

## ccntv2.com 加爾文基督教要義卷 2B-1

### 律法與福音：導論

#### THE LAW AND THE GOSPEL: INTRODUCTION

#### A. 律法與福音：分辨，卻不可分割

##### LAW AND GOSPEL: DISTINCT YET INSEPARABLE

#### 1. 混為一談則是錯誤，分裂教會。

To confuse the law and the gospel is a fatal source of *error and division* in the church.

司布真：沒有一項真理，有更多人在理解上犯錯。

Charles H. Spurgeon: "There is no point upon which men make greater mistakes than upon the relationship which exists between the law and the gospel." (*The New park Street Pulpit*, 1:285.)

若理解律法與福音之間的關係，在教義上就得到了鑰匙。"The man who knows the relative position of the law and the gospel has the keys to the situation in the matter of doctrine." (*The Metropolitan Tabernacle*, 28:277.)

#### 2. 信心活出愛心 ->真正聖潔。

There can be no *true evangelical holiness* ... unless it proceeds from faith working by love.

除非對律法與福音之間的分辨，有屬靈的看見，不然不可能有真正的福音：不論是對律法的信心或對福音的信心。

There can be no true faith, of either the law or the gospel, unless the main distinction between the one and the other is spiritually discerned.

#### 3. 一個整體，兩者有別，有關係。

*One system, distinction, relationship:*

##### (i) 律法與福音是一個不能分割的整體。

The law and the gospel are ... one undivided system of truth.

##### (ii) 可是兩者之間要劃分界限，這是不變的原則。

Yet an unchangeable line of distinction is drawn between them.

##### (iii) 兩者之間，卻有重要的關聯，不可分割。

There is also an inseparable connection and relationship between them.

4. 梅欽：今天教會之急務：有力地宣講律法。若對律法持忽視的態度，必帶來律法主義。對律法重視，則使人追求恩典。

J. Gresham Machen on the need of the hour: "A new and more *powerful proclamation of that law* is perhaps the most pressing need of the hour; men would have little difficulty with the gospel if they had only learned the lesson of the law. ... So it always is: *a low view of the law always brings legalism* in religion; a high view of law makes a man a seeker after grace. Pray God that the high view may again prevail. (*What is Faith?* 1946, pp. 141-142.)

5. 牧者必須懂得如何宣講律法與福音。一個無愧的工人，是按正義分解真道的。他向沒有回轉歸神的群眾宣講福音，同時對各種基督徒提供整體的屬靈教導。祂的教導系統必須涵蓋整體，同時有配稱得體，必須涵蓋上帝啟示的整體：教義上的訓誨，經驗上的福分，和實際上的果效。這啟示分兩部分：律法與福音；本質上必須分辨，可是有著密切的關聯；若不瞭解一方面，則不可能瞭解另一方面。

The minister must know how to preach law and gospel.

Charles Bridges: "The mark of a minister 'approved unto God, a workman that needeth not to be ashamed,' is, that he 'rightly divides the word of truth.' This implies a full and direct application of the gospel to the mass of his unconverted hearers, combined with a body of spiritual instruction to the several classes of Christians. His system will be marked by *Scriptural symmetry and comprehensiveness*. It will embrace the whole revelation of God, in its doctrinal instructions, experimental (experiential) privileges and practical results. This revelation is divided into two parts – the Law and the Gospel – essentially distinct from each other; though so intimately connected, that no accurate knowledge of either can be obtained without the other. ... (*The Christian Ministry*, London: Banner of Truth, 1967, 222.)

6. 兩個把律法釘十字架的『強盜』：無律法主義與律法主義。  
Two "thieves" which "crucify" the Law: antinomianism and legalism.

a. 無律法主義：認為律法與福音之間毫無關係，除了福音使人從律法釋放。*Antinomianism*: sees no relationship between the law and the gospel, except that of being set free.

b. 律法主義：看不到律法與福音兩者之間的關係。  
*Legalism*: fails to understand that vital distinction between the two.

有人宣講律法，以取代福音。

Some preach the law instead of the gospel.

有人修改律法與福音，因此既沒有宣講律法，也沒有宣講福音。

Some modify the law and the gospel, and preach neither the law nor the gospel.

有人認為律法就是福音。

Some think the law is the gospel.

有人認為福音就是律法。

Some think the gospel is the law.

持這些觀點的人，對兩者都不清楚。Those who hold these views are not clear on either.

7. 律法豈不已由基督廢除嗎？不！太5：17－18。

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。

18 我實在告訴你們，就是到天地都廢去了，律法的一點一畫也不能廢去，都要成全。

Hasn't the law been fully abrogated by the coming of Christ?

No. Christ: "I did not come to destroy but to fulfill ..." (Matt. 5:17-18)

## B. 我們需要一個生活上的準則 WE NEED A RULE OF LIFE

1. 一位信徒有過聖潔生活的能力，必須同時在『聖潔的模樣』上受教。

The power of a holy life needs to be accompanied by instruction in the *pattern of holiness*.

a. 成聖的生活（行為）是指什麼？就是討上帝的喜悅。

In what does sanctified behavior consist? In pleasing God.

b. 什麼事討上帝的喜悅？遵行祂的旨意。

What is it that pleases God? Doing His will.

c. 在哪裏可察驗上帝的旨意？在祂聖潔的律法中。

Where is *God's will* to be discerned? In his holy law.

2. 律法與基督徒：The law and the Christian:

a. 律法是基督徒生活的準則。信徒在『裏面的人』（inner man）喜悅上帝的律法。羅7：22。

22 因為按著我裡面的意思（原文是人），我是喜歡神的律；

The law is *the Christian's rule of life*. The believer ... delights in the law of God after the inward man. (Rom. 7:22)

b. 基督徒不是無律法的，乃是服在基督的律法之下。林前9：21。

<sup>21</sup> 向沒有律法的人，我就作沒有律法的人，為要得沒有律法的人；其實我在神面前，不是沒有律法；在基督面前，正在律法之下。

The Christian is not lawless, but “under the law to Christ,” or “in the law to Christ.” (I Cor. 9:21)

c. 罪就是無律法（無法無天）；救贖就是把無（違反）律法的人帶到與上帝正確的關係中，藉着祂聖潔的律法而蒙福。

Sin is lawlessness; salvation is the bringing of the lawless person into his true relation to God, within the blessedness of His holy law.

d. 摩西的律法就是基督的律法。它是客觀的準則，就如基督是我們的模樣。

The law of Moses is the law of Christ. It is an objective standard, just as Christ is our pattern.

3. 律法是永久有效的。The permanent validity of the moral law.

道德律是客觀的準則，上帝特別用它來約束我們，它直接刺透我們當代問題之根源。

The moral law is an objective standard uniquely sanctioned by God and goes straight to the root of our modern problems.

a. 律法指出教會在傳福音上的最深需要。

It lays its finger on the church's deepest need in *evangelism*.

b. 在基督徒生活上最大的需要：成聖。Also: in the Christian life: *sanctification*.

c. 十誡是社會極其需要的。我們今天生活在一個無法無天的社會中：『無律法』在家庭，學校，國家中泛濫。

The Ten Commandments are desperately needed also in *society*. We live in a lawless age. ... Lawlessness reigns in the home, school, and in the land.

律法約束罪惡。

The law restrains sin.

感謝上帝，在惡人靈魂裡還有畏懼之心；不然我們不可能在世界裡活下去。每一個人對他人就像魔鬼，對弟兄就像該隱，對姊妹像阿門，對父親像押沙龍，對主像猶大。任何人所做的，其他人都做：除非在人的靈魂裡有一種約束力。

Samuel Bolton: “Blessed be God that there is this fear upon the spirits of wicked men; otherwise we could not well live in the world. One man would be a devil to another. Every man would be a Cain to his brother, an Amon to his sister, an Absalom to his father, a Saul to himself, a Judas to his master; for what one does, all men would do, were it not for a restraint upon their spirits.” (*The True Bounds of Christian Freedom*, London: Banner of Truth, 1964, 79.)

#### 4. 律法與愛主，愛主與責任。

Law and devotion; devotion and duty.

跟隨上帝的人需要一個客觀，穩定，絕對的是非準則。

The followers of God need an objective, fixed, absolute standard of right and wrong.

靈修生活不可能與道德生活分割。

*A devotional life cannot exist without regard to morality.*

我們不可將『愛主』與『盡責』分割。

We cannot separate devotion from duty.

一個敬虔愛主的人是怎樣的人？就是追求遵行上帝旨意的人，一個受教，懂得如何過聖潔生活的人。

What constitutes a devout person? Someone who is seeking to do the will of God, someone who is instructed in sanctified behavior.

怎樣纔是聖潔的生活？In what does sanctified behavior consist?

就是遵行上帝的旨意：十誡是上帝旨意的總綱。

In doing the will of God as summarized in the Ten Commandments.

我們必須在經驗上體會律法與福音之間的關係；這就是『在得救上得智慧』。

To know by experience, the relationship between law and gospel is to “be wise unto salvation.”

不斷經歷律法與福音，就是聖潔蒙福（幸福）的人生。

To live habitually in that knowledge is to be holy and happy.

這樣使我們不自以為義，也不致於放縱。

It will keep one from self-righteousness, and licentiousness.

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### C. 律法與福音：《聖經》的主題

#### LAW AND GOSPEL: CENTRAL TO THE WHOLE BIBLE

律法與福音就是上帝啓示的重點。

The law and the gospel are the principal parts of God's revelation.

律法與福音就是上帝全部啓示的中心，總綱，和內涵。

The law and the gospel are the center, the sum, and the substance of the whole of God's revelation.

#### 1. 每一段經文都是律法，或是福音。

Every passage of Scripture is either law or gospel.

a. 新舊約的歷史，都是人遵守律法或違背律法，信福音或不信福音的記載。

The histories of the Old and New Testaments are narratives of acts done in conformity or opposition to the moral law, and done in belief or disbelief of the gospel.

b. 禮儀律的吩咐，都與第二與第四條誡命有關，而且是福音的預表。

The ordinances of the ceremonial law were grafted on the 2nd and 4th commandments of the moral law, and as types of the gospel.

c. 民事律（司法律）都可約化為道德律的誡命，尤其是第五至第十條誡命。

The judicial law are all reducible to commandments of the moral law, especially to the 5th to the 10th commandments (the 2nd Table).

d. 《新舊約聖經》中所有的警告，都是律法的警告或福音的警告。

All warnings in the Old and New Testaments are warnings either of the law, or of the gospel.

e. 《聖經》中所有的應許，都是律法的應許或福音的應許。

Every promise in the Bible is either a promise of the law, or a promise of the gospel.

f. 所有的預言都是預言與律法有關，或與福音有關，或與兩者都有關的事：未明顯的事，將來的事。

Every prophecy is a declaration of things obscure, or future, connected with the law, or with the gospel, or with both the law and the gospel.

g. 《聖經》中所有的勸告，責備，和勸導，都指向律法，或福音。

Every admonition, reproof, or exhortation refers to either the law, the gospel, or both.

## 2. 我們認識律法與福音的重要性。

Our knowledge of the law, and of the gospel.

### a. 人若不能分辨律法與福音，就不可能正確理解任何一項教義。

If a man cannot distinguish between the law from the gospel, he cannot rightly understand a single article of divine truth (a single doctrine).

### b. 人若對聖潔的律法沒有屬靈，正直的理解，不可能對福音有屬靈的，改變生命的認識。

If he does not have spiritual and just apprehensions of the holy law, he cannot have spiritual and transforming discoveries of the glorious gospel.

### c. 人對福音若持錯誤的理解，他對律法的觀念不可能正確。 If a man's views of the gospel are wrong, his notions of the law cannot be right.

司布真 Charles H. Spurgeon:

“There is no point of biblical interpretation and application where men make greater mistakes than the relationship which exists between the Law and the Gospel. ... some put Law instead of the Gospel, some modify the Law and the Gospel and therefore preach neither Law nor Gospel.

If men blend the Law with the Gospel or Faith with Works (which is the same thing), especially in the area of Justification, they will obscure the glory of redeeming grace and prevent themselves and others from having the real joy and peace in believing. They will also retard their progress in holiness.

“Ah! But if men, under the influence of the Holy Spirit, are able to see the glory of the whole plan of Redemption – if they are able to reconcile the passages of Scripture which seem contrary to each other (and there are some) they would advance in true holiness and spiritual consolation.

To see the glory of the whole would be a means to calm the conscience in times of mental and spiritual trouble. You see, a troubled conscience cannot be properly quieted unless the Gospel is rightly distinguished from the Law; on the other hand, there will be no troubled conscience to be quieted without the Law.” (New Park Street Pulpit, sermon 37, Grand Rapids: Zondervan, 1:286.)

(Adapted from: Ernest C. Reisinger, *The Law and the Gospel*, P&R, 1997, intro., pp. xiii – xxii.)

## 律法與福音

### LAW AND GOSPEL

## I. 今天道德的崩潰

## Breakdown of Values Today

### A. 上帝棄絕的社會 Marks of an Abandoned Society

1. 性道德的扭曲 There is rampant sexual perversion.
2. 同性戀 Homosexuality and lesbianism.
3. 社會(家庭)制度崩潰 Social breakdown.

### B. 人對上帝律法的三種回應 Three Responses to the Law of God

1. 忽略，藐視律法 Those who ignore and despise the Law
2. 妥協派 The half-hearted rationalizers
3. 知道上帝律法是聖潔，公義，良善的 Those who know that the Law is holy, just, and good

羅 7:18,22

<sup>18</sup> 我也知道在我裡頭，就是我肉體之中，沒有良善。因為，立志為善由得我，只是行出來由不得我。

<sup>22</sup> 因為按著我裡面的意思（原文是人），我是喜歡神的律；

林前 6:9, 11

<sup>9</sup> 你們豈不知不義的人不能承受神的國嗎？不要自欺！無論是淫亂的、拜偶像的、姦淫的、作變童的、親男色的、

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

### C. 有盼望 There is hope



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### II. 起初：上帝的道德律（自然律）

#### In the Beginning: God's Moral Law (Law of Creation, Nature)

##### A. 寫在人心中的律法 The Law Written in the Heart

羅 1:19, 2:14, 7:22

<sup>19</sup> 神的事情，人所能知道的，原顯明在人心裡，因為神已經給他們顯明。

<sup>14</sup> 沒有律法的外邦人若順著本性行律法上的事，他們雖然沒有律法，自己就是自己的律法。

<sup>22</sup> 因為按著我裡面的意思（原文是人），我是喜歡神的律；

約一5:3

<sup>3</sup> 我們遵守神的誡命，這就是愛他了，並且他的誡命不是難守的。

來 8:10, 10:16

<sup>10</sup> 主又說：那些日子以後，我與以色列家所立的約乃是這樣：我要將我的律法放在他們裡面，寫在他們心上；我要作他們的神；他們要作我的子民。

<sup>16</sup> 主說：那些日子以後，我與他們所立的約乃是這樣：我要將我的律法寫在他們心上，又要放在他們的裡面。

##### B. 順服與忠誠的攷驗 A Test of Obedience and Complete Loyalty

i. 生養眾多的誡命 Procreation command 創 1:27-28

ii. 安息日的誡命 Sabbath command 創 2:2-3

iii. 工作的誡命 Work command 創 2:15

iv. 婚姻的誡命 Marriage command 創 2:24

#### 客觀的指示 Objective directions

##### C. 《創世記》第二章 Genesis chapter 2

### III. 西乃山之前的律法

#### The Law Before Sinai

##### A. 從亞當到西乃山的道德律 The moral law from Adam to Sinai

羅 Romans 4:15; 5:13

<sup>15</sup> 基督在十字架上的贖罪 Christ's atonement for sin at Calvary

<sup>13</sup> 沒有律法之先，罪已經在世上；但沒有律法，罪也不算罪。

- B. 西乃上之前的罪 Punishable sins before Sinai
  - i. 第一，第二，第三條誡命 1st, 2nd, 3rd commandments

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《出埃及記》第五至第七章 Exodus chapters 5-7 法老 Pharaoh

- (a) 假神 False gods
- (b) 假敬拜 False worship
- (c) 褻瀆 Blasphemy against the one true God

創 Genesis 35:2 雅各 Jacob

<sup>2</sup> 雅各就對他家中的人並一切與他同在的人說：你們要除掉你們中間的外邦神，也要自潔，更換衣裳。

### ii. 第四條誡命 4th commandment

出 Exodus 16:27-29 以色列民 People of Israel

### iii. 第五條誡命 5th commandment

創 Genesis 9:18-29 含 Ham

創 Genesis 21:9-10 以實馬利 Ishmael

創 Genesis 19:14-15 羅得的女婿 Lot's sons-in-law

### iv. 第六條誡命 6th commandment

創 Genesis 4:13 該隱 Cain

創 Genesis 9:6 彼後 2 Peter 2:5 挪亞 Noah — preacher of righteousness

### v. 第七條誡命 7th commandment

創 Genesis 19:24-25 所多瑪人 People of Sodom

創 Genesis 34:1-26 士劍 Shechem (son of Hamor)

### vi. 第八條誡命 8th commandment

創 Genesis 2:16-17 亞當，夏娃 Adam and Eve

創 Genesis 31:19-32 拉結 Rachel

猶 1:7

<sup>7</sup> 又如所多瑪、蛾摩拉和周圍城邑的人，也照他們一味的行淫，隨從逆性的情慾，就受永火的刑罰，作為鑑戒。

### vii. 第九條誡命 9th commandment

創 Genesis 4:9, 12 該隱 Cain

#### viii. 第十條誡命 10th commandment

創 Genesis 20:3, 18 以比米勒 Abimelech

<sup>3</sup> 但夜間，神來，在夢中對亞比米勒說：你是個死人哪！因為你取了那女人來；他原是別人的妻子。

<sup>8</sup> 亞比米勒清早起來，召了眾臣僕來，將這些事都說給他們聽，他們都甚懼怕。

#### C. 上帝的律法對人類的重要性

The importance of the Law of God for all

### IV. 上帝在西乃山辦法律法 The Giving of the Law at Sinai

#### A. 善與惡 Good exposing evil

#### B. 摩西與基督 Moses and Christ

加爾文論律法 Calvin on the law

#### C. 罪的地位 What happened to sin?

#### D. 認識罪，認識救主 The Knowledge of Sin and the Savior

Ursinus, *Commentary on the Heidelberg Catechism*

### v. 道德律的重要性

#### The Importance of the Moral Law

#### A. 整本《聖經》的信心：整本《聖經》就是律法與福音。

The message of the whole Bible: the whole Bible is either law or gospel.

B. 《聖經》重要的真理：三項真理是不可分開的：上帝的律法，基督的十字架，和全能上帝公義的審判。

Central truths: the law is one of the three great truths of the Bible that stand or fall together: (a) the law of God, (b) the cross of Christ, (c) the righteous and judgment of almighty God.

C. 傳福音：律法對傳福音是非常重要的。  
Evangelism: The Law is important to evangelism.

D. 人若要得救必須知道的知識。若不認識上帝，不可能認識自己。若不認識自己，不可能認識上帝。律法向我們啓示上帝的本性。律法向我們啓示我們人的真相。  
Knowledge necessary for salvation. Without knowledge of self there is no knowledge of God. Without knowledge of God there is no knowledge of self. The law reveals God to us, the law reveals the condition of man.

E. 聖潔之路。律法為我們提供指示，如何過聖潔的生活。  
The way of holiness. The law provides a real standard for direction in the way of holiness.

F. 律法與福音，於靈命都是不可或缺的。  
The spiritual life. The law and gospel are inseparable in the spiritual life.

## VI. 『律法』一詞的意義 The Meanings of “Law”

A. 道德律，禮儀律，民事（司法）律 Moral law, ceremonial law, judicial law

B. 三者之間的不同 Differences

1. 道德律是屬靈的，關乎內心與外表。

The moral laws were spiritual and had to do with internal, spiritual issues, as well as outward actions.

2. 禮儀律與民事律是預表。道德律不是預表。

The ceremonial and civil laws were types and figures. The moral law is neither type nor figure.

3. 舊約的先知們預言，禮儀律與民事律將要終止，可是上帝公義的道德律必不終止。

The prophets foretold the end of the ceremonial and civil laws, but not the end of the righteous standard of the moral law.

4. 在新約，基督與祂的使徒們宣告禮儀律與民事律已經終止，可是上帝公義的道德律永不終止。（來7:11-12; 8:8-13; 9:1-4。）

Christ and His apostles, in different places and at different times in the New Testament, declared the end of the ceremonial civil laws, but never an end of the righteous standard of the moral law (cf. Heb. 7:11-20; 8:8-13; 9:1-4).

5. 禮儀律與民事律的目標終止的時候，這些律法就終止了。可是十誡的目標永不終止。When the purposes of the other laws ended, the laws themselves ended, but the purpose of the Ten Commandments will never end.

## 十誡對我們有何意義？

### What Are the Ten Commandments To Us?

(The Written Moral law a Statement of the Natural Law, 2.8.1-2)

#### 2.8.1

我覺得在這裏把**律法的十條誡命**加以簡單的說明，並非不切題旨，因為這可以更清楚證明我過去所提及的：**凡上帝曾經規定的崇拜，始終是有效的**；而且可以証實我們所講的第二點，即是猶太人不僅從律法中學會了真敬虔的意義，而且當他們無能力遵行的時候，因畏懼懲罰而**不能不來到中保的面前**。

Here I think it will not be out of place to introduce *the Ten Commandments of the law* with a short explanation of them. Thus, the point I have touched upon will also be made clearer: that *the public worship that God once prescribed is still in force*. Then will come the confirmation of my second point: that the Jews not only learned from the law what the true character of godliness was; but also that, since they saw themselves incapable of observing the law, they were in dread of judgment *drawn inevitably* though unwillingly *to the Mediator*.

在概述認識上帝的必需條件中，我們已經說過，祂的偉大是我們無法形容的，但**祂的威嚴直接地呈現在我們的眼前，使我們不得不敬拜祂**。關於自我認識，我們所提出的主要點，是不要自以為義，和倚靠自己的力量；反之，**由於知道自己的貧乏破碎自己，就應該學習真謙卑**。這兩件事主在律法中已經完成了；因為第一，**祂既聲明自己有發號施令的權威，就命令我們尊敬祂的神性**，並明定這尊敬所包含的是些什麼；第二，**祂宣佈了祂的義的法則**（對這法則的正直性，我們的墮落邪僻的本性不斷地加以反對；又因我們的怠惰與無力為善，使我們的能力與那完全的法則相距甚遠），**並以我們的無能和不義為有罪**。

Now in summarizing what is required for the true knowledge of God, we have taught that we cannot conceive him in his greatness without being immediately *confronted by his majesty, and so compelled to worship him*. In our discussion of the knowledge of ourselves we have set forth this chief point: that, empty of all opinion of our own virtue, and shorn of all assurance of our own righteousness – in fact, *broken and crushed by the awareness of our own utter poverty – we may learn genuine humility and self-abasement*. Both of these the Lord accomplishes in his law. First, *claiming for himself the lawful power to command, he calls us to reverence his divinity*, and specifies wherein such reverence lies and consists. Secondly, *having published the rule of his righteousness, he reproves us both for our impotence and for our unrighteousness*. For our nature, wicked and deformed, is always opposing his uprightness; and our capacity, weak and feeble to do good, lies far from his perfection.

再者，**我們以前所說仿佛銘刻在人心中的律法，和我們從摩西的律法所學來的，基本上是宣講同樣的事（修）。**因為**我們的良心**不容許我們沉迷不悟，**乃在內心做我們對上帝應盡職責的見證和監管者**，叫我們分辨善惡，當我們偏離職責的崗位時，它就會譴責我們。然而人既陷在錯誤的迷霧中，單憑著這種律法，難以理解何種敬拜是上帝所嘉納(修: 悅納)的，而對敬拜當然也就沒有正確的認識了。此外，他因自大和野心而得意洋洋，又因盲目**自愛**而不能看清自己，既不能謙虛，又不承認自己的不幸。上帝因鑒於我們的愚蠢頑梗，所以不得不給我們成文的律法；因自然律法過於模糊，於是藉明確的成文律法喚醒我們的怠惰，使我們在記憶上有更深的印象。

Now that *inward law, which we have above described as written, even engraved, upon the hearts of all, in a sense asserts the very same things that are to be learned from the two Tables.* For *our conscience* does not allow us to sleep a perpetual insensible sleep without being *an inner witness and monitor of what we owe God*, without *holding before us the difference between good and evil* and thus accusing us when we fail in our duty. But man is so shrouded in the darkness of errors that he hardly begins to grasp through this natural law what worship is acceptable to God. Surely he is very far removed from a true estimate of it. Besides this, he is so puffed up with haughtiness and ambition, and so blinded by self-love, that he is as yet unable to look upon himself and, as it were, to descend within himself, that he may humble and abase himself and confess his own miserable condition. Accordingly (because it is necessary both for our dullness and for our arrogance), the Lord has provided us with a written law to give us a clearer witness of what was too obscure in the natural law, shake off our listlessness, and strike more vigorously our mind and memory.



# 上帝的律法不改變

## The Inexorableness of the Law

### 2.8.2

我們不難知道**從律法所要學習的是些什麼：上帝既是我們的創造者，對我們就有為父為主之權；因此祂應受我們的榮耀，敬愛與敬畏。**再者，我們不能因情感的橫決，而為所欲為；卻**須聽從祂的旨意，唯獨祂所喜悅的事站立得穩。**其次，**祂所喜悅的，是公義與正直**，祂所厭惡的是不義；所以，如果我們不願以不敬的忘恩負義的態度背叛上帝，就**必須一生行義（修：一生愛慕公義）。**若我們惟有在**把祂的旨意置於自己的意志之上**時，才能表示對祂**當得**的敬拜，那麼，**謹守公義，聖潔，和純潔的美德，就是唯一合法的敬拜。**我們亦不能作藉口自己無能，而希圖免罪，如同破產的債務人一般。我們不應該以自己的能力去衡量上帝的榮光（修：榮耀）；不管我們怎樣情況，祂永是一樣，與義為友，與邪惡為敵。因為凡祂所要求的都是對的，**所以凡是祂要所求於我們的，我們都有遵從的義務；至於我們的無能，那是我們自己的過失。**假如我們被自己的情慾所束縛，在罪的控制之下，而不能自由地順服我們的父，我們便沒有理由以無能為口實，替自己辯護，因為過失是在我們自己的內心，只能歸咎於我們。

羅 6:12

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

Now *what is to be learned from the law* can be readily understood: that *God, as he is our Creator, has toward us by right the place of Father and Lord*; for this reason we owe to him glory, reverence, love, and fear; verily, that we have no right to follow the mind's caprice wherever it impels us, but, dependent upon his will, ought to *stand firm in that alone which is pleasing to him*; then, that *righteousness and uprightness are pleasing to him*, but he abominates wickedness; and that, for this reason, unless we would turn away from our Creator in impious ingratitude, we must *cherish righteousness all our life*. For if only when we *prefer his will to our own* do we render to him the reverence that is his due, it follows that *the only lawful worship of him is the observance of righteousness, holiness, and purity*. And we cannot pretend the excuse that we lack ability and, like impoverished debtors, are unable to pay. It is not fitting for us to measure God's glory according to our ability; for whatever we may be, he remains always like himself: the friend of righteousness, the foe of iniquity. *Whatever he requires of us (because he can require only what is right), we must obey out of natural obligation. But what we cannot do is our own fault.* If our lust in which sin reigns [cf. Rom. 6:12] so holds us bound that we are not free to obey our Father, there is no reason why we should claim necessity as a defense, for the evil of that necessity is both within us and to be imputed to us.

Rom. 6:12

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

律法的嚴厲有正面的目的：  
我們從法律法學到上帝是我們的父親，  
祂是憐憫的，全然聖潔的，  
祂慈悲地要求我們順服祂

**The Severity of the Law Has a Positive Goal**  
(We learn from it that God is our Father; that he is  
merciful and all-holy, and in kindness requires obedience, 2.8.3-5)  
**2.8.3**

當我們在律法的教導之下已達到了這地步，就應該在同一教師指導之下，退而內省；在此我們可以學會兩件事：第一，把我們的生活和律法的義作一比較的時候，我們就會覺得我們所行和上帝的旨意相距太遠，所以不配保留在祂造化中的地位，更不配做祂的兒女。第二、從考驗自己的能力，我們會感覺**自己的能力非但夠不上遵行律法，而且，簡直是完全無用。**其必然的結果是**對自己的能力不敢自信，而引起內心的焦灼和恐慌。**因為**良心受到不義的壓迫**，不免隨即發現上帝的審判（修：**良心受不了罪孽的壓迫，因為上帝的審判隨時會來到**）；（增：誠然，）認識上帝的審判必使人恐懼死亡。同時，我們的無能的証據使我們（增：我們的良心）對自己的力量完全絕望。這些感覺都會產生自卑和頹喪的心情。（修：這兩種感覺都培養**謙虛和自卑**。）因此人既然受到永死的威脅，並知道這是由於他的不義而來的，於是**完全委身於上帝的憐憫**，以之為唯一得救之道。既鑒於自己無力遵行律法的命令，對自己又完全失望，不得已乃向其他方面求救。

When we have profited by the teaching of the law to this extent, we must then under its instruction descend into ourselves. From this we may at length infer two things. First, by comparing the righteousness of the law with our life, *we learn how far we are from conforming to God's will.* and for this reason we are unworthy to hold our place among his creatures – still less to be accounted his children. Secondly, in considering *our powers*, we learn that they *are not only too weak to fulfill the law, but utterly nonexistent.* From this necessarily follows *mistrust of our own virtue, then anxiety and trepidation of mind.* For *the conscience cannot bear the weight of iniquity* without soon coming before God's judgment. Truly, God's judgment cannot be felt without evoking the dread of death. So also, constrained by the proofs of its impotence, *conscience* cannot but fall straightway into *deep despair of its own powers.* Both these emotions engender *humility and self-abasement.* Thus it finally comes to pass that *man*, thoroughly frightened by the awareness of eternal death, which he sees as justly threatening him because of his own unrighteousness, *betakes himself to God's mercy alone*, as the only haven of safety. Thus, realizing that he does not possess the ability to pay to the law what he owes, and despairing in himself, he is moved to seek and await help from another quarter.

## 律法的應許與威嚇

### Promises and Threats

#### 2.8.4

主既不以使我們尊敬祂的義為滿足，也就加上應許和炯戒，**為的是叫我們有愛義的心，同時也厭惡不義。因為我們的心眼衰弱，僅僅道德的優美不足以促其注意**，我們最仁慈的父乃以甜蜜的賞賜，吸引我們愛祂和尋求祂。

But the Lord is not content with having obtained reverence for his righteousness. In order to *imbue our hearts with love of righteousness and with hatred of wickedness*, he has added promises and threats. For because *the eye of our mind is too blind to be moved solely by the beauty of the good*, our most merciful Father out of his great kindness has willed to attract us by sweetness of rewards to love and seek after him.

所以祂告訴我們，**祂為有德行的人預存了賞賜**，並叫服從祂命令的人不致徒勞無功。反之，在祂眼中，**不義非但是可厭惡的，而且逃不掉懲罰**；祂又要報應一切藐視祂（修：**藐視祂的威嚴**）的人。同時，為要以各種可能的動機催促我們向善，所以又**應許我們，凡遵行祂誠命的人，今生可以得福，來世更有永生；凡違犯祂誠命的人，不僅今生受無窮災難，還要受永死的懲罰**。因為祂的應許：

『人若遵行，就必因此活著』（利 18:5）與祂那相關的警告：『犯罪的人，必要死亡』（結 18:4，20），無疑地是指未來的永生或永死。至於我們在《聖經》各處所讀到上帝的仁慈或忿怒；仁慈是指永生，忿怒是指永死。關於今生的禍福，律法有詳盡的條目。

利 18:5

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

結 18:4, 20

<sup>4</sup> 看哪，世人都是屬我的；為父的怎樣屬我，為子的也照樣屬我；犯罪的，他必死亡。

<sup>20</sup> 惟有犯罪的，他必死亡。兒子必不擔當父親的罪孽，父親也不擔當兒子的罪孽。義人的善果必歸自己，惡人的惡報也必歸自己。

利 26: 3-39

<sup>3</sup> 你們若遵行我的律例，謹守我的誠命，

<sup>4</sup> 我就給你們降下時雨，叫地生出土產，田野的樹木結果子。

<sup>5</sup> 你們打糧食要打到摘葡萄的時候，摘葡萄要摘到撒種的時候；並且要吃得飽足，在你們的地上安然居住。

- 6 我要賜平安在你們的地上；你們躺臥，無人驚嚇。我要叫惡獸從你們的地上息滅；刀劍也必不經過你們的地。
- 7 你們要追趕仇敵，他們必倒在你們刀下。
- 8 你們五個人要追趕一百人，一百人要追趕一萬人；仇敵必倒在你們刀下。
- 9 我要眷顧你們，使你們生養眾多，也要與你們堅定所立的約。
- 10 你們要吃陳糧，又因新糧挪開陳糧。
- 11 我要在你們中間立我的帳幕；我的心也不厭惡你們。
- 12 我要在你們中間行走；我要作你們的神，你們要作我的子民。
- 13 我是耶和華—你們的神，曾將你們從埃及地領出來，使你們不作埃及人的奴僕；我也折斷你們所負的軛，叫你們挺身而走。
- 14 你們若不聽從我，不遵行我的誠命，
- 15 厭棄我的律例，厭惡我的典章，不遵行我一切的誠命，背棄我的約，
- 16 我待你們就要這樣：我必命定驚惶，叫眼目乾癟、精神消耗的癆病熱病轄制你們。你們也要白白地撒種，因為仇敵要吃你們所種的。
- 17 我要向你們變臉，你們就要敗在仇敵面前。恨惡你們的，必轄管你們；無人追趕，你們卻要逃跑。
- 18 你們因這些事若還不聽從我，我就要為你們的罪加七倍懲罰你們。
- 19 我必斷絕你們因勢力而有的驕傲，又要使覆你們的天如鐵，載你們的地如銅。
- 20 你們要白白地勞力；因為你們的地不出土產，其上的樹木也不結果子。
- 21 你們行事若與我反對，不肯聽從我，我就要按你們的罪加七倍降災與你們。
- 22 我也要打發野地的走獸到你們中間，搶吃你們的兒女，吞滅你們的牲畜，使你們的人數減少，道路荒涼。
- 23 你們因這些事若仍不改正歸我，行事與我反對，
- 24 我就要行事與你們反對，因你們的罪擊打你們七次。
- 25 我又要使刀劍臨到你們，報復你們背約的仇；聚集你們在各城內，降瘟疫在你們中間，也必將你們交在仇敵的手中。
- 26 我要折斷你們的杖，就是斷絕你們的糧。那時，必有十個女人在一個爐子給你們烤餅，按分量秤給你們；你們要吃，也吃不飽。
- 27 你們因這一切的事若不聽從我，卻行事與我反對，
- 28 我就要發烈怒，行事與你們反對，又因你們的罪懲罰你們七次。

- <sup>29</sup> 並且你們要吃兒子的肉，也要吃女兒的肉。
- <sup>30</sup> 我又要毀壞你們的邱壇，砍下你們的日像，把你們的屍首扔在你們偶像的身上；我的心也必厭惡你們。
- <sup>31</sup> 我要使你們的城邑變為荒涼，使你們的眾聖所成為荒場；我也不聞你們馨香的香氣。
- <sup>32</sup> 我要使地成為荒場，住在其上的仇敵就因此詫異。
- <sup>33</sup> 我要把你們散在列邦中；我也要拔刀追趕你們。你們的地要成為荒場；你們的城邑要變為荒涼。
- <sup>34</sup> 你們在仇敵之地居住的時候，你們的地荒涼，要享受眾安息；正在那時候，地要歇息，享受安息。
- <sup>35</sup> 地多時為荒場，就要多時歇息；地這樣歇息，是你們住在其上的安息年所不能得的。
- <sup>36</sup> 至於你們剩下的人，我要使他們在仇敵之地心驚膽怯。葉子被風吹的響聲，要追趕他們；他們要逃避，像人逃避刀劍，無人追趕，卻要跌倒。
- <sup>37</sup> 無人追趕，他們要彼此撞跌，像在刀劍之前。你們在仇敵面前也必站立不住。
- <sup>38</sup> 你們要在列邦中滅亡；仇敵之地要吞吃你們。
- <sup>39</sup> 你們剩下的人必因自己的罪孽和祖宗的罪孽在仇敵之地消滅。

He announces, therefore, that *the rewards for virtues are stored up* with him, and that the man who obeys his commandments does not do so in vain. Conversely, he proclaims that *unrighteousness is not only hateful to him but will not escape punishment* because he himself will avenge *contempt of his majesty*. And to urge us in every way, *he promises both blessings in the present life and everlasting blessedness to those who obediently keep his commandments*. He threatens the transgressors no less with present calamities than with the punishment of eternal death. For that promise (“He who does these things shall live in them” [Lev. 18:5 p.]) and its corresponding threat (“The soul that sins shall itself die” [Ezek. 18:4, 20, Vg.]) without doubt have reference to either never-ending future immortality or death. *Wherever God’s benevolence or wrath is mentioned, under the former is contained eternal life, under the latter eternal perdition*. Nevertheless, a long list of present blessings and curses is also enumerated in the law [Lev. 26: 3-39; Deut., ch. 28].

Lev. 18:5

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

Ezek. 18:4, 20

- 4 For every living soul belongs to me, the father as well as the son—both alike belong to me. The soul who sins is the one who will die.
- 20 The soul who sins is the one who will die. The son will not share the guilt of the father, nor will the father share the guilt of the son. The righteousness of the righteous man will be credited to him, and the wickedness of the wicked will be charged against him.

Lev. 26: 3-39

- 3 " If you follow my decrees and are careful to obey my commands,
- 4 I will send you rain in its season, and the ground will yield its crops and the trees of the field their fruit.
- 5 Your threshing will continue until grape harvest and the grape harvest will continue until planting, and you will eat all the food you want and live in safety in your land.
- 6 " I will grant peace in the land, and you will lie down and no one will make you afraid. I will remove savage beasts from the land, and the sword will not pass through your country.
- 7 You will pursue your enemies, and they will fall by the sword before you.
- 8 Five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall by the sword before you.
- 9 " I will look on you with favor and make you fruitful and increase your numbers, and I will keep my covenant with you.
- 10 You will still be eating last year's harvest when you will have to move it out to make room for the new.
- 11 I will put my dwelling place <sup>[a]</sup> among you, and I will not abhor you.
- 12 I will walk among you and be your God, and you will be my people.
- 13 I am the LORD your God, who brought you out of Egypt so that you would no longer be slaves to the Egyptians; I broke the bars of your yoke and enabled you to walk with heads held high.
- 14 " But if you will not listen to me and carry out all these commands,
- 15 and if you reject my decrees and abhor my laws and fail to carry out all my commands and so violate my covenant,
- 16 then I will do this to you: I will bring upon you sudden terror, wasting diseases and fever that will destroy your sight and drain away your life. You will plant seed in vain, because your enemies will eat it.
- 17 I will set my face against you so that you will be defeated by your enemies; those who hate you will rule over you, and you will flee even when no one is pursuing you.
- 18 " If after all this you will not listen to me, I will punish you for your sins seven times over.
- 19 I will break down your stubborn pride and make the sky above you like iron and the ground beneath you like bronze.
- 20 Your strength will be spent in vain, because your soil will not yield its crops, nor will the trees of the land yield their fruit.
- 21 " If you remain hostile toward me and refuse to listen to me, I will multiply your afflictions seven times over, as your sins deserve.
- 22 I will send wild animals against you, and they will rob you of your children, destroy your cattle and make you so few in number that your roads will be deserted.

- 23 " 'If in spite of these things you do not accept my correction but continue to be hostile toward me,
- 24 I myself will be hostile toward you and will afflict you for your sins seven times over.
- 25 And I will bring the sword upon you to avenge the breaking of the covenant. When you withdraw into your cities, I will send a plague among you, and you will be given into enemy hands.
- 26 When I cut off your supply of bread, ten women will be able to bake your bread in one oven, and they will dole out the bread by weight. You will eat, but you will not be satisfied.
- 27 " 'If in spite of this you still do not listen to me but continue to be hostile toward me,
- 28 then in my anger I will be hostile toward you, and I myself will punish you for your sins seven times over.
- 29 You will eat the flesh of your sons and the flesh of your daughters.
- 30 I will destroy your high places, cut down your incense altars and pile your dead bodies on the lifeless forms of your idols, and I will abhor you.
- 31 I will turn your cities into ruins and lay waste your sanctuaries, and I will take no delight in the pleasing aroma of your offerings.
- 32 I will lay waste the land, so that your enemies who live there will be appalled.
- 33 I will scatter you among the nations and will draw out my sword and pursue you. Your land will be laid waste, and your cities will lie in ruins.
- 34 Then the land will enjoy its Sabbath years all the time that it lies desolate and you are in the country of your enemies; then the land will rest and enjoy its Sabbaths.
- 35 All the time that it lies desolate, the land will have the rest it did not have during the Sabbaths you lived in it.
- 36 " 'As for those of you who are left, I will make their hearts so fearful in the lands of their enemies that the sound of a windblown leaf will put them to flight. They will run as though fleeing from the sword, and they will fall, even though no one is pursuing them.
- 37 They will stumble over one another as though fleeing from the sword, even though no one is pursuing them. So you will not be able to stand before your enemies.
- 38 You will perish among the nations; the land of your enemies will devour you.
- 39 Those of you who are left will waste away in the lands of their enemies because of their sins; also because of their fathers' sins they will waste away.

**刑罰的制裁表示上帝那不能容忍邪僻的至聖至潔；而應許不僅表示祂對公義的愛好，不能不加以獎賞；且亦顯明祂奇妙的仁慈。凡我們所有的，既然都由祂而來，所以凡祂所要求於我們的，都是我們應償還的債，而債務的清還是不值得報酬的。所以當祂應許對我們的服從(修：順服)——那我們所不視為本分而甘願履行的——施賜酬報的時候，祂是減輕了祂的嚴格要求的。關於這些應許對我們的效果已經說了一部分，其餘的且留到適當的地方再說。現在我們只要記得，律法的應許包含對義非常的讚揚，叫行義更顯明是多麼為上帝所喜悅；而附加刑罰的制裁，為叫不義的更顯得是多麼可憎；惟恐罪人沉溺在罪惡中，忘記了立法者的審判正在等待著他。**

**And in the penalties God's supreme purity is manifest, which cannot bear wickedness. But in the promises, besides his supreme love for righteousness, which he**

*does not allow to be cheated of its reward, his wonderful generosity is also attested. For since we, with all that is ours, are deep in debt to his majesty, whatever he requires of us he claims with perfect right as a debt.* But the payment of a debt deserves no reward. He therefore yields his own right when he offers a reward for our obedience, which we do not render voluntarily or as something not due. But what those promises of themselves bring to us has partly been stated, partly will more clearly appear in its proper place. It suffices for the present if we hold and reckon that, in order to make more evident how much God is pleased by the observance of it, in the promises of the law there is no ordinary commendation of righteousness; and that the penalties are imposed in order that unrighteousness may be the more detested, lest the sinner, steeped in the blandishments of vices, forget the Lawgiver's judgment prepared for him.



## 律法的完備性

### The Sufficiency of the Law

#### 2.8.5

主在頒行完全的義的準則時，各部分既都以祂自己的旨意為本，就表明了祂所最喜悅的乃是服從（修：順服）。這是很值得注意的，因人心的放肆，常常捏造各種宗教儀式，希望得祂的寵眷。這種宗教上的不敬虔矯飾，是人性中固有的本性，曾經在各時代，甚至在現代，也暴露出來；**因為人們常歡喜利用不合乎上帝之道的方法，去達到正義**，因此在一般所謂善工中，律法的訓誡所佔的地位很有限，人所捏造無數的東西幾乎佔據了全部地位，但是摩西的目的，若不是要抑制這樣的放縱的話，他在公佈律法以後，為何對百姓這樣說：『**你要謹守聽從我所吩咐的一切話**，行主你上帝眼中看為善，看為正的事，這樣，你和你的子孫就可以永遠享福。』『凡我所吩咐的，你們都要謹守遵行，不可加添，也不可刪減』呢？（申 12:28，32）他以前聲明過，**他從主所領受的法令和儀式，在列國看來，是他們的智慧和聰明**，他又說：『你只要謹慎，殷勤保守你的心靈，免得忘記你親眼所看見的事，又免得這事在你一生中離開你的心』（參申 4:5，6，9）。上帝既然預先料到**若非強力制止，以色列人是不會安分的，他們雖有了律法，仍然會力圖製造各種新的義，與律法所要求的義不合**，所以祂聲明，祂的話包含完全的義，雖然這原足以防止他們越軌，但他們畢竟犯了那明令禁止的擅為的過失。

申 12:28，32

<sup>28</sup> 你要謹守聽從我所吩咐的一切話，行耶和華—你神眼中看為善，看為正的事。這樣，你和你的子孫就可以永遠享福。

<sup>32</sup> 凡我所吩咐的，你們都要謹守遵行，不可加添，也不可刪減。

申 4:5，6，9

<sup>4</sup> 惟有你們專靠耶和華—你們神的人，今日全都存活。

<sup>5</sup> 我照著耶和華—我神所吩咐的將律例典章教訓你們，使你們在所要進去得為業的地上遵行。

<sup>9</sup> 你只要謹慎，殷勤保守你的心靈，免得忘記你親眼所看見的事，又免得你一生這事離開你的心；總要傳給你的子子孫孫。

On the other hand, *the Lord, in giving the rule of perfect righteousness, has referred all its parts to his will*, thereby showing that *nothing is more acceptable to him than obedience*. The more inclined the playfulness of the human mind is to dream up various rites with which to deserve well of him, the more diligently ought we to mark this

fact. In all ages this irreligious affectation of religion, because it is rooted in man's nature, has manifested itself and still manifests itself; for *men always delight in contriving some way of acquiring righteousness apart from God's Word*. Hence, among what are commonly considered good works the commandments of the law are accorded too narrow a place, while that innumerable throng of human precepts occupies almost the whole space. Yet what else did Moses intend but to restrain such wantonness, when after the proclamation of the law he addressed the people as follows: "**Observe and heed all these words which I command you**, that it may go well with you and with your children after you forever, when you do what is good and pleasing in the sight of your God" [Deut. 12:28; cf. Vg.]. "What I command you, this only you are to do ...; you shall not add to it or take from it." [Deut. 12:32, cf. Vg] Previously, Moses had testified that *the wisdom and understanding of Israel before all other nations was that it accepted judgments, precepts, and ceremonies from the Lord*. Then he had added: "Guard yourself, then, and watch over your soul, lest you forget the words which your eyes have seen, and lest at any time they depart from your heart" [Deut. 4:9; cf. Vg.]. Surely God foresaw that the *Israelites would not rest, once they had received the law, but would thereafter bring forth new precepts, unless they were severely restrained*. Here, he declares, perfection of righteousness is comprehended. This ought to have been the strongest of restraints; yet they did not desist from that utterly forbidden presumption.

Deut. 12:28, 32

<sup>28</sup> Be careful to obey all these regulations I am giving you, so that it may always go well with you and your children after you, because you will be doing what is good and right in the eyes of the LORD your God.

<sup>32</sup> See that you do all I command you; do not add to it or take away from it.

Deut. 4:5-6, 9

<sup>5</sup> See, I have taught you decrees and laws as the LORD my God commanded me, so that you may follow them in the land you are entering to take possession of it.

<sup>6</sup> Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, "Surely this great nation is a wise and understanding people"

<sup>9</sup> Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your heart as long as you live. Teach them to your children and to their children after them.

這對我們有什麼相干呢？我們也受這命令所約束；**上帝所聲明的律法包含完全的義，無疑是永遠不改變的。然而我們卻不以此為滿足，還是苦心不斷地虛構，且行別的善工。**補救這過失的最好辦法，是要經常反省以下各點：**上帝將律法賜給我們，為的是要將完全的義教訓我們；律法所教訓的義只是與神的旨意符合的義**，所以欲以新的善工去邀上帝的恩眷是徒勞無功的，因為只要服從才是合法的敬拜；追求任何偏離上帝律法的善工，即是一種對神的真義的不能容忍的褻瀆。**奧古斯丁所說的很對：他有時稱對上帝的服從為一切美德之母和保護者，有時候稱之為一切美德之源。**

What about us? Surely we are constrained by the same utterance. There is no doubt that *the perfect teaching of righteousness that the Lord claims for the law has a*

*perpetual validity*. Not content with it, however, we labor mightily to contrive and forge good works upon good works. The best remedy to cure that fault will be to fix this thought firmly in mind: *the law has been divinely handed down to us to teach us perfect righteousness; there no other righteousness is taught than that which conforms to the requirements of God's will*; in vain therefore do we attempt new forms of works to win the favor of God, whose lawful worship consists in obedience alone; rather, any zeal for good works that wanders outside God's law is an intolerable profanation of divine and true righteousness. *Augustine* also very truly *calls the obedience that is paid to God sometimes the mother and guardian of all virtues, sometimes their source*.

## 律法既是上帝的律法，則有權管治我們

（我們對律法須有屬靈的理解，  
並根據律法頒佈者的用意來解釋）

**Since the Law is God's Law, It Makes a Total Claim Upon Us**  
(It is to be spiritually understood and interpreted with reference to  
the purpose of the Lawgiver, 2.8.6-10)

### 2.8.6

到了我們**解釋神的律法**之後，我們才會更加明白它的任務和功用。然而在逐條討論以前，我們對有助於**一般的認識**之點，應先加以研究。第一，我們當知道，**律法不但是叫我們的生活依從外表的正直，還要依從內心和靈性上的義**。雖然大家這一點都不能否認，但**確實注意的人卻很少**。這是由於**他們不顧及立法者（修：他們不仰望立法者），實則律法的性質是應該按他的性質（修：本性）來估計的**。如果一個國王以命令禁止人民奸淫，暗殺或偷竊，我承認任何人如僅在心裏有奸淫，謀殺，或偷竊的動機，而不明犯任何一項，是不會受刑律處罰的。這是因為世間立法者所注意的僅及於外表的行為；只要沒有犯罪的行為，就不算是違犯禁令。**但上帝的觀察無微不至，祂重視內心的清潔，多於外表的行為**；祂禁止姦淫，謀殺，和偷竊，連情慾，忿怒，仇恨，和貪婪，欺騙等罪惡，也一並禁止。因為祂是一位屬靈的立法者，祂的命令不只對身體，也對靈魂有效。靈魂的謀殺就是忿怒和仇恨；靈魂的偷竊就是私慾和貪婪；靈魂的姦淫就是情慾。

But after we have had the law of the Lord expounded more fully, what I have already set forth concerning its function and use will be more fittingly and profitably confirmed. Yet before we proceed to treat individual articles, it behooves us only to hold in view what constitutes *a general knowledge of the law*. First, let us agree that *through the law man's life is molded not only to outward honesty but to inward and spiritual righteousness*. Although no one can deny this, *very few fully note it*. This happens because *they do not look to the Lawgiver, by whose character the nature of the law also is to be appraised*. If some king by edict forbids fornication, murder, or theft, I admit that a man who merely conceives in his mind the desire to fornicate, to kill, or to steal, but does not commit such acts, will not be bound by the penalty. That is, because the mortal lawgiver's jurisdiction extends only to the outward political order, his ordinances are not violated, except when actual crimes are committed. But *God, whose eye nothing escapes*, and who *is concerned not so much with outward appearance as with purity of heart*, under the prohibition of fornication, murder, and theft, forbids lust, anger, hatred, coveting a neighbor's possessions, deceit, and the like. For since he is a spiritual lawgiver, he speaks no less to the soul than to the body. But murder that is of the soul consists in anger and hatred; theft, in evil covetousness and avarice; fornication, in lust.

或許有人說，**人的法律也將明知故犯的企圖和意向，與無意偶犯區別**，這個我當然承認；但**法律所注意的企圖和意向，是那些已經在外表行動上表現了的**。他們查究每一行為的意向，但沒有細察那內在的思想。所以，只要一個人禁戒不在外表

行為犯法，就算滿足了人的法律。反之，**神的律法既是針對人心而設的**，遵守神律法的主要條件，就是要各人做到正心誠意（修：**人的心靈必須有所約束，好叫人真誠地遵從**）。然而普通一般人暗暗藐視律法，即令當他們的眼，手，足，以及全身各部，都表示多少遵守律法時，其實他們的內心完全遠離律法；他們以為在上帝面前所行的，若是瞞過人就得了。他們聽過誡命說，不可殺人，不可姦淫，不可偷竊。他們並沒有持刀殺人，從不和娼妓來往，也沒有奪取他人的財產。這一切都是對的；不過他們的心靈充滿殺人的念頭，他們有盛熾的情慾，他們窺伺他人的財產並謀吞。這樣他們就缺乏了律法上所需的主要條件（修：**這樣他們就違背了律法的重點**）。這麼大的愚蠢是從那裏來的呢？豈不是由他們不顧及立法者，而使義適應自己的私慾而來的麼？保羅極不贊成這些人，他証明『律法是屬乎靈的』（羅 7:14），**這是指律法不僅需要心靈，知識，和意志上的服從（修：順服），而且需要如天使一般的純潔**，這純潔是在洗淨了一切肉慾的玷污而有的完全屬靈的香氣。

羅 7:14

<sup>14</sup> 我們原曉得律法是屬乎靈的，但我是屬乎肉體的，是已經賣給罪了。

*Human laws* also, someone will say, *are concerned with purposes and intentions, not chance happenings*. I agree, but *they are intentions that come forth into the open*. They determine with what intent each crime has been committed; but they do not search out secret thoughts. Human laws, then, are satisfied when a man merely keeps his hand from wrongdoing. On the contrary, because *the heavenly law has been given for our souls, they must at the outset be constrained, that it may be justly observed*. Yet the common folk, even when they strongly conceal their contempt of the law, compose their eyes, feet, hands, and all parts of the body to some observance of the law. Meanwhile they keep the heart utterly aloof from all obedience, and think themselves well acquitted if they virtuously hide from men what they do in the sight of God. They hear: “You shall not kill; you shall not commit adultery; you shall not steal.” They do not unsheathe a sword for slaughter; they do not join their bodies to prostitutes; they do not lay hands on another’s goods. So far so good. But wholeheartedly they breathe out slaughter, burn with lust, look with jaundiced eye upon the goods of all others and devour them with covetousness. *They are now lacking in the chief point of the law*. Whence, I ask, comes such gross stupidity, unless, disregarding the Lawgiver, they accommodate righteousness rather to their own predilection? Against them Paul strongly protests, affirming that “the law is spiritual” [Rom. 7:14]. By this he means that *it not only demands obedience of soul, mind, and will, but requires an angelic purity*, which, cleansed of every pollution of the flesh, savors of nothing but the spirit.

Rom. 7:14

<sup>14</sup> We know that the law is spiritual; but I am unspiritual, sold as a slave to sin

## 基督親自恢復了對律法正確的理解

### Christ Himself Has Restored the Right Understanding of the law

#### 2.8.7

**我們說這就是律法的意義，並不是加上了新的解釋，而是遵從那位最好的律法解釋者基督的指示。**百姓既由法利賽人習染了腐化的思想，以為誰在外表行為上沒有違法的事，就算遵行了律法，因此基督駁斥這極危險的錯誤，說：『凡看見婦女就動淫念的，就是犯了姦淫；凡仇恨弟兄的，就是殺人的；凡對弟兄懷恨在心的，難免受審判；凡因爭鬧而心懷怒氣的，難免受會堂的公斷；凡以惡語謾罵而致動怒的，難免受地獄的火』（參太 5:22，28）。那些不明瞭這些事的人，假稱基督只是另一位摩西，是福音律法的頒行者，以補摩西律法的不足。因此有一句關於福音律法的完全的格言，說，福音律法遠優於舊律法；這格言從多方面看都是很有害的。在我們把十誡作一次總檢討時，從摩西自己的話可以知道，這是多麼侮辱了神的律法。這話是把舊約諸聖（修：先祖）的聖潔，看為去虛偽不遠；這使我們離開義的永遠準繩。但要糾正這個錯誤並沒有什麼困難。他們揣想，基督對律法有所增加，**其實祂不過是清除了律法從法利賽人沾染來的虛偽與毒酵，恢復到原來的真純。**

太 5:22，28

- <sup>21</sup> 你們聽見有吩咐古人的話，說：不可殺人；又說：凡殺人的難免受審判。
- <sup>22</sup> 只是我告訴你們：凡（有古卷在凡字下加：無緣無故地）向弟兄動怒的，難免受審斷；凡罵弟兄是拉加的，難免公會的審斷；凡罵弟兄是魔利的，難免地獄的火。
- <sup>28</sup> 只是我告訴你們，凡看見婦女就動淫念的，這人心裏已經與他犯姦淫了。
- <sup>43</sup> 你們聽見有話說：當愛你的鄰舍，恨你的仇敵。

太 6:11, 16

- <sup>6</sup> 耶穌對他們說：你們要謹慎，防備法利賽人和撒都該人的酵。
- <sup>11</sup> 我對你們說：要防備法利賽人和撒都該人的酵，這話不是指著餅說的，你們怎麼不明白呢？

約壹 3:15

- <sup>15</sup> 凡恨他弟兄的，就是殺人的；你們曉得凡殺人的，沒有永生存在他裏面。

*When we say that this is the meaning of the law, we are not thrusting forward a new interpretation of our own, but we are following Christ, its best interpreter.* The Pharisees had infected the people with a perverse opinion: that he who has committed nothing by way of outward works against the law fulfills the law. Christ reproves this most dangerous error, and he declares an unchaste glance at a woman to be adultery [Matt. 5:28]. He testifies that “anyone who hates his brother is a murderer” [I John 3:15]. For he makes him “liable to judgment,” who even conceives anger in his heart; he makes “liable to the council” those who by muttering and grumbling have given any indication of being offended; he makes “liable to hell-fire” those who with railings and cursings burst forth into open anger [Matt. 5:21-22 p.; cf. ch. 5:43 ff.]. Those who did not comprehend these teachings fancied Christ another Moses, the giver of the law of the gospel, which supplied what was lacking in the Mosaic law. Whence that common saying about the perfection of the law of the gospel, that it far surpasses the old law – in many respects a most pernicious opinion! Subsequently, when we gather together the sum of his precepts, it will be clear from Moses himself with what underserved abuse this view brands God’s law. It implies that the sanctity of the fathers was not far removed from hypocrisy, and lures us away from that sole and everlasting rule of righteousness. It is very easy to refute this error. They have thought that Christ added to the law when *he only restored it to its integrity, in that he freed and cleansed it when it had been obscured by the falsehoods and defiled by the leaven of the Pharisees* [cf. Matt. 16:6, 11, and parallels].

Matt. 5: 21-22, 28, 43

- <sup>21</sup> "You have heard that it was said to the people long ago, 'Do not murder,<sup>[a]</sup> and anyone who murders will be subject to judgment.'
- <sup>22</sup> But I tell you that anyone who is angry with his brother<sup>[b]</sup> will be subject to judgment. Again, anyone who says to his brother, 'Raca,<sup>[c]</sup> is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell.
- <sup>28</sup> But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.
- <sup>43</sup> "You have heard that it was said, 'Love your neighbor<sup>[h]</sup> and hate your enemy.'

I John 3:15

- <sup>15</sup> Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him.

Matt. 16:6, 11

- <sup>6</sup> "Be careful," Jesus said to them. "Be on your guard against the yeast of the Pharisees and Sadducees."
- <sup>11</sup> How is it you don't understand that I was not talking to you about bread? But be on your guard against the yeast of the Pharisees and Sadducees."

## 如何正確理解律法的意義

### Ways to the Right Meaning

#### 2.8.8

第二點即是，**誠命和禁令所含的意義，總是比語文所表示的更多**；但這原則須有限度，免得我們藉此隨便曲解聖經。有些人由於濫用這種自由，或使人輕視律法的權威，或使人因無法了解律法的意義而失望，所以若可能的話，我們必需找一條正確不移的路線，以達到上帝的旨意。我們應該研究所作的解釋超過字句的範圍應當有什麼限度，好使它顯明不是把人的私見加到神的律法上面，而是對立法者聖潔純正的意義作忠實的解釋。**其實所有誠命都很明顯地常用以部分代表全面的提喻說法**，所以若把律法的解釋局限於字句上的窄狹意義的，就難免成為笑柄。這樣，以冷靜的頭腦去解釋律法，會超出字面的意義；但除非規定一個原則，這究竟要到什麼程度，就很難說了。

Let this be our second observation: *the commandments and prohibitions always contain more than is expressed in words*. But we ought so to temper this principle that it may not be for us like the Lesbian rule, on which we rely to twist Scripture without restraint, thus making anything we please out of anything. By this wild, precipitate license, they degrade the authority of the law among some men; for others they dash the hope of understanding it. We must if possible, therefore, find some way to lead us with straight, firm steps to the will of God. We must, I say, inquire how far interpretation ought to overstep the limits of the words themselves so that it may be seen to be, not an appendix added to the divine law from men's glosses, but the Lawgiver's pure and authentic meaning faithfully rendered. Obviously, *in almost all the commandments there are such manifest synecdoches* that he who would confine his understanding of the law within the narrowness of the words deserves to be laughed at. Therefore, plainly a sober interpretation of the law goes beyond the words; but just how far remains obscure unless some measure be set.

**解釋訓誡的最好準繩，是注意這訓誡的目的**；每個訓誡應當從頒佈律法的目的來看，比如，每一個訓誡要不是命令式的，即是禁止式的。若我們考慮訓誡的目的，就會立刻看到這兩種方式的意義；和第五條誡命的目的為要尊敬上帝所指派的人。這個訓誡的實質，是要我們尊敬凡上帝認為優秀的人，才可以得上帝喜悅；如對他們存輕視侮慢的行為，便為上帝所厭惡。第一條誡命的目的，即是惟有上帝應受敬拜。這個訓誡的實質乃是說，上帝所嘉納（修：悅納）的真敬虔，就是對祂的崇拜，而祂所厭惡的是不敬虔，照樣，**在每條誡命中，我們要首先研究它的對象，然後研究它的目的，直到發現什麼是這立法者所喜悅的，什麼是祂所厭惡的**。最後，**我們必須從誡命中，引出相反（修：反面）的結論**，有如下述方式：如果這是上帝所喜悅的，與這相反的，必是祂所不喜悅的；如果這是祂所不喜悅的，與這相反的，必是祂所喜悅的；假如祂命令這個，必定禁止與這相反的；假如祂禁止這個，祂也必定命令與這個相反的。



出 20:2-3

<sup>2</sup> 我是耶和華—你的神，曾將你從埃及地為奴之家領出來。

<sup>3</sup> 除了我以外，你不可有別的神。

申 6:4-5

<sup>4</sup> 以色列啊，你要聽！耶和華—我們神是獨一的主。

<sup>5</sup> 你要盡心、盡性、盡力愛耶和華—你的神。

Now, I think this would be *the best rule*, if attention be directed to *the reason of the commandment*; that is, in each commandment to ponder why it was given to us. For example, every precept either commands or forbids. The truth of each sort comes to mind at once, if we look into the reason or purpose. The purpose of the Fifth Commandment that honor ought to be paid to those to whom God has assigned it. This, then, is the substance of the commandment: that it is right and pleasing to God for us to honor those on whom he has bestowed some excellence; and that he abhors contempt and stubbornness against them. The intent of the First Commandment is that God alone be worshiped [cf. Ex. 20:2-3; Deut. 6:4-5]. Therefore the substance of the precept will be that true piety – namely, the worship of his divinity – is pleasing to God; and that he abominates impiety. Thus *in each commandment we must investigate what it is concerned with; then we must seek out its purpose, until we find what the Lawgiver testifies there to be pleasing or displeasing to himself*. Finally, *from this same thing we must derive an argument on the other side*, in this manner: if this pleases God, the opposite displeases him; if this displeases, the opposite pleases him; if he commands this, he forbids the opposite; if he forbids this, he enjoins the opposite.

Ex. 20:2-3

<sup>2</sup> "I am the LORD your God, who brought you out of Egypt, out of the land of slavery.

<sup>3</sup> "You shall have no other gods before <sup>[a]</sup> me.

Deut. 6:4-5

<sup>4</sup> Hear, O Israel: The LORD our God, the LORD is one. <sup>[a]</sup>

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

## 律法的吩咐與禁止

### Commandment and Prohibition

#### 2.8.9

現在我們在這裏所約略暗示的，將在解釋誡命的時候，再詳細地發揮。上面所提及的，本已經足夠了，只有最後一點，或許沒有完全了解，即或了解了，或許似乎不大合理，還需確切的証實，**命令做好事即是禁止做壞事**，這是每人都承認，用不著証明的。**禁止犯罪，即是命令為善**，這是常識所承認的。**譴責罪惡，即是旌獎道德**（修：美德）。然而這一般的說法，還不足以表達我們的意見。因為**常人都以為那與惡相反的善，不過是不為惡；我們卻認為還得百尺竿頭，更進一步地履行那與惡相反的義務**。比方說『你不可殺人』這一條誡命，一般人的見解都以為不過是說，我們不應該有損傷別人的行為，和犯這罪的意向，但我認為它還包含有積極的意義，就是我們應盡一切可能，保全我們鄰舍的生命。這不是沒有根據的，我可以用下面的方式來証明：上帝禁止我們危害我們弟兄的安全，因為他希望我們重視他的生命，所以他同時要我們有愛心，以愛來保存生命。因此訓誡的目的常告訴我們，什麼是命令我們行的，而什麼是禁止我們行的。

What we are now touching on obscurely will become clear in practice as we expound the commandments. It is sufficient, therefore, to have touched upon it, except that we must briefly confirm the last point with a separate proof. Otherwise it would not be understood, or if understood, might perchance seem at first absurd. We do not need to prove that *when a good thing is commanded, the evil thing that conflicts with it is forbidden*. There is no one who does not concede this. That *the opposite duties are enjoined when evil things are forbidden* will also be willingly admitted in common judgment. Indeed, it is a commonplace that *when virtues are commended, their opposing vices are condemned*. But we demand something more than what these phrases commonly signify. For *by the virtue contrary to the vice, men usually mean abstinence from that vice. We say that the virtue goes beyond this to contrary duties and deeds*. Therefore in this commandment, "You shall not kill," men's common sense will see only that we must abstain from wronging anyone or desiring to do so. Besides this, it contains, I say, the requirement that we give our neighbor's life all the help we can. To prove that I am not speaking unreasonably: God forbids us to hurt or harm a brother unjustly, because he wills that the brother's life be dear and precious to us. So at the same time he requires those duties of love which can apply to its preservation. And thus we see how the purpose of the commandment always discloses to us whatever it there enjoins or forbids us to do.

## 上帝要震撼我們，使我們恨惡罪

### By Its Strong Language, The Law Shocks Us into Greater Detestation of Sin 2.8.10

上帝為什麼以不完全的訓誡，而僅**局部地暗示祂的旨意**，這有許多理由已經被人提出了，但我所最滿意的是下面的理由。**人類對自己的罪行，除非是非常顯著，無法隱瞞，總要以似是而非的藉口來掩飾；所以在每種過犯中，他以最凶兇惡和最討厭的過犯為例，使我們對每一種罪的厭惡，有更深刻的印象。**對罪惡的意見我們常常被騙，以為罪若是秘密的，就不足介意。**主打破這一切托詞，叫我們慣於把許多罪惡，歸於總項目之下，以代表那種過犯的可厭性。**比方，忿怒與仇恨，從名稱上論，並不算為罪大惡極；但在『殺人』這一名稱下，就更加覺得這罪在上帝面前是如何的可惡；因為受祂的譴責的影響，於是對從前我們所認為輕微的過犯，會更加認識其嚴重性。

But why did God, as it were by half commandments, signify through *synecdoche* what he willed, rather than express it? While other reasons are also commonly given, this one especially satisfied me: *the flesh ever tries to wash away the foulness of sins, except when it is palpable, and to overlay it with plausible excuses. Hence, God has set forth by way of example the most frightful and wicked element in every kind of transgression, at the hearing of which our senses might shudder, in order that he might imprint upon our minds a greater detestation of every sort of sin.* In appraising our vices we are quite often deceived by this into making light of those which are somewhat concealed. *The Lord disabuses us of these deceptions when he accustoms us to refer the whole mass of vices to these categories which best represent how heinous each kind is.* For example, when called by their own names, we do not consider anger and hatred as things to be cursed. Yet when they are forbidden under the name “murder,” we better understand how abominable they are in the sight of God, by whose Word they are relegated to the level of a dreadful crime. Thus moved by his judgment, we ourselves become accustomed better to weigh the gravity of transgressions, which previously seemed light to us.

## 律法的兩塊石版

### The Two Tables (The two Tables of the Law, and the commandments rightly assigned to each, 2.8.11-12) 2.8.11

第三，我們要考慮為什麼**神的律法分爲兩版**；聖經常常嚴肅地提到這一點，在聰明人看來，不是沒有目的的。我們有一項理由，可以除掉這個問題的疑難。**上帝把祂的律法分爲兩部分，包括完全的義：第一部分是關於宗教(敬畏)的本分，特別是指對上帝的敬拜；第二部分是指仁愛的本分，這是關於人事的。**

In the third place we ought to ponder what *the division of the divine law into two Tables* meant. This is impressively mentioned at various times with good reason, as all sane men will agree. And there is a ready reason for us not to remain uncertain on this matter. *God has so divided his law into two parts, which contain the whole of righteousness, as to assign the first part to those duties of religion which particularly concern the worship of his majesty; the second, to the duties of love that have to do with men.*

**義的第一個基礎即是敬拜上帝**；如果這一個基礎破壞了，其他的義，猶如敗瓦頹垣，四分五裂，便不足數了。你雖沒有偷竊和劫掠的行爲，如果你不敬地，兇惡地詐取上帝應有的榮光(修：榮耀)，你還有什麼義可言呢？你雖沒有淫亂污穢你的身體，卻褻瀆了上帝的聖名；你雖沒有殺人，卻盡力毀滅對上帝的一切記憶；這算是你的義嗎？**可見沒有宗教而以義誇口，是毫無效用的**；正如一個無頭的尸體，是何等難看啊！宗教不僅是義的頭，乃是使義生長的靈魂；**因為沒有敬畏上帝的心，人與人當中就沒有公道和仁愛了**。所以我們認為**敬拜上帝是義的原則與基礎**，因為若沒有義，人的一切所謂公道，節制，在上帝看來，都是沒有價值的。我們也稱它爲義的靈魂，因爲人若尊重上帝爲是非的裁判者，他們靠敬拜上帝，才可以彼此公平相處。所以祂在第一版律法中，以宗教的本分和虔敬教導我們，叫我們敬拜祂；在第二版中，祂規定人在社會中的本分，這本分是由敬畏祂的名所引起的。按照福音所告訴我們的，我們的主因此指示說，全部律法的要點有二：即以全心，全意，全力愛我們的上帝，其次愛鄰舍如同自己。這兩部分的律法，我們知道一個是關於上帝，另一個是關於人。

路 10:27

<sup>27</sup> 他回答說：你要盡心、盡性、盡力、盡意愛主—你的上帝；又要愛鄰舍如同自己。

太 22:37, 39

<sup>37</sup> 耶穌對他說：你要盡心、盡性、盡意愛主—你的上帝

<sup>39</sup> 其次也相愛，就是要愛人如己。

羅 1:18

<sup>18</sup> 原來，神的忿怒從天上顯明在一切不虔不義的人身上，就是那些行不義阻擋真理的人。

Surely *the first foundation of righteousness is the worship of God*. When this is overthrown, all the remaining parts of righteousness, like the pieces of a shattered and fallen building, are mangled and scattered. What kind of righteousness will you call it not to harass men with theft and plundering, if through impious sacrilege you at the same time deprive God's majesty of its glory? Or that you do not defile your body with fornication, if with your blasphemies you profane God's most holy name? Or that you do not slay a man, if you strive to kill and to quench the remembrance of God? ***It is vain to cry up righteousness without religion.*** This is as unreasonable as to display a mutilated, decapitated body as something beautiful. Not only is religion the chief part but the very soul, whereby the whole breathes and thrives. And ***apart from the fear of God men do not preserve equity and love among themselves.*** Therefore ***we call the worship of God the beginning and foundation of righteousness.*** When it is removed, whatever equity, continence, or temperance men practice among themselves is in God's sight empty and worthless. We call it source and spirit because from it men learn to live with one another in moderation and without doing injury, if they honor God as judge of right and wrong. Accordingly, in the First Table, God instructs us in piety and the proper duties of religion, by which we are to worship his majesty. The Second Table prescribes how in accordance with the fear of his name we ought to conduct ourselves in human society. In this way our Lord, as the evangelists relate, summarizes the whole law under two heads: that "we should love the Lord our God with all our heart, and with all our soul, and with all our powers"; and "that we should love our neighbor as ourselves" [Luke 10:27 p.; Matt. 22:37, 39]. You see that of the two parts in which the law consists, one he directs to God; the other he applies to men.

Luke 10:27

<sup>27</sup> He answered: " 'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'<sup>[c]</sup>; and, 'Love your neighbor as yourself.'<sup>[d]</sup>"

Matt. 22:37, 39

<sup>37</sup> Jesus replied: " 'Love the Lord your God with all your heart and with all your soul and with all your mind.'<sup>[b]</sup>

<sup>39</sup> And the second is like it: 'Love your neighbor as yourself.'<sup>[c]</sup>

## 十誡分爲兩塊石版

### The Distribution of the Commandments in the Two Tables

#### 2.8.12

然而全部律法確包括在這兩個要點裏；上帝爲摒除一切推諉的口實起見，在十誡中一方面說明我們尊敬祂，愛祂，和敬畏祂的事，一方面又吩咐我們怎樣爲祂的緣故實行愛人。研究**誡命的分類**並不是無益之舉，但當牢記，這律法的分類，任何人都可以自由研究，我們不必與那些持異議的人爭論。但我們非研究這個題目不可，以免讀者鄙視，懷疑，以爲我們所採取的分類是標奇立異。

The whole law is contained under two heads. Yet our God, to remove all possibility of excuse, willed to set forth more fully and clearly by the Ten Commandments everything connected with the honor, fear, and love of him, and everything pertaining to the love toward men, which he for his own sake enjoins upon us. The effort to gain familiarity with *the divisions of the commandments* is not ill-directed, provided you remember that it is a matter wherein each man ought to have free judgment, and ought not to strive in a contentious spirit with one who differs from him. We are of necessity obliged to touch upon this point in order that our readers may not either laugh or wonder at the division we are about to put forward as it were new and recently devised.

律法分爲十條誡命是毫無疑義的，因爲這是由上帝自己的權威所建立的。問題的關鍵，不是在誡律的數目，而是在分類的方式。有些人的分類法是以前三條爲第一版，以其餘的七條爲第二版；關於偶像的一條，本來明明是主所分立爲一條的誡命，他們卻把這一條刪去，或至少是把它隱藏在第一條中。第十條是禁貪愛鄰舍的財物，他們卻把它強分爲二。我們就要指出，這樣的分類法，在以前純潔的世界是沒有聽過的。還有人與我們一樣，把前四條列入第一版，然而他們以爲第一條誡命只是應許而已，卻沒有訓誡的意義。我認爲摩西所說的十條是指十條的誡律。我也認爲那數目的排列，是非常恰當。除非我爲明白的理由所說服，那麼讓他們堅持自己的意見，我卻要採取那我認爲可取的意見：就是說，他們當作是第一條誡命的，我以爲只是全部律法的導言，導言以下的四條是屬於第一版，六條是屬於第二版，正如我們以下所列的次序。俄利根認爲這個分類，在他的時代似乎業已普遍地被採納，而毫無爭論。奧古斯丁也和我們所見的一致；當他向波尼法修（Bonifacius）列舉十誡的時候，是照下面的次序：唯有上帝應受虔誠的敬拜；不可敬拜偶像；不要妄稱上帝的名。他以前曾另外提到安息日的一條有預表性的訓誡。不錯，他爲了一個小小的原因而在另一節表示贊成前項的分類，就是把第一版分爲三條誡命，因三的數目恰好代表三位一體的奧秘。但在同一地方，他又明明表示寧願採用我們的分類。除了這些作家以外，還有那位寫關於《馬太福音》的論文而未完成的作家，也贊同我們的意見，約瑟夫無疑是按照當時一般的意見，而把每版分爲五條誡命，這是與理性不合的，因爲這把宗教和仁愛的分別，混爲一談；也和主所証實的相衝突——他在《馬太福音》，把孝敬父母一條放在第二版，現在讓我們聽一聽上帝自己所說的話罷。

太 9:19

<sup>19</sup> 我告訴你們，凡休妻另娶的，若不是為淫亂的緣故，就是犯姦淫了；有人娶那被休的婦人，也是犯姦淫了。

That the law is divided into ten words is beyond doubt, for on the authority of God himself this has often been confirmed. Thus we are uncertain, not about the number, but about the way of dividing the Decalogue. Those who so divide them as to give three precepts to the First table and relegate the remaining seven to the Second, erase from the number the commandment concerning images, or at least hide it under the First. There is no doubt that the Lord gave it a distinct place as a commandment, yet they absurdly tear in two the Tenth Commandment about not coveting the possessions of one's neighbor. Besides, their division of the commandments was unknown in a purer age, as we shall soon see. Others, with us, count four articles in the First Table, but in place of the First Commandment they put a promise without a commandment. But I, unless convinced only by the clearest contrary evidence, take the ten words mentioned by Moses to be the Ten Commandments; and they seem to me to be arranged in quite the most beautiful order. Granting them their opinion, I shall follow what seems more probable to me, namely, that what they take as the First Commandment should occupy the place of the preface to the whole law. Then the commandments follow, four to the First table, six to the second. We shall take them up in this order. Origen set forth this division without controversy, as if commonly received in his day. Augustine also supports it in a letter to Boniface, and in enumerating them keeps this order: to serve the one God with religious obedience, not to worship idols, not to take the name of the Lord in vain. He had already separately spoken about the commandment of the Sabbath as foreshadowing the spiritual reality. Elsewhere, indeed, that first division pleases him, but for a very insufficient reason: that in the number three (if the First Table consists of three commandments) the mystery of the Trinity more clearly shines forth. Nevertheless, in the same place he admits that in other respects our division suits him better. Besides these men, the author of the unfinished commentary on Matthew is on our side. Josephus, no doubt according to the common agreement of his age, assigns five commandments to each Table. This is contrary to reason in that it confuses religions and charity; furthermore, it is refuted by authority of the Lord, who according to Matthew puts the commandment to honor one's parents in the canon of the Second Table [Matt. 19:19]. Now let us hearken to God himself he speaks in his own words.

Matt. 19:19

<sup>9</sup> I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery."

## 導言：『我是耶和華，你的上帝， 曾將你從埃及地為奴之家領出來。』

### The Preface “I am Jehovah, your God ...” (Detailed exposition of the individual commandments, 2.8.13-50) 2.8.13

你是否把第一句看為第一條誡命的一部分，或是分開來讀，在我看來都是無關重要，只要你承認它是**全部法律(修：律法)的導言**就行了。訂立律法所注意的第一件事，即是防備人因藐視而加以廢棄。所以上帝為維護祂所將頒行的**律法的尊嚴**，永不被人玩忽起見，特將一種**三重的論據**來批准它。**祂首先確立祂發命令的權威，叫祂的選民絕對服從(修：順服)。祂又以恩典的應許，引他們追求聖潔。祂提醒祂對以色列人所施的眷顧**，若他們的行為與此不合，祂將定他們忘恩負義的罪。**主(或耶和華)一名稱是表明祂的權威，和合法的統治。因此，如果萬有是本於祂，依靠祂，那麼，萬有都歸於祂乃是合理的**，這一點與保羅所說的相合(參羅 11:36)。所以僅僅由於這一句話，我們就完全伏在上帝的權威之下；我們既不能離祂而生存，那末，若想擺脫祂的統治，就未免太怪異了。

羅 11: 36

<sup>36</sup> 因為萬有都是本於祂，倚靠祂，歸於祂。願榮耀歸給祂，直到永遠。阿們！

Whether you make the first sentence a part of the First Commandment or read it separately makes no difference to me, provided you do not deny to me that it is a sort of *preface to the whole law*. First, in framing laws, care must be taken that they be not abrogated out of contempt. God therefore especially provides that the *majesty of the law* he is about to give may not at any time fall into contempt. To secure this he uses a *threefold proof*. *He claims for himself the power and right of authority in order to constrain the chosen people by the necessity of obeying him. He holds out the promise of grace to draw them by its sweetness to a zeal for holiness. He recounts his benefits to the Jews that he may convict them of ingratitude should they not respond to his kindness. The name “Jehovah” signifies God’s authority and lawful domination. If, then, “from him are all things and in him all things abide,” it is right that all things should be referred to him*, as Paul says [Romans 11:36 p.]. With this word alone, therefore, we are sufficiently brought under the yoke of God’s majesty, because it would be monstrous for us to want to withdraw from his rule when we cannot exist apart from him.

Romans 11:36

<sup>36</sup> For from him and through him and to him are all things. To him be the glory forever! Amen.



# 『我是耶和華，你的上帝』

## “I am Jehovah Your God”

### 2.8.14

祂在証明了**有權命令，有權叫我們服從（修：順服）**以後，爲免好像只是以強制的方式約束我們，於是**對我們循循善誘，告訴我們祂自己是教會的上帝**。這所指的相互關係是包含在以下的應許中：『我是他們的上帝，他們是我的子民』（耶 31:33）。因此基督藉上帝的聲明，說祂是亞伯拉罕，以撒，和雅各的上帝，証明他們的永生（參太 20:32）。所以祂等於說，我已選你們爲我的子民，不但使你們今生蒙福，而且要賜你們來生無量的厚福。這個恩典的目的，在律法許多地方都有表示；因爲上帝以祂的仁愛，把我們列入祂的子民之中，所以摩西說：『祂揀選了我們，做祂自己特別的聖潔子民，去遵行祂的誡命』（申 7:6；14:2；26:18）。於是以下的勸告：『你們要成為聖潔，因為我是聖潔的』（利 11:44）。先知由這兩個意見，引出了上帝這樣的規勸：『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？』（瑪 1:6）。

耶 31:33

<sup>33</sup> 耶和華說：那些日子以後，我與以色列家所立的約乃是這樣：我要將我的律法放在他們裏面，寫在他們心上。我要作他們的上帝，他們要作我的子民。

太 20:32

<sup>32</sup> 耶穌就站住，叫他們來，說：要我為你們做什麼？

申 7:6

<sup>6</sup> 因為你歸耶和華—你神為聖潔的民；耶和華—你神從地上的萬民中揀選你，特作自己的子民。

申 14:2

<sup>2</sup> 因為你歸耶和華—你神為聖潔的民，耶和華從地上的萬民中揀選你特作自己的子民。

申 26:18, 19

<sup>18</sup> 耶和華今日照祂所應許你的，也認你為祂的子民，使你謹守祂的一切誡命，

<sup>19</sup> 又使你得稱讚、美名、尊榮，超乎祂所造的萬民之上，並照祂所應許的使你歸耶和華—你神為聖潔的民。

利 11:44

<sup>44</sup> 我是耶和華—你們的神；所以你們要成為聖潔，因為我是聖潔的。你們也不可在地上的爬物污穢自己。

利 19:2

<sup>2</sup> 你曉諭以色列全會眾說：你們要聖潔，因為我耶和華—你們的神是聖潔的。

瑪 1:6

<sup>6</sup> 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？

God first shows himself to be *the one who has the right to command and to whom obedience is due*. Then, in order not to seem to constrain men by necessity alone, *he also attracts them with sweetness by declaring himself God of the church*. For underlying this expression is a mutual correspondence contained in the promise: "I will be their God, and they shall be my people" [Jeremiah 31:33]. Hence, Christ confirms the immortality of Abraham, Isaac, and Jacob from the fact that the Lord has declared himself their God [Matthew 22:32]. It is as if he had spoken as follows: "I have chosen you as my people, not only to benefit you in the present life, but also to bestow upon you the blessedness of the life to come." The end to which this looks is attested in various passages in the law. For since the Lord by his mercy renders us worthy to be reckoned among the company of his people, "he has chosen us," as Moses says, "to be his very own people, a holy people, and we are to keep all his commandments" [Deuteronomy 7:6; 14:2; 26:18-19, conflated]. Hence that exhortation: "You shall be holy, for I... am holy" [Leviticus 11:44; Cf. ch. 19:2]. From these two statements is derived that protestation of the prophet: "A son honors his father, and a servant his lord... If I am a lord, where is your fear?... If I am a father, where is your love?" [Malachi 1:6 p.].

Jeremiah 31:33

<sup>33</sup> "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.

Matthew 22:32

<sup>32</sup> 'I am the God of Abraham, the God of Isaac, and the God of Jacob<sup>[a]</sup>? He is not the God of the dead but of the living."

Deuteronomy 7:6

<sup>6</sup> For you are a people holy to the LORD your God. The LORD your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession.

Deuteronomy 14:2

<sup>2</sup> for you are a people holy to the LORD your God. Out of all the peoples on the face of the earth, the LORD has chosen you to be his treasured possession.

Deuteronomy 26:18-19

- <sup>18</sup> And the LORD has declared this day that you are his people, his treasured possession as he promised, and that you are to keep all his commands.
- <sup>19</sup> He has declared that he will set you in praise, fame and honor high above all the nations he has made and that you will be a people holy to the LORD your God, as he promised.

Leviticus 11:44

- <sup>44</sup> I am the LORD your God; consecrate yourselves and be holy, because I am holy. Do not make yourselves unclean by any creature that moves about on the ground.

Leviticus 19:2

- <sup>2</sup> "Speak to the entire assembly of Israel and say to them: 'Be holy because I, the LORD your God, am holy.'

Malachi 1:6

- <sup>6</sup> "A son honors his father, and a servant 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, O priests, who show contempt for my name. "But you ask, 'How have we shown contempt for your name?'

# 『曾將你從埃及地爲奴之家領出來。』

## “Who Brought You Out of the Land of Egypt, Out of the House of Bondage”

2.8.15

其次**祂說祂的仁慈**，這仁慈，當我們愈認識忘恩負義是罪時，便愈感動我們。祂提醒以色列人新近經驗的恩惠，因爲這恩慈的神蹟和偉大值得永遠紀念，以致對後代也有影響。此外，這種經驗，在律法將要公佈之時的情況下，更爲適合；上帝暗示**他們從奴役中被釋放，爲的是叫他們以服從（修：順服）尊敬的心，事奉那釋放他們的主**。爲使我們專心崇拜祂，祂常常以某些形容詞（修：稱號）用在自己身上，使**祂的聖名**和一切偶像或虛偽的神判然不同。我以前說過，**我們容易趨向虛妄**，以致一提到神的名，我們就容易想入非非。所以上帝爲挽救這種邪惡，就**以某種稱號推崇祂的尊嚴**，使我們不致陷於愚妄，並且防範我們，使我們不致捏造新神祇，以偶像代替活上帝。

The *recital of his benefit* follows. This ought more powerfully to move us in the same degree as the crime of ingratitude is more despicable even among men. Indeed, he was then reminding Israel of his recent benefit, a benefit of such marvelous and everlastingly memorable greatness as also to remain in force for posterity. Moreover, it is most appropriate to the present matter. For the Lord means that *they have been freed from miserable bondage that they may, in obedience and readiness to serve, worship him as the author of their freedom*. He also habitually, in order to keep us in the true worship of him, makes himself known by certain *titles* by which he distinguishes his sacred presence from all idols and invented gods. For, as I have said before, such is *our inclination to vanity*, joined with *rash boldness* that, as soon as God's name is mentioned, our mind is unable to refrain from lapsing into some absurd invention. Therefore *God*, willing to provide a remedy for this evil, *adorns his divinity with sure titles*, and so fences us in, as it were, that we may not wander hither and thither and rashly contrive for ourselves some new god — if, having abandoned the living God, we set up an idol.

因此先知在要尊稱上帝時，就常以祂對以色列民所顯現的特性形容祂。祂被稱爲『**亞伯拉罕的上帝**』，或『**以色列的上帝**』，或說祂『在基路伯當中』，『在聖殿中』，或『在耶路撒冷』，（出 3:6；摩 1:2；哈 2:20；詩 80:1；99:1；賽 37:16）等類似的說明，不是將祂限於任何一個地區，或任何一個民族；**乃是要使信徒的思想集中注視上帝；上帝在和以色列人所訂的約中就已經表示自己，所以若稍偏離了那個範疇，便不相宜。**

出 3:6

<sup>6</sup> 又說：我是你父親的上帝，是亞伯拉罕的上帝，以撒的神上帝，雅各的上帝。  
摩西蒙上臉，因為怕看神。

摩 1:2

<sup>2</sup> 他說：耶和華必從錫安吼叫，從耶路撒冷發聲；牧人的草場要悲哀；迦密的山頂要枯乾。

哈 2:20

<sup>20</sup> 惟耶和華在祂的聖殿中；全地的人都當在祂面前肅敬靜默。

詩 80:1

<sup>1</sup> ( 亞薩的詩，交與伶長。調用為證的百合花。 ) 領約瑟如領羊羣之以色列的牧者啊，求祢留心聽！坐在二基路伯上的啊，求祢發出光來！

詩 99:1

<sup>1</sup> 耶和華作王；萬民當戰抖！祂坐在二基路伯上，地當動搖。

賽 37:16

<sup>16</sup> 坐在二基路伯上萬軍之耶和華—以色列的上帝啊，祢—惟有祢是天下萬國的神，祢曾創造天地。

For this reason, the prophets, whenever they wish to designate him properly, clothe him with, and as it were, confine him to, those marks under which he had manifested himself to the people of Israel. For when he is called ***“the God of Abraham” or “the God of Israel”*** [Exodus 8:6], when he is set in the Temple of Jerusalem [Amos 1:2; Habakkuk 2:20] “between the cherubim” [Psalm 80:1; 99:1; Isaiah 37:16], these and like expressions do not bind him to one place or people. Rather, they are put forward merely for this purpose: ***to keep the thoughts of the pious upon that God who by his covenant that he has made with Israel has so represented himself that it is in no wise lawful to turn aside from such a pattern.***

Exodus 8:6

<sup>6</sup> So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land. <sup>7</sup> But the magicians did the same things by their secret arts; they also made frogs come up on the land of Egypt.

Amos 1:2

<sup>2</sup> He said: "The LORD roars from Zion and thunders from Jerusalem; the pastures of the shepherds dry up, <sup>[b]</sup> and the top of Carmel withers."

Habakkuk 2:20

<sup>20</sup> But the LORD is in his holy temple; let all the earth be silent before him."

Psalms 80:1

<sup>1</sup> Hear us, O Shepherd of Israel, you who lead Joseph like a flock; you who sit enthroned between the cherubim, shine forth

Psalms 99:1

<sup>1</sup> The LORD reigns, let the nations tremble; he sits enthroned between the cherubim, let the earth shake.

Isaiah 37:16

<sup>16</sup> "O LORD Almighty, God of Israel, enthroned between the cherubim, you alone are God over all the kingdoms of the earth. You have made heaven and earth

因此可以斷言，《聖經》提到猶太人被拯救之事，是要引起他們以更誠懇的心，事奉那有權要求他們服從（修：順服）的上帝。免得我們以為這與我們沒有關係，我們應當考慮，以色列人在埃及為奴乃屬靈奴役的預表，我們都是在這奴役之中，直到我們天上的拯救者以祂大能膀臂拯救我們，引我們進入自由之國。所以，正如從前祂恢復分散的以色列人對祂的敬拜時，祂就把他們從埃及法老專制淫威之下拯救出來，同樣，現在祂也把那些蒙祂自稱是他們的上帝的人，從撒旦致命的轄制下——即是以色列人肉體的奴役所象征（修：預表）的——拯救出來。因此，每一個人都應該聽信律法；這律法是來自萬王之王，祂是人類和萬有的根源，所以萬有當把祂看為惟一的歸宿。我敢說，每一個人都應該歡迎這位立法者；人是為要服從（修：順服）祂的命令而被揀選；人從祂的仁愛希望得著豐富的恩賜，和不朽生命的榮耀；他也知道自己脫離死亡的魔爪，乃是靠祂奇妙的大能和憐憫。

Yet let this point be agreed upon: *deliverance is mentioned in order that the Jews may give themselves over more eagerly to God*, who by right claims them for himself. But, in order that it may not seem that this has nothing to do with us, we must regard the *Egyptian bondage of Israel as a type of the spiritual captivity in which all of us are held bound, until our heavenly Vindicator, having freed us by the power of his arm, leads us into the Kingdom of freedom*. At a former time, God, intending to gather the scattered Israelites to worship his name, released them from the intolerable dominion of Pharaoh by which they were oppressed. So *today all those to whom he professes himself their God he releases from the devil's deadly power* — foreshadowed by that physical bondage. For this reason there is no one whose mind ought not to be kindled to heed the law, which has come forth, he hears, from the highest King. As all things take their beginning from him, it is reasonable that they should in turn determine and direct their end to him. There is no one, I say, who ought not to be captivated to embrace the Lawgiver, in the observance of whose commandments he is taught to take especial delight; from whose kindness he expects both an abundance of all good things and the glory of immortal life; by whose marvelous power and mercy he knows himself freed from the jaws of death.

路 24: 25-27, 44-48

<sup>25</sup> 耶穌對他們說：無知的人哪，先知所說的一切話，你們的心信得太遲鈍了。

<sup>26</sup> 基督這樣受害，又進入他的榮耀，豈不是應當的嗎？

<sup>27</sup> 於是從摩西和眾先知起，凡經上所指著自己的話都給他們講解明白了。

<sup>44</sup> 耶穌對他們說：這就是我從前與你們同在之時所告訴你們的話說：摩西的律法、先知的書，和詩篇上所記的，凡指著我的話都必須應驗。

- <sup>45</sup> 於是耶穌開他們的心竅，使他們能明白聖經，  
<sup>46</sup> 又對他們說：照經上所寫的，基督必受害，第三日從死裡復活，  
<sup>47</sup> 並且人要奉他的名傳悔改、赦罪的道，從耶路撒冷起直傳到萬邦。  
<sup>48</sup> 你們就是這些事的見證。

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## 第一條誡命

### The First Commandment

#### 2.8.16

上帝在堅立了祂律法的權威以後，乃宣佈祂的第一條誡命，就是除祂以外，我們不可有別的神。這條誡命的目的，**是指明上帝為惟一（修：獨）一無二的至尊；在祂的子民中，祂必有無上的權威。**為達到這一個目的，**祂叫我們遠離一切使我們抹殺上帝神聖光榮（修：榮耀）的不敬和迷信；**為這同樣的理由，祂要我們以真實的虔誠敬拜祂。**誡命中所用的『有』字，即是說，我們一有了上帝，就有了那一切屬於上帝的；祂禁止我們不可『有』別的神，所指的就是因為祂不容許我們把那屬於祂的，轉移到其他的神。**雖然我們對上帝有無數的本分，但這些本分他大體上可分為四類：

- （一）愛慕和崇拜上的精神服從（修：順服）
- （二）信靠
- （三）祈求
- （四）感謝

出 20:3

<sup>3</sup> 除了我以外，你不可有別的神。

Having founded and established the authority of his law, he sets forth the First Commandment, "Let us have no strange gods before him" [Exodus 20:3 p.]. The purpose of this commandment is that *the Lord wills alone to be pre-eminent among his people, and to exercise complete authority over them.* To effect this, he enjoins us to *put far from us all impiety and superstition, which either diminish or obscure the glory of his divinity.* For the same reason he commands us to worship and adore him with true and zealous godliness. The very simplicity of the words well-nigh expresses this. For *we cannot "have" God without at the same time embracing the things that are his. Therefore, in forbidding us to have strange gods, he means that we are not to transfer to another what belongs to him.* Even though there are innumerable things that we owe to God, yet they may be conveniently grouped in four headings:

- (1) adoration (to which is added as an appendix, spiritual obedience of the conscience);
- (2) trust;



- (3) invocation;
- (4) thanksgiving;

Exodus 20:3

<sup>3</sup> "You shall have no other gods before <sup>[a]</sup> me.

- (一) 我所謂崇拜，是指他從服從 (修：順服) 他尊嚴的人所接受的尊崇和敬拜而言。我把良心對律法的服從 (修：順服) 歸於這一部分，不是沒有理由的 (譯者注，原作文版有：我們對祂的尊敬是精神上的，是對一位有權統治我們靈魂的君王的尊敬)。

“Adoration” I call the veneration and worship that each of us, in submitting to his greatness, renders to him. For this reason, I justly consider as a part of adoration the fact that we submit our consciences to his law.

- (二) 信是由於我們因認識祂的完全而對祂發生的信任；我們既然把一切智慧，公義，權力，真理，和良善都歸於祂，就只在和祂有來往才認為自己有快樂。

“Trust” is the assurance of reposing in him that arises from the recognition of his attributes, when — attributing to him all wisdom, righteousness, might, truth, and goodness — we judge that we are blessed only by communion with him.

- (三) 祈求是我們內心的呼籲，是出於必然和迫切的需要，而求助於祂的實信與援助。

“Invocation” is that habit of our mind, whenever necessity presses us, of resorting to his faithfulness and help as our only support.

- (四) 感謝是感恩，就是把因一切幸福而發的歌頌都歸於祂。主既不許把這些本分的任何一部分，轉移到別的對象，祂便吩咐我們把這些都歸給祂自己。

“Thanksgiving” is that gratitude with which we ascribe praise to him for all good things.

僅僅不敬拜其他的神還是不夠，也不可效法那卑鄙的輕侮者，以侮慢的態度對付一切宗教。要遵守這一條誡律，必先以真宗教 (修：真敬虔) 引導我們的心歸向活上帝；**他們既有了認識了祂的知識，就能讚美，敬畏，崇拜祂的莊嚴，接受祂所賜的幸福，時刻懇求祂的幫助，承認和稱讚祂工作的偉大，並以此為我們生命行動的唯一目的。**我們也必須謹防腐化的迷信，如同有些人的心思因迷信離開上帝，而隨從多神。

As the Lord suffers nothing of these to be transferred to another, so he commands that all be rendered wholly to himself. And it will not be enough to abstain from a strange god. You must restrain yourself from doing what certain wicked despisers commonly do, who summarily dismiss all religions with derision. But *true religion must come first, to direct our minds to the living God. Thus, steeped in the knowledge of him, they may aspire to contemplate, fear, and worship, his majesty; to participate in his blessings; to seek his help at all times; to recognize, and by praises to celebrate, the greatness of his works — as the only goal of all the activities of this life.* Then let us beware of wicked superstition, by which our minds, turning aside from the true God, are drawn away hither and thither to various gods.

若我們以一位真神為滿意（修：為滿足），就應當牢記從前所講的，要遠離一切假神，不要把單獨屬於真神的敬拜，分給假神。**即令減去祂一小部分的榮耀，都是有罪的；**凡祂所有的，應完整地歸於祂。**『在我的面前』**一句，是增加了犯罪的嚴重性的，因為我們若以自己虛構的思想去代替祂，將**引起祂的忿怒和嫉妒**（修：忌邪），正如一個不貞潔的女子，若把她的姦夫公開地帶到她丈夫的面前，自然更要激起丈夫的忿怒一般。所以上帝以權能和恩典，証明祂如何愛護自己所揀選的子民，為使他們不反叛起來，就警告他們說，祂必不放過他們敬拜假神的褻瀆行為。若有人自揣他的背叛行為可以逃避上帝的耳目，這是僭妄之極了。反之，**上帝說明，我們所計劃的，所企圖的，和所行的一切，對祂都是瞭如指掌。**所以如果希望我們的宗教得到上帝的嘉納（修：悅納），就當存無愧的良心，不可有絲毫反叛的思想。因為祂要我們將祂神性應得的光榮（修：榮耀），完整而不玷污地歸給祂，不但是在外表的承認上，也是在祂那能察及我們內心深處的眼中。

If we are content, therefore, with one God, let us remember what was said before: that we are to drive away all invented gods and are not to rend asunder the worship that the one God claims for himself. For **it is unlawful to take away even a particle from his glory**; rather, all things proper to him must remain with him. The phrase that follows, **“before my face,”** makes the offense more heinous because **God is provoked to jealousy** as often as we substitute our own inventions in place of him. This is like a shameless woman who brings in an adulterer before her husband’s very eyes only to vex his mind the more. Therefore, when God by his present power and grace testified that he kept watch over the people whom he had chosen, he warned them — to keep them even more from the crime of rebellion — that they could introduce no new gods without his witnessing and observing their sacrilege. To this boldness is added much impiety: man judges himself able in his desertions to pull the wool over God’s eyes. On the contrary, **God proclaims that whatever we undertake, whatever we attempt, whatever we make, comes into his sight.** Therefore, let our conscience be clean even from the most secret thoughts of apostasy, if we wish our religion approved of the Lord. For the Lord requires that the glory of his divinity remain whole and uncorrupted not only in outward confession, but in his own eyes, which gaze upon the most secret recesses of our hearts.

## 第二條誡命

你不可為自己雕刻偶像，也不可作什麼形像，  
 仿佛上天，下地和地底下水中的百物。  
 不可跪拜那些像，也不可事奉他們  
 以靈敬拜不能見的上帝

### SECOND COMMANDMENT

“You shall not make yourself a graven image, or any likeness of anything that is in heaven above, or in the earth beneath, or in the waters which are under the earth; you shall not adore or worship them.”

[Exodus 20:4-5, cf. Vg.]

### Spiritual Worship of the Invisible God

2.8.17

出 20:4-5

- <sup>4</sup> 不可為自己雕刻偶像，也不可做什麼形像彷彿上天、下地，和地底下、水中的百物。
- <sup>5</sup> 不可跪拜那些像，也不可事奉他，因為我耶和華—你的神是忌邪的神。恨我的，我必追討他的罪，自父及子，直到三四代；

Exodus 20:4-5

- <sup>4</sup> "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below.
- <sup>5</sup> You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me,

在前條的誡命中，主既然聲明祂是唯一的上帝，除此以外，不應該虛構或敬拜其他的神，所以在這條誡命中，**關於祂的性質，和對祂應有的敬拜，有更明顯的說明**，叫我們不敢以任何形式去想像祂。所以這條誡命的目的，是**禁止以迷信的儀式，污辱對祂合法的敬拜**。總之，祂要我們完全脫離凡俗的禮儀，就是我們愚蠢的心照本身的魯鈍去想到上帝而慣於制定的；**因此祂叫我們按祂所應得的去服事祂，即祂所規定的屬靈敬拜**。祂指出這類過犯中最大的是有形的偶像崇拜。

In the previous commandment, he declared himself the one God, apart from whom no other gods are to be imagined or had. Now *he declares more openly what sort of God he is, and with what kind of worship he should be honored*, lest we dare attribute anything carnal to him. The purpose of this commandment, then, is that *he does not will that his lawful worship be profaned by superstitious rites*. To sum up, he wholly calls us back and withdraws us from petty carnal observances, which our stupid minds, crassly

conceiving of God, are wont to devise. And then *he makes us conform to his lawful worship, that is, a spiritual worship established by himself*. Moreover, he marks *the grossest fault in this transgression, outward idolatry*.

這條誡命包括兩部分。第一部是禁止我們隨便使那不可思議的神成為我們感官的主體，或以任何可見的形像代表祂。其次，是禁止我們崇拜任何偶像。祂也簡單地把一般迷信的民族所誤加於祂的崇拜逐一述明。關於天上的形像，祂所指的是日月星宿或鳥類等；祂在《申命記》第四章所說明的，是鳥類和星宿（參申4:17）。如果我不明知有人把這句話指為天使的話，我就不必提這一點了。其他細節，沒有說明的必要，我都從略。在第一卷（第十一和十二章）我們已經充分地証明了，一切人所捏造的有形神像，都與神的本性相反；一旦偶像介入，真實的宗教就墮落腐化了。

申4:17, 19

<sup>17</sup> 或地上走獸的像，或空中飛鳥的像，

<sup>19</sup> 又恐怕你向天舉目觀看，見耶和華—你的神為天下萬民所擺列的日月星，就是天上的萬象，自己便被勾引敬拜事奉他。

The commandment has two parts. The first restrains our license from daring to subject God, who is incomprehensible, to our sense perceptions, or to represent him by any form. The second part forbids us to worship any images in the name of religion. But he briefly lists all the forms with which profane and superstitious peoples customarily represent God. By those things which are in heaven he means the sun, moon, other luminaries, and perhaps birds; as in Deuteronomy chapter 4, expressing his mind, he mentions both birds and stars [Deuteronomy 4:17,19]. I would not have noted this if I had not observed that some undiscerningly apply the expression to the angels. Therefore I pass over the remaining parts because they are known of themselves, we have already taught with sufficient clarity in Book I that whatever visible forms of God man devises are diametrically opposed to His nature; therefore, as soon as idols appear, true religion is corrupted and adulterated.

Deuteronomy 4:17,19

<sup>17</sup> or like any animal on earth or any bird that flies in the air,

<sup>19</sup> And when you look up to the sky and see the sun, the moon and the stars—all the heavenly array—do not be enticed into bowing down to them and worshiping things the LORD your God has apportioned to all the nations under heaven

## 第二條誠命中威嚇的話

### Threatening Words in the Second Commandment

#### 2.8.18

所附加的懲罰，對喚醒我們應有很大的影響。祂這樣警惕我們：『我主你的上帝是忌邪的上帝，恨我的，我必追討他的罪，自父及子，直到三四代；愛我守我誠命的，我必向他們發慈愛，及於千代。』

出 20:5-6

- <sup>5</sup> 不可跪拜那些像，也不可事奉他，因為我耶和華—你的神是忌邪的神。恨我的，我必追討他的罪，自父及子，直到三四代；
- <sup>6</sup> 愛我、守我誠命的，我必向他們發慈愛，直到千代。

The warning that is added ought to be of no little avail in shaking off our sloth. He threatens that: "I, Jehovah your God, am a God (or, 'mighty'; for this name of God is derived from 'might'), [who is] jealous, visiting the iniquity of the fathers upon the children, unto the third and the fourth generation of those who hate my name, but showing mercy to thousands of those who love me and keep my commandments." [Exodus 20:5-6 p.]

Exodus 20:5-6

- <sup>5</sup> You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me,
- <sup>6</sup> but showing love to a thousand {generations} of those who love me and keep my commandments.

祂這樣說是宣言：我們應該惟獨皈依祂。祂為此而宣佈祂的權力，這權力祂絕不容許人無虞地加以藐視或低估的。此處用以指上帝的希伯來文『以勒』(El)，是形容祂的力量。其次，祂稱祂自己『是忌邪的上帝』，不容許有其他的神和祂競爭。第三、祂宣告凡把祂的威嚴和榮耀，轉移與偶像或受造之物身上的人，祂將予以報應；不僅犯罪的本人眼前受報，而且要懲罰及三四代的子孫，就是摹仿他們祖先所行不義的那些人。正如祂向凡遵行祂的律法和愛祂的人永施恩澤，且及於他們的子孫。上帝對我們常以丈夫的地位自比，因為祂在接受我們進入教會時與我們發生的關係，正如夫婦的神聖結合，必須由雙方的貞潔來維持這個關係。祂對我們說盡了忠信丈夫的本分，所以祂也要求我們盡夫婦間互愛和貞潔的本分，即是不容我們把靈魂賣給撒但，情慾，和不潔的肉慾。**所以當祂指責猶太人背教的時候，祂責他們不該丟棄貞操，而為淫亂所玷污**（參耶 3:1，2；何 2:2）。正如一個丈夫自己越真純貞潔，在看見妻子的愛情轉移到情敵身上之時，越覺忿怒。同樣，上帝在真理上把我們許配給祂，如果我們忽視了夫婦間貞操的義務，為色慾所

污染，尤其是以迷信破壞對祂的敬拜的完整，祂就會極其忿怒；因為這樣的行為，不但違反了婚姻中所保證的信誓，而且是以精神上的淫行玷污自己的靈魂。

耶3: 1, 2

- <sup>1</sup> 有話說：人若休妻，妻離他而去，作了別人的妻，前夫豈能再收回他來？若收回他來，那地豈不是大大玷污了嗎？但你和許多親愛的行邪淫，還可以歸向我。這是耶和華說的。
- <sup>2</sup> 你向淨光的高處舉目觀看，你在何處沒有淫行呢？你坐在道旁等候，好像亞拉伯人在曠野埋伏一樣，並且你的淫行邪惡玷污了全地。

何2: 2

- <sup>2</sup> 你們要與你們的母親大大爭辯；因為他不是我的妻子，我也不是他的丈夫。叫他除掉臉上的淫像和胸間的淫態，
- <sup>19</sup> 我必聘你永遠歸我為妻，以仁義、公平、慈愛、憐憫聘你歸我；
- <sup>20</sup> 也以誠實聘你歸我，你就必認識我—耶和華。

賽 62:4-5

- <sup>4</sup> 你必不再稱為撇棄的；你的地也不再稱為荒涼的。你卻要稱為我所喜悅的；你的地也必稱為有夫之婦。因為耶和華喜悅你，你的地也必歸祂。
- <sup>5</sup> 少年人怎樣娶處女，你的眾民（民：原文是子）也要照樣娶你；新郎怎樣喜悅新婦，你的神也要照樣喜悅你。

This is as if he were saying that it was he alone to whom we ought to hold fast. To bring us to that point, he makes known his power, which does not allow itself to be despised or disparaged with impunity. Here we have the name EL, which means “God,” but because it is derived from “might,” in order better to express my meaning. I have not hesitated so to translate it and introduce it into the text. Secondly, he calls himself “jealous,” being unable to bear any partner. Thirdly, he declares that he will vindicate his majesty and glory against any who may transfer it to creatures or graven images. And that is by no brief and simple revenge, but one that will extend to the children, the grandchildren, and the great-grandchildren, who obviously will become imitators of their fathers’ impiety. In like manner also he manifests his lasting mercy and kindness to those who love him and keep his law, to remote posterity. God very commonly takes on the character of a husband to us. Indeed, the union by which he binds us to himself when he receives us into the bosom of the church is like sacred wedlock, which must rest upon mutual faithfulness [Ephesians 5:29-32]. As he performs all the duties of a true and faithful husband, of us in return he demands love and conjugal chastity. That is, we are not to yield our souls to Satan, to lust, and to the filthy desires of the flesh, to be defiled by them. Hence, when he rebukes the apostasy of the Jews, he complains that they have cast away shame and become defiled with adulteries [Jeremiah chapter 3; Hosea 2:4 ff.;

cf. Isaiah 62:4-5]. The more holy and chaste a husband is, the more wrathful he becomes if he sees his wife inclining her heart to a rival. In like manner, *the Lord, who has wedded us to himself in truth [cf. Hosea 2:19-20], manifests the most burning jealousy whenever we, neglecting the purity of his holy marriage, become polluted with wicked lusts*. But he especially feels this when we transfer to another or stain with some superstition the worship of his divine majesty, which deserved to be utterly uncorrupted. In this way we not only violate the pledge given in marriage, but also defile the very marriage bed by bringing adulterers to it.

Ephesians 5:29-32

- <sup>29</sup> After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church—  
<sup>30</sup> for we are members of his body.  
<sup>31</sup> For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh."<sup>[c]</sup>  
<sup>32</sup> This is a profound mystery—but I am talking about Christ and the church.

Jeremiah 3:1-2

- <sup>1</sup> "If a man divorces his wife and she leaves him and marries another man, should he return to her again? Would not the land be completely defiled? But you have lived as a prostitute with many lovers— would you now return to me?" declares the LORD.  
<sup>2</sup> "Look up to the barren heights and see. Is there any place where you have not been ravished? By the roadside you sat waiting for lovers, sat like a nomad<sup>[a]</sup> in the desert. You have defiled the land with your prostitution and wickedness.

Hosea 2:4, 19, 20

- <sup>2</sup> "Rebuke your mother, rebuke her, for she is not my wife, and I am not her husband. Let her remove the adulterous look from her face  
<sup>4</sup> I will not show my love to her children, because they are the children of adultery.  
<sup>19</sup> I will betroth you to me forever; I will betroth you in<sup>[d]</sup> righteousness and justice, in love and compassion.  
<sup>20</sup> I will betroth you in faithfulness, and you will acknowledge the LORD.

Isaiah 62:4-5

- <sup>4</sup> No longer will they call you Deserted, or name your land Desolate. But you will be called Hephzibah,<sup>[a]</sup> and your land Beulah<sup>[b]</sup>; for the LORD will take delight in you, and your land will be married.  
<sup>5</sup> As a young man marries a maiden, so will your sons<sup>[c]</sup> marry you; as a bridegroom rejoices over his bride, so will your God rejoice over you.



## 『由於父親的不義，罪及三四代的子孫』 “Who Visits the Iniquity of the Fathers Upon the Children” 2.8.19

『由於父親的不義，罪及三四代的子孫，』他這樣的嚴厲警告到底是什麼意義，我們當加以研究。把他人應得的懲罰，加到無辜的人身上，是不合乎神的公道(修:公義)的，而且上帝自己宣言：『兒子不必擔當父親的罪孽』(結 18:20)。但是關於對祖先過犯的懲罰延及後世的這種講法已經不只一次。摩西常說，『上帝追討人的不義，自父及子直到三四代』(民 14:18)。耶利米也說，『你施慈愛與千萬人，又將父親的罪孽報應在他後世子孫的懷中』(耶 32:18)。有人想勉強解答這個困難，以為這話是限於今世的處罰；如果子孫因父母的罪孽而受罰，不是沒有理由的；因為這對於受害人的拯救頗有助益。這當然是好的。以賽亞曾斥責希西家說，因他所犯的罪，他兒孫的國要滅亡，而他們要被擄(參賽 39:7)。法老和亞比米勒家的受苦，是因亞伯拉罕所受的侮辱(參創 12:17；20:3)。但用這些例子來解決這問題實非恰當的解釋，而只是遁辭。因為在此處和在其他類似的地方，主所警告的懲罰很大，不能限於現世。**所以我們應該明白，上帝的咒詛並不限於不敬者本身，且牽涉到他的全家。**做父親的，既沒有上帝的靈，就只有過一種最卑污的生活；兒子因父親的不義，勢必也為上帝所擯棄而同趨滅亡；孫與曾孫，都同屬可鄙棄之人的後代，也墜入毀滅懸崖；除此以外，還有什麼希望呢？

結 18:20

<sup>20</sup> 惟有犯罪的，他必死亡。兒子必不擔當父親的罪孽，父親也不擔當兒子的罪孽。義人的善果必歸自己，惡人的惡報也必歸自己。

出 34:6-7

<sup>6</sup> 耶和華在他面前宣告說：耶和華，耶和華，是有憐憫有恩典的神，不輕易發怒，並有豐盛的慈愛和誠實，

<sup>7</sup> 為千萬人存留慈愛，赦免罪孽、過犯，和罪惡，萬不以有罪的為無罪，必追討他的罪，自父及子，直到三、四代。

民 14:18

<sup>18</sup> 耶和華不輕易發怒，並有豐盛的慈愛，赦免罪孽和過犯；萬不以有罪的為無罪，必追討他的罪，自父及子，直到三、四代。

耶 32:18

<sup>18</sup> 祢施慈愛與千萬人，又將父親的罪孽報應在他後世子孫的懷中，是至大全能的上帝，萬軍之耶和華是祢的名。

賽 39:7

<sup>7</sup> 並且從你本身所生的眾子，其中必有被擄去、在巴比倫王宮裏當太監的。

創 12:17

<sup>17</sup> 耶和華因亞伯蘭妻子撒萊的緣故，降大災與法老和他的全家。

創 20:3

<sup>3</sup> 但夜間，上帝來，在夢中對亞比米勒說：你是個死人哪！因為你取了那女人來；他原是別人的妻子。

We ought to see what he means when he threatens that he “will visit the iniquity of the fathers upon the children, to the third and fourth generation.” For apart from the fact that it is foreign to divine justice and equity to punish the innocent for another’s offense, God himself also declares that he will not compel the son to bear the father’s iniquity [Ezekiel 18:20]. Yet this sentence is often repeated about the punishments of the grandfather’s sins being held over to future generations. For Moses often so addresses him: “Jehovah, Jehovah, who visitest the iniquity of the fathers upon the children unto the third and fourth generation” [Numbers 14:18; Exodus 34:6-7, cf. Vg.]. Likewise Jeremiah: “Who showest mercy to thousands, but repayest the iniquity of the fathers upon the bosom of the children after them” [Jeremiah 32:18, Vg.]. Some, while they in their distress sweat over resolving this difficulty, think it is to be understood only of temporal punishments; these, they hold, it is not absurd for the children to bear for their parents’ transgressions, since they are often inflicted for the sake of their salvation. This is indeed true. For Isaiah declared to Hezekiah that his sons would be deprived of the kingdom, and be taken away into captivity because of the sin committed by him [Isaiah 39:6-7]. The houses of Pharaoh and Abimelech were afflicted for the injury done to Abraham [Genesis 12:17; 20:3, 18; etc.]. But when this point is brought forward to solve our question, it is more an evasion than a true interpretation. For here and in like passages he proclaims a heavier punishment than one limited to the present life. So, then, it is to be understood that *the Lord’s righteous curse weighs not only upon the wicked man’s head but also upon his whole family*. Where the curse lies, what else can be expected but that the father, shorn of the Spirit of God, will live most disgracefully? Or that the son, forsaken by the Lord on account of the father’s iniquity, will follow the same ruinous path? Finally, that the grandson and great-grandson, the accursed offspring of detestable men, will rush headlong after them?

Ezekiel 18:20

<sup>20</sup> The soul who sins is the one who will die. The son will not share the guilt of the father, nor will the father share the guilt of the son. The righteousness of the righteous man will be credited to him, and the wickedness of the wicked will be charged against him.

Numbers 14:18

- <sup>18</sup> 'The LORD is slow to anger, abounding in love and forgiving sin and rebellion. Yet he does not leave the guilty unpunished; he punishes the children for the sin of the fathers to the third and fourth generation.'

Exodus 34:6-7

- <sup>6</sup> And he passed in front of Moses, proclaiming, "The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness,  
<sup>7</sup> maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the fathers to the third and fourth generation."

Jeremiah 32:18

- <sup>18</sup> You show love to thousands but bring the punishment for the fathers' sins into the laps of their children after them. O great and powerful God, whose name is the LORD Almighty,

Isaiah 39:6-7

- <sup>6</sup> The time will surely come when everything in your palace, and all that your fathers have stored up until this day, will be carried off to Babylon. Nothing will be left, says the LORD.  
<sup>7</sup> And some of your descendants, your own flesh and blood who will be born to you, will be taken away, and they will become eunuchs in the palace of the king of Babylon."

Genesis 12:17

- <sup>17</sup> But the LORD inflicted serious diseases on Pharaoh and his household because of Abram's wife Sara.

Genesis 20:3, 18

- <sup>3</sup> But God came to Abimelech in a dream one night and said to him, "You are as good as dead because of the woman you have taken; she is a married woman."  
<sup>18</sup> for the LORD had closed up every womb in Abimelech's household because of Abraham's wife Sarah.

## 上帝的咒詛臨到子孫，有否違背祂的公義？

### Does Not the Visitation of the Sins of the Fathers Upon the Children Run Counter to God's Justice?

2.8.20

首先讓我們研究這種處罰是否合乎神的正(公)義。**如果整個人的本性是應該定罪的，我們就知道，那些沒有蒙上帝恩眷的人，只有等候毀滅而已。然而他們的滅亡，是由於自己的不義，不是由於上帝不公道(修：公義)的忿恨，也沒有餘地好抗議，為什麼他們不能和別人一樣，得到上帝的救恩。**

First let us examine whether such revenge is unbecoming to divine justice. *If the whole nature of men*, whom the Lord does not deem worthy to share in his grace, *is condemnable, we know that destruction is prepared for them.* Nevertheless, *they perish by their own iniquity, not by any unjust hatred on God's part.* There is no basis for complaining about why they are not helped like others to salvation by God's grace.

不義之人的家多代不蒙神恩既然是他們應得的懲罰，這樣，誰能控訴上帝，說祂不應該施行這公正的報應呢？但在另一方面主說，父親犯罪應受的懲罰不可及於兒子。請注意在那地方所討論的是什麼。以色列人經過無數的災難以後，開始流行著一句諺語：『父親吃了酸葡萄，兒子的牙齒也酸倒了』（結 18:2）；他們也以這句諺語暗示，他們父母所犯的罪，其刑罰都加到無辜的兒子身上；這是由於上帝的忿怒，而不是出於公義。但先知對他們說，事實不然，他們受懲罰乃是由於自己的過犯，因邪惡的父親的罪而刑罰公義的兒子，這與神的義既然是不相容的，也是不能在本誠命的警戒中找到的。上帝從不信者的家撤去祂的恩典，祂真理的亮光，和其他得救的工具，是應驗了我們所討論的刑罰的話，那麼，受蒙蔽與遺棄的兒女跟他們的祖先陷於同一情況，這就是所謂兒女擔當父母的罪。然而他們在今生受災殃，最後永遠沉淪，這是上帝公義的懲罰，不是由於他人的罪過，乃是由於他們自己的不義。

結18:2, 20

<sup>2</sup> 你們在以色列地怎麼用這俗語說父親吃了酸葡萄，兒子的牙酸倒了呢？

<sup>20</sup> 惟有犯罪的，他必死亡。兒子必不擔當父親的罪孽，父親也不擔當兒子的罪孽。義人的善果必歸自己，惡人的惡報也必歸自己。

Inasmuch, then, as this punishment is inflicted upon the wicked and the infamous for their crimes, so that for many generations their houses are deprived of God's grace, who can blame God for this perfectly just revenge? Yet the Lord declares, on the other hand, that the punishment of the father's sin will not pass on to the child [Ezekiel 18:20]. Observe what is being discussed here. The Israelites, troubled long and persistently by many misfortunes, began to make much of the proverb "The fathers have eaten sour grapes, and the children's teeth are set on edge" [Ezekiel 18:2]. By this they meant that,

even though they were otherwise righteous and did not deserve it, their fathers committed sins for which they had to suffer punishment, more on account of God's implacable wrath than his tempered severity. The prophet announces to them that this is not so; for they are punished for their own offenses. Nor does it accord with God's justice for a righteous son to pay the penalty of a wicked father, and this is not implied in the present threat; for if the visitation now under discussion is consummated when the Lord removes his grace, the light of his truth, and the other aids to salvation, from the family of the wicked — in that the children, blinded and forsaken by him, follow in their parents' footsteps — they bear God's curses for their fathers' evil deeds. But the fact that they are also subjected to temporal miseries, and at last to eternal destruction, is the punishment inflicted by God's righteous judgment, not for another's sins, but for their own wickedness.

Ezekiel 18:2, 20

<sup>2</sup> "What do you people mean by quoting this proverb about the land of Israel: " 'The fathers eat sour grapes, and the children's teeth are set on edge'?"

<sup>20</sup> The soul who sins is the one who will die. The son will not share the guilt of the father, nor will the father share the guilt of the son. The righteousness of the righteous man will be credited to him, and the wickedness of the wicked will be charged against him.

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### 『施慈愛直到千代』

“And Shows Mercy Unto Thousands...”

2.8.21

在另一方面，上帝又應許把祂的仁慈推廣到千百代，這在《聖經》中是常有的說法，而且包含在和教會所立的法中：『我要作你和你後裔的上帝』（創 17:7）。關於這一點，所羅門也說：『行為純正的義人，他的子孫是有福的』（箴 20:7）；這不但是由於宗教教育一種不小的影響，而且是由於上帝在約中應許對義人的家永遠賜福。這對信徒是安慰，而對惡人卻是恐怖；因為，如果上帝雖在人死後，仍記憶義與不義，甚至賞善罰惡均及於後嗣，那麼，對犯罪者和為善者本身，更是賞罰不爽了。罪人的子孫有時候變好，信徒的子孫有時候變壞，這對我們的論據當然沒有損傷；因為立法者決沒有打算在這件事上定下一個一成不變的規章，而減削他的選擇自由。這個譴責，雖不常常見諸事實，但並非徒然無效；這足以安慰義人，恐嚇壞人，因為正如今世，雖多人一生不受罰，但處罰幾個惡人，即足以證明上帝對罪惡的忿怒，和今後祂將審判一切罪人。同樣，當上帝因父親的緣故施憐憫，賜福給那人的兒子，也是證明祂將永遠加惠於忠誠敬拜祂的人；當祂處罰惡人的兒子時，祂也是警惕大家；祂將永遠降災於罪人。這件事的必然性就是祂在本節中所著重的。祂也附帶暗示祂偉大的仁愛：祂的仁愛及於千代，而祂的報應不過三四代。

申 5-10

<sup>10</sup> 愛我守我誠命的、我必向他們發慈愛直到千代、

創 17:7

<sup>7</sup> 我要與你並你世世代代的後裔堅立我的約，作永遠的約，是要作你和你後裔的神。

箴 20:7

<sup>7</sup> 行為純正的義人，他的子孫是有福的！

耶 32：18

<sup>18</sup> 祢施慈愛與千萬人，又將父親的罪孽報應在他後世子孫的懷中，是至大全能的上帝，萬軍之耶和華是祢的名。

On the other hand the promise is offered of extending God's mercy unto a thousand generations. This is frequently met with in Scripture [Deuteronomy 5:10; Jeremiah

32:18], and has been inserted in the solemn covenant of the church, “I shall be your God, and the God of your descendants after you” [Genesis 17:7, cf. Vg.]. Regarding this, Solomon writes, “Blessed are the sons of the righteous after their fathers’ death” [Proverbs 20:7 p.]. This is not only because of their holy upbringing, which is surely of no little importance; but because of this blessing promised in the covenant, that God’s grace shall everlastingly abide in the families of the pious. Hence, especial comfort for believers, but great terror for the wicked. For if after death the memory both of righteousness and of wickedness has such value in God’s sight that the blessing of the one and the curse of the other redound to their posterity, much more will it rest on the heads of the doers themselves. This is not, however, contradicted by the fact that the offspring of the wicked sometimes reform; those of believers sometimes degenerate. For the Lawgiver desired here to frame no such perpetual rule as might detract from his election. To comfort the righteous and to frighten the sinner it is enough that this is no empty or ineffective forewarning, even though it does not always take effect. For the temporal punishments inflicted upon a few scoundrels are testimonies of the divine wrath against sin, and of the judgment someday coming to all sinners, though many go unpunished till the end of this life. Thus, when the Lord gives one example of this blessing to show his mercy and kindness to the son for the father’s sake, he gives proof of his constant and perpetual favor toward those who worship him. When once he pursues the iniquity of the father in the son, he teaches what sort of judgment awaits all the wicked for their own offenses. In this passage he was particularly concerned with the certainty of the latter. Also, in passing he commends to us the largeness of his mercy, which he extends to a thousand generations, while he has assigned only four generations to his vengeance.

Deuteronomy 5:10

<sup>10</sup> but showing love to a thousand generations of those who love me and keep my commandments.

Jeremiah 32:18

<sup>18</sup> You show love to thousands but bring the punishment for the fathers' sins into the laps of their children after them. O great and powerful God, whose name is the LORD Almighty,

Genesis 17:7

<sup>7</sup> I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.

Proverbs 20:7

<sup>7</sup> The righteous man leads a blameless life; blessed are his children after him.

## 第三條誡命：『不要妄稱主你上帝的名』 對此誡命的解釋

### Third Commandment:

“You shall not take the name of Jehovah your God in vain.”

[Exodus 20:7.]

### Interpretation of the Commandment

#### 2.8.22

這條誡命的目的，是要我們尊祂莊嚴的名為聖。這個命令的實質，是不要我們僭妄或褻瀆地濫用祂的名。這一個禁令，也暗示一個命令，就是要我們謹慎而虔敬地維持聖名的莊嚴。所以當我們想到或說及上帝和祂的奧秘的時候，我們在思想和言語上應存最大的敬意，不可有絲毫不敬的態度。有三宗事是我們應當小心遵守的：

The purpose of this commandment is: God wills that we hallow the majesty of his name. Therefore, it means in brief that we are not to profane his name by treating it contemptuously and irreverently. To this prohibition duly corresponds the commandment that we should be zealous and careful to honor his name with godly reverence. Therefore we ought to be so disposed in mind and speech that we neither think nor say anything concerning God and his mysteries, without reverence and much soberness that in estimating his works we conceive nothing but what is honorable to him. We must, in my opinion, diligently observe the three following points:

第一. 不論我們想什麼，說什麼，我們應該尊重聖名的優越和崇高。  
First, whatever our mind conceives of God, whatever our tongue utters, should savor of his excellence, match the loftiness of his sacred name, and lastly, serve to glorify his greatness.

第二. 我們不能鹵莽和倉皇地，因野心，貪婪，或遊戲地濫用祂的聖道和可尊敬的奧秘。這些既有祂聖名的尊嚴的印象，我們就應該崇敬。  
Secondly, we should not rashly or perversely abuse his Holy Word and worshipful mysteries either for the sake of our own ambition, or greed, or amusement; but, as they bear the dignity of his name imprinted upon them, they should ever be honored and prized among us.

最後，我們不應該像一些可憐的人所慣做的，對祂的工作加以侮辱或貶損我們每逢提到祂的工作時，就當頌揚祂的智慧，公道，和良善。  
Finally, we should not defame or detract from his works, as miserable men are wont abusively to cry out against him; but whatever we recognize as done by him we should speak of with praise of his wisdom, righteousness, and goodness.



這就是尊祂的名為聖。若不如此，便是有罪的濫用，因為是超過了惟一合法使用的限度；雖沒有別的影響，但卻虧欠了聖名的尊嚴，而逐漸養成了侮慢的態度。隨便妄用祂的聖名已屬犯罪，那麼，把上帝的名用來助長巫術的迷信，用作可怕的咒詛，非法的邪術，和其他不敬的咒語上去，豈不更是罪大惡極嗎？這誡命主要之點是指妄用聖名起誓乃濫用聖名最可厭惡的一個例子；這使我們對褻瀆聖名感到更大的恐怖。這一條誡律是關乎對上帝的敬拜，和尊敬祂的名，不是關於人類一般所應遵守的義，是很明白的；因為定妄作見證，妨害社會之罪的，是在第二版；假如這條誡命是關於民事的本分，那便是多餘的重複了。此處，律法的分類確需要如此做，因為上帝把律法分為兩版，不是沒有意義的。因此我們可以斷言，在這條誡命中，祂是証實自己正當的權利，維持己名的神聖，而不是教導人們相互間的義務。

申 5:11

<sup>11</sup> 不可妄稱耶和華—你神的名；因為妄稱耶和華名的，耶和華必不以他為無罪。

That is what it means to hallow God's name. When we do otherwise, it is polluted with empty and wicked abuse. For, drawn away from the lawful use to which alone it had been dedicated, and though nothing else ensues, yet shorn of its dignity, it is little by little rendered contemptible. But if there is so much evil in this rash readiness violently to misuse God's name, it is a much greater sin if it be put to abominable uses, as those do who make it serve the superstitions of necromancy, frightful curses, unlawful exorcisms, and other wicked incantations. But, the commandment has particular reference to the oath, wherein the perverse abuse of the Lord's name is in the highest degree detestable, that thereby we maybe better frightened away altogether from all profaning of it [cf. Deuteronomy 5:11]. In this commandment we are enjoined concerning the worship of God and the reverence of his name, rather than the equity that we are to keep among men. It should be useless repetition if this commandment also treated concerning the duty of love, which is reserved for the Second Table where he will condemn perjury and false witness, which harm human society. The division of the law also requires it, because, as has been said, God did not arrange his law into two tables without reason. From this we conclude that in this commandment he vindicates his own right, protects the holiness of his name, but does not here teach what men owe to men.

Deuteronomy 5:11

<sup>11</sup> "You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name.

# 起誓就是在上帝面前作證

## The Oath as Confession to God

### 2.8.23

首先我們要說明什麼叫發誓。發誓是求上帝應証，以証明我們所宣稱的屬實。至於咒詛，顯然是侮辱上帝，值不得與發誓相提並論。發誓如果行之得當，也是一種對神的敬拜，在《聖經》上有許多地方可以証明；正如以賽亞預言亞述人和埃及人蒙召，在以色列人與主所立的約上有分，說：『他們將說迦南的方言，指著萬軍的主起誓』（賽 19:18）。這裏說對上帝起誓（婚禮和按立），是指對宗教的承認。他又說到上帝之國的擴張：『在地上為自己求福的，必憑真實的上帝求福；在地上發誓的，必指真實的上帝起誓』（賽 65:16）。耶利米說：『他們若殷勤學習我百姓的道，指著我的名起誓，說，我指著永生的上帝起誓，正如他們從前教我百姓指著巴力起誓，他們就必建立在我百姓中間』（耶 12:16）。求祂的名為我們作見証，即是對上帝承認我們的宗教。因為我們這樣作是承認祂為永遠不變的真理，我們求祂為真理作証，因為祂不但是真理最好的見証者，而且是真理惟一的護衛者，又能揭破一切隱藏的事；總之，祂是人心的尋覓者。當我們沒有人証的時候，可以求祂替我們作証，特別是那些隱伏在良心中的事，非有祂的見証不可。所以上帝對那些用假神的名義起誓的人極為忿怒，因這証明他們是公然地背叛祂。『你的兒女離棄我，又指著那不是神的起誓』（耶 5:7）。他所指的懲罰，足以証明這種罪行的嚴重，他說：『我要剪除那指著上帝起誓，又指著瑪勒堪起誓的人』（番 1:4，5）。

賽 19:18

<sup>18</sup> 當那日，埃及地必有五城的人說迦南的方言，又指著萬軍之耶和華起誓。有一城必稱為滅亡城。

賽 65:16

<sup>16</sup> 這樣，在地上為自己求福的，必憑真實的神求福；在地上起誓的，必指真實的神起誓。因為，從前的患難已經忘記，也從我眼前隱藏了。

耶 12:16

<sup>16</sup> 他們若殷勤學習我百姓的道，指著我的名起誓說：我指著永生的耶和華起誓，正如他們從前教我百姓指著巴力起誓，他們就必建立在我百姓中間。

耶 5:7

- <sup>7</sup> 我怎能赦免你呢？你的兒女離棄我，又指著那不是神的起誓。我使他們飽足，他們就行姦淫，成羣地聚集在娼妓家裏。

番 1:4, 5

- <sup>4</sup> 我必伸手攻擊猶大和耶路撒冷的一切居民，也必從這地方剪除所剩下的巴力、並基瑪林的名和祭司
- <sup>5</sup> 與那些在房頂上敬拜天上萬象的、並那些敬拜耶和華指著他起誓、又指著瑪勒堪起誓的、

In the first place, we must state what an oath is. It is calling God as witness to confirm the truth of our word. Those curses which contain manifest insults to God are unfit to be regarded as oaths. Many passages of Scripture show that such an attestation, duly performed, is a sort of divine worship. For example, when Isaiah prophesies about calling the Assyrians and Egyptians into a covenant relationship with Israel, he says: "They shall speak the language of Canaan and shall swear in the name of the Lord" [Isaiah 19:18]. That is, by swearing in the Lord's name they will profess his religion. Likewise, when he speaks of the extension of his Kingdom: "He who will bless himself... shall bless himself by the God of believers; and he who takes an oath in the land, shall swear by the God of truth" [Isaiah 65:16 p.]. Jeremiah says, "If the learned will diligently teach my people to swear in my name,... even as they taught them to swear by Baal, then they shall be built up in the midst of my house." [Jeremiah 12:16 p.] And we are justly said to witness to our religion in invoking the name of the Lord as our witness. For thus we confess him to be eternal and immutable truth; and we call upon him not only the fit witness of truth above all others, but also the only affirmer of it, who is able to bring hidden things to light; then as the knower of hearts [1 Corinthians 4:5]. For when men's testimonies fail, we flee to God as our witness — especially when something that lies hidden in the conscience is to be declared. For this reason, the Lord is bitterly angry against those who swear by strange gods, and interprets that sort of swearing as a proof of open treason. "Your children have forsaken me, and swear by those who are no gods." [Jeremiah 5:7, Vg.] And he declares the gravity of this offense in the threat of punishment: "I will cut off... those who swear by the name of the Lord, and yet swear by Milcom" [Zephaniah 1:4-5 p.].

Isaiah 19:18

- <sup>18</sup> In that day five cities in Egypt will speak the language of Canaan and swear allegiance to the LORD Almighty. One of them will be called the City of Destruction.  
[b]

Isaiah 65:16

- <sup>16</sup> Whoever invokes a blessing in the land will do so by the God of truth; he who takes an oath in the land will swear by the God of truth. For the past troubles will be forgotten and hidden from my eyes.

Jeremiah 12:16

- <sup>16</sup> And if they learn well the ways of my people and swear by my name, saying, 'As surely as the LORD lives'-even as they once taught my people to swear by Baal—then they will be established among my people.



Jeremiah 5:7

- <sup>7</sup> "Why should I forgive you? Your children have forsaken me and sworn by gods that are not gods. I supplied all their needs, yet they committed adultery and thronged to the houses of prostitutes.

Zephaniah 1:4-5

- <sup>4</sup> "I will stretch out my hand against Judah and against all who live in Jerusalem. I will cut off from this place every remnant of Baal, the names of the pagan and the idolatrous priests-
- <sup>5</sup> those who bow down on the roofs to worship the starry host, those who bow down and swear by the LORD and who also swear by Molech, <sup>[b]</sup>

1 Corinthians 4:5

- <sup>5</sup> Therefore judge nothing before the appointed time; wait till the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of men's hearts. At that time each will receive his praise from God.

# 起假誓就是褻瀆上帝的聖名

## The False Oath as a Desecration of God's Name

### 2.8.24

我們既知道，上帝的旨意是要我們在起誓中尊敬祂的聖名，我們就應當特別小心，免得反尊敬為褻瀆。若有人以祂的聖名起假誓，這對祂是很大的侮辱；所以律法稱它為褻瀆（參利 19:12）。如果祂的真理被毀滅，上帝所存留的還有什麼呢？而祂也將不成其為上帝了。然而當我們使祂為虛偽作証人時，祂的真理自然被毀滅了。所以當約書亞要亞干招認時，勸他說：『我兒，我勸你將榮耀歸給主以色列的上帝』（書 7:19）。這即是說，如果以祂的名發假誓，就是不尊敬主。這也沒有什麼稀奇，因為我們若這樣作，就是以虛偽玷辱祂的聖名，這種勸告是當猶太人受命起誓時所慣用的，這從法利賽人在《約翰福音》所說的語句看得出來（參約 9:24）。聖經上所用的起誓方式，也足以警告我們：『永生的上帝』（撒 14:45），『願上帝重重的降罰與我』（王下 6:31），『我呼籲上帝給我的心作見證』（林後 1:23）；這都是說，如果我們犯發假誓的罪，而求上帝替我們作見證，這就是自求祂的懲處（修：懲治）。

利 19:12

<sup>12</sup> 耶和華說：我必向這地方和其中的居民如此行，使這城與陀斐特一樣。

書 7:19

<sup>19</sup> 約書亞對亞干說：我兒，我勸你將榮耀歸給耶和華—以色列的神，在祂面前認罪，將你所做的事告訴我，不要向我隱瞞。

約 9:24

<sup>24</sup> 所以法利賽人第二次叫了那從前瞎眼的人來，對他說：你該將榮耀歸給上帝，我們知道這人是個罪人。

撒 14:44

<sup>4</sup> 掃羅說：約拿單哪，你定要死！若不然，願上帝重重地降罰與我。

王下 6:31

<sup>31</sup> 王說：我今日若容沙法的兒子以利沙的頭仍在他項上，願上帝重重地降罰與我！

We see how the Lord wills that worship of his name inheres in our oaths. Consequently we ought to be all the more diligent that they contain neither insolence nor

contempt and low esteem instead of worship. It is no small affront to swear falsely by his name; in the law this is called “profanation” [Leviticus 19:12]. What remains to the Lord when he is despoiled of his truth? He will then cease to be God. But he is indeed despoiled of it when he is made a supporter and approver of falsehood. Therefore Joshua, wishing to make Achan confess the truth, says: “My son, give glory to the Lord of Israel” [Joshua 7:19], obviously implying that the Lord is most gravely dishonored if perjury be committed in his name. And no wonder! For it is not on our account that his sacred name is not to be branded with any kind of falsehood. It is evident from the similar manner of calling God to witness used by the Pharisees in the Gospel of John [John 9:24] that this was the usual form among the Jews whenever anyone was called to take an oath. The modes of expression used in Scripture instruct us in this caution: “The Lord lives” [1 Samuel 14:39]; “The Lord do so to me and more also” [1 Samuel 14:44; cf. 2 Sam. 3:9; 2 Kings 6:31]; “God be witness upon my soul” [Romans 1:9; 2 Corinthians 1:23, conflated]. These sayings suggest that we cannot call God to be the witness of our words without asking him to be the avenger of our perjury if we deceive

Leviticus 19:12

<sup>12</sup> The two men said to Lot, "Do you have anyone else here—sons-in-law, sons or daughters, or anyone else in the city who belongs to you? Get them out of here,

Joshua 7:19

<sup>19</sup> Then Joshua said to Achan, "My son, give glory to the LORD, <sup>[d]</sup> the God of Israel, and give him the praise. <sup>[e]</sup> Tell me what you have done; do not hide it from me."

Romans 1:9

<sup>9</sup> God, whom I serve with my whole heart in preaching the gospel of his Son, is my witness how constantly I remember you

2 Corinthians 1:23

<sup>23</sup> I call God as my witness that it was in order to spare you that I did not return to Corinth

1 Samuel 14:44

<sup>44</sup> Saul said, "May God deal with me, be it ever so severely, if you do not die, Jonathan."

2 Sam. 3:9

<sup>9</sup> May God deal with Abner, be it ever so severely, if I do not do for David what the LORD promised him on oath

2 Kings 6:31

<sup>31</sup> He said, "May God deal with me, be it ever so severely, if the head of Elisha son of Shaphat remains on his shoulders today!"

1 Samuel 14:39

<sup>39</sup> As surely as the LORD who rescues Israel lives, even if it lies with my son Jonathan, he must die." But not one of the men said a word.



## 輕易的起誓

### The Idle Oath

### 2.8.25

即令所起的誓是真的，若在不必要的時候隨便亂用，對上帝的聖名也是侮辱。因此，僅禁戒不發假誓還是不夠，除非我們也記得，**發誓不是爲自己一時的高興，乃是由於不得已；在不需要的時候濫發誓言，就是不法的。**

God's name is rendered cheap and common when it is used in true but needless oaths. For it is then also taken in vain. Thus it does not suffice for us to refrain from perjury, unless at the same time we remember that ***oath-taking was permitted and established not for the sake of lust or desire, but because of necessity.*** Hence, those who apply it to unnecessary things depart from its lawful use.

我們不能以發誓爲必須要有的，除非是爲了宗教或愛心的緣故。在今日這種隨便發誓的罪行流行甚廣；而更難容忍的，是因犯的太多，以致再不把它當爲罪行；不過在上帝的審判台前，卻不是一宗小小的過犯。在閒談中，上帝的聖名已普遍地被褻瀆，這種僭妄的罪既然行之已久，未受懲處（修：懲治），人就不把它看爲有罪了。但上帝的命令還是有效的，制裁還是不放鬆的，將來必有一天對那些妄用聖名的人，加以嚴格的懲罰。還有一種行爲也干犯這條誡律：如果我們用上帝僕人的名替代上帝自己的名起誓，就是不敬神，因爲我們把神應得的榮耀歸與他們。但上帝特別命令我們用祂的名起誓（參申 6:13），並特別禁止我們以別神的名起誓（參出 23:13），這不是沒有理由的。使徒也証實了這一點，說：『人都是指著比自己大的起誓，然而因爲上帝沒有比自己更大的可以指著起誓，就指著自己起誓』（來 6:13，16）。

申6:13

<sup>13</sup> 你要敬畏耶和華—你的神，事奉祂，指著祂的名起誓。

出23:13

<sup>13</sup> 凡我對你們說的話，你們要謹守。別神的名，你不可提，也不可從你口中傳說。

來6:13，16

<sup>13</sup> 當初上帝應許亞伯拉罕的時候，因為沒有比自己更大可以指著起誓的，就指著自己起誓，說：

<sup>16</sup> 人都是指著比自己大的起誓，並且以起誓爲實據，了結各樣的爭論。

Now, no other necessity can be pretended than to serve either religion or love. In this matter men today sin quite unrestrainedly, and all the more intolerably because by very custom it has ceased to be considered an offense. Surely this is deemed no slight

offense before God's judgment seat! God's name is commonly and promiscuously profaned in idle talk. This is not regarded as an evil because men have come into the practice of this great depravity by long and unpunished boldness. Yet the Lord's commandment remains unalterable; the warning remains firm, and will someday have its effect. By it a peculiar vengeance is proclaimed against those who use his name in vain. This commandment is transgressed in another respect: with manifest wickedness in oaths we substitute God's holy servants in place of him, thus transferring to them the glory of his divinity [Exodus 23:13]. With good reason, then, the Lord has, by special commandment, enjoined us to swear by his name [Deuteronomy 6:13; 10:20]; by special prohibition he has forbidden us to be heard swearing by strange gods [Exodus 23:13]. The apostle likewise clearly testifies to this when he writes: "Men swear by a greater than themselves"; God, because he had none greater than his glory, swore by himself [Hebrews 6:16-17 p.].

Exodus 23:13

<sup>13</sup> "Be careful to do everything I have said to you. Do not invoke the names of other gods; do not let them be heard on your lips.

Deuteronomy 6:13

<sup>13</sup> Fear the LORD your God, serve him only and take your oaths in his name

Deuteronomy 10:20

<sup>20</sup> Fear the LORD your God and serve him. Hold fast to him and take your oaths in his name.

Hebrews 6:16-17

<sup>16</sup> Men swear by someone greater than themselves, and the oath confirms what is said and puts an end to all argument.

<sup>17</sup> Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath.

## 登山寶訓豈不是禁止這種起誓嗎？

### Does Not the Sermon on the Mount Forbid This Kind of Oath? 2.8.26

重洗派起誓的限制仍不滿意，他們更進一步地禁止一切起誓，認為基督對起誓是一律禁止的。他們引《聖經》的話：『我告訴你們，什麼誓都不可起：你們的話，是，就說是，不是，就說不是；若再多說，就是出於那惡者』（太 5:34，37）。按照這種解釋，他們是把基督立於和父反對的地位，仿佛祂來到世間，是要廢除父的命令。**因為在律法中，永恆的上帝非但准許起誓，把起誓看為合法的事，而且在必要的時候，祂還吩咐人起誓**（參出 22:11）。可是基督說：『他與父原為一，』又說，祂行事無非是按照『從父所受的命令，』『祂的教訓不是他自己的』（約 10:30，18；7:16）。這是怎麼說的呢？他們以為上帝現在禁止他以前所認可和命令的，豈不是自相矛盾嗎？然而基督所講的話確有若干困難，我們不得不加以檢討。若我們不注意基督的用意，及祂當時討論的問題，就無法接近真理。

太 5:34，37

<sup>34</sup> 只是我告訴你們，什麼誓都不可起。不可指著天起誓，因為天是上帝的座位；  
<sup>37</sup> 你們的話，是，就說是；不是，就說不是；若再多說，就是出於那惡者（或作：就是從惡裏出來的）。

出 22:11

<sup>11</sup> 那看守的人要憑著耶和華起誓，手裏未曾拿鄰舍的物，本主就要罷休，看守的人不必賠還。

約 10:30，18

<sup>30</sup> 我與父原為一。

<sup>18</sup> 沒有人奪我的命去，是我自己捨的。我有權柄捨了，也有權柄取回來。這是我從我父所受的命令。

約 7:16

<sup>16</sup> 耶穌說：我的教訓不是我自己的，乃是那差我來者的。

The Anabaptists, not content with this moderation in swearing oaths, condemn all oaths without exception, since Christ's prohibition of them is general. "I say to you, Do not swear at all... but let what you say be simply, 'Yes, yes' or 'No, no'; anything more than this comes from evil." [Matthew 5:34, 37; cf. James 5:12.] But in this way they heedlessly dash against Christ; making him the Father's enemy as if he had come down

to earth to set aside God's decrees. Now *the eternal God not only permits oaths as a legitimate thing under the law (which should be sufficient), but commands their use in case of necessity* [Exodus 22:10-11]. But Christ declares that he is one with the Father [John 10:30]; that he brings nothing but what the Father has commanded [John 10:18]; that his teaching is not from himself [John 7:16], etc. What then? Will they make God contradict himself so that he afterward forbids and condemns what he once approved by enjoining it upon men's behavior? But because there is some difficulty in Christ's words, let us spend a little time on them. Here, however, we shall never attain the truth unless we fix our eyes upon Christ's intention and give to what he is driving at in that passage.

Matthew 5:34, 37

<sup>34</sup> But I tell you, Do not swear at all: either by heaven, for it is God's throne;

<sup>37</sup> Simply let your 'Yes' be 'Yes,' and your 'No,' 'No'; anything beyond this comes from the evil one.

James 5:12

<sup>12</sup> Above all, my brothers, do not swear—not by heaven or by earth or by anything else. Let your "Yes" be yes, and your "No," no, or you will be condemned.

Exodus 22:10-11

<sup>10</sup> "If a man gives a donkey, an ox, a sheep or any other animal to his neighbor for safekeeping and it dies or is injured or is taken away while no one is looking,

<sup>11</sup> the issue between them will be settled by the taking of an oath before the LORD that the neighbor did not lay hands on the other person's property. The owner is to accept this, and no restitution is required

John 10:18, 30

<sup>18</sup> No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father."

<sup>30</sup> I and the Father are one."

John 7:16

<sup>16</sup> Jesus answered, "My teaching is not my own. It comes from him who sent me.

**祂的目的既不是鬆弛律法，也不是限制律法的範圍，只因律法為文士和法利賽人的誤解所敗壞，祂不得不恢復它原來的真意義。**如果我們記得這一點，就不會說基督反對一切的起誓；祂所反對的只是那些違犯律例的起誓。當時一般人的風氣只圖避免偽誓，但律法所禁止的不僅是偽誓，凡一切虛浮多餘的誓言，都在禁止之列。所以，那能給律法最確實的解釋之主告訴他們，不但發偽誓，就連起誓也是有罪的。什麼是有罪的起誓呢？就是輕易的起誓。凡律法所認可的起誓，他都不反對。他們指耶穌所說『什麼誓都不可起』的話，特別強調『什麼』兩個字，以為所提出的是很有力量的論據；**其實基督所指的，不是起誓的本身，乃是在那裏所提的起誓的方式。**

*It was not his purpose either to slacken or tighten the law, but to bring back to a true and genuine understanding what had been quite corrupted by the false devisings of the scribes and Pharisees.* If we understand this, we will not think that Christ

condemned oaths entirely, but only those which transgress the rule of the law. From these words it is clear that the people then commonly avoided perjury only, while the law forbids not only perjuries but also empty and superfluous oaths. Therefore the Lord, the surest interpreter of the law, warns that it is evil not only to swear falsely but also to swear [Matthew 5:34]. Why “to swear”? Surely he means “to swear in vain.” But the oaths that are commended in the law, he leaves untouched and free. Our opponents think that they argue more compellingly when they doggedly seize upon the expression “at all.” ***Yet this does not refer to the word “to swear,” but to the forms of oaths following thereafter.***

Matthew 5:34, 37

<sup>34</sup> But I tell you, Do not swear at all: either by heaven, for it is God's throne;

因為他們的錯誤，一部分是以為指著天地起誓，並沒有妨礙上帝的聖名。所以主進而擯除他們的一切托詞，叫他們不要以為指著天地作見證，就可以逃避妨礙上帝聖名的罪。在這裏有一點必須說明的，人雖藉著生命的光起誓，藉著所吃的飲食起誓，藉著所受的洗禮，或由神的寬大而領受的其他恩賜起誓，雖然沒有提到上帝的聖名，還是**間接地藉著上帝起誓**。基督禁止指著天地和耶路撒冷起誓，並不是像一般人所妄想的，以為他是為要糾正迷信，乃是為要駁斥那些詭辯派的謬論；他們以為間接起誓並不為罪，也不算是污辱上帝的聖名；**其實祂的聖名是刻在祂的一切恩賜上的**，但如果以人，死人，或天使代替上帝，如同拜偶像的民族，為阿諛國王而以他的生命或精靈起誓，情形就兩樣了；這樣將受造之物神化，適足以貶損唯一真神的榮光(修：榮耀)。當我們用上帝的聖名，只為証實我們自己的話，雖然都是用間接的方式，可是一切無價值的起誓都有損上帝的尊嚴。基督為摒除一切放縱行為的托詞，所以禁止一切起誓。雅各用意也是相同（參雅 5:12），他用了我所援引的基督的話；因為這種有損上帝的聖名的僭妄，風行一時，成為習慣，如果你說『什麼』兩字是指起誓，仿佛凡起誓毫無例外地都是違法，那麼，所謂『不要指著天，也不要指著地』等語，究竟是什麼意義？這些話分明是駁斥猶太人用以掩飾自己罪行的狡辯。

雅 5:12

<sup>12</sup> 我的弟兄們，最要緊的是不可起誓；不可指著天起誓，也不可指著地起誓，無論何誓都不可起。你們說話，是，就說是；不是，就說不是，免得你們落在審判之下。

For this, also, was a part of their error, that while they swore by heaven and earth they thought they did not touch the name of God. After the chief instance of transgression, therefore, the Lord also cuts off all excuses from them in order that they may not suppose they have escaped by calling on heaven and earth, while suppressing God's name. We ought also to note this in passing: ***although the name of God is not expressed, yet men swear by him in indirect forms***; as when they swear by the light of life, by the bread they eat, by their baptism, or by other tokens of God's generosity toward them. Christ, in that passage forbidding men to swear by heaven and earth and Jerusalem [Matthew 5: 34-35],

is not correcting superstition, as some falsely think. Rather, he is refuting the wily sophistry of those who see nothing wrong in idly tossing about indirect oaths — as if they spared *God's sacred name*, when it *is actually engraved upon all his benefits*. It is another matter when some mortal, or deceased person, or angel is substituted in place of God; just as among the heathen nations that loathsome form of swearing by the life or by the genius of the king was devised by way of adulation. For then such false deification obscures and lessens the glory of the one God. But when we intend only to seek confirmation of our statements from God's holy name, although it be done indirectly, injury is done to his majesty by all such trifling oaths. Christ deprives this license of vain excuse, forbidding us to "swear at all," James, repeating those words of Christ which I have cited, has the same intent [James 5:12]. For such rashness, although it is a desecration of God's name, has always been widespread in the world. If you should refer the expression "at all" to the substance, as if it were without exception unlawful to swear any oath, how would you explain what is immediately added: "Neither by heaven, nor by the earth," etc.? From these words it is sufficiently clear that Christ has met the quibbles whereby the Jews thought their fault lightened.

James 5:12

<sup>12</sup> Above all, my brothers, do not swear—not by heaven or by earth or by anything else. Let your "Yes" be yes, and your "No," no, or you will be condemned.

## 律法禁止範圍以外的起誓是許可的

### The Extrajudicial Oath is Therefore Necessarily Admissible

#### 2.8.27

所以，通達人不至於再懷疑**主在那段經文所斥責的只限於律法所禁止的誓。祂雖然是（修：既是）完全生命的模範，但（刪：但）祂在必要之時亦作誓言；**祂的門徒無疑地在一切事上都服從（修：順服）祂，在這宗事上也學祂的榜樣。如果一切的起誓都被禁止，誰敢說保羅還願意發誓呢？當必要的時候，他毫不猶豫地起誓，而且有時候還加上咒詛。不過有一個問題還沒有解決；有些人認為只公共宣誓不在禁止之列，好像我們奉行政長官之命所宣的誓，又如君主在批准條約時常用的誓，人民表示效忠國王的誓，以及士兵的宣誓等。保羅為證明福音的尊嚴所起的誓，也應當屬於這一類；因為使徒們在執行任務上的身份不是私人的，他們乃是上帝所用的公僕。

羅 1: 9

<sup>9</sup> 我在祂兒子福音上，用心靈所事奉的上帝，可以見證我怎樣不住的提到你們；

林後 1:23

<sup>23</sup> 我呼籲上帝給我的心作見證，我沒有往哥林多去是為要寬容你們。

To men of sound judgment there can then be no doubt that *the Lord in that passage disapproved only of those oaths forbidden by the law*. For *he, who in his life gave an example of the perfection that he taught, did not shrink from oaths whenever circumstances required*. And the disciples, who, we may be sure, obeyed their Master in all things, followed the same example. Who would dare say that Paul would have sworn if the taking of oaths had been utterly forbidden? But when circumstances demanded it, he swore without any hesitation, sometimes even adding a curse [Romans 1:9; 2 Corinthians 1:23]. Yet the question is still not settled. For some think public oaths alone excepted from this prohibition, such as those we take which are administered and required by a magistrate; such, also, as those commonly used by princes in solemnizing treaties, or a people swearing in the name of their prince, or a soldier, when he is bound by an oath of service, and the like. In this category they also place, and justly, those statements in Paul which assert the dignity of the gospel, inasmuch as the apostles in their duties are not private citizens but public ministers of God.

Romans 1:9

<sup>9</sup> God, whom I serve with my whole heart in preaching the gospel of his Son, is my witness how constantly I remember you

2 Corinthians 1:23

<sup>23</sup> I call God as my witness that it was in order to spare you that I did not return to Corinth.

我不否認這一類的宣誓是最穩妥的，因為他們最爲《聖經》所許可。一個長官在遇到疑案時，必使証人起誓，另一方面，証人必須按所起的誓作答。使徒說，人的紛爭可藉這辦法消除（參來 6:16）。這條訓誡使雙方的行爲都得到可以充分辯明的機會。還有，我們知道，古代異教徒對公開的正式宣誓非常重視，但在普通交往上所起的誓，並不視爲重要，因為他們以爲這各種誓不是神所重視的。可是對私人在必要時以嚴肅，誠實和恭敬的心所起的誓，加以指責，是太危險了，因為**這類誓是爲理性與《聖經》的例子所支持的**。如果私人在重大的事件上請求上帝做仲裁是合法的，當然更可以請求他做見證。此如說，你的弟兄告你不忠，你雖極力聲辯，亦無法使他滿意。若你的名譽因他的頑惡受到損害，你可請求上帝裁判而並不爲冒犯；祂的時候一到，祂必表明你無罪。那麼，嚴格地說，求上帝作見證不及求祂作裁判來得重大。所以我不明白，爲什麼我們如此的呼籲是不合法的。這樣的例子很多。雖然亞伯拉罕和以撒跟亞比米勒所起的誓或可看爲是有代表性的，可是雅各與拉班不過是私人，他們卻互相起誓，以堅定他們的約（參創 21:24；26:31；31:53）。波阿斯也是以私人的身分，証實他對路得的婚姻之應許（參得 3:19）。俄巴底是一個正直敬畏上帝的人，但他以私人的身分起誓來說服以利亞（參王上 18:10）。我們起誓不可隨便，更不可作無價值的起誓，必須真有必要的時候，例如爲著擁護主的榮耀，或促進弟兄的造就，才可起誓。這是本條誡命的目的，也是起誓最好的準則。

來 6:16

<sup>16</sup> 人都是指著比自己大的起誓，並且以起誓為實據，了結各樣的爭論。

創 21:24

<sup>24</sup> 亞伯拉罕說：我情願起誓。

創 26:31

<sup>31</sup> 他們清早起來彼此起誓。以撒打發他們走，他們就平平安安地離開他走了。

創 31:53

<sup>53</sup> 但願亞伯拉罕的上帝和拿鶴的上帝，就是他們父親的上帝，在你我中間判斷。  
雅各就指著他父親以撒所敬畏的上帝起誓，

王上 18:10

<sup>10</sup> 我指著永生耶和華—你的神起誓，無論哪一邦哪一國，我主都打發人去找你。  
若說你沒有在那裏，就必使那邦那國的人起誓說，實在是找不著你。

Of course I do not deny that these are the safest oaths, because they are supported by the firmer testimonies of Scripture. In doubtful matters, the magistrate is bidden to compel the witness to swear; the latter in turn is to reply under oath; the apostle speaks of human quarrels as resolved by this means [Hebrews 6:16]. In this commandment each has sound approval for what he does. Also, one can observe among the ancient heathen



that public and solemn oath-taking was held in great reverence. Common oaths, however, which were indiscriminately sworn, were considered either of very little or no importance, as if it were thought that God's majesty did not enter into them. But *it would be too dangerous to condemn private oaths undertaken soberly, with holy intent, reverently, and in necessary circumstances, supported as they are both by reason and by examples.* For if it is lawful in a grave and serious matter for private persons to call upon God as a judge between them [1 Samuel 24:12], there is even greater reason to call upon him as a witness. Your brother will accuse you of breach of faith; as a duty of love you will try to clear yourself. On no terms will he admit himself satisfied. If your reputation is imperiled because of his stubborn ill will, you can without offense call upon God's judgment to make manifest your innocence in due time. If we weigh the terms "judgment" and "witness," it is a lesser matter to call God to witness. I do not, therefore, see why we should declare unlawful this calling of God to witness. We have very many examples of this. If Abraham and Isaac's oath with Abimelech is alleged as a public one [Genesis 21:24; 26:31], yet surely Jacob and Laban were private persons who confirmed their alliance by a mutual oath [Genesis 31:53-54]. Boaz was a private person who confirmed his promised marriage to Ruth in the same way [Ruth 3:13]. Obadiah was a private person, a righteous, God-fearing man, who affirmed under oath what he wished to persuade Elijah to believe [1 Kings 18:10]. Thus I have no better rule than for us so to control our oaths that they may not be rash, indiscriminate, wanton, or trifling; but that they may serve a just need — either to vindicate the Lord's glory, or to further a brother's edification. Such is the purpose of this commandment of the law.

Hebrews 6:16

<sup>16</sup> Men swear by someone greater than themselves, and the oath confirms what is said and puts an end to all argument.

1 Samuel 24:12

<sup>12</sup> May the LORD judge between you and me. And may the LORD avenge the wrongs you have done to me, but my hand will not touch you.

Genesis 21:24

<sup>24</sup> Abraham said, "I swear it."

Genesis 26:31

<sup>31</sup> Early the next morning the men swore an oath to each other. Then Isaac sent them on their way, and they left him in peace.

Genesis 31:53-54

<sup>53</sup> May the God of Abraham and the God of Nahor, the God of their father, judge between us." So Jacob took an oath in the name of the Fear of his father Isaac.

<sup>54</sup> He offered a sacrifice there in the hill country and invited his relatives to a meal. After they had eaten, they spent the night there.

Ruth 3:13

- <sup>13</sup> Stay here for the night, and in the morning if he wants to redeem, good; let him redeem. But if he is not willing, as surely as the LORD lives I will do it. Lie here until morning."

## 第四條誡命

### 當記念安息日，守為聖日， 六日要勞碌作你一切的工， 但第七日是向你的主上帝當守的安息日， 這一日無論何工都不可作

### 一般的解釋

#### The Fourth Commandment:

“Remember to keep holy the Sabbath Day. Six days you shall labor, and do all your work; but the seventh day is a Sabbath to Jehovah your God.

In it you shall not do any work,” etc.

[Exodus 20:8-10, cf. Vg.]

#### General Interpretation

#### 2.8.28

這條誡命的目的，是要我們在自己的情慾和工作上死，專心默念上帝的國度，又把祂所指定的方法，應用在這默念上。這條誡命既有與其他誡命不同的特點，所以需要稍為不同的解釋。教父們常稱這個誡命為**預表性的誡命**，因為它所命令的是外表上對這日的遵守，而這日自基督降臨以後，和其他的表象（修：預表）都一並廢除了。教父們的觀察頗有理由，不過還只見到這個問題的一面。所以必需求進一步的說明，並注意那作為**這誡命所根據的三個理由**。第一，**天上立法者的目的是要以第七日的休息，給以色列人一個屬靈安息**，表象（修：預表），叫虔誠人停止自己的努力，好使上帝在他們心裏運行。第二，**祂的目的是要以一規定的日子定時安息**，召集他們聽講律法，舉行儀禮，或至少可以默想上帝的工作，好叫這種反省可以導引他們實行虔敬的生活。第三，**祂覺得應該使一般在他人管轄下生活的人，得享一天休息，叫他們從勞動中得到一些安適（僕人安息）**。

The purpose of this commandment is that, being dead to our own inclinations and works, we should meditate on the Kingdom of God, and that we should practice that meditation in the ways established by him. But, since this commandment has a particular consideration distinct from the others, it requires a slightly different order of exposition. *The early fathers customarily called this commandment a foreshadowing* because it contains the outward keeping of a day which, upon Christ's coming, was abolished with the other figures. This they say truly, but they touch upon only half the matter. Hence, we must go deeper in our exposition, and ponder three conditions in which, it seems to me, the keeping of this commandment consists. *First, under the repose of the seventh day the heavenly Lawgiver meant to represent to the people of Israel spiritual rest, in which believers ought to lay aside their own works to allow God to work in them. Secondly, he meant that there was to be a stated day for them to assemble to hear the law and*

*perform the rites, or at least to devote it particularly to meditation upon his works, and thus through this remembrance to be trained in piety. Thirdly, he resolved to give a day of rest to servants and those who are under the authority of others, in order that they should have some respite from toil.*

# 安息日的誠命帶有應許

## The Sabbath Commandment as Promise

### 2.8.29

但有許多地方告訴我們，這種**屬靈的預表**，是安息日的主要目的。上帝要求對這條誠命的服從（修：順服），比對其他的誠命更嚴（參民 15:32，33；結 20:12；22:8；23:38）。當祂在先知書中要指出宗教完全被敗壞時，祂就斥責他們對安息日的忽視，破壞和玷污（參耶 17:21，22，27；賽 56:2），仿佛若疏忽了這個義務，就沒有其他的方法尊敬祂了。反之，祂對遵行這誠命的人非常讚許。所以在一切神諭中，虔誠人特別尊重安息日的啓示。因為利未人在嚴肅會中所說的話，照《尼希米記》所記錄的，是：『你使我們的列祖知道祢的安息聖日，並藉你僕人摩西傳給他們誠命，條例，律法』（尼 9:14）。我們知道他們對這條誠命的估計，確在其他誠命之上。這一切事都彰顯神秘的尊嚴，正如摩西和以西結所美妙地表達的。在出埃及記中，有以下的說明：『你們務要守我的安息日，因為這是你我之間世世代代的証據』（出 31:13，14，16，17）。以西結說得更詳細，他的要點是：安息日是叫以色列人知道上帝是使他們成聖之神的記號（參結 20:12）。如果我們成聖正是在於抑制自己的意志，那麼，在外表的記號和它所代表內心的事物之間，有一種自然的類似。我們必須完全休息，以便上帝在我的心裏運行；我們必須排除思慮，放棄一切肉體的情慾，停止一切本性上的活動，這樣，既然有上帝在我們裏面運行，我們就可在祂裏面得到安息，如使徒所告訴我們的一般（參來 4:9）。

民 15:32，33

<sup>32</sup> 以色列人在曠野的時候，遇見一個人在安息日撿柴。

<sup>33</sup> 遇見他撿柴的人，就把他帶到摩西、亞倫並全會眾那裏，

結 20:12

<sup>12</sup> 又將我的安息日賜給他們，好在我與他們中間為證據，使他們知道我—耶和華是叫他們成為聖的。

結 22:8

<sup>8</sup> 你藐視了我的聖物，干犯了我的安息日。

結 23:38

<sup>38</sup> 此外，他們還有向我所行的，就是同日玷污我的聖所，干犯我的安息日。

耶 17:21，22，27

<sup>21</sup> 耶和華如此說：你們要謹慎，不要在安息日擔什麼擔子進入耶路撒冷的各門；

- <sup>22</sup> 也不要安息日從家中擔出擔子去。無論何工都不可做，只要以安息日為聖日，正如我所吩咐你們列祖的。
- <sup>27</sup> 你們若不聽從我，不以安息日為聖日，仍在安息日擔擔子，進入耶路撒冷的各門，我必在各門中點火；這火也必燒毀耶路撒冷的宮殿，不能熄滅。

賽 56:2

- <sup>2</sup> 謹守安息日而不干犯，禁止己手而不作惡；如此行、如此持守的人便為有福。

尼 9:14

- <sup>14</sup> 又使他們知道祢的安息聖日，並藉你僕人摩西傳給他們誡命、條例、律法。

出 31:13, 14, 16, 17

- <sup>13</sup> 你要吩咐以色列人說：你們務要守我的安息日；因為這是你我之間世世代代的證據，使你們知道我—耶和華是叫你們成為聖的。
- <sup>14</sup> 所以你們要守安息日，以為聖日。凡干犯這日的，必要把他治死；凡在這日做工的，必從民中剪除。
- <sup>16</sup> 故此，以色列人要世世代代守安息日為永遠的約。
- <sup>17</sup> 這是我和以色列人永遠的證據；因為六日之內耶和華造天地，第七日便安息舒暢。

來 4:9

- <sup>9</sup> 這樣看來，必另有一安息日的安息為上帝的子民存留。

Nevertheless we are taught in many passages that this fore-shadowing of spiritual rest occupied the chief place in the Sabbath. The Lord enjoined obedience to almost no other commandment as severely as to this [Numbers 15:32-36; cf. Exodus 31:13 ff.; 35:2]. When he wills through the prophets to indicate that all religion has been overturned, he complains that his Sabbaths have been polluted, violated, not kept, not hallowed — as if, with this homage omitted, nothing more remained in which he could be honored [Ezekiel 20:12-13; 22:8; 23:38; Jeremiah 17:21,22,27; Isaiah 56:2]. He bestows highest approbation upon its observance. Hence, also, believers greatly esteemed the revelation of the Sabbath among the other oracles. For in The Book of Nehemiah the Levites thus spoke in public assembly: “Thou didst make known to our fathers thy holy Sabbath, and gavest them commandments and ceremonies and a law by the hand of Moses” [Nehemiah 9:14 p.]. You see how it is held in singular esteem among all the precepts of the law. All these precepts serve to exalt the dignity of the mystery, which Moses and Ezekiel have most beautifully expressed. Thus you have in Exodus: “See that you keep my Sabbath, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you. You shall keep the Sabbath, because it is holy for you” [ch.

31:13-14; cf. Vg.; cf. ch. 35:2]. “Let the Children of Israel keep the Sabbath, and let them observe it throughout their generations; it is a perpetual covenant between me and the Children of Israel, and a sign forever.” [Ch. 31:16-17, Cf. Vg.] Ezekiel expresses it still more fully, but the sum of his statement comes to this: that the Sabbath is a sign whereby Israel may recognize that God is their sanctifier [Ezekiel 20:12]. If our sanctification consists in mortifying our own will, then a very close correspondence appears between the outward sign and the inward reality. We must be wholly at rest that God may work in us; we must yield our will; we must resign our heart; we must give up all our fleshly desires. In short, we must rest from all activities of our own contriving so that, having God working in us [Hebrews 13:21], we may repose in him [Hebrews 4:9], as the apostle also teaches.

#### Numbers 15:32-36

- <sup>32</sup> While the Israelites were in the desert, a man was found gathering wood on the Sabbath day.
- <sup>33</sup> Those who found him gathering wood brought him to Moses and Aaron and the whole assembly,
- <sup>34</sup> and they kept him in custody, because it was not clear what should be done to him. <sup>35</sup> Then the LORD said to Moses, "The man must die. The whole assembly must stone him outside the camp."
- <sup>36</sup> So the assembly took him outside the camp and stoned him to death, as the LORD commanded Moses.

#### Exodus 31:13-14, 16, 17

- <sup>13</sup> "Say to the Israelites, 'You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the LORD, who makes you holy. <sup>[a]</sup>
- <sup>14</sup> " 'Observe the Sabbath, because it is holy to you. Anyone who desecrates it must be put to death; whoever does any work on that day must be cut off from his people.
- <sup>16</sup> The Israelites are to observe the Sabbath, celebrating it for the generations to come as a lasting covenant.
- <sup>17</sup> It will be a sign between me and the Israelites forever, for in six days the LORD made the heavens and the earth, and on the seventh day he abstained from work and rested.' "

#### Exodus 35:2

- <sup>2</sup> For six days, work is to be done, but the seventh day shall be your holy day, a Sabbath of rest to the LORD. Whoever does any work on it must be put to death.

#### Ezekiel 20:12-13

- <sup>12</sup> O LORD Almighty, you who examine the righteous and probe the heart and mind, let me see your vengeance upon them, for to you I have committed my cause.
- <sup>13</sup> Sing to the LORD! Give praise to the LORD! He rescues the life of the needy from the hands of the wicked.

#### Ezekiel 22:8

- <sup>8</sup> "People from many nations will pass by this city and will ask one another, 'Why has the LORD done such a thing to this great city?'"



Ezekiel 23:38

<sup>28</sup> "For this is what the Sovereign LORD says: I am about to hand you over to those you hate, to those you turned away from in disgust.

Jeremiah 17:21,22,27

<sup>21</sup> This is what the LORD says: Be careful not to carry a load on the Sabbath day or bring it through the gates of Jerusalem.

<sup>22</sup> Do not bring a load out of your houses or do any work on the Sabbath, but keep the Sabbath day holy, as I commanded your forefathers.

<sup>27</sup> But if you do not obey me to keep the Sabbath day holy by not carrying any load as you come through the gates of Jerusalem on the Sabbath day, then I will kindle an unquenchable fire in the gates of Jerusalem that will consume her fortresses.' "

Isaiah 56:2

<sup>2</sup> Blessed is the man who does this, the man who holds it fast, who keeps the Sabbath without desecrating it, and keeps his hand from doing any evil."

Nehemiah 9:14

<sup>14</sup> You made known to them your holy Sabbath and gave them commands, decrees and laws through your servant Moses.

Hebrews 13:21

<sup>21</sup> equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen.

Hebrews 4:9

<sup>9</sup> There remains, then, a Sabbath-rest for the people of God;

## 第七日

### The Seventh Day

#### 2.8.30

這一種**永恆的安息**，對猶太人是用遵守七日中的一日為代表，而上帝為使人虔誠地遵守這日，就以身作則。因為人若知道**他所作的是在效法造他的主宰**，這對他是一種不小的激勵。如果有人追問『七』的數目字所包含的意義，這可能是因為它在《聖經》上是表示『完全』的數字，所以在這裏用來表示永遠的綿延。就因為這個緣故，摩西以上帝做完了祂的工作以後休息的那一日，結束祂所敘述的日夜接替。關於這個數字，還有一個可能的揣測：上帝以此指示，直到末日，安息日才能成就。因為在安息日，我們才有休息的幸福，並且每天有新的進步。可是我們因為仍舊處在和肉體的爭戰中，所以在以賽亞的預言完成以前，這進步不能成就；他說：『每逢月朔安息日，凡有血氣的，必來在我面前下拜，這是上帝說的』（賽 66:23），這即是在『上帝為萬物之主』（林前 15:28）的時候。因此，可以說上帝對祂的子民用了第七日，來表示祂在末日中安息的最後完成，好使他們因一生對安息日繼續不斷的默想，便有達到那最後完全的指望『**末世的安息**』。

創 2:3

<sup>3</sup> 上帝賜福給第七日，定為聖日；因為在這日，上帝歇了祂一切創造的工，就安息了。

賽 66:23

<sup>23</sup> 每逢月朔、安息日，凡有血氣的必來在我面前下拜。這是耶和華說的。

林前 15:28

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

For the Jews the observance of one day in seven customarily represented this eternal cessation. The Lord commended it by his example that they might observe it with greater piety. To know that he is trying to imitate the Creator has no little value in arousing man's zeal. If anyone is looking for some secret meaning in the number seven, in Scripture the number of perfection, it has been chosen with good reason to denote perpetuity. A statement of Moses' supports this. He concludes his description of the succession of days and nights on the day when, as he relates, "the Lord rested from his works" [Genesis 2:3]. One can also interpret the number in another way: the Lord thus indicated that the Sabbath would never be perfected until the Last Day should come. For we here begin our blessed rest in him; daily we make fresh progress in it. But because there is still a continual warfare with the flesh, it will not be consummated until Isaiah's saying is fulfilled about "new moon following new moon and Sabbath following

Sabbath” [Isaiah 66:13]; until, that is, God shall be “all in all” [1 Corinthians 15:28]. It would seem, therefore, that the Lord through the seventh day has sketched for his people the coming perfection of his Sabbath in the Last Day, to make them aspire to this perfection by unceasing meditation upon the Sabbath throughout life.

Genesis 2:3

<sup>3</sup> And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

Isaiah 66:13

<sup>13</sup> As a mother comforts her child, so will I comfort you; and you will be comforted over Jerusalem."

1 Corinthians 15:28

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

# 基督成全了安息日的誠命

## In Christ the Promise of the Sabbath Commandment is Fulfilled

### 2.8.31

假如有人覺得這樣的見解太離奇，我並不反對用更簡單的方法去理解；主規定了某一日，使在律法支配下的百姓可以繼續不斷地默想精神上的安息；祂指定第七日，或者因為祂預先知道有這麼一日也就夠了，或者為要以自己的榜樣鼓勵祂的子民，或者至少是告訴他們，**安息日唯一的目的是促使他們效法他們的造物主**。如果我們保留那主要的意思，就是對自己工作的永遠安息的奧秘，那麼，無論採取那一種解釋都沒有多大關係。先知常以這奧秘提醒猶太人，免得他們以為僅做到了停止體力勞動，就算完成了他們的職責。除開我們業已引証的經文以外，還有以下以賽亞所說的：『你若在安息日掉轉你的腳步，在我聖日不以操作為喜樂，稱安息日為可喜樂的，稱主的聖日為可尊重的，而且尊敬這日，不辦自己的私事，不隨自己的私意，不說自己的私話，你就以主為樂』（賽 58:13，14）。至於安息日的儀式，自基督降臨以後，就廢除了。**因為祂是真理，祂一到了，預表就不再存在；祂是本體，在本體的面前一切預表也都不存在了。我說祂就是安息日的真正成就**。『我們藉洗禮歸入祂的死，和祂一同埋葬，好叫我們有分於祂的復活，一舉一動有新生的樣式』（參羅 6:4 以下）。所以使徒在別的地方又說：『安息日原是後事的影兒，形體卻是基督』（西 2:17）。所謂『形體』即是真理的實際，正如他在這一節所說的。這真理不限於任何一日，乃是需要一生的過程，直到我們對自己完全死了，就為上帝的生命所充滿。所以基督徒應該摒除一切對日期遵守的迷信。

賽 58: 13，14

- <sup>13</sup> 你若在安息日掉轉（或譯：謹慎）你的腳步，在我聖日不以操作為喜樂，稱安息日為可喜樂的，稱耶和華的聖日為可尊重的；而且尊敬這日，不辦自己的私事，不隨自己的私意，不說自己的私話，
- <sup>14</sup> 你就以耶和華為樂。耶和華要使你乘駕地的高處，又以你祖雅各的產業養育你。這是耶和華親口說的。

羅 6:4

- <sup>4</sup> 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。

西 2:17

<sup>17</sup> 這些原是後事的影兒；那形體卻是基督。

If anyone dislikes this interpretation of the number seven as too subtle, I have no objection to his taking it more simply, thus: the Lord ordained a certain day on which his people might, under the tutelage of the law, practice constant meditation upon the spiritual rest. And he assigned the seventh day, either because he foresaw that it would be sufficient; or that, by providing a model in his own example, he might better arouse the people; or at least point out to them that *the Sabbath had no other purpose than to render them conformable to their Creator's example*. Which interpretation we accept makes little difference, provided we retain the mystery that is principally set forth: that of perpetual repose from our labors. The prophets repeatedly recalled the Jews to the consideration of this in order that they might not think they had performed their whole duty merely by ceasing from physical labor. Besides the passages already cited, you have the following in Isaiah: "If you turn back your foot from the Sabbath, so as not to do your pleasure on my holy day, and call the Sabbath a delight and the holy day of the Lord of glory; if you glory in it, not going your own ways, and do not find your pleasure in your own talk; then you shall take delight in the Lord," etc. [Isaiah 58:13-14, cf. Vg.]. But there is no doubt that by the Lord Christ's coming the ceremonial part of this commandment was abolished. For *he himself is the truth, with whose presence all figures vanish; he is the body, at whose appearance the shadows are left behind. He is, I say, the true fulfillment of the Sabbath*. "We were buried with him by baptism, we were engrafted into participation in his death, that sharing in his resurrection we may walk in newness of life." [Romans 6:4-5 p.] For this: reason the apostle elsewhere writes that the Sabbath [Colossians 2:16] was "a shadow of what is to come; but the body belongs to Christ" [Colossians 2:17], that is, the very substance of truth, which Paul well explained in that passage. This is not confined within a single day but extends through the whole course of our life, until, completely dead to ourselves, we are filled with the life of God. Christians ought therefore to shun completely the superstitious observance of days.

Isaiah 58:13-14

<sup>13</sup> "If you keep your feet from breaking the Sabbath and from doing as you please on my holy day, if you call the Sabbath a delight and the LORD's holy day honorable, and if you honor it by not going your own way and not doing as you please or speaking idle words,

<sup>14</sup> then you will find your joy in the LORD, and I will cause you to ride on the heights of the land and to feast on the inheritance of your father Jacob." The mouth of the LORD has spoken.

Romans 6:4-5

<sup>4</sup> 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.

<sup>5</sup> If we have been united with him like this in his death, we will certainly also be united with him in his resurrection.

Colossians 2:16, 17

- <sup>16</sup> Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day.
- <sup>17</sup> These are a shadow of the things that were to come; the reality, however, is found in Christ.

## 第四條誠命的範圍只限於外在的規條嗎？

### How Far Does the Fourth Commandment Go Beyond External Regulation?

#### 2.8.32

然而那在後的兩個理由（參本章第二十八節），不應列入於古代預表之中，因為這兩個理由對各時代都同樣地適用。**安息日雖已廢除，但我們仍須有固定的時間集會聽道，舉行神秘的聖餐和公共祈禱；而且可使僕役們有一個休息的時間。**上帝吩咐守安息日，無疑地也顧及這兩點。第一點由猶太人所遵行的可以証實。第二點摩西在《申命記》中已有証明：『使你的僕婢可以和你一樣安息。你當記得你在埃及作過奴僕』（申 5:14；15）。在出埃及記也說：『使牛，驢可以歇息，並使你婢女的兒子和寄居的，可以舒暢』（出 23:12）。

徒 2:42

<sup>42</sup> 都恆心遵守使徒的教訓，彼此交接，擘餅，祈禱。

申 5:14；15

<sup>14</sup> 但第七日是向耶和華—你神當守的安息日。這一日，你和你的兒女、僕婢、牛、驢、牲畜，並在你城裏寄居的客旅，無論何工都不可做，使你的僕婢可以和你一樣安息。

<sup>15</sup> 你也要記念你在埃及地作過奴僕；耶和華—你神用大能的手和伸出來的膀臂將你從那裏領出來。因此，耶和華—你的神吩咐你守安息日。

出 23:12

<sup>12</sup> 六日你要做工，第七日要安息，使牛、驢可以歇息，並使你婢女的兒子和寄居的都可以舒暢。

The two latter reasons for the Sabbath ought not to be relegated to the ancient shadows, but are equally applicable to every age. *Although the Sabbath has been abrogated, there is still occasion for us: (1) to assemble on stated days for the hearing of the Word, the breaking of the mystical bread, and for public prayers* [cf. Acts 2:42]; (2) *to give surcease from labor to servants and workmen*. There is no doubt that in enjoining the Sabbath the Lord was concerned with both. There is ample evidence for the first, if only in the usage of the Jews. Moses in Deuteronomy pointed out the second reason, in these words: “That your manservant and your maidservant may rest as well as you, remember that you also were a servant... in Egypt” [Deuteronomy 5:14-15, Vg.]. Also, in Exodus: “That your ox and your ass may have rest; and the son of your bondmaid... may be refreshed” [Exodus 23:12].

Acts 2:42

<sup>42</sup> They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer.

Deuteronomy 5:14-15

<sup>14</sup> but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your ox, your donkey or any of your animals, nor the alien within your gates, so that your manservant and maidservant may rest, as you do.

<sup>15</sup> Remember that you were slaves in Egypt and that the LORD your God brought you out of there with a mighty hand and an outstretched arm. Therefore the LORD your God has commanded you to observe the Sabbath day.

Exodus 23:12

<sup>12</sup> "Six days do your work, but on the seventh day do not work, so that your ox and your donkey may rest and the slave born in your household, and the alien as well, may be refreshed.

這些事不但適合於猶太人，也適合於我們，這一點誰能否認呢？教會的集會，是神的話所規定的，而且生活的經驗也證明有此需要。若沒有規定的時間，集會怎能舉行呢？按照使徒的指示，在我們中間『凡事都要規規矩矩的，按照次序行』（林前 14:40）。但如沒有這規定，就無法維持秩序和儀禮，甚至說，若它被廢了，教會就立刻有陷入紛亂和毀滅的危險。我們既與猶太人有同樣的需要，就不可以說，上帝所吩咐他們的，是我們不必遵行的。因為顧慮周到的父關懷我們的需要，決不亞於對猶太人。有人要問，為什麼不每天集會，以破除日子的差別呢？我誠懇地希望能那樣做；若每天用一部分時間做靈修的工作，當然有補於屬靈的智慧，但如果因許多人的軟弱，不能每天集會，而我們也不忍多佔據他們的時間，那末，為什麼我們不能遵照上帝旨意所設立的規矩呢？

林前14:40

<sup>40</sup> 凡事都要規規矩矩的按著次序行。

Who can deny that these two things apply as much to us as to the Jews? Meetings of the church are enjoined upon us by God's Word; and from our everyday experience we well know how we need them. But how can such meetings be held unless they have been established and have their stated days? According to the apostle's statement, "all things should be done decently and in order" among us [1 Corinthians 14:40]. It is so impossible to maintain decency and order — otherwise than by this arrangement and regulation — that immediate confusion and ruin threaten the church if it be dissolved. But if we are subject to the same necessity as that to alleviate which the Lord established the Sabbath for the Jews, let no one allege that this has nothing to do with us. For our most provident and merciful Father willed to see to our needs not less than those of the Jews. Why do we not assemble daily, you ask, so as to remove all distinction of days? If only this had been given us! Spiritual wisdom truly deserved to have some portion of time set apart for it each day. But if the weakness of many made it impossible for daily meetings to be held,



and the rule of love does not allow more to be required of them, why should we not obey the order we see laid upon us by God's will?

1 Corinthians 14:40

<sup>40</sup> But everything should be done in a fitting and orderly way.

## 為什麼守星期日？

### Why Do We Celebrate Sunday?

#### 2.8. 33

關於這一點，我不能不詳加研討，因為現代有許多不安靜的人，對於主日有許多無謂的爭論。他們埋怨基督徒染上了猶太教的色彩，還遵守節日。我回答說：  
**『我們之遵守節日，不是根據猶太教的原則，因為在這一點，我們和猶太人有很大的差別。我們遵守主日，不是像猶太人一樣，非常拘謹，把它當作屬靈神秘之表象的儀禮，乃是把它當作維繫教會的秩序。』**但是他們說，『保羅告訴我們，不可拿它作為判斷基督徒的標準，因為它是後事的影兒』（參西 2:16, 17）。所以他『害怕』，『惟恐』在加拉太人身上『枉費了工夫』，因為他們還『謹守日子』（加 4:10, 11）。並且他在《羅馬書》中說，那看這日比那日強的，是信心軟弱的人（參羅 14:5）。可是，除這些極端的人，誰不知道使徒心目中所要遵守的是什麼呢？保羅時代的人遵守節日，不是為政治的和教會的秩序，而是把節日當作屬靈事物的影兒，這樣，他們是掩蓋了基督的榮耀，和福音的光明。他們守安息，停止勞力，不是為要從事神聖的閱讀和默想，而是根據迷信的原則，以為他們不做工，還是對從前為安息所代表的神秘表示尊敬。把日子這樣荒唐地加以區分，是使徒所極力反對的；至如那能維持基督教會秩序的，對日子的合法的區分，使徒並不反對。他所設立的教會之守安息日，就是以維持秩序為目的。他對哥林多人規定了這一日為救濟在耶路撒冷的弟兄們募捐。如果要防備迷信，猶太人的那些聖日，比基督徒現在所守的主日，更加危險。**為破除迷信起見，猶太人的聖日是被廢除了；為維持教會的儀禮，秩序，與和平起見，基督徒必須另外規定一日。**

西 2:16, 17

<sup>16</sup> 所以，不拘在飲食上，或節期、月朔、安息日都不可讓人論斷你們。

<sup>17</sup> 這些原是後事的影兒；那形體卻是基督。

加 4:10, 11

<sup>10</sup> 你們謹守日子、月分、節期、年分。

<sup>11</sup> 我為你們害怕、惟恐我在你們身上是枉費了工夫。

羅 14:5

<sup>5</sup> 有人看這日比那日強；有人看日日都是一樣。只是各人心裏要意見堅定。

I am compelled to dwell longer on this because at present some restless spirits are stirring up tumult over the Lord's Day. They complain that the Christian people are nourished in Judaism because they keep some observance of days. But I reply that we transcend Judaism in observing these days because we are far different from the Jews in this respect. *For we are not celebrating it as a ceremony with the most rigid scrupulousness, supposing a spiritual mystery to be figured thereby. Rather, we are*

*using it as a remedy needed to keep order in the church.* Yet Paul teaches that no one ought to pass judgment on Christians over the observance of this day, for it is only “a shadow of what is to come” [Colossians 2:17]. For this reason, he fears that he “labored in vain” among the Galatians because they still “observed days” [Galatians 4:10-11]. And he declares to the Romans that it is superstitious for anyone to distinguish one day from another [Romans 14:5]. Who but madmen cannot see what observance the apostle means? For [those whom he was addressing] did not regard the purpose to be political and ecclesiastical order; but, retaining Sabbaths as foreshadowing things spiritual, they obscured to that extent the glory of Christ and the light of the gospel. They therefore abstained from manual tasks not because these are a diversion from sacred studies and meditations, but with a certain scrupulousness they imagined that by celebrating the day they were honoring mysteries once commended. The apostle inveighs, I say, against this absurd distinction of days, not against the lawful selection that serves the peace of the Christian fellowship. Indeed, in the churches founded by him, the Sabbath was retained for this purpose. For he prescribes that day to the Corinthians for gathering contributions to help the Jerusalem brethren [1 Corinthians 16:2]. If one fears superstition, there was more danger in the Jewish holy days than in the Lord’s days that Christians now keep. For, *because it was expedient to overthrow superstition, the day sacred to the Jews was set aside; because it was necessary to maintain decorum, order, and peace in the church, another was appointed for that purpose.*

Colossians 2:17

<sup>17</sup> These are a shadow of the things that were to come; the reality, however, is found in Christ.

Galatians 4:10-11

<sup>10</sup> You are observing special days and months and seasons and years!

<sup>11</sup> I fear for you, that somehow I have wasted my efforts on you.

Romans 14:5

<sup>5</sup> One man considers one day more sacred than another; another man considers every day alike. Each one should be fully convinced in his own mind.

1 Corinthians 16:2

<sup>2</sup> On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made.

## 守安息日屬靈的方法

### Spiritual Observance of the Sacred Day

#### 2.8.34

但古人以主日代替了安息日，不是沒有理由的。**既然主的復活完成了那古代安息日所暗示的真正安息，所以這廢除預表的主日，其本身即鼓勵基督徒不必固守預表性的儀式。**我並不特別重視七的數字，使教會一定遵守，也不譴責某些教會規定在其他的日子集會，只要他們避免迷信即可。如果他們規定日子是以維繫紀律和秩序為目的，我覺得沒有什麼不可以。讓我們把意見歸納如下：真理是以預表的方式交與猶太人的，卻不以預表交與我們；第一，為著使我們在一生中**默想從自己的工作所得的永久安息，以便上帝藉著祂的靈在我們心中運行**；第二，為著使每一個人利用閒暇獨自勤謹虔敬地省察上帝的工作，同時又**遵守教會的秩序**，按時聽道，舉行聖禮和公共祈禱；第三，為著使我們**不壓迫在我們的僕人**。至此一切假先知的幻夢都消滅了，他們在過去以猶太人的觀點傳染給人，以為誠命中只有那關於儀禮的一部分，即規定第七日為安息日，是業已廢除了，但那關於道德的部分，即遵守七日中之一日，仍然存在。這不過是以改變日子藐視猶太人，可是他們還保留著遵守某一日為聖的意見；因為在這個原則上，他們還是將以前從猶太人得來的神秘意義附會到特定的日子。他們從那樣的主張究竟得到什麼利益，我們知道得很清楚。他們遵守安息日，其粗淺和迷信比起猶太人來，有過之而無不及，所以以賽亞當日所指責百姓的，今日一樣可以適用到他們的身上。**最主要的原因是：為防備宗教的腐化和冷淡，我們應當勤謹聚會，用這些外表的方法，加強對上帝的敬拜。**

**賽 1:13-15**

- <sup>13</sup> 你們不要再獻虛浮的供物，香品是我所憎惡的，月朔、和安息日、並宣召的大會、也是我所憎惡的，作罪孽、又守嚴肅會、我也不能容忍。
- <sup>14</sup> 你們的月朔、和節期、我心裡裏恨惡、我都以為麻煩，我擔當、便不耐煩。
- <sup>15</sup> 你們舉手禱告、我必遮眼不看，就是你們多多的祈禱、我也不聽，你們的手都滿了殺人的血。

**賽 58:13**

- <sup>13</sup> 你若在安息日掉轉〔或作謹慎〕你的腳步、在我聖日不以操作為喜樂、稱安息日為可喜樂的、稱耶和華的聖日為可尊重的，而且尊敬這日、不辦自己的私事、不隨自己的私意、不說自己的私話、

However, the ancients did not substitute the Lord's Day (as we call it) for the Sabbath without *careful discrimination*. *The purpose and fulfillment of that true rest, represented by the ancient Sabbath, lies in the Lord's resurrection*. Hence, by the very

*day that brought the shadows to an end, Christians are warned not to cling to the shadow rite.* Nor do I cling to the number “seven” so as to bind the church in subjection to it. And I shall not condemn Churches that have other solemn days for their meetings, provided there be no superstition. This will be so if they have regard solely to the maintenance of discipline and good order. To sum up: as truth was delivered to the Jews under a figure, so is it set before us without shadows. First, we are to meditate throughout life upon an everlasting Sabbath rest from all our works, that the Lord may work in us through his Spirit. Secondly, each one of us privately, whenever he has leisure, is to exercise himself diligently in pious meditation upon God’s works. Also, we should all observe together the lawful order set by the church for the hearing of the Word, the administration of the sacraments, and for public prayers. In the third place, we should not inhumanly oppress those subject to us. Thus vanish the trifles of the false prophets, who in former centuries infected the people with a Jewish opinion. They asserted that nothing but the ceremonial part of this commandment has been abrogated (in their phraseology the “appointing” of the seventh day), but the moral part remains — namely, the fixing of one day in seven. Yet this is merely changing the day as a reproach to the Jews, while keeping in mind the same sanctity of the day. For we still retain the same significance in the mystery of the days as pertained among the Jews. And we really see how they profit by such teaching. For those of them who cling to their constitutions surpass the Jews three times over in crass and carnal Sabbatarian superstition. Hence the reproaches that we read in the Book of Isaiah apply to them today just as much as they did to those whom the prophet rebuked in his own time [Isaiah 1:13-15; 58:13]. But we ought especially to hold to this general doctrine: that, *in order to prevent religion from either perishing or declining among us, we should diligently frequent the sacred meetings, and make use of those external aids which can promote the worship of God.*

Isaiah 1:13-15

- <sup>13</sup> Stop bringing meaningless offerings! Your incense is detestable to me. New Moons, Sabbaths and convocations — I cannot bear your evil assemblies.
- <sup>14</sup> Your New Moon festivals and your appointed feasts my soul hates. They have become a burden to me; I am weary of bearing them.
- <sup>15</sup> When you spread out your hands in prayer, I will hide my eyes from you; even if you offer many prayers, I will not listen. Your hands are full of blood;

Isaiah 58:13

- <sup>13</sup> "If you keep your feet from breaking the Sabbath and from doing as you please on my holy day, if you call the Sabbath a delight and the LORD's holy day honorable, and if you honor it by not going your own way and not doing as you please or speaking idle words,

## 第五條誡命

### 當孝敬父母，使你的日子在主你上帝 所賜你的地上，得以長久

### 誡命的廣泛範圍

#### Fifth Commandment:

“Honor your father and your mother that you may be long-lived on the land which Jehovah your God shall give you.”

[Exodus 20:12, cf. Vg.]

#### The Wider Scope of the Commandment

#### 2.8.35

這條誡命的目的是要維持上帝所定優越的等第，因為祂要保存祂所安排的秩序。它的實質是要我們對那蒙上帝授權管理我們的人有恭敬，順從，和感恩之心，而禁止以侮辱，頑梗和忘恩去貶損他們的尊嚴。在《聖經》中『尊敬』一詞有廣泛的意義；使徒所說：『那善於管理教會的長老，值得加倍尊敬』（提前 5:17），他的意思非但說長老值得受尊敬，也指他們應得到和他們的工作相當的代價。這條要人順從（修：順服）那在上位之人的誡命，是與那夜郎自大，不肯順服的邪惡人性相矛盾的。所以它提出一種最易遵行而不招怨的尊親法，作為模範，使我們較易養成順從的習慣。從最容易順服的開始訓練，上帝使我們逐漸對各種合法的順從，都能習為自然，因為按理性看，都是相同的。因為祂對誰賜與優越的地位，就對誰授以自己的權，以維持他們的地位。『父親』，『上帝』，『主』等名稱是多麼尊崇地加在他身上，所以每當我們聽到或說及這尊稱的任何一種，就不能不想起他的偉大莊嚴。對那些祂賜這種稱呼的人，祂把自己的光榮（修：榮耀）分給他們，使他們在自己地位上有尊榮。因此在父親身上，我們應該承認有多少神性；他得到神的稱呼之一，不是沒有理由的。至於我們的君主所得的尊榮，也是和上帝所享的尊榮有相類似的地方。

提前 5:17

<sup>17</sup> 那善於管理教會的長老，當以為配受加倍的敬奉；那勞苦傳道教導人的，更當如此。

The purpose is: *since the maintenance of his economy pleases the Lord God, the degrees of pre-eminence established by him ought to be inviolable for us.* This, then, is the sum: that *we should look up to those whom God has placed over us, and should*

*treat them with honor, obedience, and gratefulness.* It follows from this that we are forbidden to detract from their dignity either by contempt, by stubbornness, or by ungratefulness. For *the word “honor” has a wide meaning in Scripture.* Thus, when the apostle says: “Let the elders who rule well be considered worthy of double honor” [1 Timothy 5:17], he refers not only to the reverence due them, but to the remuneration to which their ministry entitles them. Now *this precept of subjection strongly conflicts with the depravity of human nature which, swollen with the longing for lofty position, bears subjection grudgingly.* Accordingly, he has put forward as an example that kind of superiority which is by nature most amiable and least invidious, because he could thus more easily soften and bend our minds to the habit of submission. *By that subjection which is easiest to tolerate, the Lord therefore gradually accustoms us to all lawful subjection, since the reason of all is the same.* Indeed, he shares his name with those to whom he has given pre-eminence, so far as it is necessary to preserve this. The titles “Father,” “God,” and “Lord” so belong to him alone that as often as we hear any one of these our mind cannot fail to be struck with an awareness of his majesty. Those persons, therefore, with whom he shares these titles he lights up with a spark of his splendor so that each may be distinguished according to his degree. Thus, in him who is our father we should recognize something divine because he does not bear the divine title without cause. He who is a “prince” or a “lord” has some share in God’s honor.

1 Timothy 5:17

<sup>17</sup> The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.

## 誠命的要求

### The Demand

### 2.8.36

上帝在這裏為我們的行為定了一個普遍的規律，這是不容懷疑的；這規律是：**凡上帝指定有權管理我們的人，我們對他們就應該恭敬，順從，感恩，並盡力服事。不管他們是否值得尊敬，都是一樣。因為不管他們的品性如何，他們達到那樣的地位，總是神的旨意所命定的，**所以最高立法者的命令是要叫他們受尊敬。祂特別吩咐我們孝敬父母，因我們是父母所生的，這是自然的理。

For this reason, we ought not to doubt that the Lord has here established a universal rule. That is, *knowing that someone has been placed over us by the Lord's ordination, we should render to him reverence, obedience, and gratefulness, and should perform such other duties for him as we can. It makes no difference whether our superiors are worthy or unworthy of this honor, for whatever they are they have attained their position through God's providence* — a proof that the Lawgiver himself would have us hold them in honor. However, he has expressly bidden us to reverence our parents, who have brought us into this life. Nature itself ought in a way to teach us this.

因為凡藐視和反抗父母權威的人，簡直是**畜生**，不是人。所以**上帝命令將忤逆不孝的人處死**，因他們使自己不配享受父母所賜的生命。律法上有幾條附加，來證明此處所講的**孝敬是包括尊敬，順從，和感恩**，上帝吩咐將咒罵父母的人處死，這証實了第一項（參出 21:17）；他是這樣地懲罰藐視父母的人。他以死刑對付不順從和忤逆的兒子，這証實了第二項（參申 21:18-21）。第三項是經基督所証實的；他說：『上帝說，當孝敬父母，又說，咒罵父母的，必治死他。你們倒說，已經作了供獻，他就可以不孝敬父母，這就是你們藉著遺傳，廢了上帝的誠命』（太 15:4-6）。保羅每逢談及這條誠命，總是以它為要求順從的誠命（參弗 6:1；西 3:20）。

出21:17

<sup>17</sup> 咒罵父母的，必要把他治死。

利20:9

<sup>9</sup> 凡咒罵父母的，總要治死他，他咒罵了父母，他的罪要歸到他身上。

申21:18-21

<sup>18</sup> 人若有頑梗悖逆的兒子，不聽從父母的話，他們雖懲治他，他仍不聽從，

<sup>19</sup> 父母就要抓住他，將他帶到本地的城門、本城的長老那裏，

<sup>20</sup> 對長老說：我們這兒子頑梗悖逆，不聽從我們的話，是貪食好酒的人。



- <sup>21</sup> 本城的眾人就要用石頭將他打死。這樣，就把那惡從你們中間除掉，以色列眾人都要聽見害怕。

箴20:20

<sup>20</sup> 咒罵父母的，他的燈必滅，變為漆黑的黑暗。

太15:4-6

<sup>4</sup> 耶穌卻回答說：經上記著說：人活著，不是單靠食物，乃是靠上帝口裏所出的一切話。

<sup>5</sup> 魔鬼就帶他進了聖城，叫他站在殿頂（頂：原文是翅）上，

<sup>6</sup> 對他說：你若是神的兒子，可以跳下去，因為經上記著說：主要為你吩咐祂的使者用手托著你，免得你的腳碰在石頭上。

弗 6:1-3

<sup>1</sup> 你們作兒女的，要在主裏聽從父母，這是理所當然的。

<sup>2,3</sup> 要孝敬父母，使你得福，在世長壽。這是第一條帶應許的誡命。

西3:20

<sup>20</sup> 你們作兒女的，要凡事聽從父母，因為這是主所喜悅的。

Those who abusively or stubbornly violate parental authority are monsters, not men! Hence the Lord commands that *all those disobedient to their parents be put to death*. For since they do not recognize those whose efforts brought them into the light of day, they are not worthy of its benefits. What we have noted is clearly true from various additions to the law, that there are *three parts of the honor* here spoken of: reverence, obedience, and gratefulness. The Lord confirms the first — *reverence* — when he enjoins that one who curses his father or mother be killed [Exodus 21:17; Leviticus 20:9; Proverbs 20:20]: there he punishes contempt and abuse. He confirms the second — *obedience* — when he decrees the penalty of death for disobedient and rebellious children [Deuteronomy 21:18-21]. What Christ says in Matthew chapter 5, refers to the third kind of honor, *gratefulness*: it is of God's commandment that we do good to our parents [verses 4-6]. And whenever Paul mentions this commandment, he interprets it as requiring obedience [Ephesians 6:1-3; Colossians 3:20].

Exodus 21:17

<sup>17</sup> "Anyone who curses his father or mother must be put to death.

Leviticus 20:9

<sup>9</sup> " 'If anyone curses his father or mother, he must be put to death. He has cursed his father or his mother, and his blood will be on his own head.

Proverbs 20:20

<sup>20</sup> If a man curses his father or mother, his lamp will be snuffed out in pitch darkness.

## Deuteronomy 21:18-21

- <sup>18</sup> If a man has a stubborn and rebellious son who does not obey his father and mother and will not listen to them when they discipline him,  
<sup>19</sup> his father and mother shall take hold of him and bring him to the elders at the gate of his town.  
<sup>20</sup> They shall say to the elders, "This son of ours is stubborn and rebellious. He will not obey us. He is a profligate and a drunkard."  
<sup>21</sup> Then all the men of his town shall stone him to death. You must purge the evil from among you. All Israel will hear of it and be afraid.

## Ephesians 6:1-3

- <sup>1</sup> Children, obey your parents in the Lord, for this is right.  
<sup>2</sup> "Honor your father and mother"—which is the first commandment with a promise—  
<sup>3</sup> "that it may go well with you and that you may enjoy long life on the earth."<sup>[a]</sup>

## Colossians 3:20

- <sup>20</sup> Children, obey your parents in everything, for this pleases the Lord.

## 誠命的應許

### The Promise

### 2.8.37

爲使人注意起見，**這條誠命附加了一個應許，就是進一步表示，上帝對這種順從(修：順服)是何等的嘉納(修：悅納)**。保羅藉此激勵我們說：『這是附有應許的第一條誠命。』因那以前在第一版內附著的應許，不是特別限於任何一條誠命，乃是普及於全部律法。這個應許的真解釋是：主專對以色列人說到祂已經應許給他們爲業之地。如果承受那土地是神愛的保證的話，那麼，上帝叫人多享受祂所賜的幸福，以賜人長壽來顯明祂的恩惠，是不足爲奇的。意義即是：要孝敬你的父母，好叫你長久承受這土地，以此証明我對你的恩惠。**就信徒說，全地既都表明上帝的福澤，我們把現在的生命算在上帝所賜的幸福中是對的。並且長壽既然對我們証明神的仁愛，所以這應許也是屬於我們的。**這長壽應許給我們，也給猶太人，不是因它本身是有福的，乃是因它對虔誠人通常是神恩的標記。所以如果一個孝子夭折（這是常見的事），上帝提早叫他歸天，仍是實現對他的應許，恰如他對某人原只應許賜一畝地，卻賜他一百畝地一樣。我們應該知道：**長壽**只是在上帝祝福時，才應許給我們；它只在証明上帝的寵愛時，才算爲福，這寵愛在他僕人的離世歸天中，更充分而實在地表示了。

*A promise is added by way of recommendation. This is to show us better how pleasing to God is the submission that is here enjoined upon us.* Paul pricks us out of our apathy with this needle when he says: "This is the first commandment with a promise" [Ephesians 6:2]. For the promise already given in the First Table was not confined to one particular commandment, but was extended to the whole law. Now we ought to understand this as follows: the Lord particularly spoke to the Israelites of the land that he had promised them as an inheritance. If, then, the possession of the land was a guarantee of God's bounty, we ought not to wonder if the Lord willed to attest his favor by promising length of life, through which they could long enjoy his benefits. The meaning therefore is: "Honor your father and mother, that you may enjoy through a long period of life the possession of the land, which is to be yours as a testimony of my favor." Moreover, *because to believers the whole earth is blessed, we rightly include the present life among God's blessings. Therefore, this promise similarly has reference to us, in so far as length of present life is indeed a proof of God's benevolence toward us.* For neither is it promised to us nor was it promised to the Jews as if it contained blessedness in itself; but because for the pious it is a customary symbol of God's kindness. Therefore, if it happens that a son obedient to his parents is snatched from life before attaining maturity, a frequent occurrence, the Lord unwaveringly perseveres in the fulfillment of His promise no less than if He furnished a hundred acres of land to one to whom He had promised only one. The whole point lies here: we should reflect that we are promised long life in so far as it is a blessing of God; and that it is a blessing only in so far as it is an evidence of God's favor, which he testifies to his servants far more richly and substantially through death, and proves it in the reality.

## 誠命的威嚇

### The Threat

#### 2.8.38

再者，上帝應許在今生賜福給孝敬父母的兒女，**是暗示對忤逆兒女的（修：必有）咒詛**。祂在律例中頒佈，忤逆不孝的人須得**治死**，決不姑寬。即令他們一時僥幸免了，祂也將以別的方法懲罰他們。我們知道有無數人死於戰場，或死於私人的爭鬥；還有許多人遭受其他災難；這些都可以証明**這警告的確實**。**如果有人不為神祝福而活到晚年，他們不過在今生受痛苦，在來世還要受更重的刑罰；所在他們決得不到孝順的兒女所應得的恩惠**。有一點要順便說明，我們奉命只『在主裏聽從父母』（弗 6:1），這從以前所立的原則可以看出：他們之有尊貴的地位是由於主將祂自己一部分的光榮（修：榮耀）賜與他們。所以孝順父母是尊敬最高之父的一部分。**假如他們唆使我們違法，我們對他們就不能看為父母，而是路人，因為他們引誘我們忤逆真正的父**。對君王，貴族，和其他首長，也當作如是觀。如以他們的特殊地位來貶損上帝的尊嚴——這尊嚴就是他們的特殊地位的憑藉，而他們理應引領我們去尊崇的——那便是邪惡與荒謬。

弗 6:1

<sup>1</sup> 你們作兒女的，要在主裏聽從父母，這是理所當然的。

Besides, while the Lord promises the blessing of the present life to those children who duly honor their parents, at the same time *he implies that an inevitable curse threatens all stubborn and disobedient children*. To assure that this commandment be carried out, he has, through his law, declared them subject to the sentence of death, and commanded that they undergo punishment. If they elude that judgment, he himself takes vengeance upon them in some way or other. For we see how many men of this sort perish either in battles or in quarrels; others are cast down in ways less common. Nearly all offer proof that *this threatening is not in vain. Some people may escape punishment until extreme old age. Yet in this life they are bereft of God's blessing, and can only miserably pine away, being reserved for greater punishments to come. Far indeed, then, are they from sharing in the blessing promised to godly children!* But we also ought in passing to note that we are bidden to obey our parents only “in the Lord” [Ephesians 6:1]. This is apparent from the principle already laid down. For they sit in that place to which they have been advanced by the Lord, who shares with them a part of his honor. Therefore, the submission paid to them ought to be a step toward honoring that highest Father. *Hence, if they spur us to transgress the law, we have a perfect right to regard them not as parents, but as strangers who are trying to lead us away from obedience to our true Father.* So should we act toward princes, lords, and every kind of superiors. It is unworthy and absurd for their eminence so to prevail as to pull down the loftiness of God. On the contrary, their eminence depends upon God's loftiness and ought to lead us to it.

Ephesians 6:1

- 1 Children, obey your parents in the Lord, for this is right.

## 第六條誡命 不可殺人

### Sixth Commandment:

“You shall not kill.” [Exodus 20:13, Vg.]

### The Commandment

2.8.39

這條誡命的目的是：**上帝既使人類結連爲一，人應負起大眾安全的責任。**一般說來，一切兇暴，不義，和凡損害鄰舍身體的行爲，都在禁止之列。因此這誡命所命令的，是要我們**盡力保護鄰舍的生命，保障他們的安寧，時刻注意，使他們不受傷害，在危險時竭力支援他們。**如果我們記得這是神聖立法者的話，我們就要注意上帝也要以這個法度來範圍（修：規範）人心。若以爲那洞察並看重心思的主，會滿意於僅僅訓練肉體去遵行義，那就未免太可笑了。**因此靈魂上的殺人，也是要禁止的。**律法於是命令我們要有保全弟兄的心意。殺人的行爲雖然是出於手，但這是出於內心受忿怒和仇恨的影響。你且察看自己在對弟兄發怒的時候，豈能沒有傷害他的念頭？既然你不應當向他發怒，你也不應當恨他，因仇恨無非是長久發怒。不論你如何偽裝，或托詞巧避，但在忿恨之時，你總難免有傷害他人的傾向，假如你堅持否認，你當知道，聖靈已明顯宣佈：『凡恨弟兄的，就是殺人的』（約壹 3:15）。主基督說：『只是我告訴你們，凡向弟兄動怒的，難免受審判；凡罵弟兄是拉加的，難免公會的審斷；凡罵弟兄是魔利的，難免地獄的火』（太 5:22）。

約壹 3:15

<sup>15</sup> 凡恨他弟兄的，就是殺人的；你們曉得凡殺人的，沒有永生存在他裏面。

太 5:22

<sup>22</sup> 只是我告訴你們：凡（有古卷在凡字下加：無緣無故地）向弟兄動怒的，難免受審斷；凡罵弟兄是拉加的，難免公會的審斷；凡罵弟兄是魔利的，難免地獄的火。

The purpose of this commandment is: *the Lord has bound mankind together by a certain unity; hence each man ought to concern himself with the safety of all.* To sum up, then, all violence, injury, and any harmful thing at all that may injure our neighbor's body are forbidden to us. We are accordingly commanded, *if we find anything of use to us in saving our neighbors' lives, faithfully to employ it; if there is anything that makes*

*for their peace, to see to it; if anything harmful, to ward it off; if they are in any danger, to lend a helping hand.* If you recall that God is so speaking as Lawgiver, ponder at the same time that by this rule he wills to guide your soul. For it would be ridiculous that he who looks upon the thoughts of the heart and dwells especially upon them, should instruct only the body in true righteousness. Therefore this law also forbids *murder of the heart*, and enjoins the inner intent to save a brother's life. The hand, indeed, gives birth to murder, but the mind when infected with anger and hatred conceives it. See whether you can be angry against your brother without burning with desire to hurt him. If you cannot be angry with him, then you cannot hate him, for hatred is nothing but sustained anger. Although you dissimulate, and try to escape by vain shifts — where there is either anger or hatred, there is the intent to do harm. If you keep trying to evade the issue, the Spirit has already declared that “he who hates a brother in his heart is a murderer” [1 John 3:15 p.]; the Lord Christ has declared that “whoever is angry with his brother is liable to judgment; whoever says ‘Raca’ is liable to the council; whoever says ‘You fool!’ is liable to the hell of fire” [Matthew 5:22 p.].

1 John 3:15

<sup>15</sup> Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him.

Matthew 5:22

<sup>22</sup> But I tell you that anyone who is angry with his brother<sup>[b]</sup> will be subject to judgment. Again, anyone who says to his brother, ‘Raca,’<sup>[c]</sup> is answerable to the Sanhedrin. But anyone who says, ‘You fool!’ will be in danger of the fire of hell.



## 誠命的理由

### The Reason for This Commandment

#### 2.8.40

關於這條誠命的根據，《聖經》說明兩個理由：**人是上帝的形像**；第二，**人是我們自己的骨肉**。所以**若我們不願毀滅上帝的形像，就應當尊重鄰舍的安全，認為是神聖不可侵犯的；若我們不願失去自己的人性，就當視鄰舍為自己的骨肉**。由基督的救贖和恩典而生的動機，等到在別的地方再說。然而這裏所提的兩種自然的理由，是上帝要我們盡力維繫他人的完全，以尊重他的**形像**，並關切自己的**骨肉**為動機。所以那僅在外表上不流人血的，不能算沒有犯殺人罪。無論你實行，或陰謀，或只在內心有那危害他人安全的念頭，你就犯了殺人罪。若你沒有竭全力去防護他人的安全，你也就同樣違犯了律法。那麼，**對肉體的安全是這麼重要，對靈魂的安全豈不更當注意嗎？因為在主看來，靈魂比身體高貴得多。**

Scripture notes that this commandment rests upon a twofold basis: *man is both the image of God, and our flesh*. Now, if we do not wish to violate the image of God, we ought to hold our neighbor sacred. And if we do not wish to renounce all humanity, we ought to cherish his as our own flesh. We shall elsewhere discuss how this exhortation is to be derived from the redemption and grace of Christ. The Lord has willed that we consider those two things which are naturally in man, and might lead us to seek his preservation: *to reverence his image imprinted in man, and to embrace our own flesh in him*. He who has merely refrained from shedding blood has not therefore avoided the crime of murder. If you perpetrate anything by deed, if you plot anything by attempt, if you wish or plan anything contrary to the safety of a neighbor, you are considered guilty of murder. Again, unless you endeavor to look out for his safety according to your ability and opportunity, you are violating the law with a like heinousness. But if there is so much concern for the safety of his body, from this *we may infer how much zeal and effort we owe the safety of the soul, which far excels the body in the Lord's sight*.

## 第七條誡命 不可奸淫

### Seventh Commandment:

**“You shall not commit adultery.” [Exodus 20:14, Vg.]**

### General Interpretation

### 2.8.41

這條誡命的目的是要我們**洗滌（修：遠離）一切的污穢，因為上帝是喜悅貞節和純潔的**。其實質是要我們**不可因縱慾，或肉體上的不潔，而玷污自己**。與這個禁誡一致的積極命令，即是**（增：我們生命的各部分）均須以貞節和自制持守**。祂特別禁止姦淫，**因為一切的放縱都傾向於此——好使我們因覺得身體的玷污是極惡的，因而厭惡一切不合法的情感**。**人既不是為獨居而被造，乃是要與配偶結合；上帝為顧念人的需要（這需要因罪惡的咒詛而增加），特別立婚姻制度，這個制度不但是始於祂的權威，也是由祂賜福分別為聖的**。除婚姻以外的其他結合，在上帝看來都是可咒詛的；**婚姻的結合是上帝的安排來補救我們的需要的，使我們不致流於放縱**。我們不要自欺，須知除了婚姻以外，男女同居都是上帝所咒詛的。

創 2:18

<sup>18</sup> 耶和華神說：那人獨居不好，我要為他造一個配偶幫助他。

The purpose of this commandment is: *because God loves modesty and purity, all uncleanness must be far from us*. To sum up, then: *we should not become defiled with any filth or lustful intemperance of the flesh*. To this corresponds the affirmative commandment that we *chastely and continently regulate all parts of our life*. But *he expressly forbids fornication, to which all lust tends*, in order through the foulness of fornication, which is grosser and more palpable, in so far as it brands the body also with its mark, to lead us to abominate all lust. *Man has been created in this condition that he may not lead a solitary life, but may enjoy a helper joined to himself [cf. Genesis 2:18]; then by the curse of sin he has been still more subjected to this necessity*. Therefore, the Lord sufficiently provided for us in this matter when he established marriage, the fellowship of which, begun on his authority, he also sanctified by his blessing. From this it is clear that any other union apart from marriage is accursed in his sight; and that the *companionship of marriage has been ordained as a necessary remedy to keep us from plunging into unbridled lust*. Let us not delude ourselves, then, when we hear that outside marriage man cannot cohabit with a woman without God's curse.

Genesis 2:18

<sup>18</sup> The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."

## 獨身？

### Celibacy

#### 2.8.42

人性原有的構造，和人類墮落後所生的強烈情慾這兩個理由，使兩性的結合成為必要，除了有些人因得著上帝特殊的恩賜，始可免除那種需要。所以讓每一個人檢討自己的恩賜。我承認守童身為不可藐視的美德，但有人不能守，有人只能守一時；至於那些不能守的人，就該利用婚姻制度，保持與他們蒙召的程度相稱的貞潔。那『不能領受這話』（太 19:11）的人，如果不藉婚姻的幫助，彌縫他們的弱點，那是違抗上帝和祂的命令。無論誰都不當學現在的某些人，以為有上帝的幫助，凡事都可做成。上帝的幫助只賜給那些蒙召遵行祂的道的人，若忽視上帝為他們安排的方法，而圖以虛論來克服生理上的需要，就是不遵行上帝的聖道。節制是上帝特殊的恩賜，不是隨便給人，也不是給教會的全體，乃是僅給與教會的少數人，這一點經我主証實。祂說：『有為天國的緣故自閹的』（太 19:12），這樣一來，他們可以更加專心致志注意天國的事務。但為要叫人以為這是人力所能做到的，祂先聲明說：『這話不是人都能領受的，唯獨賜給誰，誰才能領受。』祂最後又說：『這話誰能領受，就可以領受。』保羅說得更明白：『只是各人領受上帝的恩賜，一個是這樣的，一個是那樣的』（林前 7:7）。

太 19:11, 12

<sup>11</sup> 耶穌說：這話不是人都能領受的，惟獨賜給誰，誰才能領受。

<sup>12</sup> 因為有生來是閹人，也有被人閹的，並有為天國的緣故自閹的。這話誰能領受就可以領受。

林前 7:7

<sup>7</sup> 我願意眾人像我一樣；只是各人領受神的恩賜，一個是這樣，一個是那樣的。

Now, through the condition of our nature, and by the lust aroused after the Fall, we, except for those whom God has released through special grace, are doubly subject to women's society. Let each man, then, see what has been given to him. Virginité, I agree, is a virtue not to be despised. However, it is denied to some and granted to others only for a time. Hence, those who are troubled with incontinence and cannot prevail in the struggle should turn to matrimony to help them preserve chastity in the degree of their calling. For those who do not receive this precept [cf. Matthew 19:11], if they do not have recourse to the remedy offered and conceded them for their intemperance, are striving against God and resisting his ordinance. Let no one cry out against me — as many do today — that with God's help he can do all things. For God helps only those who walk in his ways, that is, in his calling [cf. Psalm 91:1,147]. All who, neglecting God's help, strive foolishly and rashly to overcome and surmount their necessities, depart

from their calling. *The Lord affirms that continence is a special gift of God, one of a kind that is bestowed not indiscriminately, not upon the body of the church as a whole, but upon a few of its members.* For first of all, the Lord distinguishes a class of men who have castrated themselves for the sake of the Kingdom of Heaven [Matthew 19:12] — that is, to permit them to devote themselves more unreservedly and freely to the affairs of the Kingdom of Heaven. Yet lest anyone think that such castration lies in a man's power, he pointed out just before that not all men can receive this precept, but only those to whom it is especially "given" from heaven [Matthew 19:11]. From this he concludes: "He who is able to receive this, let him receive it" [Matthew 19:12]. Paul declares it even more clearly when he writes: "Each has his own special gift from God, one of one kind and one of another" [1 Corinthians 7:7].

Psalms 91:1,147

<sup>1</sup> He who dwells in the shelter of the Most High will rest in the shadow of the Almighty.  
[a]

<sup>14</sup> "Because he loves me," says the LORD, "I will rescue him; I will protect him, for he acknowledges my name."

Matthew 19:11, 12

<sup>11</sup> Jesus replied, "Not everyone can accept this word, but only those to whom it has been given."

<sup>12</sup> For some are eunuchs because they were born that way; others were made that way by men; and others have renounced marriage<sup>[c]</sup> because of the kingdom of heaven. The one who can accept this should accept it."

1 Corinthians 7:7

<sup>7</sup> I wish that all men were as I am. But each man has his own gift from God; one has this gift, another has that.

## 婚姻與此誠命的關聯

### Marriage as Related to this Commandment

#### 2.8.43

我們既然明知，即使以最大的努力，也不是人人都能夠在獨身生活中保持貞潔，因為那是上帝賜給某些人的特殊恩典，使他們便於做上帝所托付的工作。所以，若我們的生活方式不是按照自己的能力，豈不是違反上帝，和他所賦與的天性嗎？在這條誠命中，上帝禁止姦淫，所以祂要求我們保持純潔和貞操。保全純潔貞操的唯一辦法，即是各人按照自己的能力去生活。誰都不要以婚姻是無用和不需要的；無論誰都不要過獨身生活，除非他確實不需要一個妻子。誰也不要因要求肉體上的寧靜和利益而獨身，但若因不願意受婚姻的束縛，俾能忠心過度敬生活的責任，即可獨身。**再者因為有許多人只在某時期有這種獨身能力，所以每一個人只可在能夠獨身時獨身。當他的力量不夠克服自己情慾的時候，他就當承認上帝的旨意是要他結婚。**關於這一點，使徒有明顯的指示：『但要免淫亂的事，男子當各有自己的妻子，女子也當各有自己的丈夫。』又說：『倘若自己禁止不住，就可以嫁娶』（林前 7:2，9）。在這裏他首先指明**多數的人犯了不能節慾的惡習**，其次，**是指示凡不能節慾的人，當以結婚為避免不貞的唯一補救辦法**。那些不能節慾，又不肯服從使徒的忠告，以結婚補救自己弱點的人，就是犯罪。那些表面上沒有犯姦淫的人，不要自誇，以為自己是如何貞潔；如果在他們的內心，有色慾的衝動，仍然是犯了姦淫。因保羅所謂貞操，在內心的聖潔與肉體的純潔上是分不開的。他說：『沒有出嫁的，是為主的事掛慮，要身體靈魂都聖潔』（林前 7:34）當他說明前項勸告的理由之時，他不僅是說一個人與其和娼妓來往，而玷污自己，不如結婚，亦是指：『與其慾火攻心，倒不如嫁娶為妙』（林前 7:9）。

林前 7:2，9，34

<sup>2</sup> 但要免淫亂的事，男子當各有自己的妻子；女子也當各有自己的丈夫。

<sup>9</sup> 倘若自己禁止不住、就可以嫁娶。與其慾火攻心、倒不如嫁娶為妙。

<sup>34</sup> 婦人和處女也有分別。沒有出嫁的，是為主的事掛慮，要身體、靈魂都聖潔；已經出嫁的，是為世上的事掛慮，想怎樣叫丈夫喜悅。

林前 6:15

<sup>15</sup> 豈不知你們的身子基督的肢體嗎？我可以將基督的肢體作為娼妓的肢體嗎？斷乎不可！

We are informed by an open declaration, that it is not given to every man to keep chastity in celibacy, even if he aspires to it with great zeal and effort, and that it is a special grace which the Lord bestows only upon certain men, in order to hold them more

ready for his work. Do we not, then, contend against God and the nature ordained by him, if we do not accommodate our mode of life to the measure of our ability? Here the Lord forbids fornication. He therefore requires purity and modesty of us. There is but one way to preserve it: that each man measure himself by his own standard. Let no man rashly despise marriage as something unprofitable or superfluous to him; let no man long for celibacy unless he can live without a wife. Also, let him not provide in this state for the repose and convenience of the flesh, but only that, freed of this marriage bond, he may be more prompt and ready for all the duties of piety. And since this blessing is conferred on many persons only for a time, *let every man abstain from marriage only so long as he is fit to observe celibacy. If his power to tame lust fails him, let him recognize that the Lord has now imposed the necessity of marriage upon him.* The apostle proves this when he enjoins that to flee fornication “each man should have his own wife, and each woman her own husband” [1 Corinthians 7:2]. Again: “If they cannot exercise self-control, they should marry” in the Lord [1 Corinthians 7:9]. First, he means that *the greater part of men are subject to the vice of incontinence*; secondly, *of those who are so subject he enjoins all without exception to take refuge in that sole remedy with which to resist unchastity.* Therefore if those who are incontinent neglect to cure their infirmity by this means, they sin even in not obeying this command of the apostle. And let him who does not touch a woman not flatter himself, as if he could not be accused of immodesty, while in the meantime his heart inwardly burns with lust. For Paul defines modesty as “purity of heart joined with chastity of body.” “The unmarried woman,” he says, “is anxious about the affairs of the Lord, how to be holy in body and spirit.” [1 Corinthians 7:34.] Thus while he confirms by reason that precept mentioned above, he says not only that it is better to take a wife than to pollute oneself by associating with a harlot [cf. 1 Corinthians 6:15 ff.], but he says that “it is better to marry than to burn” [1 Corinthians 7:9].

1 Corinthians 7:2, 9, 34

<sup>2</sup> But since there is so much immorality, each man should have his own wife, and each woman her own husband.

<sup>9</sup> But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.

<sup>34</sup> and his interests are divided. An unmarried woman or virgin is concerned about the Lord's affairs: Her aim is to be devoted to the Lord in both body and spirit. But a married woman is concerned about the affairs of this world—how she can please her husband.

1 Corinthians 6:15

<sup>15</sup> 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!

## 廉潔與貞操

### Modesty and Chastity

#### 2.8.44

如果**已婚的人認為他們的結合是蒙上帝的賜福**，就**不可縱情恣慾，玷污自己**。雖然婚姻掩蓋了縱慾的羞恥，但千萬不可因此鼓勵肉慾；那已婚的也不要以為一切事都是合法的。丈夫對妻子要有節制，妻子對丈夫也要如此；雙方都要按婚姻的禮節自制。主所設立的婚姻制度，其可貴處為有節制，不可流為淫蕩。安波羅修對縱慾的人曾有又嚴厲又得當的批評，說，**夫婦間的房事，如果沒有節制，就等於姦淫自己的妻子。**

Now if *married couples recognize that their association is blessed by the Lord*, they are thereby admonished *not to pollute it with uncontrolled and dissolute lust*. For even if the honorableness of matrimony covers the baseness of incontinence, it ought not for that reason to be a provocation thereto. Therefore let not married persons think that all things are permitted to them, but let each man have his own wife soberly, and each wife her own husband. So doing, let them not admit anything at all that is unworthy of the honorableness and temperance of marriage. For it is fitting that thus wedlock contracted in the Lord be recalled to measure and modesty so as not to wallow in extreme lewdness. Ambrose censures this wantonness with a severe but not undeserved judgment: he has called *the man who has no regard for shame or honorableness in his marriage practices an adulterer toward his own wife*.

最後，我們要考慮，誰是定姦淫為罪的立法者，這一位就是我們的主，祂應完全佔有我們，包括全靈魂，和全身。**祂禁止我們犯姦淫，同時也禁止我們以妖艷的裝飾，猥褻的手勢，或污穢的言語，玷辱他人的貞操。**亞基老（Archelaus）對一個衣飾妖冶的年青男子的所說的話是很有理由的：在憎恨污穢的上帝看來，不論在靈魂上或在身體上所表現的淫亂，都算有罪。所以我們要記得，上帝所命令的是貞潔，免得我們對這點存疑不決。主既然要我們保全貞操，凡反乎貞操的行為，祂都認為是有罪的，如果我們盼望順從，我們就不可讓內心有淫邪的思念，眼睛也不可有淫亂的表情，身上不可有誘人於邪的裝飾，舌頭上也不應有引起不潔思想的語言，更不應放縱情慾，因為這些邪惡污點，都足以玷污貞操的純潔。

Finally, let us consider who the Lawgiver is who here condemns fornication. It is he who, since he ought to possess us completely in his own right, requires integrity of soul, spirit, and body. Therefore, while *he forbids us to commit fornication*, at the same time *he does not permit us to seduce the modesty of another with wanton dress and obscene gestures and foul speech*. There is a good point in Archelaus' statement to a youth wearing excessively wanton and dainty clothing that it does not matter in what member he is unchaste; for we look to God, who loathes all uncleanness, in whatever part of our soul or body it may appear. And lest there be any doubt, remember that God is here commending modesty. If the Lord requires modesty of us, he condemns whatever opposes it. Consequently, if you aspire to obedience, let neither your heart burn with wicked lust within, nor your eyes wantonly run into corrupt desires, nor your body be

decked with bawdy ornaments, nor your tongue seduce your mind to like thoughts with filthy words, nor your appetite inflame it with intemperance. For all vices of this sort are like blemishes, which besmirch the purity of chastity.



## 第八條誠命 不可偷盜 一般的解釋

### Eighth Commandment: “You shall not steal.” [Exodus 20:15, Vg.] General Interpretation 2.8.45

這條誠命的目的是：上帝既厭惡不公義的事，所以各人應享有自己所有的。它的實質即**禁止我們貪圖他人的財產，同時吩咐我們應當讓他人擁有屬於他的一切**。我們當知道，一個人所享有的財產，不是出於偶然，乃是由於最高之主的分配；所以，不法地奪取他人的財產，就是侵犯神的分配。**偷竊的種類很多：有用暴力奪取他人財產的；有用欺詐騙取他人財物的；又有暗中用狡計，以正義為假面具，侵奪他人財物的；或以花言巧語，假捐贈的名義騙取財物的。**我們不必把各種不同的偷竊一一詳述；只要記得，**凡偏離愛心，蓄意欺騙，或有損於人，以詭計騙取鄰舍財物，都應視為偷竊。**這是上帝對財產惟一的看法，雖然財產也可以經由法律訴訟取得。祂看透了人用詭計引誘忠實的鄰舍，直到把他誘入陷阱。祂知道在殘酷無人道的法律之下，總是強者壓迫弱者。祂看見狡猾的人，以餌引誘不謹慎的人。這一切都隱藏著，使人不知道。**這個損害，不僅是指金錢，貨物，和土地，乃是指每人所應得的；假如我們不盡責優待人，我們即是詐取鄰舍的財物。**如果有一個懶惰的經理或管家，侵吞主人的財物，又不注意料理家事；如果他奢侈浪費他掌管的財產；如果有一個僕人嘲笑主人，泄露秘密，或以任何方法出賣主人的生命或財產；此外，如果主人虐待他的家人，凡此種種，在上帝看來，都是犯了偷竊的罪。因為若有人沒有對別人盡了自己應盡的責任，他就是侵吞他人的財產。

羅 13:7

<sup>7</sup> 凡人所當得的，就給他。當得糧的，給他納糧；當得稅的，給他上稅；當懼怕的，懼怕他；當恭敬的，恭敬他。

The purpose of this commandment is: since injustice is an abomination to God, we should render to each man what belongs to him [Romans 13:7]. To sum up: *we are forbidden to pant after the possessions of others*, and consequently are commanded to *strive faithfully to help every man to keep his own possessions*. We must consider that what every man possesses has not come to him by mere chance but by the distribution of the supreme Lord of all. For this reason, we cannot by evil devices deprive anyone of his possessions without fraudulently setting aside God's dispensation. Now *there are many kinds of thefts*. One consists in violence, when another's goods are stolen by force and unrestrained brigandage. A second kind consists in malicious deceit, when they are

carried off through fraud. Another lies in a more concealed craftiness, when *a man's goods are snatched from him by seemingly legal means*. Still another lies in *flatteries*, when one is cheated of his goods under the pretense of a gift. Let us not stop too long to recount the kinds of theft. Let us remember that all those arts whereby we acquire the possessions and money of our neighbors — when such devices depart from sincere affection to a desire to cheat or in some manner to harm — are to be considered as thefts. Although such possessions may be acquired in a court action, yet God does not judge otherwise. For he sees the intricate deceptions with which a crafty man sets out to snare one of simpler mind, until he at last draws him into his nets. He sees the hard and inhuman laws with which the more powerful oppresses and crushes the weaker person. He sees the lures with which the wiler man baits, so to speak, his hooks to catch the unwary. All these things elude human judgment and are not recognized. And *such injustice occurs not only in matters of money or in merchandise or land, but in the right of each one; for we defraud our neighbors of their property if we repudiate the duties by which we are obligated to them*. If a shiftless steward or overseer devours his master's substance, and fails to attend to household business; if he either unjustly spends or wantonly wastes the properties entrusted to him; if the servant mocks his master; if he divulges his secrets; if in any way he betrays his life or goods; if the master, on the other hand, savagely harasses his household — all these are deemed theft in God's sight. For he who does not carry out what he owes to others according to the responsibility of his own calling both withholds and appropriates what is another's.

Romans 13:7

<sup>7</sup> Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor.

## 此誠命吩咐我們關心別人的福利

### This Commandment Obligates Us to Care For Others' Good 2.8.46

我們要切實遵行這條誠命，就當以自己的分額為滿足，除了誠實合法的方法之外，不謀私利；不以不義方法增加自己的財富，亦不以侵犯鄰舍的財產而肥己；不以殘暴或犧牲他人的方法為自己積聚財產；也不為滿足自己的貪慾和揮霍，而不問是非地斂財。反之，**我們的目的應該是以忠告和財力去幫助別人保存財產**；若我們和奸詐的人接觸，寧願準備犧牲自己一些合法的權利，免得和他們相爭論。再者，我們當盡力周濟貧乏的人。

We will duly obey this commandment, then, if, content with our lot, we are zealous to make only honest and lawful gain; if we do not seek to become wealthy through injustice, nor attempt to deprive our neighbor of his goods to increase our own; if we do not strive to heap up riches cruelly wrung from the blood of others; if we do not madly scrape together from everywhere, by fair means or foul, whatever will feed our avarice or satisfy our prodigality. On the other hand, **let this be our constant aim: faithfully to help all men by our counsel and aid to keep what is theirs, in so far as we can**; but if we have to deal with faithless and deceitful men, let us be prepared to give up something of our own rather than to contend with them. And not this alone: but let us share the necessity of those whom we see pressed by the difficulty of affairs, assisting them in their need with our abundance.

最後，各人當檢討對別人的義務，而忠實地履行。為這個緣故，**人民要尊重行政長官，耐煩地服從他們的權力，凡合乎神意的命令，都不可抗拒。在另一方面，所有行政長官都要體恤人民，維持公安，保護善良，懲罰惡人，並要記得在他們的職守上盡忠，對最高的裁判者上帝負責。教會的牧師要忠心做傳道的工作，永不可混雜拯救的教義，要把純正的聖道傳給上帝的子民。他們不但應以教義教誨人，還要以身作則；總之，牧師要如好牧人領導羊羣一樣。**在人民一方面，接待牧師要如同接待上帝的使者和使徒一般，敬重最高之主所給他們的尊貴地位，並且要供給他們日用之所需。父母對上帝所交付的兒女要盡責教養，不可加以虐待，以致惹兒女的氣，使他們疏離，卻要撫愛他們，以寬厚仁慈培養他們的品性。兒女對父母要孝順，這在前面已經說明。青年要尊敬長輩，因為敬老是上帝所規定的。老年人也要以明達的經驗，指導青年，糾正他們的弱點，不以尖刻的話責罵他們，要以慈祥溫和的態度對待他們。僕人對主人要忠心順服，要勤勞工作；不可做表面工夫，要出自內心的誠意，如同服事上帝一般。主人對僕人，也要溫和，不可使氣，也不可遇事苛刻，或心存鄙視；要把他們當作一同服事天上主人的兄弟和伴侶，互相敬愛、親切相待。我說，每一個人要如此考慮自己對鄰舍應盡的職責，切實履行。再者，**我們要隨時注意立法者上帝的旨意；要知道這個誠命不但**

**是為我們外表的行為，也是為我們內心的思想而立的，為要我們學習保護別人的財產增進別人的利益。**

羅 13:1

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

彼前 2:13

- <sup>13</sup> 你們為主的緣故，要順服人的一切制度，或是在上的君王，

代下 19:6-7

- <sup>6</sup> 以賽亞對他們說：要這樣對你們的主人說，耶和華如此說：你聽見亞述王的僕人褻瀆我的話，不要懼怕。  
<sup>7</sup> 我必驚動【原文作使靈進入】他的心，他要聽見風聲就歸回本地。我必使他在那裏倒在刀下。

林後 2:17

- <sup>17</sup> 倒不如赦免他，安慰他，免得他憂愁太過，甚至沉淪了。

多 3:1

- <sup>1</sup> 你要提醒眾人，叫他們順服作官的、掌權的，遵他的命，預備行各樣的善事。

弗 6:5-9

- <sup>5</sup> 你們作僕人的，要懼怕戰兢，用誠實的心聽從你們肉身的主人，好像聽從基督一般。  
<sup>6</sup> 不要只在眼前事奉，像是討人喜歡的，要像基督的僕人，從心裏遵行神上帝的旨意。  
<sup>7</sup> 甘心事奉，好像服事主，不像服事人。  
<sup>8</sup> 因為曉得各人所行的善事，不論是為奴的，是自主的，都必按所行的得主的賞賜。  
<sup>9</sup> 你們作主人的，待僕人也是一理，不要威嚇他們。因為知道，他們和你們同有一位主在天上；祂並不偏待人。

西 3:22-25

- <sup>22</sup> 你們作僕人的，要凡事聽從你們肉身的主人，不要只在眼前事奉，像是討人喜歡的，總要存心誠實敬畏主。

- <sup>23</sup> 無論做什麼，都要從心裏做，像是給主做的，不是給人做的，  
<sup>24</sup> 因你們知道從主那裏必得著基業為賞賜；你們所事奉的乃是主基督。  
<sup>25</sup> 那行不義的必受不義的報應；主並不偏待人。

多 2:9-10

- <sup>9</sup> 勸僕人要順服自己的主人，凡事討他的喜歡，不可頂撞他，  
<sup>10</sup> 不可私拿東西；要顯為忠誠，以致凡事尊榮我們救主神的道。

彼前 2:18-20

- <sup>18</sup> 你們作僕人的，凡事要存敬畏的心順服主人；不但順服那善良溫和的，就是乖僻的也要順服。  
<sup>19</sup> 倘若人為叫良心對得住上帝，就忍受冤屈的苦楚，這是可喜愛的。  
<sup>20</sup> 你們若因犯罪受責打，能忍耐，有什麼可誇的呢？但你們若因行善受苦，能忍耐，這在上帝看是可喜愛的。

西 4:1

- <sup>1</sup> 你們作主人的，要公公平平的待僕人，因為知道你們也有一位主在天上。

門 1:16

- <sup>16</sup> 不再是奴僕，乃是高過奴僕，是親愛的兄弟。在我實在是如此，何況在你呢！這也不拘是按肉體說，是按主說，

太 10:10

- <sup>10</sup> 行路不要帶口袋；不要帶兩件褂子，也不要帶鞋和拐杖。因為工人得飲食是應當的。

羅 10:15

- <sup>15</sup> 若沒有奉差遣，怎能傳道呢？如經上所記：報福音、傳喜信的人，他們的腳蹤何等佳美。

羅 15:15

- <sup>15</sup> 但我稍微放膽寫信給你們，是要提醒你們的記性，特因上帝所給我的恩典，

加 6:6

- <sup>6</sup> 在道理上受教的，當把一切需用的供給施教的人。

帖前 5:12

- <sup>12</sup> 弟兄們，我們勸你們敬重那在你們中間勞苦的人，就是在主裏面治理你們、勸戒你們的。

提前 5:17-18

- <sup>17</sup> 那善於管理教會的長老，當以為配受加倍的敬奉；那勞苦傳道教導人的，更當如此。
- <sup>18</sup> 因為經上說：牛在場上踹穀的時候，不可籠住他的嘴；又說：工人得工價是應當的。

Finally, let each one see to what extent he is in duty bound to others, and let him pay his debt faithfully. For this reason *let a people hold all its rulers in honor, patiently bearing their government, obeying their laws and commands, refusing nothing that can be borne without losing God's favor* [Romans 13:1 ff.; 1 Peter 2:13 ff.; Titus 3:1]. Again, *let the rulers take care of their own common people, keep the public peace, protect the good, punish the evil*. So let them manage all things as if they are about to render account of their services to God, the supreme Judge [cf. Deuteronomy 17:19; 2 Chronicles 19:6-7]. *Let the ministers of churches faithfully attend to the ministry of the Word, not adulterating the teaching of salvation [cf. 2 Corinthians 2:17], but delivering it pure and undefiled to God's people. And let them instruct the people not only through teaching, but also through example of life. In short, let them exercise authority as good shepherds over their sheep* [cf. 1 Timothy chapter 3; 2 Timothy chapters 2, 4; Titus 1:6 ff.; 1 Peter 5]. Let the people in their turn receive them as messengers and apostles of God, render to them that honor of which the highest Master has deemed them worthy, and give them those things necessary for their livelihood [cf. Matthew 10:10 ff.; Romans 10:15 and 15:15 ff.; 1 Corinthians 9; Galatians 6:6; 1 Thessalonians 5:12; 1 Timothy 5:17-18]. Let parents undertake to nourish, govern, and teach, their children committed to them by God, not provoking their minds with cruelty or turning them against their parents [Ephesians 6:4; Colossians 3:21]; but cherishing and embracing their children with such gentleness and kindness as becomes their character as parents. As we have already said, children owe obedience to their parents. Let youth reverence old age, as the Lord has willed that age to be worthy of honor. Also, let the aged guide the insufficiency of youth with their own wisdom and experience wherein they excel the younger, not railing harshly and loudly against them but tempering their severity with mildness and gentleness. Let servants show themselves diligent and eager to obey their masters — not for the eye, but from the heart, as if they were serving God. Also, let masters not conduct themselves peevishly and intractably toward their servants, oppressing them with undue rigor, or treating them abusively. Rather, let them recognize them as their brothers, their coservants under the Lord of heaven, whom they ought to love mutually and treat humanely [cf. Ephesians 6:5-9; Colossians 3:22-25; Titus 2:9-10; 1 Peter 2:18-20; Colossians 4:1; Philemon 1:16]. In this manner, I say, let each man consider what, in his rank and station, he owes to his neighbors, and pay what he owes. Moreover, *our mind must always have regard for the Lawgiver, that we may know that this rule was established for our hearts as well as for our hands, in order that men may strive to protect and promote the well-being and interests of others*.

## Romans 13:1

<sup>1</sup> Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.

## 1 Peter 2:13

<sup>13</sup> They will be paid back with harm for the harm they have done. Their idea of pleasure is to carouse in broad daylight. They are blots and blemishes, reveling in their pleasures while they feast with you.<sup>[e]</sup>

## 2 Chronicles 19:6-7

<sup>6</sup> He told them, "Consider carefully what you do, because you are not judging for man but for the LORD, who is with you whenever you give a verdict.

<sup>7</sup> Now let the fear of the LORD be upon you. Judge carefully, for with the LORD our God there is no injustice or partiality or bribery."

## Titus 3:1

- <sup>1</sup> Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good, <sup>2</sup>to slander no one, to be peaceable and considerate, and to show true humility toward all men.

## Ephesians 6:5-9

- <sup>5</sup> Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ.  
<sup>6</sup> Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart.  
<sup>7</sup> Serve wholeheartedly, as if you were serving the Lord, not men,  
<sup>8</sup> because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free.  
<sup>9</sup> And masters, treat your slaves in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him.

## Colossians 3:22-25

- <sup>22</sup> Slaves, obey your earthly masters in everything; and do it, not only when their eye is on you and to win their favor, but with sincerity of heart and reverence for the Lord.  
<sup>23</sup> Whatever you do, work at it with all your heart, as working for the Lord, not for men,  
<sup>24</sup> since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving.  
<sup>25</sup> Anyone who does wrong will be repaid for his wrong, and there is no favoritism.

## 2 Corinthians 2:17

- <sup>17</sup> Unlike so many, we do not peddle the word of God for profit. On the contrary, in Christ we speak before God with sincerity, like men sent from God

## Titus 2:9-10

- <sup>9</sup> Teach slaves to be subject to their masters in everything, to try to please them, not to talk back to them,  
<sup>10</sup> and not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive.

## 1 Peter 2:18-20

- <sup>18</sup> For they mouth empty, boastful words and, by appealing to the lustful desires of sinful human nature, they entice people who are just escaping from those who live in error.  
<sup>19</sup> They promise them freedom, while they themselves are slaves of depravity—for a man is a slave to whatever has mastered him.  
<sup>20</sup> If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ and are again entangled in it and overcome, they are worse off at the end than they were at the beginning.

## Colossians 4:1



- <sup>1</sup> Masters, provide your slaves with what is right and fair, because you know that you also have a Master in heaven.

Philemon 1:16

- <sup>16</sup> no longer as a slave, but better than a slave, as a dear brother. He is very dear to me but even dearer to you, both as a man and as a brother in the Lord.

Matthew 10:10

- <sup>10</sup> take no bag for the journey, or extra tunic, or sandals or a staff; for the worker is worth his keep.

Romans 10:15

- <sup>15</sup> And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"<sup>[g]</sup>

Romans 15:15

- <sup>15</sup> I have written you quite boldly on some points, as if to remind you of them again, because of the grace God gave me

Galatians 6:6

- <sup>6</sup> Anyone who receives instruction in the word must share all good things with his instructor.

1 Thessalonians 5:12

- <sup>12</sup> Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you.

1 Timothy 5:17-18

- <sup>17</sup> The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.  
<sup>18</sup> For the Scripture says, "Do not muzzle the ox while it is treading out the grain,"<sup>[b]</sup> and "The worker deserves his wages."<sup>[c]</sup>

## 第九條誠命 不可作假見證陷害人 一般的解釋

### Ninth Commandment

“You shall not be a false witness against your neighbor

[Exodus 20:16.]

### General Interpretation

### 2.8.47

這條誠命的目的是：**上帝既然就是真實，厭惡說謊，所以我們要持守真實，不存虛偽。這條誠命的實質乃在教導我們不要以誹謗或誣告，損毀他人的名譽，不要以撒謊損害他人的財產**；總之，不要以閒言惡語，中傷他人。與這個禁令相連的命令，乃是要我們**盡力為他人服務，以說實話來衛護他人的財產和名譽**。主似乎是以下面的話來解釋這個誠命：『不可隨伙散佈謠言，不可與惡人連手，妄作見證』，又說『當遠離虛假的事』（出 23:1，7）。在別處非但禁止我們在人們當中飛短流長，而且禁止欺騙弟兄（參利 19:16）；因為祂以嚴明的誠命，警告我們不要做這樣的事。祂既然已經在前面的誠命中禁止殘酷，淫邪，和貪婪等，所以他毫無疑地在這一條誠命中是禁止撒謊。**撒謊可分為兩類**，正如我們在前面所提到的。我們或者以誹謗破壞鄰舍的名譽，或者以謊言和辱罵損害他們的利益，不論見證是屬於公堂上司法或屬私人談話性質的，都是一樣。我們必須記得那已經提出的原則，在各種不同的罪惡中，舉一可以反三。有時候所選擇為例子的，只是諸惡中之最顯著的一種而已。然而把那以誹謗和破壞名譽侵害鄰舍的罪，包括在這條誠命之內，是很對的，因為法庭上的假見證總是屬於偽誓。偽誓是玷辱上帝的聖名，這在第三條誠命中，已充分地加以譴責。因此，要遵守這條誠命，必須以誠實無欺來顧全鄰舍的名譽和利益。這誠命的公正乃是自然的義，毋庸贅述。因為好聲譽若是重於財寶的話，那麼污辱名譽與剝奪人的財寶，是一樣大的損害。以妄証剝奪他人的財產，有時更甚於引用暴力。

出 20:16

<sup>16</sup> 不可作假見證陷害人。

出 23: 1, 7

<sup>1</sup> 不可隨夥佈散謠言；不可與惡人連手妄作見證。

<sup>7</sup> 當遠離虛假的事。不可殺無辜和有義的人，因我必不以惡人為義。

利 19:16

<sup>11</sup> 你們不可偷盜，不可欺騙，也不可彼此說謊。

<sup>16</sup> 不可在民中往來搬弄是非，也不可與鄰舍為敵，置之於死（原文作流他的血）。我是耶和華。

The purpose of this commandment is: *since God (who is truth) abhors a lie, we must practice truth without deceit toward one another.* To sum up, then: *let us not malign anyone with slanders or false charges, nor harm his substance by falsehood, in short, injure him by unbridled evil-speaking and impudence.* To this prohibition the command is linked that *we should faithfully help everyone as much as we can in affirming the truth, in order to protect the integrity of his name and possessions.* It seems that the Lord intended to express the meaning of this commandment in Exodus chapter 23, in these words: “You shall not utter a false report. You shall not join hands [with a wicked man] to be a malicious witness” [Exodus 23:1]. Likewise, “Flee falsehood” [Exodus 23:7 p.]. Also, in another passage he warns us against lying not only in the sense of being slanderers and talebearers among the people [Leviticus 19: 16], but also against deceiving our brother [Leviticus 19:11]. He prohibits both in specific commandments. Surely there is no doubt that, as he forbade cruelty, shamelessness, and avarice in the preceding commandments, here he bars *falsehood*. As we have just noted, this has *two parts*. For either we injure our neighbors’ reputation by evil intent and vicious backbiting, or we deprive them of their goods by lying and even by defamation. But it makes no difference whether you understand here a solemn and judicial testimony, or a common one couched in private conversation. For we must always come back to this: one particular vice is singled out from various kinds as an example, and the rest are brought under the same category, the one chosen being an especially foul vice. Yet it is more generally expedient to extend it to include slanders and perverse detraction by which our neighbors are unfairly hurt. For falsity of court testimony always involves perjury. Perjuries, in so far as they profane and violate God’s name, are sufficiently dealt with in the Third Commandment. Hence this commandment is lawfully observed when our tongue, in declaring the truth, serves both the good repute and the advantage of our neighbors. The equity of this is quite evident. For if a good name is more precious than all riches [Proverbs 22:1], we harm a man more by despoiling him of the integrity of his name than by taking away his possessions. In plundering his substance, however, we sometimes do as much by false testimony as by snatching with our hands.

Exodus 23:1, 7

- <sup>1</sup> "Do not spread false reports. Do not help a wicked man by being a malicious witness.  
<sup>7</sup> Have nothing to do with a false charge and do not put an innocent or honest person to death, for I will not acquit the guilty.

Leviticus 19:11, 16

- <sup>11</sup> " 'Do not steal. " 'Do not lie. " 'Do not deceive one another.  
<sup>16</sup> " 'Do not go about spreading slander among your people. " 'Do not do anything that endangers your neighbor's life. I am the LORD.

Proverbs 22:1

- <sup>1</sup> A good name is more desirable than great riches; to be esteemed is better than silver or gold.

## 我們鄰居的聲譽

### The Good Reputation of Our Neighbor

#### 2.8.48

然而**這條誠命是何等普遍地被干犯了**，不干犯這誠命的真是寥寥無幾，我們總是幸災樂禍，以發現他人的過失為樂。我們不要原諒自己說，在許多時候，我們並沒有說謊。祂既禁止我們以謊言傷害弟兄的名譽，也博（修：更）要我們照事實去保持它的純潔，雖然祂僅提防以虛謊毀傷名譽，然而含義乃是要人對別人名譽負責。但那足使我們維護鄰舍名譽的，就是上帝對它的關心。**所以破壞名譽的事，是一致認為有罪的。**我們所指的詆毀不是指責，指責的動機在於糾正；也不是控告或司法上的譴責，司法上的告發是在要求賠償損害；也不是公開的申斥，因為那是要懲一警百；也不是警告那因無知而蹈危險的人。所指的乃是一種出於惡意，歸罪於人的可惡行徑。這誠命也涉及禁止和猥褻惡意的諷刺，藉開玩笑之名，以譏笑他人為樂；這種行為為得著善於戲謔的美名，竟不惜傷及弟兄的情感，因為這種戲謔往往對弟兄的名譽加上了不滅的污辱。如果我們注意那不但有權約制我們的舌頭，而且也約制我們耳目和思想的立法者的旨意，就會知道喜聽譏笑，及輕信攻擊他人的惡語，同樣是受禁止的。如果有人以為上帝只厭惡舌頭上的誹謗，而不擯斥內心的奸詐，這就未免可笑了。**我們若有真敬愛上帝的心，就當努力在可能之時，為符合仁愛的美德起見，約束自己的舌頭和耳朵，不注意惡意的戲謔和不良的猜疑，**卻要從好的方面去看他人的言行，管制我們的心，耳，舌，以保全大家的名譽。

And yet it is wonderful with what thoughtless unconcern we sin in this respect time and again! Those who do not markedly suffer from this disease are rare indeed. We delight in a certain poisoned sweetness experienced in ferreting out and in disclosing the evils of others. And let us not think it an adequate excuse if in many instances we are not lying. For he who does not allow a brother's name to be sullied by falsehood also wishes it to be kept unblemished as far as truth permits. Indeed, although he may guard it against lying only, he yet implies by this that it is entrusted to his care. That God is concerned about it should be enough to prompt us to keep safe our neighbor's good name. Hence, *evil-speaking is without a doubt universally condemned.* Now, we understand by "evil-speaking" not reproof made with intent to chastise; not accusation or judicial denunciation to remedy evil. Nor does evil-speaking mean public correction, calculated to strike other sinners with terror; nor disclosure before those who need to be forewarned lest they be endangered through ignorance. By "evil-speaking" we mean hateful accusation arising from evil intent and wanton desire to defame. Indeed, this precept even extends to forbidding us to affect a fawn in politeness barbed with bitter taunts under the guise of joking. Some do this who crave praise for their witticisms, to others' shame and grief, because they sometimes grievously wound their brothers with this sort of impudence. Now if we turn our eyes to the Lawgiver, who must in his own right rule our ears and heart no less than our tongue, we shall surely see that eagerness to hear detractions, and unbecoming readiness to make unfavorable judgments, are alike forbidden. For it is absurd to think that God hates the disease of evil-speaking in the tongue, but does not

disapprove of evil intent in the heart. Therefore, *if there is any true fear and love of God in us, let us* take care, as far as is possible and expedient and as love requires, *not to yield our tongue or our ears to evil-speaking and caustic wit, and not to give our minds without cause to sly suspicion.* But as fair interpreters of the words and deeds of all, let us sincerely keep their honor safe in our judgment, our ears, and our tongue.

## 第十條誡命

不可貪戀人的房屋，也不可貪戀人的妻子，  
僕婢，牛驢，和他一切所有的

Tenth Commandment:

“You shall not covet your neighbor’s house,” etc .

[Exodus 20:17, Vg.]

The Meaning of This Commandment

2.8.49

出 20:17

<sup>17</sup> 不可貪戀人的房屋；也不可貪戀人的妻子、僕婢、牛驢，並他一切所有的。

這條誡命的目的是：上帝的旨意既在使我們的整個心靈完全置於愛的力量之下，所以我們要把一切心中反乎愛的慾望連根拔去。這條誡命的實質，即是不許我們心中有損害他人的任何慾望和企圖。從積極方面說，我們一切觀念，思慮，決心，和事業，都應該與增進鄰舍的福利相合。但在這裏我們好像遇著一個很困難的問題：如果我們以前所說『姦淫』與『偷竊』兩個名詞，業已包括了放縱的慾望和傷害別人的犯罪意念是不錯的，那麼，似乎無須另立一個條誡命，禁止我們貪戀他人的財產。但這個困難並不難解決，只要我們把圖謀和慾望加以分別就成了。按照我們在解釋前幾條誡命時所說過的，圖謀是心思為不法的慾望奴役而有的意志的同意。慾望的存在卻不必經過思考和意志的同意，只要思想上受著虛妄腐化的目標所吸引及刺激，就活動起來。主以前吩咐我們，要使一切意志，努力，和行動，都服從（修：順服）愛的律法，現在也要我們的一切思想都同受一原則的約束，以免因腐化而發生不正當的衝動。祂以前禁止我們心中傾向於忿怒，仇恨，姦淫，劫掠，和虛偽，現在亦不許為這些邪惡的習慣所煽動。

The purpose of this commandment is: since God wills that our whole soul be possessed with a disposition to love, we must banish from our hearts all desire contrary to love. To sum up, then: no thought should steal upon us to move our hearts to a harmful covetousness that tends to our neighbor’s loss. To this corresponds the opposite precept: whatever we conceive, deliberate, will, or attempt is to be linked to our neighbor’s good and advantage. But here an apparently great and perplexing difficulty confronts us. We previously said that *under the terms “adultery” and “theft” are included the desire to commit adultery and the intention to harm and deceive*. If this is true, it may seem superfluous that we are afterward separately forbidden to covet another’s goods. But the distinction between intent and coveting will readily resolve this difficulty for us. For intent, as we spoke of it under the preceding commandments, is deliberate consent of will where lust subjects the heart. But covetousness can exist without such deliberation or consent when the mind is only pricked or tickled by empty and perverse objects. The

Lord has previously commanded that the rule of love govern our wills, our endeavors, and our actions. Now he enjoins that the thoughts of our mind be so controlled to the same end that none of them may become depraved or twisted and thus drive the mind in the opposite direction. As he has forbidden our minds to be inclined and led into anger, hatred, adultery, robbery, and lying, he now prohibits them from being prompted thereto.

Exo. 20:17

<sup>17</sup> "You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor."

## 內心的公義！

### Innermost Righteousness!

#### 2.8.50

祂要求這樣完全的正直不是沒有原因的。我們心靈上一切能力，都應當受愛的支配，誰能否認這是合理的呢？如果有人離開了愛的真道，誰能否認他的心靈是不健全的呢？為什麼在你的思想中，存有損害鄰舍的念頭呢？豈不是因為你忽視了他的利益，而只想到你自己的利益嗎？**若你的內心充滿了愛，就不會受那樣的幻想所影響。內心若為私慾所充斥，自然沒有愛了。**

He demands such great uprightness with good reason. For who can deny that it is right for all the powers of the soul to be possessed with love? But if any soul wander from the goal of love, who will not admit that it is diseased? Now how does it happen that desires hurtful to your brother enter your heart, unless it is that you disregard him and strive for yourself alone? **For if your whole heart were steeped in love, not one particle of it would lie open to such imaginings.** The heart, then, in so far as it harbors covetousness, must be empty of love.

有人或許要反對，以為只在心中飄蕩隨即消逝的想像，若被看為心中的私慾（增：而**私慾乃出自人的內心**）而定為罪，未免太不合理了。我的答覆是：現在的問題是關於那種當呈現到知識的領域時，就同時激起了心中情感和貪慾的幻想，因為若情感不受激勵，心靈就不會存任何願望。**所以上帝所吩咐我們順從（修：順服）的愛，是不容許為絲毫的貪慾所擾亂的，祂要求我們有節制合宜的心，絕不容許它為違反愛的情緒所擾亂。**不要以為這種認識是沒有根據的，這是我最初從奧古斯丁得著的。主的目的固然是禁止我們有任何邪惡的慾望，但祂也把那些尋常最容易欺騙我們的虛幻快樂的對象，陳列在我們面前，作為實例。祂既然把私慾從那些對象中趕走了，就不再讓它有任何餘地。試看律法的第二版，它充分地教訓我們因上帝的緣故對別人所應盡的職責；這整個愛的規律，即是以我們對上帝的尊敬為根據。假若我們的教訓不是以敬畏上帝為基礎，那麼，我們從第二版律法所學習的本分，都將落空。把私慾的禁止分為兩條誡命，聰明的讀者無須我的提示，都要承認這是一種勉強的區分。『不可貪婪』一語的重述，也不是與我們的意見相反；因為在涉及房屋或家庭之後，上帝還從妻子開始，列舉了家的各部分。可見對這條誡命，應該如希伯來人一樣連續地讀下去；總之，上帝是要使每一個人所有的，都有安全的保障，不但不受實際的損害或詐欺的圖謀，亦能掙脫那敗壞人心的貪念。

Someone will object that fantasies, flitting aimlessly about the mind and then vanishing, cannot be condemned as instances of *covetousness, whose seat is in the heart*. I reply: here it is a question of fantasies of a kind which, while they occupy our minds, at the same time bite and strike our hearts with greed, for nothing desirable ever comes into our mind without our heart leaping with excitement. **God therefore commands a wonderful ardor of love, which he does not allow one particle of covetousness to hinder. He requires a marvelously tempered heart,** and does not permit the tiniest pinprick to urge it against the law of love. Do you think my view lacks authority? It was Augustine who first opened the way for me to understand this commandment. It was the Lord's plan



to forbid all evil desire. Nevertheless, by way of example, he has put forward those objects whose false image of delight most frequently captivates us. Thus he leaves nothing to our desire when he deprives it of those very things which prompt it to rave and revel. Here, then, is the Second Table of the Law, which amply teaches us what we owe men for the sake of God, upon the contemplation of whom the whole of love depends. Hence, you will fruitlessly inculcate all those duties taught in this Table, unless your teaching has fear and reverence toward God as its foundation. Without any help from me, the wise reader will judge those who, by perversely splitting what was one commandment, would find two commandments in the prohibition of covetousness. The repetition of the expression “You shall not covet” a second time does not oppose our view. For after mentioning “house,” he lists its parts, beginning with “wife.” From this it is quite clear that we are to read this as a whole, as the Hebrews rightly do; and that God, in short, commands us to keep the possessions of others untouched and safe, not only from injury or the wish to defraud, but even from the slightest covetousness that may trouble our hearts.

## 人的四種狀況

### MAN IN HIS FOURFOLD STATE

Condition:	狀況 1 被創造時 Created	狀況 2 墮落後 Fallen	狀況 3 重生的人 Regenerate	狀況 4 在榮耀裡 In Glory
上帝的形像	按上帝形像	破壞，但不是完全消滅	形像再造，恢復 (弗 4:24，西 3:10)	完全在榮耀裡恢復
God's image	According to God's image	Image marred (not totally Destroyed)	Image recreated restored (Eph. 4:24 Col. 3:10)	Image totally restored in glory
人性	知識，聖潔 公義	死在罪中 (弗 2:1，羅 5)	知識，聖潔， 公義	知識，聖潔， 公義，在榮耀裡
Man's nature	Knowledge Holiness Righteousness	Dead in sin (Eph. 2:1; Rom 5:12-19)	Knowledge Holiness Righteousness	Knowledge, Holiness Righteousness in glory
自由	有順服上帝 的自由	只有不順服 上帝的自由	再有順/不順服 上帝的自由	只有順服上帝 的自由
Freedom	Free to Obey God;	Free only to disobey God	Again free to obey (disobey) God	Free only to obey God
罪	還沒犯罪	只能犯罪	從罪的懲罰釋放， 正在從罪權勢釋放	從罪本身釋放， 不會再犯罪
Sin	Had not Sinned yet	Could only sin	Freed from sin's punishment; being freed from sin's power	Freed from the presence of sin
苦難	還沒苦難	罪帶來苦難 (羅 5:12)	還活在墮落的世界， 有痛苦；為基督受 苦；有活潑的盼望	再沒有痛苦、眼淚， 以前所盼望的，已經 成為事實
Suffering	Had not Suffered yet	Sin (indiv., corp.) brings Suffering	Still lives in a fallen world; there is pain; also suffer for Christ; have a living hope	No more pain, no more tears; hope is now reality

Condition:	狀況 1 被創造時 Created	狀況 2 墮落後 Fallen	狀況 3 重生的人 Regenerate	狀況 4 在榮耀裡 In Glory
特殊啓示	上帝的話/ 兩棵樹	< - - 上帝的話，神蹟/夢/異象- -> < - - 先知/使徒，基督，聖經 ->		上帝親自臨在 上帝親自說話
Revelation	God's special Revelation, God Himself Speaking; Two trees	God's special reveal Himself, vision/dream, prophets, Bible, Christ	(same as #2)	God's special & general revelation God Himself present and speaking
救恩 Salvation		本乎恩藉著信 Salvation by Grace thru faith	本乎恩藉著信 Salvation by Grace thru faith	祂榮耀恩典得著稱讚 To the praise of His glorious grace

### 律法與福音：人的無能等於上帝不公義？

#### LAW AND GOSPEL: DOES HUMAN INABILITY MAKE GOD UNJUST?

### 上帝要求人作出他無能力作的，是不公義嗎？

Question: Is God unjust, to require from man what he has no ability to perform?

### 人若無能，為何須正視律法？

Since no one has the ability to keep them, why take any of them seriously?

一位北美洲清教徒宣教士的見證（非常敬虔的牧師，年輕早逝）。

David Brainard: "For I found it was impossible for me, after my utmost pains, to answer its (the law's) demands. I often made new resolutions, and as often broke them. I imputed the whole to carelessness and the want of being more watchful, and used to call myself a fool for my negligence. But when, upon a stronger resolution, and greater endeavors, and close application to fasting and prayer, I found *all attempts fail*; then I *quarreled with the law of God, as unreasonably rigid*. I thought if it extended only to my outward actions and behaviors, I could bear with it; but I found it condemned me for my evil thoughts and sins of my years, which I could not possibly prevent.

"I was extremely loathe to own my utter helplessness in this matter, but after repeated disappointments, though that, rather than perish, I could do a little more still; especially if such and such circumstances might but attend my endeavors and strivings. I hoped that I should strive more earnestly than ever if the matter came to extremity – though I

never could find the time to do my utmost, in the matter I intended – and this hope of future, more favorable circumstances, and of doing something great hereafter, kept me from *utter despair in myself* and from *seeing myself fallen into the hands of a sovereign God, and dependent on nothing but free and boundless grace*. (*The Life and Diary of David Brainard*, ed. Jonathan Edwards, Moody Press, 64-65.)

## A. 人的四重狀況

### THE FOURFOLD STATE OF MAN

Thomas Boston (清教徒), *Human Nature in Its Fourfold State*, 1964.

#### 1. 無罪狀況 The State of Innocence

##### a. i. 完全正直的思想。

Perfect rectitude of mind – uprightness in principles, no error, accuracy in judgment.

##### ii. 完全聖潔的意志。

Perfect sanctity of will.

##### iii. 完全的能力。Perfection of power.

##### b. 亞當心中有上帝之律法（律法的副本）。

Adam had a copy of God's law written on his heart.

並有完全遵從律法的能力。（傳7:29）

Adam had power suited to all of God's commandments, and could obey them perfectly. "…God made man upright, but they have sought out many schemes." (Eccl. 7:29)

c. 上帝要求人完全地順服。亞當未墮落前有此能力。未重生的罪人無此能力。

God does command and require what unregenerate sinners cannot perform.

But Adam, as he was created, was able to perform personal, perfect obedience.

God's standards do not change – he still commands personal, perfect obedience.

##### d. 問題：上帝要求人作人不能作的事，豈不是不公義嗎？

Question: Isn't God unjust to require what men do not have the ability to perform?

上帝賦予人能力；人甘心情願的成為無能者。

God would be unjust, *unless* He first gave the ability to perform what He requires.

人的无能,是自己做成的.

God would be unjust, *unless* man, by his own will, brought this inability upon himself.

上帝叫人無能，為要帶領他承認自己的無能，並為此恨惡自己。

God would be unjust in requiring that which man cannot perform, *unless* such a requirement is designed to lead him to acknowledge and deplore his ability.

- e. 若同情人之無能，必須穩：人如何墮進此狀況？因為罪的緣故！

Those who commiserate with man's present plight fail to ask: how he got into this condition. When you see sickness, death, war, pain, murder, rape, robbery, and lawlessness, you must ask: How did this come about? The answer is *sin – man's sin!*

## 2. （墮落後）本性之狀況 The State of Nature

- a. 人的本性墮落，須聖靈更新。

Man in his fallen state has a corrupted nature. He needs renewal by the Holy Spirit.

- b. 律法在此狀況中之兩種功用：

The law has two uses in this state:

- (i) 壓抑世界與教會（信徒）中的罪惡。

The law curbs evil in the world and in the church.

(ii) 律法叫人知罪。；律法控告人，叫人扎心知罪，向所有未重生的人定罪，因為他們在上帝面前使不義的，須受（配受）上帝公義的審判。（羅3：19—20，7：7。）

The law brings a knowledge of sin. The law accuses, convinces, and condemns all those who are not regenerated, because they are unrighteous before God and subject to His righteous judgment. (Rom. 3:19-20, Rom. 7:7.)

- c. 三種特徵：Three characteristics:

- (i) 人本性的邪惡。（創6：5）

The sinfulness of man's natural state. (Gen. 6:5)

- (ii) 人本性狀況的可憐。（弗2：3）

- (iii) The misery of man's natural state. (Eph. 2:3)

- (iv) 人完全無能自拔，完全不能行善以至復原。（羅5：6，約6：44。）

Man's utter inability to do any spiritual good or recover himself. (Rom. 5:6, Jn. 6:44)

## 3. 恩典狀況 The State of Grace

- a. 在基督裡，人恢復他的靈命，現在處於恩典的狀況中。

When a person is restored to spiritual life in Christ, he is in the state of grace.

b. 對重生的人，律法有多方面的用途：人被內住的聖靈再生，聖靈賜人能力遵守上帝的誡命。

The law has many uses for the regenerate: Having been made alive and empowered by the indwelling Spirit of God, they are enabled to obey God's commands.

c. 今生的順服是不可能完全的，離完全的標準甚遠。信徒必須仰望基督在十字架完成的救贖大工。

Obedience is far from complete in this life, and believers must always fall back upon the saving work of Christ on the cross.

可是，信徒既重罪的懲罰於罪的權勢搭救出來，在真正的順服上長進是可能的，也應該全力以赴。

But because they have been delivered from the penalty and power of sin, growth in genuine obedience is possible, and is to be sought with all one's heart.

#### 4. 榮耀的狀況 The State of Glory

a. 在來生，人的本性完全復原，被榮耀。

Human nature is perfectly restored and glorified – after this life.

b. 律法在榮耀中的用途：到那時，律法的宣講與教會一切的事工都終止。可是選民仍然知道律法，因在他們的生命中，完全遵守律法，符合上帝的旨意，已成事實。

Use of the law: The preaching of the law and the whole ministry of the church shall have ceased. But there will still remain in the elect a knowledge of the law, as perfect obedience to all its demands and full conformity with God will be wrought in them.

律法在榮耀中，與墮落前的用途是一樣的。The law will accomplish the same purpose in glory, as it did in our nature before the Fall.

c. 永恆狀況的六個層麵：Six aspects of eternal state:

- i. 死亡。Death. (Job 30:23)
- ii. 義人與惡人的死是不同的。The difference between the righteous and wicked in their death. (Prov. 14:32)
- iii. 復活。The resurrection. (John 5:28-29)
- iv. 人類的審判。The general judgment. (Matt. 25:31-34, 41, 46)
- v. 天國。The Kingdom of heaven. (Matt. 25:34)
- vi. 地獄。Hell. (Matt. 25:41)

#### B. 意志的無能，與我們需要基督

##### WILLFUL INABILITY AND OUR NEED FOR CHRIST

1. 人的无能是遺傳/歸算的，也是自願的。人喜愛自己心中的敗壞，人選擇犯罪。罪人並不被逼犯罪的！（犯罪並不是違背罪人的意志的。）約3：19—21。  
Man's inability is both hereditary and voluntary. Men love the depravity of their hearts and choose to commit sin. Sinners do not sin against their will! (John 3:19-21)

2. 上帝若不要求罪人作他所不能作的，他們就不需要上帝的兒子為他們成就諸般的義，也不需要聖靈在他們生命中成就聖潔了。

\*\*\* If God did not require what sinners cannot perform, they would not need the Son of God to fulfill all righteousness for them, or the Holy Spirit to work holiness in them.

我們若認為上帝要求罪人行出他們不能行的順服乃是不義，就等於敵擋律法與福音。

If we say that God cannot justly require sinners to perform that obedience which they cannot perform, we undermine both the law and the gospel.

3. 因為上帝所要求的順服就是這樣的（是罪人不能行的），所以聖靈以祂的大能勝過罪人敵擋上帝合上帝旨意的心大工，是必須的。

\*\*\* Because such obedience is precisely what God does require, the powerful operation of the Holy Spirit to conquer the sinner's resistance to God and His will becomes a necessity.

改變罪人的性情，使他愛上帝，愛慕祂的律法，是須要大能成就的。

Power is necessary to change the sinner's nature, causing him to love the will/law of God.

聖靈使人歸正時，把上帝的律法放在人的心思意念裡，把上帝的誡命寫在他們的心版上（來10：16），在基督耶穌裡再創造他們，為了行善（弗2：10）。

In conversion, the Holy Spirit puts God's laws into the minds of people, writes God's laws on their hearts (Heb. 10:16), and creates them in Christ Jesus "for good works" (Eph. 2:10).

聖靈使人從死裡復活，開他們的眼睛，呼召他們出黑暗入榮耀的光明（彼前2：9）。

The Spirit quickens and raises them from the dead, opens their eyes, and calls them "out of darkness into His marvelous light" (1 Peter 2:9).

4. 上帝所要求的，若是人能為自己行的話，那麼上帝藉基督為他們所作的一切就不是必須的了。

誡命是超乎我們所能力的：誡命顯明福音的應許是多麼完備，多麼適合我們的狀況。

\*\*\* If God only required what people could do for themselves, all that He does for them in Christ would be unnecessary. The commandments are beyond our ability: they show the fullness and suitableness of the promises of the Gospel.

5. 上帝在人類墮落之類後頒發誡命給人，並不是期待人有能力遵守它。反之，上帝頒發律法，要定我們的罪，指出我們的無能無助，叫我們投奔上帝的憐憫，求祂開恩赦免我們。而人若尋求上帝開恩，必不徒然。

God did not give the commandments to man after the Fall with the expectation that we had the ability to keep them. Rather, they were given to convict us of our helplessness and inability, causing us to cast ourselves on God's mercy and seek His grace and forgiveness.

And He will never be sought in vain.

6. 我們沒有能力遵守誡命，對上帝一点也不稀奇。

The fact that we cannot keep the commandments is no surprise to God.

祂完全知道我們的無能。人若感覺自己無能，上帝鼓勵他來依靠救主基督。

He perfectly knows our inability, and the man who feels his own inability is fully encouraged to depend upon the power of the Savior.

誡命結合了頒佈律法者的無上權威，和被造者的不足。

Brought together: Supreme authority of the Lawgiver and total insufficiency of the creature.

結合了救主大工的完備，和上帝恩典的完備。

It unites the full provision of the Savior and the all-sufficiency of the grace of God.

7. 我們所**缺乏**的，**當求**上帝。

\*\* We pray to God for what we lack.

我們**所有的**，**當感謝**上帝。

\*\* We are thankful to God for what we have.

上帝所**應許**（要賜給我們）的，我們當**信靠**上帝。

\*\* We trust God for what He has promised.

8. 上帝若減少我們的責任，使我們的責任與我們的能力相稱的話，那麼，我們越是軟弱，我們的責任就越被削減；我們越是邪惡，責任就越少。

If God were to reduce our duty and make it commensurate with our ability, then: the weaker we are, the less is our obligation; the more sinful we are, the less is required of us.

9. 因為人沒有能力遵守上帝的律法而拒絕律法的人，似乎忘記：他們連相信福音的能力都沒有。

Those who reject the law because man has no power to keep it: seem to forget that they have no power even to believe the gospel.

相信福音的吩咐，和遵守律法的吩咐，對罪人來說都是不可能的。

The command to believe is just as impossible for the natural man as the command to obey.



人無能力，並不意味人沒有義務和責任。（約6： 44）

The absence of ability does not imply absence of obligation in either case. (John 6:44)

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### c. 上帝的誡命與人的無能

#### GOD'S COMMANDS AND HUMAN INABILITY

1. 上帝在福音裡吩咐全人類曉諭人信基督。這是人類的責任。

The gospel command to believe Christ is addressed by God to all people. It is their duty.

2. 有人否認這點：因為人沒有屬靈的能力來信耶穌。

Some people deny this because: man lacks the spiritual ability to believe in Jesus.

但是認為人的能力就是他道德責任的標準，是錯誤的。

But it is wrong to imagine that the measure of the sinner's moral duty is his ability.

3. 有很多事是我們應該作的，可是我們沒有道德力量，沒有屬靈能力作出來。

There are many things we should do, but have lost the moral and spiritual power to do.

4. 上帝的律法若降低到人的道德狀況，那就按照他們邪惡的程度而定。最邪惡的人的義務最少，罪孽最輕。上帝的要求若是能變的話，等於說：完全沒有準則管理我們。

If God's law were lowered to men's moral condition, it would be a sliding scale to suit their degrees of sinfulness. The worst man would be under the least obligation, and become the least guilty. If God's requirements were variable, we would be under no rule at all.

5. 上帝的誡命是堅定不移的，不論人多麼邪惡。上帝吩咐全人類悔改，因此人必須悔改，無論他們的罪（有罪性）是否令他們無能做到。

The commandments of God stand, regardless of how bad man is. When He commands all men to repent, they are bound to repent whether their sinfulness makes their wills unable to do so or not.

上帝所吩咐人作的，永遠是人的責任。

\*\*\* It is always man's duty to do what God commands him.

6. 上帝若因人靠自己的能力作不到，不能做到所要求的事，而不斷降低是非標準的話，祂是怎樣的一位上帝？

What kind of God would God be, to keep lowering the standard of what is right, because men do not and cannot, in their own strength, do what is required?

7. 人不可能透過違背律法（犯罪）來從律法的要求釋放。

A person cannot, by breaking the law, free himself from the law's demands.

上帝不因人在他的責任上失敗作為藉口，釋放祂不受這責任的約束。  
God does not take a man's failing in his duty as reason to excuse him from that duty.

人失去遵守上帝律法的能力，上帝並不因此失去管理（吩咐）人的權利。  
God has not lost his right to command those who have lost their ability to perform.

罪人的無能並沒有使他的責任消失。  
The sinner's impotency does not dissolve his obligation.

8. 反對的理由：『吩咐不可能的事，等於徒然吩咐。因此，墮落後上帝的吩咐，都是徒然的。』

回應：上帝必不徒然吩咐；祂的誡命，對義人與惡人都有用途。

Objection: "He who commands impossibilities commands in vain; therefore, the commands since the Fall are in vain." Response: God does not command in vain; His commands have uses and for the righteous and the wicked.

9. 上帝要求未重生的人作他們不能作的事，是公義的。  
It is righteous for God to require of unregenerate sinners what they cannot perform.

上帝吩咐他們盡心愛祂：完全，終生遵守祂公義的律法。  
He commands them to love Him with all their hearts: perfect and perpetual obedience to His righteous law.

上帝要求罪人作他們做不到的事，是盡然公義的。  
It is infinitely just for God to require what sinners are unwilling/unable to do.

## 律法與恩典

### THE LAW AND GRACE

#### A. 不在律法之下 “NOT UNDER LAW”

1. 《羅馬書》6: 14 是最被誤解，誤用的經文之一。

羅 6:14

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

One of the most misquoted, misunderstood, misapplied verses in the Bible: Romans 6:14.

你門不再在律法之下，乃在恩典之下：很多人只看了半節。

忽略上半節，則扭曲整節的意義。

“You are not under law but under grace.” - only ½ a verse!

The first clause: “Sin shall have no dominion over you.” Ignoring it distorts meaning of verse.

2. 《羅馬書》6: 14的主題＝稱義。我們被稱義的盼望，唯獨是基督的寶血與公義。Romans 6:14's topic = justification. Our hope of justification is not by keeping the law, but by the blood and righteousness of Christ.

《羅馬書》第3－5章（上下文）＝稱義。

The whole context of Romans 3-5: justification.

在稱義的事上的對立：我們稱義是憑恩典，不是靠守律法。

There is an antithesis in respect to justification – we are justified by grace, not by law.

但是，律法與恩典之間，同時有着重要的關係。羅3: 31。

But there is also a vital relationship between law and grace. “Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.” (Rom. 3:31)

3. 律法->恩典的必須性。因為律法顯出我們都是罪人。羅3: 20。

The law makes grace necessary by showing us that we are sinners. (Rom. 3:20)

哪裏沒有律法，哪裏就沒有罪。

Where there is no law, there is no transgression.

律法因恩典的大能被設立。It is by the power of grace that the law is established.

《海德堡要理問答》的三部分：罪，恩典，感恩。

HEIDELBERG CATECHISM is organized by 3 great themes: Guilt, Grace, Gratitude. (Q. 2.)

4. 必須堅守、維護恩典的教義，駁斥『靠守律法稱義』的扭曲。

The doctrine of grace must be jealously guarded against the distortion of justification by the works of the law.

同時，必須維護律法的教義，駁斥對律法與恩典關係的誤解。

But it is equally important that the doctrine of the law be preserved against a wrong conception of its relationship to grace.

在上帝恩典的計劃中，律法有其正當的地位。

The law has a proper function in the economy of grace.

絕對不可引用半節經文來在律法與恩典中作對立。

We must not set up a false antithesis between the law and grace by quoting  $\frac{1}{2}$  verse.

## B. 不再管轄 “NO DOMINION”

### 1. 羅6：14宣告：罪不再管轄你們。

Romans 6:14 declares: “Sin shall not have dominion over you.”

這並不是勸勉，是事實的宣告。

This is not an exhortation, but rather ***a statement of fact.***

這是事實，因為你們是在恩典之下。

The reason it is true, is that you are under grace.

律法已經不再管轄基督徒。為什麼？因為恩典的大能。

The law has no dominion over the Christian. Why? Because of the mighty power of grace.

2. 律法管轄每一位沒有被重生的人，因為這種人乃在罪的管轄之下。在罪的管轄之下，就是同時在律法的管轄之下。

The law has dominion over every unconverted person, because he is under the dominion of sin. And to be under the dominion of sin is to be under the dominion of the law.

律法沒有拯救人，使人成聖的能力；但律法有定罪的能力。

***The law has no power to save or sanctify, but it had the power to condemn and damn.***

每一個被造的人，因為他是被造的，必定是（一）在創造主的律法之下，或（二）在恩典的管轄，就是在基督的管轄之下。

Every creature, by virtue of his creaturehood, is either under the dominion of the Creator's law, or under the dominion of grace, which is the dominion of Christ.

3. 罪仍然存在在基督徒的生命中，往往有能力阻止他行善。  
Sin is still in the Christian, and often has great power to hinder him from doing good.

罪仍然誘惑基督徒，成為他的陷阱。可能擄掠基督徒，好像管轄他一般。  
**Sin still entices, and ensnares.** It may bring the Christian into captivity and seem to reign.

可是這節經文給我們確據：罪必不管轄你們。  
But the assurance of this verse is: “Sin shall not have dominion over you.”

你若已重生，罪已不坐在寶座上，你已經出死入生進到另一個國度，你擁有另一位君王：耶穌基督。基督的過度乃是恩典的國度。  
If you are born again, sin is dethroned, you are born into another kingdom, you have another King – King Jesus. The kingdom of Christ is the kingdom of grace.

4. 除了獲得恩典的確據以外，我們知道上帝的標準並不改變，這給我們穩固的安慰。  
In addition to this assurance of being granted grace, there is stability in knowing that the standards do not change.

上帝永不改變『什麼是正直』；而道德律是正直的。  
**Grace never changes what is right, and the moral law is right.**

5. 上帝的恩典給我們力量，活出正直的。  
**Grace gives us power to do right.**

恩典並沒有沒有設立一個新的『正直』標準。  
It does not set up some new standard of right.  
因此，恩典與公義的永遠、唯一標準（就是十誡所總結的準則）有着密切的關係。  
Grace is, therefore, vitally related to that one eternal standard of righteousness summarized in the Ten Commandments.

## 6. 律法所能作的WHAT THE LAW CAN DO

a. 律法發出命令，向人類有所要求。向人類指出上帝的旨意，道德公義的唯一真實，客觀標準。  
The law commands and demands. It sets before all people the will of God, the only true objective standard of moral righteousness.

b. 律法宣告，每一位違背律法的人都受上帝的審判與定罪。對違背律法的人，只有咒詛。（加3：10）

The law pronounces the judgment of condemnation upon every lawbreaker. The law has nothing but a curse for lawbreakers. (Gal. 3:10)

c. 律法暴露人的罪，定人的罪。律法是屬聖靈的（羅7：14），它既然是上帝的話語，是活的，大有能力的，察驗人的心思意念（羅7：7）。

The law exposes and convicts of sin. The law is spiritual (Rom. 7:14), and as the Word of God, it is living and powerful, searching the thoughts and intents of the heart. (Rom. 7:7)

## 7. 律法所不能作的WHAT THE LAW CANNOT DO

a. 律法不能使違背律法的人被稱義。律法沒有提供救法，使我們與上帝恢復正常關係。律法裡沒有赦罪之恩。律法本身沒有遵守它所要求的力量。

The law cannot justify the lawbreaker. Law makes no provision to make us right with God. There is not forgiving grace in the law. It gives no power to fulfill its own demands.

b. 律法並不赦免人的罪，除去人的罪孽。

The law knows no clemency (forgiveness) for the remission of guilt.

c. 律法並沒有約束人的能力，使我們從偏路上走向正路。

The law provides no constraining power to restore or reclaim our waywardness.

d. 律法沒有任何憐憫，感動軟化我們的心，使我們悔改，重新過順服的生活。

The law knows no mercy to melt our hearts in penitence and new obedience.

8. 上帝透過律法看我們，或拖過恩典看我們。在稱義的事上，沒有人同時在律法之下，也在恩典之下的。（駁斥巴特。）

God views us through the lens of either the law or grace, and no one can be under both law and grace at the same time, as far as justification is concerned. (Critique of Karl Barth.)

9. 律法沒有力量勝過罪掌權的勢力，沒有能力消滅罪。律法暴露罪，定它的罪，可是並不提供能力敵擋它。

**The law has no strength to dethrone sin or to destroy sin.** It discovers sin and condemns sin, but gives no strength to oppose it.

律法指我們向正路，可是並沒有賜我們力量走這段旅程。

The law directs us to the right road to travel but gives no strength for the journey.

10. 律法雖然是公義的，它並不能使罪人稱義。

**Though the law is just, it cannot justify sinners.**

律法雖是善的，它不能使罪人成為善的，也不能搭救他們脫離罪的權勢。

Though the law is good, it cannot make sinners good or deliver them from the power of sin.

律法雖是聖潔的，可是並不能使罪人成為聖潔；罪人是自己使自己成為不潔的。  
Thought the law is holy, it cannot make sinners holy who have made themselves unholy.

羅6：14教導，律法不能作什麼使我們脫離罪的網綁與轄制。從這個角度來看，我們不再在律法之下，乃在恩典之下。

Romans 6:14 teaches that the law can do nothing to relieve the bondage or dominion of sin. In this sense, we are “not under law but under grace.”

11. 但是，啊，上帝的恩典，奇妙的恩典！

But oh, the wonderful word, “grace”! “Grace, grace – marvelous grace.”

奇異恩典，何等甘甜！“Amazing grace – how sweet the sound!”

恩典是上帝主權的恩典與大能，不是約束我們思想與行為的，乃是搭救人，脫離使人作罪的奴僕的不潔思想與行為。

**Grace is the sovereign will and power of God**, not for regulating thought and conduct, but **for delivering people** from the thought and conduct that binds them as slaves to unholiness.

12. 恩典搭救人脫離罪的權勢（即：違被上帝的律法）。

Grace is the deliverance from the dominion of sin (which is the transgression of the law).

是的，在稱義的事上，律法的功用和能力，與恩典的功用和能力是不同的。

Yes, there is an antithesis in respect to justification between the function and power of the law and the function and power of grace.

可是這方面的對照並不意味，律法對信徒來說就毫無意義了。羅6：14

But, this antithesis does not mean that all relevance of the law to the believer is abolished in Romans 6:14.

13. 基督徒不是一個無律法者。

The Christian is NOT LAWLESS.

基督徒並不一個沒有公義標準的人。

The Christian is not without a standard of righteousness.

林前9：21：面對上帝，保羅並不是無律法的。面對基督，他是受律法約束的。

I Cor. 9:21: Paul is not lawless in respect to God; he is law-bound in respect to Christ.



受基督的新律法所約束。

“Under the law to Christ”: = “bound in the new law of Christ.”

不是：『我現在不再在上帝的律法之下，乃在基督的律法之下。—』

Not: “I am not under the law of God but under the law of Christ.”

而是：『我在上帝面前，並不是一個無律法的人。』

But: “I am not being without law toward God.”

他在上帝面前是服在律法之下的，在上帝面前服在律法之下的拯救，就是他向基督是服在律法之下的。

He is under law to God, and this “under law toward God” finds its validation and explanation in his being under law toward Christ.

保羅在上帝面前不是沒有律法，因為他在基督面前是在律法之下。

Paul was “not without law to God,” **because** he was “under the law to Christ.”

父上帝和聖子的公義標準，並不是兩套標準。

God the Father and God the Son do not have two different standards of righteousness.

14. 結論：羅6：14的意思不可能是：我們在任何意義下都不在律法之下，我們從一切客觀的行為準則完全脫離。

Conclusion: Romans 6:14 cannot mean that we are not under law in any sense, cut off from any fixed objective standard of conduct.

讀半節經文，然後把律法與恩典對立起來，這個對立是假的，錯誤的，這樣作就完全誤解這節奇妙的經文的意思。

To take half of this verse and set up a false antithesis between law and grace, one misses the whole teaching of this wonderful verse.

這節經文的用意，是要我們有確據，罪不再作王管轄我們這些在恩典之下的人。

This verse is meant for assurance that sin shall not have dominion over those who are under grace.

在恩典之下的意思，就是在福音裡（藉着福音）有份，獲得救恩，並得到與救恩一起賜下的權利，特權與好處。

To be under grace is to have a saving interest in the gospel, with all the rights, privileges, and benefits of the gospel.

15. 最重要的字詞是『權勢』（dominion）。

A most important word is “dominion.”

罪有『權勢』管轄那些沒有重生的人。

Sin has dominion over people in their un-regenerate state.

回轉歸正之後，罪仍然住在基督徒裡，有時候還會有能力阻止行善，促進行惡。罪會誘惑，設立陷阱，把基督徒帶到網羅中，似乎仍然作王。

After conversion, sin is still in the Christian, and often has great power to hinder good or promote evil. Sin entices, ensnares, and brings the Christian into captivity, seeming to reign.

可是罪必不作王。

***But it will not have dominion.***

為什麼？因為基督徒是在恩典的大能與掌權之下！

Why? Because the Christian is under the power and dominion of grace!!

16. 《羅馬書》6：14 所表達的，不僅僅是理想的狀態。它告訴我們，目前的狀態之下，什麼是不可能的事，什麼是不再會發生的事。

Rom. 6:14 is expressing more than what ought to be; it tells us what cannot and shall not be.

這一節是絕對的應許：罪必不掌權，管轄真正的信徒。

It is an absolute promise: Sin shall not have dominion over true believers.

這裏所講的，是罪作為暴君，管轄的能力。基督徒，罪必不管轄你！

It is speaking of sin's tyrannical, governing power. It shall not "lord it over you," Christian!

藉着重生，罪不在坐在寶座上了。基督進來坐主，不斷地作主。

In regeneration, sin is dethroned. Christ enters as Lord and continues to be Lord.

聖徒屬於另一個國度：基督的國度，恩典的國度。

Saints are of another kingdom – the kingdom of Christ, the kingdom of grace.

罪若能夠管轄基督徒的話，基督徒就有可能滅亡失喪。但這是不可能的！

If sin could reign over Christians, they could be lost and perish. But this can never be!

17. 結論：無律法主義的主要支持經文，只是一節經文裡的幾個字，這幾個字告訴我們罪為什麼不再掌權管轄我們：因為我們不再在律法之下，乃在恩典之下。

Conclusion: The proof-text for antinomianism = a few words in a verse that tells us why sin shall not have dominion over us – because we are not under law but under grace.

這節經文並沒有把律法與恩典對立起來。

This verse does NOT set up an antithesis between law and grace.

這節經文教導我們，蒙恩的人為什麼不是無律法的人。

It teaches us why the recipients of grace will not be lawless.

無律法主義者用了半節經文，破壞了十誡的意義與權威。

The antinomians undermine the Ten Commandments on the basis of ½ verse – and that, robbed of its true meaning!

18. 對一節經文的任何解釋，若不與基督教的經典**總原則**同意的話，不可能是正確的：即：《使徒信經》，主禱文，與十誡。

No exposition of any text is right that does not agree with the principles of Christianity, set down in the Apostles' Creed, the Lord's Prayer, and the Ten Commandments.

你若只用一節經文乃建立一項重要的教義，若仔細攷察，就必發現其實你這樣作是毫無根據的。

When you have only one passage of Scripture on which to form an important doctrine, on closer examination you will probably find you have no basis for that belief.

### C. 《羅馬書》6：14 的上下文 THE CONTEXT OF ROMANS 6:14

1. 《羅馬書》6：14 的上下文：《羅馬書》3—5章。主題：稱義。  
The broader context of Romans 6:14 – Romans 3-5. Justification.

2. 唯獨藉着信心稱義：對猶太人來說，帶來兩個問題。  
Justification by faith alone – presented two problems among the Jews.

a. 我們越是犯罪，就月經歷恩典囉！（羅5：20—21）  
The more we sin, the more we experience grace (Rom. 5:20-21).

回應：《羅馬書》第六章：繼續教導『稱義』，但從我們在成聖上的需要來看。  
Response: Chapter 6: continues justification, but in terms of our need for sanctification.

b. 有人懷疑保羅要廢除律法。  
Suspicion that Paul was doing away with the law.

回應：《羅馬書》第七章，顯示基督徒與律法的關係的最佳經文。  
Response: Chapter 7, the best chapter to show the believer's relationship to the law.

### D. 《羅馬書》6：14：兩個『因為』

## TWO “FOR’S” IN ROMANS 6:14

1. 羅6: 14開始的『因為』，把14節與前面的12－13節（上下文）連接起來，構成完整的一句。我們須把12, 13, 14節一口氣來讀！

The little word “for” at the beginning of Rom. 6:14 connects verse 14 to the immediate context, verses 12-13, which are part of a complete statement. Read vv. 12-14 together!

2. 十四節不是吩咐，不是勸勉，乃是說明一件事實，宣稱一個應許，鼓勵，確據。

Verse 14 is not a command or an exhortation, but a statement of fact, a statement of promise, encouragement, and assurance.

14節解釋了12－13節，告訴我們為什麼應該順服這幾節裡所吩咐的。

It explains verses 12-13, giving reason why we should and can obey the commands in those two verses.

你為什麼不可讓罪在你肢體中作王（12節）？為什麼不可把自己的身體作為不義的奴隸（13節）？因為罪不不在你門身上作王。

Why should you “not let sin reign in your moral body” (v. 12) and “not present your members as instruments of unrighteousness” (v. 13)? “**For** [because] sin shall have no dominion over you.”

3. 14節還有另外一個『因為』。

There is a second “for” in verse 14.

可能有人問保羅：『你怎可以這樣武斷的斷言：罪必不在你們身上作王？』

Someone may ask Paul: “How can you make such a dogmatic statement – ‘Sin shall not have dominion over you’?”

保羅回答：因為你們不再在律法之下，乃在恩典之下。

Paul answers: “**For** you are not under law but under grace.”

這就解釋了前面一句話，為什麼可以充滿信心說前面那句話。

This explains the first statement, and why the first statement can be made so confidently.

4. 保羅說指的『律法』是什麼律法？（有不同的解釋。）

To what “law” is the apostle referring here? (Different interpretations.)

不是摩西的律法，乃是廣義的，一般的『律法』：就是管轄所有在基督以外的人的律（原則）。

Not to the Mosaic law, but to “law” in general, i.e., “law” as a principle binding on every creature apart from Christ.

羅2:14-15：非基督徒服在律法之下，因為他是上帝所造，律法刻在他的心版上。  
 Roman 2:14-15 – the non-Christian is under law by the fact that he is a creature upon whose heart the law was written.

因此：從來未聽過摩西律法的外邦人，也服在律法之下，他們自己就是自己的律法。

Therefore: the Gentiles who never heard of the law of Moses were under law; they were a law unto themselves.

他們藉着刻在心中的律法，就能稱義或控告自己或他人。

By the law written on their hearts they were able to accuse or excuse one another.

全人類都在一種律法原則之下。

The whole of mankind is under a principle of law.

5. 服在律法下的意思是：你在上帝面前要證明自己的行為，生活是義的。  
 Being under law means: you have to justify yourself in the presence of God by your own actions, works, and deeds.

律法，作為使人稱義的法，對人說：『這樣行，就必活』，這裏的意思完全不是摩西的意思或耶穌基督的意思（後者的意思乃是：以謙卑的信心行，就必能活）。  
 Law as a means of justification comes to man and says, “Do this and you shall live,” meaning not at all what Moses and Christ meant by that phrase – do this in humble faith and live.

沒有真的信心，信靠救主基督，而服在律法下，其實就是自以為義（自義）。  
 Being under law apart from true faith in the Redeemer is simply self-righteousness.

6. 保羅為什麼這麼關注：我們不再在律法之下？  
 Why is Paul so concerned to say that we are not under law?

因為只有這樣，我們纔能理解：罪必不在你們身上掌權。  
 Because it is the only way to understand that “sin shall not have dominion over you.”

這個問題，在《羅馬書》第七章至8：4，有更完滿的答復。  
 This question is more fully answered in Romans 7 – 8:4.

保羅的立場是：沒有任何一種的律法，能搭救我們脫離罪的權勢。  
 Paul’s position is: no law of any kind can deliver us from the power of sin.

#### E. 《羅馬書》6：14與你 ROMANS 6:14 AND YOU

## 1. 一個攷驗 A Test

罪現在管轄你嗎？這個問題不是：你犯罪嗎？（約壹 1：8，10）

Does sin have dominion over you? Not: Do you sin? (I John 1:8, 10)

身為一個從罪的權勢釋放的人，你是否很明顯地願意（愛慕）遵行律法？

Do you manifest a genuine desire to obey, as one set free from sin's dominion?

若要得主的喜悅，而沒有常常願意效法祂形象的習慣，簡直是自己欺騙自己。

To expect the favor of the Lord without a habitual desire to conform to his image, is one of the many delusions of a self-deceived soul.

真基督徒誠懇地願意從罪的權勢釋放；正如他願從自己的罪孽與罪的懲罰釋放一樣。

A Christian has an earnest desire to be delivered from the power of sin as much as he desires to be delivered from the guilt and penalty of sin.

真的基督徒曾經懇求上帝接納他。現在，身為一位基督徒，他懇求上帝使他聖潔。

The true Christian has prayed for acceptance. Now as a Christian, he cries for holiness.

我們心中的寶座，只容一位君王。

The throne of our hearts allows only one ruler.

因此：恩典與罪雖然有時候並存在我們的心中，他們不可能共享我們心中的寶座。

Therefore, although grace and sin may and do co-exist within, they cannot be partners on the throne.

罪，雖然被壓制了，仍然掙扎到底，要試圖在我們裏面作王。

Sin, even when subdued, will struggle to the last to have dominion.

藉着仰望耶穌基督，我們可以誇勝。羅 7：25，8：1，約壹 5：4。

But by looking to Jesus, we will have victory (Rom. 7:25, 8:1; I John 5:4).

## 2. 應許A Promise

a. 羅 Rom. 6:14: "Sin shall **not have dominion over** you."

罪必不在你裏面掌權，而不是必不住在你裏面。

Not: "Sin shall **not dwell in** you."

b. 不論基督徒多麼聖潔，仍然有罪住在他裏面，若不是因為上帝的恩典的

緣故，這罪會毀滅他。罪仍然以滅絕我們為目的，在我們裏面運行。  
In the holiest Christian, there is enough remaining sin to destroy him, if it were not for the grace of God, which restrains its deadly operation.

c. 上帝的應許在於『掌權』（作王）和『恩典』這兩個詞。  
The promise is in the words “dominion” and “grace.”

『最必不在你們裏面掌權（作王）。』  
“Sin shall not have dominion over you.”

d. 一條羊會不留意調到泥漿裏，可是他不會在其中自由自在。  
A sheep may stumble into a ditch, but it will not be at home in the mud.  
豬若掉到泥漿裏，牠必自由自在，樂在其中。  
If a pig falls into the muddy ditch, however, it will be fully at home and wallow in it.

e. 為什麼最必不在你裏面作王的原因：你是在恩典的權勢之下。  
Reason: Why won't sin have dominion over you? You are under the power of grace.

律法沒有拯救我們的能力，沒有使我們成聖的能力，沒有保守我們的能力。  
There is no power in the law to save, to sanctify, or to preserve you.

能力，是在恩典那裏。  
The power is in grace.

最必不在你們裏面作王，因為，罪雖然強，恩典更強。  
Sin shall not have dominion, because, though sin is strong, grace is stronger.

撒但雖然強，但恩典更強。  
Satan is strong, but grace is stronger.

f. 你裏面必有可怕的爭戰，因為罪仍然內住。但是，罪必不作王。  
There will be awful wars within you because of remaining sin.  
But – sin shall not have dominion over you.

g. 是的，基督徒，你的確犯罪；可是你並沒有和罪簽了和約。  
Yes, Christian, you sin, but you have not signed a peace treaty with sin.

不錯，你并不完全無罪，可是這是你所渴望的。  
True, you are not perfectly holy, but you would like to be.

你若真是基督徒，你的心思意念的方向，是完全朝著公義的。  
The bent and bias of your mind is toward righteousness if you are a Christian indeed.

腓1: 6 是你的信念。

You can be “confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ” (Phil. 1:6).

### 3. 鼓勵，確據 Encouragement and Assurance

a. 有些基督徒非常軟弱。你若是軟弱的基督徒的話，讓這項真理成為你的鼓勵：罪必不作王，在剛強的是如此，在軟弱的信徒也必是如此。

Some Christians are very weak. If you are a weak Christian, you should find encouragement in the truth that sin shall no more have dominion over the weak or over the strong.

b. 你們有些信徒在與一些巨大的罪作戰。你若是真的基督徒，你與罪的爭戰不是突然的。罪必不作王，勝過你。

Some of you are fighting with great sins. But if you are a real Christian, your battle with sin is not in vain. Sin shall not have dominion.

c. 你可能是一位年輕的基督徒，在與你過去壞習慣作戰上，還是起步。罪必不在你裏面作王；你是在恩典之下的人了。

You may be a young Christian, in the early stages of warfare with your past habits. Sin shall not have dominion over you; you are under grace.

d. 你可能現在退步冷淡，已退到罪中了。上帝要管教你，可是罪必不在你裏面作王。

You may be a backslider – you have fallen back into sin. You will be chastened, but sin shall not have dominion over you.

e. 世界上有兩個原則激勵我們聖潔。一是律法與我們義務的原則。另外一個，就是恩典與信心的原則。

There are two principles in the world that are meant to promote holiness. The one is the principle of law and duty, and the other is the principle of grace and faith.

f. 是的，『罪』的律仍然住在我們裏面：這就是為什麼你在裏面有爭戰（羅 7: 23）。可是，你裏面也有『恩典』。

Yes, there is a law of sin remaining – that is why you have an inward warfare (Rom. 7:23). But there is also grace.

### 4. 罪，叫人困惑的內住者 Sin, the Perplexing Indweller



## 律法的總綱

### The Sum of the Law

(Principles of the law in the light of Christ's teaching, 2.8.51-59)

#### 2.8.51

整個律法的趨勢是什麼，現在不難判斷了：就是要實現完全的義，以神的聖潔，作為人生的模範。上帝在律法中對自己的品性敘述得這麼明晰，叫凡遵行的人，在他的生命中仿佛有上帝的形像。所以，當摩西要以色列人銘記律法的實質之時，他說：『以色列啊，現在你上帝向你們要的是什麼？只要你敬畏主你的上帝，遵行祂的道，愛祂，盡心盡性事奉祂，遵守祂的誡命』（申 10:12, 13）。祂也在指明律法的目的時，一再向他們申述這個意見。這個律法的教訓之用意，是把人和上帝聯合起來，如同摩西在別的地方所說，是叫人倚靠祂成為聖潔。這種聖潔的完成，包括兩個要點，已如上述——『你要盡心，盡性，盡力，盡意，愛主你的上帝，又要愛鄰舍如同自己』（路 10:27）。第一點，就是我們的心完全為上帝的愛所充滿，然後自然地生出對鄰舍的愛；如保羅所說的：『但命令的總歸就是愛，這愛是從清潔的心，和無虧的良心，無偽的信心，生出來的』（提前 1:5）。按照這句話的意思，無虧的良心與無偽的信心，或說真虔敬，乃是愛的根源。如有人以為律法所教的不外是義的開端與初步的原理，是引導人開始善工，而不是引導人完成善工的，這人就是受了迷惑，因為除了摩西以前所講，和保羅以後所教的以外，再也沒有更高的完全。那不滿意這個教訓的人，究竟想進到什麼程度呢？這個教訓是引導人敬畏上帝，以心靈敬拜，遵行祂的誡命，謹守祂的真理，潔淨自己的良心，而達到誠實的信仰和仁愛。因此，我們對前述律法的解釋得到了証實，即是**在這誡命中，找著了敬與愛的一切本分**。凡僅注意到律法中那枯燥無味的成分，而以為它只宣告一半神意的人，真是如保羅所說，他們不懂誡命的目的。

申10:12, 13

<sup>12</sup> 以色列啊，現在耶和華—你神向你所要的是什麼呢？只要你敬畏耶和華—你的神，遵行祂的道，愛祂，盡心盡性事奉祂，

<sup>13</sup> 遵守祂的誡命律例，就是我今日所吩咐你的，為要叫你得福。

路10:27

<sup>27</sup> 他回答說：你要盡心、盡性、盡力、盡意愛主—你的上帝；又要愛鄰舍如同自己。

提前1：5

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

Now it will not be difficult to decide the purpose of the whole law: the fulfillment of righteousness to form human life to the archetype of divine purity. For God has so depicted his character in the law that if any man carries out in deeds whatever is enjoined there, he will express the image of God, as it were, in his own life. For this reason, Moses, wishing to remind the Israelites of the gist of the law, said: “And now, Israel, what does the Lord your God require of you, but to fear the Lord... , to walk in his ways, to love him, to serve him with all your heart and with all your soul, and to keep his commandments?” [Deuteronomy 10:12-13, cf. Vg.]. And Moses did not cease to harp on this same thought to them whenever he had to point out the aim of the law. Here is the object of the teaching of the law: to join man by holiness of life to his God, and, as Moses elsewhere says, to make him cleave to God [cf. Deuteronomy 11:22 or 30:20]. Now the perfection of that holiness comes under the two headings already mentioned: “That we should love the Lord God with all our heart, with all our soul, and with all our strength” [Deuteronomy 6:5 p.; cf. ch. 11:13], “and our neighbor as ourselves” [Leviticus 19:18 p.; cf. Matthew 22:37, 39]. First, indeed, our soul should be entirely filled with the love of God. From this will flow directly the love of neighbor. This is what the apostle shows when he writes that “the aim of the law is love from a pure conscience and a faith unfeigned” [1 Timothy 1:5 p.]. You see how conscience and sincere faith are put at the head. In other words, here is true piety, from which love is derived. It would, therefore, be a mistake for anyone to believe that the law teaches nothing but some rudiments and preliminaries of righteousness by which men begin their apprenticeship, and does not also guide them to the true goal, good works, since you cannot desire a greater perfection than that expressed in the statements of Moses and Paul. For whither, I submit, will any man wish to go who will not be content to be taught to fear God, to worship spiritually, to obey the commandments, to follow the Lord’s upright way, and lastly, to have a pure conscience, sincere faith, and love? From this is confirmed that *interpretation of the law which seeks and finds in the commandments of the law all the duties of piety and love*. For those who follow only dry and bare rudiments — as if the law taught them only half of God’s will — do not at all understand its purpose, as the apostle testifies.

Deuteronomy 10:12-13

- <sup>12</sup> And now, O Israel, what does the LORD your God ask of you but to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul,  
<sup>13</sup> and to observe the LORD's commands and decrees that I am giving you today for your own good?

Deuteronomy 11: 13, 22

- <sup>13</sup> So if you faithfully obey the commands I am giving you today—to love the LORD your God and to serve him with all your heart and with all your soul—  
<sup>22</sup> If you carefully observe all these commands I am giving you to follow—to love the LORD your God, to walk in all his ways and to hold fast to him—

Deuteronomy 30:20

<sup>20</sup> and that you may love the LORD your God, listen to his voice, and hold fast to him. For the LORD is your life, and he will give you many years in the land he swore to give to your fathers, Abraham, Isaac and Jacob.

Matthew 22:37, 39

<sup>37</sup> Jesus replied: " 'Love the Lord your God with all your heart and with all your soul and with all your mind.'<sup>[b]</sup>

<sup>39</sup> And the second is like it: 'Love your neighbor as yourself.'<sup>[c]</sup>

Leviticus 19:18

<sup>18</sup> " 'Do not seek revenge or bear a grudge against one of your people, but love your neighbor as yourself. I am the LORD.

1 Timothy 1:5

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

Deuteronomy 6:5

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

# 為什麼《聖經》有時候只提到第二塊石版？

## Why Does Scripture Sometimes Mention

## Only the Second Table?

2.8.52

但因基督和使徒申述律法，有時省略了第一版，所以有許多人誤解他們的話，而想把它們引申到兩版上去。基督在《馬太福音》中說公義（Judgment），憐憫（mercy），信實（faith）是律法上更重的事（參太 23:23）。祂所說的『信實』在我看來，是指對人忠貞和誠實。但有些人因為想把這一節經文引申到全部律法，於是把『信實』一詞，看為對上帝的信仰。這是沒有根據的；因為基督所指的是那些能使人證明自己為義的工作。我們若注意這一點，對那少年人所問須遵守什麼誡命才可以得著永生這問題所得到的答覆：『不可殺人，不可姦淫，不可偷盜，不可作假見證，當孝敬父母，又當愛人如己』（太 19:18，19），就不致再有疑問。因為第一版誡命的服從（修：順服），大概只在乎內心的傾向，或在乎儀式。內心的傾向無法看到，儀式又常常為偽善者所奉行；但愛的工作足以表現公義。先知書也常有同樣的說法，凡對它們略為精通的讀者，都能熟悉這一點。因為先知勸人悔改，往往省略第一版誡命，強調信實，公義，憐憫和正直。他們這樣說並不是忽視對上帝的敬畏，乃是以這些品德為對上帝的敬畏的證明。大家都知道，當他們討論遵行律法時，一般都是堅持第二版的誡命，因為我們是否愛正義和誠實，主要地是從遵守第二版的誡命才看出來。對我所說人人都能明白，用不著再引經文了。

太 23:23

<sup>23</sup> 你們這假冒為善的文士和法利賽人有禍了！因為你們將薄荷、茴香、芹菜，獻上十分之一，那律法上更重的事，就是公義、憐憫、信實，反倒不行了。這更重的是你們當行的；那也是不可不行的。

太 19:18，19

<sup>18</sup> 他說：什麼誡命？耶穌說：就是不可殺人；不可姦淫；不可偷盜；不可作假見證；

<sup>19</sup> 當孝敬父母，又當愛人如己。

But because, in summarizing the law, Christ and the apostles sometimes leave out the First Table, many persons are deceived into trying to apply their words to both Tables. In the Gospel of Matthew, Christ calls “mercy, judgment, and faith the weightier matters of the law” [Matthew 23:23 p.]. Under the term “faith” it is clear to me that he means truthfulness toward men. Yet some interpret the expression as piety toward God so as to extend it to the whole law. Surely this is foolish. For Christ is speaking of those works by

which man ought to prove himself righteous. If we note this reason, we shall also stop wondering why in another passage to a young man asking what those commandments are by whose observance we enter into life, he replies in these words only [Matthew 19:16-17]: "You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness. Honor your father and your mother... Love your neighbor as yourself" [Matthew 19:18-19; with some wording from Exodus 20:12-16]. For obedience to the First Table was usually either in the intention of the heart, or in ceremonies. The intention of the heart did not show itself, and the hypocrites continually busied themselves with ceremonies. Yet the works of love are such that through them we witness real righteousness. This occurs so often in the Prophets as to be familiar even to a reader moderately versed in them. For almost every time the prophets exhort men to repentance they omit the First Table, and urge faith, judgment, mercy, and equity. In this way they do not overlook the fear of God, but they demand through signs real evidence of it. This indeed is well known: when they discuss the observance of the law, they usually dwell upon the Second Table, for there one especially sees zeal for righteousness and integrity. There is no need to list the passages, for everyone can easily verify what I am saying [e.g., Isaiah 1:18].

#### Matthew 23:23

<sup>23</sup> "Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cumin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former.

#### Matthew 19:16 -19

<sup>16</sup> Now a man came up to Jesus and asked, "Teacher, what good thing must I do to get eternal life?"  
<sup>17</sup> "Why do you ask me about what is good?" Jesus replied. "There is only One who is good. If you want to enter life, obey the commandments."  
<sup>18</sup> "Which ones?" the man inquired. Jesus replied, " 'Do not murder, do not commit adultery, do not steal, do not give false testimony,  
<sup>19</sup> honor your father and mother,'<sup>[d]</sup> and 'love your neighbor as yourself.'<sup>[e]</sup>"

#### Exodus 20:12-16

<sup>12</sup> "Honor your father and your mother, so that you may live long in the land the LORD your God is giving you.  
<sup>13</sup> "You shall not murder.  
<sup>14</sup> "You shall not commit adultery.  
<sup>15</sup> "You shall not steal.  
<sup>16</sup> "You shall not give false testimony against your neighbor.

#### Isaiah 1:18

<sup>18</sup> "Come now, let us reason together," says the LORD. "Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool.



## 信心與愛心

### Faith and Love

#### 2.8.53

或許有人要問，爲要達到正義，究竟待人以誠比對上帝的虔敬更爲重要嗎？絕對不是的。然而因爲人若不敬畏上帝，就決不能實踐全部愛的本分，所以我們從那些本分的實踐中，可以找到虔敬的證據。此外，主既明白祂不能從我們得到什麼利益，正如祂曾藉著詩人聲明的（參詩 16:2），所以祂不需要我們爲祂服務，只要我們對鄰舍行善。可見使徒看聖徒的完全都在乎愛，不是沒有理由的（參弗 3:17）；在另一地方他很適切地說愛『完成了律法』，又加上了一句說：『愛人的就完成了律法』（羅 13:8）；又說：『全律法都包括在愛人如己這一句話之內了』（加 5:14）。他們說的，和基督所都教訓的沒有兩樣。基督說：『所以無論何事，你們願意人怎樣待你們，你們也要怎樣待人，因為這就是律法和先知的道理』（太 7:12）。誠然，在律法和先知中，信仰與一切對上帝合法的敬拜，都是佔主要的地位，而愛則居次要的地位；但主是以爲律法所規定的，只是要我們遵行公平和正直，好使我們若對祂真有敬畏的心，可由我們的行爲加以証明。

詩 16:2

<sup>2</sup> 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。

弗 3:17

<sup>17</sup> 使基督因你們的信，住在你們心裏，叫你們的愛心有根有基，

羅 13: 8

<sup>8</sup> 凡事都不可虧欠人，惟有彼此相愛要常以爲虧欠；因為愛人的，就完全了律法。

加 5:14

<sup>14</sup> 因為全律法都包在愛人如己這一句話之內了。

太 7: 12

<sup>12</sup> 所以，無論何事，你們願意人怎樣待你們，你們也要怎樣待人，因為這就是律法和先知的道理。

But you will ask: "Does the essence of righteousness lie more in living innocently with men than in honoring God with piety?" Not at all! But because a man does not easily maintain love in all respects unless he earnestly fears God, here is proof also of his



piety. Besides, since the Lord well knows, and also attests through his prophets, that no benefit can come from us to him, he does not confine our duties to himself, but he exercises us “in good works toward our neighbor” [cf. Psalm 15:2-3, Vg.; 16:2, EV]. The apostle consequently has good reason to place the whole perfection of the saints in love [Ephesians 3:19; 1:5; Colossians 3:14]. Elsewhere he quite rightly calls it the “fulfillment of the law,” adding that “he who loves his neighbor has fulfilled the law” [Romans 13:8]. Again, “The whole law is comprehended in one word, ‘Love your neighbor as yourself.’” [Galatians 5:14 p.] Paul teaches only what Christ himself teaches when he says: “Whatever you wish that men would do to you, do so to them; for this is the law and the prophets” [Matthew 7:12]. It is certain that the Law and the Prophets give first place to faith and whatever pertains to the lawful worship of God, relegating love to a subordinate position. But the Lord means that the law only enjoins us to observe right and equity toward men, that thereby we may become practiced in witnessing to a pious fear of him, if we have any of it in us.

Psalm 15:2-3

- <sup>2</sup> He whose walk is blameless and who does what is righteous, who speaks the truth from his heart  
<sup>3</sup> and has no slander on his tongue, who does his neighbor no wrong and casts no slur on his fellowman,

Psalm 16:2

- <sup>2</sup> I said to the LORD, "You are my Lord; apart from you I have no good thing."

Ephesians 3:19

- <sup>19</sup> and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God.

Ephesians 1:5

- <sup>5</sup> he<sup>[c]</sup> predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will—

Colossians 3:14

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

Romans 13:8

- <sup>8</sup> Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law.

Galatians 5:14

- <sup>14</sup> The entire law is summed up in a single command: "Love your neighbor as yourself."<sup>[b]</sup>

Matthew 7:12

- <sup>12</sup> So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.



## 愛鄰居

### Love of Neighbor

#### 2.8.54

所以我們得到一個結論：當我們的生活在各方面對弟兄們最有助益時，它就是受上帝旨意的支配，並且是遵照律法的訓誡的。但在全部律法中，我們找不到一個字，給我們規定了某種法則，容許我們可為自己肉體上的方便對事有取捨權。因為人生來就是完全為過分的自愛——不論人是怎樣地離開了真理，卻仍力圖保留的一種慾念——所支配，所以無須再有律法去強調它，它本身已夠強烈了。可見遵守誡命不是為著自愛，乃是為愛上帝和愛鄰舍；凡最不為自己圖謀的生活，就是最聖潔的生活；凡完全為自己圖謀，以自己的利益為思考和追求的唯一對象的生活，就是最壞和最不義的生活，再者，主為要說明我們應如何愛鄰舍，乃以自愛為例，因為沒有比自愛更強的情感了，對他這說法的意義必須小心查究；他不是依照詭辯家的幻夢，把自愛放在第一位，愛鄰舍放在第二位，乃是叫人以那生來限於對自己的愛，轉移到別人身上。所以使徒說：『愛是不求自己的益處』（林前 13:5）。他們以為凡按照某標準所制定的，必遜於原來的標準，這個論調一點也不值得注意。因為上帝並非指定以自愛為準繩，而以愛他人為附屬；不過，既然由於天性的墮落，我們的愛一向只以對自己為限，他乃表示應當把愛向外推廣，以熱情和勇氣服事我們的鄰舍，不亞於服事自己。

利 19:18

<sup>18</sup> 不可報仇，也不可埋怨你本國的子民，卻要愛人如己。我是耶和華。

林前 13:5

<sup>5</sup> 不做害羞的事，不求自己的益處，不輕易發怒，不計算人的惡，

Here, therefore, let us stand fast: our life shall best conform to God's will and the prescription of the law when it is in every respect most fruitful for our brethren. In the entire law we do not read one syllable that lays a rule upon man as regards those things which he may or may not do, for the advantage of his own flesh. And obviously, since men were born in such a state that they are all too much inclined to self-love — and, however much they deviate from truth, they still keep self-love — there was no need of a law that would increase or rather enkindle this already excessive love. Hence it is very clear that we keep the commandments not by loving ourselves but by loving God and neighbor; that he lives the best and holiest life who lives and strives for himself as little as he can, and that no one lives in a worse or more evil manner than he who lives and strives for himself alone, and thinks about and seeks only his own advantage. Indeed, to express how profoundly we must be inclined to our neighbors [Leviticus 19:18], the Lord measured it by the love of ourselves because he had at hand no more violent or stronger emotion than this. And we ought diligently to ponder the force of this expression. For he does not concede the first place to self-love as certain Sophists stupidly imagine, and

assign the second place to love. Rather, he transfers to others the emotion of love that we naturally feel toward ourselves. Hence, the apostle states that “love does not seek its own” [1 Corinthians 13:5]. The reasoning of these Sophists is not to be considered worth a hair: that the thing ruled is always inferior to its rule. Indeed, the Lord has not established a rule regarding love of ourselves to which charity toward others should be subordinate. But he shows that the emotion of love, which out of natural depravity commonly resides within ourselves, must now be extended to another, that we may be ready to benefit our neighbor with no less eagerness, ardor, and care than ourselves.

Leviticus 19:18

<sup>18</sup> " 'Do not seek revenge or bear a grudge against one of your people, but love your neighbor as yourself. I am the LORD.

1 Corinthians 13:5

<sup>5</sup> It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs.

## 誰是我們的鄰居？

### Who Is Our Neighbor?

#### 2.8.55

基督在好撒瑪利亞人的比喻中既已說明了『鄰舍』是包括每一個人，甚至連最疏遠的外人也包括在內，所以我們沒有理由把愛的誡命，局限於愛自己的親戚朋友。那些和我們關係較密的人，是有權利先得我們的幫助，這一層我並不否認。因為彼此提攜為人之常情，應該以相互間的親密關係，或由於戚誼，或由於友誼，或由於接近而成比例；這並不觸犯上帝的旨意，乃是祂所安排的。我覺得全人類都應該為同一的愛所包羅，不分化外人或希臘人，也不分尊貴的或微賤的，更不分敵人或朋友，因為我們不看他們本身，乃看他們是屬於上帝的；我們一旦偏離了這個立場，就難免陷於錯誤。因此，若我們願奉行愛的真律法，我們就不可看人，因為看人容易引致怨恨，卻應該看那吩咐我們把我們對祂的愛推及於全人類的上帝；所以不論一個人的品性如何，我們都要因愛上帝而愛他，這是我們必需有的一個基本原則。

Now, since Christ has shown in the parable of the Samaritan that the term “neighbor” includes even the most remote person [Luke 10:36], we are not expected to limit the precept of love to those in close relationships. I do not deny that the more closely a man is linked to us, the more intimate obligation we have to assist him. It is the common habit of mankind that the more closely men are bound together by the ties of kinship, of acquaintanceship, or of neighborhood, the more responsibilities for one another they share. This does not offend God; for his providence, as it were, leads us to it. But I say: we ought to embrace the whole human race without exception in a single feeling of love; here there is no distinction between barbarian and Greek, worthy and unworthy, friend and enemy, since all should be contemplated in God, not in themselves. When we turn aside from such contemplation, it is no wonder we become entangled in many errors. Therefore, if we rightly direct our love, we must first turn our eyes not to man, the sight of whom would more often engender hate than love, but to God, who bids us extend to all men the love we bear to him, that this may be an unchanging principle: whatever the character of the man, we must yet love him because we love God.

## 所謂『福音的勸誡』？

### “Evangelical Counsels”？

### 2.8.56

那禁止復仇和吩咐愛仇敵的誡律，原是在古代交給全猶太人，以後又交給所有基督徒的；**經院學者們卻把它們當作勸告，認為服從（修：順服）與否，可任由我們自由；**這只表現他們的愚蠢或邪惡。**他們又以爲只有修道士必需遵行這些誡律；這樣自願守誡的修道士，應比一般的基督徒更合乎義。**他們之所以沒有把這些當爲律法，是因爲它們似乎太難遵守，尤其對那些在恩典的律法之下的基督徒是如此。他們竟如此僭妄，想取消上帝那永遠有效的愛鄰舍的律法嗎？律法書上有這樣的區別嗎？剛剛相反，它不是處處有愛仇敵的誡命嗎？仇敵飢餓的時候，要給他吃，當他的牛或驢迷失了路，要牽回來交給他，而當他們負重的時候，要幫助他們，這些話有什麼意義呢？（參箴 25:21；出 23:4，5）。我們既然因他的緣故善待他的牲畜，卻會對他本人不懷好意嗎？上帝的話豈不是永遠存在嗎？『伸冤在我，我必報應』（羅 12:19），另外一段說得更清楚：『不可報仇，也不可埋怨你本國的子民』（利 19:18）。他們若不敢廢除律法中的這些經文，就要承認主是立法者，再也不要把他當作一位參議而已。

箴 25:21

<sup>21</sup> 你的仇敵若餓了，就給他飯吃；若渴了，就給他水喝；

出 23：4，5

<sup>4</sup> 若遇見你仇敵的牛或驢失迷了路，總要牽回來交給他。

<sup>5</sup> 若看見恨你人的驢壓臥在重馱之下，不可走開，務要和驢主一同擡開重馱。

羅 12：19

<sup>19</sup> 親愛的弟兄，不要自己伸冤，寧可讓步，聽憑主怒（或作：讓人發怒）；因為經上記著：主說：伸冤在我；我必報應。

利 19：18

<sup>18</sup> 不可報仇，也不可埋怨你本國的子民，卻要愛人如己。我是耶和華。

These *commandments* — “Do not take vengeance; love your enemies,” which were once delivered to all Jews and then to all Christians in common — have been *turned by the Schoolmen into “counsels,” which we are free either to obey or not to obey.* What pestilential ignorance or malice is this! Moreover, *they have saddled the requirement to obey these “counsels” upon the monks, even more righteous in this one respect than simple Christians* because they voluntarily bound themselves to keep these “counsels,” and the reason they assign for not receiving them as laws is that they seem too

burdensome and heavy, especially for Christians who are under the law of grace. Do they dare thus to abolish God's eternal law that we are to love our neighbor? Does such a distinction appear on any page of the law? Rather, do not commandments commonly occur there that very strictly require us to love our enemies? What sort of commandment is this: to feed a hungry enemy [Proverbs 25:21]; to lead his stray oxen or asses back to the right path, or to assist them when they are overburdened [Exodus 23:4-5]? Shall we do good to our enemy's beasts for his sake without showing good will to the man himself? What? Is not the Lord's word everlasting: "Vengeance is mine, I will repay" [Hebrews 10:30; cf. Deuteronomy 32:35]. This is more plainly expressed in another place: "You shall not take vengeance or bear any grudge against... your own people" [Leviticus 19:18]. Either let them blot out these things from the law or recognize that the Lord was Lawgiver, and let them not falsely represent him as a mere giver of counsel.

Proverbs 25:21

<sup>21</sup> If your enemy is hungry, give him food to eat; if he is thirsty, give him water to drink.

Exodus 23:4-5

<sup>4</sup> "If you come across your enemy's ox or donkey wandering off, be sure to take it back to him.

<sup>5</sup> If you see the donkey of someone who hates you fallen down under its load, do not leave it there; be sure you help him with it.

Hebrews 10:30

<sup>30</sup> For we know him who said, "It is mine to avenge; I will repay,"<sup>[d]</sup> and again, "The Lord will judge his people."<sup>[e]</sup>

Deuteronomy 32:35

<sup>35</sup> It is mine to avenge; I will repay. In due time their foot will slip; their day of disaster is near and their doom rushes upon them."

Leviticus 19:18

<sup>18</sup> "Do not seek revenge or bear a grudge against one of your people, but love your neighbor as yourself. I am the LORD.

## 愛仇敵的誠命，是真正的誠命

### The Commandment To Love Our Enemy Is A Genuine Commandment 2.8.57

下面這一段被他們妄加曲解的話究竟有什麼意義呢？『要愛你們的仇敵；咒詛你們的要為他祝福，恨你們的要待他好，凌辱逼迫你們的要為他禱告；這樣就可以作你們天父的兒子』（參太 5:44，45；路 6:27）。這一段話所表明的分明不是一種勸告，而是誠命。關於這一點誰都要跟屈梭多模爭論。我們若被摒除於上帝兒女之列，我們還有什麼呢？但照他們的意見，只有修道士才是天父的兒子；只有他們才敢稱上帝為父。這樣，教會是什麼呢？按照他們這意見，教會裏的人不過是異教徒和稅吏，因為基督說：『你們若單愛那愛你們的人，有什麼賞賜呢？就是稅吏不也是這樣行嗎？』（太 5:46）。如果他們只留給我們一個基督徒的頭銜，卻剝奪了我們承受天國的權利，我們那才有福呀！奧古斯丁的論據也同樣地有力；他說，上帝禁止姦淫，不許你侵犯你仇敵的妻子，和不許你侵犯朋友的妻子是一樣的。他禁止偷盜，乃是禁止你偷盜任何人的財物，不論是你的仇敵或朋友的。保羅把禁止姦淫與禁止偷盜兩項禁令，合並為一個愛的範疇，並且告訴我們說：『都包括在愛人如己這一句話之內了』（羅 13:9）。除非保羅對律法解釋錯誤，否則他的意思是說，**上帝命令我們愛人，不但要愛我們的朋友，而且也要愛我們的仇敵**。所以那些肆無忌憚地脫除上帝兒女們所共有之軛的人，只顯露自己為撒但之子罷了。他們對這教義所宣佈的，要不是由於無比的愚蠢，就是由於無比的鹵莽。所有教父都明認這正就是誠律。在貴鉤利時代，對這問題毫無疑問，可由他的說明看出，因為他把它們當作誠律，從來沒有異議。這些人的辯論是何等的愚笨呵！他說，那些誠律對基督徒是一種過重的負擔，仿佛還有比以全心，全意，全力愛上帝更困難一般。跟這個誠命比較起來，無論何事，愛仇敵也罷，除去復仇心也罷。都算是容易的。以我們的無能而論，其實每宗事，甚至律法中最小的一點，都是困難的。惟獨在主裏面，我們才有力量，所以願祂賜予我們祂所命令的，並願祂隨己意發命令。

太 5: 44 – 46

<sup>44</sup> 只是我告訴你們，要愛你們的仇敵，為那逼迫你們的禱告。

<sup>45</sup> 這樣就可以作你們天父的兒子；因為祂叫日頭照好人，也照歹人；降雨給義人，也給不義的人。

<sup>46</sup> 你們若單愛那愛你們的人，有什麼賞賜呢？就是稅吏不也是這樣行嗎？

路 6:27



<sup>27</sup> 只是我告訴你們這聽道的人，你們的仇敵，要愛他！恨你們的，要待他好！

羅 13:9

<sup>9</sup> 像那不可姦淫，不可殺人，不可偷盜，不可貪婪，或有別的誡命，都包在愛人如己這一句話之內了。

And what, I ask you, do these statements mean, which they, have dared to mock with their absurd glosses? “Love your enemies; do good to those who hate you; pray for those who persecute you; bless those who curse you, so that you may be sons of your Father who is in heaven.” [Matthew 5:44-45, conflated with Luke 6:27-28.] Who will not here conclude with Chrysostom that the obligatory character of these utterances reveals them clearly to be not exhortations but imperatives? What is left for us when we are erased from the number of the sons of God? Yet in their view monks alone will be the sons of the Heavenly Father; they alone will dare call upon God the Father. In the meantime what will become of the church? According to this same reasoning, it will be relegated to the heathen and publicans. For Christ says: “If you are kind to your friends, what favor do you expect? Do not even the heathen and publicans do the same?” [Matthew 5:46-47, conflated with Luke 6:32 and Matthew 18:17.] We shall indeed be fortunate if the mere name of Christians be left to us, though the inheritance of the Heavenly Kingdom be taken away from us! Augustine’s argument is no less convincing: “When the Lord forbids us to commit adultery, he prohibits us from touching the wife of an enemy just as much as that of a friend. When he forbids theft, he allows us to steal nothing at all, whether from a friend or from an enemy.” Paul relates these two commandments — “Do not steal” and “Do not commit adultery” — to the rule of love. In fact, he teaches that they are included in the commandment “You shall love your neighbor as yourself” [Romans 13:9]. Therefore, either Paul must have been a false interpreter of the law, or it necessarily follows from the commandment that ***we are to love our enemies just as our friends***. For this reason, those who so wantonly shake off the common yoke of the sons of God truly betray themselves as sons of Satan. Now, you may doubt whether they spread this dogma abroad more out of stupidity or out of shamelessness. Every one of the church fathers declares as a fact that these are actual commandments. Even in Gregory’s time it was not doubted, as he stoutly affirms. That these are commandments he considers indisputable. And how stupidly they argue! This would, they say, be a burden too heavy for Christians! As if we could think of anything more difficult than to love God with all our heart, all our soul, and all our strength! Compared with this law, everything ought to be considered easy — whether the requirement to love our enemy or to banish all desire for revenge from our hearts. All these are indeed hard and difficult for our feebleness, even to the least detail of the law [cf. Matthew 5:28; Luke 26:17]. It is the Lord in whom we act virtuously. “Let him give what he commands, and command what he will.”

Matthew 5: 28, 44-47

<sup>28</sup> But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.

<sup>44</sup> But I tell you: Love your enemies<sup>[i]</sup> and pray for those who persecute you,

<sup>45</sup> that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

<sup>46</sup> If you love those who love you, what reward will you get? Are not even the tax collectors doing that? <sup>47</sup> And if you greet only your brothers, what are you doing more than others? Do not even pagans do that? <sup>48</sup> Be perfect, therefore, as your heavenly Father is perfect.

Matthew 18:17

<sup>17</sup> If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector.

Luke 6:27-28, 32

<sup>27</sup> "But I tell you who hear me: Love your enemies, do good to those who hate you,

<sup>28</sup> bless those who curse you, pray for those who mistreat you.

<sup>32</sup> "If you love those who love you, what credit is that to you? Even 'sinners' love those who love them

Romans 13:9

<sup>9</sup> The commandments, "Do not commit adultery," "Do not murder," "Do not steal," "Do not covet,"<sup>[a]</sup> and whatever other commandment there may be, are summed up in this one rule: "Love your neighbor as yourself."<sup>[b]</sup>

**在恩典的律法之下作基督徒，並不在於放縱不受任何律法的約束，乃是在於被接在基督身上，藉著祂的恩典，脫離律法的咒詛。又藉著祂的聖靈，有律法銘刻在心裏。**保羅用借喻法稱這恩典為律法與上帝的律法對比。他們對關於律法這名詞之爭，實在是一種無謂之爭。

羅 8:2

<sup>2</sup> 因為賜生命聖靈的律，在基督耶穌裏釋放了我，使我脫離罪和死的律了。

*To be Christians under the law of grace does not mean to wander unbridled outside the law, but to be engrafted in Christ, by whose grace we are free of the curse of the law, and by whose Spirit we have the law engraved upon our hearts* [Jeremiah 31:33]. This grace Paul called "law," not in the strict sense but alluding to the law of God, with which he was contrasting it [Romans 8:2]. Under the term "law" these men are philosophizing about nothing.

Romans 8:2

<sup>2</sup> because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.

## 小罪與致命傷之罪之間的區分並不成立

### Distinction of Mortal and Venial Sins Invalid!

#### 2.8.58

他們所稱的『小罪』，即指違背第一版誡命的暗中不敬虔，與直接違背末條誡命的罪。這也是無謂之爭。因為他們下定義說：『小罪是不經深思熟慮，存在內心為時不久的邪惡慾望。』然而我說，邪惡的慾望，除非由於人缺乏律法所要求的，就沒有機會進入人心。比方說，上帝禁止我們拜別的神；當心靈為不信任所侵襲，四處求援，或驟然想依靠別神得福時，這種情緒不管是多麼短暫，究意從何而來呢？豈不是由於靈魂給了這種引誘有可乘之隙？我們不必更詳細贅述，總之，我們受命以全心全性全意愛上帝；所以，除非我們是以全副精神力量愛上帝，我們就已離棄律法所要求的服從（修：順服）了，因為上帝的權威在我們良心裏還沒有好好地建立起來，這從我們心裏的思想與上帝為敵，反抗祂的統治，破壞祂命令的執行，可以看出來。末一條誡命便是針對這一點而立的，**業**已証明了。我們覺得內心有惡念嗎？這樣，我們已經犯了私慾的罪，而且違背了律法，因為上帝不但禁止我們起意或行任何害人的事，甚至禁止我們為私慾所煽動。上帝的咒詛常加在違背律法之人的頭上。所以我們沒有理由使任何稍存私慾的人得以免除死的懲罰。奧古斯丁說：『我們判斷各種罪的性質，不要用欺詐的天秤，按己意評量輕重；我們要把《聖經》看為主的庫房，從它藉用上帝的天秤，來衡量輕重；或更真確地說，自己不要衡量，只要承認上帝已定的重量就行了。』《聖經》上怎麼說呢？保羅說：『**罪的工價乃是死**』（羅 6:23），足以証明他並不知道這無根據的區別。既然我們作偽的性癖已經夠深了，就不應該再加上這種癡醉物，使我們的良心更加麻木。

羅 6:23

<sup>23</sup> 因為罪的工價乃是死；惟有上帝的恩賜，在我們的主基督耶穌裏，乃是永生。

What they call “venial sin” is something of the same sort: either secret ungodliness, which violates the First Table, or direct transgression of the last commandment. Here is their definition: venial sin is desire without deliberate assent, which does not long remain in the heart. But I say: it cannot even steal into the heart except for lack of those things which are required in the law. We are forbidden “to have other gods.” When the mind, laid low by the crafty devices of unbelief, looks around elsewhere; when it is assailed by a sudden desire to transfer its blessedness to another place — where do these fleeting impulses come from but from some empty place in the soul, ready to receive such temptations? And not to prolong the argument farther, we have been commanded to “love God with all our heart, with all our mind, and with all our soul.” Unless, then, all the powers of the soul are intent on loving God, we have already abandoned obedience to the law. For the enemies who rise up in our conscience against his Kingdom and hinder his decrees prove that God’s throne is not firmly established therein. It has been demonstrated that the last commandment properly applies to this. Has some desire pricked our heart? We are already guilty of covetousness and consequently are

transgressors of the law. For the Lord forbids us not only to resolve upon and to plot something that involves another's loss, but even to be kindled and burn with covetousness. But God's curse ever presses upon the transgression of the law. There is no reason, then, for us to exempt any convictions, however light, from the judgment of death. Augustine says: In weighing sins "let us not bring forward false balances to weigh what we please and as we please, according to our own opinion, saying, 'This is heavy'; 'This is light.' But let us bring forward the divine balance of the Holy Scriptures, as from the Lord's treasury, and in that balance let us weigh what is heavier. No — not weigh; rather, let us recognize what the Lord has already weighed." What does Scripture have to say on this matter? Surely when Paul calls death "the wages of sin" [Romans 6:23], he shows that this loathsome distinction was unknown to him. Since we are unduly inclined to hypocrisy, this palliative ought by no means to be added to soothe our sluggish consciences.

Romans 6:23

<sup>23</sup> For the wages of sin is death, but the gift of God is eternal life in<sup>[b]</sup> Christ Jesus our Lord.

# 每一項罪都是致命的！

## Every Sin is a Deadly Sin!

### 2.8.59

我希望這些人要考慮基督所說的話的意義：『無論何人廢掉這誡命中最小的一條，又教訓人這樣作，他在天國要稱為最小的』（太 5:19）。他們膽敢這樣減輕那違反律法的罪，以為這罪不致死，這些人不就是屬於這一類人嗎？其實他們所應考慮的，不但是命令的本身，而且是命令的發佈者，因為在最小事上違犯祂所立的律法，也是貶損祂的威權。他們難道以破壞上帝的莊嚴為小事麼？最後，如果上帝在律法中聲明了祂的旨意，那麼，凡是違反律法的，都是祂所厭惡的。他們難道會假裝以為上帝的忿怒竟如此被削弱了，以至死亡的刑罰不能立刻臨到嗎？如果他們肯聽從祂的聲音，不以無價值的詭計蒙蔽真理，就會聽到祂的宣佈說：『惟有犯罪的，他必死亡』（結 18:20），並上節所引証的『罪的工價乃是死。』他們承認是罪，因為無法否認；不過他們爭辯說那不是『死』罪，因為他們一向都任由自己溺於昏迷；遲早他們應該再學習運用自己的理智。假如他們執迷不悟，我們就將和他們分手。上帝的兒子們應該知道，凡罪都是必死的。這是因為罪是背叛上帝的旨意，勢必引起祂的震怒；罪是違反律法，而上帝對此所宣佈的審判是沒有例外的；並且聖徒的過失之算為『小罪』，不是由於那些罪的性質，乃是因為他們藉上帝的憐憫而得的寬恕。

太 5:19

<sup>19</sup> 所以，無論何人廢掉這誡命中最小的一條，又教訓人這樣做，他在天國要稱為最小的。但無論何人遵行這誡命，又教訓人遵行，他在天國要稱為大的。

結 18:20

<sup>4</sup> 看哪，世人都是屬我的；為父的怎樣屬我，為子的也照樣屬我；犯罪的，他必死亡。

<sup>20</sup> 惟有犯罪的，他必死亡。兒子必不擔當父親的罪孽，父親也不擔當兒子的罪孽。義人的善果必歸自己，惡人的惡報也必歸自己。

Would that they might ponder what that saying of Christ means: “Whoever transgresses one of the least of these commandments, and teaches men so, will be esteemed nobody in the Kingdom of Heaven” [Matthew 5:19 p.]. Are they not of this number when they dare so to extenuate the transgression of the law as if it did not merit the death penalty? But they ought to have weighed not simply what the law commands but who it is that commands. For in every little transgression of the divinely commanded law, God’s authority is set aside. Do they deem it a small matter to violate his majesty in anything? Then, if God has revealed his will in the law, whatever is contrary to the law

displeases him. Do they fancy God's wrath so feeble that the death penalty will not immediately follow? And he has clearly declared this, if they could take it upon their hearts to listen to his voice rather than to becloud the clear truth with their senseless subtleties. He says: "The soul that sins shall surely die." [Ezekiel 18:4, 20, Vg.] Likewise the passage just cited: "The wages of sin is death" [Romans 6:23]. What they confess to be sin because they cannot deny it they nevertheless contend is not mortal sin. But because they have heretofore indulged too much in their own folly, let them at least for once learn to become wise. But if they persist in their ravings, we bid them farewell. Let the children of God hold that all sin is mortal. For it is rebellion against the will of God, which of necessity provokes God's wrath, and it is a violation of the law, upon which God's judgment is pronounced without exception. The sins of the saints are pardonable, not because of their nature as saints, but because they obtain pardon from God's mercy.

Matthew 5:19

<sup>19</sup> Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.

Ezekiel 18:4, 20

<sup>4</sup> For every living soul belongs to me, the father as well as the son—both alike belong to me. The soul who sins is the one who will die.

<sup>20</sup> The soul who sins is the one who will die. The son will not share the guilt of the father, nor will the father share the guilt of the son. The righteousness of the righteous man will be credited to him, and the wickedness of the wicked will be charged against him.

Romans 6:23

<sup>23</sup> For the wages of sin is death, but the gift of God is eternal life in<sup>[b]</sup> Christ Jesus our Lord.

## 《威敏斯特大要理問答》，第 91-153 問

### FROM THE WESTMINSTER LARGE CATECHISM

### Questions 91-153

Question 91: What is the duty which God requires of man?

Answer: The duty which God requires of man, is obedience to his revealed will.

Question 92: What did God at first reveal unto man as the rule of his obedience?

Answer: The rule of obedience revealed to Adam in the estate of innocence, and to all mankind in him, besides a special command not to eat of the fruit of the tree of the knowledge of good and evil, was the moral law.

Question 93: What is the moral law?

Answer: The moral law is the declaration of the will of God to mankind, directing and binding everyone to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body, and in performance of all those duties of holiness and righteousness which he owes to God and man: promising life upon the fulfilling, and threatening death upon the breach of it.

Question 94: Is there any use of the moral law to man since the fall?

Answer: Although no man, since the fall, can attain to righteousness and life by the moral law; yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate.

Question 95: Of what use is the moral law to all men?

Answer: The moral law is of use to all men, to inform them of the holy nature and will of God, and of their duty, binding them to walk accordingly; to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives; to humble them in the sense of their sin and misery, and thereby help them to a clearer sight of the need they have of Christ, and of the perfection of his obedience.

Question 96: What particular use is there of the moral law to unregenerate men?

Answer: The moral law is of use to unregenerate men, to awaken their consciences to flee from wrath to come, and to drive them to Christ; or, upon their continuance in the estate and way of sin, to leave them inexcusable, and under the curse thereof.

Question 97: What special use is there of the moral law to the regenerate?

Answer: Although they that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works, so as thereby they are neither justified nor condemned; yet, besides the general uses thereof common to them with all men, it is of special use, to show them: How much they are bound to Christ for his fulfilling it, and enduring the curse



thereof in their stead, and for their good; and thereby to provoke them to more thankfulness, and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.

Question 98: Where is the moral law summarily comprehended?

Answer: The moral law is summarily comprehended in the ten commandments, which were delivered by the voice of God upon Mount Sinai, and written by him in two tables of stone; and are recorded in the twentieth chapter of Exodus. The four first commandments containing our duty to God, and the other six our duty to man.

Question 99: What rules are to be observed for the right understanding of the ten commandments?

Answer: For the right understanding of the ten commandments, these rules are to be observed: That the law is perfect, and binds everyone to full conformity in the whole man unto the righteousness thereof, and unto entire obedience forever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin. That it is spiritual, and so reaches the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures. That one and the same thing, in divers respects, is required or forbidden in several commandments. That as, where a duty is commanded, the contrary sin is forbidden; and, where a sin is forbidden, the contrary duty is commanded: so, where a promise is annexed, the contrary threatening is included; and, where a threatening is annexed, the contrary promise is included. That: What God forbids, is at no time to be done;: What he commands, is always our duty; and yet every particular duty is not to be done at all times. That under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto. That: What is forbidden or commanded to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places. That in: What is commanded to others, we are bound, according to our places and callings, to be helpful to them; and to take heed of partaking with others in: What is forbidden them.

Question 100: What special things are we to consider in the ten commandments?

Answer: We are to consider, in the ten commandments, the preface, the substance of the commandments themselves, and several reasons annexed to some of them, the more to enforce them.

Question 101: What is the preface to the ten commandments?

Answer: The preface to the ten commandments is contained in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Wherein God manifests his sovereignty, as being JEHOVAH, the eternal, immutable, and almighty God; having his being in and of himself, and giving being to all his words and works: and

that he is a God in covenant, as with Israel of old, so with all his people; who, as he brought them out of their bondage in Egypt, so he delivers us from our spiritual thralldom; and that therefore we are bound to take him for our God alone, and to keep all his commandments.

Question 102: What is the sum of the four commandments which contain our duty to God?

Answer: The sum of the four commandments containing our duty to God is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind.

Question 103: Which is the first commandment?

Answer: The first commandment is, Thou shall have no other gods before me.

Question 104: What are the duties required in the first commandment?

Answer: The duties required in the first commandment are, the knowing and acknowledging of God to be the only true God, and our God; and to worship and glorify him accordingly, by thinking, meditating, remembering, highly esteeming, honoring, adoring, choosing, loving, desiring, fearing of him; believing him; trusting, hoping, delighting, rejoicing in him; being zealous for him; calling upon him, giving all praise and thanks, and yielding all obedience and submission to him with the whole man; being careful in all things to please him, and sorrowful when in anything he is offended; and walking humbly with him.

Question 105: What are the sins forbidden in the first commandment?

Answer: The sins forbidden in the first commandment are, atheism, in denying or not having a God; idolatry, in having or worshiping more gods than one, or any with or instead of the true God; the not having and avouching him for God, and our God; the omission or neglect of anything due to him, required in this commandment; ignorance, forgetfulness, misapprehensions, false opinions, unworthy and wicked thoughts of him; bold and curious searching into his secrets; all profaneness, hatred of God; self-love, self-seeking, and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part; vain credulity, unbelief, heresy, misbelief, distrust, despair, incorrigibleness, and insensibleness under judgments, hardness of heart, pride, presumption, carnal security, tempting of God; using unlawful means, and trusting in lawful means; carnal delights and joys; corrupt, blind, and indiscreet zeal; lukewarmness, and deadness in the things of God; estranging ourselves, and apostatizing from God; praying, or giving any religious worship, to saints, angels, or any other creatures; all compacts and consulting with the devil, and hearkening to his suggestions; making men the lords of our faith and conscience; slighting and despising God and his commands; resisting and grieving of his Spirit, discontent and

impatience at his dispensations, charging him foolishly for the evils he inflicts on us; and ascribing the praise of any good we either are, have, or can do, to fortune, idols, ourselves, or any other creature.

Question 106: What are we specially taught by these words before me in the first commandment?

Answer: These words before me, or before my face, in the first commandment, teach us, that God, who sees all things, takes special notice of, and is much displeased with, the sin of having any other God: that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation: as also to persuade us to do as in his sight,: Whatever we do in his service.

Question 107: Which is the second commandment?

Answer: The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

Question 108: What are the duties required in the second commandment?

Answer: The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God has instituted in his Word; particularly prayer and thanksgiving in the name of Christ; the reading, preaching, and hearing of the Word; the administration and receiving of the sacraments; church government and discipline; the ministry and maintenance thereof; religious fasting; swearing by the name of God, and vowing unto him: as also the disapproving, detesting, opposing, all false worship; and, according to each one's place and calling, removing it, and all monuments of idolatry.

Question 109: What are the sins forbidden in the second commandment?

Answer: The sins forbidden in the second commandment are, all devising, counseling, commanding, using, and anywise approving, any religious worship not instituted by God himself; tolerating a false religion; the making any representation of God, of all or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature: Whatsoever; all worshiping of it, or God in it or by it; the making of any representation of feigned deities, and all worship of them, or service belonging to them; all superstitious devices, corrupting the worship of God, adding to it, or taking from it, whether invented and taken up of ourselves, or received by tradition from others, though under the title of antiquity, custom, devotion, good intent, or any other pretense: Whatsoever; simony; sacrilege; all neglect, contempt,

hindering, and opposing the worship and ordinances which God has appointed.

Question 110: What are the reasons annexed to the second commandment, the more to enforce it?

Answer: The reasons annexed to the second commandment, the more to enforce it, contained in these words, For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments; are, besides God's sovereignty over us, and propriety in us, his fervent zeal for his own worship, and his revengeful indignation against all false worship, as being a spiritual whoredom; accounting the breakers of this commandment such as hate him, and threatening to punish them unto divers generations; and esteeming the observers of it such as love him and keep his commandments, and promising mercy to them unto many generations.

Question 111: Which is the third commandment?

Answer: The third commandment is, Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that takes his name in vain.

Question 112: What is required in the third commandment?

Answer: The third commandment requires, That the name of God, his titles, attributes, ordinances, the Word, sacraments, prayer, oaths, vows, lots, his works, and: Whatsoever else there is whereby he makes himself known, be holily and reverently used in thought, meditation, word, and writing; by an holy profession, and answerable conversation, to the glory of God, and the good of ourselves, and others.

Question 113: What are the sins forbidden in the third commandment?

Answer: The sins forbidden in the third commandment are, the not using of God's name as is required; and the abuse of it in an ignorant, vain, irreverent, profane, superstitious, or wicked mentioning, or otherwise using his titles, attributes, ordinances, or works, by blasphemy, perjury; all sinful cursings, oaths, vows, and lots; violating of our oaths and vows, if lawful; and fulfilling them, if of things unlawful; murmuring and quarreling at, curious prying into, and misapplying of God's decrees and providences; misinterpreting, misapplying, or any way perverting the Word, or any part of it, to profane jests, curious or unprofitable questions, vain janglings, or the maintaining of false doctrines; abusing it, the creatures, or anything contained under the name of God, to charms, or sinful lusts and practices; the maligning, scorning, reviling, or anywise opposing of God's truth, grace, and ways; making profession of religion in hypocrisy, or for sinister ends; being ashamed of it, or a

shame to it, by unconformable, unwise, unfruitful, and offensive walking, or backsliding from it.

Question 114: What reasons are annexed to the third commandment?

Answer: The reasons annexed to the third commandment, in these words, The Lord thy God, and, For the Lord will not hold him guiltless that takes his name in vain, are, because he is the Lord and our God, therefore his name is not to be profaned, or any way abused by us; especially because he will be so far from acquitting and sparing the transgressors of this commandment, as that he will not suffer them to escape his righteous judgment, albeit many such escape the censures and punishments of men.

Question 115: Which is the fourth commandment?

Answer: The fourth commandment is, Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Question 116: What is required in the fourth commandment?

Answer: The fourth commandment requires of all men the sanctifying or keeping holy to God such set times as he has appointed in his Word, expressly one whole day in seven; which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian Sabbath, and in the New Testament called the Lord's day.

Question 117: How is the Sabbath or the Lord's day to be sanctified?

Answer: The Sabbath or Lord's day is to be sanctified by an holy resting all the day, not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful; and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy) in the public and private exercises of God's worship: and, to that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose and seasonably dispatch our worldly business, that we may be the more free and fit for the duties of that day.

Question 118: Why is the charge of keeping the Sabbath more specially directed to governors of families, and other superiors?

Answer: The charge of keeping the Sabbath is more specially directed to governors of families, and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that

are under their charge; and because they are prone oftentimes to hinder them by employments of their own.

Question 119: What are the sins forbidden in the fourth commandment?

Answer: The sins forbidden in the fourth commandment are, all omissions of the duties required, all careless, negligent, and unprofitable performing of them, and being weary of them; all profaning the day by idleness, and doing that which is in itself sinful; and by all needless works, words, and thoughts, about our worldly employments and recreations.

Question 120: What are the reasons annexed to the fourth commandment, the more to enforce it?

Answer: The reasons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself, in these words, Six days shalt thou labor, and do all thy work: from God's challenging a special propriety in that day, The seventh day is the Sabbath of the Lord thy God: from the example of God, who in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day: and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it: Wherefore the Lord blessed the Sabbath day, and hallowed it.

Question 121: Why is the word Remember set in the beginning of the fourth commandment?

Answer: The word Remember is set in the beginning of the fourth commandment, partly, because of the great benefit of remembering it, we being thereby helped in our preparation to keep it, and, in keeping it, better to keep all the rest of the commandments, and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion; and partly, because we are very ready to forget it, for that there is less light of nature for it, and yet it restrains our natural liberty in things at other times lawful; that it comes but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it; and that Satan with his instruments much labor to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.

Question 122: What is the sum of the six commandments which contain our duty to man?

Answer: The sum of the six commandments which contain our duty to man is, to love our neighbor as ourselves, and to do to others: What we would have them to do to us.

Question 123: Which is the fifth commandment?

Answer: The fifth commandment is, Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God gives thee.

Question 124: Who are meant by father and mother in the fifth commandment?

Answer: By father and mother, in the fifth commandment, are meant, not only natural parents, but all superiors in age and gifts; and especially such as, by God's ordinance, are over us in place of authority, whether in family, church, or commonwealth.

Question 125: Why are superiors styled father and mother?

Answer: Superiors are styled father and mother, both to teach them in all duties toward their inferiors, like natural parents, to express love and tenderness to them, according to their several relations; and to work inferiors to a greater willingness and cheerfulness in performing their duties to their superiors, as to their parents.

Question 126: What is the general scope of the fifth commandment?

Answer: The general scope of the fifth commandment is, the performance of those duties which we mutually owe in our several relations, as inferiors, superiors, or equals.

Question 127: What is the honor that inferiors owe to their superiors.?

Answer: The honor which inferiors owe to their superiors is, all due reverence in heart, word, and behavior; prayer and thanksgiving for them; imitation of their virtues and graces; willing obedience to their lawful commands and counsels; due submission to their corrections; fidelity to, defense and maintenance of their persons and authority, according to their several ranks, and the nature of their places; bearing with their infirmities, and covering them in love, that so they may be an honor to them and to their government.

Question 128: What are the sins of inferiors against their superiors?

Answer: The sins of inferiors against their superiors are, all neglect of the duties required toward them; envying at, contempt of, and rebellion against, their persons and places, in their lawful counsels, commands, and corrections; cursing, mocking, and all such refractory and scandalous carriage, as proves a shame and dishonor to them and their government.

Question 129: What is required of superiors towards their inferiors?

Answer: It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love, pray for, and bless their inferiors; to instruct, counsel, and admonish them; countenancing, commending, and rewarding such as do well; and discountenancing, reproving, and chastising such as do ill; protecting, and providing for them all things necessary for soul and body: and by grave, wise, holy, and exemplary carriage, to procure glory to God, honor to themselves, and so to preserve that authority which God has put upon them.

Question 130: What are the sins of superiors?

Answer: The sins of superiors are, besides the neglect of the duties required of them, an inordinate seeking of themselves, their own glory, ease, profit, or pleasure; commanding things unlawful, or not in the power of inferiors to perform; counseling, encouraging, or favoring them in that which is evil; dissuading, discouraging, or discountenancing them in that which is good; correcting them unduly; careless exposing, or leaving them to wrong, temptation, and danger; provoking them to wrath; or any way dishonoring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behavior.

Question 131: What are the duties of equals?

Answer: The duties of equals are, to regard the dignity and worth of each other, in giving honor to go one before another; and to rejoice in each other's gifts and advancement, as their own.

Question 132: What are the sins of equals?

Answer: The sins of equals are, besides the neglect of the duties required, the undervaluing of the worth, envying the gifts, grieving at the advancement of prosperity one of another; and usurping preeminence one over another.

Question 133: What is the reason annexed to the fifth commandment, the more to enforce it?

Answer: The reason annexed to the fifth commandment, in these words, That thy days may be long upon the land which the Lord thy God gives thee, is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment.

Question 134: Which is the sixth commandment?

Answer: The sixth commandment is, Thou shalt not kill.

Question 135: What are the duties required in the sixth commandment?

Answer: The duties required in the sixth commandment are, all careful studies, and lawful endeavors, to preserve the life of ourselves and others by resisting all thoughts and purposes, subduing all passions, and avoiding all occasions, temptations, and practices, which tend to the unjust taking away the life of any; by just defense thereof against violence, patient bearing of the hand of God, quietness of mind, cheerfulness of spirit; a sober use of meat, drink, physic, sleep, labor, and recreations; by charitable thoughts, love, compassion, meekness, gentleness, kindness; peaceable, mild and courteous speeches and behavior; forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil; comforting and succoring the distressed, and protecting and defending the innocent.



Question 136: What are the sins forbidden in the sixth commandment?

Answer: The sins forbidden in the sixth commandment are, all taking away the life of ourselves, or of others, except in case of public justice, lawful war, or necessary defense; the neglecting or withdrawing the lawful and necessary means of preservation of life; sinful anger, hatred, envy, desire of revenge; all excessive passions, distracting cares; immoderate use of meat, drink, labor, and recreations; provoking words, oppression, quarreling, striking, wounding, and: Whatsoever else tends to the destruction of the life of any.

Question 137: Which is the seventh commandment?

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

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

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

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

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

Question 140: Which is the eighth commandment?

Answer: The eighth commandment is, Thou shalt not steal.

Question 141: What are the duties required in the eighth commandment?

Answer: The duties required in the eighth commandment are, truth, faithfulness, and justice in contracts and commerce between man and man; rendering to everyone his due; restitution of goods unlawfully detained from the right owners thereof; giving and lending freely, according to our abilities, and the necessities of others; moderation of our judgments, wills, and affections concerning worldly goods; a provident care and study to get, keep, use, and dispose these things which are necessary and convenient for the sustentation of our nature, and suitable to our

condition; a lawful calling, and diligence in it; frugality; avoiding unnecessary lawsuits and suretyship, or other like engagements; and an endeavor, by all just and lawful means, to procure, preserve, and further the wealth and outward estate of others, as well as our own.

Question 142: What are the sins forbidden in the eighth commandment?

Answer: The sins forbidden in the eighth commandment, besides the neglect of the duties required, are, theft, robbery, manstealing, and receiving anything that is stolen; fraudulent dealing, false weights and measures, removing land marks, injustice and unfaithfulness in contracts between man and man, or in matters of trust; oppression, extortion, usury, bribery, vexatious lawsuits, unjust enclosures and depopulations; engrossing commodities to enhance the price; unlawful callings, and all other unjust or sinful ways of taking or withholding from our neighbor: What belongs to him, or of enriching ourselves; covetousness; inordinate prizing and affecting worldly goods; distrustful and distracting cares and studies in getting, keeping, and using them; envying at the prosperity of others; as likewise idleness, prodigality, wasteful gaming; and all other ways whereby we do unduly prejudice our own outward estate, and defrauding ourselves of the due use and comfort of that estate which God has given us.

Question 143: Which is the ninth commandment?

Answer: The ninth commandment is, Thou shalt not bear false witness against thy neighbor.

Question 144: What are the duties required in the ninth commandment?

Answer: The duties required in the ninth commandment are, the preserving and promoting of truth between man and man, and the good name of our neighbor, as well as our own; appearing and standing for the truth; and from the heart, sincerely, freely, clearly, and fully, speaking the truth, and only the truth, in matters of judgment and justice, and in all other things: Whatsoever; a charitable esteem of our neighbors; loving, desiring, and rejoicing in their good name; sorrowing for, and covering of their infirmities; freely acknowledging of their gifts and graces, defending their innocence; a ready receiving of a good report, and unwillingness to admit of an evil report, concerning them; discouraging talebearers, flatterers, and slanderers; love and care of our own good name, and defending it when need requires; keeping of lawful promises; studying and practicing of: Whatsoever things are true, honest, lovely, and of good report.

Question 145: What are the sins forbidden in the ninth commandment?

Answer: The sins forbidden in the ninth commandment are, all prejudicing the truth, and the good name of our neighbors, as well as our own, especially in public judicature; giving false evidence, suborning false witnesses, wittingly appearing and pleading for an evil cause, outfacing and overbearing the truth; passing unjust sentence, calling evil good, and

good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked; forgery, concealing the truth, undue silence in a just cause, and holding our peace when iniquity calls for either a reproof from ourselves, or complaint to others; speaking the truth unseasonably, or maliciously to a wrong end, or perverting it to a wrong meaning, or in doubtful and equivocal expressions, to the prejudice of truth or justice; speaking untruth, lying, slandering, backbiting, detracting, tale bearing, whispering, scoffing, reviling, rash, harsh, and partial censuring; misconstruing intentions, words, and actions; flattering, vainglorious boasting, thinking or speaking too highly or too meanly of ourselves or others; denying the gifts and graces of God; aggravating smaller faults; hiding, excusing, or extenuating of sins, when called to a free confession; unnecessary discovering of infirmities; raising false rumors, receiving and countenancing evil reports, and stopping our ears against just defense; evil suspicion; envying or grieving at the deserved credit of any, endeavoring or desiring to impair it, rejoicing in their disgrace and infamy; scornful contempt, fond admiration; breach of lawful promises; neglecting such things as are of good report, and practicing, or not avoiding ourselves, or not hindering: What we can in others, such things as procure an ill name.

Question 146: Which is the tenth commandment?

Answer: The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Question 147: What are the duties required in the tenth commandment?

Answer: The duties required in the tenth commandment are, such a full contentment with our own condition, and such a charitable frame of the whole soul toward our neighbor, as that all our inward motions and affections touching him, tend unto, and further all that good which is his.

Question 148: What are the sins forbidden in the tenth commandment?

Answer: The sins forbidden in the tenth commandment are, discontentment with our own estate; envying and grieving at the good of our neighbor, together with all inordinate motions and affections to anything that is his.

Question 149: Is any man able perfectly to keep the commandments of God?

Answer: No man is able, either of himself, or by any grace received in this life, perfectly to keep the commandments of God; but does daily break them in thought, word, and deed.

Question 150: Are all transgressions of the law of God equally heinous in themselves, and in the sight of God?

Answer: All transgressions of the law of God are not equally heinous; but some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Question 151: What are those aggravations that make some sins more heinous than others?

Answer: Sins receive their aggravations, From the persons offending: if they be of riper age, greater experience or grace, eminent for profession, gifts, place, office, guides to others, and whose example is likely to be followed by others. From the parties offended: if immediately against God, his attributes, and worship; against Christ, and his grace; the Holy Spirit, his witness, and workings; against superiors, men of eminency, and such as we stand especially related and engaged unto; against any of the saints, particularly weak brethren, the souls of them, or any other, and the common good of all or many. From the nature and quality of the offense: if it be against the express letter of the law, break many commandments, contain in it many sins: if not only conceived in the heart, but breaks forth in words and actions, scandalize others, and admit of no reparation: if against means, mercies, judgments, light of nature, conviction of conscience, public or private admonition, censures of the church, civil punishments; and our prayers, purposes, promises, vows, covenants, and engagements to God or men: if done deliberately, willfully, presumptuously, impudently, boastingly, maliciously, frequently, obstinately, with delight, continuance, or relapsing after repentance. From circumstances of time and place: if on the Lord's day, or other times of divine worship; or immediately before or after these, or other helps to prevent or remedy such miscarriages: if in public, or in the presence of others, who are thereby likely to be provoked or defiled.

Question 152: What does every sin deserve at the hands of God?

Answer: Every sin, even the least, being against the sovereignty, goodness, and holiness of God, and against his righteous law, deserves his wrath and curse, both in this life, and that which is to come; and cannot be expiated but by the blood of Christ.

Question 153: What does God require of us, that we may escape his wrath and curse due to us by reason of the transgression of the law?

Answer: That we may escape the wrath and curse of God due to us by reason of the transgression of the law, he requires of us repentance toward God, and faith toward our Lord Jesus Christ, and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation.