

卷三
Book 3

我們如何領受基督的恩典：
有什麼福分從祂恩典臨到我們，在我們身上產生什麼效果
**THE WAY WE RECEIVE THE GRACE OF CHRIST:
WHAT BENEFITS COME TO US FROM IT, AND
WHAT EFFECTS FOLLOW**

第一章
Chapter One

聖靈暗中的運行，使有關基督的一切都成為我們的益惠
Things spoken concerning Christ profit us by the secret working of the Spirit

3.1.1

基督已經滿足補罪的大工；我們如何支配領受恩典？

只有在基督裏的人領受祂的恩典；聖靈是我們與基督聯合的結

**CHRIST MADE SATISFACTION, HOW CAN WE APPROPRIATE HIS GRACE?
ONLY THOSE IN CHRIST RECEIVE HIS GRACE
HOLY SPIRIT IS BOND THAT UNITES US TO CHRIST**

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

我已經討論過聖靈的永恆神性與其本體，現在讓我們專注意這一點：*基督以水和血而來，使聖靈為祂作見證*，免得我們喪失了祂為我們所買贖的救恩，因為正如「在天上作見證的有三，就是父，道，和靈」，同樣，「*在世間作見證的也有三，就是聖靈，水，與血*」（約壹 5：7，8）。*靈的見證一再重複*，不是沒有意義的；*這見證如印記般地銘刻在我們心裏，為基督的聖潔和犧牲作保證*。因此彼得也說：信徒「是被揀選，*藉著聖靈得成聖潔*，以致順服耶穌基督，又蒙祂血

所灑的人」(彼前 1:2)。這一節經文暗示我們，**我們的靈魂是因聖靈那隱密的洗滌而得潔淨**，好使祂的寶血不至白流。所以保羅論到**洗淨與稱義**之時也說：我們得蒙洗淨與稱義，是「奉主耶穌的名，並**藉著我們上帝的靈**」(林前 6:11)。總之，**聖靈是聯合基督與我們的結**。我們在上卷所講關於祂的恩膏，可以證明這同一的真理。

We must now examine this question. ***How do we receive those benefits which the Father bestowed on his only-begotten Son*** – not for Christ’s own private use, but ***that he might enrich poor and needy men?*** First, we must understand that as long as Christ remains outside of us, and we are separated from him, all that he has suffered and done for the salvation of the human race remains useless and of no value for us. Therefore, to share with us what he has received from the Father, he had to become ours and to dwell within us. For this reason, ***he is called “our Head”*** [Eph. 4:15], and “the first-born among many brethren” [Rom. 8:29]. We also, in turn, are said to be ***“engrafted into him”*** [Rom. 11:17], and to “put on Christ” [Gal. 3:27]; for, as I have said, ***all that he possesses is nothing to us until we grow into one body with him.*** It is true that ***we obtain this by faith.*** Yet since we see that not all indiscriminately embrace that ***communion with Christ which is offered through the gospel,*** reason itself teaches us to climb higher and to examine into ***the secret energy of the Spirit, by which we come to enjoy Christ and all his benefits.***

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

《約翰福音》17：26 註釋

Comm. 17:26

稱義，成聖，堅忍，完全 = 都因為與基督聯合而可能，由聖靈藉信心成就；
上帝愛我們，當我們與基督的身體聯合的時候

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

（新譯：）

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

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

3.11.1

藉著與基督聯合，我們領受福份：與上帝和好，成聖 THROUGH UNION, WE RECEIVE BLESSINGS: RECONCILIATION AND SANCTIFICATION

（新譯：）

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

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

林前 6: 15 注釋**Commentary I Corinthians 6:15, Opp. 49:398****屬靈的合一；關乎整個人，身體與靈魂****SPIRITUAL UNION; TO WHOLE MAN, BODY & SOUL**

（新譯：）

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

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

3.1.2

基督為何，如何被聖靈充滿

How And Why Christ Was Endowed with the Holy Spirit

But, in order to get a clearer notion of this matter, so well worth investigating, we must bear in mind that Christ came endowed with the Holy Spirit in a special way: that is, to separate us from the world and to gather us unto the hope of the eternal inheritance. Hence he is called the “Spirit of sanctification” [cf. II Thess. 2:13; I Peter 1:2; Rom. 1:4] because he not only quickens and nourishes us by a general power that is visible both in the human race and in the rest of the living creatures, but he is also the root and seed of heavenly life in us. To the Kingdom of Christ, then, the prophets give the lofty title of the time when there will be a richer outpouring the Spirit. There is a passage in Joel notable above all others: “And in that day I shall pour forth of my spirit upon all flesh” [ch. 2:28 p.]. For even if the prophet seems to restrict the gifts of the Spirit to the prophetic office, under this figure he signifies that, in manifesting his Spirit, God will make disciples of those who were previously destitute and empty of heavenly doctrine.

Further, God the Father gives us the Holy Spirit for his Son’s sake, and yet has bestowed the whole fullness of the Spirit upon the Son to be minister and steward of his liberality. For this reason, the Spirit is sometimes called the “Spirit of the Father,” sometimes the “Spirit of the Son.” Paul says: “You are not in the flesh, but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he is not his” [Rom. 8:9, cf. Vg.]. Hence, he arouses hope of a full renewal “because he who raised Christ from the dead will quicken our mortal bodies, because of his Spirit that dwells in us” [Rom. 8:11 p.]. For there is nothing absurd in ascribing to the Father praise for those gifts of which he is the Author, and yet in ascribing the same powers to Christ, with whom were laid up the gifts of the Spirit to bestow upon his people. For this reason he invites unto himself all who thirst, that they may drink [John 7:37]. And Paul teaches that the Spirit is given to each “according to the measure of Chris’s gift” [Eph. 4:7]. Also, we ought to know that he is called the “Spirit of Christ” not only because Christ, as eternal Word of God, is joined in the same Spirit with the Father, but also from his character as Mediator. For he would have come to us in vain if he had not been furnished with the power. In this sense he is called the “Second Adam,” given from heaven as “a life-giving spirit” [I Cor. 15:45]. This unique life which the Son of God inspires in his own so that they become one with him, Paul here contrasts with that natural life which is common also to the wicked. Likewise, he asks “the grace of ... Christ and the love of God” for believers, at the same time coupling with it “participation in the ... Spirit” [II Cor. 13:14], without which no one can taste either the fatherly favor of God or the beneficence of Christ; just as he also says in another passage, “The love of God has been poured into our hearts through the Holy Spirit, who has been given to us” [Rom. 5:5, cf. Vg.].

3.1.3

《聖經》中聖靈的頭銜

Titles of the Holy Spirit in Scripture

作上帝兒子的靈

水

清水

油（膏立）

火

泉源

上帝的手

And here it is useful to note what titles are applied to the Holy Spirit in Scripture, when the beginning and the whole renewal of our salvation are under discussion.

First, he is called the “spirit of adoption” because he is the witness to us of the free benevolence of God with which God the Father has embraced us in his beloved only-begotten Son to become a Father to us; and he encourages us to have trust in prayer. In fact, he supplies the very words so that we may fearlessly cry, “Abba, Father!” [Rom. 上 8:15; Gal. 4:6].

By his secret watering the Spirit makes us fruitful to bring forth the buds of righteousness. Accordingly, he is frequently called “water,” as in Isaiah: “Come, all ye who thirst, to the waters” [ch. 55:1]. Also, “I shall pour out my Spirit upon him who thirsts, and rivers upon the dry land.” [Isa. 44:3.] To these verses Christ’s statement, quoted above, corresponds: “if anyone thirst, let him come to me” [John 7:37]. Although sometimes he is so called because of his power to cleanse and purify, as in Ezekiel, where the Lord promises “clean water” in which he will “wash away the filth” of his people [ch. 36:25].

From the fact that he restores and nourishes unto vigor of life those on whom he has poured the stream of his grace, he gets the names “oil” and “anointing” [I John 2:20, 27].

On the other hand, persistently boiling away and burning up our vicious and inordinate desires, he enflames our hearts with the love of God and with zealous devotion. From this effect upon us he is also justly called “fire” [Luke 3:16].

In short, he is described as the “spring” [John 4:14] whence all heavenly riches flow forth to us; or as the “hand of God” [Acts 11:21], by which he exercises his might. For by the inspiration of his power he so breathes divine life into us that we are no longer actuated by ourselves, but are ruled by his action and prompting. Accordingly, whatever good things are in us are the fruits of his grace; and without him our gifts are darkness of mind and perversity of heart [c. Gal. 5:19-21].

As has already been clearly explained, until our minds become intent upon the Spirit, Christ, so to speak, lies idle because we coldly contemplate him as outside ourselves – indeed, far from us. We know, moreover, that he benefits only those whose “Head” He is [Eph. 4:15], for whom he is “the first-born among brethren” [Rom. 8:29], and who, finally, “have put on him” [Gal. 3:27]. This union alone ensures that, as far as we are concerned, he has not unprofitably come with the name of Savior. The same purpose is served by that sacred wedlock through which we are made flesh of his flesh and bone of his bone [Eph. 5:30], and thus one with him. But he unites himself to us by the Spirit alone. By the grace and power of the same Spirit we are made his members, to keep us under himself and in turn to possess him.

3.1.4

信心是聖靈的工作

Faith as the Work of the Holy Spirit

(新譯：)

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

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

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

Paul shows *the Spirit* to be *the inner teacher* by whose effort *the promise of salvation penetrates into our minds*, a promise that would otherwise only strike the air or beat upon their ears. Similarly, where he says that the Thessalonians have been *chosen by God "in sanctification of the Spirit and belief in the truth"* [II Thess. 2:13], he is briefly warning us that *faith* itself has no other *source* than *the Spirit*. John explains this more clearly: "We know that *he abides in us from the Spirit* whom he has given us "[I John 3:24]. Likewise, "From this we know that *we abide in him and he in us, because he has given us of his Spirit.*" [I John 4:13]. Therefore, *Christ promised to his disciples "the*

Spirit of truth that the world cannot receive” [John 14:17] that they might be capable of receiving *heavenly wisdom*.

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

And, as the *proper office of the Spirit*, he assigned the task of *bringing to mind what he had taught by mouth*. For *light* would be given the sightless in vain had that Spirit of discernment [Job 20:3] not *opened the eyes of the mind*. Consequently, he may rightly be called the key that unlocks for us the treasures of the Kingdom of Heaven [cf. Rev. 3:7]; and *his illumination*, the keenness of our insight. Paul so highly commends the “*ministry of the Spirit*” [II Cor. 3:6] for the reason that teachers would shout to no effect if *Christ himself*, inner Schoolmaster, did not *by his Spirit draw to himself those given to him by the Father* [cf. John 6:44, 12:32; 17:6]. We have said that *perfect salvation* is found in the person of Christ. Accordingly, that *we may become partakers of it “he baptizes us in the Holy Spirit and fire”* [Luke 3:16], *bringing us into the light of faith in his gospel and so regenerating us that we become new creatures* [cf. II Cor. 5:17]; and *he consecrates us*, purged of worldly uncleanness, as temples holy to God [cf. I Cor. 3:16-17; 6:19; II Cor. 6:16, Eph. 2:21].

第二章 Chapter Two

信仰（信心）的意義及其特性 Faith: Its Definition Set Forth, and Its Properties Explained

3.2.1

信心的對象是基督

The Object of Faith is Christ

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

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

但我們必須研究**信仰**（重譯：信心）的性質，看看它怎能使我們以上帝之子的名份而承受天國，因為不是每一種意見，也不是每一種信念都能與信心這麼偉大的事相匹敵。我們研究信仰的本質，更要特別小心謹慎，以免陷入**現代一般人所犯的錯誤**（重譯：所墮進的迷惑）。世界上許多人在聽到「信仰」一詞的時候，以為那**不過是同意於福音的歷史而已**。甚至各學派（重翻譯：經院主義）對信仰之爭，**也不過把上帝當做信仰的物件**（重譯：客體），（如我在其它的地方所發覺的）他們徒然引人誤入空想的迷途，而不是引人進入正軌。因為上帝既是「住在人不能靠近的光裏」（提前 6：16），**必須基督居間為中保**，人才可以接近上帝。因此，祂自稱「是世界的**光**」（約 8：12），又說祂「是**道路，真理，和生命**，」因

為「若不藉著我，沒有人能到」生命之源的「父那裏去」（約 14：6）；因為只有祂認識父，又把父顯現給相信的人（參路 10：22）。

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

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

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

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

Indeed, *it is true that faith looks to one God*. But this must also be added, “*To know Jesus Christ* whom he has sent” [John 17:3]. For God would have remained hidden afar off if *Christ’s splendor* had not beamed upon us. For this *purpose the Father laid up with his only-begotten Son all that he had revealed himself* in Christ so that Christ, by communicating his Father’s benefits, might express the true image of his glory [cf. Heb. 1:3]. It has been said that *we must be drawn by the Spirit to be aroused to seek Christ*; so, in turn, we must be warned that the invisible Father is to be sought solely in this image. Augustine has finely spoken of this matter: in discussing *the goal of faith*, he teaches that we must know our destination and the way to it. Then, immediately after, he infers that the way that is most fortified against all errors is he who was both God and man: namely, *as God he is the destination to which we move; as man, the path by which we go*. Both are found in Christ alone. But, while Paul proclaims faith in God, he does not have in mind to overturn what he so often emphasizes concerning faith: namely, that *all its stability rests in Christ*. Peter, indeed, most effectively connects both, saying that through him we believe in God (I Peter 1:21).

3.2.2

信心是建立在知識上，不是在敬虔的無知上

Faith Rests Upon Knowledge, Not Pious Ignorance

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

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

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

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

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

3.2.3

羅馬天主教的信心觀（信心等於默認教會的教義）是虛假的
Roman Doctrine of “Implicit” Faith Basically False

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

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

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

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

3.2.4

甚至真正的信心，也常被錯誤和不信包圍

Even Right Faith Is Always Surrounded By Error and Unbelief

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

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

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

Remarkable examples of this implicit faith may be noted in Christ’s disciples before they attained full enlightenment. We see how with difficulty they taste even the first rudiments, halting over the slightest matters, and though hanging on their Master’s words, making but little progress. Indeed, when, warned by the women, they rush to the tomb, the resurrection of their Master seems to them like a dream [Luke 24:11-12; cf.

John 20:8]. Since Christ previously bore witness to their faith, it is wrong to say that they were completely devoid of it. No, unless they had been persuaded that Christ would rise again, all zeal would have failed them. Nor was it superstition that prompted the women to anoint with spices the corpse of a dead man for whose life there would be no hope. But although they had faith in the words of him whom they knew to be truthful, the ignorance that as yet occupied their minds so enveloped their faith in darkness that they were almost dumbfounded. Hence, also it is said that *they finally believed after they themselves had discovered the truth of Christ's words through the very fact of his resurrection*. Not that they then began to believe, but because *the seed of hidden faith – which had been dead, as it were, in their hearts – at that time burst through with renewed vigor!* For there was in them *a true but implicit faith* because *they had reverently embraced Christ as their sole teacher*. Then, taught by him, they were convinced he was the author of their salvation. And finally, they believed he came from heaven that, through the Father's grace, he might gather his disciples thither. We ought not to seek any more intimate proof of this man that *unbelief is, in all men, always mixed with faith*.

3.2.5

默信：信心的準備

“Implicit” Faith as Prerequisite of Faith

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

We may also call that faith implicit which is still strictly nothing but the *preparation of faith*. The Evangelists relate that *very many believed* who, *caught up into wonderment by the miracles only, did not advance farther than to believe Christ the Messiah who had been promised*, although they had not been imbued with even a trace of the gospel teaching. Such *reverent attention, which disposed them to submit themselves willingly to Christ, is graced with the title “Faith”*; yet it was *only the beginning of faith*. Thus, the court official who believed Christ’s promise concerning the healing of his son [John 4:50], having returned to his house, as the Evangelist testified, believed anew [John 4:53] because he first received as an oracle what he had heard from the mouth of Christ, and then submitted to Christ’s authority to receive the teaching. Yet we must know that *he was so teachable and ready to learn that in the first passage his admission of belief signifies a particular faith, while in the second passage he is counted among the disciples who had enlisted with Christ*. John sets forth a like example in the Samaritans who so believed the word of a woman that they eagerly rushed to Christ, but spoke to her, when they heard him, as follows; “Now we do not believe on account of your speaking, but we have heard him and we know that it is the Savior of the world” [John 4:42]. From these instances it is clear that *even those who are not yet imbued with the first elements but are still inclined to hearken are called “believers”*; *not in an exact sense, indeed, but in so far as God in his kindness deigns to grace that pious affection with such great honor*. But *this teachableness, with the desire to learn, is far different from sheer ignorance* in which those sluggishly rest who are content with

the sort of “implicit faith” the papist invent. For if Paul severely condemns those who “are always learning but never arrive at a knowledge of the truth” [II Tim. 3:7], how much greater ignominy do those merit who deliberately affect complete ignorance!

3.2.6

信心依靠上帝的話語

Faith Rests Upon God's Word

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

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

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

我卻不將信仰限於福音範圍內，我承認**摩西與先知們所傳的足以建立信仰**（信心）；不過因為**福音對基督有更充份的表現**，所以保羅說得對，「這是信仰和真道的話語」（參提前 4：6）。因此在另一處，他認為信仰廢了律法（加 3：23-25）意思是**福音是新的教訓**，因為**基督一現身作為我們的夫子**，祂就使父的慈悲更加發揚光大，**而我們的救恩有更顯明的見證**。那麼，我們的比較方便的解釋方法，是依次由類降到種。

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

第一，我們必須知道，信仰與道有永恆的關係，兩者不能分開，正如光線之與太陽，所以上帝藉著以賽亞說：「你們側耳而聽，就必得活」（賽 55：3）。道是信仰的源泉，可由約翰的話看出來：「但記載這些事，要叫我們信」（約 20：31）。詩人也勸百姓相信，說：「惟願你們今天聽祂的話」（詩 95：7；94：8）；**聽即是指信而言**。最後，**以賽亞書認為教會的兒女所以與外人不同**，是在於前者**是祂的門徒，受祂的教訓**（參賽 54：13；約 6：45）。假如這利益是大家所共

有的，祂為什麼只對少數人說呢？同樣，福音書總是把「信徒」和「門徒」作為同義字，尤其路加和使徒行傳，常有那樣的用法；在使徒行傳第九章，他把門徒這名詞用到一位婦女身上（增：徒 9：36；6：1-2，7；9：1，10，19，25-26，38；11：26，29；13：52；14：20，8；15：10；徒 16-21 章）。

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

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

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

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

We are not here discussing whether a human ministry is necessary for the sowing of God's Word, from which faith may be conceived. This we shall discuss in another place (IV. 1. 5). But we say that *the Word itself, however it be imparted to us, is like a mirror in which faith may contemplate God*. Whether, therefore, God makes use

of man's help in this or works by his own power alone, he always represents himself through his Word to those whom he wills to draw to himself. And for this reason, Paul defines faith as that obedience which is given to the gospel [Rom. 1:5], and elsewhere praises allegiance to faith in Philipians [Phil. 1:3-5; cf. I Thess. 2:13]. ***In understanding faith*** it is not merely a question of knowing that God exists, but also – and this especially – of ***knowing what is his will toward us. For it is not so much our concern to know who he is in himself, as what he wills to be toward us.***

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

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

Institutes 1536

加爾文：信心<- 路德；但不像路德：信心的價值不是獨立的；

信心：不僅是相信上帝的存在和《聖經》的真理

CALVIN: FAITH <- LUTHER;

BUT UNLIKE LUTHER, FAITH = NOT AUTONOMOUS IN VALUE

FAITH – NOT JUST BELIEF IN GOD’S EXISTENCE AND BIBLE’S TRUTH

（Wendel 新譯：）

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

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

信心：我們所有的信靠與盼望都唯獨依靠基督；信靠上帝，信靠基督
**FAITH – PUTTING ALL OUR HOPE/TRUST IN GOD/CHRIST ALONE;
 FAITH IN GOD, FAITH IN CHRIST**

（新譯：）

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

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

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

3.2.7

（新譯 Wendel：）

1539 年後，加爾文不再以這樣的定義（信心即滿有確據與盼望）而滿足；
 他認為信心「就是一種對上帝對我們的旨意的確實認識，這種認識是建立在基督裏
 白白所賜的應許上，是向我們的理性啟示，由聖靈印記在我們的心中的。」
 （3.2.7。）

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

3.2.7

信心由上帝在基督裏的應許而生

Faith Arises From God's Promise of Grace in Christ

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

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

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

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

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

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

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

Now, *the knowledge of God's goodness* will not be held very important unless it *makes us rely on that goodness*. Consequently, understanding mixed with doubt is to be excluded, as it is not to firm agreement, but in but in conflict, with itself. Yet far indeed is the mind of man, blind and darkened as it is, from penetrating and attaining even to perception of the will of God! And the heart, too, wavering as it is in perpetual hesitation, is far from resting secure in that conviction! Therefore our mind must be otherwise illumined and our heart strengthened, that the Word of God may obtain full faith among

us. Now we shall possess *a right definition of faith* if we call it *a firm and certain knowledge of God's benevolence toward us, founded upon the truth of the freely given promise in Christ, both revealed to our minds and sealed upon our hearts through the Holy Spirit.*

3.2.8

駁斥經院主義的默信論

“Formed” and “Unformed” Faith

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

(3.2.8 – 3.2.11 無中譯；新譯：)

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

But before we proceed farther, some preliminary remarks will be necessary to explain difficulties that could otherwise offer a stumbling block to our readers. First, we must refute that worthless distinction between formed and unformed faith which is tossed about the schools. For they imagine that people who are touched by no fear of God, no sense of piety, nevertheless believe whatever it is necessary to know for salvation. As if *the Holy Spirit, by illumining our hearts unto faith*, were not *the witness to us of our adoption!* And yet they presumptuously dignify that persuasion, devoid of the fear of God, with the name “faith” even though all Scripture cries out against it. We need no longer contend with their definition; our task is simply to explain the nature of faith as it is set forth in the Word of God. From this it will be very clear how ignorantly and foolishly they shout rather than speak about it.

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

I have already touched upon it in another part; I shall later insert the rest in its proper place. I now say that nothing more absurd than their fiction can be imagined. *They would have faith to be an assent by which any despiser of God may receive what is offered from Scripture.* But first they ought to have seen whether every man attains faith by his own effort, or whether through it the Holy Spirit is witness of his adoption. Therefore *they babble childishly in asking whether faith is the same faith when it has been formed by a superadded quality; or whether it be a new and different thing.* From

such chatter it certainly looks as if *they never thought about the unique gift of the Spirit*. For the beginning of believing already contains within itself the reconciliation whereby man approaches God. But if they weighed Paul's saying, "With the heart a man believes unto righteousness" [Rom. 10:10], they would cease to invent that cold quality of faith.

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

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

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

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

3.2.9

林前 3: 2: 「成形」與「未成形」的信心之別的證據

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

(新譯:)

他們習慣了保羅的話：「若有人有信心能移動大山，卻沒有愛，就是無有」（林前 13: 2）。他們這樣使缺乏愛的信心「失形」。他們沒有考慮到使徒保羅在這段經文「信心」的意義。因為他在林前 12 章討論了聖靈各樣的恩賜：包括方言，能力，說語言等（12: 4-10），又勸勉哥林多基督徒「切切求更美（更大）的恩賜」，好叫信徒對教會整體帶來更大的益處之後，他更說到「更美（最妙）之道」（林前 12: 31）。所有的恩賜，無論本身多麼優秀，都不算得什麼，除非它們追求愛的目標。**因為聖靈賜下這些恩賜，都是為了造就教會，除非他們在這方面有所貢獻，不然恩賜就失去恩典。**為了證明這點，保羅重複了前面所列出的恩賜，不過用了不同的名字。不單如此，他用了「信心」和「權能」作為同義詞，即是指行神蹟的能力。因此，這權能，或信心，是上帝特別的恩賜，不敬虔的人可能誇耀或誤用，正如他們誇耀和誤用方面，說語言，和其他恩賜一樣。難怪，因為信心與愛分開了！但是這些人的錯誤在於：雖然「信心」有多種的意義，他們沒有看到所指的不同事實，反以為這個字在不同處境都可以用同樣意義來領受。雅各書的一段經文（2: 21），就是他們用來支持他們的錯誤的經文，我會在其他地方討論。

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

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

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

3.2.10

所謂「未成形的信心」乃是虛幻

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

(新譯：)

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

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

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

We do not doubt that such persons, prompted by some taste of the Word, greedily seize upon it, and begin to feel its divine power; so that they impose a false show of faith not only upon the eyes of men but even upon their own minds. For they persuade themselves that the reverence that they show to the Word of God is very piety itself, because they count it no impiety unless there is open and admitted reproach or contempt

of his Word. Whatever sort of assent that is, it does not at all penetrate to the heart itself, there to remain fixed. And although it seems sometimes to put down roots, they are not living roots. ***The human heart has so many crannies where vanity hides, so many holes where falsehood lurks, is so decked out with deceiving hypocrisy, that it often dupes itself.*** Yet let those who boast of such shadow-shapes of faith understand that in this respect they are no better than the devils! Surely those of the former class are far inferior to the devils, for they stupidly listen to and understand things the knowledge of which makes even the devils shudder [James 2:19]. The others are like the devils in this respect, that whatever feeling touches them ends in dread and dismay.

3.2.11

被遺棄的人也有「信心」？

“Faith” Even Among the Reprobate?

(新譯：)

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

I know that *to attribute faith to the reprobate seems hard to some*, when Paul declares it the result of election [cf. I Thess. 1:4-5]. Yet this difficulty is easily solved. For *though only those predestined to salvation receive the light of faith and truly feel the power of the gospel*, yet experience shows that *the reprobate are sometimes affected by almost the same feeling as the elect, so that even in their own judgment they do not in any way differ from the elect* [cf. Acts 13:48]. Therefore it is not at all absurd that the apostle should attribute to them a taste of the heavenly gifts [Heb. 6:4-6] – and Christ, faith for a time [Luke 8:13]; not because they firmly grasp the force of spiritual grace and the sure light of faith, but because *the Lord, to render them more convicted and inexcusable, steals into their minds to the extent that his goodness may be tasted without the Spirit of adoption.*

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

Suppose some objects that then nothing more remains to believers to assure themselves of their adoption. I reply: *although there is a great likeness and affinity between God's elect and those who are given a transitory faith, yet only in the elect does that confidence flourish* which Paul extols, that they loudly proclaim Abba, Father [Gal. 4:6; cf. Rom. 8:15]. Therefore, as *God regenerates only the elect with incorruptible seed forever* [I Peter 1:23] so that the seed of life sown in their hearts may never perish, thus *he firmly seals the gift of his adoption in them that it may be steady and sure.*

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

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

我也不否認，上帝在被遺棄的人心中作足夠光照的工作，以致他們認得祂的恩典；祂也分辨這種感覺，和賜給祂選民的獨特見證之間的不同，以致他們並不能達致此光照的效用，也不能結出其果子。**上帝其實並不是憐憫他們，並沒有把他們從死亡搭救出來進入祂的眷顧中；只不過暫時向他們顯示祂的憐憫而已**。只有祂的選民在祂眼中配領受信心的生命之根，以致他們堅忍直到末了（太 24: 13）。因此我們回答反對的人士：上帝若真正顯示祂的恩典，這事實是永遠堅定的。因為沒有什麼事可以攔阻上帝向某些人暫時賜下恩典的光照，而此光照後來就消失了。

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

3.2.12

真信心與假信心

True and False Faith

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

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

我要進一步說，我們從《聖經》和日常的經驗中明明知道，被撇棄的人也有時被上帝的恩惠所感動，在他們心中必然發生互愛的希望。例如，掃羅有一個時候確

有愛上帝的敬虔意向，為祂的仁愛所吸引，而領略父的愛。但上帝父愛的信念在叛道者的內心並非根深蒂固，因此他們不是以兒女至誠之愛愛祂，乃是為圖利的傾向所支配；因為愛的靈只賜給基督，好叫祂把這靈灌輸與各肢體，保羅以下所說的話自然是只及於選民：「因為所賜給我們的聖靈，將上帝的愛澆灌在我們心裏」（羅 5：5）這愛產生了我以前所說的祈求的信念。

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

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

From the other side we see that *God, while not ceasing to love his children, is wondrously angry toward them*; not because he is disposed of himself to hate them, but because he *would frighten them by the feeling of his wrath in order to humble their fleshly pride, shake off their sluggishness, and arouse them to repentance*. Therefore, *at the same time they conceive him to be at once angry and merciful toward them*, or toward their sins. For they unfeignedly pray that his wrath be averted, while with tranquil confidence they nevertheless flee to him for refuge. Indeed, this evidence discloses that some are not pretending a faith, who nevertheless lack true faith; but while they are carried away with a sudden impulse of zeal, they deceive themselves in a false

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

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

There is *a grosser kind of lying* in others, who are *not ashamed to mock God and men*. James inveighs against this type of men, who impiously profane faith on this deceitful pretext [James 2:14-26]. And Paul would not require “a faith unfeigned” from the children of God [I Tim. 1:5], except that *many boldly boast of what they do not have, and deceive others or even sometimes themselves with vain pretense*. Therefore, he compares a good conscience to a chest in which faith is kept. For many in falling from good conscience “have made shipwreck of their faith” [I Tim. 1:19; cf. ch. 3:9].

3.2.13

《聖經》裏「信心」一詞不同的用法

Different Meanings of the Word “Faith” in Scripture

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

We must understand that the meaning of *the word “faith” is ambiguous. Often faith means only sound doctrine of godliness*, as in the passage we have just cited; and in the same letter where Paul desires that deacons keep “the mystery of faith in a pure conscience” [I Tim. 3:9]. Likewise, when he declares that some will fall away from faith [I Tim. 4:1]. But on the other hand, he says that Timothy had been “nourished on the words of the faith” [I Tim. 4:6]. Likewise, when he terms “godless chatter and contradictions of what is falsely called knowledge,” the cause why many fall from faith [I Tim. 6:20-21; cf. I Tim. 2:16]; elsewhere he calls these “reprobate” in regard to faith [II Tim. 3:8]. Again, where he enjoins Titus, “Bind them” [Titus 2:2] “be sound in the faith” [Tit. 1:13], *by the word “soundness” Paul means simply purity of doctrine*, easily rendered corrupt and degenerate by men’s fickleness. That is, because in Christ whom faith possess “are hidden all the treasures of knowledge and wisdom” [Col. 2:3], faith is rightly extended to the whole sum of heavenly doctrine, from which it cannot be separated.

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

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

because, content with only the nod and answer of Christ, he does not demand his bodily presence. On account of this circumstance his faith is greatly commended.

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

A little while ago (III. ii. 9) we taught that Paul takes *“faith” as the gift of performing miracles*, a gift that certain ones possess who have neither been regenerated by the Spirit of God nor zealously worship him. Also, *in another passage, he identifies faith with the teaching whereby we are established in faith*. For when he writes that faith will pass away [I Cor. 13:10; cf. Rom. 4:14], he doubtless is referring to *the ministry of the church*, which today is useful for our weakness. Now, in these forms of speech there appears an analogy. *When the term “faith” is improperly transferred to a false profession or a lying label, this misapplication of the term should seem no harsher than when vicious and perverted worship is termed “fear of God.”* For example, it is often stated in the Sacred History that the foreign tribes that had been transplanted to Samaria and neighboring districts feared false gods and the God of Israel [II Kings 17:24-41]. This means, in so many words, that they mixed heaven and earth.

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

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

3.2.14

信心乃是更高的知識

Faith as Higher Knowledge

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

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

3.2.15

信心包含確據

Faith Implies Certainty

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

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

又有許多人，**他們對上帝的憐憫所有的觀念不足使他們得到多大安慰**。因為他們心中困擾，不知道上帝對他們是否施仁慈，因為他們過份地限制了那他們自以為充份相信的仁慈。他們自己這樣想：祂的憐憫是偉大而豐富的，賜給許多的人，又準備叫所有的人都可以接受，只是不知道是否也可以達到他們，或他們可以達到它。這在中途停頓了的思想是不完整的。所以這不但不能叫內心平安，反而叫內心惶惑。但《聖經》所謂「充足的信心」的意義是十分不同的；對有這種信心的人，上帝的仁慈是清楚顯示的，使他無可置疑。若我們沒有這種甜蜜的真感覺與經

驗，就不會有「充足的信心」。因此保羅推論，信仰生信任，信任生勇敢；他說：「我們因信耶穌，就在祂裏面放膽無懼，篤信不疑地來到上帝面前」（弗 3：12）。這些話暗指著，除非我們能勇敢寧靜地來到上帝的面前，我們就不會有正當的信仰。這勇敢只從我們對上帝仁愛和我們的救恩有堅定的信任而生，因這事實，「信仰」（信心）這名詞亦常當作「信任」解。

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

3.2.16

信心的確實性

Certainty of Faith

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

Here, indeed, is the chief hinge on which faith turns: that *we do not regard the promises of mercy that God offers as true only outside ourselves, but not at all in us; rather that we make them ours by inwardly embracing them.* Hence, at last is born that confidence which Paul elsewhere calls “peace” [Rom. 5:1], unless someone may prefer to derive peace from it. Now *it is an assurance that renders the conscience calm and peaceful before God’s judgment.* Without it the conscience must be harried by disturbed alarm, and almost torn to pieces; unless perhaps, forgetting God and self, it for the moment sleeps. And truly for the moment, for it does not long enjoy that miserable forgetfulness without the memory of divine judgment repeatedly coming back and very violently rending it. Briefly, he alone is truly a believer who, convinced by a firm conviction that God is a kindly and well-disposed Father toward him, promises himself all things on the basis of his generosity; who, relying upon the promises of divine benevolence toward him, lays hold on an undoubted expectation of salvation. As the apostle points out in these words; “If we hold our confidence and glorying in hope, firm even to the end” [Heb. 3:7, cf. Vg.].

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

Thus, he considers that no one hopes well in the Lord except him who confidently glories in the inheritance of the Heavenly Kingdom. No man is a believer, I say, except him who, leaning upon the assurance of his salvation, confidently triumphs over the devil and death; as we are taught from that masterly summation of Paul: I have confessed that “neither

death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come ... can separate us from the love of God which embraces us in Christ Jesus" [Rom. 8:38-39 p.]. Thus, in the same manner, the apostle does not consider the eyes of our minds well illumined, except as we discern what the hope of the eternal inheritance is to which we have been called [Eph. 1:18]. And everywhere he so teaches as to intimate that we cannot otherwise well comprehend the goodness of God unless we gather from it the fruit of great assurance.

3.2.17

與誘惑掙扎時的信心

Faith in the Struggle Against Temptation

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

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

《聖經》關於信心所描寫的，以大衛的實例，尤其是他一生的經歷，為最透徹。可是，我們從他那無數的申訴即可知道**他的內心並不是始終寧靜的。**我們可隨便舉少數例子說明。大衛因情緒騷動而責備自己的心靈，豈不是因為他自己的不信而忿怒嗎？他說：「我的心哪！你為何憂悶？為何在我裏面煩躁？應當仰望上帝」（詩 42：5）。自然，**這種驚恐即是沒有信心的明證，彷彿以為他自己為上帝撇棄。**在另一地方，我們也發現更明顯的申訴：「我曾急促的說，我從你眼前被隔約」（詩 31：22）。在另一地方，**他以焦急難過的困惑心情和自己爭辯，甚至對上帝的本性也發生爭議**，說：「難道主要永遠丟棄我，不再施恩麼？」繼而又說更加嚴厲的話，「我說，我將跌倒，這是至高者右手的轉變」（參詩 77：7，9，10）。他在失望之餘，以為自己毀滅了；他不但承認**自己為疑惑所困擾**，而且認為在衝突中被征服，一切都完了；**因為上帝已把他丟棄了，過去一向支援他的手，變為摧毀他的手了。**所以他所說，「我的心啊？你仍要歸安息」（詩 116：7），不是沒有理由的，因為他在困難中已歷盡起伏無常的變化。

Scripture sets forth no more illustrious or memorable *example of faith* than in *David*, especially if you look at the whole course of his life. Yet *with innumerable*

complaints he declares how unquiet his mind always was. From these complaints it will be enough to choose a few examples. When he reproaches his own soul for its disturbed emotions, with what else is he angry than with his own unbelief? “Why do you tremble,” he says, “my soul, and why are you disquieted within me? Hope in God.” [Ps. 42:5, 11; 43:5.] Surely, *that very dismay was an open sign of unbelief, as if he thought himself forsaken by God.* Elsewhere we read an even fuller confession: “I have said in my alarm, I am cast away from the sight of thine eyes” [Ps. 31:22, cf. Comm.]. In another passage *he also argues with himself in anxious and miserable perplexity; indeed, he starts a quarrel concerning the very nature of God:* “Has God forgotten to be merciful? ... Will he turn away forever?” [Ps. 77:9, 7; cf. Comm.]. Even harsher is what follows: “And I said, to slay is mine, the changes of the right hand of the Most High” [Ps. 7:10, Comm.]. In despair he condemns himself to death, and not only confesses himself to be *troubled with doubt*, but, as if he had fallen in the struggle, he feels that there is nothing left to him. For *God has forsaken him, and has turned his hand*, which was once his help, *to his destruction.* So, he justifiably urges his soul to return to its repose [Ps. 116:7] because he had experienced what it was to be tossed among stormy waves.

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

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

如果我們嚴格地考查他的品性和行為，拿他和亞哈斯比較，就會發現很大的區別。以賽亞被派遣去安慰這不信和偽善的國王，說：「你要謹慎安靜，不要心裏膽怯」（賽 7：4）。但這個資訊對他有什麼效果呢？正如以前說過，「他的心就跳動，好像樹林中的樹，被風吹動一樣」（賽 7：2），他雖聽到應許，還是不斷地顫慄。所以，不信之心所應得的報應就是：那因恐懼戰慄，而不以信心打開自己門戶的人，當試探的時候便離開了上帝；反之，受試探折磨的信徒，雖不免困難波折，終必脫離痛苦；他們又因為認識自己的無能，和詩人一同祈禱說：「求你

叫真理的話，總不離開我的口」（詩 119：43）。由這些話我們知道，他們有時候啞口不言，彷彿他們不再有信心；但我們知道，**他們既沒有失敗，也沒有退後，卻忍耐地奮鬥，以祈禱鼓舞自己的精神**（修譯：心靈），不為放縱所陷溺。

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

3.2.18

信徒心中的爭戰

The Conflict in the Heart of the Believer

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

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

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

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

3.2.19

甚至軟弱的信心還是真的信心

Even Weak Faith is Real Faith

現在可作結論如下：一旦有了最小的一點恩典浸潤到我們的內心，我們就開始認識上帝對我們是寧靜，和平與慈祥的；這誠然是一幅遠景，但卻非常明朗；足以叫我們知道我們沒有受騙。以後，按照我們的進步（因為我們應當繼續不斷地進步），我們與遠景逐漸接近，因而對祂有更確切的認識，久之習以為常，便與上帝更加熟識了。因此可知，一個獲得啟發而認識上帝的心靈，最初不免無知，以後無知才逐漸地消除。可是，心靈並不因對某些事的無知，也不因所見事物的模糊，而無法獲得對上帝旨意的明確認識，而這認識確是信仰的主要成份。正如一個被囚在監獄裏的人，因為陽光只由一個小小的視窗射進去，他雖不能窺見太陽，卻能窺見陽光的燦爛，並由它獲益；這樣，我們這些為地上屬肉體的枷鎖所束縛的人，雖在黑暗包圍中，但仍舊為上帝的光華所照耀，足以叫我們得著真保障（修譯：堅定的確據），發現祂的仁慈。

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

3.2.20

信心的強與弱

The Weakness and Strength of Faith

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

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

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

But in another passage the same apostle shows *what a sure and genuine taste of itself even a small drop of faith gives us when he declares that through the gospel, with uncovered face and no veil intervening, we behold God's glory* with such effect that we are transformed into his very likeness [II Cor.3 :18]. The greatest doubt and trepidation must be mixed up with such wrappings of ignorance, since our heart especially inclines by its own natural instinct toward *unbelief*. Besides this, there are innumerable and varied *temptations* that constantly assail us with great violence. But it is especially *our conscience* itself that, weighed down by a mass of sins, now complains and groans, now *accuses itself*, now murmurs secretly, now breaks out in open tumult. And so, whether adversities reveal God's wrath, or the conscience finds itself the proof and ground thereof, thence *unbelief* obtains weapons and devices *to overthrow faith*. Yet these are always

directed to this objective: that, thinking God to be against us and hostile to us, we should not hope for any help from him, and should fear him *as if he were our deadly enemy*.

3.2.21

上帝的話語是信心的盾牌

The Word of God as the Shield of Faith

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

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

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

A proof of this is that while *the saints* seem to be very greatly pressed by God's vengeance, yet they *lay their complaints before him*; and *when it seems that they will not at all be heard, they nonetheless call upon him*. What point would there be in crying out to him if they hoped for no solace from him? Indeed, it would never enter their minds to call upon him if they did not believe that he had prepared help for them. Thus the disciples whom Christ rebuked for the smallness of their faith complained that

they were perishing, and yet were imploring for his help [Matt. 8:25-26]. Indeed, while he reproves them for their little faith, he does not cast them out from the ranks of his disciples or count them among unbelievers, but urges them to shake off that fault. Therefore, we repeat what we have already stated: that ***the root of faith can never be torn from the godly breast, but clings so fast to the inmost parts that, however faith seems to be shaken or to bend this way or that, its light is never so extinguished or snuffed out that it does not at least lurk as it were beneath the ashes.*** And this example shows that ***the Word, which is an incorruptible seed, brings forth fruit like itself, whose fertility never wholly dries up and dies.*** The ultimate cause of despair for the saints is to feel God's hand in their ruin, taking into account things present. And yet ***Job declares that his hope will extend so far that even if God should slay him he will not for that reason cease to hope in him*** [Job 13:15].

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

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

所以，若我們根據事實（增：的結果）判斷，信徒不但必從戰場上安全歸來，而且可以賈其餘勇，再上前線；約翰在他的書信中說得很好，「使我們勝了世界的，就

是我們的信心」(約壹 5:4) 他所謂勝利，不是一次或幾次戰役的勝利，或某一戰役的勝利，乃是在千撞萬擊之下勝過全世界。

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

3.2.22 正當的敬畏 Right Fear

(新譯：)

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

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

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

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

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

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

正如當上帝拒絕猶太人的時候，有些人存留，並沒有從作上帝兒女的約中失落，同樣地，在外邦人中間也會有人興起，他們是沒有真信心的，因為血氣愚蠢的自信而傲慢，因此，誤用了上帝慷慨的仁慈而滅亡。不過，就算你認為這段經文只指選民與信徒，這也不應帶來不安。因為，約束自信（就算在聖徒心中，血氣的餘種也會使自信顯露），不讓自信放縱，是一回事。但使良心不安、恐慌，以致不能享受上帝的憐憫，活在完全的確據中，卻是另一回事。

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

3.2.23

「戰兢畏懼」

“Fear and Trembling”

(新譯：)

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

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

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

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

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

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

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

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

因此，沒有事能攔阻上帝訓練祂的子民謙卑，一方面勇敢作戰，以節制約束自己。我們可從上下文清楚看見，這是使徒的原意；「戰戰兢兢」是因為上帝的美意，因為上帝賜祂選民意旨正當的事的能力，也賜他們行出來的能力（注：「立志行事」（腓 2：12-13）。從這重意義看來，我們可以正確理解先知的話：「以色列人...必以敬畏的心歸向耶和華，領受祂的恩惠」（何 3：5）。因為敬虔的心不僅產生對上帝的敬畏；恩典的甜蜜與喜樂必充滿人的心，本來因畏懼心中憂悶，但同時又被愛慕充滿，叫他完全依靠上帝，謙卑在上帝權能面前順服。

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

3.2.24

信心的確實性事根據基督與我們的合一

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

(新譯：)

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

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

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

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

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

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

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

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

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

And to confirm this he uses the same reason I have brought forward: that Christ is not outside us but dwells within us. Not only does he cleave to us by an indivisible bond of fellowship, but with a wonderful communion, day by day, he grows more and more into one body with us, until he becomes completely one with us. Yet I do not deny what I stated above: that certain interruptions of faith occasionally occur, according as its weakness is violently buffeted hither and thither; so in the thick darkness of temptations its light is snuffed out. Yet whatever happens, it ceases not its earnest quest for God.

Wendel

加爾文反對上帝與人混亂；可是：

1545《基督教要義》（法文版）：神秘的聯合：用強烈的措辭：

基督越來越與我們在同一本質上聯合；

1548：我們在本質上與基督相通，以致成為基督的肢體

CALVIN REJECTS MINGLING; BUT:

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

CHRIST UNITES WITH US MORE AND MORE IN SAME SUBSTANCE;

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

3.2.24

Comm. Eph. 5:29

Even as Christ the church. He proceeds to enforce the obligations of marriage by representing to us Christ and his Church; for a more powerful example could not have been adduced. The strong affection which a husband ought to cherish towards his wife is exemplified by Christ, and an instance of that unity which belongs to marriage is declared to exist between himself and the Church. This is a remarkable passage on the mysterious intercourse which we have with Christ.

藉著信心，進入與基督聯合 -> 基督住在我們裏面

重生，成聖的意義就在於此

加爾文：成聖，重生 = 同義

**ENTER INTO UNION WITH CHRIST BY FAITH -> CHRIST LIVES IN US
REGENERATION/SANCTIFICATION CONSISTS IN THIS**

CALVIN: SANCTIFICATION, REGENERATION = SYNONYMOUS

（溫德爾 Wendel）：

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

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

《哥林多前書》1: 2 注釋
Comm. I Cor. 1:2

To the Church of God which is at Corinth. It may perhaps appear strange that he should give the name of a Church of God to a multitude of persons that were infested with so many distempers, that Satan might be said to reign among them rather than God. Certain it is, that he did not mean to flatter the Corinthians, for he speaks under the direction of the Spirit of God, who is not accustomed to flatter. But ^{f40} among so many pollutions, what appearance of a Church is any longer presented? I answer, the Lord having said to him, “Fear not: I have much people in this place” (Acts 18:9, 10;) keeping this promise in mind, he conferred upon a godly few so much honor as to recognize them as a Church amidst a vast multitude of ungodly persons. Farther, notwithstanding that many vices had crept in, and various corruptions both of doctrine and manners, there were, nevertheless, certain tokens still remaining of a true Church. This is a passage that ought to be carefully observed, that we may not require that the Church, while in this world, should be free from every wrinkle and stain, or forthwith pronounce unworthy of such a title every society in which everything is not as we would wish it. For it is a dangerous temptation to think that there is no Church at all where perfect purity is not to be seen. For the man that is prepossessed with this notion, must necessarily in the end withdraw from all others, and look upon himself as the only saint in the world, or set up a peculiar sect in company with a few hypocrites.

What ground, then, had Paul for recognizing a Church at Corinth? It was this: that he saw among them the doctrine of the gospel, baptism, the Lord’s Supper — tokens by which a Church ought to be judged of. For although some had begun to have doubts as to the resurrection, the error not having spread over the entire body, the name of the Church and its reality are not thereby affected. Some faults had crept in among them in the administration of the Supper, discipline and propriety of conduct had very much declined: despising the simplicity of the gospel, they had given themselves up to show and pomp; and in consequence of the ambition of their ministers, they were split into various parties. Notwithstanding of this, however, inasmuch as they retained fundamental doctrine: as the one God was adored among them, and was invoked in the name of Christ: as they placed their dependence for salvation upon Christ, and, had a ministry not altogether corrupted: there was, on these accounts, a Church still existing among them. Accordingly, wherever the worship of God is preserved unfringed, and that fundamental doctrine, of which I have spoken, remains, we must without hesitation conclude that in that case a Church exists.

Sanctified in Christ Jesus, called to be saints. He makes mention of the blessings with which God had adorned them, as if by way of upbraiding them, at least in the event of their showing no gratitude in return. For what could be more base than to reject an Apostle through whose instrumentality they had been set apart as God’s peculiar portion. Meanwhile, by these two epithets, he points out what sort of persons ought to be reckoned among the true members of the Church, and who they are that belong of right to her communion. For if you do not by holiness of life show yourself to be a Christian, you

may indeed be *in* the Church, and pass undetected, ^{f41} but of it you cannot be. Hence all must be *sanctified in Christ* who would be reckoned among the people of God. Now the term *sanctification* denotes *separation*. This takes place in us when we are regenerated by the Spirit to newness of life, that we may serve God and not the world. For while by nature we are unholy, the Spirit consecrates us to God. As, however, this is effected when we are engrafted into the body of Christ, apart from whom there is nothing but pollution, and as it is also by Christ, and not from any other source that the Spirit is conferred, it is with good reason that he says that we are *sanctified in Christ*, inasmuch as it is by Him that we cleave to God, and in Him become new creatures.

What immediately follows — *called to be saints* — I understand to mean: As ye have been called unto holiness. It may, however, be taken in two senses. Either we may understand Paul to say, that the ground of sanctification is the call of God, inasmuch as God has chosen them; meaning, that this depends on his grace, not on the excellence of men; or we may understand him to mean, that, it accords with our profession that we be holy, this being the design of the doctrine of the gospel. The former interpretation appears to suit better with the context, but it is of no great consequence in which way you understand it, as there is an entire agreement between the two following positions — that our holiness flows from the fountain of divine election, and that it, is the end of our calling. We must, therefore, carefully maintain, that it is not through our own efforts that we are holy, but by the call of God, because He alone sanctifies those who were by nature unclean. And certainly it appears to me probable, that, when Paul has pointed out as it were with his finger the fountain of holiness thrown wide open, he mounts up a step higher, to the good pleasure of God, in which also Christ's mission to us originated. As, however, we are called by the gospel to harmlessness of life (Philippians 2:15,) it is necessary that this be accomplished in us in reality, in order that our calling may be effectual. It will, however, be objected, that, there were not many such among the Corinthians. I answer, that the weak are not excluded from this number; for here God only begins his work in us, and by little and little carries it forward gradually and by successive steps. I answer farther, that Paul designedly looks rather to the grace of God in them than to their own defects, that he may put them to shame for their negligence, if they do not act a suitable part.

With all that call. This, too, is an epithet common to all the pious; for as it is one chief exercise of faith to *call upon the name* of God, so it is also by this duty chiefly that believers are to be estimated. Observe, also, that he says that Christ is called upon by believers, and this affords a proof of his divinity — invocation being one of the first expressions of Divine homage. Hence invocation here by synecdoche (*kata< sunekdoch>n*) denotes the entire profession of faith in Christ, as in many passages of Scripture it is taken generally for the whole of Divine worship. Some explain it as denoting mere profession, but this appears to be meager, and at variance with its usual acceptation in Scripture. The little words *nostrī* (*ours*) and *sui* (*theirs*) I have put in the genitive, understanding them as referring to Christ, while others, understanding them as referring to place, render them in the ablative. In doing so I have followed Chrysostom. This will, perhaps, appear harsh, as the expression *in every place* is introduced in the middle, but in Paul's Greek style there is nothing of harshness in this construction. My

reason for preferring this rendering to that of the Vulgate is, that if you understand it as referring to place, the additional clause will be not merely superfluous, but inappropriate. For what place would Paul call his own? *Judea* they understand him to mean; but on what ground? And then, what place could he refer to as inhabited by others? “All other places of the world” (say they;) but this, too, does not suit well. On the other hand, the meaning that I have given it suits most admirably; for, after making mention of *all that in every place call upon the name of Christ our Lord*, he adds, *both theirs and ours*, manifestly for the purpose of showing that Christ is the one common Lord, without distinction, of all that call upon him, whether they be Jews or Gentiles.

In every place. This Paul has added, contrary to his usual manner; for in his other Epistles he makes mention in the salutation of those only for whom they are designed. He seems, however, to have had it in view to anticipate the slanders of wicked men, that they might not have it to allege that, in addressing the Corinthians, he assumed a confident air, and claimed for himself an authority that he would not venture to assert in writing to other Churches. For we shall see by and by, that he was unjustly loaded with this reproach, too, as though he were preparing little nests ^{†43} for himself, with the view of shunning the light, or were withdrawing himself in a clandestine way from the rest of the Apostles. It appears, then, that expressly for the purpose of refuting this falsehood, he places himself in a commanding position, from which he may be heard afar off.

3.2.25

巴拿德論信心的兩個層面

Bernard of Clairvaux on the Two Aspects of Faith

Bernard of Clairvaux reasons similarly when he expressly discusses this question in his Fifth Sermon on the Dedication of a Church. “Now when I reflect upon my soul – which by the grace of God I sometimes do – it seems to me that I discover in it, so to speak, two opposite aspects. If I consider it in and of itself, I can say nothing more truly of it than it is reduced to nothing [Ps. 72:22, Vg.]. What need is there now to enumerate the individual miseries of the soul; how it is burdened with sins, enveloped in darkness, enslaved to pleasure, itching with lusts, subject to passions, filled with delusions, always prone to evil, bent to every sort of vice – in a word, full of shame and confusion? To be sure, if all our acts of righteousness, scrutinized in the light of truth, are found to be like ‘the rag of a menstrous woman’ [Isa. 64:6, Vg.], then to what will our unrighteous acts be compared? ‘If then the light in us is darkness, how great will be the darkness!’ [Matt. 6:23.] What then? Without doubt ... ‘Man has been made like unto vanity’ [Ps. 143:4, Vg.; 144:4, EV]. Man ‘has been reduced to nothing’ [Ps. 72:22, Vg.]. Man is nought. Yet how can he whom God magnifies be utterly nothing? How can he upon whom God has set his heart be nothing?”

“Brethren, let us take heart again. Even if we are nothing in our own hearts, perchance something of us may be hidden in the heart of god. O ‘Father of mercies’ [II Cor. 1:3]! O Father of the miserable! How canst thou set thy heart upon us. ... ‘For where thy treasure is, thine heart is also.’ [Matt. 6:21.] But how are we thy treasure if we are nothing? ‘All the nations are as nothing before thee, they will be accounted by thee as nothing.’ [Isa. 45:17 p.] So, indeed, *before* thee, not *within* thee: so in the judgment of thy truth, but not so in the intention of thy faithfulness. So, indeed, thou ‘callest those things which are not as though they were’ [Rom. 4:17]. And they *are not*, therefore, because it is the things that are not that thou callest, and they *are* at the same time because thou callest them. For although, as regards themselves, they are not, nevertheless with thee they are; but, as the apostle says, ‘Not of their works’ of righteousness, ‘but of him who calls’ [Rom. 9:11]. Then he says that this connection between the two considerations is wonderful. Surely those things which are connected do not destroy one another!”

Also, in conclusion, he more openly declares this in these words: “Now if we diligently examine what we are, under these two considerations, or rather, if we examine how from the one point of view we are nothing, and from the other how magnified, ... I believe our glorying will appear moderate, yet will perchance be greater and better founded than before, so that we glory not in ourselves but in the Lord [II Cor. 10:17]. Surely if we think, ‘If he has decreed to save us, we shall be immediately freed’ [cf. Jer. 17:14]; in this, then, we may take heart.

“But climbing up to a higher watchtower, let us seek the City of God, let us seek his temple, let us seek his house, let us seek his bride. I have not forgotten ..., but with fear

and reverence ... I say: 'We, I say, are, but in the heart of god. We are, but by his dignifying us, not by our own dignity.'"

3.2.26

敬畏上帝與尊榮上帝

Fear of God and Honor of God

Now, “the fear of the Lord” – to which all the saints give witness – and which is in some places called “the beginning of wisdom” [Ps. 111:10; Prov. 1:7], in other places “wisdom itself” [Prov. 15:33; Job 28:28] – although one, yet derives from a double meaning. For God has in his own right the reverence of a father and of a lord. Therefore, he who would duly worship him will try to show himself both an obedient son to him and a dutiful servant. The Lord, through the prophet, calls “honor” that obedience which is rendered to him as Father. He calls “fear” the service that is done to him as Lord. “A son,” he says, “honors his father; a servant, his lord. If, then, I am a father, where is my honor? If I am a lord, where is my fear?” [Mal. 1:6]. However he may distinguish them, you see how he fuses together the two terms. Therefore, let the fear of the Lord be for us a reverence compounded of honor and fear. No wonder if the same mind embraces both dispositions! For he who ponders within himself what God the Father is like toward us has cause enough, even if there be no hell, to dread offending him more gravely than any death. But also – such is the wanton desire of our flesh to sin without restraint – in order to check it by every means we must at once seize upon this thought: that the Lord, under whose power we live, abhors all iniquity. And they who, by living wickedly, provoke his wrath against themselves will not escape his vengeance.

3.2.27

孩子的敬畏與奴隸的畏懼

Childlike and Servile Fear

John, moreover, says: “There is no fear in love, but perfect love casts out fear, for fear has to do with punishment” [I John 4:18]. This does not clash with what we have said. For he is speaking of the dread arising from unbelief, far different from believers’ fear. For the wicked fear God not because they are afraid of incurring his displeasure, if only they could do so with impunity; but because they know him to be armed with the power to take vengeance, they shake with fright on hearing of his wrath. And they so fear his wrath because they think it hangs over them, because they expect that at any moment it will fall upon their heads. But believers, as has been said, both fear offending God more than punishment, and are not troubled by fear of punishment, as if it hung over their necks. But they are rendered more cautious not to incur it. So speaks the apostle when he addresses believers: “Let no one deceive you, ... for it is because of this that the wrath of God comes upon the sons of unbelief” [Eph. 5:6, Vg.; cf. Col. 3:6]. He does not threaten that God’s wrath will descend upon them, but he warns them to think on the wrath of the Lord, prepared for the impious, on account of those wicked deeds which he had recounted, lest they themselves also should wish to experience it. Yet it rarely happens that the wicked are aroused by simple threats alone. Rather, whenever God thunders with words from heaven, slow and sluggish in their hardness they persist in their stubbornness. But once struck by his hand, they are compelled, whether they will or not, to fear. This fear men commonly call “servile” and contrast to it the free and voluntary fear that befits children. Others subtly interpolate an intermediate kind of fear because that servile and constrained feeling sometimes so subdues men’s minds that they accede willingly to a proper fear of God.

3.2.28

信心給我們確據，不僅保證地上的茂盛，更有上帝的恩寵

Faith Assures Us Not of Earthly Prosperity but of God's Favor

Now, in the divine benevolence, which faith is said to look to, we understand the possession of salvation and eternal life is obtained. For if, while God is favorable, no good can be lacking, when he assures us of his love we are abundantly and sufficiently assured of salvation. "Let him show his face," says the prophet, "and we will be saved." [Ps. 80:3 p.; cf. Ps. 79:4, Vg.] Hence Scripture establishes this as the sum of our salvation, that he has abolished all enmities and received us into grace [Eph. 2:14]. By this they intimate that when God is reconciled to us no danger remains to prevent all things from prospering for us. Faith, therefore, having grasped the love of God, has promises of the present life and of that to come [I Tim. 4:8], and firm assurance of all good things, but of such sort as can be perceived from the Word. For faith does not certainly promise itself either length of years or honor or riches in this life, since the Lord willed that none of these things be appointed for us. But it is content with this certainty: that, however many things fail us that have to do with the maintenance of this life, God will never fail. Rather, the chief assurance of faith rests in the expectation of the life to come, which has been placed beyond doubt through the Word of God. Yet whatever earthly miseries and calamities await those whom God has embraced in his love, these cannot hinder his benevolence from being their full happiness. Accordingly, when we would express the sum of blessedness, we have mentioned the grace of God; for from this fountain every sort of good thing flows unto us. And we may commonly observe in the Scriptures that we are recalled to the love of the Lord whenever mention is made not only of eternal salvation but of any good we may have. For this reason, David sings of that divine goodness which, when felt in the godly heart, is sweeter and more desirable than life itself [Ps. 63:3].

In short, if all things flow unto us according to our wish but we are uncertain of God's love or hatred, our happiness will be accursed and therefore miserable. But if in fatherly fashion God's countenance beams upon us even our miseries will be blessed. For they will be turned into aids to salvation. So Paul heaps up all adverse things, but glories that we are not separated from God's love through them [Rom. 8:35, cf. v. 39], and always begins his prayers with God's grace, whence flows all prosperity; in like manner, against all terrors that disturb us David sets God's favor alone: "If I walk in the midst of the shadow of death, I shall not fear no evils, for thou art with me" [Ps. 22:4, Vg.; 23:4, EV]. And we always feel our minds wavering unless, content with God's grace, they seek their peace in it, and hold fixed deep within what is said in the psalm: "Blessed is the people whose God is Jehovah, and the nation he has chosen as his inheritance" [Ps. 33:12, cf. Comm.].

3.2.29

上帝的應許是信心的支持

God's Promise The Support of Faith

論信仰是從白白的應許而來的

(Basis of Faith the Free Promise, Given in the Word, of Grace in Christ, 29-32)

(No Chinese translation)

We make the freely given promise of God the foundation of faith because upon it faith properly rests. Faith is certain that God is true in all things whether he command or forbid, whether he promise or threaten; and it also obediently receives his commandments, observes his prohibitions, heeds his threats. Nevertheless, faith properly begins with the promise, rests in it, and ends in it. For in God faith seeks life: a life that is not found in commandments or declarations of penalties, but in the promise of mercy, and only in a freely given promise. For a conditional promise that sends us back to our own works does not promise life unless we discern its presence in ourselves. Therefore, if we would not have our faith tremble and waver, we must buttress it with the promise of salvation, which is willingly and freely offered to us by the Lord in consideration of our misery rather than our deserts. The apostle, therefore, bears this witness to the gospel: that it is the word of faith [Rom. 10:8]. He distinguishes the gospel both from the precepts of the law and from the promises, since there is nothing that can establish faith except that generous embassy by which God reconciles the world to himself [cf. II Cor. 5:19-20]. Thence, also, arises that frequent correlation of faith and gospel in the apostle, when he teaches that the ministry of the gospel is committed to him to further “obedience to the faith: [Rom. 1:5], that “it is the power of God for salvation to every believer; ... in it the righteousness of God is revealed through faith for faith” [Rom. 1:16-17]. And no wonder! Indeed, since the gospel is the “ministry of reconciliation” [II Cor. 5:18], no other sufficiently firm testimony of God’s benevolence to us exists, the knowledge of which faith seeks.

Therefore, when we say that faith must rest upon a freely given promise, we do not deny that believers embrace and grasp the Word of God in every respect; but we point out the promise of mercy as the proper goal of faith. As on the one hand believers ought to recognize God to be Judge and Avenger of wicked deeds, yet on the other hand they properly contemplate his kindness, since he is so described to them as to be considered “one who is kind” [Ps. 86:5, Comm.], “and merciful” [cf. Ps. 103:8, Comm.; 102:8, Vg.], “far from anger and of great goodness” [cf. Ps. 103:8, Comm.], “sweet to all” [Ps. 144:9, Vg.], “pouring out his mercy upon all his works” [cf. Ps. 145:9, Comm.].

3.2.30

信心為什麼唯獨依靠恩典的應許

Why Faith Depends Solely on the Promise of Grace

(No Chinese translation)

And I do not tarry over the barkings of Pighius and dogs like him, when they attack this restriction, as if by tearing faith to pieces they might grab up a single piece. I admit, as I have already said, that God's truth is, as they call it, the common object of faith, whether he threaten or hold out hope of grace. Therefore, the apostle attributes to faith the fact that Noah feared the world's destruction when it was not as yet visible [Heb. 11:7]. If fear of imminent punishment was the product of faith, then threats ought not to be excluded from the definition of it. This is indeed true. But our slanderers unjustly charge us with denying, as it were, that faith has regard to all parts of the Word of God. It is our intention to make only these two points: first, that faith does not stand firm, until a man attains to the freely given promise; second, that it does not reconcile us to God at all unless it joins us to Christ. Both points are worth noting. We seek a faith that distinguishes the children of God from the wicked, and believers from unbelievers. If someone believes that God both justly commands all that he commands and truly threatens, shall he therefore be called a believer? By no means! Therefore, there can be no firm condition of faith unless it rests upon God's mercy. Now, what is our purpose in discussing faith? Is it not that we may grasp the way of salvation? But how can there be saving faith except in so far as it engrafts us in the body of Christ? Accordingly, when we define it there is no absurdity in our thus emphasizing its particular effect and, as a distinction, subordinating to the class that special mark which separates believers from unbelievers. In short, in this doctrine the malicious have nothing to carp at without implicating Paul in the same censure with us, who rightly calls the gospel "the word of faith" [Rom. 10:8].

3.2.31

上帝的話對信心的重要性

The Significance of the Word for Faith

由以上所說的，我們可以推論，聖經對信仰之為必要，正如活的樹根對果實之為必要一般；因為按照大衛的意思，只有認識上帝聖名的人才可以信靠上帝（詩 9: 10）。但這樣的認識不是出自人的想像，乃是上帝自己本乎他的仁愛所給與人的見證。詩人在別處又證實說：“你照你的話，就是你的救恩……”（詩 119: 41）；又說：“求你救我，我仰望了你的言語”（詩 119: 146, 147）。在這裏我們必須注意信心與聖經的關係，而救恩就是這關係的結果。

Hence, we again infer what had been explained before: that faith needs the Word as much as fruit needs the living root of a tree. For no others, as David witnesses, can hope in God but those who know his name [Ps.9:10]. But this knowledge does not arise out of anyone's imagination, but only so far as God himself is witness to his goodness. This the prophet confirms in another place: "Thy salvation according to thy word" [Ps. 119:41]. Likewise, "I have hoped in thy word; make me safe." [Ps. 119:42, 40, 94.] Here we must first note the relation of faith to the Word, then its consequence, salvation.

我們這看法並不是排除神的權力，因為信仰若不受神的權力的支持，就決不能把上帝的應得的光榮歸於他。保羅提到亞伯拉罕一件似乎微不足道的事，說，亞伯拉罕滿心相信，那應許給他一個兒子的上帝也“必能作成”（羅 4: 21）。在另一處他論到自己說：“因為知道我所信的是誰，也深信他能保全我所交付他的，直到那日”（提後 1: 12）。如果想到人們對上帝的權力有許多不能免的疑惑，我們也將充分地承認，那些能按神所應得的稱讚他能力的人，在信仰方面已經有了不小的進步。我們大家都應該承認，上帝能隨己意行事；但當極小的試探以恐嚇打擊我們的時候，這是證明我們貶損了神的權力，因為我們看撒但的威嚇重於上帝的應許。以賽亞就是為了要以救恩的保證深深銘刻在人心裏，所以對上帝無上的權力，大事宣揚。每逢討論到赦免與複和的希望之時，他往往轉移到另一個題目上去，似乎在以冗長的贅言，頌揚統禦天地的神政，與自然界的整個秩序。可是，這一切描述並非不可以適用到正題上去；因為除非我們看見上帝的萬能，我們就不聽信他的話，或依照它的價值而予以重視。

Yet in the meantime we do not exclude God's power in respect to which, unless faith sustains itself, it can never render to God the honor due him. Paul seems to apply to Abraham a barren commonplace: that he believed God, who had promised him blessed offspring, to be mighty [Rom. 4:21]. Likewise, he says elsewhere concerning himself: "I know whom I have believed, and I am sure that he is mighty to guard until that day what has been entrusted to me" [II Tim. 1:12]. But if anyone considers in himself how many doubts concerning the power of God often creep in, he will sufficiently recognize that they who magnify it as it deserves have made no slight progress in faith. All of us will confess that God is able to do whatever he wills; but when the slightest temptation strikes us down in fear and stuns us with fright, from this it is plain that we detract from God's

might, preferring to it the threatening of Satan against His promises. This is the reason why Isaiah, when he wishes to impress the certainty of salvation upon the hearts of the people, so grandly discusses God's boundless power [Isa. 40:25ff., and often in Isa., chs. 40 to 45]. It often seems that, when he begins to speak concerning the hope of pardon and reconciliation, he turns to something else and wanders through long and superfluous mazes, recalling how wonderfully God governs the frame of heaven and earth together with the whole order of nature. Yet there is nothing here that does not serve the present circumstance. For unless the power of God, by which he can do all things, confronts our eyes, our ears will barely receive the Word or not esteem it at its true value.

再者，聖經在這裏是說到他有效的權力，因為，如我們在別處已經指出的，虔敬之心對上帝的權力都有實際的態度，特別注意到那些表現上帝為父的事上。所以聖經常論及救贖，是要以色列人知道上帝既是拯救的創始者，也必是拯救的永遠保存者。大衛也以身作則教訓我們，上帝對個人所施賜的益惠，對堅定將來信仰是很有幫助的；即令他似乎丟棄了我們，我們應該看遠一點，要從他遠古所賜的益惠得著鼓勵，如詩篇在另一處所說的：“我追想古時之日，思想你的一切作為”（詩 143：5）。又說：“我要題說主所行的，我要紀念你古時的奇事”（詩 77：11）。

Besides this, his effectual might is here declared, since piety – as has appeared elsewhere – always adapts God's might to use and need; and especially sets before itself the works of God by which he has testified that he is the Father. Hence comes the very frequent mention of redemption in the Scriptures, from which the Israelites could learn that God, who had once for all been the Author of salvation, was to be its eternal guardian. By his example David, also, reminds us that those benefits which God bestows individually upon each man serve to confirm faith in him for the future. Indeed, when it seems that he has deserted us we must stretch our thoughts farther, that his former benefits may revive us, as is said in another psalm: “I remember the days of old, I have meditated on all thy deeds ...” [Ps. 143:5; 142:5; Vg.]. Likewise, “I will remember the works of the Lord ... and his wonders from the beginning.” [Ps. 77:11, Comm.]

但若沒有道，我們對上帝權能與事工的一切觀念就都是無益和暫時的了，所以我們有充足的理由說，我們若沒有神恩的照耀，就不能有信仰。

But because whatever we conceive concerning God's might and works is fleeting without the Word, we declare with good reason that there is no faith until God illumines it by the testimony of his grace.

但這裏可能發生一個問題：撒拉和利百加兩人也許因受信仰的狂熱所驅使，違犯了神的話，這又將怎樣解釋呢？撒拉因急於要得著所應許的兒子，就把她的使女給了丈夫為妾。她在各方面都犯了罪，這是不容否認的事實；但我現在指的是她因為過份的熱忱所誤，而越過了上帝的話所規定的。但她的欲望卻確是發自信心。利百加有神的保證，確信她的兒子雅各會被揀選，就用不正當而有罪的巧計為他獲取祝福；她欺騙了她的丈夫，就是那為上帝恩典作見證的使者；她使她的兒子說謊；她以各種欺詐敗壞了上帝的真理；最後，她戲弄了上帝的應許，盡力破壞它。

Yet here it would be possible to raise the question What should we think of Sarah and Rebecca? both of whom, it seems, were fired with a zealous faith and went beyond the limits of the Word. Sarah, passionately desiring the promised offspring, yielded her maidservant to her husband [Gen. 16:2, 5]. We must not deny that she sinned in many ways; but I am now dealing with her failure, when carried away with zeal, to confine herself within the limits of God's Word. Yet it is certain that that desire arose out of faith. Rebecca, assured by divine oracle of the choice of her son Jacob, obtains the blessing for him by a wicked subterfuge [Gen. 27:9]: She deceives her husband, the witness and minister of God's grace. She compels her son to lie. She corrupts God's truth by various guiles and deceptions. In short, in scorning his promise, she destroys it as far as she can [Gen., ch. 27].

這種行為，雖屬罪不可恕，但不是沒有信心的；因為她必須克服很多困難來追求那含有極大困難危險，而無屬世利益的事。同樣，雖然聖祖以撒在奉神命把長子的名分傳給幼子以後，對長子以掃還是繼續偏袒，我們卻斷不要說他是完全沒有信心的。這些例子證明錯誤與信心往往混在一起，不過真信心始終都佔優勢。利百加的錯誤既不會使以撒的祝福失效，也不會毀滅那在她心中作主的信心，這信心就是她行為的原則和原因。然而利百加所行的這件事足以表明，人心一旦稍微放縱，是多麼容易犯錯誤的。但我們的缺陷無能，雖可以阻撓信心，卻不能消滅信心，同時它提醒我們應該切切注意上帝的話，而且證實我們所說過的，即信心若沒有道的支持，必將腐敗；正如撒拉，以撒，和利百加，若非上帝暗中約束，使他們服從聖道，必已沉淪在自己的邪惡中。

Yet this act, although a failing and deserving of rebuke, was not devoid of faith. For it was necessary that she overcome many little obstacles that she might stoutly strive after something that offered no hope of earthly benefit, and was teeming with huge troubles and dangers. In the same way, we do not regard the patriarch Isaac as entirely devoid of faith for the reason that, admonished by the same oracle concerning the honor transferred to his younger son, he still did not cease to be inclined to his first-born son, Esau. These examples surely teach that errors are often mingled with faith, yet in such a way that when it is a true faith it always holds the upper hand. For just as Rebecca's particular error did not render void the effect of the blessing, so it did not render void her faith, which generally held mastery in her mind and was the beginning and cause of that action. Nonetheless, Rebecca betrayed in this how slippery are the turnings of the human mind, as soon as it relaxes its control in the slightest degree. But even though man's default and weakness obscures faith, they do not extinguish it. In the meantime, they warn us how carefully we ought to wait upon God's voice; and at the same time they confirm what we have taught: that faith vanishes unless it is supported by the Word. The minds of Sarah and Isaac and Rebecca would have vanished in their devious shiftings if they had not been kept in obedience to the Word by God's secret bridle.

3.2.32

信心的應許，在基督裡成全

The Promise of Faith Fulfilled in Christ

再者，我們說一切應許都在於基督，不是沒有原由的（參林前 2：2）；正如使徒說整個福音都在於認識他一般；他又在一處說過：“上帝的應許，在基督都是是的，所以藉著他也都是實在的”（林後 1：20）。這理由非常明顯。因為凡上帝所應許的，必有他仁慈的證明，好叫他的應許都成為他愛的見證。縱使惡人之不斷地享受著神愛，只不過是為自己招來更嚴重的刑罰，也不能推翻上述的真理，因為他們既沒有想到，也不承認他們所領受的都是得之於上帝（即令他們承認了，在他們的內心始終仍沒有思念他的仁慈），他們不能藉此受教，領會他的憐憫，正像獸類一般，雖各自得到上帝的洪恩，卻從不知曉。他們因拒絕那賜給他們的應許，招來了更嚴重的報應，這與我們的論據也並不衝突。雖然應許的效力必要我們相信才可以表現，但他們的力量與特性絕不會因我們的不信或忘恩而消滅。所以當上帝不但要我們接受應許，而且要我們默想他仁愛的效果的時候，他同時也向人聲明他的愛。因此，我們必須重申，每一應許都是神愛我們的證明。

Again, it is not without cause that we include all the promises in Christ, since the apostle includes the whole gospel under the knowledge of him [cf. Rom. 1:17], and elsewhere teaches that “however many are the promises of God, in him they find their yea and amen” [II Cor. 1:20 p.]. The reason for this fact is at hand; for if God promises anything, by it he witnesses his benevolence, so that there is no promise of his which is not a testimony of his love. Nor does it make any difference that, while the wicked are plied with the huge and repeated benefits of God’s bounty, they bring upon themselves a heavier judgment. For they neither think nor recognize that these benefits come to them from the Lord’s hand; or if they do recognize it, they do not within themselves ponder his goodness. Hence, they cannot be apprised of his mercy any more than brute animals can, which, according to their condition, receive the same fruit of God’s liberality, yet perceive it not. Nothing prevents them, in habitually rejecting the promises intended for them, from thereby bringing upon themselves a greater vengeance. For although the effectiveness of the promises only appears when they have aroused faith in us, yet the force and peculiar nature of the promises are never extinguished by our unfaithfulness and ingratitude. Therefore, since the Lord, by his promises, invites man not only to receive the fruits of his kindness but also to think about them, he at the same time declares his love to man. Hence we must return to the point: that any promise whatsoever is a testimony of God’s love toward us.

但除開藉著基督以外，沒有人能得上帝的愛（太 3：17；17：5），這是無爭論餘地的；他是父恒久之愛所歸的“愛子”，這愛再由他分潤到我們的身上，正如保羅所說：“這恩典是他在愛子裏所賜給我們的”（弗 1：6）。所以我們得到這個恩典必是由於作為中保的子。所以使徒在另一地方稱他為“我們的和睦”，又在別處也把他看做上帝以父愛與我們聯合的連結。因此，無論何時有應許給我們，我們的視線

就當集中在他的身上；保羅說得對，上帝一切的應許都因他而證實，且在他身上完成（羅 15：8）。

But it is indisputable that no one is loved by God apart from Christ: “This is the beloved Son” [Matt. 3:17; 17:5 p.], in whom dwells and rests the Father’s love. And from him it then pours itself upon us, just as Paul teaches: “We receive grace in the beloved” [Eph. 1:6 p.]. It must therefore derive and reach us when he himself intercedes. Consequently, the apostle in one passage calls him “our peace” [Eph. 2:14]; in another, Paul puts him forward as the bond whereby God may be found to us in fatherly faithfulness [cf. Rom. 8:3 ff.]. It follows that we should turn our eyes to him as often as any promise is offered to us. And Paul rightly teaches us that all God’s promises are confirmed and fulfilled in him [Rom. 15:8].

有些證據是與這相反的。當敘利亞人乃縵詢問敬拜上帝的正當方法，難道先知會以關於中保的事教導他嗎？但是他的虔敬是可嘉的（參王下 5：17-19）。羅馬籍的外邦人哥尼流（徒 10：31）斷難熟習那在猶太人中也不普遍明白的事，然而他的佈施和祈禱卻為上帝所悅納。乃縵的奉獻也為先知所嘉許。那麼，這兩個外邦人若沒有信心，是無法得著這些嘉許的。腓力被引去見的太監也是與此相類的例子（參徒 8：17, 31）：若他沒有若干信心，他決不會不惜川資，不辭勞苦地長途旅行，到耶路撒冷去朝拜。可是我們知道，他答應腓力的時候，對中保是何等的無知。我承認他們的信心實在是近於盲從，不但是對關於基督人格的事如此，對父所指派與他的權能和任務，也是如此。同時，他們所吸收的原則已多少把基督的觀念灌輸到腦筋裏去，否則太監不會從遠邦趕到耶路撒冷敬拜一位元不認識的上帝；哥尼流既一度接受猶太教，也不至於經過這麼久時間而沒有領略一些純正的基本教理。關於乃縵，以利沙若對那些極小的事詳加指導，對極重要的問題反而保持緘默，也真是說不通了。雖然他們對基督沒有深切的認識，可是，若說他們完全沒有認識也不合理，因為他們實行律法上以基督為目標的獻祭，這些祭因以基督為目標與外邦人的非法獻祭不同。

Some instances disagree with this. When, for example, Naaman the Syrian inquired of the prophet as to the proper way of worshiping god, it is not likely that he was instructed concerning the Mediator. Still, his piety is praised [II Kings 5:1-14; Luke 4:27]. Cornelius, a Gentile and a Roman, could scarcely grasp what was known only obscurely to the Jews, and not to all of them. Yet his alms and his prayers were acceptable to God [Acts 10:31]. And Naaman’s sacrifice was approved by the prophet’s response [II Kings 5:17-19]. Neither could have occurred except by faith. The same reasoning applies to the eunuch to whom Philip was brought: unless he had been endowed with some faith, he would not have undertaken the labor and expense of a difficult journey in order to worship [Acts 8:27]. Yet we see that when asked by Philip, he showed his ignorance of the Mediator [Acts 8:31]. And I even confess that their faith was in some part implicit, not only with respect to the person of Christ, but also with respect to the power and office enjoined upon him by the Father. In the meantime, it is certain that they were instructed in principles such as might give them some taste, however small, of Christ. This ought not to seem strange, for the eunuch would not have

hastened to Jerusalem from a far-off region to worship an unknown God; and certainly Cornelius, having once embraced the Jewish religion, did not spend much time without becoming acquainted with the rudiments of true doctrine. As far as Naaman was concerned, it would have been too absurd, when Elisha instructed him concerning small things, to have been silent on the principal point. Therefore, although the knowledge of Christ was obscure among them, it is inconceivable to suppose that there was none at all; because they practiced the sacrifices of the law, which by their very end – that is, Christ – should be distinguished from the false sacrifices of the Gentiles.

3.2.33

上帝的話藉着聖靈大發功效，在我們裡產生信心

The Word Becomes Efficacious for Our Faith through the Holy Spirit

聖靈在我們裡面顯明信心，33-37

(Faith Revealed in Our Hearts by the Spirit, 33-37)

假如不受我們的盲目和邪惡所阻撓，聖經中這種簡單的外在的證明就應該是夠產生信心了。但由於我們慣於錯誤，我們的思想就無法堅守神的真理；由於我們的愚魯，我們就不能分辨神真理的光明。所以若沒有聖靈的啟示，神道就難發揚；這樣看來，信心遠超過人的智慧。並且人心不僅需要聖靈的光照，也需要他的權力來堅固它。關於這一點，經院學者是完全錯誤了；他們在討論信心的時候，把信心看為知識上的簡單承認，而完全忽視了內心的信任和保證。其實從兩方面看，信心都是上帝特殊的恩賜：一方面思想蒙啟迪而領悟上帝的真理；另一方面心靈在真理上得以建立。因為聖靈不僅產生信仰，而且逐漸增加信仰，一直引導我們達到天國為止。保羅說：“從前所交托你的善道，你要靠著那住在我們裏面的的聖靈，牢牢的守著”（提後 1：14）。若有人堅稱保羅所說，我們受了聖靈，是“因聽信福音”（加 3：2），這個異議不難答復。如果聖靈的恩賜只有一種，那麼，聖靈既是信心的創始者與原因，把它稱為信心的效果便是荒謬；但當使徒討論那些上帝用以尊榮教會，在信仰的進步上領教會達到完全的恩賜的事時，把那些恩賜歸之於信仰，也不足為奇，因為信仰是準備我們接收那樣的恩賜的。在世人看來，我們之肯定只有蒙這恩的人才可以相信基督，是非常矛盾的。這看法一方面是由於他們對天上的智慧的高深欠考慮，和人對上帝奧秘的認識太遲鈍，另一方面是由於他們沒有注意到人的恒心，這恒心乃是信仰的主要部分。

And this bare and external proof of the Word of God should have been amply sufficient to engender faith, did not our blindness and perversity prevent it. But our mind has such an inclination to vanity that it can never cleave fast to the truth of God; and it has such a dullness that it is always blind to the light of God's truth. Accordingly, without the illumination of the Holy Spirit, the Word can do nothing. From this, also, it is clear that faith is much higher than human understanding. And it will not be enough for the mind to be illumined by the Spirit of God unless the heart is also strengthened and supported by his power. In this matter the Schoolmen go completely astray, who in considering faith identify it with a bare and simple assent arising out of knowledge, and leave out confidence and assurance of heart. In both ways, therefore, faith is a singular gift of God, both in that the mind of man is purged so as to be able to taste the truth of God and in that his heart is established therein. For the Spirit is not only the initiator of faith, but increases it by degrees, until by it he leads us to the Kingdom of Heaven. "Let each one," says Paul, "guard the precious truth ... entrusted by the Holy Spirit who dwells in us." [II Tim. 1:14 p.] We can with no trouble explain how Paul teaches that the Spirit is given by the hearing of faith [Gal. 3:2]. If there had been only one gift of the Spirit, it would have been absurd of Paul to call the Spirit the "effect of faith," since he is its Author and cause. But because he proclaims the gifts with which God adorns the

church and brings it to perfection by continual increase of faith, it is no wonder if he ascribes to faith those things which prepare us to receive them! This, indeed, is considered most paradoxical: when it is said that no one, unless faith be granted to him, can believe in Christ [John 6:65]. But this is partly because men do not consider either how secret and lofty the heavenly wisdom is, or how very dull men are to perceive the mysteries of God; partly because they do not have regard to that firm and steadfast constancy of heart which is the chief part of faith.

3.2.34

唯有聖靈領我們到基督

Only the Holy Spirit Leads Us to Christ

假如像保羅所說的，“除了在人裏頭的靈，沒有人知道人的意志”（參林前 2：11），那麼，一個人怎能確知上帝的旨意呢？假如我們在目前的事上尚未能完全瞭解上帝的真理，那麼，在上帝所應許即眼不能見，心不能想的事上，我們對上帝的真理怎能有更大的把握呢？人的智慧在此既完全無用，所以在神的學校中，改進的第一步即是摒除智慧。它正如一道幔子，使我們受阻，不能發現上帝的奧秘，因為這神秘只能顯現給嬰兒，（參太 11：25）。“因為這不是屬血肉的指示你的”（太 16：17），“然而屬血氣的人不領會上帝聖靈的事，反倒以為愚拙，並且不能知道，因為這些事惟有屬靈的人才能看透”（林前 2：14）。所以聖靈的幫助是必需的，或說，只有聖靈的感動在此處是有效的。“誰知道主的心？誰作過他的謀士呢？”（羅 11：34）；但“聖靈參透萬事，就是上帝深奧的事也參透了”（林前 2：10）；又藉著他“我們是有基督的心了”（林前 2：16）。他說：“沒有人能到我這裏來，除非受那差我的父所吸引。所以凡聽過又知道父的人，就到我這裏來。除非是屬乎上帝的，沒有人能看見父”（約 6：44）。既然若我們不是為上帝的靈所吸引，便無法到基督的面前，所以當我們被吸引時，我們的思想和情感就被提高，超乎我們的悟性之上。因為心靈一經受了啟迪，就如另得了慧眼，能看到那以前使他驚駭的屬天的奧秘。人的智慧，一旦為聖靈所光照，便開始愛好上帝國的事，即以前毫不感興趣的事。因此基督的兩個門徒，在基督還未啟發他們的悟性，好叫他們明白聖經以前，雖聽了他對天國奧秘的偉論，仍是不甚瞭解（路 24：45）。這樣，使徒們雖受了基督的教訓，但還必須有真理的靈來將他們所聽的道，灌輸到他們心裏去（約 16：13）。上帝的道，正如太陽的普照聽道的眾生，但盲目的人卻得不到任何利益。但我們對上帝的道都是生而盲目的，所以它無法進入我們的內心，除非有聖靈作內心的教師啟迪我們。

But if, as Paul preaches, no one “except the spirit of man which is in him” [I Cor. 2:11] witnesses the human will, what man would be sure of God’s will? And if the truth of God be untrustworthy among us also in those things which we at present behold with our eyes, how could it be firm and steadfast when the Lord promises such things as neither eye can see nor understanding can grasp [cf. I Cor. 2:9]? But here man’s discernment is so overwhelmed and so fails that the first degree of advancement in the school of the Lord is to renounce it. For, like a veil cast over us, it hinders us from attaining the mysteries of God, “revealed to babes alone” [Matt. 11:25; Luke 10:21]. “For flesh and blood does not reveal this” [Matt. 16:17], “but the natural man does not perceive the things that are of the Spirit”; rather, God’s teaching is “foolishness to him ... because it must be spiritually discerned” [I Cor. 2:14, cf. Vg.]. Therefore, the support of the Holy Spirit is necessary, or rather, his power alone thrives here. “There is no man who has known the mind of God, or has been his counselor.” [Rom. 11:34 p.] But “the Spirit searches every thing, even the depths of God.” [I Cor. 2:10.] It is through the Spirit that we come to grasp “the mind of Christ” [I Cor. 2:16]. “No one can come to me,” he says, “unless the Father who has sent me draw him.” [John 6:44.] “Everyone who has

heard from the Father and has learned, comes.” [John 6:45.] Not that anyone has ever seen the Father but him who was sent by God [John 1:18 and 5:37, conflated]. Therefore, as we cannot come to Christ unless we be drawn by the Spirit of God, so when we are drawn we are lifted up in mind and heart above our understanding. For the soul, illumined by him, takes on a new keenness, as it were, to contemplate the heavenly mysteries, whose splendor had previously blinded it. And man’s understanding, thus beamed by the light of the Holy Spirit, then at last truly begins to taste those things which belong to the Kingdom of God, having formerly been quite foolish and dull in tasting them. For this reason, Christ, in clearly interpreting the mysteries of his Kingdom to two disciples [Luke 24:27], still makes no headway until “he opens their minds to understand the Scriptures” [Luke 24:45]. Although the apostles were so taught by his divine mouth, the Spirit of truth must nevertheless be sent to pour into their minds the same doctrine that they had perceived with their ears [John 16:13]. Indeed, the Word of God is like the sun, shining upon all those to whom it is proclaimed, but with no effect among the blind. Now, all of us are blind by nature in this respect. Accordingly, it cannot penetrate into our minds unless the Spirit, as the inner teacher, through his illumination makes entry for it.

3.2.35

若沒有聖靈，人不可能有信心

Without the Spirit Man is Incapable of Faith

本書的前部說到天性的墮落，我們已經較詳盡地指出人本無信仰能力，所以我不必一再重述，麻煩讀者。我們只須說，信仰本身不是我們生來就有的，乃是聖靈所賜的，所以保羅稱它為“信心之靈”（林後 4: 13）。所以他為帖撒羅尼迦人禱告說：“願上帝用大能成就你們一切所羨慕的良善，和一切因信心所作的工夫”（帖後 1: 11）。他稱信心為上帝所成就的工夫，和“他可羨慕的良善”，即否認信仰為人的努力的結果，甚至進一步認為那是神力的典範。他對哥林多人所說，“信心不在乎人的智慧，只在乎上帝的大能”（林前 2: 5），其實是指外在的神跡；但因惡人目不能視，因此他也包括了那在別處所說的內心的保證。上帝不隨便地將這恩賜給與一切的人，乃是以特別的恩賜給與他所願意的人，為的是要更明顯地表現他施恩的慷慨。關於這一點，我們已經引證了許多見證。這些見證的忠實解釋者奧古斯丁說：“我們的救主因要教訓我們，信心是由於上帝的恩賜，不是由於人的功勞，所以說，‘若不是差我來的父吸引人，就沒有能到我這裏來的’（約 6: 44）；‘若不是蒙我父的恩賜，沒有人能到我這裏來，’（約 6: 65）。很稀奇的，兩個人聽了，一個人輕視，而另一人上升。讓那輕視的人自己負責，讓那上升的人，不妄自把信心視為己有吧。”在別的地方他又說：“為什麼信心給與這人，而不給那人呢？”我敢回答說，這是十字架的奧妙。我們一切能力，是從我們所無從查問，深不可測的神的判斷而來的。我能相信，這我知道；何以我能相信，我卻不知道；只知道是出自上帝。可是，為什麼有人有，有人沒有呢？這不是我們所能懂的；這是一個深淵，是十字架的奧秘。我只能讚歎，卻不能以語言說明。總結起來說，當基督藉著他的靈的大能，以信仰啟發我們之時，他同時又叫我們與他連為一體，使我們分享他的一切益惠。

In another place, when we had to discuss the corruption of nature, we showed more fully how unfit men are to believe. Accordingly, I shall not weary my readers with repeating the same thing. Let it suffice that Paul calls faith itself, which the Spirit gives us but which we do not have by nature, “the spirit of faith” [II Cor. 4:13]. He therefore prays that in the Thessalonians “God ... may fulfill with power all his good pleasure ... and work of faith” [II Thess. 1:11, cf. Vg.]. Here Paul calls faith “the work of God,” and instead of distinguishing it by an adjective, appropriately calls it “good pleasure.” Thus he denies that man himself initiates faith, and not satisfied with this, he adds that it is a manifestation of God’s power. In the letter to the Corinthians he states that faith does not depend upon men’s wisdom, but is founded upon the might of the Spirit [I Cor. 2:4-5]. He is speaking, indeed, of outward miracles; but because the wicked, being blind, cannot see these, he includes also that inner seal which he mentions elsewhere [Eph. 1:13; 4:30]. And God, to show forth his liberality more fully in such a glorious gift, does not bestow it upon all indiscriminately, but by a singular privilege gives it to those to whom he will. We have above cited testimonies of this. Augustine, the faithful interpreter of them, exclaims: “Our Savior, to teach us that belief comes as a gift and not from merit, says: ‘No one comes to me, unless my Father ... draws him’ [John 6:44 p.], and ‘... it be

granted him by my Father' [John 6:65 p.]. It is strange that two hear: one despises, the other rises up! Let him who despises impute it to himself; let him who rises up not arrogate it to himself." In another passage he says: "Why is it given to one and not to another? I am not ashamed to say: 'This is the depth of the cross.' Out of some depth or other of God's judgments, which we cannot fathom, ... comes forth all that we can do. ... I see what I can do; I do not see whence I can do it – except that I see this far: that ... it is of God. But why one and not the other? This means much to me. It is an abyss, the depth of the cross. I can exclaim in wonder; I cannot demonstrate it through disputation." To sum up: Christ, when he illumines us into faith by the power of his Spirit, at the same time so engrafts us into his body that we become partakes of every good.

3.2.36

信心來自內心

Faith as a Matter of the Heart

其次，還要將心思所受的灌輸到心裏，如果上帝的道僅浮在腦海的表面，不能算是接受了；惟有在心靈裏根深蒂固，成為牢不可破的堡壘，能抵禦一切試探的侵襲，才能算是接受了。假如思想上正確的認識真是由於聖靈啟發而生的話，那末，他的能力在對心靈的堅定方面必更加顯著，因為心靈的盲目更甚於思想上的盲目；故使人有信心的保證，比使人有思想上的認識更加困難。所以聖靈猶如印記，以他以前印在思想上的應許，印在我們的心上，並作為堅定建立應許的憑據。使徒說：“你們既然信他，就受了所應許的聖靈為印記，這聖靈是我們得基業的憑據”（弗 1: 13, 14）。你知道他指出信徒的心是被聖靈所印記的嗎？他稱他為“應許的靈”，是因為他對我們確定了福音。所以他對哥林多人說：“那膏我們的就是上帝；他又用印印了我們，並賜聖靈在我們心裏作憑據”（林後 1: 21, 22）。他在另一地方說到希望的可靠和勇敢，把“聖靈的憑據”當作信心的基礎（林後 5: 5）。

It now remains to pour into the heart itself what the mind has absorbed. For the Word of God is not received by faith if it flits about in the top of the brain, but when it takes root in the depth of the heart that it may be an invincible defense to withstand and drive off all the stratagems of temptation. But if it is true that the mind's real understanding is illumination by the Spirit of God, then in such confirmation of the heart his power is much more clearly manifested, to the extent that the heart's distrust is greater than the mind's blindness. It is harder for the heart to be furnished with assurance than for the mind to be endowed with thought. The Spirit accordingly serves as a seal, to seal up in our hearts those very promises the certainty of which it has previously impressed upon our minds; and takes the place of a guarantee to confirm and establish them. After "you believed" (the apostle declares), "you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance" [Ephesians 1:13-14, Comm.]. Do you see how Paul teaches that the hearts of believers have, so to speak, been sealed with the Spirit; how, for this reason, Paul calls him the "Spirit of promise," because he makes firm the gospel among us? In like manner, he says in the letter to the Corinthians: "He who...has anointed us, is God; who has also sealed us, and given the guarantee of the Spirit in our hearts" [2 Corinthians 1:21-22, KJV]. And, in another passage, when Paul speaks of confidence and boldness of hope, he lays as its foundation the guarantee of the Spirit [2 Corinthians 5:5].

3.2.37

懷疑不能吹滅信心

Doubt Cannot Smother Faith

我沒有忘記我所已經說過，並且是經驗所常常提醒我們的，即信心常為各種疑惑所擾，故信者的心靈難得安閒自在。最多只能享受一種短暫的寧靜。不過無論他們受何種侵襲，他們總會脫離試探的深淵，或者固守他們原來的崗位。我們若同意詩人的話：“上帝是我們避難所，是我們的力量，是我們在患難中隨時的幫助。所以地雖改變，山雖移動到海心，我們也不害怕”（詩 46：1-3），那麼，只靠這一保證，即足以支持我們的信心。像這樣最愉快的信任，在另一詩篇中也有類似的稱讚：“我躺下睡覺，和醒著，主都保佑我”（詩 3：5）。這不是說大衛享受了心靈永久的愉快，道途始終平坦，乃是他按照他信心的程度嘗試了上帝的恩典，所以他勇敢地以輕視那擾亂他內心平安的事為誇口。聖經為鼓勵我們的信心而吩咐我們要“鎮靜”；以賽亞書說：“你們得力在乎平靜安穩”（賽 30：15）。詩篇說：“你當默然依靠主，耐性等候他”（詩 37：7）。這與使徒對希伯來人所說：“你們必須忍耐”的話是相類似的（參來 10：36）。

And I have not forgotten what I have previously said, the memory of which is repeatedly renewed by experience: faith is tossed about by various doubts, so that the minds of the godly are rarely at peace — at least they do not always enjoy a peaceful state. But whatever siege engines may shake them, they either rise up out of the very gulf of temptations, or stand fast upon their watch. Indeed, this assurance alone nourishes and protects faith — when we hold fast to what is said in the psalm: “The Lord is our protection, our help in tribulation. Therefore we will not fear while the earth shakes, and the mountains leap into the heart of the sea” [Psalm 46:2-3, cf. Comm.]. Another psalm, also, extols this very sweet repose: “I lay down and slept; I awoke again, for the Lord sustained me” [Psalm 3:5]. Not that David always dwelt in a tranquil and happy state! But to the extent that he tasted God’s grace, according to the measure of faith, he boasts that he fearlessly despises everything that could trouble his peace of mind. For this reason, Scripture, meaning to urge us to faith, bids us be quiet. In Isaiah: “In hope and in silence shall your strength be” [Isaiah 30:15, Vg.]. In the psalm: “Be still before Jehovah and wait...for him” [Psalm 37:7, Comm.]. To these verses corresponds the apostle’s statement in The Letter to the Hebrews: “For you have need of patience,” etc. [Hebrews 10:36].

3.2.38

信心的確據：經院主義的錯誤

Scholastic Error Concerning the Assurance of Faith

38-40：駁斥經院主義反對的理由

(Refutation of Scholastic Objections to This, 38-40)

因此我們可以判斷，經院派的教義是何等的有害；他們認為對上帝所賜的恩惠，我們唯一可知的方法是由於道德上的推測，就是按照每人所感覺到自己是否值得受恩。假如上帝怎樣待我們須由我們的工作來決定，那我承認任何推測都不足以叫我們明白他對我們的恩惠。但信心既應與上帝的簡單而白白的應許相符合，那就沒有懷疑的餘地了。如果上帝對我們的慈祥是以我們生活的聖潔為條件，請問，我們將從哪里得著自信呢？這個問題既須另行討論，我無庸在此詳述，尤其因為與信仰相反的，莫甚於推測，或任何傾向疑惑的事。他們曲解了傳道者的話，作為他們的口頭禪，即“上帝對我們或是愛，或是恨，人不能知道”（傳 9：1）。他們因為沒有留心這一節經文在武加大譯本中的錯誤；但所羅門所說這些話的意思，雖小孩也可以瞭解。這就是說，如果有誰在現在情況之下想知道誰是神所愛或所恨的，他必徒勞無補，自尋煩惱罷了，因為“義人和惡人，都遭遇一樣的事；獻祭的與不獻祭的，也是一樣”（傳 9：2）。這即是說，上帝既不對他所提拔成功的人為他的愛作證，也不對他所要以痛苦磨練的人表現他的恨。這話的用意即在斥責人們知識的空虛。因為人的悟性正在那最必要知道的事上才現出極端的愚蠢。他剛說過：“因為世人遭遇的，獸也遭遇……這個怎樣死，那個也怎樣死；氣息都是一樣；人不能強於獸”（傳 3：19）。如果有人要藉此推論，以為我們所持靈魂不死的意見不過是一種揣測，他不是發瘋嗎？那麼，凡說上帝的恩惠，因不是肉眼在目前事物上所能看到的，所以是不可靠的，他們不也是瘋狂的嗎？

Hence we may judge how dangerous is the Scholastic dogma that we can discern the grace of God toward us only by moral conjecture, according as every man regards himself as not unworthy of it. Indeed, if we should have to judge from our works how the Lord feels toward us, for my part, I grant that we can in no way attain it by conjecture. But since faith ought to correspond to a simple and free promise, no place for doubting is left. For with what sort of confidence will we be armed, I pray, if we reason that God is favorable to us provided our purity of life so merit it? But because I have reserved a suitable place to treat these matters. I will not for the present pursue them any longer; especially since it is abundantly clear that there is nothing more averse to faith than either conjecture or anything else akin to doubt. The Schoolmen most wickedly twist the testimony of Ecclesiastes, which they have continually on their lips: “No one knows whether he deserves hate or love” [Ecclesiastes 9:1, Vg.]. For, to pass over how this passage is erroneously translated in the Vulgate, even children cannot miss what Solomon means by these words. That is, if anyone would judge by the present state of things, which men God pursues with hatred and which ones he embraces in love, he labors in vain and troubles himself to no profit, “since all things happen alike to righteous and impious to those who sacrifice victims and to those who do not sacrifice”

[Ecclesiastes. 9:2, cf. Vg.]. From this it follows that God does not everlastingly witness his love to those for whom he causes all things to prosper, nor does he always manifest his hate to those whom he afflicts. And he does this to prove the innate folly of humanity, since among things so necessary to know it is grasped with such great stupidity. As Solomon had written a little before, one cannot discern how the soul of a man differs from the soul of a beast because both seem to die in the same way [Ecclesiastes 3:19]. If any man would infer from this that the opinion that we hold concerning the immortality of souls rests upon conjecture alone, should we not justly consider him insane? Are they sane men who infer — since we can comprehend nothing by the physical beholding of present things — that there is no certainty of God's grace?

3.2.39

基督徒因聖靈的内住而喜樂

The Christian Rejoices in the Indwelling of the Spirit

但他們辯稱，若以為人能確知神的旨意，就是大膽的僭越。這一點我誠然沒有異議，如果們假裝上帝那不可測度的意旨是我們區區的知識所能完全領悟的。但若我們只不過像保羅一樣說：“我們所領受的，並不是世上的靈，乃是從上帝來的靈，叫我們能知道上帝開恩賜給我們的事”（林前 2：12），他們能夠反對我們，而不致同時冒犯了上帝的聖靈嗎？如果指責上帝的啟示，說它是虛偽，遊移不定，或模糊的，是一種可怕的褻瀆，那麼，我們證實它的可靠性有什麼錯誤呢？

But they contend that it is a matter of rash presumption for us to claim an undoubted knowledge of God's will. Now I would concede that point to them only if we took upon ourselves to subject God's incomprehensible plan to our slender understanding. But when we simply say with Paul: "We have received not the spirit of this world, but the Spirit that is from God..." "by whose teaching "we know the gifts bestowed on us by God" [1 Corinthians 2:12], how can they yelp against us without abusively assaulting the Holy Spirit? But if it is a dreadful sacrilege to accuse the revelation given by the Spirit either of falsehood or uncertainty or ambiguity, how do we transgress in declaring its certainty?

但他們卻說我們這樣誇耀基督的靈是非常鹵莽的。誰能相信這些想做一代名師的人，竟會蠢到這步田地，以致昧於最粗淺的宗教原理？假如沒有他們所發表了的著作做證明，我簡直不敢相信。保羅說：只有那些被靈所指引的人才是上帝的兒子（羅 8：16）；但這些人卻主張上帝的兒子是被他們自己的靈所指引，而沒有上帝的靈。保羅告訴我們，我們因靈的教導始稱上帝為父，“聖靈與我們的心同證我們是上帝的兒女”（羅 8：16）。這些人雖不反對對上帝的一切祈求，但剝奪了我們祈求所靠唯一的力量，就是聖靈。保羅不承認那些非被基督的靈所指引的人為基督的僕人（參羅 8：9）；而這些人卻發明一種不需要基督之靈的基督教。保羅認為除非我們有聖靈住在心中的經驗，我們就沒有復活希望（參羅 8：11）；而這些人所捏造的希望卻沒有這樣的經驗。

But they cry aloud that it is also great temerity on our part that we thus dare to glory in the Spirit of Christ. Who would credit such stupidity to those who wish to be regarded as the schoolmasters of the world, that they so shamefully trip over the first rudiments of Christianity? Surely, it would not have been credible to me, if their extant writings did not attest it. Paul declares that those very ones "who are led by the Spirit of God are sons of God..." [Romans 8:14]. And these men would have it that those who are the children of God are moved by their own spirit, but empty of God's Spirit. Paul teaches that God is called "Father" by us at the bidding of the Spirit, who alone can "witness to our spirit that we are children of God" [Romans 8:16]. Even though these men do not keep us from calling upon God, they withdraw the Spirit, by whose leading he ought to have been duly called upon. Paul denies that those who are not moved by the Spirit of Christ are servants of Christ [cf. Romans 8:9]. These men devise a Christianity that does not require the

Spirit of Christ. He holds out no hope of blessed resurrection unless we feel the Spirit dwelling in us [Romans 8:11]. These men invent a hope devoid of such a feeling.

也許他們會回答說，他們不否認我們有領受聖靈的必要，但以為不承認自己具有聖靈乃是應有的謙虛。然則保羅對哥林多人的勸告，有什麼意義呢？他說：“你們總要自己省察，有信心沒有，也要自己試驗，豈不知你們若不是可棄絕的，就有耶穌基督在你們心裏嗎？”（林後 13：5）。約翰說：“我們所以知道上帝住在我們裏面，是因他所賜給我們的聖靈”（約壹 3：24）。基督既會聲明要把聖靈澆灌上帝的眾子民，我們願做上帝的僕人而又沒有聖靈，這豈非對基督的應許發生疑問嗎？（參賽 44：3）。如果我們把信心，就是聖靈的特殊工作和聖靈分開，豈不是得罪他嗎？這些事既是虔敬的根本，那麼，若基督徒因為以聖靈為誇耀就受責備，那就是最大盲目的證明，因為沒有那樣的誇耀，基督教的本身就不能存在。但他們恰如基督所說的世人——“世人不認識真理的靈，你們卻認識他；因他常與你們同在，也要在你們裏面”（約 14：17）。

Yet perchance they will answer that they do not deny we ought to be endowed with the Spirit; but that it is a matter of modesty and humility not to be sure of it. What, then, does he mean when he bids the Corinthians examine themselves whether they are in the faith, to prove themselves whether they have Christ? Unless one knows that Christ dwells in him, he is reprobate [2 Corinthians 13:5]. “Now we know,” says John, “that he abides in us from the Spirit whom he has given us.” [1 John 3:24; 4:13.] And what else do we do but call Christ’s promises into question when we wish to be accounted God’s servants apart from his Spirit, whom he has declared he would pour out upon all his own people? [Isaiah 44:3; cf. Joel 2:28.] What else is it, then, than to do injury to the Holy Spirit if we separate faith, which is his peculiar work, from him? Since these are the first beginnings of piety, it is a token of the most miserable blindness to charge with arrogance Christians who dare to glory in the presence of the Holy Spirit, without which glorying Christianity itself does not stand! But, actually, they declare by their own example how truly Christ spoke: “My Spirit was unknown to the world; he is recognized only by those among whom he abides” [John 14:17].

3.2.40

我們有沒有把握堅持到底：反面的論調

The Alleged Uncertainty as to Whether We Will Persevere to the End

他們既不以動搖信仰為滿足，就再從另一方面進行攻擊；他們辯稱，我們雖可就自己現在的義評判我們具有上帝的恩惠，但對最後堅忍的認識還是懸而未決。假若我們只能夠由揣測斷定我們現在蒙上帝眷愛，但對未來的命運卻完全茫然，那我們對蒙救的這種信心，真是可怪的了。使徒的意見卻與此大不相同：“我深信無論是死，是生，是天使，是掌權的，是有能的，是現在的事，是將來的事，是高處的，是低處的，是別的受造之物，都不能叫我們與上帝的愛隔絕，這愛是在我們的主基督耶穌裏的”（羅 8：38-39）。他們想以毫無價值的藉口，逃避這一個有力的論據，以為那是保羅所得的特別啟示，但他們決不可能這樣逃避。因為保羅在這裏所講的，是指一般信徒由信心所得益處，不是指他自己所特有的經驗。但他們說，保羅在別的地方提到我們的無能和無常，以引起我們的恐懼：“自己以為站得穩的，須要謹慎，免得跌倒”（林前 10：12）。這是實在的；但這不是要叫我們陷於驚慌失措的恐懼中，乃是如彼得所說，要叫我們在上帝大能的手下學習“謙卑”（彼前 5：6）。此外，信仰的保證是超乎現世的生命，直達將來永生不朽的境界的，他們把它限於某一刻，那是何等的荒謬啊！這樣，信徒既將聖靈的啟迪和因信而指望的屬天的生命皈于上帝的恩惠，所以這誇口與僭越是大不相同的；其實，如果有人以此恩惠為恥，不敢承認，那不過表示他對神的良善不知感恩罷了，並不是謙遜的明證。

Not content with trying to undermine firmness of faith in one way alone, they assail it from another quarter. Thus, they say that even though according to our present state of righteousness we can judge concerning our possession of the grace of God, the knowledge of final perseverance remains in suspense. A fine confidence of salvation is left to us, if by moral conjecture we judge that at the present moment we are in grace, but we know not what will become of us tomorrow! The apostle speaks far otherwise: "I am surely convinced that neither angels, nor powers, nor principalities, nor death, nor life, nor things present, nor things to come... will separate us from the love by which the Lord embraces us in Christ" [Romans 8:38-39 p.]. They try to escape with a trifling solution, prating that the apostle had his assurance from a special revelation. But they are held too tightly to escape. For there he is discussing those benefits which come to all believers in common from faith, not those things which he exclusively experiences. Now the same apostle, in another place, puts us in fear by speaking of our weakmindedness and inconstancy: "Let him who stands well," Paul says, "take heed lest he fall" [1 Corinthians 10:12 p.]. It is true; but not such a fear as to put us to confusion, but such that we may learn to humble ourselves under God's mighty hand, as Peter explains it [1 Peter 5:6].

Then, how absurd it is that the certainty of faith be limited to some point of time, when by its very nature it looks to a future immortality after this life is over! Since, therefore, believers ascribe to God's grace the fact that, illumined by his Spirit, they

enjoy through faith the contemplation of heavenly life, such glorying is so far from arrogance that if any man is ashamed to confess it, in that very act he betrays his extreme ungratefulness by wickedly suppressing God's goodness, more than he testifies to his modesty or submission.

3.2.41

《希伯來書》11：1 論信心

Faith according to Hebrews 11:1

信心與盼望和愛的關係，41-43

(Relation of Faith to Hope and Love, 41-43)

因為信仰的性質以應許的本質去解釋最為適切，而且應許是信仰的根基，因此若沒有它，信仰就不免消滅，所以我們可從應許得到信仰的界說，這個界說與使徒的意見是符合的，他說：“信就是所望之事的實底，是未見之事的確據”（來 11：1）。因為他所用“實底”這名詞是指信徒所倚靠的基礎，仿佛是說，藉著信心，信徒是切實得著了上帝所應許的一切；但是，若有人要解釋“實底”為信靠，我也不反對，不過我所採取的是比較通用的解釋。再者，為指明直到萬事水落石出的末日為止，這些事物仍不是我們的感官所能瞭解的，不是眼所能見，或手所能摸的，而我們之欣賞那樣的事，惟有當我們超出了自己悟性的能力，將眼光放遠，超越一切地上的事物，甚至超越我們自己之時，才有可能，所以他又說，這事的保證是指希望的物件，即無形的事物而言。因為，像保羅所說，“所見的盼望不是盼望；人所看見的，何必再盼望呢？”（羅 8：24）。當他稱信仰為未見之事的“確據”，或證明，或（如奧古斯丁所常說的）信念時，無異是稱它為不顯著之事的證據，未見之事的意像，隱晦之事的卓見，不在之事的存​​在，潛藏之事的彰明。因為上帝的奧秘，包括我們的拯救在內，是不能就其本身加以識別的，必須由他的言語才可明瞭，這言語是我們所應該相信，並視為是已經完成的事。

The nature of faith could, seemingly, not be better or more plainly declared than by the substance of the promise upon which it rests as its proper foundation. Consequently, when that promise is removed, it will utterly fall, or rather vanish. Therefore, we have taken our definition from this fact. Yet this does not at all differ from the apostle's definition, or rather the description he applies to his discourse, where he teaches that "faith is the substance of things to be hoped for, the indication of things not appearing" [Hebrews 11:1, cf. Vg.]. Now, by the word "hypostasis," which he uses, he means a sort of support upon which the godly mind may lean and rest. It is as if he were to say that faith itself is a sure and secure possession of those things which God has promised us, unless someone prefers to understand "hypostasis" as confidence! This does not displease me, although I accept what is more commonly received. On the other hand, Paul intended to signify that even to the last day, when "the books shall be opened" [Daniel 7:10], the things pertaining to our salvation are too high to be perceived by our senses, or seen by our eyes, or handled by our hands; and that in the meantime we do not possess these things in any other way than if we transcend all the limits of our senses and direct our perception beyond all things of this world and, in short, surpass ourselves. Therefore he adds that this assurance of possession is of those things which lie in hope, and are therefore not seen. "Whatsoever," as Paul writes, "is visible, is not hope; nor do we hope for what we see." [Romans 8:24 p.] When he calls it an "indication" or "proof" — or, as Augustine has often translated it, "a conviction of things not present" (the word for "conviction" is [ejlegcov](#) in Greek [Hebrews 11:1]) — Paul speaks as if to say that

faith is an evidence of things not appearing, a seeing of things not seen, a clearness of things obscure, a presence of things absent, a showing forth of things hidden. The mysteries of God, and especially those which pertain to our salvation, cannot be discerned in themselves, or as it is said, in their own nature. But we contemplate them only in his Word, of the truth of which we ought to be so persuaded that we should count whatever he speaks as already done and fulfilled.

(Faith and love)

心靈又怎能領略神的仁慈而不以愛回報上帝呢？上帝為敬畏他的人所預備豐富的幸福，若真正被瞭解，就必激發一種熱烈的愛。凡曾經認識到這幸福的人，就為它所吸引。所以無怪一個邪惡的心從不曾感覺到那引我們進入天國，和那上帝的最秘密的寶庫與他國度裏最神聖之處的愛，因為這些地方不能為不潔的心進入而沾污了。

But how can the mind be aroused to taste the divine goodness without at the same time being wholly kindled to love God in return? For truly, that abundant sweetness which God has stored up for those who fear him cannot be known without at the same time powerfully moving us. And once anyone has been moved by it, it utterly ravishes him and draws him to itself. Therefore, it is no wonder if a perverse and wicked heart never experiences that emotion by which, borne up to heaven itself, we are admitted to the most hidden treasures of God and to the most hallowed precincts of his Kingdom, which should not be defiled by the entrance of an impure heart.

經院派以為愛在信與望之先，這不過是幻想而已，因為只有信才可以在我們心裏產生愛。伯爾拿說得更正確；他說：“我相信良心的見證，即保羅所謂虔敬的人的誇耀（林後 1: 12），包括著三件事實。首先必須相信，若不依靠上帝的慈愛，就不能得赦罪，第二，除非由他的恩賜，不能有任何善功；最後，不能以善功換取永生，必須靠他白白的賜與”（見伯爾拿禦告講道集第一篇）。他又說：“這還不夠，只是信仰的開始而已；因為我們既相信罪惡只能由上帝赦免，就應該同時相信我們的罪已蒙赦免，直到我們由聖靈的見證，確信拯救是為我們預備好了的；正因為上帝赦免我們的罪，賞識我們的長處，又給我們賞賜，所以我們斷不能停留在這信心的開端上面。”這些事等以後在適當的地方再說，現在只討論信心本身所包含的是什麼就夠了。

For the teaching of the Schoolmen, that love is prior to faith and hope is mere madness; for it is faith alone that first engenders love in us. How much more rightly Bernard states: “I believe that the testimony of the conscience, which Paul calls ‘the glory of the pious,’ [2 Corinthians 1:12] consists of three things. First of all, it is necessary to believe that you cannot have forgiveness of sins apart from God’s mercy. Second, you can have no good work at all unless he gives it. Finally, you cannot merit eternal life by any works unless that is also given free.” Shortly thereafter he adds that these things are not enough, but are a beginning of faith; because in believing that sins cannot be forgiven except by God, we ought at the same time to believe that they are forgiven, so long as we are

persuaded also by the testimony of the Holy Spirit that salvation is stored up for us. And because God himself forgives sins, gives merits, and gives back rewards, we must also believe that we cannot take a firm stand in this beginning. But these and other matters will have to be discussed in their place. Now, let us be content merely to grasp what faith itself is.

3.2.42

信心與盼望的合一性

Faith and Hope Belong Together

凡有這種活的信心，必不可或缺地附有，或產生了，永遠拯救的希望；因為不論我們關於信仰說得怎樣天花亂墜，若沒有這希望，就證明我們根本沒有信心。信仰既然如我們所說是對上帝真理的確據，認為它既不撒謊，也不欺騙或叫我們失望，那些有這信念的人也必照樣希望，有一天上帝要完成他的應許，而按照他們的信念成就，這是決不會落空的；總之，希望無非是期待那為信心所認為是上帝所真實應許的事。因此，信心相信上帝的真實，希望期待他的真實在相當的時間內得以表現；信心相信他是我們的父，希望期待他常待我們如子；信心相信永生是賜給我們的，希望盼望永生至終實現；信心是希望的基礎，希望則支持信心。因為除非人先相信上帝的應許，就不能對上帝希望什麼，而且我們柔弱的信心也必須靠忍耐的希望來培養支持，以免消逝。因此保羅說我們的拯救是在乎盼望（羅8：24）。因為希望在默默等待上帝之時限制了信心，使它不致過於鹵莽；希望堅定信心，使它對上帝的應許不致動搖，也不致懷疑其真實性；希望使信心日新又新，使它不致厭倦；希望使信心看到最遠的目標，使它不致在中途，或甚至在開始時即跌倒。最後，希望藉不住地恢復原來的信心，有時使信心保持比希望更多的力量。如果我們考慮那些接受上帝聖道的人怎樣受各種試探的侵襲，就知道信仰的建立是如何需要希望的幫助的。第一，上帝因遲延成全他的應許，常使我們迫不及待；希望的職責，就是服從先知的教訓——“雖然遷延，還要等候”（哈2：3）。有時候他不但叫我們焦急，而且明明表示震怒；在這種情形之下，希望的支援更為重要，正如另一位先知所說的，“我要等候那掩面不顧雅各家的主”（賽8：17）。又如彼得所說的，又有嘲笑的人要起來，說：“主要降臨的應許在哪里呢？因為從列祖睡了以來，萬物與起初創造的時候仍是一樣”（彼後3：4）。肉欲和世界也會對我們說同樣的事。在這裏信心必須為希望的忍耐所支持，專心注視永恆，好叫信心能夠“視千年如一日”（詩90：4；彼後3：8）。

Yet, wherever this faith is alive, it must have along with it the hope of eternal salvation as its inseparable companion. Or rather, it engenders and brings forth hope from itself. When this hope is taken away, however eloquently or elegantly we discourse concerning faith, we are convicted of having none. For if faith, as has been said above, is a sure persuasion of the truth of God — that it can neither lie to us, nor deceive us, nor become void — then those who have grasped this certainty assuredly expect the time to come when God will fulfill his promises, which they are persuaded cannot but be true. Accordingly, in brief, hope is nothing else than the expectation of those things which faith has believed to have been truly promised by God. Thus, faith believes God to be true, hope awaits the time when his truth shall be manifested; faith believes that he is our Father, hope anticipates that he will ever show himself to be a Father toward us; faith believes that eternal life has been given to us, hope anticipates that it will some time be revealed; faith is the foundation upon which hope rests, hope nourishes and sustains faith. For as no one except him who already believes His promises can look for anything from

God, so again the weakness of our faith must be sustained and nourished by patient hope and expectation, lest it fail and grow faint. For this reason, Paul rightly sets our salvation in hope from. 8:24. For hope, while it awaits the Lord in silence, restrains faith that it may not fall headlong from too much haste. Hope strengthens faith, that it may not waver in God's promises, or begin to doubt concerning their truth. Hope refreshes faith, that it may not become weary. It sustains faith to the final goal, that it may not fail in mid-course, or even at the starting gate. In short, by unremitting renewing and restoring, it invigorates faith again and again with perseverance.

And we shall better see in how many ways the support of hope is necessary to establish faith if we ponder how many forms of temptation assail and strike those who have embraced the Word of God. First, the Lord by deferring his promises often holds our minds in suspense longer than we would wish. Here it is the function of hope to carry out what the prophet bids: "That, if they should tarry, we wait for them" [Habakkuk 2:3 p.]. Occasionally he not only allows us to faint but exhibits open indignation toward us. Here it is much more necessary for hope to help us, that, according to another prophet's statement, we may "wait for the Lord who hid his face from...Jacob" [Isaiah 8:17]. Scoffers also rise up, as Peter says [2 Peter 3:3], asking: "Where is the promise of his coming? Since the fathers fell asleep, all things continue as they were from the beginning of creation" [2 Peter 3:4, Vg.]. Indeed, the flesh and the world whisper these same things to us. Here we must keep our faith buttressed by patient hope, so fixed upon the contemplation of eternity as to reckon a thousand years as one day [Psalm 90:4; 2 Peter 3:8].

3.2.43

信心與盼望有同一根基：上帝的憐憫

Faith and Hope Have the Same Foundation: God's Mercy

信心和希望彼此有這種密切關係，所以聖經常把二者當作同一名詞應用，不加區別。彼得所說：“你們這因信蒙上帝能力保守的人，必能得著所預備，到末世要顯現的救恩”（彼前 1：5），乃是以更適於希望的說法來解釋信仰；這不是沒有理由的，因為我們已經講過，希望不外是信仰的營養和力量。有時候兩者是並為一談，如本書信所說的，“叫你們的信心和盼望，都在於上帝”（彼前 1：21）。但保羅在腓立比書中推論從盼望中產生切慕（腓 1：20）；因為在忍耐的盼望中，我們暫時擱置我們的願望，等候上帝所定時候來臨。希伯來書第十章對這一切事說得更清楚，我已經引證了。在別的地方保羅雖用詞略異，但所表達的卻是同一意見：“我們靠著聖靈，憑著信心，等候所盼望的義”（加 5：5）；因為我們一旦接受了福音對他白白的愛所作的見證，就必等候上帝顯明那現在隱藏在希望中的。這樣我們不難發現倫巴都所提出的關於希望的兩重基礎的錯誤；所謂兩重基礎即上帝的恩典，和人的功勞。希望的唯一目的即是信心；而我們也明說過信心的唯一目的即是上帝的憐憫；它的視線都要集中在上帝的憐憫上。但試聽他所持的理由是什麼吧。他說，如果無功而有望，這不可稱為希望，只可稱為僭越。這種以相信上帝的真實為荒唐和僭越的教師，誰不覺得討厭呢？上帝要我們從他的仁慈中期待一切，而他們偏說這是僭越，這樣的教師只配去教訓他的那些在爭吵學校中的頑皮學生！至於我們，既知道上帝的神諭叫罪人有拯救的希望，就當快樂地排斥一切對自己功勞的信念，完全倚靠他的憐憫，大膽地存快樂的希望。那位說“照著你們的信給你們成全了罷”（太 9：29）的主，是不會欺騙我們的。

Because of this connection and kinship, Scripture sometimes uses the words “faith” and “hope” interchangeably. For when Peter teaches that we are “guarded by God’s power through faith until salvation is revealed” [1 Peter 1:5 p.], he attributes to faith something that corresponds to hope. And not unjustly, since we have already taught that hope is nothing but the nourishment and strength of faith. Sometimes they are joined together, as in the same letter: “So that your faith and hope are in God” [1 Peter 1:21]. But in the letter to the Philippians, Paul derives expectation from hope because by hoping patiently we suspend our own desires until God’s appointed time is revealed [Philippians 1:20]. This whole matter can be better understood from the eleventh chapter of Hebrews, which I have already cited [v. 1]. In another passage, although speaking inexactly, Paul means the same thing by these words: “Through the Spirit, by faith, we wait for the hope of righteousness” [Galatians 5:5]. That is, because, embracing the testimony of the gospel concerning freely given love, we look for the time when God will openly show that which is now hidden under hope.

It is now clear how foolishly Peter Lombard lays two foundations of hope: grace of God and merit of works. Hope can have no other goal than faith has. But we have already explained very clearly that the single goal of faith is the mercy of God — to which it ought, so to speak, to look with both eyes. But it behooves us to hear what a cogent

reason Lombard brings forward: “If,” he says, “you dare to hope for anything without merit, that ought not to be called ‘hope’ but rather ‘presumption.’” Who, dear reader, will not justly despise such beasts, who declare that a man is acting rashly and presumptuously if he trust that God is true? For, though the Lord wills that we await all things from his goodness, they say that it is presumption to lean and rest upon it. A master indeed — worthy of such pupils as he found in the mad schools of wranglers! But for our part, when we as sinners see that we are commanded by the oracles of God to conceive of hope of salvation, let us so willingly presume upon his truth that, relying upon his mercy alone, abandoning reliance upon works, we dare to have good hope. He will not deceive, who said, “According to your faith be it done to you” [Matthew 9:29].

第三章 Chapter Three

論因信重生，兼論悔改 Our Regeneration by Faith: Repentance

3.3.1

悔改是信心的結果

Repentance as a Consequence of Faith

(Repentance the fruit of faith: review of some errors connected with this point, 1-4)

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

Even though we have taught in part how faith possesses Christ, and how through it we enjoy his benefits, this would still remain obscure if we did not add an explanation of the effects we feel. With good reason, the sum of the gospel is held to consist in repentance and forgiveness of sins [Luke 24:47; Acts 5:31]. Any discussion of faith, therefore, that omitted these two topics would be barren and mutilated and well-nigh useless. Now, **both repentance and forgiveness of sins – that is, newness of life and free reconciliation – are conferred on us by Christ, and both are attained by us through faith.** As a consequence, reason and the order of teaching demand that I begin to discuss both at this point. However, our immediate transition will be from faith to repentance. For when this topic is rightly understood it will better appear how **man is justified by faith alone, and simple pardon; nevertheless actual holiness of life, so to speak, is not separated from free imputation of righteousness.** Now it ought to be a fact beyond controversy that repentance not only constantly follows faith, but is also born of faith. For since pardon and forgiveness are offered through the preaching of the gospel in order that the sinner, freed from the tyranny of Satan, the yoke of sin, and the miserable

bondage of vices, may cross over into the Kingdom of God, surely *no one can embrace the grace of the gospel, without betaking himself from the errors of his past life into the right way, and applying his whole effort to the practice of repentance.* There are some, however, who suppose that repentance precedes faith, rather than flows from it, or is produced by it as fruit from a tree. Such persons have never known the power of repentance, and are moved to feel this way by an unduly slight argument.

3.3.2

悔改以福音為根據；信心乃是接受福音

Repentance Has Its Foundation in the Gospel, Which Faith Embraces

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

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

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

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

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

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

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

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

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

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

3.3.3

治死罪，與活過來

Mortification and Vivification

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

But certain men well versed in penance, even long before these times, meaning to speak simply and sincerely according to the rule of Scripture, said that it consists of two parts: mortification and vivification. *Mortification* they explain as *sorrow of soul and dread conceived from the recognition of sin and the awareness of divine judgment. For when anyone has been brought into a true knowledge of sin, he then begins truly to hate and abhor sin; then he is heartily displeased with himself, he confesses himself miserable and lost and wishes to be another man.* Furthermore, when he is touched by any sense of the judgment of God (for the one straightway follows the other) he then lies stricken and overthrown; humbled and cast down he trembles; he becomes discouraged and despairs. This is the first part of repentance, commonly called “contrition.” “*Vivification*” they understand as the consolation that arises out of faith. That is, when a man is laid low by the consciousness of sin and stricken by the fear of God, and afterward looks to the goodness of God – to his mercy, grace, salvation, which is through Christ – he raises himself up, he takes heart, he recovers courage, and as it were, returns from death to life. Now these words, if only they have a right interpretation, express well enough the force of repentance; but when they understand vivification as the happiness that the mind receives after its perturbation and fear have been quieted, I do not agree. It means, rather, *the desire to live in a holy and devoted manner, a desire arising from rebirth; as if it were said that man dies to himself that he may begin to live to God.*

3.3.4

在律法之下，和在福音之下的懺悔

Penance Under Law and Under Gospel

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

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

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

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

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

We see *“gospel repentance”* in all those who, made sore by the sting of sin but aroused and refreshed by trust in God’s mercy, have *turned to the Lord.* When Hezekiah

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

3.3.5

悔改的定義

Definition of Repentance

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

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

Although all these things are true, yet the word “repentance” itself, so far as I can learn from Scripture, is to be understood otherwise. For their inclusion of faith under repentance disagrees with what Paul says in Acts: “Testifying both to Jews and Gentiles of repentance to God, and of faith ... in Jesus Christ” [Acts 20:21]. There he reckons repentance and faith as two different things. What then? Can true repentance stand, apart from faith? Not at all. But even though they cannot be separated, they ought to be distinguished. As faith is not without hope, yet faith and hope are different things, so repentance and faith, although they are held together by a permanent bond, require to be joined rather than confused.

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

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

我們必須從這觀點去瞭解古代先知和繼起使徒勸告當代悔改的意義。因為他們盡力叫當代明白的，是：人既知有罪而恐懼上帝的審判，就當謙虛俯伏在他們

所干犯的上帝面前，誠心悔過，**皈回正軌**。所以他們用「悔改」，「**皈順主**」等說法，都指同一意義。因此，當不顧上帝，放縱犯罪的人開始服從祂的教訓，並準備隨時接受祂的呼召的時候，《聖經》即以「尋求」和「追隨上帝」來表示悔改。約翰和保羅兩人所謂「產生與悔改相稱的果實」，就是指一種在每一行動上都表現悔改的生活。

In that sense we must understand all those preachings by which either the *prophets of old* or the *apostles later* exhorted men of their time to *repentance*. For they were striving for this one thing: that, *confused by their sins and pierced by the fear of divine judgment, they should fall down and humble themselves before him whom they had offended, and with true repentance return into the right path*. Therefore these words are used interchangeably in the same sense: “Turn or return to the Lord,” “repent,” and “do penance” [Matt. 3:2]. Whence even the Sacred History says that “penance is done after God,” where men who had lived wantonly in their own lusts, neglecting him, begin to obey his Word [I Sam. 7:2-3] and are ready to go where their leader calls them. And John and Paul use the expression “Producing fruits worthy of repentance” [Luke 3:8; Acts 26:20; cf. Rom. 6:4] for leading a life that demonstrates and testifies in all its actions repentance of this sort.

3.3.6

悔改就是轉向上帝

Repentance as Turning to God

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

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

3.3.7

悔改是否因敬畏上帝而產生？

Repentance as Induced by the Fear of God?

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

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

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

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

3.3.8

治死罪與活過來：悔改的兩部份

Mortification and Vivification as Component Parts of Repentance

第三，我們還要解釋**悔改何以有兩部份，即向罪死，治死肉體**，和在聖靈裏重作新人。關於這一點，先知們曾經說得很清楚，雖然說法是照各人的資質，以簡明粗淺的方式表達的；比方說，「要離惡行善」（詩 34：14）。又說：「你們要洗濯，自潔；從我眼前除掉你們的惡行；要止住作惡；學習行善，尋求公平；解救受欺壓的」（賽 1：16，17）。當他們叫人從奸惡的路上回轉，他們要求人完全去掉那充滿了奸詐邪惡的肉體。犧牲小我與摒除內心固有的劣根性是一件絕難的事。除非我們把所有屬自己的事都完全毀滅，肉體就不能算是完全死了。

In the third place it remains for us to explain our statement that *repentance consists of two parts: namely, mortification of the flesh and vivification of the spirit*. The prophets express it clearly – although simply and rudely, in accordance with the capacity of the carnal folk – when they say: “Cease to do evil, and do good” [Ps. 36:8, 3, 27, conflated, Vg.]. Likewise, “Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil; learn to do good; seek judgment; help the oppressed.” [Isa. 1:16-17, cf. Vg., etc.] For when they recall man from evil, they demand the destruction of the whole flesh, which is full of evil and of perversity. It is a very hard and difficult thing to put off ourselves and to depart from our inborn disposition. Nor can we think of the flesh as completely destroyed unless we have wiped out whatever we have from ourselves.

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

But since all emotions of the flesh are hostility against God [cf. Rom. 8:7], the first step toward obeying his law is to deny our own nature. Afterward, they designate the renewal by the fruits that follow from it – namely, righteousness, judgment, and mercy. It would not be enough duly to discharge such duties unless the mind itself and the heart first put on the inclination to righteousness, judgment, and mercy. That comes to pass when *the Spirit of God so imbues our souls, steeped in his holiness, with both new thoughts and feelings, that they can be rightly considered new*. Surely, as we are naturally turned away from God, unless self-denial precedes, we shall never approach

that which is right. Therefore, we are very often enjoined to put off the old man, to renounce the world and the flesh, to bid our evil desires farewell, to be renewed in the spirit of our mind [Eph. 4:22-23]. Indeed, the very word “mortification” warns us how difficult it is to forget our previous nature. For from “mortification” we infer that we are not conformed to the fear of God and do not learn the rudiments of piety, unless we are violently slain by the sword of the Spirit and brought to nought. As if God had declared that for us to be reckoned among his children our common nature must die!

3.3.9

在基督裏重生

Rebirth in Christ

藉著重生，信徒與基督同死，同復活

IN REGENERATION: BELIEVER DIES, RISES WITH CHRIST

(Wendel 新譯：)

重生有兩重意義，因為，一方面信徒在基督的死上有份，另一方面，在祂的復活上有份。「我們若真正參與祂的死」，加爾文在《基督教要義》裏寫道，「因這事的功勞，我們的舊人被釘死了，在我們裏面存留的『罪的整體』被治死了，直到我們以前的性情不再有任何活力。當我們參與祂的復活的時候，我們的生命再活過來，得到新的生命，這生命是與上帝的公義相稱的」（3.3.9）。

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

3.3.9

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

OLD MAN DIES, NEW BIRTH COMES – REALITY; REALITY = ONLY IN CHRIST;

**SANCTIFICATION = PROGRESSIVE, CONTINUOUS, LITTLE BY LITTLE
GOD CLEANSSES US, DEDICATES US, REFORMS SENSES TO PIETY,
SO THAT WE REPENT CONSTANTLY**

(新譯：)

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

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

這樣，**我們藉這重生，因為基督裏的好處，被恢復進到上帝的義中**；我們本來在亞當裏從這義墮落。主的美意乃是，祂所收養的，承受生命深度人，祂都完全恢復他們；但是逐漸的，甚至緩慢地，上帝在祂選民的生命中擦除肉體的敗壞，潔淨他們的罪孽，將他們分別為聖歸自己，成為聖殿；完全更新他們的心思意念，成為真

正純潔，叫他們能一生實踐悔改，深知這戰役只有在死時才結束。因此，背離真道、污穢的 Staphylus，瞎說我從保羅書信中解釋上帝的形像（林後 4：4）乃是「真理的仁義和聖潔」的時候，我把今生的情況和天上的榮混淆；他這樣說，其敗壞實在不堪。好像說，當我們給一件事的定義時，不應該找出它的完整性與完全似的。我們並沒有意思否認，成長是必須的；我的意思其實是，一個人越靠近上帝，上帝的形像就越在他生命中照耀。上帝為幫助信徒們達到這目標，指定他們要走悔改的道路，他們要終生在這場競賽中竭力奔跑。

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

《以弗所書》4：24 註釋

Comm. Ephesians 4:24

成聖的兩方面：以悔改連接：治死舊人，參與新的生命：因為與基督聯合；

目的：恢復上帝的形像（正直）；重生 = 恢復上帝在人裏面的形像

SANCTIFICATION'S 2 ASPECTS, LINKED BY PENITENCE:

MORTIFY OLD MAN, PARTICIPATE IN NEW LIFE:

FROM UNION WITH CHRIST; END: RESTORING GOD'S IMAGE (INTEGRITY)

REGENERATION = RESTORING IMAGE OF GOD IN MAN

（Wendel 新譯：）

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

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

《以弗所書》4：24 註釋
Comm. Ephesians 4:24

And that ye put on the new man. All that is meant is, “Be renewed in the spirit, or, be renewed *within* or *completely*, — beginning with the mind, which appears to be the part most free from all taint of sin.” What is added about the creation, may refer either to the first creation of man, or to the second creation, which is effected by the grace of Christ. Both expositions will be true. Adam was at first created after the image of God, and reflected, as in a mirror, the Divine righteousness; but that image, having been defaced by sin, must now be restored in Christ. The regeneration of the godly is indeed as we have formerly explained ^{F44} — nothing else than the formation anew of the image of God in them. There is, no doubt, a far more rich and powerful manifestation of Divine grace in this second creation than in the first; but our highest perfection is uniformly represented in Scripture as consisting in our conformity and resemblance to God. Adam lost the image which he had originally received, and therefore it becomes necessary that it shall be restored to us by Christ. The design contemplated by regeneration is to recall us from our wanderings to that end for which we were created.

In righteousness. If *righteousness* be taken as a general term for uprightness, *holiness* will be something higher, or that purity which lies in being devoted to the service of God. I am rather inclined to consider *holiness* as referring to the first table, and *righteousness* to the second table, of the law, as in the song of Zacharias, “That we may serve him in *holiness and righteousness*, all the days of our life.” (Luke 1:74,75.) Plato lays down the distinction correctly, that holiness ($\sigma\lambda\eta\sigma\tau\eta$) lies in the worship of God, and that the other part, *righteousness*, ($\delta\iota\kappa\alpha\iota\sigma\upsilon\eta$,) bears a reference to men. The genitive, *of truth*, ($\tau\eta\ \alpha\lambda\eta\theta\epsilon\iota$,) is put in the place of an adjective, and refers to both terms; so that, while it literally runs, *in righteousness and holiness of truth*, the meaning is, *in true righteousness and holiness*. He warns us that both ought to be sincere; because we have to do with God, whom it is impossible to deceive.

3.3.10

成聖：認清我們多麼虧欠，不斷與肉體鬥爭：不斷努力，知道自己軟弱；

還有：公開，不斷與魔鬼作戰

SANCTIFICATION: RECOGNIZING HOW FAR SHORT WE ARE

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

ALSO: OPEN, ENDLESS WAR WITH DEVIL

信徒仍然是罪人

BELIEVERS ARE STILL SINNERS

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

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

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

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

《羅馬書》6：12，6：6，5：21 註釋

Comm. Rom. 6:12, 6:6, 5:21

新生命是現今的事實；因為成聖的美德（義）是主導的，

我們的生命見證：我們是基督的肢體，

我們確實知道：至終我們要在爭戰完全獲得勝利；死與罪的權勢完全滅絕

NEW LIFE = REALITY NOW:

VIRTUE OF SANCTIFICATION PREDOMINATES,

LIFE WITNESSES THAT: WE ARE MEMBERS OF CHRIST

WE ARE SURE: IN THE END WE WILL ACHIEVE VICTORY IN FIGHT

REIGN OF SIN AND DEATH = PUT TO AN END

（Wendel 新譯：）

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

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

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

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

《羅馬書》6：12 註釋
Comm. Romans 6:12

Let not sin then, etc. He now begins with exhortation, which naturally arises from the doctrine which he had delivered respecting our fellowship with Christ. Though sin dwells in us, it is inconsistent that it should be so vigorous as to exercise its reigning power; for the power of sanctification ought to be superior to it, so that our life may testify that we are really the members of Christ. I have already reminded you that the word *body* is not to be taken for flesh, and skin, and bones, but, so to speak, for the whole of what man is. This may undoubtedly be inferred from the passage; for the other clause, which he immediately subjoins respecting the members of the body, includes the soul also: and thus in a disparaging manner does Paul designate earthly man, for owing to the corruption of our nature we aspire to nothing worthy of our original. So also does God say in Genesis 6:3; where he complains that man was become flesh like the brute animals, and thus allows him nothing but what is earthly. To the same purpose is the declaration of Christ, “What is born of the flesh is flesh.” (John 3:6.) But if any makes this objection — that the case with the soul is different; to this the ready answer is — that in our present degenerate state our souls are fixed to the earth, and so enslaved to our bodies, that they have fallen from their own superiority. In a word, the nature of man is said to be corporeal, because he is destitute of celestial grace, and is only a sort of empty shadow or image. We may add, that the body, by way of contempt, is said by Paul to be *mortal*, and this to teach us, that the whole nature of man tends to death and ruin. Still further, he gives the name of sin to the original depravity which dwells in our hearts, and which leads us to sin, and from which indeed all evil deeds and abominations stream forth. In the middle, between sin and us, he places lusts, as the former has the office of a king, while lusts are its edicts and commands.

《羅馬書》6：6 註釋
Comm. Romans 6:6

That our old man, etc. The old man, as the Old Testament is so called with reference to the New; for he begins to be old, when he is by degrees destroyed by a commencing regeneration. But what he means is the whole nature which we bring from the womb, and which is so incapable of the kingdom of God, that it must so far die as we are renewed to real life. This old man, he says, is fastened to the cross of Christ, for by its power he is slain: and he expressly referred to the cross, that he might more distinctly show, that we cannot be otherwise put to death than by partaking of his death. For I do not agree with those who think that he used the word crucified, rather than dead, because he still lives, and is in some respects vigorous. It is indeed a correct sentiment, but not suitable to this passage. *The body of sin*, which he afterwards mentions, does not mean flesh and bones, but the corrupted mass; for man, left to his own nature, is a mass made up of sin.

He points out the end for which this destruction is effected, when he says, *so that we may no longer serve sin*. It hence follows, that as long as we are children of Adam, and nothing more than men, we are in bondage to sin, that we can do nothing else but sin; but that being grafted in Christ, we are delivered from this miserable thralldom; not that we immediately cease entirely to sin, but that we become at last victorious in the contest.

《羅馬書》5：21 註釋
Comm. Romans 5:21

That as sin has reigned, etc. As sin is said to be the sting of death, and as death has no power over men, except on account of sin; so sin executes its power by death: it is hence said to exercise thereby its dominion. In the last clause the order of the words is deranged, but yet not without reason. The simple contrast might have been thus formed, — “That righteousness may reign through Christ.” But Paul was not content to oppose what is contrary to what is contrary, but adds the word *grace*, that he might more deeply print this truth on the memory — that the whole is to be ascribed, not to our merit, but to the kindness of God. He had previously said, that death reigned; he now ascribes reigning to sin; but its end or, effect is death. And he says, that it has reigned, in the past tense; not that it has ceased to reign in those who are born only of flesh, and he thus distinguishes between Adam and Christ, and assigns to each his own time. Hence as soon as the grace of Christ begins to prevail in any one, the reign of sin and death ceases.

3.3.11

信徒生命中罪的權勢破碎，可是罪仍然住在裏面

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

《聖經》上所講，上帝要使教會潔淨，脫離罪惡，並在洗禮中應許拯救的恩典，又在選民身上完成這恩典，這些話是指罪債，而不是指罪的本身。不錯，他藉重生在他的兒女中毀滅了罪的治權，因為聖靈以力量給他們，叫他們在奮鬥中得勝；不過，罪雖不再統治，卻仍然存在於他們當中。因此我們雖說：「舊人和他同釘十字架」（羅 6：6），而罪的律在上帝的子女當中被廢除了，不過罪的殘餘仍在，不是要叫罪佔優勝，乃是叫上帝的兒女覺得自己的軟弱而謙卑。我們承認，上帝不以這些罪的殘餘來咎責他們，卻把它們當作不存在一樣，但同時我們認為聖徒得免罪債若非由於上帝的憐憫，則罪債必使他們在上帝面前成為罪人。我們要證實這個意見並無困難，因為在《聖經》中有明顯的見證可為根據。有什麼比保羅對羅馬人所宣告的更明顯呢？（參羅 7 章）第一，我們已經指出，而奧古斯丁也曾引用強有力的論據證明，保羅在這裏是以重生之人的身份說話的。我且不談他用「惡」與「罪」等名詞。雖然那些想反對我們的人對這些名詞可以吹毛求疵，但誰能否認反抗上帝的律法是惡，與義為敵是罪，而且有精神上的痛苦即是負有罪債呢？關於這惡疾的這幾點，都是保羅在這裏所證實了的。

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

此外，在律法上也有證明，足以解決這問題。因為我們奉命要全心全意全力愛上帝。既然我們心靈的全部力量都應為對上帝的愛所佔據，可見凡在心裏讓步於任

何能使他離開上帝的愛而轉向虛空的慾望或思想的人，都沒有實踐這個教訓。然則，那是什麼一回事？受一時的情緒所動，靠感官瞭解，而在內心形成概念，這一切豈不是心靈的功能嗎？這樣看，心靈的功能既然是為虛空和腐敗的思想開路，豈不是表明它們在這方面不受上帝之愛的支配嗎？所以凡不承認一切肉體上不正當的慾望為罪，又不承認情慾這痼疾是罪的根源而只稱為罪的誘因的人，也必然否認違犯律法是罪。

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

3.3.12

人性的墮落是什麼意思？

What Does “Natural Corruption” Mean?

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

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

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

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

3.3.13

奧古斯丁的見證：信徒是有罪的人

Augustine as Witness to the Sinfulness of Believers

我們還要引證其它更可以表明他的思想的章句。他在斥猶利安卷二中說：「罪的律，一方面在靈的重生中廢除了，而另一方面又在必死的肉體中繼續存在：說它廢除了，是因為罪債藉著叫信徒重生的聖禮而除掉；說它繼續存在，是因為它產生了那雖是信徒也必與之鬥爭的慾望。」他又說：「所以那甚至在這偉大的使徒肢體中存在著的罪的律，是藉洗禮廢除，但不是根本滅絕的。」又說：「罪的律所留下的罪債是在洗禮中蒙赦免；這律就是安波羅修（Ambrose）所稱的罪孽，因為肉身反抗靈而有的貪慾是有罪的。」又說：「就那捆綁我們的罪債而言，罪是死了；它雖然死了，但在完全埋葬以前，還要反抗。」在第五卷，他說得更清楚：「正如內心的盲目，一方面是使人不信上帝的罪，另一方面是對驕傲之心的罪的公正懲罰；再一方面是那些因內心盲目而犯的罪的原因；同樣，那與善靈為敵的肉體情慾，是不服從心靈控制的罪，而對不服從的人也算是罪的懲罰，和罪的原因，或由背信，或由傳染所生的。」在這裏，他毫不含糊地稱情慾為「罪」，因為現在已經克服了錯誤，證明了真理，在於誹謗就不如前恐懼了；又如在論約翰第四十一篇的證道詞中，他毫不猶豫地把自己的態度和盤托出，他說：「如果你在肉體中服事罪的律，就要照使徒所說的去行，『不要容罪在你們必死的身上作王，使你們順從身子的私慾』（羅 6：12）。」他不是說，不要容罪存在，乃是說，不要容罪作王。你活著一天，必一天有罪存於你的肢體；所以至少要剝奪它的王國，叫它的命令無法完成。那些不認情慾為罪的人，大都指出雅各所說的：「私慾既懷了胎，就生出罪來」（雅 1：15）。但這種反對的歧見並不難駁倒；因為他所說的必是單指惡行，或現行的罪，否則，甚至惡意也不能稱為罪了。但他之稱惡行為私慾之果，而稱這些惡行為罪，並不就等於說情慾本身不是惡事，在上帝面前不應該受譴責。

We shall bring forward some other statements from which it will better appear what he thought. In the second book of his treatise *Against Julian*, he says: "This law of sin is both remitted by spiritual regeneration and remains in mortal flesh. Remitted, namely, because guilt has been removed in the sacrament by which believers are regenerated. But it remains because it prompts the desires against which believers contend." Another passage: "Therefore, the law of sin which was also in the members of the great apostle himself is remitted in baptism, not ended." Another passage: "Ambrose called the law of sin 'iniquity,' the guilt of which was removed in baptism although it itself remains. For it is iniquitous that 'the flesh inordinately desires against the Spirit'" [Gal. 5:17]. Another passage: "Sin is dead in that guilt with which it held us; and until it be cured by the perfection of burial, though dead, it still rebels." The passage in Book V is even clearer: "Blindness of heart is at once sin, punishment of sin, and the cause of sin – sin because by it a man does not believe in God; punishment of sin because by it a proud heart is punished with due punishment; the cause of sin when something is committed through the error of the blind heart. In the same way, inordinate desire of the flesh, against which the good spirit yearns, is at once sin, the punishment of sin, and the

cause of sin: it is sin because there inheres in it disobedience against the mind's dominion; the punishment of sin because it is in payment for the deserts of him who is disobedient; the cause of sin in him who consents by rebellion, or in him born by contagion." Here he calls it sin without any ambiguity because when error is laid low and truth strengthened he fears slanders less. In like manner, in Homily 41 on John, where without contention he speaks according to his very own understanding: If you serve the law of sin with your flesh, do what the apostle himself says: "Let not sin ... reign in your mortal body to obey its lusts" [Rom. 6:12]. He does not say: "Let it not be," but "Let it not reign." So long as you live, sin must needs be in your members. At least let it be deprived of mastery. Let not what it bids be done. Those who claim that inordinate desire is no sin commonly quote James' saying by way of objection: "Desire after it has conceived, gives birth to sin" [James 1:15]. But this can be refuted without trouble. For unless we understand that he is speaking solely concerning evil works or actual sins, not even evil intention will be considered sin. But from the fact that he calls shameful acts and evil deeds the "offspring of inordinate desire" and applies the name "sin" to them, it straightway follows that inordinately desiring is an evil thing and damnable before God.

3.3.14

駁斥「完全」的虛幻

Against the Illusion of Perfection

現在有一些重洗派的人，隨從了那莫明其妙的主張，以為那就是靈的重生，他們說，上帝的兒女既回復天真無罪的地位，就毋須節制肉體的放縱，他們只要聽從靈的指導就必永不錯誤。若不是他們公然傳播這意見，人心瘋狂至此是難以叫人相信的。那些把上帝的真理變成為虛偽的人，應受褻瀆之罪的懲罰，這確是非同小可的事，但卻是公正合理的。難道一切尊榮與卑劣，公理與不義，善良與惡毒，美德與罪行的區別都要消滅嗎？他們說，這些區別是從舊亞當的咒詛而來的，即基督拯救了我們脫離的那咒詛。這樣，在貞淫，誠詐，真偽，直曲之間就沒有區別了。他們說，摒除一切虛空的恐懼吧；你若大膽專心順從靈的指導，祂必不吩咐你行惡，像這樣奇怪的觀念，誰不駭異呢？可是，在那些為強烈的慾望所蒙蔽，以致拋棄了常識之人當中，這就是流行的哲學。

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

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

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

第一，主將基督賜予我們為的是叫我們成聖，滌除我們的一切污垢，和引導我們服從上帝的公義。這順服，若不先克制了那在他們中間所放縱慣了的私慾就不可能存在。其次，我們雖然經他的聖潔洗滌，可是肉體的負累存在一天，就免不了受無數的罪惡和軟弱所包圍。因此，我們與完全的境地既然相距甚遠，就當不停前進；既然為罪惡所糾纏，就當每日與之奮鬥。所以我們又應該拋棄苟安的心理，儘量提高警覺，免得稍一不慎，不知不覺地墮入私慾的陷阱中。難道我們比使徒的進步還大，他尚且為「撒但的差役」所攻擊（林後 12：7，9），好叫他的能力「在軟弱中顯得完全」；他對靈肉之爭，按照自己的經驗，曾有很詳細的敘述。

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

3.3.15

根據《哥林多後書》7: 11 的悔改 Repentance According to II Cor. 7:11

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

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

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

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

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

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

innocent, but only to obtain pardon. There follows *indignation*, when the sinner moans inwardly with himself, finds fault with himself, and is angry with himself, while recognizing his own perversity and his own ungratefulness toward God.

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

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

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

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

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

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

3.3.16

外表的悔改與內心的悔改

Outward and Inward Repentance

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

悔改的結果是什麼，現在不難知道了。它們就是對上帝的敬虔，對人類的仁慈，以及全部生命的聖潔。總之，照上帝的律，越勤於檢討自己的人，就越能在生活中發現自己悔改的證據。所以，聖靈為勸我們悔改，有時要我們注意律法上的全部戒律，有時要我們注意第二板上的責任；在別的經文上，祂在指責內心污穢的源頭後，進而說到那證明誠實悔改的外表見證。關於這一點，在敘述基督徒的生活時當再向讀者闡明。我不必搜集先知的見證，因為他們一半是要譏諷那企圖以儀文取悅上帝者，並指出那是愚人的兒戲，一半是要諄諄教誨人，外表上的嚴謹生活並不是悔改的主要部份，因為上帝鑒察人的內心。略具《聖經》知識的人，不待別人提醒，自己必知道除非我們從內心的感情開始，我們的靈性一步也不能前進。約珥書對我們所解釋的有不少的幫助：「你們要撕裂心腸，不撕裂衣服」（珥 2：13），這兩種觀念同在雅各書中有簡單的說明：「有罪的人哪，要潔淨你們的手，心懷二意的人哪，要潔淨你們的心」（雅 4：8）；第二句是補充第一句的；論到罪惡的源頭，即必須清除藏匿內心的污垢，在內心建立上帝的祭壇。

Now we can understand the nature of the fruits of repentance: the duties of piety toward God, of charity toward men, and in the whole of life, holiness and purity. Briefly, the more earnestly any man measures his life by the standard of God's law, the surer are the signs of repentance that he shows. Therefore, the Spirit, while he urges us to repentance, often recalls us now to the individual precepts of the law, now to the duties of the Second Table. Yet in other passages the Spirit has first condemned uncleanness in the very wellspring of the heart, and then proceeded to the external evidences that mark sincere repentance. I will soon set before my readers' eyes a table of this matter in a description of the life of the Christian. (III. vi-x.) I will not gather evidences from the prophets, wherein they sometimes scorn the follies of those who strive to appease God with ceremonies and show them to be mere laughingstocks, and at other times teach that outward uprightness of life is not the chief point of repentance, for God looks into men's hearts. Whoever is moderately versed in Scripture will understand by himself, without the admonition of another, that when we have to deal with God nothing is achieved unless we begin from the inner disposition of the heart. And the passage from Joel will contribute no little to the understanding of the rest: "Rend your hearts and not your garments" [ch. 2:13]. Both of these exhortations also are briefly expressed in these words of James, "Cleanse your hands, you sinners, and purify your hearts, you men of double mind" [James 4:8], where there is indeed an addition in the first clause; yet the source and origin is shown: namely, that men must cleanse away secret filth in order that an altar may be erected to God in the heart itself.

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

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

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

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

3.3.17

外表的懺悔必不可以成為最重要的事

The Outward Practice of Penance Must Not Become the Chief Thing

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

Some persons, when they hear weeping, fasting, and ashes spoken of in various passages, and especially in Joel [ch. 2:12], consider that repentance consists chiefly of fasting and weeping. This delusion of theirs must be removed. What is there said concerning the conversion of the entire heart to the Lord, and concerning the rending not of garments but of the heart, belongs properly to repentance. But weeping and fasting are not subjoined as perpetual or necessary effects of this, but have their special occasion. Because he had prophesied that the Jews were threatened with a very great disaster, he counseled them to forestall the wrath of God; not only by repenting, but also by manifesting their sorrow. For just as an accused man is wont to present himself as a suppliant with long beard, uncombed hair, and mourner's clothing to move the judge to mercy; so it behooved them when arraigned before the judgment seat of God to beg, in their miserable condition, that his severity be averted. But although perhaps sackcloth and ashes better fitted those times, it is certain that there will be a very suitable use among us for weeping and fasting whenever the Lord seems to threaten us with any ruin or calamity. When he causes some danger to appear, he announces that he is ready and, after a manner, armed for revenge. Therefore, the prophet does well to exhort his people to weeping and fasting – that is, to the sorrow of accused persons, for he had just stated that their evil deeds were brought to trial.

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

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

3.3.18

在上帝面前認罪，和在人面前認罪

Confession of Sin Before God and Before Men

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

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

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

Not only is it fitting to confess those sins which we commit daily, but graver offenses ought to draw us further and recall to our minds those which seem long since buried. David teaches us this by his example. For, touched with shame for his recent crime, he examines himself even to the time when he was in his mother’s womb, and acknowledges that even then he was corrupted and infected with the filthiness of the flesh [Ps. 51:3-5].

And he does not do this to extenuate his guilt, as many hide themselves in a crowd and seek to go unpunished by involving others with them. David does far otherwise. He openly magnifies his guilt, confessing that, corrupted from his very infancy, he has not ceased to heap misdeeds upon misdeeds. Also, in another passage, he undertakes such an investigation of his past life as to implore God's mercy for the sins of his youth [Ps. 25:7]. Surely then, at last, we shall prove that our drowsiness has been shaken from us, if we seek from God a release by groaning under our burden, by bewailing our evil deeds.

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

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

3.3.19

悔改與赦免是相關的

Repentance and Forgiveness Are Interrelated

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

Now if it is true – a fact abundantly clear – that the whole of the gospel is contained under these two headings, repentance and forgiveness of sins, do we not see that the Lord freely justifies his own in order that he may at the same time restore them to true righteousness by sanctification of his Spirit? John, a messenger sent before the face of Christ to prepare his ways [Matt. 11:10], proclaimed: “Repent, for the Kingdom of Heaven has come near” [Matt. 3:2; 4:17; Vg]. By inviting them to repentance, he admonished them to recognize that they were sinners, and their all was condemned before the Lord, that they might with all their hearts desire the mortification of their flesh, and a new rebirth in the Spirit. By proclaiming the Kingdom of God, which he taught was at hand, he meant the forgiveness of sins, salvation, life, and utterly everything that we obtain in Christ. Hence we read in the other Evangelists: “John came preaching a baptism of repentance for the remission of sins” [Mark 1:4; Luke 3:3]. What else is this than that they, weighed down and wearied by the burden of sins, should turn to the Lord and conceive a hope of forgiveness and salvation? So, also, Christ entered upon his preaching: “The Kingdom of God has come near; repent, and believe in the gospel” [Mark 1:15 p.]. First he declares that the treasures of God’s mercy have been opened in himself; then he requires repentance; finally, trust in God’s promises. Therefore, when he meant to summarize the whole gospel in brief, he said that he “should suffer, ... rise

from the dead, and that repentance and forgiveness of sins should be preached in his name” [Luke 24:26, 46-47]. And after his resurrection the apostles preached this: “God raised Jesus ... to give repentance to Israel and forgiveness of sins” [Acts 5:30-31]. Repentance is preached in the name of Christ when, through the teaching of the gospel, men hear that all their thoughts, all their inclinations, all their efforts, are corrupt and vicious. Accordingly, they must be reborn if they would enter the Kingdom of Heaven. Forgiveness of sins is preached when men are taught that for them Christ became redemption, righteousness, salvation, and life [I Cor. 1:30], by whose name they are freely accounted righteous and innocent in God’s sight. Since both kinds of grace are received by faith, as I have elsewhere proved, still, because the proper object of faith is God’s goodness, by which sins are forgiven, it was expedient that it should be carefully distinguished from repentance.

3.3.20

悔改從什麼意義上是罪得赦免的先決條件？

In What Sense Is Repentance the Prior Condition of Forgiveness?

(No Chinese translation)

(新譯：)

恨惡罪，即是悔改的開端，首先使我們認識基督；基督只向貧乏、憂傷的罪人顯現，就是那些哀求、勞苦、擔重擔、饑渴、自憐、憂愁的人（賽 61：1-3，太 11：5，28，路 4：18）。因此我們必須努力悔改，終生委身於悔改，若要常住在基督裏，則必須追求悔改，直到見主面。因為主來是為呼召罪人，召他們悔改（太 9：13）。基督被差遣來，要賜福給不配的人，好叫每人都從罪惡中轉回（徒 3：26，參 5：31）。《聖經》充滿著這樣的見證。

Now the hatred of sin, which is the beginning of repentance, first gives us access to the knowledge of Christ, who reveals himself to none but poor and afflicted sinners, who groan, toil, are heavy-laden, hunger, thirst, and pine away with sorrow and misery [Isa. 61:1-3; Matt. 11:5, 28; Luke 4:18]. Accordingly, we must strive toward repentance itself, devote ourselves to it throughout life, and pursue it to the very end if we would abide in Christ. For he came to call sinners, but it was to repentance [cf. Matt. 9:13]. He was sent to bless the unworthy, but in order that every one may turn from his wickedness [Acts 3:26; cf. ch. 5:31]. Scripture is full of such testimonies.

因此，當上帝提供赦罪的時候，祂通常要求我們這方必須悔改，向我們暗示，祂的憐憫應該催逼我們悔改。祂說：「你們當守公平，行公義；因我的救恩臨近...」（賽 56：1）。同樣地，「你們要悔改歸正，使你們的罪得以塗抹」（徒 3：19）。

For this reason, when God offers forgiveness of sins, he usually requires repentance of us in turn, implying that his mercy ought to be a cause for men to repent. He says, "Do judgment and righteousness, for salvation has come near." [Isa. 56:1 p.]. Again, "A redeemer will come to Zion, and to those in Jacob who repent of their sins." [Isa. 59:20.] Again, "Seek the Lord while he can be found, call upon him while he is near; let the wicked man forsake his way and the unrighteousness of his thoughts; let him return to the Lord, and he will have mercy upon him." [Isa. 5:6-7 p.]. Likewise, "Turn again, and repent, that your sins may be blotted out." [Acts 3:19.]

但是我們必須注意，上帝訂下此條件，不是讓我們的悔改賺的什麼，使我們配得赦免，而是主定意要可憐罪人，為了要叫他們悔改，祂指定人若要得到恩典須要作什麼。因此，我們活在這肉體的監獄裏的時候，就必須不斷與敗壞的性情爭，就是與我們屬血氣的靈魂作戰。

Yet we must note that *this condition is not so laid down as if our repentance were the basis of our deserving pardon, but rather, because the Lord has determined to have pity on men to the end that they may repent, he indicates in what direction men should proceed if they wish to obtain grace.* Accordingly, so long as we dwell in the prison house of our body we must continually contend with the defects of our corrupt nature, indeed with our own natural soul.

柏拉圖有時候說，一個哲學家的生活就是默想死亡的人生，但是我們可以更正確地說，一個基督徒的生活就是一輩子努力治死罪的人生，直到罪完全被殺死，聖另完全在我們生命中掌權。因此，一個學會對自己非常不滿的人，一定有很多的好處；他不會在自己的軟弱上堅持不變，而會快步跑到上帝面前，追求祂，好叫自己進入基督的死裏。他使一個常常注意不斷悔改的人。誠然，一個恨惡罪，被恨惡罪佔有的人，一定這樣作。因為沒有人會恨惡罪，除非他先被愛公義的心所得著。這是罪簡單的真理，而我認為也是最符合《聖經》的。

Plato sometimes says that the life of a philosopher is a meditation upon death, but we may more truly say that *the life of a Christian man is a continual effort and exercise in the mortification of the flesh, till it is utterly slain, and God's Spirit reigns in us.* Therefore, I think he has profited greatly who has learned to be very much displeased with himself, not so as to stick fast in this mire and progress no farther, but rather to hasten to God and yearn for him in order that, having been engrafted into the life and death of Christ, he may give attention to continual repentance. Truly, they who are held by a real loathing of sin cannot do otherwise. For no one ever hates sin unless he has previously been seized with a love of righteousness. This thought, as it was the simplest of all, so has it seemed to me to agree best with the truth of Scripture.

3.3.21

悔改是上帝白白的恩賜

Repentance as God's Free Gift

(Sins For Which There Is No Repentance or Pardon, 21-25)

(新譯：)

再者，悔改完全是上帝的恩賜；我相信從上文看來，是最清楚不過的教義，不須要我再長篇大論。因此，教會讚美上帝的恩惠，詫異祂「賜恩給外邦人，叫他們悔改得生命」（徒 11: 18，參林後 7: 10）。保羅也吩咐提摩太，要對非信徒忍耐溫柔：因為上帝可能賜他們悔改之恩，脫離魔鬼的網羅（提後 2: 25-26）。誠然，上帝宣告祂願意萬人都悔改歸正，祂也向所有的人直接勸勉，呼籲他們悔改。

Further, that repentance is a singular gift of God I believe to be so clear from the above teaching that there is no need of a long discourse to explain it. Accordingly, the church praises God's benefit, and marvels that he "granted repentance to the Gentiles unto salvation" [Acts 11:18, cf. II Cor. 7:10]. And Paul bids Timothy be forbearing and gentle toward unbelievers: If at any time, he says, God may give them repentance to recover from the snares of the devil [II Tim. 2:25-26]. Indeed, God declares that he wills the conversion of all, and he directs exhortations to all in common.

可是，這事的有效性，則依靠聖靈的重生。因為我們若要穿上新的性情，比創造一些人更困難。因此，在重生的過程中，《聖經》恰當地說我們是「祂的工作，在基督耶穌裏造成的，為要叫我們行善，就是上帝所預備叫我們行的」（弗 2: 20）。

Yet the efficacy of this depends upon the Spirit of regeneration. For it would be easier for us to create men than for us of our own power to put on a more excellent nature. Accordingly, in the whole course of regeneration, we are with good reason called "God's handiwork, created ... for good works, which God prepared beforehand, that we should walk in them" [Eph. 2:10, cf. Vg.].

所有上帝定意要從死亡中救出的人，祂都藉聖靈重生他們，叫他們活過來。嚴格來說，悔改不是得救的成因；可是悔改和信心既是不能分開的，也因為上帝的憐憫，所以以賽亞說：「必有一位救贖主來到錫安，雅各族中轉離過犯的人那裏」（賽 59: 20）。

Whomsoever God wills to snatch from death, he quickens by the Spirit of regeneration. Not that repentance, properly speaking, is the cause of salvation, but because it is already seen to be inseparable from faith and from God's mercy, when, as Isaiah testified, "a redeemer will come to Zion, and to those in Jacob who turn back from iniquity" [Isa. 59:20].

這事實是堅定不移的：哪裏有人有敬畏上帝的心，聖靈就在哪裏工作，使人得救。因此，根據以賽亞的話，信徒會憂傷，以為自己被上帝遺棄了，他們當這經歷為管教的記號，因為他們的心被上帝剛硬了（賽 63：17）。同樣地，使徒願意離經背道的人不抱得救的盼望，因此理論說，「不能叫他們從新懊悔了」（來 6：4-6）。

This fact indeed stands firm: wherever the fear of God flourishes, the Spirit has worked toward the salvation of man. Therefore believers, according to Isaiah, while they complain and grieve that they have been forsaken by God, set this as a sort of sign of reprobation, that their hearts have been hardened by him [Isa. 63:17]. The apostle, also wishing to exclude apostates from the hope of salvation, gives the reason that “it is impossible to restore them to repentance” [Heb. 6:4-6 p.].

明顯地，上帝不願意叫祂的選民沉淪，賜他們新的生命，祂這樣顯明自己的父愛；以祂的平靜喜樂的臉容，好像太陽一樣，吸引他們到自己面前。相反地，祂使被遺棄者的心剛硬，向他們威嚇，因為他們不敬虔的心是不能被赦免的。

For obviously God, renewing those he wills not to perish, shows the sign of his fatherly favor and, so to speak, draws them to himself with the rays of his calm and joyous countenance. On the other hand, he hardens and he thunders against the reprobate, whose impiety is unforgivable.

使徒也以這樣的忿怒來威嚇那些故意離經背道的人，他們從信靠福音跌倒時恥笑上帝，褻瀆、踐踏基督的血（來 10：29）；是的，他們盡其所能，再次釘主十字架（來 6：6）。因為保羅不像那些過分嚴謹的人；他並沒有剪除自己意識到的罪的赦免的盼望。可是他教導，離經背道是不配得赦免的；難怪上帝特別懲罰那些褻瀆藐視祂的人。保羅這樣說：「論到那些已經蒙了光照、覺悟來世權能的人，若是離棄道理，就不能叫他們從新懊悔了。因為他們把上帝的兒子重釘十字架，明明地羞辱祂」（來 6：4-6）。在另一段經文裏說：「因為我們知道真道已後，若故意犯罪，贖罪的祭就再沒有了」（來 10：26）。

With this sort of vengeance the apostle threatens willful apostates who, while they fall away from faith in the gospel, mock God, scornfully despise his grace, profane and trample Christ's blood [Heb. 10:29], yea, as much as it lies in their power, crucify him again [Heb. 6:6]. For Paul does not, as certain austere folk would preposterously have it, cut off hope of pardon from all voluntary sins. But he teaches that apostasy deserve no excuse, so that it is no wonder God avenges such sacrilegious contempt of himself with inexorable rigor. “For,” he teaches, “it is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, have become partakers of the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, if they fall away, since they crucify the Son of God on their own account and hold him up to contempt.” [Heb. 6:4-6] Another passage: “If we sin willfully,” he says, “after receiving the knowledge of the truth, there remains no longer a sacrifice for sins, but a certain dreadful expectation of judgment,” etc. [Heb. 10:26.]

從前 Novatian 一派的人，就是誤解了這些經文。他們認為這些經文過分嚴謹，所以有人認為《希伯來書》不是使徒寫的，雖然整本書充滿著使徒的精神。但是，我們既然只是與那些接受《希伯來書》的人爭辯，我們很容易指出，這些經文並不支持他們的論點。

These are, also, the passages from the wrong understanding of which the Novatianists long ago found occasion for their ravings. Offended by the harshness in these passages, certain good men believed this to be a spurious letter, even though in every part it breathes an apostolic spirit. But since we are contending only against those who accept this letter, it is easy to show how these statements do not at all support their error.

首先，使徒必定與主同意的；主曾宣告：「人一切的罪和褻瀆都可得赦免；唯獨說話干犯聖靈的，今世來世總不得赦免」（太 12: 31-32；可 3: 28-29；路 12: 10）。我說，使徒一定接受主所設的這項例外，除非我們認為使徒反對基督的恩典。因此，人的罪都得赦免，除了那項瘋狂的罪，因為人被魔鬼佔有，而不是因為一時的軟弱。

First, it is necessary for the apostle to agree with his Master, who declares that “Every sin and blasphemy shall be forgiven ... but the sin against the Holy Spirit,” which is forgiven “neither in this age nor in the age to come” [Matt. 12:31-32; Mark 3:28-29; Luke 12:10]. It is certain, I say, that the apostle was content with this exception, unless we would make him an opponent of the grace of Christ. From this it follows that pardon is not denied to any individual sins except one, which, arising out of desperate madness, cannot be ascribed to weakness, and clearly demonstrates that a man is possessed by the devil.

3.3.22 不能獲赦之罪 Unpardonable Sin

要進一步說明這個問題，必須研究不能獲赦的可怕罪惡的性質。奧古斯丁在某處把它解釋為一種無望獲赦的終身頑固邪惡；但這與基督的話——「在這個世界，不能赦免」——是不相符合的。所以，基督這話若不是空虛的，那就是說，這罪是今生所可能犯的。假如奧古斯丁的定義不錯，人若非執迷到死，就決不能算是犯了這樣的罪。另外有人說：人若嫉妒賜弟兄的恩典，即是犯了干犯聖靈的罪。我覺得這種思想也是沒有根據的。

But in order to settle this point it behooves us to inquire into the nature of this abominable crime which is never to be forgiven. Augustine somewhere defines it as persistent stubbornness even to death, with distrust of pardon; but this does not sufficiently agree with the very words of Christ, that it is not to be forgiven in this age [Matt. 12:31-32, etc.]. For either this is said in vain, or the unpardonable sin can be committed within the compass of this life. But if Augustine's definition is true, it is not committed unless it continue even to death. Others say that he who envies the grace bestowed upon his brother sins against the Holy Spirit. I do not see where they get this idea.

在這裏我們可以下一個正確的定義；這定義一經有了有力的佐證，其本身即可以推翻其它的定義。我說，干犯聖靈的罪，就是那些雖然為上帝的真理所克服了，不能假裝無知，但卻心存惡意，為抗拒而抗拒聖靈的那種人所犯的罪。因為基督為解釋祂自己所說的話，隨即又說：「凡說話干犯人子的，還可得赦免；唯獨說話干犯聖靈的，總不得赦免」（太 12：32）。

But let us set forth the true definition, which, when it is buttressed by firm testimonies, will of itself easily overcome all others. I say, therefore, that they sin against the Holy Spirit who, with evil intention, resist God's truth, although by its brightness they are so touched that they cannot claim ignorance. Such resistance alone constitutes this sin. For Christ, to explain what he had said, immediately adds: "He who speaks against the Son of man will have his sin forgiven; but he who blasphemes against the Spirit will not be forgiven" [Matt. 12:32, 31, Vg.; cf. Luke 12:10; Mark 3:29]. And Matthew writes in place of "blasphemy against the Spirit," the "spirit of blasphemy."

一個人既然干犯人子，又怎能不干犯聖靈呢？情形是這樣：有些人出於無知而違反上帝的真理，辱罵基督，但他們若得著啟示，決不願消滅上帝的真理，或說出有損於他們明知是出自基督的話；這種人就是干犯父與子。例如，現在有許多厭惡福音教理的人，他們如果真的知道這是福音的教理，他們必竭誠尊敬。

But how can anyone hurl a reproach against the Son without its being at the same time trained against the Spirit? Those can who unconsciously attack God's truth, it being

unknown to them. Those can who ignorantly curse Christ, yet who would not consciously will to extinguish the truth of God if it were revealed to them, who would not wound with a single word him whom they know to be the Anointed of the Lord. Such men it is who sin against the Father and the Son. Thus, there are many today who most wickedly curse the gospel teaching, which, if they knew it to be of the gospel, they would be ready to revere wholeheartedly.

但那些在良心上深知自己所拒絕的是上帝的道，又繼續反對的人，就是所謂褻瀆聖靈的人了。因為他們竭力反對聖靈的光明（光照）。在猶太人中間有些人是如此，他們雖不能抵抗那藉著司提反說話之靈，但仍然堅持反對。無疑，他們有許多人那麼做，是由於律法的熱忱；不過似乎還有些人是由於惡意的不敬而瘋狂地反抗上帝，就是反對他們明知出自於上帝的教理。主所斥責的法利賽人；就是這樣的人；他們因為要抵抗聖靈的感動，就毀謗說這是鬼王別西葡的能力（太 9：34；12：24）。這就是「褻瀆聖靈」，是人的僭妄故意要消滅上帝的光榮。這是保羅所暗示的意見，保羅得到憐憫，因為他的罪是在「不信不明白」的時候犯的，否則這些罪行會使他與上帝的恩眷無份（參提前 1：13）。如果他的不信是由於無知，因此而得著饒恕，那末，知而不信便沒有饒恕的餘地了。

But they whose consciences, though convinced that what they repudiate and impugn is the Word of God, yet cease not to impugn it – these are said to blaspheme against the Spirit, since they strive against the illumination that is the work of the Holy Spirit. Such were certain of the Jews, who, even though they could not withstand the Spirit speaking through Stephen, yet strove to resist [Acts 6:10]. There is no doubt that many of them were impelled to it by zeal for the law, but it appears that there were others who raged against God himself with malicious impiety; that is to say, against the doctrine that they well knew came from God. Such, also, are the Pharisees themselves, against whom the Lord inveighs, who in order to enfeeble the power of the Holy Spirit slander him with the name “Beelzebub” [Matt. 9:34; 12:24]. This, therefore, is the spirit of blasphemy, when man’s boldness deliberately leaps into reproach of the divine name. Paul hints at this when he asserts that he obtained mercy because he had committed those things ignorantly in unbelief [I Tim. 1:13], by virtue of which he would otherwise have been unworthy of the Lord’s favor. If ignorance joined with unbelief caused him to obtain pardon, it follows that there is no place of pardon where knowledge is linked with unbelief.

3.3.23

如何理解「不可能第二次悔改」

How the Impossibility of “Second Repentance” is To Be Understood

(新譯：)

可是你若留意讀經，就會理解使徒並非在講一些偶然軟弱所犯的罪，而是講那些被遺棄的人普遍的背叛和拒絕救恩。難怪上帝對那些不是選民的人沒有憐憫；約翰書信說，他們從來就不是選民，乃是從選民中出去的（約壹 2：19）！約翰所討論的，是針對那些已經離開基督教會，而以為自己還有機會回去的人。約翰呼籲他們放棄這種錯誤又邪惡的想法；他說的誠然是真的：那些故意、公開拒絕福音的人，就沒有機會再回到基督教會的團契裏了。

Now if you pay close attention, you will understand that the apostle is speaking not concerning one particular lapse or another, but concerning the universal rebellion by which the reprobate forsake salvation. No wonder, then, God is implacable toward those of whom John, in his canonical letter, asserts that they were not of the elect, from whom they went out [I John 2:19]! For he is directing his discourse against those who imagine that they can return to the Christian religion even though they had once departed from it. Calling them away from this false and pernicious opinion, he says something very true, that a return to the communion of Christ is not open to those who knowingly and willingly have rejected it.

不過，這裏所講的拒絕福音的人，不是那些沒有節制，又缺乏決心而干犯上帝的話的人，乃是指那些故意拒絕福音整體的教導的人。因此 Novatian 派的錯誤在於解釋「離棄」(lapse)與「犯罪」(來 6：6；10：26)兩個詞；他們認為「離棄」是指一個人，雖然學習上帝的律發禁止偷盜與淫亂，而不節制，仍然偷盜和行淫。反之，我堅持這裏有相反的立場：這裏所指的不是任何單獨的罪，而是整個人完全轉離上帝，乃是全人的離經背道。

But those who reject it are not those who with dissolute and uncontrolled life simply transgress the Word of the Lord, but those who deliberately reject its entire teaching. Therefore the fallacy lies in the words “lapsing” and “sinning” [Heb. 6:6; 10:26], since the Novatianists interpret “lapsing” to mean the act of a man who, taught by the law of the Lord not to steal or fornicate, does not abstain from theft or fornication. On the contrary, I affirm that here is an underlying tacit antithesis in which all things ought to be recapitulated that are contrary to those which had been stated before; so that it is not any particular failing that is here expressed, but complete turning away from God and, so to speak, apostasy of the whole man.

因此，當使徒說到那些曾經領受光照而後來離棄真道，曾經嘗過天恩的滋味，曾經與聖靈有份，曾經嘗過主的話語和來世的權柄（來 6：4-5），我們必須理解，他

們以故意的不虔來熄滅聖靈的光照，吐出天恩的滋味，與聖靈成聖的恩典自我隔絕，並踐踏上帝的道和來世的權能。為要表達他們故意的不虔，另外一處經文說他們是「故意」的。

When, therefore, he speaks of those who have lapsed after they have once been illumined, have tasted the heavenly gift, have been made sharers in the Holy Spirit, and also have tasted God's good Word and the powers of the age to come [Heb. 6:4-5], it must be understood that they who choke the light of the Spirit with deliberate impiety, and spew out the taste of the heavenly gift, will cut themselves off from the sanctification of the Spirit, and trample upon God's Word and the powers of the age to come. And the better to express an impiety deliberately intended, in another passage he afterward expressly adds the word "willfully."

因為《希伯來書》的作者說，當他們領受了真理的知識之後故意犯罪時，就再沒有為他們預備的其他的祭了（來 10: 26）。他並沒有否認，基督為聖徒們的罪孽作了永遠的贖罪祭。差不多整本《希伯來書》在解釋基督作祭司的職份時，都在宣告這原則。不過他說，當基督的祭被拒絕時，就沒有其他的祭了。再者，當人公開特意拒絕福音的真理的時候，就是拒絕基督的祭。

For when he says that they who, willing, sin after having received knowledge of the truth have no sacrifice left for them [Heb. 10:26], he does not deny that Christ is a continual sacrifice to atone for the iniquities of the saints. Almost the whole letter eloquently proclaims this, in explaining Christ's priesthood. But he says that no other sacrifice remains when His has been rejected. Moreover, it is rejected when the truth of the gospel is expressly denied.

3.3.24

那些不可能被赦免的人，就是那些不可能悔改的人

Those Who Cannot Be Forgiven Are Those Who Cannot Repent

(新譯：)

對某些人來說，若有人投奔上帝、求告祂施憐憫而完全得不到赦罪，是太殘酷了。這個問題並不難回答。因為《希伯來書》的作者並沒有說，人若轉向上帝，會被拒絕赦罪。不過，他完全否認他們有能力起來悔改，因為他們已經被上帝公義的審判擊打，因為不感恩的心，已成為永遠瞎眼的人了。

To some it seems too hard and alien to the mercy of God that any who flee for refuge in calling upon the Lord's mercy are wholly deprived of forgiveness. This is easily answered. For the author of Hebrews does not say that pardon is refused if they turn to the Lord, but he utterly denies that they can rise to repentance, because they have been stricken by God's just judgment with eternal blindness on account of their ungratefulness.

以掃的例子也沒有否認這個原則；《希伯來書》的作者後來應用了這個原則：以掃試圖以眼淚和嚷鬧得回他長子的名分，但完全無用（來 12：16-17）。先知的警告也同樣說出此原則：「將來他們呼求我，我也不聽」（亞 7：13）。

There is nothing that opposes this in the example of Esau, which he later applies to this point: Esau vainly tried to retrieve his lost birthright by tears and wailing [Heb. 12: 16-17]. This is no less true of that warning of the prophet: "When they cry, I shall not hear" [Zech. 7:13].

這些詞匯並非指真正的歸正或真心呼求上帝，而是指不敬虔的人在捆綁中，或被逼面對一些以前認為理所當然的事的時候，會面對怎樣的困難：他們必須承認，一切好處都須依靠上帝的幫助。可是他們並沒有呼求上帝幫助，他們只是哀嘆上帝的幫助從他們挪去。先知所指的「呼求」（亞 7：13），使徒所指的「眼淚」（來 12：17），只是邪惡的人受絕望折磨時的恐怖情景而已。

For such expressions do not designate either true conversion or calling upon God, but that anxiety by which in extremity impious men are bound and compelled to have regard for what previously they complacently neglected, the fact that their every good depends upon the Lord's help. But they do not so much implore it as groan that it has been taken from them. By "cry" the prophet [Zech. 7:13], and by "tears" the apostle [Heb. 12:17], signifies nothing but that dreadful torment which burns and tortures the wicked in their despair.

這事實值得我們留意：不然的話，上帝，就是藉先知宣告若有罪人悔改祂必快施憐憫的上帝，就自我矛盾了（結 18： 21-22）。正如我已經說過，人的心不會轉好的，除非上帝賜「先前的恩典」（*prevenient grace*）。上帝向呼求祂的人的應許是永不欺騙人的。可是，當被遺棄的人看到必須求告上帝才能解決自己的困境，而遠離此救法，所帶來的盲目折磨，不應稱為「歸正」或「禱告」。

This fact deserves careful note: that otherwise God, who by the prophet proclaims he will be merciful as soon as the sinner repents, would be at war with himself [Ezek. 18: 21-22]. And, as I have already said, it is certain that the mind of man is not changed for the better except by God's *prevenient grace*. Also, his promise to those who call upon him will never deceive. But it is improper to designate as "conversion" and "prayer" the blind torment that distracts the reprobate when they see that they must seek God in order to find a remedy for their misfortunes and yet flee at his approach.

3.3.25

殘缺的悔改，和坦誠的悔改

Sham Repentance and Honest Repentance

(新譯：)

可是有人會問：使徒既然否認，殘缺的悔改討上帝的喜悅，那麼亞哈王如何獲得赦免，免受上帝的懲罰呢？因為從他後來的表現來看，好像被某一種突然的恐懼擊打（王上 21：2-29）。是的，他披上麻布，身塗灰塵，在上帝面前謙卑自己；可是他撕裂衣裳使沒有意義的，因為他的心仍然剛硬，充滿惡毒。可是我們仍然看見，上帝轉而憐憫他。

The question arises, however, inasmuch as the apostle denies that sham repentance appeases God, how Ahab obtained pardon and turned aside the punishment imposed upon him; since he appears, from the later conduct of his life, to have been stricken only by some sudden fear [I Kings 21:2-29]. He, indeed, put on sackcloth, cast ashes over himself, lay upon the ground [I Kings 21:27], and as is testified concerning him, humbled himself before God; but it meant little to rend his garments while his heart remained obstinate and swollen with malice. Yet we see how God is turned to mercy.

我回答：假冒的人有時會暫免審判，可是上帝的忿怒常在他們身上，這主要不是為他們而作的，而是給眾人一個榜樣。因為亞哈王雖暫時免受懲罰，這對他有什麼好處呢？他只不過活在地上而感覺不到審判而已！因此上帝的咒詛，雖然隱秘，仍在亞哈的家中堅定不移；他至終下到永遠的滅亡中。

I reply: Hypocrites are sometimes spared thus for a while, yet the wrath of God ever lies upon them, and this is done not so much for their own sake as for an example to all. For even though Ahab had his punishment mitigated, what profit was this to him, but that while alive upon earth he should not feel it? Therefore God's curse, although secret, had a fixed seat in his house, and he went to eternal destruction.

我們看到以掃也是如此：他雖失去長子之名分，卻因眼淚得到暫時的福份（創 27：40）。可是上帝所曉諭的屬靈產業只能讓一位兄弟繼承，所以，當上帝遺棄以掃而選擇雅各的時候，以掃因已不是繼承人，所以從上帝的憐憫被隔絕了；可是，他仍然得到安慰，如動物得到安慰一樣：他必成為肥胖，得到地上的肥甘和天降之露水（創 27：28）。

The same is to be seen in Esau: for, even though he suffered a repulse, a temporal blessing was granted to his tears [Gen. 27:40]. But because the spiritual inheritance from the oracle of God could rest in the possession of only one of the brothers, when Esau was passed over and Jacob chosen, the disinheriting of Esau excluded God's mercy; yet this solace remained to him as an animal man: to become fat with the fatness of the earth and the dew of heaven [Gen. 27:28].

我上文所說的，應成為榜樣，應用在其他人身：好叫我們學習更加謹慎的用心悔改，因為當我們真正、誠懇地悔改歸正地時候，上帝必定馬上赦免我們；對那些不滿足自己狀況的人，他們雖然不配，上帝仍然施可憐。這是毫無疑問的真理。

And this which I have just said ought to be applied as an example for the others in order that we may learn more readily to apply our minds and our efforts to sincere repentance, because there must be no doubt that when we are truly and heartily converted, God, who extends his mercy even to the unworthy when they show any dissatisfaction with self, will readily forgive us.

我們因此學到，那些心中剛硬的人，有怎樣恐怖的審判等著他們，因為他們現在毫無羞恥地，硬心地取笑上帝，以為上帝的威嚇是虛無的。

By this means, also, we are taught what dread judgment is in store for all the obstinate, who with shameless forehead no less than iron heart now make it a sport to spurn and set at nought the threats of God.

上帝的確伸手在以色列人身上，使他們免受災害，雖然他們的呼求是表面的，他們的心是詭詐虛假的（參：詩 78：36-37）。詩人說，他們的心立刻顯出自己的本性（57 節）。

In this way he often stretched out his hand to the sons of Israel to relieve their calamity, even though their cries were feigned and their hearts were deceitful and false [cf. Ps. 78:36-37], as he complains in the psalm, that they forthwith reverted to their own character [v. 57].

因此上帝施憐憫，因為祂意旨帶領他們真的歸正，或使他們無可推諉。可是當祂暫時延遲懲罰的時候，祂並不受什麼永恆的律法自我約束；其實有時上帝更嚴厲地對付假冒的人，向他們施行雙倍的懲罰，讓他們知道他們的假冒使祂多麼的不悅。可是，正如我所說，祂給人一些例子，說明祂願意赦罪，叫敬虔的人得到鼓勵，改變自己的生命，而使那些驕傲抗拒上帝的人面對更嚴厲的定罪。

And thus by such kindly gentleness he willed to bring them to earnest conversion or render them inexcusable. Yet in remitting punishments for a time, he does not bind himself by perpetual law, but rather sometimes rises up more severely against the hypocrites and doubles their punishment to show how much their pretense displeases him. But as I have said, he sets forth some examples of his readiness to give pardon, by which the godly may be encouraged to amend their lives, and the pride of those who stubbornly kick against the pricks may be more severely condemned.

第四章 CHAPTER 4

經院派對悔改的曲解距離福音真理甚遠；論懺悔與補罪 HOW FAR FROM THE PURITY OF THE GOSPEL IS ALL THAT THE SOPHISTS IN THEIR SCHOOLS PRATE ABOUT REPENTANCE; DISCUSSION OF CONFESSION AND SATISFACTION

3.4.1

經院主義的懺悔論

THE SCHOLASTIC DOCTRINE OF PENANCE

(The Scholastic doctrine of confession and contrition, with its alleged Scriptural basis, examined, 1-6)

現在我要把經院派的詭辯家們關於悔改所持的意見，盡可能地作簡略討論，我不擬詳細探究，免得這一部教義綱要的書過於冗長。他們把一個原來並不混亂的題目，弄得非常複雜，以致人一踏進了他們所設的迷宮，就難以自拔。

Now I come to discuss what the Scholastic Sophists have taught concerning repentance. This I will run through in as few words as possible because it is not my intention to pursue everything, lest this book which I am anxious to prepare as a short textbook burst all bounds. They have involved this matter, otherwise not very complicated, in so many volumes that there would be no easy way out if you were to immerse yourself even slightly in their slime.

第一：他們對悔改所下的定義足以表明他們從來不瞭解什麼是悔改；他們引證教父著作中的東鱗西爪，但所引證的卻不足以說明悔改的性質；比方說：“悔改是為已犯的罪哭泣，並決意不再犯那使人哭泣的罪。”又說：“悔改是為過去的罪行悲傷，並決心不從新去犯那引起悲傷的罪。”又說：“悔改是一種哀痛的報復，就是因過去所犯的罪而懲罰自己。”又說：“悔改是人對自己已犯的，或認可的罪所生內心的悲哀和靈魂的痛苦。”

First, in their definition, they clearly disclose that they have never understood what repentance is. For they take certain cliches from the books of the ancient writers, which do not express the force of repentance at all. For example: to repent is to weep over former sins, and not to commit sins to be wept over; again, it is to bewail past evil deeds and not again to commit deeds to be bewailed; again, it is a certain sorrowing vengeance that punishes in oneself what one is sorry to have committed; again, it is sorrow of heart and bitterness of soul for the evil deeds that one has committed, or to which one has consented.

假定我們承認教父們所說的這些話是對的（其實若有人欲加辯駁，那是不難駁倒的），它們也並不是用來形容悔改的話，而勸讀者們小心，以免再陷入已蒙救脫離了的那罪惡漩渦中的話。倘若我們要把這一類意見都當作定義看，其他意見也可以照樣加上去了。比方屈梭多模說過：“悔改是醫罪的良藥，是上天的恩賜，是值得羨慕的美德，也是超乎律法能力的恩典。”

Let us grant that these things have been well said by the fathers, although a contentious man could without difficulty deny this. Yet they were not spoken with the intent to define repentance, but only to urge their hearers not to fall again into the same transgressions from which they had been rescued. But if they would turn all statements of this sort into definitions, others also ought with equal right to have been patched on. Such a one I this statement of Chrysostom: “Repentance is a medicine that wipes out sin, a gift given from heaven, a wondrous power, a grace surpassing the might of laws.”

再者，他們以後提出的學說，此這些定義更差。因為他們拘守外表的儀節，以致讀者在他們巨量的著作中所得的，只是把悔改看為一種刻苦的修煉，一面克服私欲，一面懲罰罪行而已；至於與生命的真改造俱來的內心的再生，他們卻諱莫如深。他們對各種痛悔確是討論很詳；他們叫心靈接受許多難以接受的規矩，使它們極端焦灼；當心靈被害至體無完膚時，乃圖運用儀式來醫治心靈的痛苦。

Besides, the doctrine taught by the Scholastics in later times is somewhat worse than these patristic definitions. For they are so doggedly set in outward exercises that you gather nothing else from their huge volumes than that repentance is a discipline and austerity that serves partly to tame the flesh, partly to chastise and punish faults. They are wonderfully silent concerning the inward renewal of the mind, which bears with it true correction of life. Among them there is, indeed, much talk concerning contrition and attrition. They torture souls with many misgivings, and immerse them in a sea of trouble and anxiety. But where they seem to have wounded hearts deeply, they heal all the bitterness with a light sprinkling of ceremonies.

他們這樣奇怪地解釋了悔改以後，又把它分為內心的痛悔，口頭的認罪，和工作的補過等。這樣的分類與他們的定義一樣不合邏輯，而他們倒好像是終身致力於辨證法似的。但如果有人由這個定義推論（這是邏輯家普通的辯論方法）說：一個人儘管為已犯的罪哭泣，而再不犯可哭泣的罪；因過去的罪行悲傷，而不再作可悲傷的惡；雖口頭沒有認罪，也必因對已犯的罪憂傷而受懲罰；這樣他們將怎樣替自己的分類辯護呢？假如口不認罪的人可能有真的痛悔，那麼悔改不必認罪也就成了。如果他們回答說，他們的分類是把悔改當做聖禮，或者是指那沒有包含在他們定義中的悔改的完全，那末，他們就沒有理由怪我；只好怪他們自己的定義之欠精確。照我的愚見，我對一切辯論都從定義著手，並以之為整個辯論的基礎。可是，我們可以承認他們有這樣辯論的自由。那麼讓我們把他們的分類地仔細考驗一番吧。我把他們所小題大作地視為神秘的事忽略了並不是沒有計劃的。他們所認為圓滑巧妙的辯論，我並不覺得難以應付，只是我認為不應以無意義的爭論來麻煩讀者。從他們所提出，又使他們自己困惑莫解的問題來看，可見他們說的是自己所完全不瞭解的事。比方：一個人為一種罪過表示悔改，但又繼續犯另一種罪，像這樣

的悔改是否可得上帝的喜悅？再者，上帝的懲罰是否可以補罪？或者，大罪是否可以一再悔改。關於這一點，他們卻大膽地認為每天所行的悔改，只是限於小罪而已。他們又被耶柔米一句不正確的話所困擾；耶柔米認為：“悔改是沉船以後的第二塊木板。”這證明他們始終沒有從愚昧中驚醒，甚至對自己的罪茫然無知。

They divide repentance, thus subtly defined, into contrition of heart, confession of mouth, and satisfaction of works. This division is no more logical than the definition — even though they wish to appear to have spent their whole life in framing syllogisms. Suppose someone reasons from their definition — a kind of argument prevalent among dialecticians — that anyone can weep for previously committed sins and not commit sins that ought to be wept over, can bewail past evil deeds and not commit evil deeds that ought to be bewailed, can punish what he is sorry to have committed, etc., even though he does not confess with his mouth. How, then, will they maintain their division? For if he does not confess though truly penitent, there can be repentance without confession. But if they reply that this division applies to penance only in so far as it is a sacrament, or is understood, concerning the whole perfection of repentance, which they do not include in their definitions, there is no reason to accuse me; let them blame themselves for not defining it more precisely and clearly. Now, for my part, when there is a dispute concerning anything, I am stupid enough to refer everything back to the definition itself, which is the hinge and foundation of the whole debate. But let that be the teachers' license. Now let us survey in order the various parts themselves. I negligently leap over the trifles that they, with grave mien, hawk as mysteries, and I am not doing this unwittingly. For it would not be very toilsome for me to investigate all that they think they are skillfully and subtly disputing. But it would be mere meticulousness for me to tire my readers with such trifles to no avail. Surely, it is easy to recognize from the questions that move and excite them, and which miserably encumber them, that they are chattering about unknown things. For example: whether repenting of one sin is pleasing to God when in others obstinacy remains. Or: whether divinely inflicted punishments are able to make satisfaction. Or: whether repentance may be frequently repeated for mortal sins, when they foully and impiously define that men daily practice penance for venial sins only. Similarly, on the basis of a saying of Jerome, they torment themselves greatly with a gross error, that repentance is the “second plank after shipwreck.” By this they show themselves never to have awakened from their brute stupor, to feel a thousandth part, or even less, of their faults.

3.4.2

經院主義的懺悔論折磨人的良心

THE SCHOLASTIC DOCTRINE OF PENANCE TORMENTS THE CONSCIENCE

我希望讀者看清楚，這不是對無足輕重的小事의 辨論，而是有關嚴重的問題，即赦罪的問題。他們以為悔改必須藉著內心的痛悔，口裏的認罪，與行為上的補罪這三件事，才能得到罪的赦免。如果在全部宗教科學中有什麼必須知道的，那麼，最重要的即是要完全瞭解罪得赦免須以什麼方法，憑什麼法律，有什麼條件，以及有何種便利或困難。除非對這一件事有確切明白的認識，良心便不會有平安，不能與上帝複和，也沒有可依靠或安息的立場；且必然常在恐懼不安之中，時時感覺憂傷苦惱，驚慌仇恨，且不敢見上帝的面。

But I would have my readers note that this is no contention over the shadow of an ass but that the most serious matter of all is under discussion: namely, forgiveness of sins. For while they require three things for repentance — compunction of heart, confession of mouth, and satisfaction of works — at the same time they teach that these things are necessary to attain forgiveness of sins. But if there is anything in the whole of religion that we should most certainly know, we ought most closely to grasp by what reason, with what law, under what condition, with what ease or difficulty, forgiveness of sins may be obtained! Unless this knowledge remains clear and sure, the conscience can have no rest at all, no peace with God, no assurance or security; but it continuously trembles, wavers, tosses, is tormented and vexed, shakes, hates, and flees the sight of God.

假如赦罪真要根據他們所說那些條件的話，那末，我們所處的地位就是最悲慘不幸的地位了。他們把痛悔當做獲恕的初步，並且需要公正與完全的痛悔，但他們沒有決定，一個人在什麼時候才確知已經達到這樣完全的痛悔。

But if forgiveness of sins depends upon these conditions which they attach to it, nothing is more miserable or deplorable for us. They make contrition the first step in obtaining pardon, and they require it to be a *du* contrition, that is, just and full. But at the same time they do not determine when a man can have assurance that he has in just measure carried out his contrition.

我承認每人都應當誠懇地為罪哀痛，好叫他可以繼續增強對罪惡的不滿和忿恨。因為“憂愁就生出沒有後悔的懊悔來，以至得救”（林後 7: 10）。但若對良心要求一種與罪債相稱，又足以獲得饒恕的憂愁，這樣，可憐的良心必感覺非常苦惱，因為它知道他的罪需要相當的痛悔，卻不知道負債的程度，也不知道是否已經清償虧欠。若他們說，我們應盡力而行，我們就仍然回到這一點上，因為誰敢說他已經為罪盡力悲傷了呢？所以，那在長久奮鬥，至終沒有找到安息地方的良心，就勉強自己憂傷，多灑幾滴眼淚，以完成所應有的痛悔，換取一點點安慰。

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We must, I admit, carefully and sharply urge every man, by weeping bitterly for his sins, to what his displeasure and hatred toward them, for we ought not to repent this sorrow which begets repentance unto salvation [2 Corinthians 7:10]. But when a bitterness of sorrow is demanded that corresponds to the magnitude of the offense, and which may balance in the scales with assurance of pardon, here truly miserable consciences are tormented in strange ways, and troubled when they see due contrition for sins imposed upon them. And they do not grasp the measure of the debt so that they are able to discern within themselves that they have paid what they owed. If they say that we must do what is in us, we are always brought back to the same point. For when will anyone dare assure himself that he has applied all of his powers to lament his sins? Therefore, when consciences have for a long time wrestled with themselves, and exercised themselves in long struggles, they still do not find a haven in which to rest. Consequently, to calm themselves, at least in part, they wrest sorrow from themselves and squeeze out tears that they may thereby accomplish their contrition.

3.4.3

等待我們的不是罪人的懺悔，而是上帝的憐憫

**NOT THE SINNER'S CONTRITION,
BUT THE LORD'S MERCY AWAITS**

(no Chinese translation)

第三至第八諸節、駁斥羅馬教的告解論——從略

But if they say that I accuse them falsely, let them actually bring forward and exhibit anyone who, by a doctrine of contrition of this sort, either is not driven to desperation or has not met God's judgment with pretended rather than true sorrow. And we have said in some place that forgiveness of sins can never come to anyone without repentance, because only those afflicted and wounded by the awareness of sins can sincerely invoke God's mercy. But we added at the same time that repentance is not the cause of forgiveness of sins. Moreover, we have done away with those torments of souls which they would have us perform as a duty. We have taught that the sinner does not dwell upon his own compunction or tears, but fixes both eyes upon the Lord's mercy alone. We have merely reminded him that Christ called those who "labor and are heavy-laden" [Matthew 11:28], when he was sent to publish good news to the poor, to heal the broken-hearted, to proclaim release to the captives, to free the prisoners, to comfort the mourners [Isaiah 61:1; Luke 4:18, conflated]. Hence are to be excluded both the Pharisees, who, sated with their own righteousness, do not recognize their poverty; and despisers, who, oblivious of God's wrath, do not seek a remedy for their own evil. For such do not labor, are not heavy-laden, are not broken-hearted, nor prisoners or captives. But it makes a great difference whether you teach forgiveness of sins as deserved by just and full contrition, which the sinner can never perform; or whether you enjoin him to hunger and thirst after God's mercy to show him — through the recognition of his misery, his vacillation, his weariness, and his captivity — where he ought to seek refreshment, rest, and freedom; in fine, to teach him in his humility to give glory to God.

3.4.4

上帝並沒有吩咐我們（向神父）懺悔：駁斥經院主義的論據

CONFESSION NOT ENJOINED: REFUTATION OF SCHOLASTIC ALLEGORICAL ARGUMENT FROM THE LEPERS THAT WERE CLEANSED

(no Chinese translation)

There has always been great strife between the canon lawyers and the Scholastic theologians concerning confession. The latter contend that confession is enjoined by divine precept; the former claim that it is commanded only by ecclesiastical constitutions.

Now in that quarrel the marked shamelessness of the theologians is evident, who corrupted and forcibly twisted all the passages of Scripture they cited for their purpose. And when they saw that what they wanted could not even in this way be obtained, those who wished to appear more astute than others resorted to the evasion that confession is derived from divine law with respect to its substance, but later took its form from positive law. Of course, the most incompetent among pettifogging lawyers thus relate the citation to the divine law because it is said: “Adam, where are you?” [Genesis 3:9]. The exception, too, because Adam answered as if taking exception: “The wife that thou gavest me,” etc. [Genesis 3:12]. In both cases, however, the form is derived from the civil law. But let us see by what proofs they demonstrate this confession — formed or unformed — to be a command of God. The Lord, they say, sent the lepers to the priests [Matthew 8:4; Mark 1:44; Luke 5:14; 17:14]. What? Did he send them to confession? Who ever heard it said that the Levitical priests were appointed to hear confessions [Deuteronomy 17:8-9]? They therefore take refuge in allegories: it was laid down by the Mosaic law that priests should distinguish between stages of leprosy [Leviticus 14:2-3]. Sin is spiritual leprosy; it is the duty of priests to pronounce concerning this.

Before I answer, I ask in passing why, if this passage makes them judges of spiritual leprosy, do they assume cognizance of natural and carnal leprosy? As if this reasoning were not to mock Scripture: the law entrusts the recognition of leprosy to the Levitical priests, let us take this over for ourselves; sin is spiritual leprosy, let us also be judicial examiners of sin! Now I reply: “When the priesthood is transferred, there is necessarily a transference of the law as well” [Hebrews 7:12]. All priestly offices have been transferred to Christ and are fulfilled and completed in him. The whole right and honor of the priesthood has therefore been transferred to him. If they are so fond of chasing after allegories, let them set before themselves Christ as their sole priest, and in his judgment seat concentrate unlimited jurisdiction over all things. We shall readily allow that. Moreover, their allegory, which reckons the merely civil law among the ceremonies, is unsuitable.

Why then does Christ send lepers to the priests? That the priests may not charge him with breaking the law, which bade that one cured of leprosy be shown to the priest, and atoned for by offering sacrifice. He bids cleansed lepers do what the law enjoins. “Go,” he says, “show yourselves to the priests” [Luke 17:14]; “and offer the gift that Moses

prescribes in the law, for a proof to the people” [Matthew 8:4 p.]. Truly, this miracle was to be a proof for them. They had declared them lepers; now they declare them cured. Are they not, even against their will, compelled to become witnesses of Christ’s miracles? Christ permits them to investigate his miracles. They cannot deny it. But because they still try to evade, this work serves for them as a testimony. Thus, in another passage: “This gospel will be preached throughout the whole world, as a testimony to all nations” [Matthew 24:14 p.]. Likewise, “You will be dragged before kings and governors...to bear testimony before them.” [Matthew 10:18.] That is, that they may be more strongly convicted by God’s judgment. But if they prefer to agree with Chrysostom, he also teaches that this was done by Christ on account of the Jews, that He might not be regarded as a transgressor of the law. However, in such a clear matter one should be ashamed to seek the support of any man, when Christ declares that he relinquishes the whole legal right to the priests, even to professed enemies of the gospel who had always been intent upon shouting against it if their mouths were not stopped. Therefore, that the papal sacrificers may retain this possession, let them openly side with those whom it is necessary forcibly to restrain from cursing Christ. For this has nothing to do with his true ministers.

3.4.5

誤用拉撒路的個案

THE UNBINDING OF LAZARUS MISAPPLIED

(no Chinese translation)

They derive a second argument from the same source, that is from an allegory — as if allegories were of great value in confirming any dogma. But, let them be of value, unless I show that I can apply those very allegories more plausibly than they. Now they say that the Lord bade the disciples unbind the risen Lazarus and let him go [John 11:44]. First, they falsely declare this, for nowhere does one read that the Lord said this to his disciples. It is much more probable that he said this to the Jews (who were present in order that his miracle might be demonstrated beyond any suspicion of fraud, and might display his greater power), in that he raised the dead by his voice alone, and not by his touch. So do I interpret the fact that the Lord, in order to relieve the Jews of all perverse suspicion, willed that they roll away the stone, smell the stench, look upon the sure signs of death, see him rising up by the power of his Word alone, and be the first to touch him, alive. And this is the opinion of Chrysostom.

But suppose we regard this statement as made to the disciples, what then will our opponents maintain? That the Lord gave the apostles the power of loosing? How much more aptly and skillfully this could be treated as allegory if we should say that by this figure God willed to instruct his believers; to loose those raised up by him, that is, so that they should no recall to memory their sins, which he himself had forgotten, nor damn as sinners those whom he himself had absolved, nor still upbraid them for those things that he himself had condoned, nor be harsh and captious to punish where he himself was merciful and ready to spare! Certainly, nothing ought to incline us more to pardon than the example of the judge, who warns that he will be implacable to those who are too severe and inhuman. Now let them go and peddle their allegories.

3.4.6

合乎《聖經》的認罪

SCRIPTURAL CONFESSION

(no Chinese translation)

Now they come into closer combat when, as they suppose, they fight, armed with the plain testimonies of Scripture: those who came to the baptism of John confessed their sins [Matthew 3:6]; and James would have us “confess our sins to one another” [James 5:16]. No wonder if those who wished to be baptized confessed their sins! For, as it was said before, “John...preached a baptism of repentance” [Mark 1:4]. He baptized with water unto repentance. Whom, therefore, would he have baptized except those who had confessed themselves sinners? Baptism is the symbol of forgiveness of sins. Who would have been admitted to this symbol but sinners and those who recognize themselves as such? Therefore, they confess their sins in order to be baptized.

It is with good reason that James enjoins us to “confess...to one another” [James 5:16]. But if they had paid attention to what follows immediately, they would have understood that this also gives them little support. “Confess,” he says, “your sins to one another, and pray for one another.” [James 5:16.] He combines mutual confession and mutual prayer. If we must confess to priestlings alone, then we must pray for them alone. What? Suppose it followed from the words of James that only priests could confess? Indeed, while he wants us to confess to one another, he addresses those alone who could hear one another’s confession; [ajllh>loiv](#) is his word, “mutually,” “in turn,” “interchangeably,” or, if they prefer, “reciprocally.” But only those qualified to hear confessions can confess to one another reciprocally. Since they assign this prerogative to priests alone, we also relegate the function of confessing to them alone. Away, then, with trifles of this sort! Let us take the apostle’s view, which is simple and open: namely, that we should lay our infirmities on one another’s breasts, to receive among ourselves mutual counsel, mutual compassion, and mutual consolation. Then, as we are aware of our brothers’ infirmities, let us pray to God for these. Why, then, do they quote James against us though we so strongly urge the confession of God’s mercy? But no one can confess the mercy of God until he has previously confessed his own misery. Rather, we pronounce anathema upon everyone who has not confessed himself a sinner before God, before his angels, before the church, and in short, before all men. For the Lord has “shut up all things under sin” [Galatians 3:22] “that every mouth may be stopped” [Romans 3:19] and all flesh be humbled before God [cf. Romans 3:20; 1 Corinthians 1:29]. But let him alone be justified [cf. Romans 3:4] and exalted.

3.4.7.

古代（早期）教會沒有強迫的告解

**COMPULSORY CONFESSION UNKNOWN
IN THE ANCIENT CHURCH**

(Evidence for late origin of auricular confession, 7-8)
(no Chinese translation)

But I marvel how shamelessly our opponents dare contend that the confession of which they speak is divinely ordained. Of course we admit its practice to have been very ancient, but we can easily prove that it was formerly free. Surely, even their records declare that no law or constitution concerning it had been set up before the time of Innocent III. Surely, if they had had a more ancient law than those, they would have seized upon it rather than, content with the decree of the Lateran Council, made themselves ridiculous even to children. In other matters they do not hesitate to invent fictitious decretals, which they ascribe to the most ancient councils, that by a veneration for antiquity they may hoodwink the simpleminded. On this point, it did not enter their heads to introduce such a falsehood. Therefore, as they themselves witness, not yet three hundred years have passed since Innocent III set that trap and imposed the necessity of confession.

But, to say nothing of the time, the barbarism of the words alone discredits that law! These good fathers enjoin everyone of both sexes once a year to confess all their sins before their own priest. Facetious men humorously take exception that this precept refers only to hermaphrodites, but applies to no one who is either male or female. Then, a grosser absurdity arises in their pupils when they are unable to explain what the expression “their own priests” means.

Whatever all these hired wranglers of the pope may prate, we maintain that Christ was not the author of this law which compels men to list their sins — indeed, that twelve hundred years went by after the resurrection of Christ before any such law was brought forth. And so this tyranny was a length introduced when, after piety and doctrine were extinguished, mere ghosts of pastors had taken all license, without distinction, upon themselves.

Then, there are clear testimonies, both in histories and among other ancient writers, that teach that this was a discipline of polity, instituted by bishops, not a law laid down by Christ or the apostles. I shall bring forward only one of these many testimonies, which will provide clear proof of this matter. Sozomen relates that this constitution of the bishops was diligently observed in the Western churches, especially at Rome. This means that it was not a universal practice of all the churches. Moreover, he says that one of the presbyters was especially designated for this office. This thoroughly refutes what the papists falsely state concerning the keys given in common to the whole priestly order for this use. Indeed, it was not a function common to all priests, but the exclusive function of one priest who had been chosen for it by the bishop. It is he whom even today they call in individual cathedral churches the “penitentiarius,” the examiner of serious crimes and of

those to be censured as an example. Then he adds that this also had been the custom at Constantinople until a certain matron, pretending to confess, was found to have hidden under the guise of confession an affair which she was having with a certain deacon. On account of this crime, Nectarius, a man renowned for his holiness and learning, bishop of that church, abolished the rite of confession. Here, here, let these asses prick up their ears! If auricular confession were the law of God, why would Nectarius have dared to set it aside and uproot it? Will they accuse Nectarius — a holy man of God, approved by the consent of all the fathers — of heresy and schism? But with this same sentence they will condemn the Church of Constantinople in which, Sozomen declares, the practice of confession was not only neglected for a time, but allowed to fall into disuse within his memory. Indeed, let them accuse of defection not only the Church of Constantinople but all the Eastern churches — if they speak the truth — that neglected an inviolable law enjoined upon all Christians.

3.4.8

居梭斯模並沒有吩咐要向人認罪

CHRYSOSTOM DOES NOT ENJOIN CONFESSION TO MEN

(no Chinese translation)

Now in very many passages Chrysostom clearly attests this abolition of confession; and he was bishop of the Church of Constantinople, so that it is a wonder they dare mutter to the contrary. “Tell your sins,” he says, “that you may wipe them away. If you are embarrassed to tell anyone what sins you have committed, recite them daily to your own soul. I do not tell you to confess them to your fellow servant, who may upbraid you. Recite them to God who heals them. Confess your sins upon your bed that there your conscience may daily acknowledge its misdeeds.” Again: “Now, moreover, it is not necessary to confess in the presence of witnesses. Examine your sins in your own thought. Let this judgment be without witness: let God alone see you confessing.” Again: “I do not lead you onto the stage before your fellow servants. I do not compel you to uncover your sins to men. Betake your conscience to God’s presence and lay it open before him. Show your wounds to the Lord, the most excellent physician, and seek remedy from him. Show them to him, who does not reproach but most gently heals.” Again: “Surely, you should tell no man, lest he upbraid you; for you should confess nothing to a fellow servant, who may make it public. But show your wounds to the Lord, who takes care of you and is your kind physician.” Afterward he has God say: “I do not compel you to come on mid-stage before many witnesses. Tell your sin privately to me only that I may heal your sore.” Shall we say that Chrysostom acted rashly when he wrote these and like things to free the consciences of men from those bonds by which they were constrained by divine law? Not at all. But he dare not require as necessary what he understands never to have been prescribed by the Word of God.

3.4.9.

向上帝認罪

CONFESSION BEFORE GOD

(Scriptural confession of sins, public and private, 9-13)

為使整個問題易於明瞭起見，我們要忠實地說明那種認罪才是聖經所教訓的；然後我們要補述羅馬教徒所捏造的；當然不討論他們捏造的全部（因為他們捏造多端，浩如滄海，無法盡述），只敘述關於暗中認罪這一部分教理。

But, to make the whole matter plainer and easier, we will first faithfully relate what kind of confession we are taught in the Word of God. Then we will add an account of their inventions — not indeed all, for who could empty such an immense sea — but only those with which they embrace the sum of their secret confession.

在這裏說起來心痛，過去的翻譯家常把“讚美”一詞譯作“承認”，這是連最不學的人也熟知的；現在必要揭破他們的無恥，說明他們如何把聖經上關於讚美上帝的事，都變成他們自己的專制教諭。他們為證明認罪有使心靈快樂的好處，乃引用詩人的話，“用歡呼認罪的聲音”（詩 42：4）。假如我們接受他們對經文的曲解的話，那末，什麼都可以推論出來了。虔敬的讀者們應該記得，他們既這樣無恥，上帝就按公義的報應，讓他們受背叛的心所支配，使他們的僭妄更顯得可恨。如果我們對聖經的純正教義表示滿意，就不致陷入這種錯誤中。

Here I am ashamed to recall how frequently the old translator renders the word “to praise” as “to confess” [Psalm 7:7:18; 9:2; 94(95, Hebrews):2; 99(100, Hebrews):4; 117(118, Hebrews):1, all Vg.], a commonplace to the most unlettered laymen. Still, it is well to lay bare their boldness, transferring as they do to their tyrannical law what had been written concerning the praises of God. To prove that confession has the power to cheer the mind, they drag in that statement of the psalm, “in the voice of rejoicing and confession” [Psalm 42:4; 41:5, Vg.]. Now if such a transformation be valid, we can derive anything from anything. But since they have become so shameless, let pious readers recall that they have been cast into a reprobate mind by God’s just vengeance in order that their boldness might be the more detestable. But if we are willing to rest upon simple Scriptural teaching, there will be no danger of anyone’s deceiving us with such false colors.

因為聖經指定一種認罪的方法，即是：那赦免，忘懷，和塗抹罪的既是主，我們就該向他認罪，好得著赦免。他是醫生，所以我們當向他展露創傷。他被我們冒犯損害，我們當與他複和。他是鑒察人心和思想的，我們應該向他傾訴內心的一切。最後，他是召罪人的，我們要和他接近，不要遲疑。大衛說：“我向你陳明我的罪，不隱瞞我的惡。我說，我要向主承認我的過犯，你就赦免我的罪惡”（詩 32：5）。大衛還有相似的另一段認罪的話，“上帝啊，求你按你的慈愛憐恤我”（詩 51：1）。但以理也會這樣認罪說：“我們犯罪作孽，行惡叛逆，偏離你的誠命典章”（但 9：5）。像這一類的懺悔，聖經上多至不可勝數，如一一列舉，很可集成一大部書籍。約翰說：“我們若認自己的罪，上帝是信實的，是公義的，必要

赦免我們的罪”（約壹 1：9）。我們應該向誰認罪呢？當然是向上帝認罪，如果我們存痛苦謙卑的心，俯伏在他面前，誠心自責，求他矜憫赦免，這就是認罪了。

For in Scripture, one way of confession is prescribed to this effect: since it is the Lord who forgives, forgets, and wipes our, sins, let us confess our sins to him in order to obtain pardon. He is the physician; therefore, let us lay bare our wounds to him. It is he who is hurt and offended; from him let us seek peace. He is the discerner of hearts, the one cognizant of all thoughts [cf. Hebrews 4:12]; let us hasten to pour out our hearts before him. He it is, finally, who calls sinners: let us not delay to come to God himself. “I acknowledged my sin to thee,” says David, “and I did not hide my iniquity; I said, ‘I will confess my transgression to the Lord’; and thou forgavest the iniquity of my heart.” [Psalm 32:5; 31:5, Vg.] Of similar nature is another confession of David himself: “Have mercy upon me, O God, according to thy great loving-kindness” [Psalm 51:1; 50:3, Vg.]. Such, too, is Daniel’s statement: “We have sinned and done wrong and acted wickedly and rebelled, O Lord, in turning aside from thy commandments” [Daniel 9:5]. And there are other confessions that often occur in Scripture, the recital of which would almost fill a volume. “If we confess our sins,” says John, “the Lord is faithful...to forgive our sins.” [1 John 1:9, cf. Vg.] To whom should we confess? Surely to him, that is, if we fall down before him with troubled and humbled heart; if wholeheartedly accusing and condemning ourselves before him, we seek to be acquitted by his goodness and mercy.

3.4.10

在人面前認罪

CONFESSION OF SINS BEFORE MEN

凡誠心在上帝面前認罪的人，無疑地也必隨時在人們當中為宣揚上帝的憐憫而認罪；他不滿足於把自己內心的隱秘只向某一個人作一次的訴說，而是時常公然向大眾宣告自己的醜行，和上帝的偉大與光榮。大衛受拿單譴責，良心懊悔，就在上帝和人前認罪，說：“我得罪主了”（撒下 12：13）；這即是說，我現在不諉責，也不用任何托詞防止人之責我為罪人；我現在在人前顯露我以前在上帝面前所願隱匿的事。所以，暗中對上帝認罪之後，又繼之以自動地在人前認罪，為的是這樣作能歸榮耀于上帝或增加我們的謙虛之心。因此，主在古代吩咐以色列人，要在聖殿裏藉祭司的口公開認罪（利 16：21），因為他預先知道，必須有這樣的幫助才能使各人對自己都有正確的認識。我們也理當藉著承認自己的悲苦，在我們當中和全世界面前榮耀上帝的仁慈和良善。

He who will embrace this confession in his heart and before God will without doubt also have a tongue prepared for confession, whenever there is need to proclaim God's mercy among men; and not only to whisper the secret of his heart to one man and at one time, and in the ear, but often, publicly, with all the world hearing, unfeignedly to recount both his own disgrace and God's magnificence and honor. In this way, when David was rebuked by Nathan he was pricked by the sting of conscience, and confessed his sin before both God and men. "I have sinned," he said, "against the Lord." [2 Samuel 12:13.] That is, I now make no excuse; I do not try to avoid being judged by all to be a sinner, nor to prevent what I tried to hide from the Lord being revealed also even to men. Therefore, a willing confession among men follows that secret confession which is made to God, as often as either divine glory or our humiliation demands it. For this reason, the Lord ordained of old among the people of Israel that, after the priest recited the words, the people should confess their iniquities publicly in the temple [cf. Leviticus 16:21]. For he foresaw that this help was necessary for them in order that each one might better be led to a just estimation of himself. And it is fitting that, by the confession of our own wretchedness, we show forth the goodness and mercy of our God, among ourselves and before the whole world.

3.4.11

一般的認罪

GENERAL CONFESSION OF SIN

這種認罪，一方面應經常在教會中舉行，另一方面在特殊情形之下，當全民共同犯了罪，即應按特殊的方式舉行。關於後者，可以以斯拉和尼希米領導之下為全民所舉行的嚴肅懺悔為例。因為他們長久流亡異邦，城市與聖殿俱遭毀滅，宗教敗壞，這即是他們全體背叛上帝所受的懲罰，所以他們若不首先承認自己的罪，就無法承認蒙救的幸福。即令在會眾中，有時或有幾個無辜的人，但這也無關重要；他們也不應自誇健康，因為他們都是病軀的肢體。其實他們也不免沾染污點，和蒙受一部分的罪汗。

Now this sort of confession ought to be ordinary in the church and be used extraordinarily in a special way, whenever it happens that the people are guilty of some transgression in common. We have an example of this second sort in that public confession which all the people performed under the guidance and direction of Ezra and Nehemiah [Nehemiah 1:7; 9:1-2]. 'For since the punishment for the common rebellion of all the people consisted in that long exile, that destruction of the city and the Temple, and that overthrow of religion, they could not rightly recognize the benefit of liberation, had they not previously accused themselves. Nor does it matter if sometimes a few in one congregation be innocent, for when they are members of a feeble and diseased body they ought not to boast of health. Nay, they cannot but contract some contagion and also bear some part of the guilt.

所以，我們無論何時遇著瘟疫，戰爭，饑荒，或其他災禍，若我們份當哀傷禁食或其他知罪的表示，就決不應該忽視懺悔。

Therefore, every time we are afflicted either by pestilence or war, or barrenness, or any other sort of calamity, if it is our duty to take refuge in mourning, fasting, and other signs of our guilt, we must least of all neglect this very confession upon which all the rest depends.

尋常的認罪不但是主所稱許的，即凡知道它的功用的聰明人也不敢加以非難，因為在每一種宗教的集會中，我們是來在上帝和天使面前，這樣，除了承認自己卑微，我們又怎樣開始禮拜呢？但你也許說，這是在每次禱告中所做的事；因為我們每逢祈求赦免，就是認罪。這一點，我當然承認。但如果你想到我們的極端疏忽懈怠，或愚蠢，你也得與我同意，若大部分基督徒慣於以懺悔的嚴肅行動謙虛自己，那是很有益的規矩。上帝所吩咐以色列人的這儀式，雖是律法教訓中的一部，但這事的本身仍然多少是屬於我們的。誠然，我們知道，一切有規矩的教會，都善於奉行這習慣；在每一個主日，牧師代表大眾認罪，並代眾人向主祈求赦免。最後，認罪禱文是大開祈禱之門的鑰匙，不論是個人的暗中認罪，或是全體的公開認罪。

Besides the fact that ordinary confession has been commended by the Lord's mouth, no one of sound mind, who weighs its usefulness, can dare disapprove it. For since in

every sacred assembly we stand before the sight of God and the angels, what other beginning of our action will there be than the recognition of our own unworthiness? But that, you say, is done through every prayer; for whenever we pray for pardon, we confess our sin. Granted. But if you consider how great is our complacency, our drowsiness, or our sluggishness, you will agree with me that it would be a salutary regulation if the Christian people were to practice humbling themselves through some public rite of confession. For even though the ceremony that the Lord laid down for the Israelites was a part of the tutelage of the law, still the reality underlying it in some manner pertains also to us. And indeed, we see this custom observed with good result in well-regulated churches: that every Lord's Day the minister frames the formula of confession in his own and the people's name, and by it he accuses all of wickedness and implores pardon from the Lord. In short, with this key a gate to prayer is opened both to individuals in private and to all in public.

3.4.12

心靈醫治（輔導）中的私下認罪

PRIVATE CONFESSION IN THE CURE OF SOULS

再者，聖經認可的有兩種私人的認罪。一種是為我們自己的緣故而行的，如雅各所指示的，我們應該“彼此認罪”（雅 5：16）；他的意思是說，我們彼此暴露自己的弱點以後，就當互相規勸安慰。另一種認罪是為我們的鄰舍而行的，如果我們傷害了鄰舍，就當和他和好。像前一類的認罪，雅各雖然沒有指定一位我們可以吐露心情的人，他使我們有自由向教會中最適當的人認罪，可是，一般說來，牧師既比其他的人適當，所以我們當選擇向牧師認罪。我說牧師比其他的人更為適當，因為他們既然執行牧師的任務，有了上帝的指派，要糾正我們的過失和罪，並以赦罪的應許安慰我們。雖然大家都有勸善規過的義務，不過牧師特別負有這類的使命，我們本來應該彼此互相安慰，互相堅立對上帝恩惠的依賴心，但我們知道，牧師對赦罪能給我們更確實的保證，使我們在良心上有更堅強的信任，甚至他們有權赦罪和釋放被擄的人（太 16：19-18：18）。你看見他們有這樣的任務，便知道這是為了你的益處的。

Scripture, moreover, approves two forms of private confession: one made for our own sake, to which the statement of James refers that we should confess our sins to one another [James 5:16]. For he means that, disclosing our weaknesses to one another, we help one another with mutual counsel and consolation. The other form we are to use for our neighbor's sake, to appease him and to reconcile him to us if through fault of ours he has been in any way injured, band in the first kind of confession, even though James, by not expressly determining on whose bosom we should unburden ourselves, leaves us free choice to confess to that one of the flock of the church who seems most suitable. Yet we must also preferably choose pastors inasmuch as they should be judged especially qualified above the rest. Now I say that they are better fitted than the others because the Lord has appointed them by the very calling of the ministry to instruct us by word of mouth to overcome and correct our sins, and also to give us consolation through assurance of pardon [Matthew 16:19; 18:18; John 20:23]. For, while the duty of mutual admonition and rebuke is entrusted to all Christians, it is especially enjoined upon ministers. Thus, although all of us ought to console one another and confirm one another in assurance of divine mercy, we see that the ministers themselves have been ordained witnesses and sponsors of it to assure our consciences of forgiveness of sins, to the extent that they are said to forgive sins and to loose souls. When you hear that this is attributed to them, recognize that it is for your benefit.

所以每一信徒應當記得，如果他感覺內心受罪淚的磨折和譴責，無力自拔，非借助於外力的援助不可，就不要忽視主所預備的補救辦法。為減少自己的痛苦起見，他應該向牧師秘密認罪，請求他幫助，藉以得著安慰。因為以福音的教理公開或秘密地安慰上帝的子民原是牧師的職責。但我們應該保守中庸之道，若上帝沒有明顯的吩咐，就不要叫良心受束縛。因此，那樣的認罪必須自由，不可勉強，也不是大家都非認罪不可，只有那覺得有此必要的人，可以那樣做。這也是說，凡以自

已有認罪必要的人，既不應該受任何箴規的強迫，也不應該受任何詭計的引誘，去列舉自己所有的罪行，必要他們認為是對自己有益，且可得到具體安慰的才行。假如牧師不讓自己的職權流為專制，也不讓一般人淪入迷信，不但要使教會有這自由，而且要運用他們所有的權力，保障教會的這種自由。

Therefore, let every believer remember that, if he be privately troubled and afflicted with a sense of sins, so that without outside help he is unable to free himself from them, it is a part of his duty not to neglect what the Lord has offered to him by way of remedy. Namely, that, for his relief, he should use private confession to his own pastor; and for his solace, he should beg the private help of him whose duty it is, both publicly and privately, to comfort the people of God by the gospel teaching. But he should always observe this rule: that where God prescribes nothing definite, consciences be not bound with a definite yoke. Hence, it follows that confession of this sort ought to be free so as not to be required of all but to be commended only to those who know that they have need of it. Then, that those who use it according to their need neither be forced by any rule nor be induced by any trick to recount all their sins. But let them do this so far as they consider it expedient, that they may receive the perfect fruit of consolation. Faithful pastors ought not only to leave this freedom to the churches but also to protect it and stoutly defend it if they want to avoid tyranny in their ministry and superstition in the people.

3.4.13

因冒犯他人而私下認罪

PRIVATE CONFESSION FOR THE REMOVAL OF AN OFFENSE

關於另一種的懺悔，基督在馬太福音中說了，“所以你在祭壇上獻禮物的時候，若想起弟兄向你懷怨，就把禮物留在壇前，先去和弟兄和好，然後來獻禮物”（太5：23，24）。我們必須藉認罪和懇求赦免，來使那因我們犯罪而失掉了的愛得以復原。

Now Christ speaks of the other sort of confession in the Gospel of Matthew: “If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there...and go; first be reconciled to your brother, and then come and offer your gift” [Matthew 5:23-24]. For the love, which was broken by our offense, is thus repaired by our acknowledging the wrong we have committed, and asking pardon for it.

那些因犯罪而冒犯了整個教會的人，他們的認罪也包括在這一類中。如果基督以得罪了一個弟兄為這麼嚴重，以致當他尚未與弟兄和好之前，他不可獻上禮物，那麼，得罪了整個教會，更應當自己認罪，以便與教會和好。所以哥林多人在認罪受責以後，仍被許可參加教會（林後2：6）。

In this class is included the confession of those who have sinned even to the point of offending against the whole church. For if Christ considers the private offense of one man so serious that he bars from the sacred rites all those who sin in any respect against their brothers until they become reconciled by a just satisfaction, how much greater is the reason that he who offends the church by any evil example should be reconciled to it by the acknowledgment of his offense. Thus was the Corinthian received again into communion when he had obediently yielded to correction [2 Corinthians 2:6].

這一類的懺悔古代的教會已實行過，正如居普良所說：“他們在適當的時候悔改，以後他們認罪，由牧師和監督接手以後，他們可參加聖餐。”聖經不知道有其他的懺悔，我們不可再把任何束縛加到良心上，基督絕對不許人在良心上受束縛。

This was also the form of confession in the early church as Cyprian also recalls it. He says: “They do penance for a certain period; then they come to confession, and through the imposition of the hands of bishop and clergy receive the privilege of communion.” Scripture does not know any other manner or form of confession at all, and it is not our task to bind with new bonds consciences that Christ most sternly forbids to enslave.

會眾在參加聖餐之前，應當先來到牧者面前，這樣行我決不反對，卻很希望大家能普遍實施。這樣，凡良心上感覺痛苦的人都可以得著利益，凡需要規勸的人

就可以得著規勸，但須注意防備專制與迷信。

In the meantime, I do not so much object to sheep presenting themselves to their shepherd as often as they wish to partake of the Sacred Supper; rather, I ardently wish this to be observed everywhere. For both those who have an encumbered conscience can thence receive a remarkable benefit and those who should be admonished may thus be prepared for admonitions, provided tyranny and superstition be always excluded!

3.4.14

天國鑰匙的權柄：其本質與價值

NATURE AND VALUE OF THE POWER OF THE KEYS

(The power of the keys, and absolution, 14-15)

鑰匙的權威是從這三種懺悔中表現出來的：或者是全體教會，因承認自己的過犯請求寬恕，或者是個人犯了明顯的罪之後，宣佈悔改，或者因良心不安而請求牧師的幫助。至於過犯的解除，情形就不同了；因為雖是以求良心的平安為目的，但其主要目的是消除仇恨，使人都以寧靜的心合而為一。

The power of the keys has a place in these three kinds of confession: either when the entire church with solemn recognition of its faults implores pardon or when an individual, who has by some notable transgression committed a common offense, declares his repentance, or when one who needs a minister's help on account of a troubled conscience discloses his weakness to him. Where an offense is to be removed the method is different; for even though in that case peace of conscience is also provided for, the chief end is to remove hatred and to unite men's minds with one another in the bond of peace [cf. Ephesians 4:3].

但我所說的益處決不可輕視，好使我們更願意承認自己的罪過。當整個教會站在上帝審判台前時，當他們承認自己的罪過，覺得除靠神的仁愛以外，別無逃避的方法時，有了基督的特使給予他們複和的機會，且可從他們得到罪得寬赦的宣佈，這確不是一種平凡的安慰。如果鑰匙的權威使用得當，和有秩序地與恭敬地使用，就值得舉行。再者，一個人離開教會以後，得到赦免，再與弟兄結連為一體，他們所經驗的是何等大的幸福！因為那赦免他的正是基督所說的人：“凡你們在地上所釋放的，在天上也要釋放”（太 18：18）。最後，凡有缺點，需要補救匡正的人，對他私下宣告赦免也是有效的和有益的。因為有些人，在聽到了對教會的一般應許時，心中仍然猶豫不決，對於他的罪之蒙赦，仍然懷疑。這人如果把自己內心的痛苦告訴牧師，牧師把聖經所指示的言語向他講解，“放心罷，你的罪得赦了”（太 9：2），即可使他安心，不再像以前那樣驚惶了。當我們討論鑰匙權柄的時候，我們要小心，不要夢想有什麼傳福音以外的權力。這個問題留在討論教會管理的地方再詳細討論，在那裏要證明，耶穌所授與教會捆綁和釋放的權力，都是無法與傳福音分開的。然而這對鑰匙的權柄特別有關，這意義既是說，福音的恩典須由上帝所指派者向信徒證實和保證，公私一體，一同受惠，但這只能靠宣揚福音方可辦到。

But the benefit of which I have spoken is not at all to be spurned, that we may more willingly confess our sins. For when the whole church stands, as it were, before God's judgment seat, confesses itself guilty, and has its sole refuge in God's mercy, it is no common or light solace to have present there the ambassador of Christ, armed with the mandate of reconciliation, by whom it hears proclaimed its absolution [cf. 2 Corinthians 5:20]. Here the usefulness of the keys is deservedly commended, when this embassy is

carried out justly, in due order, and in reverence. Similarly, when one who in some degree had estranged himself from the church receives pardon and is restored into brotherly unity, how great a benefit it is that he recognizes himself forgiven by those to whom Christ said, "To whomsoever you shall remit sins on earth, they shall be remitted in heaven" [John 20:23; conflated with Matthew 18:18]! And private absolution is of no less efficacy or benefit, when it is sought by those who need to remove their weakness by a singular remedy. For it often happens that one who hears general promises that are intended for the whole congregation of believers remains nonetheless in some doubt, and as if he had not yet attained forgiveness, still has a troubled mind. Likewise, if he lays open his heart's secret to his pastor, and from his pastor hears that message of the gospel specially directed to himself, "Your sins are forgiven, take heart" [Matthew 9:2 p.], he will be reassured in mind and be set free from the anxiety that formerly tormented him. But when it is a question of the keys, we must always beware lest we dream up some power separate from the preaching of the gospel, I shall explain this matter again more fully in another place, where I shall deal with the government of the church. There we shall see that any right of binding or loosing which Christ conferred upon his church is bound to the Word. This is especially true in the ministry of the keys, whose entire power rests in the fact that, through those whom the Lord had ordained, the grace of the gospel is publicly and privately sealed in the hearts of the believers. This can come about only through preaching.

3.4.15

羅馬天主教的懺悔論：小結

SUMMARY OF THE ROMAN DOCTRINE OF CONFESSION

(第十五至十八節、駁斥天主教認為在懺悔中須列舉每一罪行的主張——從略)
(no Chinese translation)

What do the Roman theologians say? They decree that all persons of “both sexes,” as soon as they attain the age of discretion, should confess all their sins to their own priest at least once a year, and that their sin is not forgiven unless they have a firmly conceived intent to confess it. And if they do not carry out this intent when occasion is offered, the entrance to paradise is no longer open to them. Now, the theologians assert, the priest has the power of the keys with which to bind and loose the sinner because Christ’s word is not void: “Whatever you bind,” etc. [Matthew 18:18].

Yet they quarrel fiercely among themselves over this power. Some say that there is essentially only one key — namely, the power to bind and loose — that knowledge is indeed required for good use, but it is only like an accessory, not joined to the other in essence. Others, because they saw that this was excessively unbridled license, posited two keys: discretion and power. Still others, since they saw the depravity of the priests restrained by such moderation, forged other keys: the authority to discern, which they should use in passing sentence, and the power they should exercise in the execution of their sentence; and they add knowledge as counselor.

But they dare not interpret binding and loosing simply as remitting and blotting out sins, for they hear the Lord proclaiming, through the prophet: “I am, and no other but me; I am, I am he who blots out your transgressions, O Israel” [Isaiah 43:11, 25 p.]. But they say that it is the priest’s task to declare who are to be bound or loosed, and to state whose sins are to be remitted or retained; to declare this, moreover, either through confession when he absolves and retains sins or through sentence when he excommunicates or receives into the partaking of the sacraments.

Finally, suppose they understand that they have not yet removed this difficulty, but that the objection can always be raised against them, that unworthy persons are often bound and loosed by their priests, who will not therefore be bound or loosed in heaven. Their last refuge is then to reply that the conferring of the keys is to be understood with this one limitation: Christ promised that the sentence of the priests would be approved before his judgment seat, provided it was justly pronounced according as the deserts of the one bound or loosed required. Now, they say that these keys have been given by Christ to all priests and are conferred upon them by the bishops at the time of promotion, but their free use remains only in the possession of those who perform ecclesiastical functions; that the keys indeed remain in the possession of the excommunicated and suspended clergy, but rusted and bound. And those who say these things may rightly seem modest and sober in comparison with those who have forged new keys on a new anvil and who teach that the treasury of the church is locked under these keys. We shall discuss these matters afterward in their place.

3.4.16

不可能列舉所有的罪

THE ENUMERATION OF ALL SINS IS IMPOSSIBLE

(Criticism of Romanist errors and injurious practices related to confession and satisfaction, 16-25)

(no Chinese translation)

I shall now reply to each point in a few words. But I shall remain silent for the present as to what right or lack of right they have to bind the souls of believers with their laws, since this will be dealt with in its place. But it is utterly unbearable that they lay down a law on the recounting of all sins, that they deny that sin is forgiven except upon the condition that an intent to confess has been firmly conceived, and that they prate that no entrance to paradise would remain if the office of confession were neglected.

Are all sins to be recounted? Now David, who in himself had, I believe, rightly pondered confession of sins, exclaimed: "Who will understand errors? Cleanse thou me from my secret errors, O Lord" [Psalm 19:12 p.]. And in another place: "My iniquities have gone over my head, and like a heavy burden they burden me beyond my strength" [Psalm 38:4; cf. Psalm 37:5, Vg.]. He understood only too well how deep is the pit of our sins, how many are the faces of crime, how many heads this hydra bore, and what a long tail it dragged along. Therefore, he did not catalogue them. But from the depths of his evil deeds he cried out to the Lord: I am overwhelmed, I am buried, I am choked, "the gates of hell have encompassed me" [Psalm 18:6; cf. Psalm 17:6, Vg.], I am sunk down into the deep pit [Psalm 69:2-3,15-16], may thy hand draw me out, weak and dying. Who would now think of reckoning up his sins when he sees that David cannot begin to number his?

3.4.17

完全認罪的要求，是無窮盡的折磨

**THE REQUIREMENT OF COMPLETE CONFESSION IS A
MEASURELESS TORMENT**

(no Chinese translation)

The souls of those who have been affected with some awareness of God are most cruelly torn by this butchery. First they called themselves to account, and divided sins into arms, branches, twigs, and leaves, according to their formulas. They then weighed the qualities, quantities, and circumstances; and so the matter pressed forward a bit. But when they had progressed farther, and sky and sea were on every side, there was no port or anchorage. The more they had crossed over, the greater was the mass ever looming before their eyes, indeed, it rose up like high mountains; nor did any hope of escape appear, even after long detours. And so they were stuck between the victim and the knife. And at last no other outcome but despair was found.

There these cruel butchers, to relieve the wounds that they had inflicted, applied certain remedies, asserting that each man should do what lay in his power. But again new anxieties crept in. Indeed, new tortures flayed helpless souls: "I have not spent enough time"; "I have not duly devoted myself to it"; "I have overlooked many things out of negligence, and the forgetfulness that has come about from my carelessness is inexcusable!" Still, other medicines that alleviated this sort of pain were applied. Repent of your negligence; provided it is not utterly careless, it will be forgiven. But all these things cannot cover the wound, and are less an alleviation of the evil than poisons disguised with honey in order not to cause offense at the first taste because of their harshness, but to penetrate deep within before they are felt. Therefore, that dreadful voice always presses and resounds in the ears: "Confess all your sins." And this terror cannot be allayed except by a sure consolation.

Here let my readers consider how it is possible to reckon up all the acts of an entire year and to gather up what sins they have committed each day. For experience convinces each one that, when we have at evening to examine the transgressions of only a single day, the memory is confused; so great is the multitude and variety of them that press upon us! And I am not speaking of brutish and stupid hypocrites who, paying attention to three or four of their more serious offenses, think they have fulfilled their obligation. But I speak of the true worshipers of God who, after they see themselves overwhelmed by the examination they have undergone, also add that saying of John's: "If our heart condemns us, God is greater than our heart" [1 John 3:20]; thus they tremble at the sight of the Judge, whose knowledge is far beyond our understanding.

3.4.18

要求人完全認罪的陰險後果

**THE PERNICIOUS EFFECT OF DEMANDING
COMPLETE CONFESSION**

(no Chinese translation)

Moreover, the lulling of a good many people by the flatteries with which such deadly poison was tempered did not cause them to believe that these blandishments would satisfy God or even truly satisfy themselves.

Rather, the effect was that of an anchor put down on the high seas, providing a brief respite from sailing, or the wayside rest of a traveller drooping with exhaustion. I do not labor to prove this point. Every man can be his own witness of this.

I shall sum up what sort of law this is. First, it is simply impossible; therefore it can only destroy, condemn, confound, and cast into ruin and despair. Then, depriving sinners of a true awareness of their sins, it makes them hypocrites, ignorant of God and of themselves. Indeed, while wholly occupied with the cataloguing of sins, they in the meantime forget that hidden slough of vices, their own secret transgressions and inner filth, the knowledge of which ought particularly to have brought home to them their own misery. But a very sure rule for making confession was to recognize and confess that the abyss of our evil is beyond our comprehension. We see that the publican's confession was composed according to this rule: "Lord, be merciful to me a sinner" [Luke 18:13]. It is as if he had said: "How great, how great a sinner I am; I am wholly a sinner, nor can my mind grasp or my tongue utter the very magnitude of my sins! May the abyss of thy mercy swallow up this abyss of sin."

What? you will ask. Is, then, not each single sin to be confessed? Is, then, no confession accepted by God unless it consists of these simple words: "I am a sinner"? Nay, we must rather take care as much as we are able to pour out our whole heart in the Lord's presence, not only to confess ourselves sinners in one word, but to acknowledge ourselves as such, truly and sincerely; to recognize with all our thought how great and how varied is the stain of our sin; to acknowledge not only that we are unclean, but of what sort and how great and how manifold our uncleanness is; to recognize not only that we are debtors, but with what great debts we are burdened and with how many obligations we are bound; not only wounded, but with how many and how deadly stripes we are wounded. Yet when, with this acknowledgment, the sinner has poured out himself entirely before God, let him earnestly and sincerely consider that still more sins remain, and that the recesses of their evils are deep beyond fathoming. Consequently, let him exclaim with David: "Who can understand errors? Cleanse thou me from my secret errors, O Lord" [Psalm 19:12].

Let us by no means concede to them their assertion that sins are forgiven only when there is a firmly conceived will to confess, and that the gate to paradise is closed to one

who has neglected an opportunity offered him to confess. For there is now no other forgiveness of sins than there always has been. Whenever we read that men have obtained forgiveness of sins from Christ, we do not read that they confessed into the ear of some priestling. Apparently, then they could not confess, where there was not a priestling confessor, nor even confession itself. And for many ages after, this confession was unheard of, yet all the while sins were being forgiven without this condition. But, that we may not too long dispute, as it were, over something doubtful, the word of God is clear and abides forever: "Whenever the sinner bewails his sins, I shall not recall all his iniquities" [Ezekiel 18:21-22 p.]. He who ventures to add anything to this word binds not sins but the Lord's mercy.

For there is a ready solution for their contention that judgment cannot be rendered unless the cause is heard, namely, that those who have made themselves judges have rashly taken this upon themselves. And it is wonderful how unconcernedly they fabricate principles that no one of sound mind will admit! They boast that the office of binding and loosing has been committed to them as though it were a certain jurisdiction, joined with investigation! Furthermore, their whole doctrine proclaims that this right was unknown to the apostles. And to know for certain whether the sinner is absolved does not pertain to the priest but to him from whom absolution is sought, since he who hears can never know whether the list is exact and integral. Thus, there would be no absolution unless it were restricted to the words of him who is to be judged. Besides, the whole reckoning of absolution depends upon faith and repentance. And these two things elude the knowledge of a man when he has to pass sentence upon another man. Therefore, it follows that certainty of binding and loosing does not lie within the competence of earthly judgment because the minister of the word, when he duly performs his functions, can absolve only conditionally. But this is said for the sake of sinners, "If you forgive the sins of any," etc. [John 20:23], lest they should doubt whether the pardon promised in God's commandment and Word will be ratified in heaven.

3.4.19

反對天主教的告解

AGAINST AURICULAR CONFESSION

如果我們譴責並完全廢除秘密懺悔，那是沒有什麼可稀奇的，這樣的懺悔是可憎的，從各方面看也都與教會有害。既使這是一件無關重要的事，但既然毫無益處，且引起許多不敬和錯誤，誰能否認這是應該廢除的呢？他們以為有益，誇張它的價值，但實際非常空虛，毫無效用。他們卻說有一方面是有益的，因為可使懺悔者自覺羞辱，因此在將來更加小心謹慎，且以首先懲誡自己來防備上帝將來的刑罰。這種說法仿佛是以為我們叫他在上帝面前受審判，還不足以充分地使他生羞恥謙卑之心。如果我們因在一個人面前受羞辱而不敢犯罪，卻不以罪之見知於上帝為恥，這真是稀奇的了！

No wonder, then, that we condemn this auricular confession and desire it to be banished from our midst — a thing so pestilent and in so many ways harmful to the church! Even if of itself this were something indifferent, still, since it is useless and fruitless, but has occasioned so many impieties sacrileges, and errors, who would not consider that it should be abolished forthwith? They do, indeed, count on some uses that they peddle as very fruitful, but those are either false or utterly worthless. They especially esteem only one of these: that the confessant's blush of shame is a heavy punishment by which the sinner both becomes more cautious afterward and, by punishing himself, turns aside God's vengeance. As if we did not humble a man enough, with great shame, when we call him, I say, to that supreme heavenly judgment seat to be examined by God! What a remarkable gain it is if we cease to sin on account of the shame of one man, and are not ashamed to have God as witness of our evil conscience!

不過這種觀念完全錯誤，因為大家都能看到，最足以使人沉溺於罪的，莫過於他們到神甫面前懺悔了以後，“把嘴一抹，就說我沒有行惡”（箴 30：20）。他們不但在一年當中更無忌憚地犯罪，而且以為在一年中已懺悔一次，就不必再關懷了；他們不祈求上帝，也不自省，徒然罪上加罪，以為他們的罪可以一筆勾消。當他們這樣做了以後，他們以為已解除了負擔，且已把審判從上帝方面轉移到神甫了。他們以為神甫一曉得他們的罪，上帝就馬上忘記了它們。此外，誰高興見懺悔的日子來臨呢？誰願以輕快的心情去懺悔呢？誰不是像被牽入牢獄一般，除神甫們自己誇張自己的功績以外，誰不躊躇猶豫呢？關於秘密懺悔，我不願多費紙墨。從前有一位教父，因教會中有犯姦淫的謠言，所以主張放棄懺悔制度，使這種事不為人所記憶，如果他這主張不算是錯誤，那麼當姦淫，亂倫，和各種誘惑與日俱增的時候，我們理當知道今天我們所應該做的事是什麼。

Nonetheless, that itself is also utterly false, for we can see that nothing gives us greater confidence or license to sin than when, having made confession to a priest, men think themselves able to wipe their mouths and say, "I have not done it" [Proverbs 30:20]. And not only are they emboldened throughout the year to sin; but, freed from the necessity of confession for the rest of the year, they never sigh unto God, they never return to their senses, but heap up sins upon sins until they vomit all of them up at once, as they suppose.

When, moreover, they have disgorged them, they seem to themselves unburdened of their load, and feel that they have transferred judgment from God and bestowed it upon the priest, and have made God forgetful when they have made the priest their confidant. Indeed, who happily looks forward to the day of confession? Who hastens to confession with an eager mind and does not, rather, come to it against his will, reluctantly, as one is dragged by the neck to prison? Except, perhaps, priestlings themselves, who delight in exchanging anecdotes of their misdeeds as if they were amusing stories. I will not defile many sheets of paper by relating those horrible abominations with which auricular confession swarms! I only say, if that holy man did not act unwisely who on account of one rumor of fornication removed confession from his church, or rather from the memory of his people, we are warned what must be done when, as today, there are infinite whoredoms, adulteries, incests, and panderings.

3.4.20

訴諸天國鑰匙是毫無根據的

BASELESS APPEAL TO THE POWER OF THE KEYS

因主張懺悔的人以鑰匙權為藉口，以為這主張的一切功績都建立在這權力的上面，我們對這一辯論的根據須加檢討。他們說鑰匙權的授與難道沒有理由嗎？聖經豈不是說，“在地上釋放的，在天上也要釋放”？這是沒有根據的嗎？我們不信任基督的宣示嗎？

The confessorers allege the power of the keys for this purpose, and in it place the whole ship of their kingdom —“prow and poop,” as the saying goes. We ought to see what all this adds up to. Were the keys, then, given to no purpose? they ask. Was this, then, groundlessly said, they ask: “Whatever you loose on earth will be loosed in heaven also” [Matthew 18:18]. Do we, then, render void the word of Christ?

我的答復是：鑰匙權的授與，確有重大的原因，我已經說過，等到我討論逐出教會一問題的時候，將再明白分析。但假如我證明他們的神甫不是使徒的代表或繼承人，又怎樣辦呢？關於這一點，將在別地方從長計議。他們所建立的作為掩護武器論據結果必把他們的全部機構完全毀滅。因為基督在賜聖靈以前，並沒有把釋放和捆綁的權賜給門徒。所以我否認凡以前沒有接受聖靈的人會有任何的鑰匙權。除非受聖靈的指引，行所當行的事，我不承認任何人可以使用鑰匙權。他們鹵莽地冒充得著聖靈，但實際上他們是不承認聖靈的，除非他們揣想聖靈是無用和無價值的，但沒有人會相信他們。他們完全被這種武器所消滅。他們憑什麼掌握鑰匙權？聖靈是鑰匙權的仲裁人和統制者，他們是否有聖靈，這是要質問他們的。如果他們的回答肯定他們有聖靈，那麼，還要質問他們，聖靈是否能有錯誤。其實他們雖儘量附會其說，也無法擔保自己無錯。所以我們可以推論，神甫們既然往往對主所要釋放的人反加捆綁，和對主所捆綁的人反行釋放，我們確可以斷言他們沒有使用鑰匙權的資格。

I reply: It was for a weighty reason that the keys were given, as I have recently explained, and I shall treat it more specifically again when I deal with excommunication. But what if I cut off the handle of their ever demand of this kind, with one sword: their priestlings are not vicars or successors of the apostles? But this, also, will have to be treated in another place. Now, out of wishing to fortify themselves, they erect a siege engine, only to cast down thereby all their contrivances. For Christ did not give the power of binding and loosing to the apostles before he gave them the Holy Spirit. Therefore, I deny that the power of the keys belongs to any persons who have not first received the Holy Spirit. I deny that anyone can use the keys unless the Holy Spirit has first come to teach him and tell him what to do. They babble that they have the Holy Spirit, but in reality they deny it, unless perchance they fancy, as they surely do, that the Holy Spirit is something vain and of no account; but they will not be believed. And by this device, indeed, they are utterly overthrown; so that, of whatever door they boast that they have the key, they must always be asked whether they have the Holy Spirit, who is the judge

and keeper of the keys. If they reply that they have him, they must, on the other hand, be asked whether the Holy Spirit can err. This they will not dare to say forthrightly, even though they hint at it obliquely in their teaching. We must therefore infer that no priestlings have the power of the keys who without discrimination repeatedly loose what the Lord had willed to be bound, and bind what he had bidden to be loosed.

3.4.21

神父的束縛與釋放是不肯定的

The Uncertainty of Priestly Binding and Loosing

當他們從經驗得知，他們對值得釋放與不值得釋放的人都無法分辨時，他們就傲慢地說，有這職權的不必有這知識。他們雖不敢否認要善用這一職權非具有分辨的知識不可，但他們卻告訴我們，這職權的本身可能被授與濫用它的人。可是“你在地上所捆綁和釋放的，在天上也要捆綁和釋放。”要不是基督所應許的這一職權是錯誤了，便是那有權行使捆綁和釋放的人是行使得正確。他們完全沒有強辯的餘地，以為基督所宣告的捆綁與釋放，是按照個人的功績。我們也承認，沒有人能被捆綁或釋放，除非他是應該受捆綁，或應該被釋放的。至於應該不應該的標準，這是傳福音的人和教會在聖經中所有的。按照聖經，傳福音的牧師可以奉基督的名，憑著信仰，應許赦罪。凡不接受基督的人，他可以宣告他們為有罪。教會可以依照聖經的道理，宣告凡犯了和奸，姦淫，偷竊，暗殺，和勒索等罪的人，都與上帝的國無份，並把他們加以捆綁。教會又依照同樣的道，叫凡悔改的人得到安慰及釋放（參林前6：9-11）。但若不知道什麼人當被捆綁，什麼人當被釋放，那又算是什麼權力呢？因為若不知道這個，就無法捆綁或釋放。他們所宣告的赦免既不能確定，為什麼他們說他們是根據所授與的職權宣告赦免呢？那種職權既然是想像的，是毫無用處的，我們又何必關懷它呢？但我已經證實，那種權力或不存在，或無法確定它的價值。因為他們已承認有許多神甫沒有好好地使用那職權，而那職權若被濫用，就沒有什麼效力，那麼，誰能說那釋放我的是一個能合法地使用鑰匙權的人呢？假如他不是一個善良的，那末，他除了那無價值的特許之外，還有什麼呢？“你為什麼應該受捆綁，或應該被釋放，我不知道，因為我對鑰匙權沒有合法的使用，但如果你是配受的話，我將赦免你。”（這樣的話就連平信徒都說不出口，因為他們對這種話是不耐煩去聽的；這話倒很像是土耳其人或魔鬼所說的）。因為這等於說，“我沒有上帝的道，而只是這道才是釋放的確實根據，但我仍然有權赦免你，只要你有足夠的功績。”由此，當他們把鑰匙權當作分辨和執行的權力，並且是以知識為顧問，好促進其使用，我們可看出他們的居心了。其實他們是放肆，橫行無忌，要離開上帝和上帝的道而掌權。

When they see themselves convicted by very clear proofs of loosing and binding the worthy and the unworthy indiscriminately, they usurp power without knowledge. They dare not deny that knowledge is required for the good use of power, but they write that the power itself has been entrusted to evil ministrants. Yet this is the power: “Whatever you bind or loose on earth will be bound or loosed in heaven” [Matthew 16:19 or 18:18 p.]. Either Christ’s promise must be a lie, or those who have been endowed with this power bind and loose rightly. Nor can they evade the issue by saying that Christ’s statement is limited according to the merits of him who is bound or loosed. And we also admit that only those worthy of being bound or loosed can be bound or loosed; but the messengers of the gospel and the church have the Word to measure this worthiness. In this Word, the messengers of the gospel can through faith promise forgiveness of sins to

all in Christ; they can proclaim damnation against all and upon all who do not embrace Christ. In this Word the church proclaims, “Neither whoremongers, ... adulterers, ... thieves, murderers, greedy, nor wicked will partake of the Kingdom of God” [1 Corinthians 6:9-10 p.]. The church binds such persons with no uncertain bonds. And with the same Word the church looses and comforts those who are penitent. But what power will this be — not to know what is to be bound or loosed, yet not to be able to bind or loose unless you know? Why, then, do they say that they absolve by the authority given them, when their absolution is uncertain? What is this imaginary power to us if it is useless? Now I hold that it is either nothing or so uncertain that it ought to be considered as nothing. For since they admit that a good many priests do not use the keys rightly, and that the power is ineffective without lawful use, who will convince me that he by whom I am loosed is a good dispenser of the keys? But if he is evil, what else does he have but this empty dispensing of them! “I do not know what ought to be bound or loosed in you, since I lack a just use of the keys; but if you deserve it, I absolve you.” I do not say, “A lay person,” since they cannot bear to hear this, but a Turk or the devil could do as much. For that is to say: I do not have the Word of God, the sure rule of loosing, but authority has been given to me to absolve you, provided your merits are such. We therefore see what they were aiming at when they explained that the keys are the authority to discern and the power to carry out; that knowledge is added as counselor, and like a counselor, for good use. That is to say, they wished to, rule lustfully, licentiously, without God and his Word.

3.4.22

天國鑰匙正確的用法與濫用

THE DIFFERENCE BETWEEN PERVERTED AND RIGHT USE OF THE POWER OF THE KEYS

或者有人要說，這樣基督的真僕人，在他們的職務上也必同樣的困惑，因基於信仰的赦免，總是難以確定的，因此罪人將無法得到多少安慰，甚至完全沒有安慰，因為牧師自己對他們的信仰既無法判斷，對他們的赦免當然也沒有把握。對這一問題我們已經準備好了答案。他們說，神甫只能赦免他所知道的罪。這樣，按照他們的意見，罪的赦免是依據神甫的判斷，除非他能清楚分辨誰是應得赦免的人，一切都沒有價值了。總之，他們所說的權力是基於考驗的，而寬恕與赦免都限於所考驗的。這樣的說法，我們找不到根據，勿寧是一個無底的深淵，因為若沒有充分的懺悔，就不會有完全赦免的希望。其次，神甫自己也必在猶豫中，因他對罪人是否肯把自己的罪過都說出來也茫然無知。最後，大部分的神甫無知與無經驗，不配執行這種職務，正如一個皮鞋匠不能種地一般，至於其餘的也都應該懷疑自己。因此，羅馬教的赦免是困惑人和令人懷疑的，因為他們主張把赦免建立在神甫的人事上。不僅如此，他們還把它建立在神甫的知識上，而神甫所能判斷的，又只限於他所聽到，所考查，和所確定的。

If anyone objects that lawful ministers of Christ will be no less perplexed in their duties because that absolution which depends upon faith will always remain ambiguous, and further, that there will be no comfort, or cold comfort, for sinners because the minister himself who is not qualified to judge of their faith is not sure about their absolution — then there is a ready answer. For they say that sins are not remitted by the priest unless he is informed of them. Thus, according to them, forgiveness depends upon the judgment of the priest, and unless he wisely discerns who deserve pardon, his whole action is null and void. In a word, the power of which they speak is a jurisdiction connected with examination, to which pardon and absolution are confined. On this point one finds no firm ground. Indeed, there is a bottomless pit. For where confession is not complete, the hope of pardon is also impaired. Secondly, the priest must suspend judgment so long as he does not know whether the sinner recounts his transgressions in good faith. Finally, such is the consummate ignorance of priests that the greater part of them are no more fitted to exercise this office than a shoemaker to till fields. And almost all the others ought, by rights, to suspect themselves. Hence, therefore, the perplexity and hesitation concerning papal absolution, because they would have it founded upon the person of the priest; and not that only, but also upon his knowledge, that he may judge solely concerning matters reported, investigated, and proved.

若有人質問這些博士，一個罪人是否因罪的一部分得赦，就能與上帝複和，那麼，他們若不承認關於赦罪的事神甫所聽到的罪既甚有限，其所宣佈寬赦的也何等不足，我就不知道他們將怎樣回答了。至於懺悔的人，他既仰賴神甫的判斷，而不根據聖經，他在良心將受到多麼有害的壓抑！

Now if anyone asks these good doctors whether, after some sins have been forgiven, the sinner will be reconciled to God, I do not see what they can answer, unless they are obliged to confess that whatever the priest may pronounce concerning sins forgiven, the recital of which he has heard, is unfruitful so long as other sins remain open to accusation. On the part of the one confessing, the pernicious anxiety that holds his conscience bound is evident from the fact that while he depends upon the discretion of the priest, as they say, he can determine nothing from the Word of God.

我們所主張的教理是完全超脫了這些荒謬思想的。赦免是有條件的，然而罪人可能相信上帝對他是慈祥的，只要他在基督的犧牲中尋求救贖，而且仰賴所賜給他的恩典。傳道者所宣揚的若是根據神的聖道，他就不會錯誤。罪人只要領受基督的恩典，就可以得著完全的赦免；這是按照耶穌自己所定的規矩：“照著你們的信，給你們成全了罷”（太 9：29）。不過這規矩是羅馬教徒一向所輕視的。

The doctrine we teach is free and clear of all these absurdities. For absolution is conditional upon the sinner's trust that God is merciful to him, provided he sincerely seek expiation in Christ's sacrifice and be satisfied with the grace offered him. Thus, he who, functioning as a herald, publishes what has been dictated to him from the Word of God cannot err. The sinner can, indeed, embrace true and clear absolution when that simple condition is applied of embracing the grace of Christ according to the general rule of the Master himself, a rule wickedly spurned in the papacy: "According to your faith be it done to you" [Matthew 9:29; cf. ch.8:13].

3.4.23

揭露邪惡的講法

PERVERSE CLAIMS EXPOSED

I have promised to discuss in another place how absurdly they mix up what Scripture teaches about the power of the keys. A more appropriate occasion will be under the section dealing with the government of the church. Yet let my readers recall that Christ's utterances made partly concerning the preaching of the gospel, partly concerning excommunication, are preposterously twisted about to auricular and secret confession [Matthew 16:19; 18:15-18; John 20:23].

Therefore, while they object that the right of loosing exercised by the priests in forgiving sins recognized by them was given to the apostles, it is plain that this principle is to be considered false and foolish because the absolution that serves faith is nothing else than the testimony of a pardon taken from the freely given promise of the gospel. But the other kind of confession, which depends upon the discipline of the church, has nothing to do with secret sins, but rather with example, that it may remove public offense to the church.

But they rake together from here and there testimonies by which to prove that it is not enough to confess sins either to God alone or to the laity, unless a priest be examiner. Their diligence is loathsome and shameful. For if ever the ancient fathers advise sinners to unburden themselves before their pastors, this cannot be understood of a recital that was then not in use. Then, so perverse were Lombard and his like that they seem to have been willfully addicted to spurious books in order to deceive the simpleminded by their pretense. Indeed, they rightly admit that inasmuch as loosing always accompanies repentance, no bond really remains where a man has been touched by repentance, although he may not yet have confessed. And for this reason, the priest does not so much forgive sins as pronounce and declare them forgiven. Still, in the word "declare" they slyly introduce a crass error, supplanting doctrine by ceremonies. But they add that he who has already obtained pardon before God is absolved in the eyes of the church. Thus they unseasonably draw away to the private use of each what we have already said was intended for the common discipline, where the offense of a serious and known fault is to be removed. Shortly after, they pervert and corrupt their moderation, adding another way of forgiveness: namely, one enjoining penalty and satisfaction. In this they claim for their sacrifices the right to divide in half what God has everywhere promised to us undivided. Since he simply requires repentance and faith, this division or exception is an utter sacrilege. For this has the same force as though the priest, taking on the role of tribune, should make intercession to God, and should not suffer God of his mere generosity to receive into grace anyone who has not lain prostrate before the tribune's seat, and been beaten there.

3.4.24**總結****SUMMARY**

The whole matter adds up to this: if they want to make God the author of this fictitious confession, their vanity is refuted, just as I have shown them falsifiers in the few passages that they cite. But since it is clear that the law has been imposed by men, I say that it is both a tyrannous law and one promulgated in contempt of God, who, binding consciences to his Word, would have them loosed from the power of men. Now when that thing which God wished to be free is prescribed as necessary to obtain pardon, I call it an utterly intolerable sacrilege, because there is no function more proper to God than the forgiveness of sins, wherein our salvation rests. Moreover, I have shown that this tyranny was introduced at the time when the world was oppressed by foul barbarity. Furthermore, I have taught that it is a pestilential law, which either, where the fear of God flourishes, dashes miserable souls into despair or, where there is unconcern, soothes them with empty blandishments and renders them more sluggish. Lastly, I have explained that whatever mitigations they bring forward tend only to entangle, obscure, and corrupt, pure doctrine, camouflaging their impious actions.

3.4.25

總論與駁斥羅馬天主教的教義

GENERAL PRESENTATION AND REFUTATION OF THE ROMAN DOCTRINE

They assign the third place in penance to satisfaction. With one word we can overthrow all their empty talk about this. They say that it is not enough for the penitent to abstain from past evils, and change his behaviour for the better, unless he make satisfaction to God for those things which he has committed. But they say that there are many helps by which we may redeem sins: tears, fasting, offerings, and works of charity. With these we must propitiate the Lord. With these we must pay our debts to God's righteousness. With these we must compensate for our transgressions. With these we must merit his pardon. For although he has forgiven the guilt through the largeness of his mercy, yet by the discipline of his justice he retains punishment. It is this punishment which must be redeemed by satisfaction. It all comes down to this: we indeed obtain pardon for our transgressions from God's kindness, but only through the intervening merit of works, by which the offense of our sins may be paid for, in order that due satisfaction may be made to God's justice.

Over against such lies I put freely given remission of sins; nothing is more clearly set forth in Scripture [Isaiah 52:3; Romans 3:14-25; 5:8; Colossians 2:13-14; 2 Timothy 1:9; Titus 3:5]!

First, what is forgiveness but a gift of sheer liberality? For the creditor who gives a receipt for money paid is not the one who is said to forgive, but he who, without any payment, willingly cancels the debt out of his own kindness. Why, then, is the word "freely" added but to take away all thought of satisfaction? With what confidence, then, do they still set up their satisfactions, which are laid low by so mighty a thunderbolt? What then? When the Lord proclaims through Isaiah: "I, I am he who blots out your transgressions for my sake, and I will not remember your sins" [Isaiah 43:25], does he not openly declare that the cause and foundation of forgiveness are to be sought in his goodness alone?

Moreover, since all Scripture bears witness to Christ — that through his name we are to receive forgiveness of sins [Acts 10:43] — does it not exclude all other names? How, then, do they teach that forgiveness is to be understood under the term "satisfactions"? Nor can they deny that they ascribe this to satisfactions, even if they seem to introduce them as helps. When Scripture says, "by the name of Christ," it means that we bring nothing, we claim nothing of our own, but rely solely upon the commendation of Christ, as Paul declares: "God was in Christ reconciling the world to himself, not counting their trespasses against men on his account" [2 Corinthians 5:19 p.]. And he immediately adds the how and the why: "For our sake he made him to be sin who was without sin" [2 Corinthians 5:21 p.].

3.4.26

基督已經完全滿足了上帝對罪的要求

CHRIST HAS PROVIDED FULL SATISFACTION

(The grace of Christ alone provides true satisfaction for sin and peace to the conscience, 26-27)

But such is their perversity, they say that both forgiveness of sins and reconciliation take place once for all when in Baptism we are received through Christ into the grace of God; that after Baptism we must rise up again through satisfactions; that the blood of Christ is of no avail, except in so far as it is dispensed through the keys of the church, and I am not speaking of a doubtful matter, since not one or another, but all the Schoolmen, have, in very clear writings, betrayed their own taint. For their master, after he confessed that Christ on the tree paid the penalty of our sins, according to Peter's teaching [1 Peter 2:24], corrected that statement by adding the exception that in Baptism all temporal penalties of sins are relaxed, but after Baptism they are lessened by the help of penance, so that the cross of Christ and our penance may work together.

But John speaks far differently: "If anyone has sinned, we have an advocate with the Father, Jesus Christ...;and he is the propitiation for our sins" [1 John 2:12]. "I am writing to you, little children, because your sins are forgiven in his name." [1 John 2:12 p.] Surely he is addressing believers, to whom, while he sets forth Christ as the propitiation of sins, he shows that there is no other satisfaction whereby offended God can be propitiated or appeased. He does not say: "God was once for all reconciled to you through Christ; now seek for yourselves another means." But he makes him a perpetual advocate in order that by his intercession he may always restore us to the Father's favor; an everlasting propitiation by which sins may be expiated. For what the other John said is ever true: "Behold the Lamb of God, who takes away the sins of the world!" [John 1:29; cf. ch. 1:36]. He, I say, not another, takes them away; that is, since he alone is the Lamb of God, he also is the sole offering for sins, the sole expiation, the sole satisfaction. For while the right and power of forgiving sins properly belong to the Father, in which respect he is distinguished from the Son, as we have already seen, Christ is here placed on another level because, taking upon himself the penalty that we owe, he has wiped out our guilt before God's judgment. From this it follows that we shall share in the expiation made by Christ only if that honor rest with him which those who try to appease God by their own recompense seize for themselves.

3.4.27

天主教的教義奪去基督應受的尊榮，和信徒良心應有的確據 **THE ROMAN DOCTRINE DEPRIVES CHRIST OF HONOR, AND THE CONSCIENCE OF EVERY ASSURANCE**

And here we ought to consider two things: that Christ's honor be kept whole and undiminished; that consciences assured of pardon for sin may have peace with God.

Isaiah says that the Father laid upon the Son the iniquity of us all [Isaiah 53:6] to heal us by his stripes [Isaiah 53:6,5]. Peter repeats this in other words: Christ in his body bore our sins upon the tree [1 Peter 2:24]. Paul writes that sin was condemned in his flesh when he was made sin for us [Galatians 3:13 and Romans 8:3, conflated]; that is, the force and the curse of sin were slain in his flesh when he was given as a victim, upon whom the whole burden of our sins — with their curse and execration, with the dreadful judgment of God and the damnation of death — should be cast. Here we never hear such falsehoods: as that after the initial purgation each one of us feels the efficacy of Christ's suffering solely in proportion to the measure of satisfying penance; but as often as we lapse we are recalled solely to the satisfaction of Christ. Now set before yourself their pestilent absurdities: that in the first forgiveness of sins only the grace of God operates, but if we have fallen afterward, our works cooperate in obtaining the second pardon. If these principles have a place, do those functions which have previously been attributed to Christ remain intact with him? What a vast difference there is between saying that our iniquities have been lodged with Christ in order that they be expiated in him and saying that they are expiated by our works; that Christ is the propitiation for our sins, and that God must be propitiated by works!

But if it is a question of quieting the conscience, what will this quieting be if a man hears that sins are redeemed by satisfactions? When can he at length be certain of the measure of that satisfaction? Then he will always doubt whether he has a merciful God; he will always be troubled, and always tremble. For those who rely upon trifling satisfactions hold the judgment of God in contempt, and reckon of little account the great burden of sin, as we, shall state elsewhere. But even though we should grant that they redeem some sins by appropriate satisfaction, still, what will they do when they are overwhelmed by so many sins for the satisfaction of which a hundred lives, even if they were wholly devoted to this purpose, could not suffice? Besides, all those passages which declare forgiveness of sins do not pertain to catechumens, but to the reborn children of God, who have long been nourished in the bosom of the church. That embassy which Paul so glowingly extols — "I beseech you in Christ's name, be reconciled to God" [2 Corinthians 5:20 p.] — is directed not to outsiders, but to those who have already been reborn. But having bidden farewell to satisfactions, he relegates them to the cross of Christ. So where Paul writes to the Colossians that Christ has "reconciled all things that are on heaven or earth...by the blood of the cross" [Colossians 1:20 p.], he does not confine this to the moment we are received into the church, but extends it throughout life. This is readily apparent from the context, where he says that believers have redemption

through the blood of Christ, that is, the forgiveness of sins [Colossians 1:14]. Now it is superfluous to heap up more such passages, which repeatedly occur.

3.4.28**【小罪】與【大罪】****VENIAL AND MORTAL SINS**

(Various distinctions and objections critically examined, 28-39)

At this point they take refuge in the foolish distinction that certain sins are venial, others mortal; for mortal sins a heavy satisfaction is required; venial sins can be purged by easier remedies — by the Lord’s Prayer, by the sprinkling of holy water, by the absolution afforded by the Mass. Thus they daily and play with God. Though they are always talking about venial and mortal sins, they still cannot distinguish one from the other, except that they make impiety and uncleanness of heart a venial sin.

But we declare, as Scripture, the rule of righteous and unrighteous, teaches, “the wages of sin is death” [Romans 6:23]; and “the soul that sins is worthy of death” [Ezekiel 18:20 p.]; but that the sins of believers are venial, not because they do not deserve death, but because by God’s mercy “there is no condemnation for those who are in Christ Jesus” [Romans 8:1], because they are not imputed, because they are wiped away by pardon [cf. Psalm 32:1-2].

I know how unjustly they slander this doctrine of ours, for they call it the paradox of the Stoics, concerning the equality of sins, but they will be easily refuted by their own mouth. For I ask whether among those very sins which they confess as mortal they recognize one as less than another.

It does not therefore immediately follow that sins that are mortal are at the same time equal. Since the Scripture precisely states that “the wages of sin is death” [Romans 6:23], but obedience to the law is the way of life [cf. Leviticus 18:5; Ezekiel 18:9; 20:11,13; Galatians 3:12; Romans 10:5; Luke 10:28] — transgression of the law, death [cf. Romans 6:23; Ezekiel 18:4, 20] — they cannot evade this verdict. Amid such a great heap of sins, what outcome of satisfaction will they find? If it takes one day to make satisfaction for one sin, while they are contemplating it they implicate themselves in more. For not a day passes when the most righteous of men does not fall time and again [cf. Proverbs 24:16]. While they gird themselves to make satisfaction for their sins, they will heap up numerous — or rather, innumerable — others. Now that the assurance of being able to make satisfaction for their sins is cut off, why do they tarry? How dare they still think of making satisfaction?

3.4.29

罪若被赦免，必須附上懲罰

FORGIVENESS OF SINS INVOLVES REMISSION OF PENALTY

Indeed, they try to extricate themselves, but “the water,” as the proverb goes, “clings to them.” They fashion a distinction between penalty and guilt. They admit that guilt is remitted by God’s mercy, but after guilt has been remitted there remains the penalty that God’s justice demands to be paid. Therefore, they hold that satisfactions properly are concerned with the remission of the penalty.

Good God, what flitting levity is this! They admit that forgiveness of guilt is freely available, yet repeatedly teach men to deserve it through prayers and tears, and all sorts of other preparations. And yet all that we are taught in Scripture concerning forgiveness of sins directly opposes this distinction. But even though I believe I have already more than fully confirmed this, I shall add certain other testimonies by which these wriggling snakes may be so held fast that after this they will be unable to coil up even the tip of their tail. This is the new covenant that God in Christ has made with us, that he will remember our sins no more [Jeremiah 31:31,34]. What he meant by these words we learn from another prophet, where the Lord says: “If a righteous man turns away from his righteousness...I will not remember his righteous deeds” [Ezekiel 18:24 p.]; “if a wicked man turns away from his impiety, I will not remember all his sins” [Ezekiel 18:21-22 p.; cf. v.27]. His statement that he will not remember their righteous acts means virtually this: he will not keep an account of them to reward them. The statement that he will not remember their sins therefore means that he will not demand the penalty for them. The same thing is said elsewhere: “Cast...behind my back” [Isaiah 38:17]; “swept away like a cloud” [Isaiah 44:22]; “cast...into the depths of the sea” [Micah 7:19]; “not to reckon it to his account and to keep it hidden” [cf. Psalm 32:1-2]. By such expressions the Holy Spirit clearly would have explained his meaning to us, if we had listened to them attentively. Surely, if God punishes sins, he charges them to our account; if he takes vengeance, he remembers them; if he calls to judgment, he does not hide them; if he weighs them, he has not cast them behind his back; if he scrutinizes them, he has not blotted them out like a cloud; if he airs them, he has not cast them into the depths of the sea. And Augustine explains it in clear words as follows: “If God has covered sins, he has willed not to look upon them; if he has willed not to pay attention to them, he has willed not to punish them; he has willed not to recognize them, and he has preferred to overlook them. Why, then, does he say, ‘Sins are covered’? That they may not be seen. Why was it that God saw sins, except to punish them?”

But let us hear from another passage of the prophet by what laws the Lord forgives sins: “Though your sins,” he says, “are as scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool” [Isaiah 1:18], but in Jeremiah we read as follows: “In that day iniquity shall be sought in Jacob, and it shall not be found; sin in Judah, and there shall be none; for I shall be propitiated by those whom I leave as a remnant” [Isaiah 50:20 p.]. Would you like briefly to understand what these words mean? Ponder what, on the other hand, he means by these expressions: the Lord “gathers up my iniquities in a

bag” [Job 14:17 p.]; “binds them up and stores them in a bundle” [Hosea 13:12 p.]; “with a pen of iron engraves them upon a diamond” [cf. Jeremiah 17:1]. Now if these passages mean that vengeance shall be repaid — which is beyond doubt — we also must not doubt that by contrary statements the Lord affirms that he remits all penalty of vengeance. Here I must adjure my readers not to heed my glosses, but only to yield some place to the Word of God.

3.4.30

唯有基督獨特的贖罪祭，才能為人免除懲罰，除去罪孽

CHRIST'S UNIQUE SACRIFICE CAN ALONE REMOVE BOTH PENALTY AND GUILT

What, I ask you, would Christ have bestowed upon us if the penalty for our sins were still required? For when we say that he bore all our sins in his body upon the tree [1 Peter 2:24], we mean only that he bore the punishment and vengeance due for our sins. Isaiah has stated this more meaningfully when he says: “The chastisement (or correction) of our peace was upon him” [Isaiah 53:5]. What is this “correction of our peace” but the penalty due sins that we would have had to pay before we could become reconciled to God — if he had not taken our place? Lo, you see plainly that Christ bore the penalty of sins to deliver his own people from them, and whenever Paul mentions that redemption was accomplished through Christ, he customarily calls it *ajpolu>trwsiv* [Romans 3:24; see also 1 Corinthians 2:30; Ephesians 1:7; Colossians 1:14].

By this he does not simply signify redemption as it is commonly understood, but the very price and satisfaction of redemption. This is why Paul writes that Christ gave himself as a ransom for us [1 Timothy 2:6]. What is propitiation before the Lord,” asks Augustine, “but sacrifice? What is the sacrifice, but what has been offered for us in the death of Christ?

But what is prescribed in the law of Moses for the expiation of the harmful effects of sins furnishes us, first of all, with a stout battering-ram. For the Lord does not there establish this or that manner of making satisfaction, but he requires a complete payment in sacrifices. Yet in other respects he sets forth most minutely and in most rigid order all rites of atonement [Exodus 30:10; Leviticus, chs. 4 to 7:16; Numbers 15:22 ff.]. How does it happen that he bids committed transgressions to be recompensed by no works at all, but requires sacrifices alone in expiation, unless he wills to testify that there is only one kind of satisfaction by which his judgment is appeased? For such sacrifices as the Israelites offered were not accounted works of men but were judged in their very reality, that is, by the unique sacrifice of Christ. Hosea has eloquently expressed in few words what sort of recompense the Lord requires of us: “Thou shalt take away,” O God, “all iniquity.” See, there is forgiveness of sins. “And we will render the calves of our lips.” [Hosea 14:2.] See, indeed, there is satisfaction.

I know, indeed, that they are still more subtly evasive when they distinguish between eternal and temporal penalties. But when they teach that temporal penalty is any sort of punishment that God inflicts either upon the body or upon the soul — apart from eternal death — this limitation helps them little. For the above passages that we have cited mean this explicitly: we are received by God into grace on the condition that whatever penalties we deserve he remits by pardoning our guilt. And whenever David or the other prophets seek pardon for sin, at the same time they pray the penalty be taken away. Indeed, awareness of divine judgment drives them to this. On the other hand, when they promise mercy from the Lord, they almost always avowedly preach about the penalties and their remission. Surely, when the Lord declares through Ezekiel that he will bring the

Babylonian exile to an end, and not for the Jews' sake, but for his own [Ezekiel 36:22,32], he shows sufficiently that both are free. Finally, if we are delivered from guilt through Christ, the penalties that arise from it must cease.

3.4.31

揭露關於上帝的審判的謬誤

MISINTERPRETATIONS EXPOSED: GOD'S JUDGMENTS, PENAL AND CORRECTIVE

But inasmuch as they arm themselves with testimonies from Scripture, let us see what sort of arguments they put forward. David, they say, rebuked by the prophet Nathan for adultery and murder, received pardon for his sin, and yet he was afterward punished by the death of his son born of adultery [2 Samuel 12:13-14]. We are taught to recompense with satisfaction such punishments as had to be inflicted even after remission of guilt. For Daniel enjoined Nebuchadnezzar to make recompense for his sins with alms [Daniel 4:27]. And Solomon writes: "On account of equity and godliness iniquities are remitted" [Proverbs 16:6 p.]. In another place, also: "Love covers a multitude of sins" [Proverbs 10:12]. Peter, also, confirms this opinion [1 Peter 4:8]. In Luke the Lord says the same thing about the sinning woman: that "her many sins are forgiven, for she loved much" [Luke 7:47 p.]. How perversely and wrongheadedly do they always judge God's deeds! Yet if they had observed — and it is something they ought not at all to have overlooked — that there are two kinds of divine judgment, they would have seen a far different form of penalty in this rebuke of David than one that is to be thought of as directed to vengeance.

But all of us are not a little concerned to understand the purpose of the chastisements by which God reproveth our sins, and how different they are from the examples in which he pursues the impious and the reprobate with his indignation. Consequently, I think we can, with good reason, sum up the whole matter.

One judgment we call, for the sake of teaching, that of vengeance; the other, of chastisement.

Now, by the judgment of vengeance, God should be understood as taking vengeance upon his enemies; so that he exercises his wrath against them, he confounds them, he scatters them, he brings them to nought. Therefore, let us consider this to be God's vengeance, properly speaking: when punishment is joined with his indignation.

In the judgment of chastisement he is not so harsh as to be angry, nor does he take vengeance so as to blast with destruction. Consequently, it is not, properly speaking, punishment or vengeance, but correction and admonition.

The one is the act of a judge; the other, of a father. For when a judge punishes an evildoer, he weighs his transgression and applies the penalty to the crime itself. But when a father quite severely corrects his son, he does not do this to take vengeance on him or to maltreat him, but rather to teach him and to render him more cautious therefore. Chrysostom somewhere uses a slightly different comparison, but it amounts to the same thing. "The son," he says, "is flogged; the slave is also flogged. But the latter, as a slave, is punished because he sins; the former is chastised as a freeman and son in need of

discipline. Correction for the son serves as trial and amendment; for the slave, as scourge and punishment.”

3.4.32

上帝的報應的目的，與責備完全不同：兩者之間的分別

GOD'S JUDGMENT IN VENGEANCE HAS A WHOLLY DIFFERENT PURPOSE FROM THAT OF HIS JUDGMENT IN CHASTISEMENT: THE DISTINCTION

In order that we may quickly summarize the whole matter, let this stand as the first of two distinctions: wherever punishment is for vengeance, there the curse and wrath of God manifest themselves, and these he always withholds from believers. On the other hand, chastisement is a blessing of God and also bears witness to his love, as Scripture teaches [Job 5:17; Proverbs 3:11-12; Hebrews 12:5-6]. This distinction is sufficiently pointed out through all God's Word. For all the afflictions that the impious bear in the present life depict for us, as it were, a sort of entry way of hell, from which they already see afar off their eternal damnation. And yet they are so far from changing themselves on this account, or profiting by it at all, that by such preliminaries they are rather prepared for the dire Gehenna that at last awaits them.

The Lord chastens his servants sorely, but he does not give them over to death [Psalm 118:18 p.]. Therefore, they confess that to be beaten with his rod has been good for them and has furthered their true instruction [Psalm 119:71]. Just as we read everywhere that the saints took such punishments with a calm mind, so they have always prayed fervently to escape scourgings of the first sort. "Correct me, O Lord," says Jeremiah, "but in judgment, not in thine anger, lest perchance thou bring me to nothing. Pour out thy wrath upon the nations that know thee not, and upon the kingdoms that call not on thy name" [Jeremiah 10:24-25]. Moreover, David says: "O Lord, rebuke me not in thine anger, nor chasten me in thy wrath." [Psalm 6:1 or 38:2; 6:2 or 37:2, Vg.]

And there is no contradiction in the fact that the Lord is said quite often to be angry toward his saints, when he chastens them for their sins. As in Isaiah: "I shall confess unto thee, O Lord, although thou wert angry with me; thine anger turned away, and thou didst comfort me." [Isaiah 12:1 p.] Likewise, Habakkuk: "When you are angry, you will remember mercy." [Habakkuk 3:2 p.] And Micah, too: "I will bear God's wrath, for I have sinned against him." [Micah 7:9 p.] There he teaches that he who is justly punished gains nothing by loudly complaining, but also that believers get relief from their sorrow by considering God's purpose. For the same reason, he is said to profane his heritage [Isaiah 47:6; cf. Isaiah 42:24], yet, as we know, he will not profane it forever. But that refers not to the purpose or disposition of God as one who punishes but to the acute sense of pain, which those experience who bear any of its rigors. Nevertheless, he not only pricks his believers with slight severity, but sometimes so wounds them that they seem to themselves to be not far distant from the damnation of hell. Thus, he testifies that they deserve his wrath, and so it is fitting for them to be displeased with their own evil acts, and be touched with a greater care to appease God, and anxiously hasten to seek pardon.

But, in the meantime, in this very fact he shows a clearer testimony of his mercy than of his wrath. There is a covenant still in force that God made with us in our true Solomon

[2 Samuel 7:12-13]. He who cannot deceive has declared that its force will never be voided. "If his children forsake my law and do not walk according to my ordinances, if they violate my statutes and do not keep my commandments...I will punish their iniquities with the rod and their sins with scourges, but I will not remove from him my mercy." [Psalm 89:30-33; 88:31-34, Vg.; but cf. Comm.] To render us more certain of his mercy, he says that the rod, whereby he will prove Solomon's posterity, will be of man; the stripes, of the sons of man [2 Samuel 7:14]. While by these phrases he signifies moderation and gentleness, at the same time he hints that those who feel the hand of God against them cannot but be confounded by extreme and deadly terror. In the prophet he shows how great a regard he has for this leniency in chastising his people Israel: "In fire I have refined you," he says, "but not as silver" [Isaiah 48:10]. For then you would have been totally consumed [cf. Isaiah 43:2]. Although the Lord teaches that chastisements serve to cleanse his people, he adds that he tempers those chastisements so as not to wear down his people unduly. And that is quite necessary. For the more any man reveres God and devotes himself to the cultivation of godliness, the more tender he is to bear God's wrath. For although the wicked groan under his scourges, yet because they do not weigh the case, but rather turn their backs on both their own sins and the judgment of God, from this negligence they become hardened. Or because they murmur and kick against him and rant against their Judge, their violent fury stupefies them with madness and rage. But believers, admonished by God's scourges, immediately descend into themselves to consider their sins, and struck with fear and dread, flee to prayer as suppliants for pardon. Unless God assuaged these sorrows with which miserable souls torture themselves, they would faint a hundred times even at slight signs of his wrath.

3.4.33

報應的審判的目的是懲罰；責備式的審判是改良

JUDGMENT OF VENGEANCE SERVES TO PUNISH; JUDGMENT OF CHASTISEMENT TO IMPROVE

Then let us note a second distinction, that while the wicked are beaten with God's scourges they already begin, in a manner; to suffer punishments according to his judgment. And although they shall not escape unpunished because they have not heeded such evidences of God's wrath, they nevertheless are not punished that they may come to a better mind; but only that in their great distress they may find God to be a Judge and Avenger. But the children are beaten with rods, not to pay the penalty for their sins to God, but in order thereby to be led to repentance. Accordingly, we understand that these things have to do rather with the future than with the past. I would prefer to express this thought in the words of Chrysostom rather than my own: "On this account," he says, "he imposes a penalty upon us — not to punish us for past sins, but to correct us against future ones." So also Augustine: "What you suffer, what you complain about, is your medicine, not your penalty; your chastisement, not your condemnation. Do not put away the scourge if you do not want to be put away from the inheritance," etc. "Know, brethren, that all this misery of humankind in which the world groans is medicinal pain and not a penal sentence," etc. I decided to quote these passages in order that the expression I have used may not seem new or unusual to anyone.

And this is the purport of the complaints, charged with indignation, in which God often expostulates concerning the ungratefulness of his people because they perversely hold all penalties in contempt. In Isaiah: "Why should I smite you further?...From the sole of the foot even to the head, there is no health" [Isaiah 1:5-6 p.]. But, because the prophets abound in such statements, it will be sufficient to have indicated briefly that the sole purpose of God in punishing his church is that the church may be brought low and repent. Therefore, when He deprived Saul of the kingdom. He was punishing for vengeance [1 Samuel 15:23]. When he took away David's little son from him [2 Samuel 12:18] he was rebuking for amendment. Paul's statement is to be understood in this sense: "When we are judged by the Lord, we are chastened so that we may not be condemned along with the world" [1 Corinthians 11:32]. That is, while we as children of God are afflicted by the hand of the Heavenly Father, this is not a penalty to confound us, but only a chastisement to instruct us.

In this matter, Augustine is plainly on our side, for he teaches that the penalties by which men are equally chastised by God ought to be variously considered. For the saints these are, after forgiveness of sins, struggles and exercises; for the wicked, without forgiveness of sins, the punishments of iniquity. There he lists the penalties inflicted upon David and other godly persons and says that they are concerned with exercising or testing their godliness by this sort of humbling experience. And Isaiah's statement that iniquity is forgiven the Jewish people because they have suffered a full chastisement at the Lord's hand [Isaiah 40:2] does not prove that pardon for our transgressions depends upon the payment of the penalty. But it is as if he had said: "You have already suffered enough punishments; on account of their weight and multitude, because you have already been consumed by long grief and sorrow, it is time for you to receive the tidings of full mercy

that your hearts may rejoice and feel me as your Father.” For there God takes upon himself the person of Father, and repents even of his just severity when compelled to mete out a rather harsh punishment to his child.

3.4.34

受上帝責備的信徒不要灰心

THE BELIEVER UNDERGOING GOD'S CHASTISEMENT IS NOT TO LOSE HEART

In the bitterness of afflictions, the believer must be fortified by these thoughts. "The time has come for judgment to begin with the household of God" [1 Peter 4:17] in which his name is called upon [cf. Jeremiah 25:29]. What would the children of God do if they believed the severity they feel is his vengeance? For he who, struck by the hand of God, thinks God a punishing Judge cannot conceive of him as other than wrathful and hostile; cannot but detest the very scourge of God as curse and damnation. In short, he who feels that God still intends to punish him can never be persuaded that he is loved by God. But he who in the end profits by God's scourges is the man who considers God angry at his vices, but merciful and kindly toward himself. For otherwise there must come to pass what the prophet complains of having experienced: "Thy furies have swept over me [Psalm 88:16, cf. Comm.], thy terrors have oppressed me" [cf. Psalm 87:17, Vg.]. Also, what Moses writes: "For we have fainted in thine anger; in thine indignation we have been troubled. Thou hast set our iniquities before thy sight, our secret sins in the light of thy countenance. For all our days have passed away in thy wrath. Our years have been consumed as a word uttered by the mouth" [Psalm 90:7-9; cf. Psalm 89:7-9, Vg. And Comm.]. On the contrary, David, to teach that believers are more helped by God's fatherly chastisements than oppressed by them, sings of them thus: "Blessed is the man whom thou shalt chasten, O Lord, and shalt instruct in thy law; to give him rest from evil days, until a pit is dug for the sinful one" [Psalm 94:12-13; Cf. Psalm 93:12-13]. Surely, this is a hard trial when God, sparing the unbelievers and disregarding their crimes, appears more rigid against his own people. On this account, he adds a reason for comfort: the admonition of the law, by which they may learn that there is concern for their salvation when they are called back to the way; but that the impious are borne headlong into their own errors, the end of which is the pit. Whether the penalty is everlasting or temporal makes no difference. For wars, famines, pestilence, diseases, are just as much curses of God as the very judgment of eternal death, when they are inflicted to the end that they may be the instruments of the Lord's wrath and vengeance against the wicked.

3.4.35

大衛受的懲罰

THE PUNISHMENT OF DAVID

Now all see, unless I am deceived, the purpose of the Lord's punishment against David. It is that it might be a proof that murder and adultery gravely displease God. He had declared himself so greatly offended against this in his beloved and faithful servant that David himself might be taught not to dare commit such a crime thereafter; but not that it might be a penalty by which he should make certain payment to God. So also should we judge concerning the other correction, whereby the Lord afflicted his people with a violent plague [2 Samuel 24:15], on account of David's disobedience, into which he had fallen in taking a census of his people. For he freely forgave David the guilt of his sin, but because it was appropriate both for the public example of all ages and also for the humiliation of David that such a crime should not go unpunished, he very harshly chastised him with his scourge.

This end we ought to hold in view with regard to the universal curse of the human race [cf. Genesis 3:16-19]. For when, after we have obtained grace, we nevertheless put up with all the miseries that were inflicted upon our first parent as a penalty for sin, we feel that we are warned by such trials how gravely God is displeased with our transgression of his law. Thus, dejected and humbled by the consciousness of our miserable lot, we aspire more eagerly to true blessedness. Anyone would be utterly foolish to think that calamities of the present life have been imposed upon us for the punishment of our sin. This is what Chrysostom seems to me to have meant when he wrote as follows: "If God inflict punishments on this account — that he may call those who persevere in evil-doing to repentance — after penitence has been shown, penalties will already be superfluous." Therefore, according as he knows it to be expedient for the nature of each man, he treats this one with greater harshness, that one with more kindly indulgence. Consequently, when he would teach that he is not immoderate in meting out punishments, he reproaches a hard and stubborn people because, when smitten, they do not cease to sin [Jeremiah 5:3]. In this sense he complains that Ephraim is like a cake scorched on one side, uncooked on the other [Hosea 7:8], obviously because the corrections did not reach the hearts, so that, with vices cooked out, the people might become capable of pardon. Surely, he who speaks thus shows that, as soon as anyone repents, he will soon be placable; and that it is our stubbornness toward him that causes him to exercise rigor in chastising our transgressions — a rigor that voluntary correction may counteract. Since all of us, however, have such hardness and ignorance as to need chastisement, our most wise Father saw fit to exercise all of us without exception throughout life with a common scourge.

But it is strange why they thus cast their eyes upon the one example of David, and are not moved by so many other examples in which they could have contemplated the free forgiveness of sins. We read that the publican went down from the Temple justified; no punishment ensues [Luke 18:14]. Peter obtained pardon for transgression [Luke 12:61]; we read of his tears, says Ambrose, we do not read of satisfaction. And the paralytic

heard: “Rise up, your sins are forgiven” [Matthew 9:2]; no punishment is imposed. All the absolutions that are mentioned in Scripture are described as free. The rule ought to have been sought from these frequent examples rather than from a single one that contained some special feature.

3.4.36

好行為：贖回懲罰？

GOOD WORKS AS REDEMPTION OF PUNISHMENT

Daniel, by the exhortation with which he persuaded Nebuchadnezzar to make recompense for his sins by righteousness and his iniquities by pity for the poor [Daniel 4:27], did not mean to imply that righteousness and mercy were the propitiation of God and the recompense of punishment. Banish the thought that there should be any other ransom than the blood of Christ! But in the phrase “to make recompense,” he referred to men rather than to God. It was as if he said: “O King, you have exercised unjust and violent mastery, you have oppressed the humble, you have despoiled the poor, you have treated your people harshly and unjustly; now replace with mercy and righteousness your unjust exactions, your violence and oppression.”

Similarly, Solomon says that “love covers a multitude of sins” [Proverbs 10:12], not before God, but among men. The whole verse reads: “Hatred stirs up strife, but love covers all offenses” [Proverbs 10:12]. In this verse, as his habit is, through antithesis, he contrasts the evil things that arise out of hatreds with the fruits of love. His meaning is that those who hate one another bite, harry, reproach, injure, one another and make a fault of everything; but that those who love one another conceal many things among themselves, wink at many things, condone many things in one another — not that one man approves of another’s faults, but that he tolerates them, and heals them by admonishing instead of aggravating them by reproaches. Undoubtedly, Peter quotes this passage in the same sense, unless we would accuse him of debasing and craftily twisting Scripture [cf. 1 Peter 4:8].

Where Solomon teaches that “by mercy and kindness sins are atoned for” [Proverbs 16:6 p.], he does not mean that they are paid for in the Lord’s sight, that God, appeased by such satisfaction, may remit the punishment that he otherwise was about to mete out. Rather, in the familiar manner of Scripture, he indicates that he will be found merciful to those who, having bidden farewell to past vices and evils, are in piety and truth turned to him. It is as if he said that the Lord’s wrath subsides and his judgment rests when our transgressions rest. And he is not describing the cause of pardon, but rather the means of true conversion. Just as the prophets frequently denounce hypocrites for vainly forcing upon God false rites instead of repentance, when God is pleased, rather, with uprightness and the duties of love. In like manner the author of The Letter to the Hebrews, praising kindness and humaneness, reminds us that such sacrifices are pleasing to God [Hebrews 13:16]. When Christ, deriding the Pharisees for paying attention only to cleansing dishes but neglecting cleanness of heart, bids them give alms to make all things pure [Luke 11:39-41; Cf. Matthew 23:25], he surely does not urge them to make satisfaction. Rather, he teaches only what sort of purity is approved of God. We have discussed this expression in another place.

3.4.37**犯罪的女人****THE WOMAN WHO WAS A SINNER**

As far as the passage in Luke is concerned [Luke 7:36-50], no one, who has read with sound judgment, the parable set forth there by the Lord will pick a quarrel with us over it. The Pharisee thought to himself that the Lord did not know the woman whom he had so readily received. For he felt that Christ would not have received her if he had known what sort of sinner she was. And he inferred from this that Christ was not a prophet, since he could be deceived to this extent. The Lord, to show that she was not a sinner whose sins he had already forgiven, set forth a parable. "A certain moneylender had two debtors. One owed fifty denarii, the other five hundred. The debt of each was forgiven. Which one has the greater gratitude? The Pharisee answered, 'The one, I suppose, to whom he forgave more.' The Lord said: 'From this know that this woman's sins are forgiven, for she loved much'" [Luke 7:41-43, 47 p.]. By these words, you see, he does not make her love the cause, but the proof, of forgiveness of sins. For they are taken from the comparison of that debtor who was forgiven five hundred denarii; to him he did not say that they were forgiven because he loved much, but that he loved much because they were forgiven. Hence, this comparison ought to be applied in this form: You think that this woman is a sinner, yet you ought to have recognized that she is not such, since her sins have been forgiven her. Her love, by which she gives thanks for his benefit, ought to have convinced you of the forgiveness of her sins. Now this is an argument a posteriori, by which something is proved from the evidences that follow. The Lord clearly testifies in what way she obtained forgiveness of sins: "Your faith," he says, "has saved you" [Luke 7:50]. By faith, therefore, we gain forgiveness; by love we give thanks and testify to the Lord's kindness.

3.4.38**天主教的教導不可引教父為權威****THE ROMAN DOCTRINE CANNOT CLAIM THE AUTHORITY
OF THE CHURCH FATHERS**

The opinions widely expressed in the books of the ancient writers concerning satisfaction move me little. I see, indeed, that some of them — I will simply say almost all whose books are extant — have either fallen down in this respect or have spoken too sharply and harshly. But I do not admit that they were so rude and untutored as to write those things in the sense in which they are understood by our new exponents of satisfaction, Chrysostom in one place writes as follows: “Where mercy is importuned, investigation ceases; where mercy is implored, judgment does not rage; where mercy is sought, there is no place for penalty; where there is mercy, there is no inquisition; where there is mercy, the answer is pardoned.” However these words may be twisted, they cannot ever be made to agree with the tenets of the Schoolmen. But in a book, *The Dogmas of the Church*, ascribed to Augustine, one reads as follows: “The satisfaction of repentance is to cut off the causes of sin, not to grant entry to their suggestions.” From this it is clear that even in those times the doctrine of satisfaction, which was said to be in recompense for sins committed, was commonly laughed at, since they associated all satisfaction with caution in abstaining from sins thereafter. I shall not quote what the same Chrysostom teaches, that God requires nothing of us beyond our confessing our transgressions before him with tears, since statements of this sort occur frequently in his and others’ writings. It is true, Augustine somewhere calls the works of mercy “remedies to obtain forgiveness of sin”; but, lest anyone stumble over this word, he meets this objection in another place. “The flesh of Christ,” he says, “is the true and only sacrifice for sins, not only for those sins which are wholly blotted out in baptism, but for those which creep in afterward through weakness. For this reason, the whole church daily cries: ‘Forgive us our debts’ [Matthew 6:12]; and they are forgiven through that unique sacrifice.”

3.4.39

經院主義者扭曲教父們的教導

**THE SCHOOLMEN CORRUPT THE TEACHING
OF THE FATHERS**

Now they have largely called satisfaction not a payment that was rendered to God but a public testimony whereby those who had been sentenced with excommunication, when they wish to be received back into communion, assure the church of their repentance. For there were imposed upon those repentant ones certain fastings and other duties by which they might prove that they truly and heartily loathed their former life, or rather, that they would wipe out the memory of their previous actions, and thus were said to have made satisfaction not to God but to the church. Augustine has expressed this in these very words in his *Enchiridion* to Laurentius. From that ancient rite, the confessions and satisfactions that today are in use took their origin. Truly viperous offspring [cf. Matthew 3:7; 12:34], these, by which it comes to pass that not even a shadow of that better form remains!

I know that the old writers sometimes speak rather harshly; and, as I have just said, I do not deny that they perhaps erred; but those of their writings that were marred with a few spots here and there become utterly defiled when they are handled by these men's unwashed hands. And if we must contend by the authority of the fathers, what fathers, good God, do these men thrust upon us? A good part of those authors from whom Lombard, their leader, has sewn together his patchworks, were collected from the senseless ravings of certain monks, which pass under the names Ambrose, Jerome, Augustine, and Chrysostom; as in the present argument almost all his evidence is taken from Augustine's book *On Repentance*, which was bunglingly patched together by some rhapsodist from good and bad authors indiscriminately. Indeed, it bears the name of Augustine, but nobody of even mediocre learning would deign to acknowledge it as his. Let my readers pardon me if I do not expressly examine the Schoolmen's follies, for I would lighten their burden. It would surely not be very difficult for me, and a praiseworthy thing, to expose to ridicule, to their great shame, what they have heretofore boasted of as mysteries; but because my purpose is to teach profitably, I pass them over.

第五章
CHAPTER 5

天主教在補罪所加添的：贖罪卷與煉獄
**THE SUPPLEMENTS THAT THEY ADD TO
SATISFACTIONS, NAMELY, INDULGENCES
AND PURGATORY**

3.5.1

天主教對贖罪卷的教導，所引發出的惡行
**INDULGENCES ACCORDING TO ROMANIST DOCTRINE,
AND THE MISCHIEF CAUSED BY THEM**

(The erroneous doctrine of indulgences and its evil consequences, 1-5)

Now indulgences flow from this doctrine of satisfaction. For our opponents pretend that to make satisfaction those indulgences supply what our powers lack. And they go to the mad extreme of defining them as the distribution of the merits of Christ and the martyrs, which the pope distributes by his bulls. These men are fit to be treated by drugs for insanity rather than to be argued with. For it is hardly worth-while to undertake to refute errors so foolish, which under the onslaught of many battering-rams are of themselves beginning to grow old and to show deterioration. But because a brief refutation will be useful for certain uninstructed persons, I shall not omit it.

The fact that indulgences have so long stood untouched, and in such unrestrained and furious license have retained such lasting impunity, can truly serve as a proof of how deeply men were immersed for centuries in a deep night of errors. Men saw themselves openly and undisguisedly held up to ridicule by the pope and his bull-bearers, their souls' salvation the object of lucrative trafficking, the price of salvation reckoned at a few coins, nothing offered free of charge. By this subterfuge they saw themselves cheated of their offerings, which were filthily spent on whores, pimps, and drunken revelries. But they also saw that the greatest trumpeters of indulgences hold them in most contempt; that this monster daily runs more riotously and lecherously abroad, and that there is no end; that new lead is daily put forward and new money taken away. Yet with the highest veneration they received indulgences, worshiped them as pious frauds by which men could with some profit be deceived. Finally when the world has ventured to become a little wise, indulgences grow cold and gradually freeze up, until they will altogether vanish.

3.5.2

贖罪卷違背《聖經》

INDULGENCES CONTRARY TO SCRIPTURE

Now very many persons see the base tricks, deceits, thefts, and greediness with which the indulgence traffickers have heretofore mocked and beguiled us, and yet they do not see the very fountain of the impiety itself. As a consequence, it behooves us to indicate not only the nature of indulgences but also what in general they would be, wiped clean of all spots. The merits of Christ and the holy apostles and martyrs our opponents call the “treasury of the church.” They pretend that the prime custody of this storehouse, as I have already hinted, has been entrusted to the Bishop of Rome, who controls the dispensing of these very great benefits, so that he can both distribute them by himself and delegate to others the management of their distribution. Consequently, plenary indulgences, as well as indulgences for certain years, stem from the pope; indulgences for a hundred days, from the cardinals; and of forty days, from the bishops!

Now these, to describe them rightly, are a profanation of the blood of Christ, a Satanic mockery, to lead the Christian people away from God’s grace, away from the life that is in Christ, and turn them aside from the true way of salvation. For how could the blood of Christ be more foully profaned than when they deny that it is sufficient for the forgiveness of sins, for reconciliation, for satisfaction—unless the lack of it, as of something dried up and exhausted, be otherwise supplied and filled? “To Christ, the Law and all the Prophets bear witness,” says Peter, that “through him we are to receive forgiveness of sins.” [Acts 10:43 p.] Indulgences bestow forgiveness of sins through Peter, Paul, and the martyrs. “The blood of Christ cleanses us from sin,” says John [1 John 1:7 p.]. Indulgences make the blood of martyrs the cleansing of sins. “Christ,” says Paul, “who knew no sin, was made sin for us” (that is, satisfaction of sin) “so that we might be made the righteousness of God in him” [2 Corinthians 5:21 p., cf. Vg.]. Indulgences lodge satisfaction of sins in the blood of martyrs. Paul proclaimed and testified to the Corinthians that Christ alone was crucified and died for them [cf. 1 Corinthians 1:13]. Indulgences declare: “Paul and others died for us.” Elsewhere Paul says, “Christ acquired the church with his own blood.” [Acts 20:28 p.] Indulgences establish another purchase price in the blood of martyrs. “By a single offering Christ has perfected for all time those who are sanctified.” [Hebrews 10:14.] Indulgences proclaim: Sanctification, otherwise insufficient, is perfected by the martyrs. John says that “all the saints have washed their robes... in the blood of the Lamb.” [Revelation 7:14.] Indulgences teach that they wash their robes in the blood of the saints.

3.5.3

教會歷史上的權威反對贖罪卷和殉道者的功勞

AUTHORITIES AGAINST INDULGENCES AND MERITS OF MARTYRS

To the Palestinians, Leo, Bishop of Rome, writes very clearly against this sacrilege: “Although,” he says, “Precious in the sight of the Lord was the death of many saints’ [Psalm 116:15; cf. Psalm 115:15 Vg.], yet the slaying of no innocent person has been the propitiation of the world. The righteous have received, not given, crowns; and from believers’ fortitude have come examples of patience, not gifts of righteousness. Each one surely died his own death, not paying by his end the debt of another, since one Lord Christ exists, in whom all are crucified, all are dead, buried, raised.” As this idea was worth remembering, he repeated it in another place. Surely, nothing clearer could be desired to puncture this impious dogma. And Augustine, no less appropriately, expresses the same judgment: “Even though we as brethren,” he says, “die for our brethren, no martyr’s blood is shed for the forgiveness of sins. This Christ has done for us, and he has bestowed this upon us not for us to imitate him, but for us to rejoice.” The same idea occurs in another place: “Just as the only Son of God became the Son of Man that he might make us sons of God with him, so on our behalf he alone underwent punishment without deserving ill that we through him, without deserving good, might attain a grace not due us.”

Assuredly, while all their doctrine is patched together out of terrible sacrileges and blasphemies, this is a more astounding blasphemy than the rest. Let them recognize whether or not these are their judgments: that martyrs by their death have given more to God and deserved more than they needed for themselves, and that they had a great surplus of merits to overflow to others. In order, therefore, that this great good should not be superfluous, they mingle their blood with the blood of Christ; and out of the blood of both, the treasury of the church is fabricated for the forgiveness and satisfaction of sins. And Paul’s statement, “In my body I complete what is lacking in Christ’s afflictions for the sake of his body, that is, the church” [Colossians 1:24], is to be understood in this sense.

What is this but to leave Christ only a name, to make him another common saintlet who can scarcely be distinguished in the throng? He, he alone, deserved to be preached; he alone set forth; he alone named; he alone looked to when there was a question of obtaining forgiveness of sins expiation, sanctification. But let us listen to their notions. Lest the martyrs’ blood be fruitlessly poured out, let it be conferred upon the common good of the church. Is this so? Was it unprofitable for them to glorify God through their death? to attest his truth by their blood? to bear witness by their contempt of the present life that they are seeking a better life? by their constancy, to strengthen the faith of the church but to break the stubbornness of its enemies? But the fact is that they recognize no fruit if Christ alone is the propitiator, if he alone has died for the sake of our sins, if he alone has been offered for our redemption. Peter and Paul nonetheless, they say, would have received the crown of victory if they had died in their beds. But since they strove even unto death, it would not have squared with God’s justice for their sacrifice to go

barren and unfruitful. It is as if God did not know how to increase his glory in his servants according to the measure of his gifts. But the church in general receives benefit great enough, when by their triumphs it is kindled with a zeal to fight.

3.5.4

駁斥對方的所謂經文根據

REFUTATION OF OPPOSING SCRIPTURAL PROOFS

How maliciously they twist the passage in Paul wherein he says that in his own body he supplies what was lacking in Christ's sufferings [Colossians 1:24]! For he refers that lack or that supplement not to the work of redemption, satisfaction, and expiation but to those afflictions with which the members of Christ—namely, all believers— must be exercised so long as they live in this flesh. Therefore, Paul says that of the sufferings of Christ this remains: what once for all he suffered in himself he daily suffers in his members. And Christ distinguishes us by this honor, that he accounts and makes our afflictions his own. Now, when Paul adds “for the church,” he does not mean for redemption, for reconciliation, or for satisfaction of the church, but for its upbuilding and advancement. As he says in another place: He endures everything for the sake of the elect, that they may obtain the salvation that is in Christ Jesus [2 Timothy 2:10]. And he wrote to the Corinthians that it was for their comfort and salvation that he endured whatever tribulations he was suffering [2 Corinthians 1:6].

He immediately explains himself by adding that he became a minister of the church not for redemption, but “according to the dispensation that had been given to him, to preach the gospel of Christ” [Colossians 1:25 p., cf. Romans 15:19].

But if my opponents require still another interpreter, let them hear Augustine: “The sufferings,” he said, “of Christ are in Christ alone, as in the head; in Christ and the church, as in the whole body. Consequently Paul, as one member, says: ‘I supply in my body what is lacking in the sufferings of Christ.’ If, then, you—whoever you are who hear this—are among Christ's members, whatever you suffer from those who are not members of Christ was lacking in the sufferings of Christ.” But he explains elsewhere to what end the sufferings of the apostles, undergone for the church, tended. “Christ is for me the door [cf. John 10:7] unto you, because you are the sheep of Christ, made ready by his blood.

Acknowledge your price, which is not paid by me but preached through me.” Then he adds, “As he has laid down his life, so also ought we to lay down our lives for our brethren, for the upbuilding of peace and the strengthening of faith.” These are Augustine's words. Away with the notion that Paul thought anything was lacking in Christ's sufferings with regard to the whole fullness of righteousness, salvation, and life; or that he meant to add anything. For Paul clearly and grandly preaches that Christ so bountifully poured out the richness of grace that it far surpassed the whole power of sin [cf. Romans 5:15]. By this alone, not by the merit of their life or death, have all the saints been saved, as Peter eloquently witnesses [cf. Acts 15:11]. So, then, one who would rest the worthiness of any saint anywhere save in God's mercy would be contemptuous of God and his Anointed. But why do I tarry here any longer, as if this were still something obscure, when to lay bare such monstrous errors is to vanquish them?

3.5.5

贖罪卷有違基督救恩大工的合一性與全備性

INDULGENCES OPPOSE THE UNITY AND THE COMPREHENSIVE ACTIVITY OF THE GRACE OF CHRIST

Now—to pass over such abominations—who taught the pope to inclose in lead and parchment the grace of Jesus Christ, which the Lord willed to be distributed by the word of the gospel? Obviously, either the gospel of God or indulgences must be false. Paul testifies that Christ is offered to us through the gospel, with every abundance of heavenly benefits, with all his merits, all his righteousness, wisdom, and grace, without exception. He states that the message of reconciliation was entrusted to ministers to act as ambassadors with Christ, as it were, appealing through them [2 Corinthians 5:18-21]. “We beseech you, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” [2 Corinthians 5:20-21]. And believers know the value of the fellowship of Christ, which, as the same apostle testifies, is in the gospel offered us to enjoy. On the other hand, indulgences draw from the pope’s storehouse some modicum of grace. They attach it to lead, parchment, and a certain place—and tear it away from the Word of God!

If anyone would ask its origin, this abuse seems to have arisen from the fact that when satisfactions severer than all could bear were formerly enjoined upon the penitents, who felt weighed down beyond all measure by the penance imposed upon them, they sought relaxation from the church. The remission made to such persons was called “indulgence.” But when they transferred satisfactions to God and said that they were compensations by which men redeemed themselves from God’s judgment, at the same time also they converted those indulgences into expiatory remedies that were to free us from our deserved punishments. They have with such great shamelessness fashioned those blasphemies to which we have referred that they can have no excuse.

3.5.6

必須駁斥煉獄的教義

REFUTATION OF THE DOCTRINE OF PURGATORY IS NECESSARY

(Refutation of the doctrine of purgatory by an exposition of the Scriptural passages adduced to support it, 6-10)

Now let them no longer trouble us with their “purgatory,” because with this ax it has already been broken, hewn down, and overturned from its very foundations. And I do not agree with certain persons who think that one ought to dissemble on this point, and make no mention of purgatory, from which, as they say, fierce conflicts arise but little edification can be obtained. Certainly, I myself would advise that such trifles be neglected if they did not have their serious consequences. But, since purgatory is constructed out of many blasphemies and is daily propped up with new ones, and since it incites to many grave offenses, it is certainly not to be winked at. One could for a time perhaps in a way conceal the fact that it was devised apart from God’s Word in curious and bold rashness; that men believed in it by some sort of “revelations” forged by Satan’s craft; and that some passages of Scripture were ignorantly distorted to confirm it. Still, the Lord does not allow man’s effrontery so to break in upon the secret places of his judgments; and he sternly forbade that men, to the neglect of his Word, should inquire after truth from the dead [Deuteronomy 18:11]. Neither does he allow his Word to be so irreligiously corrupted.

Let us, however, grant that all those things could have been tolerated for a time as something of no great importance; but when expiation of sins is sought elsewhere than in the blood of Christ, when satisfaction is transferred elsewhere, silence is very dangerous. Therefore, we must cry out with the shouting not only of our voices but of our throats and lungs that purgatory is a deadly fiction of Satan, which nullifies the cross of Christ inflicts unbearable contempt upon God’s mercy, and overturns and destroys our faith. For what means this purgatory of theirs but that satisfaction for sins is paid by the souls of the dead after their death? Hence, when the notion of satisfaction is destroyed, purgatory itself is straightway torn up by the very roots, but if it is perfectly clear from our preceding discourse that the blood of Christ is the sole satisfaction for the sins of believers, the sole expiation, the sole purgation, what remains but to say that purgatory is simply a dreadful blasphemy against Christ? I pass over the sacrileges by which it is daily defended, the minor offenses that it breeds in religion, and innumerable other things that we see have come forth from such a fountain of impiety.

3.5.7

關與煉獄，從福音書的所謂跟據

ALLEGED PROOFS OF PURGATORY FROM THE GOSPELS

But it behooves us to wrest from their hands those passages of Scripture which they falsely and wrongly are accustomed to seize upon. When the Lord, they say, makes known that the “sin against the Holy Spirit is not to be forgiven either in this age or in the age to come” [Matthew 12:32; Mark 3:28-29; Luke 12:10], he hints at the same time that there is forgiveness of certain sins in the world to come? But who cannot see that the Lord is there speaking of the guilt of sin? But if this is so, what has it to do with their purgatory? Since, in their opinion, punishment of sins is undergone in purgatory, why do they not deny that their guilt is remitted in the present life? But to stop their railing against us, they shall have an even plainer refutation. When the Lord willed to cut off all hope of pardon for such shameful wickedness, he did not consider it enough to say that it would never be forgiven; but in order to emphasize it even more, he used a division by which he embraced the judgment that the conscience of every man experiences in this life and the final judgment that will be given openly at the resurrection. It is as if he said: “Beware of malicious rebellion as of present ruin. For he who would purposely try to extinguish the proffered light of the Spirit will attain pardon neither in this life, which is given to sinners for their conversion, nor in the Last Day, on which the lambs will be separated from the goats by the angels of God and the Kingdom of Heaven will be cleansed of all offenses” [cf. Matthew 25:32-33].

Then they bring forward that parable from Matthew: “Make friends with your adversary... lest sometime he hand you over to the judge, and the judge to the constable, and the constable to the prison... whence you cannot get out until you have paid the last penny” [Matthew 5:25-26 p.]. If in this passage the judge signifies God, the accuser the devil, the guard the angel, the prison purgatory, I shall willingly yield to them. But suppose it be clear to all that Christ, in order to urge his followers more cogently to equity and concord, meant to show the many dangers and evils to which men expose themselves who obstinately prefer to demand the letter of the law rather than to act out of equity and goodness. Where, then, I ask, will purgatory be found?

3.5.8

《腓立比書》，《啟示錄》，《麥克比二書》
**FROM PHILIPPIANS, REVELATION,
 AND SECOND MACCABEES**

They seek proof from Paul's statement wherein he declares that the knees of those in heaven, in earth, and in the nether regions bow to Christ [Philippians 2:10]. For they take it to be generally acknowledged that "nether regions" cannot be understood to mean those who have been bound over to eternal damnation; accordingly, it remains to apply the term to souls agonizing in purgatory. They would not be reasoning badly if by the bowing of the knee the apostle designated true and godly worship. But since he is simply teaching that dominion has been given to Christ with which to subject all creatures, what hinders us from understanding by the expression "nether regions" the devils, who will obviously be brought before God's judgment seat and who will recognize their judge with fear and trembling [cf. James 2:19; 2 Corinthians 7:15]? So Paul himself elsewhere explains the same prophecy: "We shall all stand before Christ's judgment seat. For it is written: 'As I live... every knee shall bow to me,'" etc. [Romans 14:10-11, Vg.; Isaiah 45:23]. Yet what is said in Revelation must not be interpreted in that way: "I heard every creature in heaven and on earth and under the earth and in the sea, and all therein, saying: 'To him who sits upon the throne and to the Lamb be blessing and honor and glory and power forever and ever!'" [Revelation 5:13]. That, indeed, I readily concede, but what sorts of creatures do they think are here spoken of? For surely it is quite certain here that both creatures lacking in reason and inanimate ones are comprehended. This merely declares the fact that individual parts of the world, from the very peak of heaven even to the center of the earth, in their own way declare the glory of their Creator [cf. Psalm 19:1]. What they bring forward from the history of the Maccabees [2 Macc. 12:43] I deem unworthy of reply, lest I seem to include that work in the canon of the sacred books. But Augustine, they say, takes it as canonical.

First, with what assurance? "The Jews," he says, "do not consider the writing of the Maccabees as the Law, Prophets, and Psalms, to which the Lord attests as to his witnesses, saying: 'Everything written about me in the Law... and the Prophets and the Psalms must be fulfilled' [Luke 24:44]. But it is not unprofitably received by the church if it be soberly read or hearkened to." But Jerome teaches without hesitation that its authority is of no value for the proving of doctrine. From that ancient work attributed to Cyprian, *On the Exposition of the Creed*, it is perfectly clear that this book had no place in the ancient church. And why do I here carry on this vain argument? As if the author himself does not well enough show what deference is due him, when at the end he implores pardon if he has said anything amiss [2 Macc. 15:39]! Surely, he who admits that his writings are in need of pardon does not claim to be the oracle of the Holy Spirit. Besides this, the piety of Judas is praised for no other distinction than that he had a firm hope of the final resurrection when he sent an offering for the dead to Jerusalem [2 Macc. 12:43]. Nor did the writer of that history set down Judas' act to the price of redemption, but regarded it as done in order that they might share in eternal life with the remaining believers who had died for country and religion. This deed was not without superstition

and wrongheaded zeal, but utterly foolish are those who extend the sacrifice of the law even down to us, when we know that by the advent of Christ what was then in use ceased.

3.5.9

《哥林多前書》第三章的關鍵性經文

THE CRUCIAL PASSAGE IN 1 CORINTHIANS CH. 3

But in Paul they claim to have an invincible phalanx, that cannot be so easily overwhelmed. “If anyone builds on this foundation with gold, silver, precious stones, wood, hay, stubble—each man’s work, such as it is, will become manifest; for the Day of the Lord will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done... If any man’s work is burned up, he will suffer loss, though he himself will be saved, but only as through fire” [1 Corinthians 3:12-13,15]. What fire, they ask, can this be but that of purgatory, by which the filth of sins is cleansed away that we may enter into the Kingdom of God as pure men? Yet very many of the ancient writers understood this in another way, namely, as tribulation, or the cross, through which the Lord tests his own that they may not linger in the filth of the flesh. And that is much more probable than any fictitious purgatory. Notwithstanding, I do not agree with these men, for it seems to me that I have attained a much surer and clearer understanding of this passage.

Yet before I set it forth, I should like my opponents to answer me whether they think that all the apostles and the saints had to go through this purgatorial fire. They will deny it, I know, for it would be utterly absurd that purgation should be required of those whose merits they imagine to redound beyond measure to all the members of the church. But the apostle declares this, and he does not say that the works of certain ones will be proved, but of all. And this is not my argument but Augustine’s, who thus opposes that interpretation. And, what is more absurd, he says not that they shall pass through the fire on account of any works whatsoever, but that if they have built up the church with the highest faithfulness, they will receive a reward when their work has been tested by fire.

First, we see that the apostle used a metaphor when he called the doctrines devised by men’s own brains “wood, hay, and stubble.” Besides, the metaphor is readily explained: namely, that just as wood when put on fire is at once consumed and lost, so those things cannot last when the hour comes for them to be tested. Now everyone knows that such a trial proceeds from the Spirit of God. Therefore, to follow the thread of his metaphor and put the parts in their proper relationships to one another, he calls the trial of the Holy Spirit “fire.” For the nearer gold and silver are placed to the fire, the more certain proofs do they give of their genuineness and purity. So, too, the more carefully the truth of the Lord is tested in a spiritual examination, the more completely its authority is confirmed. As “hay, wood, and stubble” are set on fire, they are suddenly consumed. Thus the inventions of men, not grounded in the Word of the Lord, cannot bear testing by the Holy Spirit, but immediately fall and perish. In short, if forged doctrines are compared to “wood, hay, and stubble” because like “wood, hay, and stubble” they are burned in the fire and destroyed, it is, however, by the Spirit of the Lord only that they are destroyed and dissipated. It follows that the Spirit is that fire whereby they will be tested, whose test Paul calls “the Day of the Lord” [1 Corinthians 3:13, Vg.], according to the common usage of Scripture. For it is called “the Day of the Lord” whenever he reveals his presence to men in any way; then, indeed, does his face most of all shine, when his truth

gleams forth. Now we have proved that Paul means by “the fire” nothing else but the testing by the Holy Spirit.

But how are those saved through that fire who suffer the loss of their works? [1 Corinthians 3:15.] This will not be difficult to understand if we consider what kind of men he is speaking of. For he is referring to those builders of the church who, keeping a lawful foundation, build upon it with unsuitable materials. That is, those who do not fall away from the principal and necessary doctrines of the faith go astray in less important and less dangerous ones, mingling their own invention with the Word of God. Such persons, I say, must undergo the loss of their work with the annihilation of their inventions. “Yet they are saved, but as through fire.” [1 Corinthians 3:15.] That is, not that their ignorance and delusion are acceptable to the Lord, but because they are cleansed from these by the grace and power of the Holy Spirit. Accordingly, anyone who fouls the golden purity of God’s Word with this filth of purgatory must undergo the loss of his work.

3.5.10

訴諸早期教會，並不支持天主教的說法

THE APPEAL TO THE EARLY CHURCH CANNOT HELP THE ROMANISTS

But, they say, this was a most ancient observance of the church. Paul answers this objection, while also embracing his own age in his judgment, when he declares that all must undergo loss of their work who in building the church lay any foundation unsuitable to it [1 Corinthians 3:11-15].

When my adversaries, therefore, raise against me the objection that prayers for the dead have been a custom for thirteen hundred years, I ask them, in turn, by what word of God, by what revelation, by what example, is this done? Not only are testimonies of Scripture lacking on this point, but all examples of the saints that one may there read of show no such thing. Concerning mourning and the office of burial, one there finds many and sometimes detailed accounts; but concerning such prayers, you can see not one tittle. Yet, the more important the matter is, the more it ought to have been expressly mentioned. And also, those ancient writers who poured out prayers for the dead saw that in this point they lacked both the command of God and lawful example. Why, then, did they dare do it? On this ground, I say, that they yielded something to human nature; and for that reason, I contend that what they did ought not to be made an example to imitate. For since believers ought to undertake no task, except with an assured conscience, as Paul teaches [Romans 14:23], this certainty is especially needed in prayer. Yet it is likely that they were impelled for another reason: namely, they were seeking comfort to relieve their sorrow, and it seemed inhuman to them not to show before God some evidence of their love toward the dead. All men know by experience how man's nature is inclined to this feeling.

There was, also, an accepted custom that, like a brand, set men's minds on fire. We know that among all the Gentiles and in all times rites have been held for the dead, and each year cleansing rites were held for their souls. But even though Satan deluded stupid mortals with these tricks, he took occasion to deceive them from a correct principle: that death is not destruction but a crossing over from this life to another. There is no doubt that this very superstition holds the Gentiles convicted before God's judgment seat because they neglected to give thought to the life to come in which they professed to believe. Now Christians, in order not to be worse than profane men, were ashamed not to devote some rite to the dead, as if they had quite ceased to be. From this arose that ill-advised diligence. For if they had hesitated to attend to funeral rites, banquets, and offerings, they thought they would be exposed to great reproach. But that which derived from perverse emulation was so constantly increased by new additions that to help the dead in distress became the papacy's principal mark of holiness. But Scripture supplies another far better and more perfect solace when it testifies: "Blessed are the dead who die in the Lord" [Revelation 14:13]. And it adds the reason: "Henceforth they rest from their labors." Moreover, we ought not to indulge our affection to the extent of setting up a perverse mode of prayer in the church.

Surely, any man endowed with a modicum of wisdom easily recognizes that whatever he reads among the ancient writers concerning this matter was allowed because of public custom and common ignorance. I admit that the fathers themselves were also carried off into error. For heedless credulity commonly deprives men's minds of judgment. And yet, the reading of those authors shows how hesitantly they commended prayers for the dead. Augustine relates in his *Confessions* that his mother, Monica, emphatically requested that she be remembered in the celebration of rites at the altar. This was obviously an old woman's request, which the son did not test by the norm of Scripture; but he wished to be approved by others for his natural affection. Moreover, the book *The Care to Be Taken for the Dead*, composed by him, contains so many doubts that by its coldness it ought rightly to extinguish the heat of foolish zeal on the part of anyone who desires to be an intercessor for the dead; with its cold conjectures, to be sure, this treatise will render careless those who previously were careful. Its only support for the practice is that this office of prayers for the dead is not to be despised, for the custom has been prevalent.

But, though I concede to the ancient writers of the church that it seemed a pious act to help the dead, we ought ever to keep the rule that cannot deceive: that it is not lawful to interject anything of our own in our prayers. But our requests ought to be subjected to the Word of God; for it is within his decision to prescribe what he wills to be asked. Now, since the entire law and gospel do not furnish so much as a single syllable of leave to pray for the dead, it is to profane the invocation of God to attempt more than he has bidden us.

But, lest our adversaries boast that the ancient church is, as it were, their partner in error, I say that there is a wide difference. The ancients did it in memory of the dead, lest they should seem to have cast away all concern for them. But at the same time they confessed that they were in doubt regarding the state of the dead. About purgatory they were so noncommittal that they considered it as a thing uncertain. Our present adversaries demand that what they have dreamed up concerning purgatory be held without question as an article of faith. The ancients rarely and only perfunctorily commended their dead to God in the communion of the Sacred Supper. The moderns zealously press the care of the dead, and with importunate preaching cause it to be preferred to all works of love.

Indeed, it would be not at all difficult for us to bring forth some testimonies of the ancient writers that clearly overthrow all those prayers for the dead then in use. Such a one is the statement of Augustine when he teaches that the resurrection of the flesh and everlasting glory are awaited by all, but that every man when he dies receives the rest that follows death if he is worthy of it. Therefore, he bears witness that all godly men, no less than prophets, apostles, and martyrs, immediately after death enjoy blessed repose. If such is their condition, what, I beg of you, will our prayers confer upon them?

I pass over those grosser superstitions with which they have bewitched the simple-minded; although these are innumerable, and for the most part so monstrous that no color of decency can be given to them. I am also silent upon those utterly base traffickings which, in view of the world's great ignorance, they have in their lust carried on. For there

would never be an end; and without an enumeration of them my good readers will have enough to steady their consciences.