威廉**·**珀金斯论两国论

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“因此，基督，作为上帝，手下掌管皇帝、君王、王子作他的代理人；他们因此被称为神（诗82:1）。然而，当他作为中保时，即作为教会的祭司、先知和君王时，他没有副手，代理人，或助理，不论是在他的君王职分还是祭司职分，不论是两种职分还是一种职分，都不能代替他。”

——威廉·珀金斯（William Perkins），*Golden Chain*，p. 18

Therefore Christ, as he is God, has under him, emperors, kings, princes to be his vicegerents; who therefore are called gods (Ps 82:1). But as he is Mediator, i.e., a priest, prophet, and king of the church, he has no vicegerent, vicar, or lieutenant, who, in his either kingly or priestly office, in both, or but one, can be in his stead.

“这是为了向我们谴责多年前的盲目错误，这错误曾经被认为是个完美的状态，今天教皇派中依旧如此相信，即远离一切社会，作个和尚或隐士生活，在沙漠里，在那里自愿花一生的时间只用来冥思。他们把这一点放大，甚至认为如此做可以从上帝的手中赚得永生。但是，这些人过这种孤独的生活既不是自愿，也没有功德，而是出于必须。事实上，这种（修道士的）生活在上帝的话语中是没有保证的，因为每个基督徒都是两个国度的成员**(every Christian is a member of two Kingdoms)**；基督的恩典国度和他所居住的国家。由于这个双重成员身份，他有两个方面的呼召：现世的和属灵的。他们都必须勤奋地履行这两方面的呼召，既作为上帝的孩子，也作为他所居住国家的成员。而当一个人自愿孤独度日时，他完全放弃了现世的呼召去履行另一个呼召，但这么做却是一大疏忽，因为他离开了许多虔诚的责任，失去了他人可能会进一步加深向上帝的敬虔，因此如此行动人无法逃过良心的谴责。”

——威廉·珀金斯（William Perkins），*A Cloud of Faithful Witnesses Leading to the Heavenly Canaan or A Commentary Upon Hebrews Chapter 11* (Cambridge, 1607, 1618), 195.

This serves to decry unto us the blind error of many ages before us, wherein it has been thought, and is by Papists at this day, to be a state of perfection, to live as a monk or hermit out of all societies, in some desert place, and there to spend their whole life in contemplation only, and that voluntarily. They magnify this estate so much, that hereby they think to merit eternal life at the hands of God. But these believers did neither voluntarily, nor with opinion of merit, betake themselves to this solitary life, but on necessity. Indeed, this [monastic] kind of life has no warrant in God’s word because every Christian is a member of two Kingdoms; of Christ’s Kingdom of grace and of that particular state where he dwells. By reason of this dual membership, he has has a twofold calling: temporal and spiritual. In both of which he must walk diligently so long as he can doing the duties both of a child of God and of a member of that commonwealth where he lives. Now, when a man goes voluntarily to lead a solitary life, he forsakes his temporal calling altogether and performs the other but negligently because he withdraws himself from many duties of piety, whereby the people might be furthered Godward, which none can do with a good conscience.