and resurrection.

Phil. 2:7-8

⁷ rather, he made himself nothing by taking the very nature^[b] of a servant, being made in human likeness.

⁸ And being found in appearance as a man, he humbled himself by becoming obedient to death— even death on a cross!

稱義是中保的工作

Justification as the Work of the Mediator

3.11.9

新譯：WC & LT

如果 Osiander 要反對這項工作，就其本身的極其卓越、超乎人性，基於這個原因，只可以歸於神性，我承認第一點，至於第二點，我要說，他嚴重地迷惑了。因為即使基督如果祂不是真正的上帝，他就不能用祂的寶血來潔淨我們的心靈，也不能以祂的獻祭來平息父上帝的憤怒，也不能除掉我們的罪孽，總之，不可能完成祭司的職事，因為肉身的力量不可能勝任如此的重負，而可以肯定的是祂是按照祂的人性來完成了所有這些作為的。因為如果我們要問我們是如何被稱義的，保羅回答說：「藉著基督的順服」（羅 5:19）。但當祂是否只是順服而沒有取了奴僕的樣式呢（腓 2:7）？由此我們得出結論，在祂的肉身裏，義已經顯現給我們了。同樣，換句話來說——我感到意外的是 Osiander 卻羞於唯獨高舉基督裏的肉身。「上帝使那無罪（無罪：原文是不知罪）的，替我們成為罪，好叫我們在他裏面成為上帝的義。」（林後 5:21）。Osiander 發自肺腑地頌揚上帝的義，唱著得勝的凱歌，就好像他已證實祂的靈的「本質稱義」，然而，他所說的卻遠非如此，我們成為義是基督贖罪工作。每個學生都應該知道上帝的義應該理解為上帝認可的義，正如在《約翰福音》裏上帝的榮耀與人的榮耀作比較一樣（約 12:43，5:44）。我知道，那就是有時被稱為上帝的義，因為上帝是其作者並將之賜予我們。但是富有洞

察力的讀者不用我沒有說什麼就能識別，我表達的意思是，當我們站在上帝的審判台前，唯有在基督的死所作的獻祭的支持下，我們才有可能站立得穩。

羅 5:19

¹⁹ 「因一人的悖逆，眾人成為罪人；照樣，因一人的順從，眾人也成為義了。」

林後 5: 21

²¹ 「上帝使那無罪（無罪：原文是不知罪）的，替我們成為罪，好叫我們在祂裏面成為上帝的義。」

腓 2:7

⁷ 「反倒虛己，取了奴僕的形像，成為人的樣式；」

約 12: 43

⁴³ 「這是因他們愛人的榮耀過於愛上帝的榮耀。」

約 5: 44

⁴⁴ 「你們互相受榮耀，卻不求從獨一之上帝來的榮耀，怎能信我呢？」

If Osiander should object that this work, by its very excellence, surpasses human nature, and for this reason can be ascribed only to divine nature, I grant the first point; in the second I say that he is grossly deluded. For even though Christ if he had not been true God could not cleanse our souls by his blood, nor appease his Father by his sacrifice, nor absolve us from guilt, nor, in sum, fulfill the office of priest, because the power of the flesh is unequal to so great a burden, yet it is certain that he carried out all these acts according to his human nature. For if we ask how we have been justified, Paul answers, “By Christ’s obedience” [Rom. 5:19 p.]. But did he obey in any other way than when he took upon himself the form of a servant [Phil. 2:7]? From this we conclude that in his flesh, righteousness has been manifested to us. Similarly in other words- I am surprised that Osiander in not ashamed to cite the flesh of Christ alone. “Him who knew no sin he made to be sin for us that we might be the righteousness of God in him.” [II Cor. 5: 21 p.] At the top of his lungs Osiander extols God’s righteousness, and sings a song of triumph as if he had confirmed that ghost of his of “essential righteousness.” Yet the words express something far different, that we are made righteous through the atonement wrought by Christ. Every schoolboy should know that God’s righteousness is to be understood as that righteousness which is approved of God, as in the Gospel of John where God’s glory is compared with men’s glory [John 12:43, RV; 5:44]. I know that is sometimes called the righteousness of God because God is its author and bestows it upon us. But discerning readers will recognize without my saying anything that this expression means only that we stand, supported by the sacrifice of Christ’s death, before God’s judgment seat.

Rom. 5:19

¹⁹ For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

Phil. 2:7

⁷ rather, he made himself nothing by taking the very nature^[b] of a servant, being made in human likeness.

II Cor. 5: 21

²¹ God made him who had no sin to be sin^[b] for us, so that in him we might become the righteousness of God.

John 12:43

⁴³ for they loved human praise more than praise from God.

John 5:44

⁴⁴ How can you believe since you accept glory from one another but do not seek the glory that comes from the only God^[d]?

新譯：WC & LT

只要 Osiander 同意我們，措辭並不是很重要，我們是在基督裏稱義的，是因為他為我們成了贖罪祭：這與祂的神性不相稱。也正是因為這個原因，當基督要鎖定祂帶給我們的義和救贖時，祂就在祂的肉身裏發出一個肯定的承諾。祂稱自己是：「生命的糧」（約 6:48），但祂在解釋為何如此時，祂補充說：「我的肉真是可吃的，我的血真是可喝的」（約 6:55）。這種教導的方法是在聖禮中經歷的，儘管它們將我們的信心指向整個基督，而不是半個基督。它們教導如果義和救恩居於祂的肉身之中的話，那麼兩者都要緊，祂不是作為純粹的人來使人稱義的，或藉著祂自己使人有生機，而是因為義在祂自己中隱藏的和高深莫測的中保身份顯現來討上帝的喜悅。因此，我通常說基督乃是向我們開發的泉源，正如祂的確所是，從中我們可以汲取那深藏隱秘的泉水，其原本毫無益處地隱秘至深，卻在中保這個位格當中湧向我們。從這個方式和意義上來說，我不否認基督使我們稱義，因為祂是上帝和人；這個工作也是父和靈的共同任務；最後基督使我們與祂自己有份的義是永生上帝的永恆的義——要是 Osiander 接受我提出來的這個說法 and 清楚的理由的話。

約 6:48, 55

⁴⁸ 「我就是生命的糧。」

⁵⁵ 「我的肉真是可吃的，我的血真是可喝的。」

And the word is not very important, provided Osiander agrees with us, that we are justified in Christ, in so far as he was made an atoning sacrifice for us: something that does not comport with his divine nature. For this reason also, when Christ would seal the righteousness and salvation that he was brought us, he sets forth a sure pledge of it in his own flesh. Now he calls himself: “the bread of life” [John 6:48], but, in explaining how, he adds that “his flesh is truly meat, and his blood truly drink” [John 6:55]. This method of teaching is perceived in the sacraments; even though they direct our faith to the whole Christ and not to a half-Christ, they teach that the matter both of righteousness and of salvation resides in his flesh; not that as mere man he justifies or quickens by himself, but because it pleased God to reveal in the Mediator what was hidden and incomprehensible

in himself. Accordingly, I usually say that Christ is, as it were, a fountain, open to us, from which we may draw what otherwise would lie unprofitably hidden in that deep and secret spring, which comes forth to us in the person of the Mediator. In this way and sense, I do not deny that Christ, as he is God and man, justifies us; and also that this work is the common task of the Father and the Holy Spirit; finally, that righteousness of which Christ makes us partakers with himself is the eternal righteousness of the eternal God-provided Osiander accept the firm and clear reasons that I have brought forward.

John 6:48, 55

⁴⁸ I am the bread of life.

⁵⁵ For my flesh is real food and my blood is real drink.

加爾文駁斥 **Osiander**; **Osiander**:我們真正地，在本質上成為公義，
公義不是被歸算與我們；
加爾文：結果是：上帝與我們混亂

CALVIN VS. OSIANDER

OSIANDER: WE BECOME RIGHTEOUS REALLY, ESSENTIALLY, NOT JUST BY IMPUTATION

CALVIN: RESULT – GOD MINGLES WITH US

加爾文 1550 後比較謹慎：

1559：我們不是從遠處領受義，而是祂藉著信心住在我們的心中；

我們穿上祂，被插進祂的身體內；

基督既然是我們的，祂就賜福給我們

CALVIN=CAUTIOUS AFTER 1550:

1559: WE RECEIVE RIGHTEOUSNESS NOT FROM AFAR, BUT HE DWELLS IN OUR HEARTS BY FAITH; WE ARE CLOTHED WITH HIM, INGRAFTED INTO HIS BODY;

SINCE CHRIST IS OURS,

HE DISTRIBUTES BLESSINGS TO US

我們與基督的聯合的本質是什麼？

What is The Nature of Our Union with Christ?

3.11.10

我們與基督聯合的本質是什麼？

What is the nature of our union with Christ?

新譯：WC & LT

現在恐怕 Osiander 以吹毛求疵的說法欺哄那些不學無術的人，我得承認，我們一直無法享受這無與倫比的好處，直到基督成了我們的。因此，與元首和肢體聯合在一起，即基督居住在我們心中——簡而言之，就是那奧秘的聯合——被認為是我們至關重要的，這樣成為我們的，基督使得我們在祂所受的恩賜中有份。因此我們就無需從老遠地凝視祂，巴望著祂的義能歸給我們；而是因為我們披戴了基督，被插進祂的身體——簡單地說，祂俯就我們使得我們與祂合而為一。因為這個緣故，我們為我們分享祂的義而自豪。因此 Osiander 的在我們信心算為義的誹謗得以反駁了。當我們說為了唯獨祂來充滿我們，就好像我們無法享受祂的義一樣。但 Osiander 卻拒絕接受這屬靈的紐帶，強加給信徒與基督一種粗野的聯合。因著這個緣故，他惡意地稱所有那些不接受他的「本質的義」的人為「慈運理主義者」，因為他們不信聖餐時基督乃是實質性地被吃下的觀點。我將被一個驕傲的和被自己迷惑纏繞的人騷擾當作是一個至高的榮耀，即使他攻擊的不僅僅是我，還有那些配得謙卑尊敬的世界著名的作家。對我沒有任何干擾，因為我不會為這事申辯，因為我沒有任何反常的動機。

Now, lest Osiander deceive the unlearned by his cavils, I confess that we are deprived of this utterly incomparable good until Christ is made ours. Therefore, that joining together of Head and members, that indwelling of Christ in our heart – in short, that mystical union- are accorded by us the highest degree of importance, so that Christ, having been made ours, makes us sharers with him in the gifts with which he has been endowed. We do not, therefore, contemplate him outside ourselves from afar in order that his righteousness may be imputed to us but because we put on Christ and are engrafted into his body- in short, because deigns to make us one with him. For this reason, we glory that we have fellowship of righteousness with him. Thus is Osiander's slander refuted, that by us faith is reckoned righteousness. As if we were to deprive Christ of his right when we say in order that he alone may fill us! But Osiander, by spurning this spiritual bond, forces a gross mingling of Christ with believers. And for this reason, he maliciously calls "Zwinglian" all those who do not subscribe to his mad error of "essential righteousness" because they do not hold the view that Christ is eaten in substance in the Lord's Supper. I consider it the highest glory to be thus insulted by a proud man, and one entangled in his own deceits; albeit he attacks not only me but world-renowned writers whom he ought modestly to have respected. It makes no difference to me, for I am not pleading this case for the reason that I am free from all perverted motives.

新譯：WC & LT

那麼他如此激烈，那麼堅持本質的義和基督本質上住在我們裏面的結果就是：首先他認為，上帝將祂自己注入到我們裏面，成為一個總的混合體，就像他的幻想在聖餐中我們是實質地吃主的身體一樣；第二，祂將祂的義吹入我們裏面，藉此我們得以真的與祂的義有份，因為按照 Osiander 的觀點，這義即是上帝自己，也是上帝的善良，或聖潔，或誠信。

The fact, then, that he insists so violently upon essential righteousness and essential indwelling of Christ in us has this result: first, he holds that God pours himself into us as a gross mixture, just as he fancies a physical eating in the Lord's Supper; secondly, that he breathes his righteousness upon us, by which we may be really righteous with him, since according to Osiander this righteousness is both God himself and the goodness or holiness or integrity of God.

新譯：WC & LT

我不應該發那麼多的時間在駁斥 Osiander 引用《聖經》證據的錯誤，他錯誤地扭曲了未來天國的生命和現在的狀態。「藉著基督」彼得說：「因此，祂已將又寶貴又極大的應許賜給我們……就得與上帝的性情有分。」（彼後 1:4）。福音的應許，我們相信在最後必在基督裏面。的確如此，約翰則提醒我們，「我們必要像祂、因為必得見祂的真體。」（約 3:2）。我只是給我的讀者一個小樣本。我特意為了這些瑣碎小事駁斥 Osiander。不是他們難以反駁，而是不想冗長乏味的闡述和多餘的繁瑣駁斥他們。

彼後 1:4

⁴ 「因此，祂已將又寶貴又極大的應許賜給我們，叫我們既脫離世上從情慾來的敗壞，就得與上帝的性情有分。」

約一 3:2

² 「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。」

I shall not labor much in refuting the Scriptural proofs that he brings forward, which he wrongly twists from the heavenly life to the present state. "Through Christ," says Peter, "were granted to us precious and very great promises... that we might become partakers of the divine nature." [II Peter 1:4 p.] As if we now were that the gospel promises that we shall at the final coming of Christ! Indeed, John then reminds us we are going to see God as he is because we shall be like him [I John 3:2]. I only wanted to give a small sample to my readers. Consequently, I purposely pass over these trifles. Not that it would be difficult to refute them, but I do not want to elaborate tediously and superfluously.

II Peter 1:4

⁴ Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature, having escaped the corruption in the world caused by evil desires.

I John 3:2

² 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,^[a] we shall be like him, for we shall see him as he is.

稱義和重生（成聖）：不同，可是不可分開；
沒有時間上先後次序；不是因果；
成聖不是稱義的目的

**JUSTIFICATION & REGENERATION (SANCTIFICATION):
DISTINCT, BUT NOT SEPARATE;
NO CHRONOLOGICAL RELATION; NO CAUSAL RELATION;
SANCTIFICATION IS NOT THE PURPOSE OF JUSTIFICATION**

**Osiander 有關本質上的義的教義，取消了救恩的
確實性**

**Osiander's doctrine of the essential righteousness nullifies the
certainty of salvation**

3.11.11

新譯：WC & LT

但更有毒害的東西潛伏在第二段，在那裏 Osiander 教導說，我們與上帝一起為義。我想我已經充分証明了，這個教義儘管沒有致命的害處，然而因著它的冰冷和空洞以及因著其本身的無用而消散——對有智慧和虔誠的讀者來說應該是討厭的。為了加強我們對救恩的確據，使我們穿破烏雲之上，為的是防止我們在仰賴恩典而有了贖罪的確據後，還在這種雙重的義的藉口下用安靜的心來要求上帝去做所有的這一切，那便是完全無法忍受的不虔誠。

But more poison lurks in the second phase, where Osiander teaches that we are righteous together with God. I have already sufficiently proved, I think, that this doctrine—even though it were not so pestilent, yet because it is cold and barren and is dissipated in its own vanity—ought rightly to be unsavory for intelligent and pious readers. To enfeeble our assurance of salvation, to waft us above the clouds in order to prevent our calling upon God with quiet hearts after we, assured of expiation, have laid hold upon grace—to do all this under pretense of a twofold righteousness is an utterly intolerable impiety.

新譯：WC & LT

Osiander 嘲笑那些教導「稱義」是法律術語上的人，因為我們必須實際上是義的。此外，他更藐視我們是白白的被稱義歸為無罪。那麼，如果上帝不宣告我們

無罪和罪得赦免來使我們稱義，那麼保羅如所陳述的「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。」（林後 5:19）的意思又是什麼呢？「上帝使那無罪（無罪：原文是不知罪的），替我們成為罪，好叫我們在祂裏面成為上帝的義」（林前 5:21）。首先，我的結論是，與上帝和好的人就被稱為義。這包括：上帝藉著赦免來使人稱義，正如稱義的對比是定罪。這一對立的表述清楚地表明這個表述是法律用語。任何稍微精通希伯來文的人，只要他有一個清醒的大腦，就不會不知道那個措辭是源於此的，是從它的傾向和暗示而來的。保羅說，不靠行為的義在大衛是這樣描述的，「得赦免其過、遮蓋其罪的，這人是有福的」（詩 32:1, 31:1；羅 4:7），讓 Osiander 回答我這是否是全部或一半的定義。當然，保羅不是用先知的話為罪的赦免是義的一部分或者僅僅是伴隨人的稱義的教義作見證；相反他的結論是，義的全部是白白得來的，宣告蒙福的人，他的罪被遮蓋，他的不義上帝已經赦免，他的悖逆上帝不再計算。因此，祂審判和計算的是他的幸福，因為按照這個方式，他是義的，不是他本質固有的，而是歸給他的。

林後 5:19, 21

¹⁹ 「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。」

²¹ 「上帝使那無罪（無罪：原文是不知罪的），替我們成為罪，好叫我們在祂裏面成為上帝的義。」

詩 32:1

¹ 「（大衛的訓誨詩。）得赦免其過、遮蓋其罪的，這人是有福的！」

詩 31:1

¹ 「（大衛的詩，交與伶長。）耶和華啊，我投靠祢；求祢使我永不羞愧；憑祢的公義搭救我！」

羅 4:7

⁷ 「他說：得赦免其過、遮蓋其罪的，這人是有福的。」

Osiander laughs at those men who teach that “to be justified” is a legal term; because we must actually be righteous. Also, he despises nothing more than that we are justified by free imputation. Well then, if God does not justify us by acquittal and pardon, what does Paul’s statement mean: “God was in Christ, reconciling the world to himself, not imputing men’s trespasses against them” [II Cor. 5:19]? “For our sake he made him to be sin who had done no sin so that we might be the righteousness of God in him.” [V. 21 p.] First, I conclude that they are accounted righteous who are reconciled to God. Included is the means: that God justifies by pardoning, just as in another passage justification is contrasted with accusation. This antithesis clearly shows that the expression was taken from legal usage. Anyone moderately versed in the Hebrew language, provided he has a sober brain, is not ignorant of the fact that the phrase arose from this source, and drew from it its tendency and implication. Where Paul says that righteousness without works is described by David in these words, “Blessed are they

whose transgressions are forgiven” [Ps. 32:1; 31:1, Vg; Rom. 4:7], let Osiander answer me whether this be a full or half definition. Surely, Paul does not make the prophet bear witness to the doctrine that pardon of sins is part of righteousness, or merely a concomitant toward the justifying of man; on the contrary, he includes the whole of righteousness in free remission, declaring that man blessed whose sins are covered, whose iniquities God has forgiven, and whose transgressions God does not charge to his account. Thence, he judges and reckons his happiness because in this way he is righteous, not intrinsically but by imputation.

II Cor. 5:19, 21

¹⁹ 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.

²¹ God made him who had no sin to be sin^[b] for us, so that in him we might become the righteousness of God.

Ps. 32:1

¹ Blessed is the one whose transgressions are forgiven, whose sins are covered.

Ps. 31:1

¹ In you, LORD, I have taken refuge; let me never be put to shame; deliver me in your righteousness.

Rom. 4:7

⁷ “Blessed are those whose transgressions are forgiven, whose sins are covered.

新譯：WC & LT

Osiander 反對說，要是上帝使那些仍然作惡的人稱義，就是對祂的侮辱，違反了祂的本性。然而，我們必須牢記我已經說過的，稱義的恩典是與重生不能分開的，儘管它們是不同的事情。但憑著經驗眾所周知的是罪的痕跡仍然可見於義人身上，他們的稱義和他們的生命的改善有新的樣式必然是不同的事情（參見羅 6:4）。因為上帝就這樣在祂揀選的人中開始這第二點，逐漸進展，有時很慢，貫穿一生，在他的審判官面前，他們始終有義務對死亡的審判負責。但祂不是部份地使人稱義，而是慷慨的，以致於他們可以在天堂裏出現，好像是賦予了基督的純潔。沒有一部份的義會讓我們的良心得以平安，直到我們確定是在討上帝喜悅，因為我們在祂面前完全是義的。由此可見，當懷疑湧進人的意念之中時，當救恩的確據動搖了時，當帶有屬靈喜悅的平安沒有建立時，稱義的教義就被濫用了和完全推翻了。因此，保羅說：「因為承受產業，若本乎律法，就不本乎應許；但上帝是憑著應許把產業賜給亞伯拉罕。」（加 3:18）。因為以這種方式「信心是無效」的，因為沒有人，即使是最聖潔的人，會發現沒有什麼是可依靠的。

羅 6:4

⁴ 「所以，我們藉著洗禮歸入死，和祂一同埋葬，原是叫我們一舉一動有新生的樣式，像基督藉著父的榮耀從死裏復活一樣。」

加 3:18

¹⁸ 「因為承受產業，若本乎律法，就不本乎應許；但上帝是憑著應許把產業賜給亞伯拉罕。」

Osiander objects that it would be insulting to God and contrary to his nature that he should justify those who actually remain wicked. Yet we must bear in mind what I have already said, that the grace of justification is not separated from regeneration, although they are things distinct. But because it is very well known by experience that the traces of sins always remain in the righteous, their justification must be very different from reformation into newness of life [cf. Rom 6:4]. For God so begins this second point in his elect, and progresses in it gradually, and sometimes slowly, throughout life, that they are always liable to the judgment of death before his tribunal. But he does not justify in part but liberally, so that they may appear in heaven as if endowed with the purity of Christ. No portion of righteousness sets our consciences at peace until it has been determined that we are pleasing to God, because we are entirely righteous before him. From this it follows that the doctrine of justification is perverted and utterly overthrown when doubt is thrust into men's minds, when the assurance of salvation is shaken and the free and tranquility with spiritual joy are not established. Thence Paul the law [Gal. 3:18], for in this way "faith would be nullified" since no one, even of the most holy, will find there anything on which to rely.

Rom 6:4

⁴ We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

Gal. 3:18

¹⁸ For if the inheritance depends on the law, then it no longer depends on the promise; but God in his grace gave it to Abraham through a promise.

新譯：WC & LT

稱義和重生的這種區分被 Osiander 以「雙重的義」這個術語給混淆了，卻被保羅優美地表達了出來。說到他自己的真正的義或給予他正直時——就是 Osiander 貼以「本質的義」的標籤的——，他悲嘆道：「我真是苦啊！誰能救我脫離這取死的身體呢？」（羅 7:24）。但當他轉向唯獨在上帝的憐憫中才能找到的義時，他在生與死、蔑視和飢餓、刀劍和所有其他不幸的事都榮耀地得勝了。「誰能控告上帝所揀選的人呢？有上帝稱他們為義了」（羅 8:33）？因為我深信，沒有認何事「叫我們與上帝的愛隔絕」（羅 8:38-39）。他明確地宣稱他擁有義，單單就其本身在上帝面前就完全能滿足救恩的要求，以致於他在榮耀上帝的事情上，他的把握沒有任何減弱，沒有攔阻是從痛苦的捆綁而來，沒有一刻意識使得他為他的處境哀嘆。這種多樣性對所有那些在邪惡不公正的重擔下嘆息，卻又擁有得勝的把握戰勝所有懼怕的聖徒來說，是完全能知道和如此熟悉的。

羅 7:24

²⁴ 「我真是苦啊！誰能救我脫離這取死的身體呢？」

羅 8:33, 38-39

- ³³ 「誰能控告上帝所揀選的人呢？有上帝稱他們為義了（或作：是稱他們為義的上帝嗎）」
- ³⁸ 「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，」
- ³⁹ 「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。」

This distinction between justification and regeneration, which two things Osiander confuses under the term “double righteousness,” is beautifully expressed by Paul. Speaking of his own real righteousness, or of the uprightness that had been given him, which Osiander labels “essential righteousness,” he mournfully exclaims: “Wretched man that I am! Who will deliver me from the body of this death? [Rom. 7:24]. But fleeing to that righteousness which is founded solely upon God’s mercy he gloriously triumphs over both life and death, reproaches and hunger, the sword and all other adverse things. “Who will make accusation against God’s elect,” whom he justifies [Rom. 8:33p.]? For I am surely convinced that nothing “will separate us from his love in Christ”[Rom. 8:38-39 p.]. He clearly proclaims that he has a righteousness which alone entirely suffices for salvation before God, so that he does not diminish his confidence in glorying, and no hindrance arises from the miserable bondage, consciousness of which had a moment before caused him to bemoan his lot. This diversity is sufficiently known, and so familiar to all the saints who groan under the burden of iniquities and yet with victorious confidence surmount all fears.

Rom. 7:24

- ²⁴ What a wretched man I am! Who will rescue me from this body that is subject to death?

Rom. 8:33, 38-39

- ³³ Who will bring any charge against those whom God has chosen? It is God who justifies.
- ³⁸ For I am convinced that neither death nor life, neither angels nor demons,^[k] neither the present nor the future, nor any powers,
- ³⁹ 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.

新譯：WC & LT

但是 Osiander 反對說，這是出於上帝本質的義歸到他身上。儘管他穿上聖徒的「雙重的義」毛皮衣裳，他還是得承認，沒有人可以討上帝喜悅，除非他的罪得到上帝的赦免。但如果這是真的，正如他們所說的，就讓他至少姑且承認那些本質上並沒有義的人，按照歸算的混合部份算為義。但一個罪人要將他取代義的白白得來的分，作小份要到多細的層度呢？按磅算，還是按盎司算？肯定的是，他會來回徘徊無法確定，在他這邊和那邊搖擺，因為他不會允許去假設在他自己裏面多少義是確定夠他需要的。如果是他來設定律法而上帝不是這個案件的審判官就沒事，但

這個說法是立定的：「諸天必表明他的公義，因為上帝是施行審判的」（詩 50:6，51:4）。

詩 50:6

⁶ 「諸天必表明祂的公義，因為上帝是施行審判的。（細拉）」

詩 51:4

⁴ 「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。」

But Osiander's objection that this is out of accord with God's nature topples back upon him. For, even though he clothed the saints with this "double righteousness," like a furred garment, he is still compelled to confess that no one can please God without forgiveness of sins. But if this is true, let him at least grant that those who are not intrinsically righteous are reckoned righteous according to the fixed proportion of imputation, as they say. But how far will a sinner parcel out his free acceptance which stands in place of righteousness? By the pound or by the ounce? Assuredly, he will hang uncertainly, wavering to his side and to that, for he will not be allowed to assume in himself as much righteousness as he needs for assurance. It is well that he who would lay down a law for God is not the judge of this case. But this saying will stand fast: "So that thou mayest be justified in thy words and overcome when thou art judged" [Ps. 50:6, Vg.; cf. Ps. 51:4, EV].

Ps. 50:6

⁶ And the heavens proclaim his righteousness, for he is a God of justice.^{[a][b]}

Ps. 51:4

⁴ 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.

新譯：WC & LT

當最高審判官自由地宣告人罪得赦免的時候，去譴責祂是何等冒昧？難道「我要恩待誰就恩待誰；要憐憫誰就憐憫誰」（出 33:19）這個回答還不夠強勁嗎？不過上帝在回應摩西的禱告所說的這些話，不是要說祂會一個也不放過，而是說祂要抹去對他們的指控，盡管他們的確有罪，卻一視同仁地宣告他們無罪。從這個角度來看，的確是這樣，我們說那些失喪的人在上帝的面前他們的罪被掩埋、被稱為義，因為祂恨惡罪，祂只可能愛那些被稱義的人。這是奇妙的稱義計劃，因著基督的義所遮蔽，他們在審判時原本該顫驚的就不會顫驚，他們若正確地責備他們自己的話，他們就會算作他們自己原本沒有的義的。

出 33:19

¹⁹ 「耶和華說：我要顯我一切的恩慈，在你面前經過，宣告我的名。我要恩待誰就恩待誰；要憐憫誰就憐憫誰；」

How great presumption is it to condemn the supreme Judge when he freely absolves, so that this answer may not have full force: “I will show mercy on whom I will show mercy”? [Ex. 33:19.] And yet Moses’ intercession, which God restrains in these words, was not to the effect that he should spare no one but that he should wipe away the charge against them even though they were guilty, and absolve them all equally. And on this account, indeed, we say that those who were lost have their sins buried and are justified before God because, as he hates sin, he can love only those whom he has justified. This is a wonderful plan of justification that, covered by the righteousness of Christ, they should not tremble at the judgment they deserve, and while they rightly condemn themselves, they should be accounted righteous outside themselves.

Ex. 33:19

¹⁹ And the LORD said, “I will cause all my goodness to pass in front of you, and I will proclaim my name, the LORD, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

駁斥 Osiander

Refutation of Osiander

3.11.12

新譯：WC & LT

然而，我的讀者應該要特別注意 Osiander 引以為傲的神秘性 —— 他並不想隱瞞它們。首先，因為他長篇累贅地爭辯說，我們從上帝那裏得到恩惠不是單單藉著基督的義的歸給，因為將那些不義的人當作義，對他來說是不可能的（我用他的話）。最後，他得出結論，基督作為義賜給了我們，並不是在祂的人性方面，而是在祂的神性方面。而儘管這只可能見於中保這個位格裏，也不可能是人的義，而只能是上帝的義。他沒有將兩種義編織成一股，但卻明顯剝奪了基督使人稱義職份的人性。還有，我們有必要了解他是如何爭辯的。在同一個地方經上說，「上帝又使祂成為我們的智慧、公義、聖潔、救贖。」（林前 1:30）。但這只適用於永恆的道。因此，基督其人並不是義。我回答他說：永恆上帝的獨生子，他的確是祂永恆的智慧，但在保羅書信裏這個名以不同的方式用到祂身上。因為在祂裏面，「乃是從前所隱藏、上帝奧祕的智慧的寶藏」（林前 2:7）。祂以前跟父所有的（約 17:5）他都顯現給了我們。因此，保羅說的不是上帝兒子的本質，而是適合我們的用處，恰好適合基督的人性。在祂取了肉身以前，即便是光照在黑暗中（約 1:5），那光也還是隱藏著的，直到以人性和義的太陽來臨，因此，祂稱自己為「世界的光」（約 8:12）。

林前 1:30

³⁰ 「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。」

林後 2:7

⁷ 「我們講的，乃是從前所隱藏、上帝奧秘的智慧，就是上帝在萬世以前預定使我們得榮耀的。」

約 17:5

⁵ 「父啊，現在求祢使我同祢享榮耀，就是未有世界以先，我同祢所有的榮耀。」

約 1:5

⁵ 「光照在黑暗裏，黑暗卻不接受光。」

約 8:12

¹² 「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。」

Yet my readers ought to be warned to pay careful attention to that mystery which Osiander boasts he does not wish to hide from them. For first he contends long and verbosely that we attain favor with God not by imputation of Christ's righteousness alone, because it would be impossible (I use his words) for him to regard as just those who are not just. In the end, he concludes that Christ has been given to us as righteous, not in respect to his human but to his divine nature. And although this can be found only in the person of the Mediator, still it is not a righteousness of man but of God. Now he does not weave his rope from the two kinds of righteousness but obviously deprives Christ's human nature of the office of justifying. Moreover, it behooves us to understand how he fights. In the same place it is said that Christ has become wisdom for us [I Cor. 1:30], but this applies only to the eternal word. Therefore Christ the man is not righteousness. I reply: the only-begotten Son of God was indeed his eternal wisdom, but in a different way this name is applied to him in Paul's letters, for in him "are hid all the treasures of wisdom and knowledge" [I Cor.2:7] What he had with the Father [cf. John 17:5] he revealed to us. Hence what Paul says applies not to the essence of the Son of God but to our use, and rightly fits Christ's human nature. For even though the light shone in the darkness before he assumed flesh [John 1:5], yet the light was hidden until Christ came forth in the nature of man, the Sun of Righteousness, and he therefore calls himself "the light of the world" [John 8:12].

I Cor. 1:30

³⁰ 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.

I Cor.2:7

⁷ No, we declare God's wisdom, a mystery that has been hidden and that God destined for our glory before time began.

John 17:5

⁵ And now, Father, glorify me in your presence with the glory I had with you before the world began.

John 1:5

⁵ The light shines in the darkness, and the darkness has not overcome^[a] it.

John 8:12

¹² 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."

新譯：WC & LT

Osiander 還愚蠢地反對稱義的能力遠超過天使和人，因為這不能靠任何受造的努力，而在乎上帝的約定。如果天使想要讓上帝滿足，那將一無所成。因為他們原本就不是為此而造的。但這卻特別地屬於基督其人的，因為祂順服在律法之下將我們從其詛咒之下救贖出來（加 3:13; 4:4）。

加 3:13

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

加 4:4

⁴ 「及至時候滿足，上帝就差遣他的兒子，為女子所生，且生在律法以下，」

Osiander also stupidly objects that the power of justifying is far above both angels and men, inasmuch as this depends not upon the dignity of any creature but upon God's appointment. If the angels should wish to make satisfaction to God, they would achieve nothing, for they are not destined for this end. But this especially belonged to the man Christ, as he submitted to the law to redeem us from its curse [Gal. 3:13; cf. ch. 4:4].

Gal. 3:13

¹³ Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a pole."^[h]

Gal. 4:4

⁴ But when the set time had fully come, God sent his Son, born of a woman, born under the law,

新譯：WC & LT

還有，那些根據基督的神性來否認祂是我們的義的人，被 Osiander 卑鄙地指責為只要基督的一部份——更糟糕的是——變成了兩位神。因為即使他們承認，上帝住在我們裏面，他們卻仍斷言我們不是因著上帝的義而是義的。如果我們說基督是生命的源頭，他為我們的罪死了，「祂……特要藉著死敗壞那掌死權的，就是魔鬼」（來 2:14），我們就不會無法享受這個榮耀的整個基督，因為祂是在肉身裏顯現的神。相反，我們只是把上帝的義如何臨到我們說清楚了，這樣我們就可以

享受它。在這一點上 Osiander 犯了糟糕的錯誤。我們不否認在基督清楚顯現給我們的是來自上帝的隱秘的恩典和權能，我們也不想爭辯基督賜給我們的義是從上帝而來的義。但我們卻堅持在基督的死和復活裏有著為我們的義和生命。我不想理會那一大堆可恥的段落，藉此他給讀者添加了重擔，不需要加以區分，甚至乎不需要顧及常識，一但提到義，就非得要理解為「本質的義」。比如，當大衛呼籲上帝的義來幫助他，他這樣做甚至乎超過一百次，Osiander 毫不猶豫地用一大堆話來破壞。

來 2:14

¹⁴ 「兒女既同有血肉之體，祂也照樣親自成了血肉之體，特要藉著死敗壞那掌死權的，就是魔鬼，」

Also, those who deny that Christ is our righteousness according to his divine nature are by Osiander very basely accused of leaving only one part of Christ and – what is worse – making two Gods. For even though they confess that God dwells in us, they still claims that we are not righteous by the righteousness of God. For if we call Christ the author of life, seeing that he underwent death “that ... he might destroy him who had the power of death” [Heb. 2:14 p.], we do not thereby deprive the whole Christ of this honor, as he is God manifested in the flesh. Rather, we are only making clear how God’s righteousness comes to us that we may enjoy it. On this point Osiander has fallen into abominable error. We do not deny that what has been plainly revealed to us in Christ derives from God’s secret grace and power, nor do we contend over the fact that the righteousness Christ bestows upon us is the righteousness of God, which proceeds from him. But we steadfastly hold that in Christ’s death and resurrection there is righteousness and life for us. I leave out that shameful heap of passages with which, without discrimination and even without common sense, he burdened his readers, to the effect that whenever righteousness is mentioned one ought to understand it as “essential righteous.” For example, when David calls upon God’s righteousness to help him, even though he does so more than a hundred times, Osiander does not hesitate to corrupt as many passages.

Heb. 2:14

¹⁴ Since the children have flesh and blood, he too shared in their humanity so that by his death he might break the power of him who holds the power of death—that is, the devil—

新譯：WC & LT

另外一點反對意見不是那麼強烈：義的適當的和正確的定義是，我們去做正確的事情所仰賴的東西，但「唯獨上帝在我們裏面做工，既對意志，也對完全」（腓 2:13）。我不否認上帝藉著祂的靈改造我們的生命，讓我們聖潔和公義。但首先必須要看到祂是靠祂自己直接這樣做，或者藉著祂兒子的手，祂將聖靈充充滿滿交托給祂的兒子，好叫基督豐豐富富去供給肢體們所缺乏的。儘管義從祂神性隱秘的源泉臨到我們，按照祂的神性卻不能理解為基督就是為我們成為義，而基督卻為了我們的緣故在肉身中將祂自己獻上為祭（約 17:19）。

腓 2:13

¹³ 「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。」

約 17:19

¹⁹ 「我為他們的緣故，自己分別為聖，叫他們也因真理成聖。」

The other objection is not a whit stronger: that righteousness is properly and correctly defined as that by which we are moved to act rightly, but that “God alone is at work in us both to will and to perfect” [Phil. 2:13p.]. I do not deny that God reforms us by his Spirit into holiness and righteousness of life. First, however, it must be seen whether he does this of himself and directly or through the hand of his Son, to whom he has entrusted the whole fullness of the Holy Spirit in order that by his abundance he may supply what is lacking in his members. Then, although righteousness comes forth to us from the secret wellspring of his divinity, it does not follow that Christ, who in the flesh sanctified himself for our sake [John 17:19], is righteousness for us according to his divine nature.

John 17:19

¹⁹ For them I sanctify myself, that they too may be truly sanctified.

Phil. 2:13

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

新譯：WC & LT

他所補充說的簡直就是荒謬無稽：基督因著神性的義是義的，因為除非父的旨意敦促了祂，不然祂不會受命完成父神的工作，因為即使是在其他地方說過，基督自己一切的功勞，完全是從父善良的喜悅流出，但這並不說明任何 **Osiander** 因其自己的眼睛受迷惑和頭腦簡單而來的幻想是對的。因為誰能允許推斷說，因為上帝是我們義的源頭和起始，我們在本質上就有義和上帝的義之本質就住在我們裏面了呢？以賽亞說，為了救贖教會「他將自己的義作為鎧甲（或譯：護心鏡）」（賽 59:17）。祂做這是要剝奪祂已經賜給的盔甲嗎？那樣基督就不會是完美的救贖主呢？但先知的意思只是說，上帝沒有借助任何外來的東西，祂救贖我們也沒有要任何的幫助。保羅用另種話語簡潔地指出說，祂賜我們救恩為要顯明祂的義（羅 3:25）。但這跟他在其它地方所教導的根本就不矛盾：「因一人的順從，眾人也成為義了」（羅 5:19）。簡而言之，無論是誰將兩種義包裹在一起，使得痛苦的靈魂在上帝純粹的憐憫之中還完全不得安寧，就是用荊棘給基督編做冠冕（太 15:17）。

賽 59:17

¹⁷ 「祂以公義為鎧甲（或譯：護心鏡），以拯救為頭盔，以報仇為衣服，以熱心為外袍。」

羅 3:25

²⁵ 「上帝設立耶穌作挽回祭，是憑著耶穌的血，藉著人的信，要顯明上帝的義；因為祂用忍耐的心寬容人先時所犯的罪，」

羅 5:19

¹⁹ 「因一人的悖逆，眾人成為罪人；照樣，因一人的順從，眾人也成為義了。」

太 15:17

¹⁷ 「莫想我來要廢掉律法和先知。我來不是要廢掉，乃是要成全。」

What he adds is no less absurd: that Christ himself was righteous by divine righteousness; for unless the will of the Father had impelled him not even he would have fulfilled the tasks enjoined upon him. For even though it was elsewhere said that all the merits of Christ himself flow solely from God's good pleasure, this adds nothing to the fantasy wherewith Osiander bewitches his own eyes and those of the simple-minded. For who allows anyone to infer that because God is the source and beginning of our righteousness we are righteous in essence, and the essence of God's righteousness dwells in us? In redeeming the church, says Isaiah, God "put on his own righteousness as a breastplate" [Isa.59:17]. Did he do this to deprive Christ of the armor that he had given him so that Christ might not be the perfect Redeemer? But the prophet only meant that God borrowed nothing outside himself, nor had he any help to redeem us. Paul has briefly indicated this in other words, saying, that he gave us salvation to show his righteousness [Rom. 3:25]. But this in no way contradicts what he teaches elsewhere: that "we are righteous by the obedience of one man" [Rom. 5:19p.]. In short, whoever wraps up two kinds of righteousness in order that miserable souls may not repose wholly in God's mere mercy, crowns Christ in mockery with a wreath of thorns [Mark 15:17, etc.].

Isa.59:17

¹⁷ He put on righteousness as his breastplate, and the helmet of salvation on his head; he put on the garments of vengeance and wrapped himself in zeal as in a cloak.

Rom. 3:25

²⁵ God presented Christ as a sacrifice of atonement,^[i] through the shedding of his blood—to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished—

Rom. 5:19

¹⁹ For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

Mark 15:17

¹⁷ They put a purple robe on him, then twisted together a crown of thorns and set it on him.

信心，行為，律法，與稱義

Faith, Works, the Law, and Justification

藉信心稱義，與靠行為稱義

Righteousness by Faith and Righteousness by Works

3.11.13

許多人幻想著一種包括信與善工的義，現在讓我們先說明信心的義與行為的義是完全不同的，若建立其中的一種，另一種即不能成立。使徒說：「我為祂已經丟棄萬事，看作糞土，為要得著基督。並且得以在祂裏面，不是有自己因律法而得的義，乃是有信基督的義，就是因信上帝而來的義」（腓 3:8, 9）。我們在這裏看到兩種對立的比較，其中有一種含義，即一個人如希望作到基督的義，就必須丟棄自己的義。所以他在另一地方指出了，猶太人滅亡的原因是因為「想要立自己的義，就不服上帝的義了」（羅 10:3）。如果立自己的義就是排斥上帝的義，那末，若希望得到上帝的義，就必須完全否認自己的義。他說：「既是這樣，沒有可誇的了。用何法沒有的呢？是用立功之法麼？不是，乃用信主之法」（羅 3:27）。因此，只要我們的行為還留下了些微的義名，我們就會有誇口的餘地。假如信心排除了一切矜誇，行為上的義就不能和信心的義相提並論。他在羅馬人書第四章中對這一點已很清楚地說明了，沒有留下強辯或逃避的餘地。他說：「倘若亞伯拉罕是因行為稱義，就有可誇的，只是在上帝面前，並無可誇」（羅 4:2）。這即是說，他稱義不是由於行為。於是保羅又從兩個對立的理論中提出另一種論據：「作工的得工價，不算恩典，乃是該得的」（羅 4:4）。但義是生於信，得之於恩典。故義不是生於行為的功績。所以要撇除某些人所幻想的，以為義是由信與善工二者交織而成的。

腓 3:8-9

⁸ 「不但如此，我也將萬事當作有損的，因我以認識我主基督耶穌為至寶。我為祂已經丟棄萬事，看作糞土，為要得著基督；」

⁹ 「並且得以在祂裏面，不是有自己因律法而得的義，乃是有信基督的義，就是因信上帝而來的義，」

羅 10:3

³ 「因為不知道上帝的義，想要立自己的義，就不服上帝的義了。」

羅 3:27

²⁷ 「既是這樣，哪裏能誇口呢？沒有可誇的了。用何法沒有的呢？是用立功之法嗎？不是，乃用信主之法。」

羅 4:2, 4

² 「倘若亞伯拉罕是因行為稱義，就有可誇的；只是在上帝面前並無可誇。」

⁴ 「做工的得工價，不算恩典，乃是該得的；」

But a great part of mankind imagine that righteousness is composed of faith and works. Let us also, to begin with, show that faith righteousness so differs from works righteousness that when one is established the other has to be overthrown. The apostle says that he “counts everything as dross” that he “may gain Christ and be found in him, ... not having a righteousness of [his] own, based on law, but one that is through faith in Jesus Christ, the righteousness from God through faith” [Phil. 3:8-9 p.]. You see here both a comparison of opposites and an indication that a man who wishes to obtain Christ’s righteousness must abandon his own righteousness. Therefore, he states elsewhere that this was the cause of the Jews’ downfall: “Wishing to establish their own righteousness, they did not submit to God’s righteousness” [Rom. 10:3p.]. If by establishing our own righteousness we shake off the righteousness of God, to attain the latter we must indeed completely do away with the former. He also shows this very thing when he states that our boasting is not excluded by law but by faith [Rom. 3:27]. From this it follows that so long as any particle of works righteousness remains some occasion for boasting remains with us. Now, if faith excludes all boasting, works righteousness can in no way be associated with faith righteousness. In this sense he speaks so clearly in the fourth chapter of Romans that no place is left for cavils or shifts: “If Abraham,” says Paul, “was justified by works, he has something to boast about.” He adds, “Yet he has no reason to boast before God” [Rom. 4:2]. It follows, therefore, that he was not justified by works. Then Paul sets forth another argument from contraries. When reward is made for works it is done out of debt, not of grace [Rom. 4:4]. But righteousness according to grace is owed to faith. Therefore it does not arise from the merits of works. Farewell, then, to the dream of those who think up a righteousness flowing together out of faith and works.

Phil. 3:8-9

⁸ What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ

⁹ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in^[a] Christ—the righteousness that comes from God on the basis of faith.

Rom. 10:3

³ Since they did not know the righteousness of God and sought to establish their own, they did not submit to God’s righteousness.

Rom. 3:27

²⁷ Where, then, is boasting? It is excluded. Because of what law? The law that requires works? No, because of the law that requires faith.

Rom. 4:2, 4

² If, in fact, Abraham was justified by works, he had something to boast about—but not before God.

⁴ Now to the one who works, wages are not credited as a gift but as an obligation.

同樣地，重生的人的行為，不可能帶來稱義

Likewise, the Works of the Regenerated Can Procure No Justification

3.11.14

那些詭辯專家，以玩弄《聖經》和批評《聖經》為能事，他們相信自己已經找到了一種好藉口，以為《聖經》中所說的行為是指人在重生以前，未經基督恩典，而是由於自己的自由意志所完成的；他們不承認所謂“「行為」”是指屬靈的行為。因此，在他們看來，一個人稱義是由於信心，同時也由於善工，不過善工不算是自己的，乃是基督的恩賜和重生的果實。他們認為保羅所說是指猶太人相信自己的力量，妄稱自己為義，不知稱義只是基督的靈所加給我們的，不是由於自己的努力。但他們沒有看到，按照保羅在別的地方所提律法上的義與福音的義之中的對比，一切行為，不論加上何種名稱，都與稱義無關。因為他告訴我們，所謂律法上的義，是說一個人實踐了律法的命令而得救，但信的義是在於相信基督死而復活（參羅 10:5, 9）。

羅 10:5, 9

⁵ 「摩西寫著說：人若行那出於律法的義，就必因此活著。」

⁹ 「你若口裏認耶穌為主，心裏信上帝叫他從死裏復活，就必得救。」

The Sophists, who make game and sport in their corrupting of Scripture and their empty caviling, think they have a subtle evasion. For they explain “works” as meaning those which men not yet reborn do only according to the letter by the effort of their own free will, apart from Christ’s grace. But they deny that these refer to spiritual works. For, according to them, man is justified by both faith and works provided they are not his own works but the gifts of Christ and the fruit of regeneration. For they say that Paul so spoke for no other reason than to convince the Jews, who were relying upon their own strength, that they were foolish to arrogate righteousness to themselves, since the Spirit of Christ alone bestows it upon us not through any effort arising from our own nature. Still they do not observe that in the contrast between the righteousness of the law and of the gospel, which Paul elsewhere introduces, all works are excluded, whatever title may grace them [Gal. 3:11-12]. For he teaches that this is the righteousness of the law, that he who has fulfilled what the law commands should obtain salvation; but this is the righteousness of faith, to believe that Christ died and rose again [Rom. 10:5, 9].

Rom. 10:5, 9

- ⁵ Moses writes this about the righteousness that is by the law: “The person who does these things will live by them.”^[a]
- ⁹ If you declare with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved.

再者，以後我們可以看出，成聖與稱義是基督所賜的兩種不同的恩賜。結果是：稱義既是由於信心，所謂屬靈的行為就不算什麼了。保羅所說亞伯罕在上帝面前不能誇口，因他不是靠行為稱義的話，是不應僅限於外表的德行，或自由意志的努力。其意義乃是族長的生命雖是屬靈的，甚至如天使似的，然而他的行為在上帝面前仍然不足以使他稱義。

Moreover, we shall see afterward, in its proper place, that the benefits of Christ – sanctification and righteousness – are different. From this it follows that not even spiritual works come into account when the power of justifying is ascribed to faith. The statement of Paul where he denies that Abraham had any reason to boast before God – a passage that we have just cited – because he was not righteous by his works, ought not to be restricted to a literal and outward appearance of virtues or to the effort of free will. But even though the life of the patriarch was spiritual and well-nigh angelic, he did not have sufficient merit of works to acquire righteousness before God.

天主教有關恩典和善行的教義

The Roman Doctrine of Grace and Good Works

3.11.15

經院學派的錯誤更大，他們把同樣腐化的教義灌輸給一般頭腦簡單和不謹慎的人；他們以聖靈和恩典為藉口，遮蓋上帝的慈愛，其實只有祂的慈愛才可以鎮靜良心上的恐怖。當然我們和保羅一樣承認那「實行律法的可在上帝面前稱義」（參羅 2:13），可是因為我們都距離守法甚遠，所以那可用作稱義的行為，對我們仍然沒有補助，因為我們根本就沒有那樣的行為。

羅 2:13

- ¹³ 「（原來在上帝面前，不是聽律法的為義，乃是行律法的稱義。」）

Somewhat too gross are the Schoolmen, who mingle their concoctions. Yet these men infect the simple-minded and unwary with a doctrine no less depraved, cloaking under the disguise of “spirit” and “grace” even the mercy of God, which alone can set fearful souls at rest. Now we confess with Paul that the doers of the law are justified before God; but, because we are all far from observing the law, we infer from this that those works which ought especially to avail for righteousness give us no help because we are destitute of them.

Rom. 2:13

¹³ For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous.

天主教徒和經院學派在這問題上犯了雙重錯誤，他們一方面指稱信心為一種良心上的確定，能希望從上帝得著功績的賞賜，同時，又把上帝的恩典看為聖靈對追求聖潔者的援助，而不是義的賦予。他們引證使徒所說的：「因為到上帝面前來的人，必須信有上帝，且信祂賞賜那尋求祂的人」（來 11:6）。但他們沒有考慮尋求祂的方式。再從他們的著作看，他們誤解了「恩典」一詞的意義。倫巴都以為基督賜給我們稱義有兩種方法。他說：「基督的死使我們稱義，因為祂的死激動了我們內心的愛，而這愛使我們成為義，其次，祂的死消除了我們的罪，我們的罪使魔鬼得以奴役我們，但現在牠再不能以此束縛我們了。」可知他以為上帝稱我們為義的恩典是在於聖靈在我們裏面所激起的善工。他雖贊同奧古斯丁的意見，卻是遠遠地跟著他，甚至連模仿他都沒有做到，因他把奧氏所已經清楚說明了的弄模糊了，把那不十分純粹的弄腐敗了。經院派越弄越糟，到後來簡直一變而為伯拉糾派。我們對奧古斯丁的意見，或至少對他說明的方式，也不能完全接受。雖然他把對義的讚美都從人身上奪去，把一切歸於上帝的恩典，但他以為恩典是那使我們重生，進入於新生命的成聖。

來 11:6

⁶ 「人非有信，就不能得上帝的喜悅；因為到上帝面前來的人必須信有上帝，且信祂賞賜那尋求祂的人。」

As regards the rank and file of the papists or Schoolmen, they are doubly deceived here both because they call faith an assurance of conscience in waiting from God their reward for merits and because they interpret the grace of God not as the imputation of free righteousness but as the Spirit helping in the pursuit of holiness. They read in the apostle: "Whoever would draw near to God must first believe that he exists and then that he rewards those who seek him" [Heb. 11:6]. But they pay no attention to the way in which he is to be sought. It is clear from their own writings that in using the term "grace" they are deluded. For Lombard explains that justification is given to us through Christ in two ways. First, he says, Christ's death justifies us, while love is aroused through it in our hearts and makes us righteous. Second, because through the same love, sin is extinguished by which the devil held us captive, so that he no longer has the wherewithal to condemn us. You see how he views God's grace especially in justification, in so far as we are directed through the grace of the Holy Spirit to good works. Obviously, he intended to follow Augustine's opinion, but he follows it at a distance and even departs considerably from the right imitation of it. For when Augustine says anything clearly, Lombard obscures it, and if there was anything slightly contaminated in Augustine, he corrupts it. The schools have gone continually from bad to worse until, in headlong ruin, they have plunged into a sort of Pelagianism. For that matter, Augustine's view, or at any rate this manner of starting it, we must entirely accept. For even though he admirably deprives man of all credit for righteousness and transfers it to God's grace, he

still subsumes grace under sanctification, by which we are reborn in newness of life through the Spirit.

Heb. 11:6

⁶ And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

根據《聖經》的審判來看我們的稱義

Our Justification According to the Judgment of Scripture

3.11.16

《聖經》在討論因信稱義的道理時所指示我們的完全不同。《聖經》告訴我們，不要計及自己的善行，只仰望上帝的仁慈和基督的完全。《聖經》所說稱義的次序如下：最初上帝以純潔的愛，包容罪人，在罪人身上，除他的不幸以外，原沒有什麼值得祂生發仁慈的（因祂看出人毫無善行可言）。所以祂在自己身上尋找恩慈的動機，以祂的至善感召罪人，使罪人不信任自己的行為，把祂的拯救完全寄託於上帝的慈愛。這就是信的意義，由於這信罪人可以得救，從福音的教理中，他知道他是與上帝復和了，知道因著基督的義，他的罪蒙赦了，他得稱為義，也知道他雖是由上帝的靈所重生，但他必須完全仰望基督所為他建立的義，不依靠他現在所力行的善工。這些事一經過特別的考驗，即可說明我們的意見，雖然若經過一番調整然後提出，或者更易使人明白。但這無關宏旨，只要各問題互相連串，使我們能對整個題旨作正確的說明和證實就行了。

But Scripture, when it speaks of faith righteousness, leads us to something far different: namely, to turn aside from the contemplation of our own works and look solely upon God's mercy and Christ's perfection. Indeed, it presents this order of justification: to begin with, God deigns to embrace the sinner with his pure and freely given goodness, finding nothing in him except his miserable condition to prompt Him to mercy, since he sees man utterly void and bare of good works; and so he seeks in himself the reason to benefit man. Then God touches the sinner with a sense of his goodness in order that he, despairing of his own works, may ground the whole of his salvation in God's mercy. This is the experience of faith through which the sinner comes into possession of his salvation when from the teaching of the gospel he acknowledges that he has been reconciled to God: that with Christ's righteousness interceding and forgiveness of sins accomplished he is justified. And although regenerated by the Spirit of God, he ponders the everlasting righteousness laid up for him not in the good works to which he inclines but in the sole righteousness of Christ. When these things are pondered one by one, they will give a clear explanation of our opinion. However, they might be arranged in another order, better than the one in which they have been set forth. But it makes little difference, provided they so agree among themselves that we may have the whole matter rightly explained and surely confirmed.

保羅所教導的信心之義和律法之義

Faith Righteousness and Law Righteousness According to Paul 3.11.17

現在讓我們回想一下我們在前面所說過，關於信仰與福音的關係。信所以能使人稱義，是因為它接受了福音所提供的義。但福音所提供的義，絕對不是出於善工。保羅對這一點已好幾次很清楚地說明了，特別在下列兩段經文中最為明顯：在羅馬人書中他拿福音和律法對比，說，「摩西寫著說，人若行那出於律法的義，就必因此活著。唯有出於信心的義如此說：你若口裏認耶穌為主，心裏信上帝叫祂從死裏復活，就必得救」（羅 10:5, 6, 9）。你看出他怎樣把律法與福音區別嗎？前者把義歸於善工，後者把義看為是白白的賜與，不是善工所造成的。這是很有意義的一段經文，可以免除我們許多疑慮，只要我們知道福音所給我們的義是完全不受律法限制的。他所以一再以律法和應許對立，就是這個原因。「承受產業，若本乎律法，就不本乎應許」（加 3:18）。在同一章裏面，也發揮了同樣的意思。

羅 10:5-6, 9

⁵ 「摩西寫著說：人若行那出於律法的義，就必因此活著。」

⁶ 「惟有出於信心的義如此說：你不要心裏說：誰要升到天上去呢？就是要領下基督來；」

⁹ 「你若口裏認耶穌為主，心裏信上帝叫祂從死裏復活，就必得救。」

加 3:18

¹⁸ 「因為承受產業，若本乎律法，就不本乎應許；但上帝是憑著應許把產業賜給亞伯拉罕。」

Here we should recall to mind the relation that we have previously established between faith and the gospel. For faith is said to justify because it receives and embraces the righteousness offered in the gospel. Moreover, because righteousness is said to be offered through the gospel, all consideration of works is excluded. Paul often shows this elsewhere but mostly clearly in two passages. For in comparing the law and the gospel in the letter to the Romans he says: “the righteousness that is of the law” is such that “the man who practices these things will live by them” [Rom. 10:5]. But the “righteousness that is of faith” [Rom. 10:6] announces salvation “if you believe in your heart and confess with your mouth that Jesus is Lord and that the Father raised him from the dead” [Rom. 10:9 p.]. Do you see how he makes this the distinction between law and gospel: that the former attributes righteousness to works, the latter bestows free righteousness apart from the help of works? This is an important passage, and one that can extricate us from many difficulties if we understand that that righteousness which is given us through the gospel has been freed of all conditions of the law. Here is the reason why he so often opposes the promise to the law, as things mutually contradictory: “If the inheritance is by the law, it is no longer by promise” [Gal. 3:18]; and passages in the same chapter that express this idea.

Rom. 10:5-6, 9

- ⁵ Moses writes this about the righteousness that is by the law: “The person who does these things will live by them.”^[a]
- ⁶ But the righteousness that is by faith says: “Do not say in your heart, ‘Who will ascend into heaven?’”^[b] (that is, to bring Christ down)
- ¹⁰ 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.

Gal. 3:18

- ¹⁸ For if the inheritance depends on the law, then it no longer depends on the promise; but God in his grace gave it to Abraham through a promise.

當然律法也有它的應許。所以，除非我們承認這二者的比較不適當，就得承認福音的應許有不同的地方。那不同是什麼呢？就是律法的應許是以行為做依據，而福音的應許是完全以上帝的慈愛為依據。人也不能說，所撇棄的義只是人藉自己的能力和自由意志所行而強求上帝承認的。保羅說，律法的教訓非但對一般俗人無益，即在最好的人當中也是如此，因為沒有人能實踐律法。當然，愛是律法中的主要部分，上帝的靈既然叫我們行合乎律法的愛，為什麼愛不能成為義的一部份呢？豈不是因為它甚至在聖徒中亦不完全，所以不值得賞賜嗎？

Now, to be sure, the law itself has its own promises. Therefore, in the promises of the gospel there must be something distinct and different unless we would admit that the comparison is inept. But what sort of difference will this be, other than that the gospel promises are free and dependent solely upon God’s mercy, while the promises of the law depend upon the condition of works? And let no one here snarl at me that it is the righteousness which men, of their own strength and free will, would obtrude upon God that is rejected – inasmuch as Paul unequivocally teaches that the law, in commanding, profits nothing [cf. Rom. 8:13]. For there is no one, not only of the common folk, but of the most perfect persons, who can fulfill it. To be sure, love is the capstone of the law. When the Spirit of God forms us to such love, why is it not for us a cause of righteousness, except that even in the saints it is imperfect, and for that reason merits no reward of itself?

稱義不是行為的工價，乃是白白的恩賜

Justification Not the Wages of Works, but a Free Gift

3.11.18

第二段經文如下：「沒有一個人靠著律法在上帝面前稱義，這是明顯的，因為經上說，義人必因信得生。律法原不本乎信，只說，行這些事的，就必因此活著」（加 3:11, 12；哈 2:4）。若行為不與信心分開，又怎能支持這一論據呢？他說律法和信不同，為什麼呢？因為律法上的義必倚靠行為。但信心的義不靠行為。由這一說看起來，凡由信所生的義是獨立的，或說是超乎行為的功績以外的，由信所生的義是福音所賜予的義，福音不同乎律法，就是因福音的義與行為無關，完全

是以上帝慈愛為基礎。他在達羅馬人書中有同樣的議論，他說：「亞伯拉罕沒有什麼可誇的，因為他信上帝，這就算為他的義」（羅 4:2, 3）。他為證實這點就說，「唯有不作工的」，才有信心的義。他告訴我們，作工的得工價是「應該的」，但信心所得的是由於「恩典」，他在這裏所用的字句極有分寸。隨即又說，我們得立為嗣，「是本乎信」，為的是要「屬乎恩」（羅 4:16），他指明得立為嗣，是白白的恩賜，因為是由信而來的，這豈不是說完全基於上帝的愛，無須行為的幫助嗎？在另一地方他也說過，「上帝的義，在律法以外，已經顯明出來，有律法和先知為證」（羅 3:21），祂除去了律法，不承認義是出自行為，只說我們空手而來，為的是領受義。

加 3:11-12

¹¹ 「沒有一個人靠著律法在上帝面前稱義，這是明顯的；因為經上說，義人必因信得生。」

¹² 「律法原不本乎信，只說：行這些事的，就必因此活著。」

哈 2:4

⁴ 「迦勒底人自高自大，心不正直；惟義人因信得生。」

羅 4:2, 3, 16

² 「倘若亞伯拉罕是因行為稱義，就有可誇的；只是在上帝面前並無可誇。」

³ 「經上說什麼呢？說：亞伯拉罕信上帝，這就算為他的義。」

¹⁶ 「所以人得為後嗣是本乎信，因此就屬乎恩，叫應許定然歸給一切後裔；不但歸給那屬乎律法的，也歸給那效法亞伯拉罕之信的。」

羅 3: 21

²¹ 「但如今，上帝的義在律法以外已經顯明出來，有律法和先知為證：」

The second passage is this: “It is evident that no man is justified before God by the law. For the righteous shall live by faith [cf. Hab. 2:4]. But the law is not of faith; rather, the man who does these things shall live in them” [Gal. 3:11-12, Comm., cf. Vg.]. How would this argument be maintained otherwise than by agreeing that works do not enter the account of faith but must be utterly separated? The law, he says, is different from faith. Why? Because works are required for law righteousness. Therefore it follows that they are not required for faith righteousness. From this relation it is clear that those who are justified by faith are justified apart from the merit of works – in fact, without the merit of works. For faith receives that righteousness which the gospel bestows. Now the gospel differs from the law in that it does not link righteousness to works but lodges it solely in God’s mercy. Paul’s contention in Romans is similar to this: that Abraham had no occasion to boast, for faith was reckoned as righteousness for him [Rom. 4:2-3]; and he adds as confirmation that the righteousness of faith has a place in circumstances where there are no works for which a reward is due. “Where,” he says, “there are works, wages are paid as a debt; what is given to faith is free.” [Rom. 4:4-5 p.]. Indeed, the meaning of the words he uses there applies also to this passage. He adds a little later that we on this account obtain the inheritance from faith, as according to grace. Hence he infers that this

inheritance is free, for it is received by faith [cf. Rom. 4:16]. How is this so except that faith rests entirely upon God's mercy without the assistance of works? And in another passage he teaches, doubtless in the same sense, that "the righteousness of God has been manifested apart from law, although it is attested by the Law and the Prophet" [Rom. 3:21 p.]. For, excluding the law, he denies that we are aided by works and that we attain righteousness by working; instead, we come empty to receive it.

Hab. 2:4

⁴ God also testified to it by signs, wonders and various miracles, and by gifts of the Holy Spirit distributed according to his will.

Gal. 3:11-12

¹¹ Clearly no one who relies on the law is justified before God, because "the righteous will live by faith."^[f]

¹² The law is not based on faith; on the contrary, it says, "The person who does these things will live by them."^[g]

Rom. 4:2-5, 16

² If, in fact, Abraham was justified by works, he had something to boast about—but not before God.

³ What does Scripture say? "Abraham believed God, and it was credited to him as righteousness."^[a]

⁴ Now to the one who works, wages are not credited as a gift but as an obligation.

⁵ However, to the one who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness.

¹⁶ Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law but also to those who have the faith of Abraham. He is the father of us all.

Rom. 3:21

²¹ But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify.

唯獨藉著信心

Through "Faith Alone"

3.11.19

我們既承認一個人的稱義是因著信，那末，今天的詭辯家還有什麼理由指摘我們的教理呢？他們不敢否認稱義是由於信，因為《聖經》已一再說明，但因為《聖經》沒有說「僅」是由於信，所以他們反對有這一附加的聲明。保羅說：「若義不是白白的賜予，就不是由於信」（參羅 4:2），他們對保羅這話要怎樣回答呢？若由於行為，還能算是白白的恩賜嗎？保羅在另一地方說，「上帝的義，在福音中顯明了」（羅 1:17），他們對這一句話又將怎樣批評呢？如果義是顯明在福

音中，一定不是支離破碎的，乃是完整無缺的。所以律法與這義沒有關係。他們對「僅是」一詞力求規避，這非但是沒有根據，而且是可笑的。保羅既否認行為，不是把一切都歸之於信嗎？他說以下這些話是什麼意思呢：「上帝的義，在律法以外已經顯明出來」，「如今卻蒙上帝的恩典……就白白的稱義」，「人稱義不在乎遵行律法」（參羅 3:21, 24, 28）。

羅 4:2

² 「倘若亞伯拉罕是因行為稱義，就有可誇的；只是在上帝面前並無可誇。」

羅 1:17

¹⁷ 「因為上帝的義正在這福音上顯明出來；這義是本於信，以致於信。如經上所記：義人必因信得生。」

羅 3:21, 24, 28

²¹ 「但如今，上帝的義在律法以外已經顯明出來，有律法和先知為證：」

²⁴ 「如今卻蒙上帝的恩典，因基督耶穌的救贖，就白白的稱義。」

²⁸ 「所以（有古卷：因為）我們看定了：人稱義是因著信，不在乎遵行律法。」

Now, the reader sees how fairly the Sophists today cavil against our doctrine when we say that man is justified by faith alone [Rom. 3:28]. They dare not deny that man is justified by faith because it recurs so often in Scripture. But since the word “alone” is nowhere expressed, they do not allow this addition to be made. Is it so? But what will they reply to these words where he contends that righteousness cannot be of faith unless it be free [Rom. 4:2 ff.]? How will a free gift agree with works? With what chicaneries will they elude what he says in another passage, that God’s righteousness is revealed in the gospel [Rom. 1:17]? If righteousness is revealed in the gospel, surely no mutilated or half righteousness but a full and perfect righteousness is contained there. The law before has no place in it. Not only by a false but by an obviously ridiculous shift they insist upon excluding this adjective. Does not he who takes everything from works firmly enough ascribe everything to faith alone? What, I pray, do these expressions mean: “This righteousness has been manifested apart from the law” [Rom. 3:21 p.]; and, “Man is freely justified” [Rom. 3:24 p.]; and, “Apart from the works of the law” [Rom. 3:28]?

Rom. 3: 21, 24, 28

²¹ But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify.

²⁴ and all are justified freely by his grace through the redemption that came by Christ Jesus.

²⁸ For we maintain that a person is justified by faith apart from the works of the law.

Rom. 4:2

² If, in fact, Abraham was justified by works, he had something to boast about—but not before God.

Rom. 1:17

¹⁷ For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last,^[e] just as it is written: “The righteous will live by faith.”^[f]

他們在此處有一種巧妙的遁辭，這遁辭是從俄利根和其他古人假借來的，可說是非常幼稚。他們詭稱所排斥的行為不是道德行為，乃是律法上的儀式行為。他們如此巧妙的爭論，簡直把基本邏輯都忘記了。保羅徵引以下這些經文證明他的教理，他們能說他是精神失常嗎？「行這些事的，就必因此活著」，「凡不照律法書所記一切之事去行的，就被咒詛」（加 3:10, 12）。假如他們有清晰的頭腦，他們決不至於說，生命是應許給那些遵行儀式的人，而凡違反儀式的，必被咒詛。如果把這些地方所講的看為道德的律法，那末，無疑地，道德行為也無力使人稱義。為確定這一點，他又說了下面的一句話：「因為律法本是叫人知罪」，不叫人知義。又「因為律法是惹動忿怒的」（羅 3:20，4:15），不是叫人有義。律法既不能給我們以良心上的平安，也不為能給我們義。義既是出於信，可見義不是行為的報償，乃是無條件賜予的。我們既是因信稱義，就沒有誇口的餘地了。「若律法能使人得生命，義就是本乎律法了。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」（加 3:21, 22）。他們怎能以為這只是指儀式的行為，而不指道德行為呢？這樣的幼稚無知，雖三尺童子也要認為笑話。可知《聖經》否認律法有使人稱為義的力量，是指整個律法而言。

加 3:10, 12, 21-22

¹⁰ 「凡以行律法為本的，都是被咒詛的；因為經上記著：凡不常照律法書上所記一切之事去行的，就被咒詛。」

¹² 「律法原不本乎信，只說：行這些事的，就必因此活著。」

²¹ 「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。」

²² 「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。」

羅 3:20

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

羅 4:15

¹⁵ 「因為律法是惹動忿怒的（或作：叫人受刑的）；哪裏沒有律法，那裏就沒有過犯。」

Here they have an ingenious subterfuge: even though they have not devised it themselves but have borrowed it from Origen and certain other ancient writers, it is still utterly silly. They prate that the ceremonial works of the law are excluded, not the moral works. They become so proficient by continual wrangling that they do not even grasp the first elements of logic. Do they think that the apostle was raving when he brought forward these passages to prove his opinion? “The man who does these things will live in them” [Gal. 3:12], and, “Cursed be every one who does not fulfill all things written in the

book of the law” [Gal. 3:10 p.]. Unless they have gone mad they will not say that life was promised to keepers of ceremonies or the curse announced only to those who transgress the ceremonies. If these passages are to be understood of the moral law, there is no doubt that moral works are also excluded from the power of justifying. These arguments which Paul uses look to the same end: “Since through the law comes knowledge of sin” [Rom. 3:20], therefore not righteousness. Because “the law works wrath” [Rom. 4:15], hence not righteousness. Because the law does not make conscience certain, it cannot confer righteousness either. Because faith is imputed as righteousness, righteousness is therefore not the reward of works but is given unearned [Rom. 4:4-5]. Because we are justified by faith, our boasting is cut off [Rom. 3:27 p.]. “If a law had been given that could make alive, then righteousness would indeed be by the law. But God consigned all things to sin that the promise might be given to those who believe.” [Gal. 3:21-22 p.] Let them now babble, if they dare, that these statements apply to ceremonies, not to morals. Even schoolboys would hoot at such impudence. Therefore, let us hold as certain that when the

Gal. 3:10, 12, 21-22

- ¹⁰ For all who rely on the works of the law are under a curse, as it is written: “Cursed is everyone who does not continue to do everything written in the Book of the Law.”^[e]
- ¹² The law is not based on faith; on the contrary, it says, “The person who does these things will live by them.”^[g]
- ²¹ Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law.
- ²² But Scripture has locked up everything under the control of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe.

Rom. 4:4-5

- ⁴ Now to the one who works, wages are not credited as a gift but as an obligation.
- ⁵ However, to the one who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness.

Rom. 3:20, 27

- ²⁰ Therefore no one will be declared righteous in God’s sight by the works of the law; rather, through the law we become conscious of our sin.

「律法的行為」

“Works of the Law”

3.11.20

如果有人懷疑為什麼使徒不說「行為」，而說「律法的行為」，理由是很簡單的。不管行為如何地被重視，它們的價值從上帝的嘉納而生，而不是從它們本身的優美生的。除那為上帝所讚許的行為以外，誰敢對上帝誇張行為的義呢？除祂所

應許的賞賜以外，誰敢替自己的行為要求賞賜呢？行為之被視為配得義的賞賜，完全是由於上帝的恩慈，因此，只有當它們是順從上帝的行為時，才算是有價值的。使徒為證明亞伯罕不是因行為稱義，在另一處地方說，上帝所立的約，比律法要早四百三十年（參加 3:17）。無知的人對這說法也許覺得可笑，因為在律法宣佈以前，也許有了合乎義的行為；可是使徒知道行為若沒有上帝的見證和重視，便沒有真實的價值，因此認為在律法以前，行為並沒有叫人稱義的能力。我們知道當他否認靠行為稱義的時候，為什麼要說「律法的行為」，這是因為引起爭論的只是這一類行為。

加 3:17

¹⁷ 「我是這麼說，上帝預先所立的約，不能被那四百三十年以後的律法廢掉，叫應許歸於虛空。」

If anyone should wonder why the apostle, not content with naming works, uses such a qualification, there is a ready explanation. Though works are highly esteemed, they have their value from God's approval rather than from their own worth. For who would dare recommend works righteousness to God unless God himself approved? Who would dare demand a reward due unless he promised it? Therefore, it is from God's beneficence that they are considered worthy both of the name of righteousness and of the reward thereof. And so, for this one reason, works have value, because through them man intends to show obedience to God. Therefore, to prove that Abraham could not be justified by works, the apostle declares in another place that the law there could have been righteous works. But because he knew that works could have such great value only by the testimony and vouchsafing of God, he took as a fact that previous to the law they had no power to justify. We have the reason why he expressly mentions the works of the law then he wants to take justification away from them, for it is clearly because a controversy can be raised only over them.

Gal. 3:17

¹⁷ What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise.

不過當他引證下面一段有關大衛的經文時，他把一切行為，都排斥了：「正如大衛稱那在行為以外，蒙上帝算為義的人是有福的」（羅 4:6）。所以無論他們怎樣狡辯，他們無法證明所應排斥的行為不是一般的行為。

羅 4:6

⁶ 「正如大衛稱那在行為以外蒙上帝算為義的人是有福的。」

詩 32:1-2

¹ 「（大衛的訓誨詩。）得赦免其過、遮蓋其罪的，這人是有福的！」

² 「凡心裏沒有詭詐、耶和華不算為有罪的，這人是有福的！」

Yet he sometimes excepts all works without any qualification, as when on David's testimony he states that blessedness is imparted to that man to whom God reckons righteousness apart from works [Rom. 4:6; Ps. 32:1-2]. Therefore no cavils of theirs can prevent us from holding to the exclusive expression as a general principle.

Rom. 4:6

⁶ David says the same thing when he speaks of the blessedness of the one to whom God credits righteousness apart from works:

Ps. 32:1-2

¹ Blessed is the one whose transgressions are forgiven, whose sins are covered.

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

他們又可以吹毛求疵，說我們所賴以稱義的信是那「使人生發仁愛的信心」（加 5:6），因此以為稱義是以愛為根據的。當然我們承認保羅的說法，除那「生發仁愛的信心」以外，沒有其它能使人稱義的信心了；但那使人稱義的能力，不是來自它所生發的愛的效力。稱義完全是由於參與了基督的義，否則使徒所強調的論據就沒有力量了。使徒說：「凡作工的得工價，是應該的」，不能算為恩典；「唯有不作工的，只信稱罪人為義的上帝，他的信就算為義」（羅 4:4, 5）所以只有在沒有得賞賜的行為時，才有信心上的義，唯獨由於恩典白白所得的義，才是信心所歸屬的義。他能比這個說得更明白嗎？

加 5:6

⁶ 「原來在基督耶穌裏，受割禮不受割禮全無功效，惟獨使人生發仁愛的信心才有功效。」

羅 4:4-5

⁴ 「做工的得工價，不算恩典，乃是該得的；」

⁵ 「唯有不做工的，只信稱罪人為義的上帝，他的信就算為義。」

Also, they pointlessly strive after the foolish subtlety that we are justified by faith alone, which acts through love, so that righteousness depends upon love. Indeed, we confess with Paul that no other faith justifies “but faith working through love” [Gal. 5:6]. But it does not take its power to justify from that working of love. Indeed, it justifies in no other way but in that it leads us into fellowship with the righteousness of Christ. Otherwise, everything that the apostle insists upon so vigorously would fall. “Now to him who works the pay is not considered a gift but his due,” says he. [Rom. 4:4.] “But to one who does not work but believes in him who justifies the ungodly, his faith is reckoned as righteousness.” [Rom. 4:5.] Could he have spoken more clearly than in contending thus: that there is no righteousness of faith except where there are no works for which a reward is due? And then that faith is reckoned as righteousness only where righteousness is bestowed through a grace now owned?

Gal. 5:6

- ⁶ For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love.

Rom. 4:4-5

- ⁴ Now to the one who works, wages are not credited as a gift but as an obligation.
⁵ However, to the one who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness.

稱義，與上帝和好，罪得赦免

Justification, Reconciliation, Forgiveness of Sins

3.11.21

因信稱義是與上帝復和，這是指罪的蒙赦，我們對於這個解說的真理當加思考。假如罪人繼續犯罪，就逃不了上帝的忿怒，這一原則我們要常常記住。以賽亞對此有很好的說明：「上帝的膀臂，並非縮短不能拯救，耳朵並非發沉不能聽見。但你們罪孽使你們與上帝隔絕，你們的罪惡使祂掩面不聽你們」（賽 59:1, 2）。我們知道使人和上帝分開的是人的罪，上帝的眷顧因罪而斷絕了。情形不能不如此，因為義與罪總是不能結聯的。所以使徒教訓我們，人若不是藉著基督與上帝復和，就是上帝的仇敵（參羅 5:8-10）。所以主所接納，和祂聯為一體的人，就是得稱為義的；若祂不把罪人改變成為義人，他就不能和祂結聯，而我們可以斷言，這是靠罪的赦免才能完成的。因為假如那些和上帝復和的人，是以行為為標準，他們必仍舊是罪人，但他們必須完全清除了罪才行。所以凡蒙上帝所接納的人，必先由罪的蒙赦獲得潔淨，因此稱義也可以歸結於一句話，就是罪的免除。

賽 59:1-2

- ¹ 「耶和華的膀臂並非縮短，不能拯救，耳朵並非發沉，不能聽見，」
² 「但你們的罪孽使你們與上帝隔絕；你們的罪惡使祂掩面不聽你們」

羅 5:8-10

- ⁸ 「惟有基督在我們還作罪人的時候為我們死，上帝的愛就在此向我們顯明了。」
⁹ 「現在我們既靠著祂的血稱義，就更要藉著祂免去上帝的忿怒。」
¹⁰ 「因為我們作仇敵的時候，且藉著上帝兒子的死，得與上帝和好；既已和好，就更要因祂的生得救了。」

Now let us examine how true that statement is which is spoken in the definition, that the righteousness of faith is reconciliation with God, which consists solely in the forgiveness of sins. We must always return to this axiom: the wrath of God rests upon all so long as they continue to be sinners. Isaiah has very well expressed it in these words: “The Lord’s hand is not shortened, that it cannot save, or his ear dull, that it cannot hear;

but your iniquities have made a separation between you and your God, and your sins have hid his face from you lest he hear” [Isa. 59:1-2]. We are told that sin is division between man and God, the turning of God’s face away from the sinner; and it cannot happen otherwise, seeing that it is foreign to his righteousness to have any dealings with sin. For this reason, the apostle teaches that man is God’s enemy until he is restored to grace through Christ [Rom. 5:8-10]. Thus, him whom he receives into union with himself is the Lord said to justify, because he cannot receive him into grace nor join him to himself unless he turns himself from a sinner into a righteous man. We add that this is done through forgiveness of sin; for if those whom the Lord has reconciled to himself be judged by works, they will indeed still be found sinners, though they ought, nevertheless, to be freed and cleansed from sin. It is obvious, therefore, that those whom God embraces are made righteous solely by the fact that they are purified when their spots are washed away by forgiveness of sins. Consequently, such righteousness can be called, in a word, “remission of sins.”

Isa. 59:1-2

- ¹ Surely the arm of the LORD is not too short to save, nor his ear too dull to hear.
- ² But your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear.

Rom. 5:8-10

- ⁸ But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.
- ⁹ Since we have now been justified by his blood, how much more shall we be saved from God’s wrath through him!
- ¹⁰ For if, while we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!

《聖經》說明稱義和罪得赦免的密切關係

Scriptural Proof for the Close Relation between Justification and Forgiveness of Sins

3.11.22

保羅所說的話證明了這兩點：「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付託了我們」（林後 5:19）。以後他又補充說明了他傳道的本質，「上帝使那無罪的替我們成為罪，好叫我們在祂裏面成為上帝的義」（林後 5:21）。在這裏「義」與「復和」是混合使用，沒有區別，這告訴了我們，兩者是互相包含的。並且他說稱義的方法在乎不把過犯歸於我們。所以，我們不必再懷疑祂叫我們與祂復和的方法是不把過犯歸於我們。同樣，使徒在羅馬人書中，證明「上帝給義與人，不是依據行為」，他引證大衛的見證：「得赦免其過，遮蓋其罪的，這人是有福的。主不算為有罪的，這人是有福的」（羅 4:6-8）。他在這一段經文中所講的福，無疑的是指義而言，因為

這是包含了罪的蒙赦，我們除了如此解釋外，不能作其它解釋。所以施洗約翰的父親撒迦利亞把「認識救恩」歸入在「赦罪」之中（參路 1:77）。保羅對安提阿人講救恩的問題，也是遵守這原則，路加在使徒行傳中有如下的解釋：「所以弟兄們，你們當知道，赦罪的道，是由這人傳給你們的。你們靠摩西的律法，在一切不得稱義的事上，信靠這人，就都得稱義了。」（徒 13:38, 39）。使徒把「赦罪」與「稱義」並為一談，似乎是表明兩者沒有區別，他以此申論我們所得的義是由於上帝的仁慈，白白賜給我們的。

林後 5:19, 21

- ¹⁹ 「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。」
- ²¹ 「上帝使那無罪（無罪：原文是不知罪）的，替我們成為罪，好叫我們在祂裏面成為上帝的義。」

羅 4:6-8

- ⁶ 「正如大衛稱那在行為以外蒙上帝算為義的人是有福的。」
- ⁷ 「他說：得赦免其過、遮蓋其罪的，這人是有福的。」
- ⁸ 「主不算為有罪的，這人是有福的。」

路 1:77

- ⁷⁷ 「叫祂的百姓因罪得赦，就知道救恩。」

徒 13:38-39

- ³⁸ 「所以，弟兄們，你們當曉得：赦罪的道是由這人傳給你們的。」
- ³⁹ 「你們靠摩西的律法，在一切不得稱義的事上信靠這人，就都得稱義了。」

Paul's words, which I have already quoted, express both of these points very beautifully: "God was in Christ reconciling the world to himself, not counting men's trespasses against them, and has entrusted to us the word of reconciliation" [II Cor. 5:19, cf. Comm. and Vg.]. Then Paul adds the summation of Christ's embassy: "Him who knew not sin he made to be sin for us so that we might be made the righteousness of God in him" [II Cor. 5:21]. Here he mentions righteousness and reconciliation indiscriminately, to have us understand that each one is reciprocally contained in the other. Moreover, he teaches the way in which this righteousness is to be obtained: namely, when our sins are not counted against us. Therefore, doubt no longer how God may justify us when you hear that he reconciles us to himself by not counting our sins against us. Thus, by David's testimony Paul proves to the Romans that righteousness is imputed to man apart from works, for David declares that man "blessed whose transgressions are forgiven, whose sins are covered, to whom the Lord has not imputed iniquity" [Rom. 4:6-8; Ps. 32:1-2]. Undoubtedly, he there substitutes blessedness for righteousness; since he declares that it consists in forgiveness of sins, there is no reason to define it differently. Accordingly, Zechariah, the father of John the Baptist, sings that the knowledge of salvation rests in the forgiveness of sins [Luke 1:77]. Paul followed this rule in the sermon on the sum of salvation that he delivered to the people of Antioch. As Luke

reports it, he concluded in this way: “Through this man forgiveness of sins is proclaimed to you, and every one that believes in him is justified from all things from which you could not be justified by the law of Moses” [Act 13:38-39 p.]. The apostle so connects forgiveness of sins with righteousness that he shows them to be exactly the same. From this he duly reasons that the righteousness that we obtain through God’s kindness is free to us.

II Cor. 5:19, 21

- ¹⁹ 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.
²¹ God made him who had no sin to be sin^[b] for us, so that in him we might become the righteousness of God.

Rom. 4:6-8

- ⁶ David says the same thing when he speaks of the blessedness of the one to whom God credits righteousness apart from works:
⁷ “Blessed are those whose transgressions are forgiven, whose sins are covered.
⁸ Blessed is the one whose sin the Lord will never count against them.”^[b]

Ps. 32:1-2

- ¹ Blessed is the one whose transgressions are forgiven, whose sins are covered.
² Blessed is the one whose sin the LORD does not count against them and in whose spirit is no deceit.

Luke 1:77

- ⁷⁷ to give his people the knowledge of salvation through the forgiveness of their sins,

Act 13:38-39

- ³⁸ “Therefore, my friends, I want you to know that through Jesus the forgiveness of sins is proclaimed to you.
³⁹ Through him everyone who believes is set free from every sin, a justification you were not able to obtain under the law of Moses.

所以當我們說，信徒在上帝面前成為義不是由於他們的行為，乃是由於上帝的恩典，並不是一種怪論，因為《聖經》時常如此說，有時候教父也如此說。奧古斯丁說：「聖徒在世界的義，與其說是由於德行的完全，不如說是由於罪的赦免。」伯爾拿的意見亦與此相符合，他說：「上帝的義，是完全無罪，人的義，是上帝的恩典和慈愛。」又曾說過：「基督稱我們的義是在於赦罪，所以只有那些靠祂仁愛蒙赦的人，才算是義人。」

And this ought not to seem an unusual expression, that believers are made righteous before God not by works but by free acceptance, since it occurs so often in Scripture, and ancient writers also sometimes speak thus. So says Augustine in one place: “The righteousness of the saints in this world consists more in the forgiveness of sins than in perfection of virtues.” Bernard’s famous sentences correspond to this: “Not to sin is the righteousness of God; but the righteousness of man is the grace of God.” And he had previously declared: “Christ is our righteousness in absolution, and therefore those alone are righteous who obtain pardon from his mercy.”

成為義：不是因為自己有義，而是在基督裏 成為義

Righteous – Not In Ourselves But In Christ

3.11.23

可見我們在上帝面前得稱為義，完全是由於基督的義。這等於說，一個人的稱義不是由於自己，乃是由於基督以赦罪的方法把祂的義交給他。這一點是值得注意的。他們有一種無價值的觀念，以為一個人因信稱義，是因為信心領受了上帝的聖靈，而聖靈使他得稱為義。這是無法和我們以上所講的教理調和的。凡欲從本身以外尋求義的人，當然不以自己為有義。保羅對這一點說得非常清楚，他說：「上帝使那無罪的，替我們成為罪，好叫我們在祂裏面成為上帝的義」（林後 5:21）。

林後 5:21

²¹ 「上帝使那無罪（無罪：原文是不知罪）的，替我們成為罪，好叫我們在祂裏面成為上帝的義。」

From this it is also evident that we are justified before God solely by the intercession of Christ's righteousness. This is equivalent to saying that man is not righteous in himself but because the righteousness of Christ is communicated to him by imputation – something worth carefully noting. Indeed, that frivolous notation disappears, that man is justified by faith because by Christ's righteousness he shares the Spirit of God, by whom he is rendered righteous. This is too contrary to the above doctrine ever to be reconciled to it. And there is no doubt that he who is taught to seek righteousness outside himself is destitute of righteousness in himself. Moreover, the apostle most clearly asserts this when he writes: "He who knew not sin was made the atoning sacrifice of sin for us so that we might be made the righteousness of God in him" [II Cor. 5:21 p.].

II Cor. 5:21

²¹ God made him who had no sin to be sin^[b] for us, so that in him we might become the righteousness of God.

我們知道我們的義不是在我們自身，乃是在基督裏面；我們之能有義，完全是靠與基督的結連(修:連結)；有了祂，我們就有了祂一切的寶藏。這和祂在另一地方所說的不相衝突，祂說：「上帝就差遣自己的兒子，成為罪身的形狀，作了贖罪祭，在肉體中定了罪案，使律法的義，成就在我們這不隨從肉體，只隨從聖靈的人身上。」（羅 8:3, 4）。在這裏他們所說的成就，不外是上帝的賜予。主基督把祂的義給了我們，祂以那奇妙的方式，合乎上帝的公義，把義的能力灌輸我們。使徒並沒有其它的意思，這在另一聲明中可以看出來，「因一人的悖逆，眾人成為罪人，照樣，因一人的順從，眾人也成為義了」（羅 5:19）。因為基督的順從給了我們，好像是我們所有的，使我們成為義，這就是說我們的義是在基督的順從中。

羅 8:3-4

³ 「律法既因肉體軟弱，有所不能行的，上帝就差遣自己的兒子，成為罪身的形狀，作了贖罪祭，在肉體中定了罪案，」

⁴ 「使律法的義成就在我們這不隨從肉體、只隨從聖靈的人身上。」

羅 5:19

¹⁹ 「因一人的悖逆，眾人成為罪人；照樣，因一人的順從，眾人也成為義了。」

You see that our righteousness is not in us but in Christ, that we possess it only because we are partakers in Christ; indeed, with him we possess all its riches. And this does not contradict what he teaches elsewhere, that sin has been condemned for sin in Christ's flesh that the righteousness of the law might be fulfilled in us [Rom. 8:3-4]. The only fulfillment he alludes to is that which we obtain through imputation. For in such a way does the Lord Christ share his righteousness with us that, in some wonderful manner, he pours into us enough of his power to meet the judgment of God. It is quite clear that Paul means exactly the same thing in another statement, which he had put a little before: "As we were made sinners by one man's disobedience, so we have been justified by one man's obedience" [Rom. 5:19 p.]. To declare that by him alone we are accounted righteous, what else is this but to lodge our righteousness in Christ's obedience, because the obedience of Christ is reckoned to us as if it were our own?

Rom. 8:3-4

³ For what the law was powerless to do because it was weakened by the flesh,^[b] God did by sending his own Son in the likeness of sinful flesh to be a sin offering.^[c] And so he condemned sin in the flesh,

⁴ in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit.

所以安波羅修從雅各之獲取祝福的故事，很巧妙地舉出了一個義的例子。雅各因為自己不能要求長子的權利，藏在弟兄的衣服裏，這衣服發出一種奇異的氣味，使他得著父親的寵愛，因此，他在別人的身份上得了幸福。同樣，我們在基督長兄的聖潔之下，從上帝面前得著了義的證據。安波羅修的話是這樣：「以撒嗅著衣服的氣味，也許也指我們的稱義是由於信，不是由於行為，因為肉體的弱點是行為的阻礙，但信心的純潔配得赦罪，並遮蓋行為的過失。」

創 27: 27

²⁷ 「他就上前與父親親嘴。他父親一聞他衣服上的香氣，就給他祝福，說：我兒的香氣如同耶和華賜福之田地的香氣一樣。」

For this reason, it seems to me that Ambrose beautifully stated an example of this righteousness in the blessing of Jacob: noting that, as he did not of himself deserve the right of the first-born, concealed in his brother's clothing and wearing his brother's coat, which gave out an agreeable odor [Gen. 27:27], he ingratiated himself with his father, so that to his own benefit he received the blessing while impersonating another. And we in like manner hide under the precious purity of our first-born brother, Christ, so that we

may be attested righteous in God's sight. Here are the words of Ambrose: "That Isaac smelled the odor of the garments perhaps means that we are justified not by works but by faith, since the weakness of the flesh is a hindrance to works, but the brightness of faith, which merits the pardon of sins, overshadows the error of deeds.

Gen. 27:27

²⁷ So he went to him and kissed him. When Isaac caught the smell of his clothes, he blessed him and said, "Ah, the smell of my son is like the smell of a field that the LORD has blessed.

這是實在的事，我們要在上帝面前得到拯救，必須蒙祂的芬芳，以祂的完全來遮蓋我們的一切弱點。

And this is indeed the truth, for in order that we may appear before God's face unto salvation we must smell sweetly with his odor, and our vices must be covered and buried by his perfection.