

加爾文，《基督教要義》選錄：

**SELECTIONS FROM JOHN CALVIN,
INSTITUTES OF THE CHRISTIAN RELIGION
(1559)**

卷一
BOOK ONE

認識上帝，創造主
**THE KNOWLEDGE OF GOD
THE CREATOR**

智慧：認識上帝
WISDOM: KNOWLEDGE OF GOD

真智慧就是：認識上帝，認識自己

TRUE WISDOM: KNOWLEDGE OF GOD, KNOWLEDGE OF OURSELVES

Institutes 1.1.1-3

第一章：對上帝的認識，和對自己的認識是相關的

CHAPTER 1 – THE KNOWLEDGE OF GOD AND THAT OF OURSELVES ARE CONNECTED

1.1.1. 沒有對自己的認識，就沒有對上帝的認識。 Without knowledge of self there is no knowledge of God.

認識上帝與認識我們自己之間的關係

（修譯：）我們所擁有的**真智慧**，意思是，真正、確實的智慧，包括兩部份：**對上帝的認識與對我們自己的認識**。因為兩者之間有著密切的關係，究竟誰先誰後，就不容易判斷了。首先，**沒有一個人能觀察自己，而不馬上就把思念轉向上帝**，因為人是在上帝裏「生活和動作」的（徒 17:28）。因為，非常明顯地，我們所有的各樣偉大恩賜才幹，都不是靠自己而有的；誠然，**我們的存有本身就是靠獨一上帝（在祂裏面）的生存**。因此，我們被這些從天上而來的恩賜沐浴，如露水一樣，它們像溪水帶領我們到泉源那裏。是的，**我們的貧乏本身更能顯明在上帝那裏的無限益處**。我們因始祖的背叛而陷入的**可悲敗壞**，特別催逼我們向上仰視。因此，我們不僅如饑饉者追求飲食，而且因被恐懼激發而去**學習謙卑**。因為人類既然面對諸般的愁苦，我們神聖的衣飾玷污了，我們羞恥，赤身露體，暴露出各樣的殘缺。

每人因深深被自己的不幸所侵蝕，而得着一些對上帝起碼的認識。我們因感到自己的無知，虛妄，貧乏，軟弱，和 - 更感覺到 - 自己的墮落與敗壞，於是我們承認，**祇有在主裏才有真正智慧的光，堅實的美德，完整、豐富各樣美善，與無疵純潔的公義**。這樣，我們自己的不完全，催逼我們思念上帝的完全。我們若不開始對自己不滿，就不會認真地追求上帝。因為有誰不願意維持自己的現狀呢？當人不明瞭自己真正的處境，而以自己的稟賦為滿足，忘記或茫然不知自己的不幸之時，有誰不願意自滿自得呢？所以，自我認識不僅激勵人尋求上帝，更好像拖住我們的手一樣，領我們找到上帝。

徒 17:28

28. 我們生活、動作、存留，都在乎祂。就如你們作詩的，有人說：我們也是祂所生的。

Nearly all the wisdom we possess, that is to say, *true and sound wisdom, consists of two parts: the knowledge of God and of ourselves*. But, while joined by many bonds, which one precedes and brings forth the other is not easy to discern. In the first place, *no one can look upon himself without immediately turning his thoughts to the contemplation of God*, in whom he “lives and moves” [Acts 17:28]. For, quite clearly, the mighty gifts with which we are endowed are hardly from ourselves; indeed, *our very being is nothing but subsistence in the one God*. Then, by these benefits shed like dew from heaven upon us, we are led as by rivulets to the spring itself. Indeed, *our very poverty* better discloses the infinitude of benefits reposing in God. *The miserable ruin*, into which the rebellion of the first man cast us, especially compels us to look upward. Thus, not only will we, in fasting and hungering, seek thence what we lack; but, in being aroused by fear, we shall *learn humility*. For, as a veritable world of miseries is to be found in mankind, and we are thereby despoiled of divine raiment, our shameful nakedness exposes a teeming horde of infamies. Each of us must, then, *be so stung by the consciousness of his own unhappiness as to attain at least some knowledge of God*. Thus, from the feeling of our own ignorance, vanity, poverty, infirmity, and – what is more – depravity and corruption, we recognize that *the true light of wisdom, sound virtue, full abundance of every good, and purity of righteousness rest in the Lord alone*. To this extent we are prompted by our own ills to contemplate the good things of God; and we cannot seriously aspire to him before we begin to be come displeased with ourselves. For what man in all the world would not gladly remain as he is – what man does not remain as he is – so long as he does not know himself, that is, while content with his own gifts, and either ignorant or unmindful of his own misery? Accordingly, the knowledge of ourselves not only arouses us to seek God, but also, as it were, leads us by the hand to find him.

Acts 17:28

28. For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'

1.1.2 沒有對上帝的認識，就沒有對自己的認識 Without knowledge of God there is no knowledge of self

（中譯：）另一方面，人若不先想念上帝的性格，繼而觀察自己，即得不著真正的自我認識，這是很明顯的。我們因與生俱來的驕傲，總以為自己是公正，無辜，聖潔，和聰明的；除非我們因證據確鑿而深知自己的不義，邪惡，愚蠢，和卑污的話，我們若祇注意自己而不也注意主，就不能有這種判斷，因為惟有上帝是這種判斷的準繩。我們既然生性慣於假冒為善，所以虛有義的外表而無其實，便足以使我們滿足。當我們所想的祇限於人的敗壞，而那在我們內外四圍的既然都是污穢不堪的，所以我們祇要看到稍許潔淨一點的東西，便以為是極其聖潔。正如人看慣了黑色，便以略帶白色或甚而棕色之物為極白的。誠然，我們的感官很可以幫助我們發現我們對精神能力估計的極大錯誤。我們在午間看地面和四周的物體，覺得一目了然，目光敏銳，但當舉目注視太陽之時，即覺雙目昏花，於是祇好承認，我們的眼光雖能洞察地上的東西，而對著太陽看，就祇有模糊不清了。論到我們精神上的稟賦，也是如此。因為我們的眼光若祇限於塵世，以自己的公義，智慧和力量為滿足，我們必然得意洋洋，自視為半個神明。可是如果我們一旦把思想提高，想到上帝，祂的特性，與祂那理當作為我們標準的公義，智慧和能力的無上完全，那末，以前冒稱公義而使我們心醉的，將要被看為是最大的不義；以前假冒之名蒙蔽我們的，將要被看輕為極端愚妄；以前看來似乎有力量的，將要被證明是最可憐的無能。我們所看為最完全的，與上帝的純潔卻有天淵之別。

（重譯：）另一方面，人若不先注視上帝的面光，繼而下來省察自己，則永遠獲不到清晰的自我認識，這是肯定的。因為我們總以為自己是公義、正直、智慧、和聖潔的 – 這驕傲是與生俱來的 – 除非我們因證據確鑿而被說服自己是不義、污穢、愚蠢、和不潔的。再者，我們若只注目看自己而不同時注視主的話，也不能有這種判斷，因為惟有主是衡量這種判斷的獨一準繩。因為，我們既然本性傾於假冒為善，所以虛有義的外表而無其實的形像，使我們非常的滿足。只要我們所想的僅限於人的敗壞，因在我們內外四圍的都因極大的不道德而污穢不堪，所以我們一看到稍為潔淨一點的東西，便以為是極其聖潔的。正如人看慣了黑色的東西，便以略帶白色或甚而棕色之物為極白的。誠然，我們可以從感官發現，我們對靈魂的能力的估計，是多麼的糊塗。我們若在午間看地面和四周的物體，會覺得一目了然，目光敏銳；但當我們舉目正視太陽，馬上覺得雙目昏花，於是必須承認，我們的眼光雖能洞察地上的東西，而若看太陽，則完全模糊不清。論到衡量我們靈魂的稟賦，也是如此。我們的眼光若不超越塵世，以自

己的公義、智慧、和美德為滿足，我們必定得意洋洋，自視為小神明。可是我們若提升我們的思維去思想上帝，默想祂的本性，與祂的公義、智慧、和權能是多麼的無上完全（這就是塑造我們的準繩），那麼，以前冒稱公義而使我們心醉的，必被看為最邪惡的污穢；以前假冒智慧之名蒙蔽我們的，必發出它極愚妄的臭味；以前看來似乎有力量的，必被證實是最可憐的無能。我們以前認為是完全的，與上帝的純潔一別，就顯出它的卑賤。

Again, it is certain that *man never achieves a clear knowledge of himself unless he has first looked upon God's face*, and then descends from contemplating him to scrutinize himself. For *we always seem to ourselves righteous and upright and wise and holy – this pride is innate in all of us – unless by clear proofs we stand convinced of our own unrighteousness, foulness, folly, and impurity*. Moreover, we are not thus convinced if we look merely to ourselves and not also to the Lord, who is the sole standard by which this judgment must be measured. For, because all of us are inclined by nature to *hypocrisy*, a kind of empty image of righteousness in place of righteousness itself abundantly satisfies us. And because nothing appears within or around us that has not been contaminated by great immorality, what is a little less vile pleases us as a thing most pure – so long as we confine our minds within the limits of human corruption. Just so, an eye to which nothing is shown but black objects judges something dirty white or even rather darkly mottled to be whiteness itself. Indeed, we can discern still more clearly from the bodily senses how much we are deluded in estimating the powers of the soul. For if in broad daylight we either look down upon the ground or survey whatever meets our view round about, we seem to ourselves endowed with the strongest and keenest sight; yet when we *look up to the sun and gaze straight at it*, that power of sight which was particularly strong on earth is at once blunted and confused by a great brilliance, and thus we are compelled to admit that *our keenness in looking upon things earthly is sheer dullness when it comes to the sun*. So it happens in estimating our spiritual goods. As long as we do not look beyond the earth, being quite content with our own righteousness, wisdom, and virtue, we flatter ourselves most sweetly, and fancy ourselves all but demigods. Suppose we but once begin to *raise our thoughts to God, and to ponder his nature, and how completely perfect are his righteousness, wisdom, and power – the straightedge to which we must be shaped*. Then, *what masquerading earlier as righteousness was pleasing in us will soon grow filthy in its*

consummate wickedness. What wonderfully impressed us under the name of wisdom will stink in its very foolishness. What wore the face of power will prove itself the most miserable weakness. That is, what in us seems perfection itself corresponds ill to the purity of God.

1.1.3 人，在上帝的榮美面前 Man before God's majesty

(修譯：) 因此《聖經》通常描述聖徒感受上帝的同在的時候，是如此的恐懼戰兢。我們看到有些人，不站在上帝面前的時候是強壯的、堅定的，可是當上帝顯現祂的榮耀的時候便發抖無聲，被死亡的恐懼壓倒：他們這樣充滿恐懼，差不多要氣絕。所以我們必須這樣推論：人若非與上帝的威嚴來比較，絕不會充分因認識自己卑賤的地位而感動的。再者，在士師記和先知書中，有許多這樣驚恐的例子，以致在上帝的百姓中流行著這樣的說法：「我們必要死，因為看見了上帝」(士 13:22；賽 6:5；結 2:1；1:28；士 6:22-23 等)。約伯的故事形容上帝的智慧、權能、與聖潔，其主旨是要人感到自己的愚蠢、無能、與敗壞而被壓倒(約 38:1 起)。這是不無道理的：因為我們看見亞伯拉罕一但接近、仰望主的榮耀，就更清楚地承認自己不過是塵土(創 18:27)；主的顯現如此的可畏，以致以利亞不蒙著臉，則不能承受等候主的來臨(參王上 19:13)。若是天使尚且因恐懼而蒙上臉(賽 6:2)，何況污穢、敗壞(伯 13:28)、如蟲一般(伯 7:5；詩 22:6)的人呢？先知以賽亞就是說到這點：「月亮要蒙羞，太陽要慚愧，因為萬軍之主必作王」(賽 24:23)；就是說，當祂顯現自己的榮耀，使之臨近人的時候，最光亮的東西在祂面前都顯得黑暗。

認識上帝與認識我們自己雖然如此互相關連，但正當教導的次序必須先討論對上帝的認識，然後討論對自己的認識。

士 13:22

²² 瑪挪亞對他的妻說：我們必要死，因為看見了上帝。

賽 6:5

⁵ 那時我說：禍哉！我滅亡了！因為我是嘴唇不潔的人，又住在嘴唇不潔的民中，又因我眼見大君王——萬軍之耶和華。

結 2:1

¹ 他對我說話的時候，靈就進入我裏面，使我站起來，我便聽見那位對我說話的聲音。

結 1:28

28. 下雨的日子，雲中虹的形狀怎樣，周圍光輝的形狀也是怎樣。這就是耶和華榮耀的形像。我一看見就俯伏在地，又聽見一位說話的聲音。

士 6:22-23

22. 基甸見他是耶和華的使者，就說：哀哉！主耶和華啊，我不好了，因為我覲面看見耶和華的使者。
23. 耶和華對他說：你放心，不要懼怕，你必不致死。

伯 38:1

1. 那時，耶和華從旋風中回答約伯說：

創 18:27

27. 亞伯拉罕說：我雖然是灰塵，還敢對主說話。

王上 19:13

13. 以利亞聽見，就用外衣蒙上臉，出來站在洞口。有聲音向他說：以利亞啊，你在這裏做什麼？

賽 6:2

2. 其上有撒拉弗侍立，各有六個翅膀：用兩個翅膀遮臉，兩個翅膀遮腳，兩個翅膀飛翔；

伯 13:28

28. 我已經像滅絕的爛物，像蟲蛀的衣裳。

伯 7:5

5. 我的肉體以蟲子和塵土為衣；我的皮膚才收了口又重新破裂。

詩 22:6

6. 但我是蟲，不是人，被眾人羞辱，被百姓藐視。

賽 24:23

23. 那時，月亮要蒙羞，日頭要慚愧；因為萬軍之耶和華必在錫安山，在耶路撒冷作王；在敬畏他的長老面前，必有榮耀。

賽 2:10；19

10. 你當進入巖穴，藏在土中，躲避耶和華的驚嚇和他祂威嚴的榮光。
 19. 耶和華興起使地大震動的時候、人就進入石洞、進入土穴、躲避耶和華的驚嚇和他威嚴的榮光。

Hence that dread and wonder with which Scripture commonly represents the *saints as stricken and overcome whenever they felt the presence of God*. Thus it comes about that we see men who in his absence normally remained firm and constant, but who, when he manifests his glory, are so shaken and struck dumb as to be *laid low* by the dread of death – are in fact overwhelmed by it and almost annihilated. As a consequence, we must infer that *man is never sufficiently touched and affected by the awareness of his lowly state until he has compared himself with God's majesty*. Moreover, we have numerous examples of this consternation both in The Book of Judges and in the Prophets. So frequent was it that this expression was common among God's people: "We shall die, for the Lord has appeared to us" [Judg. 13:22; Isa. 6:5; Ezek. 2:1; 1:28; Judg. 6:22-23; and elsewhere]. The story of Job, in its description of God's wisdom, power, and purity, always expresses a powerful argument that overwhelms men with the realization of their own stupidity, impotence, and corruption [cf. Job 38:1ff.]. And not without cause: for we see how Abraham recognizes more clearly that he is earth and dust [Gen. 18:27] when once he had come nearer to beholding God's glory; and how Elijah, with uncovered face, cannot bear to await his approach, such is the awesomeness of his appearance [I Kings 19:13]. And what can man do, who is rottenness itself [Job 13:28] and a worm [Job 7:5; Ps. 22:6], when even the cherubim must veil their faces out of fear [Isa. 6:2]? It is this indeed of which the prophet Isaiah speaks; "The sun will blush and the moon be confounded when the Lord of Hosts shall reign" [Isa. 24:23]; that is, when he shall bring forth his splendor and cause it to draw nearer, the brightest thing will become darkness before it [Isa. 2:10, 19 p.].

Yet, however the knowledge of God and of ourselves may be mutually connected, the order of right teaching requires that we discuss the former first, then proceed afterward to treat the latter.

Judg. 13:22

22. "We are doomed to die!" he said to his wife. "We have seen God!"

Isa. 6:5

5. "Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty."

Ezek. 2:1

1. He said to me, "Son of man, stand up on your feet and I will speak to you."

Ezek. 1:28

28. Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him. This was the appearance of the likeness of the glory of the LORD. When I saw it, I fell facedown, and I heard the voice of one speaking.

Judg. 6:22-23

22. When Gideon realized that it was the angel of the LORD, he exclaimed, "Ah, Sovereign LORD! I have seen the angel of the LORD face to face!"
23. But the LORD said to him, "Peace! Do not be afraid. You are not going to die."

Job 38:1

1. Then the LORD answered Job out of the storm. He said:

Gen. 18:27

27. Then Abraham spoke up again: "Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes,

I Kings 19:13

13. When Elijah heard it, he pulled his cloak over his face and went out and stood at the mouth of the cave. Then a voice said to him, "What are you doing here, Elijah?"

Isa. 6:2

2. Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying.

Job 13:28

28. "So man wastes away like something rotten, like a garment eaten by moths.

Job 7:5

5. My body is clothed with worms and scabs, my skin is broken and festering.

Ps. 22:6

6. But I am a worm and not a man, scorned by men and despised by the people.

Isa. 24:23

23. The moon will be abashed, the sun ashamed; for the LORD Almighty will reign on Mount Zion and in Jerusalem, and before its elders, gloriously.

Isa. 2:10, 19

10. Go into the rocks, hide in the ground from dread of the LORD and the splendor of his majesty!
19. Men will flee to caves in the rocks and to holes in the ground from dread of the LORD and the splendor of his majesty, when he rises to shake the earth.

對上帝的知識就是：我們應當知道的；
 怎樣榮耀上帝；知識就是敬虔；
 上帝不偷閒；
 對上帝的認識不是抽象的知識；
 認識上帝與我們的關係：信靠上帝，敬畏上帝，
 向上帝虔誠，敬拜上帝

**KNOWLEDGE OF GOD: WHAT IS RIGHT TO KNOW;
 KNOWLEDGE CONDUCTIVE TO GLORY OF GOD,
 PIETY GOD IS NOT IDLE;
 KNOWLEDGE OF GOD NOT ABSTRACT;
 KNOWLEDGE OF GOD IN RELATION TO OURSELVES:
 FAITH, FEAR, REVERENCE, WORSHIP**

Institutes, 1.2.1-2

第二章：認識上帝的意義；認識上帝的目的

CHAPTER 2 – WHAT IT IS TO KNOW GOD, AND TO WHAT PURPOSE THE KNOWLEDGE OF HIM TENDS

1.2.1 要認識上帝，必須虔誠 Piety is requisite for the knowledge of God

（中譯：）我所謂對上帝的認識，不單指要有這樣一位上帝的觀念，而且要熟悉一切我們對上帝所當知道的，而有助於祂的榮耀和我們的幸福之事。因為嚴格說來，我們說認識上帝，卻沒有宗教或敬虔，這就是不對的。我在這裏所說的，並不是失喪與被定罪之人所藉以認識上帝在中保基督裏為救贖者的那種知識；我所說的，祇是亞當若保存著天真，自然的真秩序必會引我們到達的那種最初而單純的知識。因為在人性目前的腐敗情況中，雖然除了藉著基督為中保，沒有人會認識上帝是父，是拯救之主，或是慈愛的；可是，曉得我們的創造者上帝以祂的權能扶持我們，以祂的照顧管理我們，以祂的仁慈養育我們，並以各種福祉加惠於我們，是一回事，而領受那在基督裏賜予我們的復和的恩典，又是另一回事。所以，上帝既然首先在宇宙的機構與聖經的要義裏。祇顯明為創造者，以後在基督裏啓示自己為救贖主，

對祂的認識因而有兩方面；我們且先論前者，後者留待適當之處再談。因爲，雖然我們未有想到上帝而不多少敬拜祂的，可是僅知道祂是普遍敬拜與景仰的惟一正當對象是不夠的，我們還要確信祂是萬善的源頭，而專心追求祂。我如此主張，不但是因爲祂以無限的權力支持祂所創造的宇宙，以智慧管理它，以仁慈保存它，尤其是以公義和審判統治人類，向他們容忍施憐憫，保護他們；我如此主張，乃是因爲一切智慧，光明，公義，權能，正直，與真理，沒有不是由祂而來，也無不認祂爲創造者；所以我們應該向祂追求這一切，並感謝祂所賜予的。因爲上帝之完全的這種意識，爲的是要以那產生宗教的虔敬教訓我們。我所謂敬虔，是指那從認識祂的福祉而生的敬愛上帝之心。因爲直到人知道，他們所有的無不是來自上帝，他們是受祂的父愛所支持，他們所享的福都是祂所賜，也沒有一樣東西可是得之於上帝以外，他們總不會自動地服從祂的權威；除非他們惟獨依賴祂得真幸福，他們絕不會誠心地服事上帝。

林後 4:6

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

Now, the knowledge of God, as I understand it, is that by which we not only conceive that there is a God but also grasp *what befits us and is proper to his glory*, in fine, *what is to our advantage to know of him*. Indeed, we shall not say that, properly speaking, God is known where there is no religion or piety. Here I do not yet touch upon the sort of knowledge with which men, in themselves lost and accursed, apprehend God the Redeemer in Christ the Mediator; but I speak only of the primal and simple knowledge to which the very order of nature would have led us if Adam had remained upright. In this ruin of mankind no one now experiences God either as Father or as Author of salvation, or favorable in any way, until Christ the Mediator comes forward to reconcile him to us. Nevertheless, it is one thing to feel that *God as our Maker supports us by his power, governs us by his providence, nourishes us by his goodness, and attends us with all sorts of blessings* – and another thing to embrace the grace of reconciliation offered to us in Christ. First, as much in the fashioning of the universe as in the general teaching of Scripture the Lord shows himself to be simply the Creator. Then in the face of Christ [cf. II Cor. 4:6] he shows himself the Redeemer. Of the resulting twofold knowledge of God we shall now discuss the first aspect; the second will be dealt with in its proper place.

II Cor. 4:6

- ⁶. Now, brothers, I have applied these things to myself and Apollos for your benefit, so that you may learn from us the meaning of the saying, "Do not go beyond what is written." Then you will not take pride in one man over against another.

Moreover, although *our mind cannot apprehend God without rendering some honor to him*, it will not suffice simply to hold that *there is One whom all ought to honor and adore*, unless we are also persuaded that *he is the fountain of every good, and that we must seek nothing elsewhere than in him*. This I take to mean that not only does he sustain this universe (as he once founded it) by his boundless might, regulate it by his wisdom, preserve it by his goodness, and especially rule mankind by his righteousness and judgment, bear with it in his mercy, watch over it by his protection; but also that no drop will be found either of wisdom and light, or of righteousness or power or rectitude, or of genuine truth, which does not flow from him, and of which he is not the cause. Thus we may learn to await and seek all these things from him, and thankfully to ascribe them, once received, to him. For *this sense of the powers of God is for us a fit teacher of piety, from which religion is born. I call "piety" that reverence joined with love of God which the knowledge of his benefits induces*. For until men recognize that they owe everything to God, that they are nourished by his fatherly care, that he is the Author of their every good, that they should seek nothing beyond him – they will never yield him willing service. Nay, unless they establish their complete happiness in him, they will never give themselves truly and sincerely to him.

True piety: "a reverence and love toward God conjoined together, to which we are attracted, knowing the good that it does us." 1,2,1.

1.2.2 認識上帝必須信靠祂，敬畏祂 Knowledge of God involves trust and reverence

（中譯：）討論上帝本質之人的空論，乃是冷酷而 x x 的，其實祂的性格，並知道什麼是和祂的性格相宜的對我們更有益處。因為像以彼古羅一樣，承認有一位偷安好逸，對宇宙全不關心的上帝，有甚麼意義呢？認識一位與我們無關的上帝，有什麼好處呢？**我們對上帝的認識，理當首先教我們存敬畏之心，其次教我們向祂求一切的善，並為我們所領受的讚美祂。**因為，你想到上帝，怎能不同時想到，你既然是祂所創造的，所以你理當服從上帝的權威呢？**並想到你的生命是由祂而來的呢？**你所行所做的，都必須與上帝有關呢？既然如此，**你的生活不受服從祂的願望所調度，就會敗壞不堪，因為祂的旨意理當是我們行為的準則。**你若不知道上帝是眾善的源頭，也就不能清楚認識祂。人心若不受本身的敗壞所誘，偏離思考的正路，這種對上帝的認識就會使我們尋求與上帝聯合（修譯），與信靠祂的心。

甚至在最初之時（修：因為從開始以來），信徒並非夢想一位想像中的上帝，**而是默想一位獨一無二的真上帝**；他們對祂並不憑空幻想，乃是以相信祂自己的為足（修：乃是以相信上帝的自我啓示為滿足），小心翼翼，免得因粗率鹵莽地違犯祂的旨意而陷於錯誤（修：敬虔的心會殷勤，免得偏離正路，敢於違反祂的旨意）。凡這樣認識祂，知道萬有都受祂所支配的人，就一心信祂為保護者，將自己完全交託祂。那確信一切幸福都是祂所賜的人，一遇著急難欠缺，就會立刻求祂保護援助。他既然深知祂的仁慈和慈悲，就一心信靠祂，知道在祂的寬大愛護之下，可以找到脫離一切患難的出路。他既知道祂是主，是父，就認定自己應該凡事服從祂的支配，景仰祂的莊嚴，努力歸榮耀於祂，並聽從祂的命令。他既把上帝看為一位罰惡從嚴的公正法官，就常存戒慎恐懼之心，不敢干犯上帝。他雖然恐懼祂的審判，可是縱有逃避的機會，也不逃避；他喜愛主的懲惡與喜愛主的賞善一般，因為他相信，對不敬之人事以刑法，與對善人報以永生，同是歸榮耀於上帝所不可少的。此外，他禁止自己犯罪，不祇是因為怕報應，乃是因為他敬愛上帝如父，尊崇祂如主，即令沒有地獄，也不敢存心冒犯祂。這就是純正宗教的性質。這樣的宗教包括信仰，兼有真敬畏上帝的心，出乎自願的尊敬，與合乎律法諸訓誡的合法崇拜。這一點尤須特別注意，因為人對上帝大都祇有形式上的崇拜，而少有真心尊敬祂的；在儀式上雖普遍地盡量鋪張，而誠心卻不多見。

What is God? Men who pose this question are merely toying with *idle speculations*. It is more important for us to know of what sort he is and what is consistent with his nature. What good is it to profess with Epicurus some sort of God who has cast aside the care of the world only to amuse himself in idleness? What help is it, in sort, to know a God with whom we have nothing to do? Rather, *our knowledge should serve first to teach us fear and reverence; secondly, with it as our guide and teacher, we should learn to seek every good from him, and, having received it, to credit it to his account*. For how can the thought of God penetrate your mind without your realizing immediately that, since *you are his handiwork*, you have been made over and bound to his command by right of creation, that *you owe your life to him? – that whatever you undertake, whatever you do, ought to be ascribed to him?* If this be so, it now assuredly follows that your life is wickedly corrupt unless it be disposed to his service, seeing that *his will ought for us to be the law by which we live*. Again, you cannot behold him clearly unless you *acknowledge him to be the fountainhead and source of every good*. From this too would arise the *desire to cleave to him and trust in him*, but for the fact that man's depravity seduces his mind from rightly seeking him.

For, to begin with, *the pious mind* does not dream up for itself any god it pleases, but **contemplates the one and only true God**. And it does not attach to him whatever it pleases, but *is content to hold him to be as he manifests himself*; furthermore, *the mind always exercises the utmost diligence and care not to wander astray, or rashly and boldly to go beyond his will*. It thus recognizes God because *it knows that he governs all things; and trusts that he is its guide and protector, therefore giving itself over completely to trust in him. Because it understands him to be the Author of every good, if anything oppresses, if anything is lacking, immediately it betakes itself to his protection, waiting for help from him*. Because it is persuaded that he is good and merciful, it reposes in him with perfect trust, and doubts not that in his loving-kindness a remedy will be provided for all its ills. Because it acknowledges him as Lord and Father, the pious mind also deems it meet and right to observe his authority in all things, reverence his majesty, take care to advance his glory, and obey his commandments. Because it sees him to be a righteous judge, armed with severity to punish wickedness, it ever holds his judgment seat before its gaze, and through fear of him restrains itself from provoking his anger. And yet it is not so terrified by the awareness of his judgment as to wish to

withdraw, even if some way of escape were open. But if it embraces him no less as punisher of the wicked than as benefactor of the pious. For the pious mind realizes that the punishment of the impious and wicked and the reward of life eternal for the righteous equally pertain to God's glory. Besides, this mind restrains itself from sinning, not out of dread of punishment alone; but, because it loves and reveres God as Father, it worships and adores him as Lord. Even if there were no hell, it would still shudder at offending him alone.

信心 + 敬畏上帝 + 敬虔 + 敬拜
 FAITH + FEAR OF GOD + REVERENCE + WORSHIP

（新譯：）這就是真正的，純潔的敬虔：信心加上誠懇敬畏上帝的心，敬畏又有虔誠的敬拜，就是上帝律法所規定的敬拜。我們必須更殷勤注意此事實：全人類對上帝都有一種模糊的敬仰，可是很少人真正敬畏祂；特別在繁瑣禮儀的地方，罕見真誠的心。

Here indeed is pure and real religion: *faith so joined with an earnest fear of God that this fear also embraces willing reverence, and carries with it such legitimate worship* as is prescribed in the law. And we ought to note this fact even more diligently: all men have a vague general veneration for God, but very few really reverence him; and wherever there is great ostentation in ceremonies, sincerity of heart is rare indeed.

人對上帝自然本性的認識：都是愚拙（乏味）
**ALL MAN'S OWN THOUGHTS ABOUT GOD ARE
FOOLISHNESS (WITHOUT SAVOUR)**

Institutes 1.13.3

（重譯：）因為我覺得，我們論到上帝的時候，應該如我們思想到祂的時候一樣的謹慎，因為我們若靠自己思想上帝，都是愚笨，我們所說的都荒謬、乏味。

“For I do not feel that concerning God we should speak with less conscientiousness than we should think, since whatever by ourselves we think concerning him is foolish, and whatever we speak, absurd (without savour).”

不要好奇猜測：
 只有上帝真正認識祂自己
 DO NOT SPECULATE OUT CURIOSITY:
 ONLY GOD KNOWS HIMSELF
 BY HIMSELF

人應當默想上帝的作為，不要好奇地猜測上帝的榮耀
**MEDITATE ON GOD'S WORK,
 DON'T SPECULATE ON GOD'S GLORY**
 Institutes 1.5.9

（重譯：）

「尋求上帝的正當方法，與我們可遵循的最好準則，乃是不逼自己用過份大膽的好奇心去詢問上帝的榮耀。過份好奇的查詢上帝，不如按我們的本份敬拜祂，以默想祂的作為來思念祂。上帝藉著祂的作為讓自己與我們親近，使我們熟識祂，我們甚至可以說，上帝藉此與我們溝通。」

“The right way to seek God, and the best rule we can follow, is not to force ourselves with too bold a curiosity to inquire into his majesty, which we ought rather to worship than investigate too curiously, but to contemplate him in his works, by which he renders himself near and familiar to us and, we might say, communicates himself.” 1.5.9.

只有上帝才能靠自己認識自己：
我們只知道上帝所宣稱的，所啓示的
ONLY GOD KNOWS HIMSELF BY HIMSELF;
WE KNOW GOD AS HE REVEALS HIMSELF TO US
From 1.13.21

(重譯)：

「我們理當將上帝對祂自己的認識這件事，歸給上帝。因為只有祂自己才能為自己作見證；惟有祂能只靠自己認識自己。那麼，我們怎樣才算是將屬於上帝的事歸給上帝呢？我們應該按照上帝對自己所宣稱的來認識祂，除了藉著祂的話語以外，我們不問什麼關於上帝的事情。」

Leave to God the privilege of knowing himself; for *it is he only who is able to bear witness of himself who knows himself by himself alone*. And we shall be leaving him what belongs to him if we understand him as he declares himself, and ask nothing at all concerning him except through his word.” 1.13.21

不要超越《聖經》，做哲學的探究必須謙虛；
人的思想不能衡量無限；

只有上帝能靠自己認識自己，為自己作見證

**DON'T GO BEYOND BIBLE; PLAY
PHILOSOPHER MODERATELY; HUMAN MIND
CANNOT MEASURE THE MEASURELESS;
ONLY GOD KNOWS HIMSELF IN HIMSELF,
WITNESSES TO HIMSELF**

1.13.21

撒但為要搖動我們信仰的基礎，對關於子與靈的神性，以及位格的差別等問題，惹起很大的爭端；並且幾乎在每一世代都掀起一班惡人。在這事上困擾正統派的教師們。即在今天，仍舊利用餘燼，燃燒新的火焰，因此在這裏駁斥那麻醉人的邪惡虛幻觀念，確有必要。過去我們主要的目的是教訓馴良的人，不和頑固好事的人計較；現在我們既已證明了真理，就必須盡力擁護，不顧一切惡人的責難，雖然我的主要目標是在乎使那些聽從神道的人有堅定可靠的立場。關於這一點，**我們必須有比對聖經的其它奧秘更加謙虛，更加慎重的推究態度**，免得我們的思想和語言，超乎神道範圍之外。太陽雖是我們每天所想所見之物，我們對它的本質尚且不能作定論；人對自己的本性尚且不能理解，又怎能靠自己的努力，去識透上帝的本體呢？因此，**還是讓我們把認識上帝的問題，交託於祂自己好啦**。正如希拉流所說的，「**唯獨祂自己可算是本身的見證，因為祇有祂自己能理解本身**。」假如我們對祂的概念與祂對我們所顯現的是相符合，而且我們關於祂的研究，又祇限於祂的話，我們當然會將這問題交託於祂。關於這個辯論，屈梭多模反對非律派（Anomoei）的講道錄尚存有五篇；但這還不足以制止詭辯家的饒舌，因為他們在這宗事上並不比在別事上謙遜些。他們的魯莽的不幸結果，警告我們以後對這問題的研究須更誠懇，不可狡猾；**研究上帝須根據聖道，無論是觀念上想到祂，或在語言上說及祂，都要以祂的教訓為準繩**。如果因為難明父子，靈同一神性的區別，而引用了徒勞無益的解釋，他們應當記得，**人的思想若過於好奇，必將陷入迷宮**，所以他們對神的奧秘，雖覺高深莫測，也當服從神諭的指導。

Moreover, Satan, in order to tear our faith from its very roots, has always been instigating great battles, partly concerning the divine essence of the Son and the Spirit, partly concerning the distinction of the persons. He has during nearly all ages stirred up ungodly spirits to harry orthodox teachers over this matter and today also is trying to kindle a new fire from the old embers. For these reasons, it is important here to

resist the perverse ravings of certain persons. Hitherto it has been my particular intention to lead by the hand those who are teachable, but not to strive hand to hand with the inflexible and the contentious. But now the truth which has been peaceably shown must be maintained against all the calumnies of the wicked. And yet I will exert special effort to the end that they who lend ready and open ears to God's Word may have a firm standing ground. Here, indeed, if anywhere *in the secret mysteries of Scripture, we ought to play the philosopher soberly and with great moderation; let us use great caution that neither our thoughts nor our speech go beyond the limits to which the Word of God itself extends.* For how can the human mind measure off the measureless essence of God according to its own little measure, a mind as yet unable to establish for certain the nature of the sun's body, though men's eyes daily gaze upon it? Indeed, how can the mind by its own leading come to search out God's essence when it cannot even get to its own? *Let us then willingly leave to God the knowledge of himself. For, as Hilary says, he is the one fit witness to himself, and is not known except through himself. But we shall be "leaving it to him" if we conceive him to be as he reveals himself to us, without inquiring about him elsewhere than from his Word.* On this question there are extant five homilies of Chrysostom *Against the Anomoeans*; yet not even these could restrain the presumptuous Sophists from giving their stuttering tongues free rein. For in this matter they have behaved no more modestly than they usually do everywhere. We ought to be warned by the unhappy outcome of this presumption so that we may take care to apply ourselves to this question with teachableness rather than to subtlety. And *let us not* take it into our heads either to *seek out God anywhere else than in his Sacred Word, or to think anything about him that is not prompted by his Word, or to speak anything that is not taken from that Word.* But if some distinction does exist in the one divinity of Father, Son, and Spirit – something hard to grasp – and occasions to certain minds more difficulty and trouble than is expedient, let it be remembered that *men's minds, when they indulge their curiosity, enter into a labyrinth. And so let them yield themselves to be ruled by the heavenly oracles,* even though they may fail to capture the height of the mystery.

上帝的本質是不可知的；我們藉著上帝的話認識祂
**GOD'S ESSENCE IS INCOMPREHENSIBLE;
 WE KNOW GOD AS HE DECLARES HIMSELF
 THROUGH HIS WORD**

1.14.1

1.14.1 由於世界的創造，《聖經》辨別真神與假神

We cannot and should not go behind God's act of creation in our speculation

敬拜偶像者從世界並不認識真神是誰；
 我們遲鈍，需要比非信徒更清楚認識上帝
 上帝：宇宙的心靈？我們需要更親密地認識上帝；
 因此上帝向我們啓示了宇宙的歷史

**IDOLATERS DO NOT LEARN, FROM WORLD, WHO THE TRUE
 GOD IS WE ARE DULL, NEED TO KNOW GOD MORE
 DISTINCTLY THAN NON-CHRISTIANS**

**GOD: MIND OF UNIVERSE? WE MUST KNOW GOD MORE
 INTIMATELY:**

SO GOD REVEALED TO US THE HISTORY OF CREATION

雖然以賽亞責備一班敬拜假神的人未能從地的根基，與諸天的運行認識誰是真神為愚拙，但是由於我們的愚魯遲鈍，必須將真神更明白地顯示出來，以免信徒陷入於異教的虛偽。因為哲學家們給我們的最可容忍的敘述，即上帝是世界的心靈，也是完全沒有價值的，所以我們對上帝必須有更親切的認識，以免我們永久陷在疑信參半的境地中。因此祂喜歡給我們一部創造的歷史，作為教會信仰的根據。叫教會除了摩西所說，即建造世界，和使世界成形的上帝以外，不要尋找別的上帝。

賽 40:21-22

21. 你們豈不曾知道嗎？你們豈不曾聽見嗎？從起初豈沒有人告訴你們嗎？自從立地的根基，你們豈沒有明白嗎？
22. 上帝坐在地球大圈之上；地上的居民好像蝗蟲。他鋪張穹蒼如幔子，展開諸天如可住的帳棚。

Isaiah rightly charges the worshippers of false gods with obtuseness, because they have not learned from the foundations of the earth and the circle of the heavens who is the true God [Isa. 40:21; cf. v. 22; see Comm.]. Despite this, such is the slowness and dullness of our wit that, to prevent believers from deserting to the fabrications of the heathen, we must depict the true God more distinctly than they do. Since the notion of God as the mind of the universe (in the philosophers' eyes, a most acceptable description) is ephemeral, it is important for us to know him more intimately, lest we always waver in doubt. Therefore it was his will that the history of Creation be made manifest, in order that the faith of the church, resting upon this, might seek no other God but him who was put forth by Moses as the Maker and Founder of the universe.

Isa. 40:21-22

21. Do you not know? Have you not heard? Has it not been told you from the beginning? Have you not understood since the earth was founded?
22. He sits enthroned above the circle of the earth, and its people are like grasshoppers. He stretches out the heavens like a canopy, and spreads them out like a tent to live in.

上帝創造世間；因此我們可以認識萬物的起源，人的來源；
認識永恆的上帝，宇宙 -> 拒絕異教的神話；
追究上帝所隱藏的事，沒有用處

GOD MARKS TIME; WE MAY KNOW ORIGIN OF MAN, ALL THINGS; KNOWING ETERNAL GOD, CREATION -> RESIST PAGAN MYTHS; NOT USEFUL TO KNOW WHAT GOD HAS HIDDEN

在這歷史當中，首先特別提出的一宗事，即是「時間」，使信徒由繼續不斷的年歲，可以找出人類和萬物最初的起源。這種知識的用處很大，不但可以糾正從前埃及和別國的錯誤寓言，而且可以使我們對上帝的永恆，有更清楚的觀念，和更大的崇敬。我們也不應該被世俗的嘲笑所動搖，奇怪為甚麼上帝早不計劃創造天地，而使大好光陰不知白白的過去多少，因為祂儘可以在千萬世代以前就創造了世界，而現在將近末世，世界還不到六千年呢。要查問上帝延擱了這麼長久的原因，既不合法，也不合宜；如果人們的思想必欲識透這一問題，雖然經百次的嘗試，也將失敗；其實，上帝為試驗我們心的謙虛，特地使這事諱莫如深，所以我們用不著去探究。某次有一個嘲笑宗教的

人以開玩笑的態度問一位虔敬的老人，上帝在創造世界以前，究竟在做些什麼事。這老人回答得很妙，他說上帝那時正在為過於好奇的人造地獄。

Therein time was first marked so that by a continuing succession of years believers might arrive at the primal source of the human race and of all things. This knowledge is especially useful not only to resist the monstrous fables that formerly were in vogue in Egypt and in other regions of the earth, but also that, once the beginning of the universe is known, God's eternity may shine forth more clearly, and we may be more rapt in wonder at it. And indeed, that impious scoff ought not to move us: that it is a wonder how it did not enter God's mind sooner to found heaven and earth, but that he idly permitted an immeasurable time to pass away, since he could have made it very many millenniums earlier, albeit the duration of the world, now declining to its ultimate end, has not yet attained six thousand years. For it is neither lawful nor expedient for us to inquire why God delayed so long, because if the human mind strives to penetrate thus far, it will fail a hundred times on the way. And it would not even be useful for us to know what God himself, to test our moderation of faith, on purpose willed to be hidden. When a certain shameless fellow mockingly asked a pious old man *what God had done before the creation of the world*, the latter aptly countered that *he had been building hell for the curious*.

猜測：邪惡，有害；上帝的智慧，權能，公義 = 不是我們可以知的；上帝向我們啓示摩西的歷史，像一面鏡子；我們應當接受上帝隱藏的旨意；若是要知道比上帝更高的旨意以外的成因：是得罪了上帝的
SPECULATIONS: WICKED, HURTFUL GOD'S WISDOM, POWER, RIGHTEOUSNESS = INCOMPREHENSIBLE;
GOD REVEALS MOSES' HISTORY TO US AS A MIRROR
ACCEPT GOD'S HIDDEN PURPOSES
DEMANDING A CAUSE HIGHER THAN GOD'S WILL = DO WRONG TO GOD

這一嚴肅的警告，應當足以阻止許多想入非非的人，妄作無益的空想。最後，我們應該記得，那無形的，具有不能了解的智慧，權能，和正義的上帝，已經把摩西的歷史，放在我們面前當作鏡子，藉以反映祂的形像。正如目力一般，或因年老而模糊，或因疾病而遲鈍，非有眼鏡的幫助，就看不清楚；我們之尋找上帝，也是如此低能，若沒

有《聖經》的指導，立刻就陷於迷途。但那些沉溺於狂妄的人，因對他們的勸告無效，等到知道可怕的毀滅，已經太遲了。與其以誹謗玷污上蒼，不如以戒慎敬畏的心，順從上帝的密諭為是。**奧古斯丁說得對，若追問事物的範圍，超乎上帝的旨意，便是侵犯上帝。**他在別的地方鄭重地警告我們說，爭論無限的時間，是和爭論無限的空間同樣的荒謬。不論諸天的運行有多廣，但總有它的廣度。如果有人和上帝辯論說，太空比祂所定的要大百倍以上，這樣的狂妄，豈不為所有敬虔的人所厭惡？有些人責備上帝懶惰，不按照他們的心願，預先在若干世紀以前，就創造世界，像這樣的人，也可說是瘋狂的人。為滿足過份的好奇心，他們想超越世界的範圍以外，仿佛在廣大的天地間，沒有無數的物體環繞著我們，而這些物體，都能以無量的光華，吸引我們的感覺；仿佛在六千年的過程中，上帝還沒有給我們充份的教訓，訓練我們的心靈，去默想它們。所以，讓我們愉快地在上帝約束我們的界限以內，先知我們的心思，叫它不致漂泊於狂妄的推測之中。（從略）

Let this admonition, no less grave than severe, restrain the wantonness that tickles many and even drives them to wicked and hurtful speculations. In short, let us remember that *that invisible God whose wisdom, power, and righteousness are incomprehensible*, sets before us Moses' history as a mirror in which his living likeness glows. For just as eyes, when dimmed with age or weakness or by some other defect, unless aided by spectacles, discern nothing distinctly; so, such is our feebleness, unless Scripture guides us in seeking God, we are immediately confused. They who, indeed, indulge their own wantonness, since they are now warned in vain, will feel too late by a dreadful ruin how much better it would have been for them reverently to accept God's secret purposes than to belch forth blasphemies by which to obscure heaven. And **Augustine rightly complains that wrong is done to God when a higher cause of things than his will is demanded.** Elsewhere the same man wisely warns that it is no less wrong to raise questions concerning immeasurable stretches of time than of space. Indeed, however widely the circuit of the heavens extends, it still has some limit. Now if anyone should expostulate with God that the void exceeds the heavens a hundredfold, would not this impudence be detestable to all the godly? Into such madness leap those who carp at God's idleness because he did not in accord with their judgment establish the universe innumerable ages before. To gratify their curiosity, they strive to go forth outside the world. As if in the vast circle of heaven and earth enough things do not present themselves to engross all

our sense with their incomprehensible brightness! As if within six thousand years God has not shown evidences enough on which to exercise our minds in earnest meditation! Therefore let us willingly remain enclosed within these bounds to which God has willed to confine us, and as it were, to pen up our minds that they may not, through their very freedom to wander, go astray.

宗教的種子，普遍啓示

SEED OF DIVINITY, GENERAL REVELATION

對上帝的認識表現在宇宙的構造與繼續管理中

THE KNOWLEDGE OF GOD SHINES FORTH IN THE FASHIONING OF THE UNIVERSE AND THE CONTINUING GOVERNMENT OF IT

1.5.1

1.5.1 上帝自我啓示的清晰性，使我們無可推諉

The clarity of God's self-disclosure strips us of every excuse

完全的幸福生活既包括於對上帝的認識之中（修譯：完全有福生命的目標，在於認識上帝），所以上帝為要使每人都可以達到幸福的境地起見，不但把宗教的種子撒在人心裏，而且在宇宙各部份創造中表現了自己，又每天向眾人顯現，叫他們睜開眼睛沒有看不見祂的。祂的本體真是不能了解的，所以祂的威嚴不是人的感官所能看到的；但祂卻已把祂的榮光像印記般清楚地表現在祂的一切工作上，雖下愚也不能托詞無知而自恕。所以詩人說：「祂披上亮光，如披外袍」（詩 104:2）；他無異是說，祂最初以可見的外表顯現，是在宇宙受造之時候，祂那時所表現的榮光，在各方面現在還是顯著的。同樣地，詩人也把廣闊的天空比作宮殿，說：「在水中立樓閣的棟梁，用雲彩為車，藉著風的翅膀而行；」又以風和電光為祂的使者。因為祂權能與智慧的榮光更燦爛的在地上照耀，於是廣大穹蒼便被稱為祂的宮殿。你目光所及之處，沒有不從宇宙間的每一原子之中看到祂榮光的。當你看到宇宙這一部美侖美奐的機器，你對它無限的光華不勝驚異之至。所以，希伯來書的作者巧妙地把世界看為無形事物的表現（參來 11:3），因為宇宙的勻稱得體正如一面鏡子，叫我們可以在它裏面看到那原是无形無像的上帝。所以詩人說，諸天以都能明瞭的言語，使世上最無知的人，因它們的明顯見證也對上帝有所認識。可是保羅更清楚肯定地論到這有助於對上帝至認識的顯現，說：「自從造天地以來，上帝的永能和神性是明明可知的，雖是眼不能見，但藉著所造之物，就可以曉得」（羅 1:20）。

詩 104:2-4

2. 披上亮光，如披外袍，鋪張穹蒼，如鋪幔子，
3. 在水中立樓閣的棟梁，用雲彩為車輦，藉著風的翅膀而行，
4. 以風為使者，以火焰為僕役，

詩 11:4

4. 耶和華在他的聖殿裏；耶和華的寶座在天上；他的慧眼察看世人。

詩 19:2

2. 這日到那日發出言語；這夜到那夜傳出知識。

來 11:3

3. 我們因著信，就知道諸世界是藉上帝話造成的；這樣，所看見的，並不是從顯然之物造出來的。

羅 1:19-20

19. 上帝的事情，人所能知道的，原顯明在人心裏，因為上帝已經給他們顯明。
20. 自從造天地以來，上帝的永能和上帝性是明明可知的，雖是眼不能見，但藉著所造之物就可以曉得，叫人無可推諉。

The final goal of the blessed life, moreover, rests in the knowledge of God. Lest anyone, then, be excluded from access to happiness, he not only sowed in men's minds that *seed of religion* of which we have spoken but revealed himself and daily discloses himself in *the whole workmanship of the universe*. As a consequence, *men cannot open their eyes without being compelled to see him*. Indeed, his essence is incomprehensible; hence, his divineness far escapes all human perception. But upon his individual works he has engraved unmistakable marks of his glory, so clear and so prominent that even unlettered and stupid folk cannot plead the excuse of ignorance. Therefore the prophet very aptly exclaims that he is "clad with light as with a garment" [Ps. 104:2 p.]. It is as if he said: Thereafter the Lord began to show himself in the visible splendor of his apparel, ever since in the creation of the universe he brought forth those insignia whereby he shows his glory to us, whenever and wherever we cast our gaze. Likewise, the same prophet skillfully compares the heavens, as they are stretched out, to his royal tent and says that he has laid the beams of his chambers on the waters, has made the

clouds his chariot, rides on the wings of the wind, and that the winds and lightning bolts are his swift messengers. [Ps. 104:2-4.] And since the glory of his power and wisdom shine more brightly above, heaven is often called his palace [Ps. 11:4]. Yet, in the first place, wherever you cast your eyes, there is no spot in the universe wherein you cannot discern at least some sparks of his glory. You cannot in one glance survey this most vast and beautiful system of the universe, in its wide expanse, without being completely overwhelmed by the boundless force of its brightness. The reason why the author of The Letter to the Hebrews elegantly calls the universe the appearance of things invisible [Heb. 11:3] is that this skillful ordering of the universe is for us a sort of mirror in which we can contemplate God, who is otherwise invisible. The reason why the prophet attributes to the heavenly creatures a language known to every nation [Ps. 19:2 ff.] is that therein lies an attestation of divinity so apparent that it ought not to escape the gaze of even the most stupid tribe. The apostle declares this more clearly: “What men need to know concerning God has been disclosed to them, ... for one and all gaze upon his invisible nature, known from the creation of the world, even unto his eternal power and divinity” [Rom. 1:19-20 p.].

Ps. 104:2

² He wraps himself in light as with a garment; he stretches out the heavens like a tent

Ps. 11:4

⁴ The LORD is in his holy temple; the LORD is on his heavenly throne. He observes the sons of men; his eyes examine them.

Ps. 19:2

² Day after day they pour forth speech; night after night they display knowledge.

Heb. 11:3

³ By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.

Rom. 1:19-20

19. since what may be known about God is plain to them, because God has made it plain to them.

20. For since the creation of the world God's invisible qualities - his eternal power and divine nature - have been clearly seen, being understood from what has been made, so that men are without excuse.

人類都有上帝的意識；「宗教的種子」
MEN HAVE SENSE OF DIVINITY;
“SEED OF RELIGION”

1.3.1

第三章：認識上帝是人心的稟賦

**CHAPTER 3 – THE KNOWLEDGE OF GOD HAS BEEN NATURALLY
 IMPLANTED IN THE MINDS OF MEN**

1.3.1. The character of this natural endowment

上帝種植對祂的意識在人裏；人被自己的見證定罪；無知不是藉口；
 最原始的民族都有宗教的種子

**GOD IMPLANTED AWARENESS OF DIVINITY IN MAN;
 MAN CONDEMNED BY OWN TESTIMONY;
 IGNORANCE NO EXCUSE
 THE MOST “BACKWARD” PEOPLES HAVE SEED OF
 RELIGION**

人心甚至由於自然的本能，也有些對上帝的感覺（修譯：人的心思裏，特別因為本能，對上帝是有所意識的），我們認為這一點是無可爭辯的。上帝使人人都多少知道祂的存在（修譯：上帝在每一個人心中種植了一種對祂神聖威嚴的理解）（參羅 1:20），又不時暗中叫人想起祂，為的是要使人無可推諉。人既然都知道有上帝，而且知道上帝是他們的創造者，他們必按自己的口供（修譯：見證），定自己不敬拜祂，不獻身為祂服役之罪。我們若要尋找毫不知道有上帝的人，恐怕只有在最愚蠢，最不開化的部落中才找得著。然而，正如著名的西色柔所說，沒有一個國家或民族，野蠻到不相信有一位上帝。即使在某方面與禽獸相去不遠的人，總也保留著多少宗教意識；人心是充份地被這種與他們固有天性相交織著的普通原理所支配著的。自有世界以來，既沒有一家一國是完全沒有宗教的，這就是默認，每人心上總刻有多少對上帝的意識。

There is within the human mind, and indeed by natural instinct, an awareness of divinity (divinitatis sensum). This we take to be beyond controversy. To prevent anyone from taking refuge in the pretence of ignorance, God himself has implanted in all men a certain understanding of his divine majesty. Ever renewing its memory, he repeatedly sheds fresh

drops. Since, therefore, men one and all perceive that there is a God and that he is their Maker, they are *condemned by their own testimony* because they have failed to honor him and to consecrate their lives to his will. If ignorance of God is to be looked for anywhere, surely one is most likely to find an example of it among the more backward folk and those more remote from civilization. Yet there is, as the eminent pagan says, no nation so barbarous, no people so savage, that they have not a deep-seated conviction that there is a God. And they who in other aspects of life seem least to differ from brutes still continue to retain some *seed of religion*. So deeply does the common conception occupy the minds of all, so tenaciously does it inhere in the hearts of all! Therefore, since from the beginning of the world there has been no region, no city, in short, no household, that could do without religion, there lies in this a tacit confession of a sense of deity inscribed in the hearts of all.

偶像崇拜本身便足以證明這看法。因為我們知道，人是多麼不願意貶抑自己以高舉其他受造之物的。人以敬拜一塊木頭或石頭，總覺比沒有上帝好些，正足以證明人心對上帝有深刻的印象，要消滅這種印象，比完全改變人的本性還要困難呢。人丟棄本性上的驕傲，自甘卑下到拜上帝的地步，這真是本性改變了。

Indeed, *even idolatry is ample proof* of this conception. We know how man does not willingly humble himself so as to place other creatures over himself. Since, then, he prefers to worship wood and stone rather than to be thought of as having no God, clearly this is a most vivid impression of a divine being. So impossible is it to blot this from man's mind that natural disposition would be more easily altered, as altered indeed it is when man voluntarily sinks from his natural haughtiness to the very depths in order to honor God!

(部份重譯：)「我們相信，人人在心裏都有上帝的意識 (sense of divinity)；不但如此，對這個意識還有一種自然的傾向。因為上帝要使人無可推諉，所以在每一個人心中刻印了對祂的認識，而且常常加深這個回憶。上帝使這種知識在我們裏面煉淨，因此我們從始至終都知道，宇宙中有一位上帝，是祂創造了我們。我們因自己見證而自我定罪，因為我們沒有尊崇祂，也沒有將自己的生命獻給祂，順服祂。」

“We think it beyond doubt that men have a sense of divinity in them, nay even of a natural movement (thereto). For so that none should take refuge in the plea of ignorance, God has imprinted in everyone a

knowledge of himself, the recollection of which he renews in us, distilling it as it were drop by drop, so that, seeing that we know from first to last that there is a God and that he made us, we should be condemned by our own knowledge that we had not honoured him and had not dedicated our lives in obedience to him.” 1.3.1.

上帝的啓示到處可見；上帝從來不會沒有見證者
GOD'S REVELATION CAN BE SEEN EVERYWHERE;
GOD IS NEVER WITHOUT A WITNESS
Preface to Bible of Olivetan

（新譯：）

「在宇宙的每一角落，天和地，都有可以說有上帝的「筆錄」，上面刻著祂權能，良善，智慧與永恆的榮耀。因此聖保羅所說的誠然是真的：「上帝從來沒有不留下祂的見證人，甚至對那些上帝沒有賜下祂話語的知識的人，也是如此。因為所有受造之物，從穹蒼到地極，都可以是上帝對人類的見證者，全然者，在述說祂的榮耀，吸引人去尋求祂，找到祂之後按照祂所配得的尊貴去服事祂，尊崇祂，因為祂是一位多麼良善，有能、智慧和永在的主。受造之物在見證上帝這事上還彼此幫助呢。因為小鳥向上帝歌唱，動物愛戴祂，風雨敬畏祂，大山在祂面前回響，河流泉源都不時仰視祂，花草都在祂面前微笑。因此事實上我們不需要從遠處尋求上帝，因為我們已經看到，每一個人都可以在自己的裏面找到上帝，因為我們都被上帝在我們裏面不斷所作的善工所托住，我們每一刻都是靠祂存留的。」

“In every part of the world, in heaven and on earth, he has written and as it were engraven the glory of his power, goodness, wisdom and eternity. Truly indeed, then, has St. Paul said that the Lord never left himself without a witness, even to those to whom he has sent no knowledge of his word. For all creatures, from the firmament even to the centre of the earth, could be witnesses and messengers of his glory to all men, drawing them on to seek him and, having found him, to do him service and honour according to the dignity of a Lord so good, so potent, wise and everlasting; they were even helping each one in his place upon that quest. For the little singing birds sang of God, the animals accalimed him, the elements feared and the mountains resounded with him, the rivers and springs threw glances toward him, the grasses and the flowers smiled. So that in truth there was no need to seek him afar, seeing that everyone could find him within himself, inasmuch as we are all sustained and preserved by his virtue abiding in us.” Preface, *Bible of Olivetan*, Opp., 9, 793-5.

人一睜開眼就能看見上帝在大自然的啓示
**WHEN MAN OPENS HIS EYES,
HE CANNOT BE SEEN GOD'S REVELATION
IN CREATION**
From 1.5.1

(重譯：)

「上帝藉著天地這麼美妙的結構向人啓示祂自己，在宇宙中每天向人顯明自己，表現自己，因此人一睜開眼睛，就不能沒有責任看見祂。」

“God has so manifested himself (to men), in such a beautiful and exquisite edifice of heaven and earth, showing and presenting himself there every day, that they cannot open their eyes without being obliged to perceive him.” 1.5.1.

無上帝是不可能的

GODLESSNESS IS IMPOSSIBLE

1.3.3

在通達人看來，上帝的觀念在人心中塗抹不了，乃是很明顯的事實。人人天性中都有上帝存在的信念，根深蒂固有如人體之一部，我們從惡人的拼命想免除對上帝的恐懼而終歸無效一事，可以找到許多證據。雖然狄亞哥羅（Diagoras）之流的人，嘲笑各時代都相信的宗教，雖然丟尼修（Dionysius）嘲笑天的審判，這都不過是強為歡笑而已，因為他們受有罪的良心所苦，更甚於受熱鐵的燒灼（修譯：他們受良心繼續的折磨和腐蝕甚於熱鐵的燒灼）。我不同意西色柔所說的，錯誤日久則消滅，而宗教則逐日改善，有增無已。因為不久我們就要提及，世界正在極力排除一切對上帝的認識，又用盡方法破壞對祂的敬拜。我僅說，惡人因為想用愚昧來助長輕視上帝之心，因而感受困擾，他們所切心要消滅的上帝的觀念，不但加強，而且不時表露出來。所以我們可以說，這個教理不是在學校裏學來的，乃是各人有生以來自己學會的，也是許多人雖想竭力消滅它，而本性卻不讓任何人忘掉的教理。

Men of sound judgment will always be sure that *a sense of divinity which can never be effaced is engraved upon men's minds*. Indeed, the perversity of the impious, who though they struggle furiously are unable to extricate themselves from the fear of God, is abundant testimony that this conviction, namely, that there is some God, is naturally inborn in all, and is fixed deep within, as it were in the very marrow. Although Diagoras and his like may jest at whatever has been believed in every age concerning religion, and Dionysius may mock the heavenly judgment, this is sardonic laughter, for *the worm of conscience*, sharper than any cauterizing iron, *gnaws away within*. I do not say, as Cicero did, that errors disappear with the lapse of time, and that religion grows and becomes better each day. *For the world* (something will have to be said of this a little later) *tries as far as it is able to cast away all knowledge of God, and by every means to corrupt the worship of him*. I only say that though the stupid hardness in their minds, which the impious eagerly conjure up to reject God, wastes away, yet the sense of divinity, which they greatly wished to have extinguished, thrives and presently burgeons. From this we conclude that it is not a doctrine that must first be learned in school, but one of which each of us is master from his mother's womb and which *nature itself permits no one to forget, although many strive with every nerve to this end*.

那麼，人若是為認識上帝而生，而對上帝的認識若不達到這目的就是不可靠而無用的，這樣，人所想所行若不是朝著這方向走，就是與他們被造的定律相反，這是顯而易見的，關於這一點，異教的哲學家們並非不知道。柏拉圖的意思是：靈魂的至善在於與上帝相類似，而靈魂對祂既有了清楚的認識，就完全改變，成為祂的樣子。這也是格裏盧（Gryllus）在蒲魯他克（Plutarch）的著作中的非常正確的推理，就是說，人而無宗教，不僅與禽獸無殊，而且在許多方面招惹罪惡，始終在紛擾不安的生活中度日，以致比禽獸更為可憐。因此，惟有敬拜上帝可以使人超乎禽獸，又使人有永生的指望。（修譯：因此，**就是因為人敬拜上帝，所以他是超乎禽獸，透過敬拜，人追求不朽。**）

Besides, if all men are born and live to the end that they may know God and yet if knowledge of God is unstable and fleeting unless it progresses to this degree, it is clear that all those who do not direct every thought and action in their lives to this goal degenerate from the law of their creation. This was not unknown to the philosophers. Plato meant nothing but this when he often taught that the highest good of the soul is likeness to God, where, when the soul has grasped the knowledge of God, it is wholly transformed into his likeness. In the same manner also Gryllus, in the writings of Plutarch, reasons very skillfully, affirming that, if once religion is absent from their life, men are in no wise superior to brute beasts, but are in many respects far more miserable. Subject, then, to so many forms of wickedness, they drag out their lives in ceaseless tumult and disquiet. Therefore, *it is worship of God alone that renders men higher than the brutes, and through it alone they aspire to immortality.*

人類對普遍啓示的回應：
 盲目，偶像敬拜，哲學猜測
**MANKIND'S RESPONSE TO
 GENERAL REVELATION: BLINDNESS,
 IDOLATRY, PHILOSOPHICAL
 SPECULATION**

人類的邪惡，歪曲，無知，忽略上帝在創造的榮美；
 上帝賜真知識給人，可是人須要聖靈的光照，
 僅靠自然是不夠的

**MANKIND IS WICKED, PERVERTED, IGNORANT,
 NEGLECT GLORY IN CREATION:
 GOD GRANTS TRUE KNOWLEDGE,
 BUT MAN NEEDS ILLUMINATION BY SPIRIT;
 NATURE NOT SUFFICIENT**

徒 17:27 注釋

Comm. Acts 17:27

徒 17:27

²⁷ 要叫他們尋求上帝，或者可以揣摩而得，其實他離我們各人不遠；

（新譯：）

「人的無知與愚蠢與他們的邪惡摻雜，因此他們雖有謹慎的判斷，卻錯過了上帝真正榮耀的一切印記，就是在天在地燦爛地顯明的標記。我們既然知道，真正認識上帝是上帝美善的特別恩惠，也知道真認識上帝所需的信心只從聖靈的光照而來，因此我們的心思意念若只靠本性的帶領，是不能真正認識上帝的。」

Acts 17:27

^{27.} God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us.

“There is such a perversity mixed with the ignorance of men and with their stupidity that, destitute of right judgment, they let pass by without any true feeling all the signs of the true glory of God, as shinningly manifest in heaven as upon earth. Seeing indeed that the true knowledge of God is a singular gift of his goodness, seeing also that the faith by which alone it is rightly known proceeds only from illumination by the Holy Spirit, it follows that our minds cannot enter into it by the guidance of nature alone.” Opp., 48, 416 – Comm. Acts 17:27.

人的傾向（異教徒）：敬拜偶像 MAN'S TENDENCY (PAGANS): IDOLATRY

羅 1:22 注釋；來 11:6 注釋；申命記講道

Comm. Rom. 1:22; Heb. 11:6; Sermon Deuteronomy

人離開上帝，必然按自己的形象捏造假神；異教徒敬拜的是偶像，是假神
Apart from God, Man will Manufacture Idols; the Pagans Worship False Gods

羅 1:22

²² 自稱為聰明，反成了愚拙，

來.11:6

⁶ 人非有信，就不能得上帝的喜悅；因為到上帝面前來的人必須信有上帝，且信他賞賜那尋求他的人。

（新譯：）

「人類有一樣惡習，不只限於哲學家，就是在認識上帝這事上自以為智慧。世上每個國家的人都是如此自以為聰明。世上沒有人不把上帝的榮耀限制在他自己理解的觀念中，把上帝造成一個他可以藉感官來掌握的東西。」

Rom.1:22

²² Although they claimed to be wise, they became fools.

Heb.11:6

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

“It is a vice that has been by no means peculiar to philosophers to think oneself wise in the knowledge of God, but one that is common to all nations and all states. For there is not one of them who has not wanted to confine the majesty of God within the conception of his own understanding and make a God such as he could grasp with his senses.” Opp. 49, 25 – Comm. Romans 1:22.

世上的宗教不可能真的認識上帝；都是虛妄，徒勞無功且有害處
The World's Religions Do Not Understand God Truly;
They Are Vain and Harmful

（新譯：）

「人若不知道正確的道路的話，無論如何服事上帝都徒勞無功。而世界上的宗教，就是那些沒有對上帝真正的，確定的認識的宗教，他們的總和加起來不單是虛妄，而且有害；因為那些不懂分辨真神和偶像的人，就無法到上帝那裏去。」

“Man labour in vain to serve God, if they do not know the right way, and that the religions that have nothing of the true and certain knowlwdge of God, all added together, are not only vain but harmful, for all those who do not distinguish God from idols are unable to have access to him.” Opp. 55, 148 – Comm. Hebrews 11:6.

異教徒所敬拜的，都是自己所想像的
THE PAGANS WORSHIP THEIR OWN IMAGINATIONS

申命記講道第 55 篇
55th Sermon on Deuteronomy

（新譯：）

「當異教徒說，『我敬拜上帝』的時候，他們說的都是荒謬。因為，他的意思是什麼？只不過是夢，是幻想。因為，當人沒有認識上帝而認為自己在敬拜上帝的時候，無疑地他們是在敬拜偶像。回教徒今天會說，他們在敬拜那位創造天地的上帝，可是他們只不過在敬拜一個偶像。」

“The pagans were talking nonsense when one of them said, ‘I worship God.’ For what did he mean by that? Dreams, fantasies. For when men profess to worship God without having known him, there is no doubt that they are worshipping idols. The Turks themselves will say today that they worship God the creator of heaven and earth, but it is only an idol that they worship.” Opp, 26, 427: 55th sermon on Deuteronomy.

人文：哲學家有對上帝的認識的開端；
 加爾文：哲學家不一致，使人混淆；
 上帝給人關於祂的香氣；人無可推諉

**HUMANITIES: PHILOSOPHERS HAVE BEGINNING OF
 KNOWLEDGE OF GOD; PHILOSOPHERS
 = INCONSISTENT, CONFUSE MEN;
 GOD GIVES THEM SAVOR OF HIMSELF,
 THEY'VE NO EXCUSE;
 BUT WHAT THEY SEE = FAR FROM THE TRUTH
 From 2.2.16**

加爾文與人文主義者之分歧：哲學家對上帝的想像是混亂的

（重譯：）

「我不否認在哲學家的作品中，散佈著一些零星的句子，寫得美，甚至可以說是上帝所賜的恩賜。可是在這些言詞中，不斷混雜了互相矛盾的現象，所以他們對上帝只不過有些模糊不清的幻想而已。事實上，上帝已讓他們略略嘗到祂的神性，因此他們不能以自己的無知為托辭，推託為什麼沒有寫一些可以說服自己相信上帝的話語。不過他們所看見的，是在那麼暗淡的光中看見，這些的知識不可能向他們宣講真理。他們離開真理非常的遠。」

“I do not deny that here and there we can see in the books of the philosophers some sentences said to be of God, well written; but in these there is always an appearance of such inconsistency that one can clearly see that they had only confused imaginings of him. It is true enough that God gave them some small savour of his divinity, so that they could not claim ignorance in excuse of his impiety, and without moving them to speak one of those sentences by which they might have been convinced; but what they did see they saw in such a light that it could not have addressed them to the truth. They are far from having attained it.”

我們了解的有限

THE LIMITS OF OUR UNDERSTANDING

2.2.18

關於上帝與救恩：哲學家的斷言偶然有亮光的片斷，
因為上帝給他們上帝意識，因此他們沒有無知的藉口；
可是他們的著作充滿著謊言與混亂

**RE.: KNOWLEDGE OF GOD AND SALVATION:
PHILOSOPHERS – APT STATEMENTS, MOMENTARY
FLASHES, BECAUSE GOD GAVE SENSE OF DIVINITY
-> NO EXCUSE OF IGNORANCE; BUT: MONSTROUS LIES,
CONFUSION**

現在我們要研究，關於上帝的國和屬靈的智慧等問題，人的理智能夠發現些什麼。屬靈的智慧包括三件事，即：認識上帝，認識我們所賴以得救的祂的父愛，和認識那依照律法規範生活的方法。雖最聰明的人對前兩點，特別是第二點，比鼯鼠還更盲目。我不否認在哲學家的著作中，也散見對上帝審慎而適當的見解，不過他們總是表現一種混亂的想像。我說過，主已經給了他們一些對於祂神性的感覺。好叫他們不能以無知為不信的託辭，有時還迫使他們吐露真情，叫他們以自己的口供定自己的罪。但他們所見的不能使他們趨向真理，更不能達到真理；正如一個在曠野夜行的人，看見一道遙遠的閃光，這閃光一閃即滅，對他的夜行毫無補益；他還走不到一步，又重陷在黑暗中摸索。此外，他們的著作雖偶然含有些少真理，但其所含的虛偽更不知有多少。最後，他們竟不知道上帝所給我們的恩惠的確據；沒有這認識，人的知識勢必陷於模糊紛亂。因此，人的理性決不能接近，也決不會越向於這真理，庶幾認識誰是真實的上帝，和他向我們顯現自己的方式。

We must now analyze *what human reason can discern* with regard to God's kingdom and to spiritual insight. This spiritual insight consists chiefly in three things: (1) knowing God; (2) knowing his fatherly favor in our behalf, in which our salvation consists; (3) knowing how to frame our life according to the rule of his law. In the first two points – and especially in the second – the *greatest geniuses are blinder than moles!* Certainly I do not deny that one can read *competent and apt statements about God here and there* in the philosophers, but these always show a certain giddy imagination. As was stated above, *the Lord indeed gave them a slight taste of his divinity that the might not hide their impiety under a cloak of ignorance.* And sometimes he impelled them to make certain utterances by the confession of

which they would themselves be corrected. But they saw things in such a way that *their seeing did not direct them to the truth, much less enable them to attain it!* They are like a traveler passing through a field at night who in *a momentary lightning flash* sees far and wide, but the sight vanishes so swiftly that he is plunged again into the darkness of the night before he can take even a step – let alone be directed on his way by its help. Besides, although they may chance to sprinkle their books with *droplets of truth*, how *many monstrous lies defile them!* In short, they never even sensed that assurance of God's benevolence toward us (without which man's understanding can only be filled with boundless confusion). Human reason, therefore, neither approaches, nor strives toward, nor even takes a straight aim at, this truth: to understand who the true God is or what sort of God he wishes to be toward us.

墮落之後：認識上帝的意志有所缺欠，
上帝只能咒詛人；
人沒有能力來親近上帝；為自己的無能負責
我們看見到處上帝的咒詛，是公義的；
我們心思意念蒙蔽，看不見真理

**AFTER FALL: WILL TO KNOW GOD = DEPRIVED;
GOD BUT CURSES MAN MAN = CANNOT APPROACH GOD;
RESPONSIBLE FOR INABILITY
KNOWLEDGE OF GOD USELESS WITHOUT FAITH;
WE SEE GOD'S CURSE EVERYWHEFRE
– GOD JUSTLY DISOWNS US OUR BLIND MINDS
DO NOT PERCEIVE WHAT IS TRUE**

2.6.1

2.6.1 唯獨中保基督能幫助墮落的人 **Only the Mediator helps fallen man**

全人類既在亞當裏滅亡了，我們原來的優美和尊嚴不但於我們無益，反而使我們陷於更甚的污辱，直到那否認人類腐化敗壞是祂工作的上帝，在祂獨生子裏面來作救贖者。所以，既然我們墮落，由生入死，那末，我們雖認識上帝為創造的主宰，也沒有用處，除非能繼之以信仰，在基督裏面認識上帝是我們的父。按著自然的秩序，世界的構造猶如一所學校，使我們學習虔敬，並因之導向永生和完全的幸福。但自從墮落以後，我們眼光所及之處都充滿了上帝的咒詛，這咒詛既然使無辜的受造之物陷入我們罪債的漩渦裏，就叫我們的心靈感覺非常失望。雖然上帝仍然用種種方法表示祂的父愛，我們仍不能由觀察世界而斷定祂是我們的父，因為良心譴責我們，叫我們知道自己的罪足以使上帝丟棄我們，不再認我們為祂的兒女。我們蒙昧無知，忘恩負義，因為我們盲目的心不認識真理，並且我們的全部感官既然都腐敗了，我們就竊取了上帝的榮耀。

The whole human race perished in the person of Adam. Consequently that original excellence and nobility which we have recounted would be of no profit to us but would rather redound to our greater shame, until God, who does not recognize as his handiwork men

defiled and corrupted by sin, appeared as Redeemer in the person of his only-begotten Son. Therefore, since we have fallen from life into death, the *whole knowledge of God the Creator that we have discussed would be useless unless faith also followed*, setting forth for us God our Father in Christ. The natural order was that the frame of the universe should be the school in which we were to learn piety, and from it pass over to eternal life and perfect felicity. But after man's rebellion, *our eyes – wherever they turn – encounter God's curse*. This curse, while it seizes and envelopes innocent creatures through our fault, must overwhelm our souls with despair. For even if God wills to manifest his fatherly favor to us in many ways, yet we cannot by contemplating the universe infer that he is Father. Rather, conscience presses us within and shows in our sin just cause for his disowning us and not regarding or recognizing us as his sons. Dullness and ingratitude follow, for *our minds, as they have been blinded, do not perceive what is true*. And as all our senses have become perverted, we wickedly defraud God of his glory.

所以我們必須讚同保羅的聲明：「人憑自己的智慧，既不認識上帝，上帝就樂意用人所當作愚拙的道理，拯救那些信的人；這就是上帝的智慧了」（林前 1:21）。他們所謂上帝的智慧，是指充滿無數神跡的壯麗天地，叫我們應當從觀看這一切而認識上帝。但因為我們在這方面的進步太少，他就提醒我們信仰基督，這就是那因為好似愚拙而被不信之人藐視的信仰。

林前 1:21

²¹ 世人憑自己的智慧，既不認識上帝，上帝就樂意用人所當作愚拙的道理，拯救那些信的人；這就是上帝的智慧了。

We must, for this reason, come to Paul's statement: "Since in the wisdom of God the world did not know God through wisdom, it pleased God through the folly of preaching to save those who believe" [I Cor. 1:21]. This magnificent theater of heaven and earth, crammed with innumerable miracles, Paul calls the "wisdom of God." Contemplating it, we ought in wisdom to have known God. But because we have profited so little by it, he calls us to the faith of Christ, which, because it appears foolish, the unbelievers despise.

I Cor. 1:21

- ²¹. For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.

宣講十字架的道理是逆人的意志的；我們必須接受十字架道理才能回歸上帝
因此：若沒有基督的恩典，向世人提供永生是邪惡的

PREACHING OF CROSS = AGAINST OUR WILL;

WE MUST EMBRACE IT TO RETURN TO GOD

THUS: OFFERING HEAVEN TO ALL W/O GRACE OF CHRIST = VILE

所以，我們若要回到我們所疏遠了的，那創造我們的上帝面前，求祂重新作我們的父，那麼，十字架的道理雖是不合乎人的理性，我們還是應以謙虛之心接受。自從第一人墮落以後，若不藉著中保，就不能有對上帝的認識，而使我們得救。基督所說：「認識祢獨一的真上帝，並且認識祢所差來的耶穌基督，這就是永生」（約 17:3），不僅是指祂那世代，而是包括萬代。《聖經》一致以基督為唯一拯救的門，所以有人不顧基督的恩典，而為不信者和俗人大開拯救的天門，是徒然加重了他們的愚蠢。如果有人以為基督這句話局限於祂宣傳福音的時代，我們就準備加以駁斥。那離棄上帝，被咒詛和被稱為忿怒之子的人，若不經復和決得不著祂的喜悅，這是各世代各民族的共同意見。

羅 1:16

- ¹⁶. 我不以福音為恥；這福音本是上帝的大能，要救一切相信的，先是猶太人，後是希利尼人。

林前 1:24

- ²⁴. 世人憑自己的智慧，既不認識上帝，上帝就樂意用人所當作愚拙的道理，拯救那些信的人；這就是上帝的智慧了。

約 17:3

- ³. 認識祢一獨一的真上帝，並且認識祢所差來的耶穌基督，這就是永生。

約 10:9

- ⁹. 我就是門；凡從我進來的，必然得救，並且出入得草吃。

弗 4:18

- ¹⁸. 他們心地昏昧，與上帝所賜的生命隔絕了，都因自己無知，心裏剛硬；

加 3:10

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

弗 2:3

- ³ 我們從前也都在他們中間，放縱肉體的私慾，隨著肉體和心中所喜好的去行，本為可怒之子，和別人一樣。

Therefore, although *the preaching of the cross does not agree with our human inclination*, if we desire to return to God our Author and Maker, from whom we have been estranged, in order that he may again begin to be our Father, we ought nevertheless to *embrace it humbly*. Surely, after the fall of the first man no knowledge of God apart from the Mediator has had power unto salvation [cf. Rom. 1:16; I Cor. 1:24]. For Christ not only speaks of his own age, but comprehends all ages when he says: “This is eternal life, to know the Father to be the one true God, and Jesus Christ whom he has sent” [John 17:3 p.]. Thus, all the more vile is the stupidity of those persons who open heaven to all the impious and unbelieving without the grace of him whom Scripture commonly teaches to be the only door whereby we enter into salvation [John 10:9]. But if anyone would like to restrict this statement of Christ to the publishing of the gospel, there is a ready refutation: it was the common understanding of all ages and all nations that men who have become estranged from God [cf. Eph. 4:18] and have been declared accursed [cf. Gal. 3:10] and children of wrath [cf. Eph. 2:3] without reconciliation cannot please God.

Rom. 1:16

- ¹⁶ I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.

I Cor. 1: 24

- ²⁴ but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.

John 17:3

- ³ Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.

John 10:9

- ⁹ I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture.

Eph. 4:18

- ^{18.} They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts.

Gal. 3:10

- ^{10.} All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law."

Eph. 2:3

- ^{3.} All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath.

上帝已經在《聖經》中說話：
 祂賜給我們《聖經》有祂的理由；
 我們要勤讀《聖經》，認識上帝
 GOD HAS SPOKEN IN THE BIBLE,
 HE GAVE US BIBLE FOR GOOD REASON:
 KNOW GOD THROUGH THE BIBLE

上帝賜《聖經》給人，不是要滿足他的好奇心，
 乃是要教導美好的教義，安慰我們，勸誡我們，
 使我們完全行各樣善事；《聖經》造就我們，
 要我們信靠上帝，敬畏上帝，認識上帝
 取自《日內瓦聖經》序言

**God Gave Bible Not to Satisfy Curiosity,
 But to Teach Good Doctrine,
 To Comfort, Exhort Us to Do Good,
 Edify Us to Trust, Fear, Know God**
 From the Preface to the Geneva Bible

(新譯：)

「上帝賜《聖經》給我們，不是爲了滿足我們愚拙的好奇心或野心。保羅告訴我們《聖經》是有益的；爲什麼？爲了教導我們美好的教義，爲了安慰我們，勸誡我們，使我們在每一件善事上完全。因此，讓我們從《聖經》裏得到這些的好處。若有人問我們：我們從《聖經》所應得的造就是什麼？我們回答：總的來說就是，我們藉著《聖經》信靠上帝，走敬畏祂的道路。再者，耶穌基督既成全了律法和先知，是福音的本體，我們心中應無其他的願望，只盡心的認識祂。」

“The Scripture is not given us to satisfy our foolish curiosity or to serve our ambition. But it is useful St. Paul tells us; and why? To teach us good doctrine, to console us, exhort us and render us perfect in every good work. So to that use let us put it. If we are asked: what is all this edification that we ought to receive from it, the answer, in a word, is that we learn thereby to put our trust in God and to walk in fear of him. And, inasmuch as Jesus Christ is the fulfilment of the Law and the Prophets and is the substance of the Gospel, that we incline towards no other end but to know him.” Opp. 9, 825: Preface to the Geneva edition of the Bible.

上帝在《聖經》裏向我們說話，發表祂的真理
**GOD SPEAKS TO US IN SCRIPTURE:
 PUBLISHES HIS TRUTH**

Inst., 1.7.1

第七章：《聖經》必須由聖靈的見證證實。因此《聖經》的權威被證實；若教導說《聖經》的可信性是依靠教會的判斷，是邪惡的虛妄。

CHAPTER 7 - Scripture must be confirmed by the witness of the Spirit. Thus may its authority be established as certain; and it is a wicked falsehood that its credibility depends on the judgment of the Church.

**1.7.1 《聖經》的權威來自上帝，不來自教會。
 Scripture has its authority from God, not from the Church.**

我在討論別的以前，應當先略為論及《聖經》的權威，不僅為著叫人尊敬《聖經》，也為了要掃除一切疑惑。《聖經》既被公認是上帝的話，除非一個人毫無常識和人性，否則誰都不敢荒唐僭妄，以致貶損那發言者的信實。因為我們既不能每天從天得到神諭，而主也只在《聖經》中永遠保存了祂的真理，所以信徒若信《聖經》肇端於上帝，那麼，《聖經》之對他們的信仰和權威，正如他們聽到上帝親自說話一般。這個問題，真是值得從長討論，精細考查的。但我僅按本書計劃所許可的，而不按本題所需要涉及的來充份討論，這是要請讀者原諒的。

約 5:39

³⁹ 你們查考聖經（或作：應當查考聖經），因你們以為內中有永生；給我作見證的就是這經。

Before I go any farther, it is worth-while to say something about *the authority of Scripture*, not only to prepare our hearts to reverence it, but to banish all doubt. When that which is set forth is acknowledged to be the Word of God, there is no one so deplorably insolent – unless devoid also

both of common sense and of humanity itself – as to dare impugn *the credibility of Him who speaks*. Now daily oracles are not sent from heaven, for it pleased the Lord to hallow his truth to everlasting remembrance in the Scriptures alone [cf. John 5:39]. Hence *the Scriptures obtain full authority among believers only when men regarded them as having sprung from heaven, as if there the living words of God were heard*. This matter is very well worth treating more fully and weighing more carefully. But my readers will pardon me if I regard more what the plan of the present work demands than what the greatness of this matter requires.

John 5:39

³⁹. You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me,

可是，有一種流行而非常有害的大錯誤，就是以爲《聖經》的權威限於教會公意所給予的，仿佛上帝永恆而不可磨滅的真理，是以人武斷的意旨爲基礎的。他們存心藐視聖靈，居然質問：誰敢保證上帝是《聖經》的作者呢？誰敢確實保證，《聖經》保存至今而絕不失本來面目呢？誰能使我們相信，這本書應該恭敬接受，那本書應被刪除，除非經由教會的決議所規定呢？所以他們說，如何尊重《聖經》和如何選訂經典（修譯：正典），都是由教會所決定的。這樣，褻瀆者只要能夠強逼愚民承認教會可以爲所欲爲，他們就會假教會之名，肆行專斷，全不顧及自己以何等的荒唐使自己和別人受困惑。如果《聖經》對永生的一切應許不過以人的判斷爲根據，那麼，那些良心難過，想尋求永生保證的人，將處何境地呢？是否他們接受了這樣的答覆，就會消除猶豫和恐怖呢？倘若《聖經》只具有以人意見爲基礎的不可靠的權威，試問，不敬的人將怎樣譏誚我們的信仰，而使大家懷疑《聖經》呢？

But a most *pernicious error* widely prevails that Scripture has only so much weight as is conceded to it by the consent of the church. As if *the eternal and inviolable truth of God depended upon the decision of men!* For they mock the holy Spirit when *they ask: Who can convince us that these writings came from God?* Who can assure us that Scripture has come down whole and intact even to our very day? Who can persuade us to receive one book in reverence but to exclude another, unless the church prescribes a sure rule for all these matters? What reverence is due Scripture and what books ought to be reckoned within its *canon*

depend, they say, *upon the determination of the church*. Thus these sacrilegious men, wishing to impose an unbridled tyranny under the cover of the church, do not care with what absurdities they ensnare themselves and others, provided they can force this one idea upon the simple-minded: that the church has authority in all things. Yet, if this is so, what will happen to miserable consciences seeking firm assurance of eternal life if all promises of it consist in and depend solely upon the judgment of men? Will they cease to vacillate and tremble when they receive such an answer? Again, to what mockeries of the impious is our faith subjected, into what suspicion has it fallen among all men, if we believe that it has a precarious authority dependent solely upon the good pleasure of men!

聖靈的默示：使徒們是聖靈的記錄者 (notaries)；
使徒以後的傳道人，只不過宣講《聖經》裏
所印記的教導

**HOLY SPIRIT'S INSPIRATION: APOSTLES ARE
MERLEY SPIRIT'S NOTARIES: PREACHERS
AFTER APOSTLES ONLY TEACH WHAT IS
SEALED IN SCRIPTURE**

4.8.9

(新譯：) 要句：

「使徒們不過是聖靈的合法書記員經過宣誓，因此他們所寫下的《聖經》真實的是聖靈的真理；使徒們以後的牧師，只是被委任託付教導在《聖經》裏所讀到的話而已。」

Key Statement:

“The apostles were only the sworn notaries of the Holy Spirit, so that their Scriptures might be held authentic; the successors have no other commission than to teach what they find contained in the Holy Scriptures.” 4.8.9.

4.8.9 連使徒們也不可隨意超越《聖經》：後來的人更加不可
Apostles not free to go beyond the Word: much less their
successors

使徒們宣講的教義都是根據從上帝所領受的，因此教會學到純正的道理；我們必須排除萬難，保存上帝諭令的權威；這是屬靈武器（林後 10:4-5）

**APOSTLES MPART WORD AS FROM GOD -> CHURCH LEARNS
PURE WORD; REMOVE ALL OBSTACLES, THAT GOD'S
DECREES REMAIN IN FORCE THIS IS SPIRITUAL WEAPON (II
Cor. 10:4-5)**

根據這樣，彼得 – 他從主領受教導，知道應如何作 – 沒有為自己或他人保留什麼不說，他宣講了從上帝領受的一切教義。他說：「若有講道的，要按著上帝的聖言講」（彼前 4:11）；意思是說，不要拖延，不要懼怕，這是邪惡的良心講話的習慣；一位滿有從上帝領受確實命令的僕人應滿有膽量。這裏的意思豈不是說，要拒絕一切人為思想的

創作（不論從誰的思想而發），好叫上帝純正的聖言在信徒的教會中被教導，被學習？意思就是說，我們須排除人爲的指示和創作（不論他們的等級多高），好讓上帝曉諭的權威存留。《聖經》的話是攻破一切營壘的屬靈武器；上帝的精兵靠它們攻破一切叫人自高自大，阻擋人認識上帝的思想，好叫一切的心思意念信服基督（林後 10:4-5，參注釋）。

彼前 4:11

11. 若有講道的，要按著上帝的聖言講；若有服事人的，要按著上帝所賜的力量服事，叫上帝在凡事上因耶穌基督得榮耀。原來榮耀、權能都是他的，直到永永遠遠。阿們！

林後 10:4-5

4. 我們爭戰的兵器本不是屬血氣的，乃是在上帝面前有能力，可以攻破堅固的營壘，
5. 將各樣的計謀，各樣攔阻人認識上帝的那些自高之事，一概攻破了，又將人所有的心意奪回，使他都順服基督。

Accordingly, Peter, who was well instructed by the Master as to how much he should do, reserves nothing else for himself or others except to **impart the doctrine as it had been handed down by God**. “Let him who speaks,” he says, “speak only the words of God” [I Pet. 4:11]; that is, not hesitatingly and tremblingly as evil consciences are accustomed to speak, but **with the high confidence which befits a servant of God furnished with his sure commands**. What is this but **to reject all inventions of the human mind** (from whatever brain they have issued) **in order that God’s pure Word may be taught and learned in the believers’ church?** What is it but to remove the ordinances, or rather inventions of all men (whatever their rank), in order that the decrees of God alone may remain in force? These are those spiritual “weapons ... with power from God to demolish strongholds”; by them God’s faithful soldiers “destroy stratagems and every height that rises up against the knowledge of God, and take every thought captive to obey Christ” [II Cor. 10:4-5, Comm.].

I Pet. 4:11

11. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.

II Cor. 10: 4 - 5

4. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds.
5. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.

教會的牧師們領受了上帝話語的主權能力；靠上帝的話有膽量作一切的事

CHURCH'S PASTORS = ENDOWED WITH SOVEREIGN POWER OF GOD'S WORD; DARE TO DO ALL THINGS BY GOD'S WORD

這裏我們看到教會的牧師們，不論他們的頭銜，應當領受怎樣的屬靈能力。他們應該充滿膽量，根據上帝的話作一切的事：呼籲所有屬世的權柄、榮耀、智慧、和在位者在祂的威嚴面前降服，來順服祂；靠祂能力的支持，指令從最高的到最低的；建立基督的家，攻破撒但的權勢；餵養基督的羊，驅逐豺狼；教導，勸勉那些受教的；指控、責備、馴服那些背逆的，頑固的；釋放，束縛；若有需要，大發雷霆；但一切都須按上帝的話而作。

Here, then, is the sovereign power with which the pastors of the church, by whatever name they be called, ought to be endowed. That is that they may dare boldly to do all things by God's Word; may compel all worldly power, glory, wisdom, and exaltation to yield to and obey his majesty; supported by his power, may command all from the highest even to the last; may build up Christ's household and cast down Satan's; may feed the sheep and drive away the wolves; may instruct and exhort the teachable; may accuse, rebuke, and subdue the rebellious and stubborn; may bind and loose; finally, if need be, may launch thunderbolts and lightnings; but do all things in God's Word.

認識上帝 = 領受《聖經》所教導的；
 聖靈與《聖經》同作見證，印證在我們心中
**KNOWING = RECEIVING WHAT SCRIPTURE TEACHES;
 SPIRIT BEARS WITNESS, SEALS SCRIPTURE IN HEARTS**
 1.7.4

1.7.4 聖靈的見證比任何證據更有力
 The witness of the Holy Spirit: this is stronger than all proof

正如我在前面說過的，我們要堅信一條教理，必先相信上帝是這教理的創作者。所以《聖經》的主要證據，往往是從發言之上帝的性格得來（修譯：**就是在於上帝在《聖經》裏親自說話這事實**）。眾先知和使徒並沒有誇耀自己的天才或取信聽眾的能力，也沒有堅持以理性為辯論的根據，他們不過宣揚上帝的聖名，使全世界順從祂而已。我們現在必須注意，這樣使用上帝的名義既不是草率，也不是荒唐；這是基於明證，而不是由於或然的揣測。我們為求良心的好處，使良心不因疑惑而常感不安，也不因最小的事而猶豫顧慮，**我們對《聖經》的信念必須超乎人的理智，判斷或測度，即聖靈暗中的見證**。若有上帝在天，祂就是律法，預言，和福音的作者，假如我們要辯論這一點的話，有許多事可供證明，雖然許多有學問而深於判斷的人窮其心思起來反對，可是他們除非廉恥喪盡，否則也得承認，《聖經》非常明顯地表現了，那在《聖經》中發言的乃是上帝，所以《聖經》中的教理都是出於神意。以下我們可以看出，《聖經》各卷都遠超乎其它著作。我們若以清潔的眼和正確的心去讀《聖經》。就可以立刻看到上帝的尊嚴，這尊嚴可以克服我們狂妄的矛盾，使我們順從祂。

We ought to remember what I said a bit ago: credibility of doctrine is not established until we are persuaded beyond doubt that God is its Author. Thus, *the highest proof of Scripture derives in general from the fact that God in person speaks in it.* The prophets and apostles do not boast either of their keenness or of anything that obtains credit for them as they speak; nor do they dwell upon rational proofs. Rather, they bring forward God's holy name, that by it the whole world may be brought into obedience to him. Now we ought to see how apparent it is not only by plausible opinion but by clear truth that they do not all upon God's name heedlessly or falsely. If we desire to provide in the best way for our consciences – that they may not be perpetually beset by the instability of doubt or vacillation, and that they may not also boggle at the smallest quibbles – we

ought to *seek our conviction* in a higher place than human reasons, judgments, or conjectures, that is, *in the secret testimony of the Spirit*. True, if we wished to proceed by arguments, we might advance many things that would easily prove – if there is any god in heaven – that the law, the prophets, and the gospel come from him. Indeed, ever so learned men, endowed with the highest judgment, rise up in opposition and bring to bear and display all their mental powers in this debate. Yet, unless they become hardened to the point of hopeless impudence, this confession will be wrested from them: that they see manifest signs of God speaking in Scripture. From this it is clear that the teaching of Scripture is from heaven. And a little later we shall see that all the books of Sacred Scripture far surpass all other writings. Yes, if we turn pure eyes and upright senses toward it, the majesty of God will immediately come to view, subdue our bold rejection, and compel us to obey.

可是，企圖以爭論產生對《聖經》的純正信仰，乃是不合理的舉動。我雖不善辭令，但是若要我和那些存心炫耀自己才智，以削弱《聖經》的權威，藐視上帝的最狡猾的人辯論，我相信將毫無困難塞住他們喋喋不休的口，只要駁倒他們的強辯有任何用處的話，我也很容易抑制他們的驕傲，叫他們不敢再私下在暗角裏自誇。我們即使為《聖經》辯護，使它不遭誹謗，這並不是說，我們就此能使他們心中得著真敬虔所必須的保證。在庸俗人看來，宗教似乎是完全以意見為主，他們為避免相信愚笨而無理智的事物起見，所以想要我們以理性證明，摩西和眾先知都是以上帝的靈感而發言的。但我答覆說，**聖靈的見證高於一切理智。正如唯有上帝能為祂的話作見證，同樣，《聖經》在未經聖靈內心的見證所堅立，便得不著人的完全信任。**因此那藉先知說話的同一聖靈，務須進到我們心裏，叫我們深信他們所說的是上帝託付他們的。下面所引的，即是最好的說明：「我加給你的靈，傳給你的話，必不離你的口，也不離你的後裔與你後裔之後裔的口，從今直到永遠」(賽 59:21)。有些好人看見惡人毫無忌憚地發怨言反對上帝的話，自己卻不能隨時以明確的證據去反駁他們，因而心裏甚為不安，好像不知道聖靈之稱為「印證」和「憑據」[林後 1:22] 是為著虔誠者的信仰，因為他們未蒙聖靈啓迪以前，是常在疑團中忐忑不安的。

賽 59:21

²¹ 耶和華說：至於我與他們所立的約乃是這樣：我加給你的靈，傳給你的話，必不離你的口，也不離你後裔與你後裔之後裔的口，從今直到永遠；這是耶和華說的。

林後 1:22

²² 他又用印印了我們，並賜聖靈在我們心裏作憑據（原文是質）。

Yet they who strive to build up firm faith in Scripture through disputation are doing things backwards. For my part, although I do not excel either in great dexterity or eloquence, if I were struggling against the most crafty sort of despisers of God, who seek to appear shrewd and witty in disparaging Scripture, I am confident it would not be difficult for me to silence their clamorous voices. And if it were a useful labor to refute their cavils, I would with no great trouble shatter the boasts they mutter in their lurking places. But even if anyone clears God's Sacred Word from man's evil speaking, he will not at once imprint upon their hearts that certainty which piety requires. Since for unbelieving men religion seems to stand by opinion alone, they, in order not to believe anything foolishly or lightly, both wish and demand rational proof that Moses and the prophets spoke divinely. But I reply: *the testimony of the Spirit is more excellent than all reason. For as God alone is a fit witness of himself in his Word, so also the Word will not find acceptance in men's hearts before it is sealed by the inward testimony of the Spirit.* The same Spirit, therefore, who has spoken through the mouths of the prophets must penetrate into our hearts to persuade us that they faithfully proclaimed what had been divinely commanded. Isaiah very aptly expresses this connection in these words: "My Spirit which is in you, and the words that I have put in your mouth, and the mouths of your offspring, shall never fail" [Isa. 59:21 p.]. Some good folk are annoyed that a clear proof is not ready at hand when the impious, unpunished, murmur against God's Word. As if the Spirit were not called both "seal" and "guarantee" [II Cor. 1:22] in confirming the faith of the godly; because until he illumines their minds, they ever waver among many doubts!

II Cor. 1:22

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

Isa. 59:21

²¹ "As for me, this is my covenant with them," says the LORD. "My Spirit, who is on you, and my words that I have put in your mouth will not depart from your mouth, or from the mouths of your children, or from the mouths of their descendants from this time on and forever," says the LORD.

基督是《聖經》的中心；來認識祂；
聖靈爲《聖經》作見證

CHRIST IS CENTER OF SCRIPTURE:
KNOW HIM;
SPIRIT AUTHENTICATES SCRIPTURE

基督乃是《聖經》的目的與中心；
我們只在基督裏認識上帝；
因此，要藉著《聖經》尋找基督

CHRIST = AIM AND CENTER OF SCRIPTURE;
WE KNOW GOD ONLY IN CHRIST;
THUS, FIND CHRIST IN SCRIPTURE

要在《聖經》裏尋找基督；不然，有學問也不能找到真理
Seek Christ in the Bible; Otherwise, the Learned Cannot Find Truth
Comm. John 5:39

約 5:39

³⁹ 你們查考聖經（或作：應當查考聖經），因你們以爲內中有永生；給我作見證的就是這經。

（新譯：）

「我們研讀《聖經》是要從這種心意來讀，就是在《聖經》裏找到基督。若從這個目標偏離，人雖然終生自我折磨在學術上研究《聖經》一輩子，也找不到真理，認識真理。沒有上帝真正的智慧，我們怎麼會有真正的智慧或學問呢？」

John 5:39

^{39.} You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me,

“The Scriptures must be read with this intention, that in them we find Christ. Whoever turns aside from this purpose, even though he torments himself with learning all his life long, will never attain to the knowledge of the truth. For what sagacity or intelligence can we have without the Wisdom of God?” Commentary John 5:39; Opp, 47, 125.

因為基督是神人之間唯一中保；
 因此：在基督（鏡子）裏尋找上帝；
 上帝只藉著祂兒子顯明自己

CHRIST = ONLY MEDIATOR BETWEEN GOD AND MAN;
 THUS: SEEK GOD IN CHRIST (A MIRROR);
 GOD ONLY MANIFESTS HIMSELF BY CHRIST

4.8.5

4.8.5 啓示的統一性與多元性 Unity and multiplicity of revelation

上帝的僕人必須教導他們從基督所學的；不同學習的方法：
 基督 = 上帝永恆的道；上帝只藉祂兒子向人啓示；不同方法

**GOD'S SERVANTS MUST TEACH WHAT THEY LEARN FROM
 CHRIST VS. DIVERSE WAYS OF LEARNING:**

**CHRIST = ETERNAL WISDOM OF GOD; GOD HAS REVEALED
 TO MEN ONLY THROUGH SON; IN DIVERSE WAYS**

（新譯：）

但是，雖然這項原則從最初的教會就開始使用，上帝的僕人不應該教導任何不是從祂學到的東西，但是，因為歷史有不同的處境，他們學習的方法也有所不同。不過，現今的秩序和先前的時代是非常不同的。

But although this principle has prevailed in the church from the beginning and ought to prevail today, that the servants of God should teach nothing which they have not learned from him, still, according to the diversity of the times, they have had diverse ways of learning. But the present order differs very much from what existed in former times.

首先，基督所說的若是真的：「除了子和子願意指示的，沒有人知道（見過）父」（太 11:27）－ 那些願意得到關於上帝的知識的人，應該完全由那永恆的智慧指導。因為，他們怎能用自己的思想來理解或述說上帝的奧秘，除非按照基督的教導：祂就是唯獨從父領受奧秘的啓示的那位？因此，古時候的聖徒認識上帝，只在基督裏，好像在鏡子裏看見祂一樣（參：林後 3:8）。我這樣說的意思是，上帝向人顯

明祂自己，除了藉著祂的兒子，就是祂的唯一智慧，亮光與真理之外，沒有其它方法。亞當，挪亞，亞伯拉罕，以撒，雅各，所領受的一切屬天教導，都來自這個泉源。所有的先知也從這泉源吸收他們所宣告的屬天曉諭。

太 11:27

^{27.} 一切所有的，都是我父交付我的；除了父，沒有人知道子；除了子和子所願意指示的，沒有人知道父。

林後 3:8

^{8.} 何況那屬靈的職事豈不更有榮光嗎？

First, if what Christ says is true – “No one sees the Father except the Son and anyone to whom the Son chooses to reveal him” [Matt. 11:27] – surely they who would attain the knowledge of God should always be directed by that eternal Wisdom. For how could they either have comprehended God’s mysteries with the mind, or have uttered them, except by the teaching of him to whom alone the secrets of the Father are revealed? Therefore, holy men of old knew God only by beholding him in his Son as in a mirror (cf. II Cor. 3:8). When I say this, I mean that God has never manifested himself to men in any other way than through the Son, that is, his sole wisdom, light, and truth. From this fountain Adam, Noah, Abraham, Isaac, Jacob, and other drank all that they had of heavenly teaching. From the same fountain, all the prophets have also drawn every heavenly oracle that they have given forth.

Matt. 11:27

^{27.} "All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.

II Cor. 3:8

^{8.} will not the ministry of the Spirit be even more glorious?

因為這智慧用不同的方法顯明自己。上帝向列祖用隱藏的啓示，但同時爲了證實這些啓示，祂加上外在的記號，好叫人們毫無疑問地知道，向他們說話的是上帝。而列祖所領受的，他們傳了給他們的後代。因爲主把啓示交託給他們有這個條件：他們必須傳下去。當上帝

在人裏面頒佈諭令的時候，列祖的子孫，和子孫的子孫都知道，他們所聽到的乃是從天上，不是從地上而來的。

For this Wisdom has not always manifested itself in one way. Among the patriarchs God used secret revelations, but at the same time to confirm these he added such signs that they could have no doubt that it was God who was speaking to them. What the patriarchs had received they handed on to their descendants. For the Lord had left it with them on this condition, that they should so propagate it. The children and children's children knew when God dictates within what they heard was from heaven, not from earth.

如何認識上帝？
讓《聖經》教導我們；
用新的心，藉信心讀《聖經》
HOW?
BE TAUGHT BY SCRIPTURE;
WITH NEW HEART, BY FAITH

第六章：若有人要親近上帝，創造主，必須以《聖經》
為指導、教師

**CHAPTER 6 - Scripture is needed as guide and teacher for
anyone who would come to God the Creator**

**1.6.1 上帝只在《聖經》裏賜給我們關於祂的真知識
God bestows the actual knowledge of himself upon us only
in the Scriptures**

因此，雖然天地間那照在人眼前的光輝，足以使人的忘恩無從獲恕（因上帝為要人類都同被定罪，就藉著受造之物，向每一個人顯示了祂的莊嚴偉大），但我們還需要更多幫助，好引導我們到創世主之前，所以祂增加了祂的話的光輝，以顯明祂自己而使人得救，並將此特權賜給祂要與自己有更密切關係的人。因祂知道人的心思都受不安定的情緒所激動，所以祂既以猶太人為祂的選民，就如羊一般範圍他們，使他們不致隨從其他民族的虛妄。祂以同一方法保守我們，使我們不失去對祂的純正認識，不是沒有理由的；否則那些表面似乎站得穩的，將要快快跌倒了。正如你把一本好書給年老或目力衰弱的人看，他們只看見白紙黑字，模糊不清，可是，有了眼鏡就可以看得明白；同樣，《聖經》能清除我們心裏對上帝混亂觀念的黑暗，使我們對真神的認識更為清楚。所以，上帝為教導教會，不但使用那些不能言語的教師，甚至開自己的聖口，這乃是一種奇妙的恩惠；祂不但宣告有某種神應受敬拜，而且同時宣告祂自己即是那應受敬拜的物件；祂不但教訓選民要有上帝的觀念，而且顯明祂自己即是他們默念的目標。祂對教會自始所採用的方法，就是除了以普通的教訓指導他們以外，還以自己的話傳給他們，作為分辨祂和一切假神的正確標準。

That brightness which is borne in upon the eyes of all men both in heaven and on earth is more than enough to withdraw all support from men's ingratitude – just as God, to involve the human race in the same

guilt, sets forth to all without exception his presence portrayed in his creatures. Despite this, *it is needful that another and better help be added to direct us aright to the very Creator of the universe.* It was not in vain, then, that *he added the light of his Word by which to become known unto salvation;* and he regarded as worthy of this privilege those whom he pleased to gather more closely and intimately to himself. For because he saw the minds of all men tossed and agitated, after he chose the Jews as his very own flock, he fenced them about that they might not sink into oblivion as others had. With good reason he holds us by the same means in the pure knowledge of himself, since otherwise even those who seem to stand firm before all others would soon melt away. Just as old or bleary-eyed men and those with weak vision, if you thrust before them a most beautiful volume, even if they recognize it to be some sort of writing, yet can scarcely construe two words, but with the aid of spectacles will begin to read distinctly; so *Scripture, gathering up the otherwise confused knowledge of God in our minds, having dispersed our dullness, clearly shows us the true God.* This, therefore, is a special gift, where *God, to instruct the church, not merely uses mute teachers but also opens his own most hallowed lips.* Not only does he teach the elect to look upon a god, but also shows himself as the God upon whom they are to look. He has from the beginning maintained this plan for his church, so that besides these common proofs *he also put forth his Word, which is a more direct and more certain mark whereby he is to be recognized.*

（《聖經》裏兩方面關於上帝的知識）

(Two sorts of knowledge of God in Scripture)

毫無疑問地，亞當，挪亞，亞伯拉罕，以及其他族長，都靠這助力而得著那使他們與不信者有別的親切的認識。我且不提及那叫他們有永生希望的特殊教理。因為他們既已由死入生，就必已認識了上帝不但是造物主，也是救贖主（修譯：**為了使他們出死入生，他們必須認識上帝不單是造物主，也是救贖主**）；他們必是從祂的話而獲得這兩種知識。然而那以上帝為造化主和統治者的認識是在先，然後才有那叫死心靈有生氣的認識，就是不但認識上帝是創世主，是萬物唯一的裁判者，而且認識祂是以中保的身份為救贖者。但我既然還沒有討論到人的墮落和自然的腐化，我也暫且不談補救之道。所以讀者要知道，我並非在討論上帝為承嗣亞伯拉罕子孫所立的約，和那建立在基督身

上而藉以區別信徒和其他民族的教理；我只在指出應該怎樣從《聖經》學習，好從眾假神中清楚區別那創世界的上帝。我們討論過這一連串的題目以後，就要進而討論救贖的工作。雖然我們要大量從新約中，也要略略從那明明提到基督律法和先知之部份，引伸見證，但它們都一致證明，《聖經》為的是對我們顯明上帝為創世主，而且聲明我們對祂應如何感悟，好使我們不致在迷宮中尋找一位不定的上帝。

There is no doubt that Adam, Noah, Abraham, and the rest of the patriarchs with this assistance penetrated to the intimate knowledge of him that in a way distinguished them from unbelievers. I am not yet speaking of the proper doctrine of faith whereby they had been illumined unto the hope of eternal life. For, *that they might pass from death to life, it was necessary to recognize God not only as Creator but also as Redeemer, for undoubtedly they arrived at both from the Word.* First in order came that kind of knowledge by which one is permitted to grasp who that God is who founded and governs the universe. Then that other inner knowledge was added, which alone quickens dead souls, whereby God is known not only as the Founder of the universe and the sole Author and Ruler of all that is made, but also in the person of the Mediator and as the Redeemer. But because we have not yet come to the fall of the world and the corruption of nature, I shall now forego discussion of the remedy. My readers therefore should remember that I am not yet going to discuss that covenant by which God adopted to himself the sons of Abraham, or that part of doctrine which has always separated believers from unbelieving folk, for it was founded in Christ. But here I shall discuss only how we should learn from Scripture that God, the Creator of the universe, can by sure marks be distinguished from all the throng of feigned gods. Then, in due order, that series will lead us to the redemption. We shall derive many testimonies from the New Testament, and other testimonies also from the Law and the Prophets, where express mention is made of Christ. Nevertheless, all things will tend to this end, that God, the Artificer of the universe, is made manifest to us in Scripture, and that what we ought to think of him is set forth there, lest we seek some uncertain deity by devious paths.

《聖經》就是上帝的話語

THE WORD AS HOLY SCRIPTURE

1.6.2

不論上帝對諸族長啓示自己，是用神諭和異象，或是藉人（修譯：藉人的事工）來啓示什麼是應由傳說遺下給子孫的，但這教理的確（修譯：但這教義的**確實性**）已經深印在他們心裏，叫他們堅信所得的資訊（修譯：他們所領受的）是從上帝而來，這是無庸置疑的，因為上帝使祂的言語具有高於人一切見解的**可靠信譽**（加：使信心永遠毫不含糊）。至終，祂為要使真理存留於世，垂訓萬代，就將祂所交付與諸族長的神諭公開記錄下來。因此祂公佈律法，以後又加上眾先知（修譯：先知書）為律法的詮釋者。正如以後在適當之處將要說明的，雖然律法的用途很多，而摩西和眾先知的特意也在指示人與上帝（修譯：上帝與人）復和的方式（所以保羅稱基督為「律法的總結」羅 10:4），但是我還得重述，除了那以基督為中保的信和悔改的特殊教理（修譯：信心與悔改的個別教義）之外，《聖經》以某種性格與稱號來區別那獨一無二的真神為宇宙的創造者和治理者，好叫祂與眾假神不相混雜。雖然每人好像置身在這所華美的戲院中，理當細察上帝的工作，但他應當以注意上帝的話為主，好得著更大的利益。所以，那些生在黑暗裏的人越來越愚蠢（修譯：那些生在黑暗裏的人的心越來越剛硬），是不足為奇的，因為只有少數人存受教之心去注意上帝的話，約束自己不越乎這話所指定的範圍，反而以自己的虛妄為誇耀。因此，我們若要得著真宗教的亮光，必從天道開始，而人若不服膺《聖經》必無法認識真實健全的教理。所以一切真智慧都產生在我們恭敬地接受上帝對祂自己的證明之時。因為順從不只是絕對完全之信心根源，也是對上帝的正確認識之本。上帝的確在這方面特別垂念各時代的人。

羅 10:4

⁴ 律法的總結就是基督，使凡信他的都得著義。

But whether God became known to the patriarchs through oracles and visions or by the work and ministry of men, he put into their minds what they should then hand down to their posterity. At any rate, there is no doubt that *firm certainty of doctrine was engraved in their hearts, so that they were convinced and understood that what they had learned proceeded from God*. For by his Word, God rendered faith unambiguous forever, a faith that should be superior to all opinion. Finally, in order that truth might abide forever in the world with a continuing succession of teaching and survive through all ages, the same oracles he had given to the patriarchs it was his pleasure to have recorded, as it were, on public tablets. With this intent the law was published, and the prophets afterward added as its interpreters. For even though the use of the law was manifold, as will be seen more clearly in its place, it was especially

committed to Moses and all the prophets to teach the way of reconciliation between God and men, whence also Paul calls “Christ the end of the law” [Rom. 10:4]. Yet I repeat once more: *besides the specific doctrine of faith and repentance that sets forth Christ as Mediator, Scripture adorns with unmistakable marks and tokens the one true God, in that he has created and governs the universe*, in order that he may not be mixed up with the throng of false gods. Therefore, however fitting it may be for man seriously to turn his eyes to contemplate God’s works, since he had been placed in this most glorious theater to be a spectator of them, it is fitting that he prick up his ears to the Word, the better to profit. And it is therefore no wonder that those who were born in darkness become more and more hardened in their insensibility; or there are very few who, to contain themselves within bounds, apply themselves teachably to God’s Word, but they rather exult in their own vanity. Now, in order that true religion may shine upon us, we ought to hold that it must take its beginning from heavenly doctrine and that no one can get even the slightest taste of right and sound doctrine unless he be a pupil of Scripture. Hence, there also emerges the beginning of true understanding when we reverently embrace what it pleases God there to witness of himself. But not only faith, perfect and in every way complete, but all right knowledge of God is born of obedience. And surely in this respect God has, by his singular providence, taken thought for mortals through all ages.

Rom. 10:4

- ⁴ Christ is the end of the law so that there may be righteousness for everyone who believes.

《聖經》是自我證實的

SCRIPTURE BEARS ITS OWN AUTHENTICATION

1.7.5

所以我們要承認，凡內心受了聖靈之教的人，對《聖經》必完全同意，並承認《聖經》既有它自己的證據，乃是自明的，不應該成為理智上爭辯與論證的問題，卻因為聖靈的見證（修譯：印證），理當得著我們的信任。它本身的莊嚴雖足以引起我們對它的敬重，但在聖靈未向我們內心證實（修譯：印證）以前，它不能感動我們。所以，我們既蒙祂啓迪（修譯：光照）了，就不再憑自己或他人的判斷而相信《聖經》是導源於上帝；乃是確信它是出於上帝的口，藉著人所傳與我們的；它的可靠遠超乎人的判斷，猶如直覺地看見上帝本身在其中一般（修譯：猶如我們親眼直接仰視上帝的榮耀一般）。我們並不尋找論據支持我們的判斷，乃是使我們的判斷和理解服從《聖經》，像服從我們所不能判斷的事物一樣。我們不像那些汲汲於接受自己所不能瞭解之事，但一經查考以後，就立刻不滿意的人，因為我們確信是掌握著牢不可破的真理。我們也不像那些作迷信之奴的不幸的人，乃是因為我們在真理中看見了上帝的能力（修譯：因為我們毫無疑問地感覺，上帝的威嚴在祂的話裏活著，猶如祂自己的呼吸一樣），就是那吸引與鼓勵我們認識祂，自願服從祂的，而其活力和效率遠優於人的意志和認識的，上帝的能力。

Let this point therefore stand: that *those whom the Holy Spirit has inwardly taught truly rest upon Scripture, and that Scripture indeed is self-authenticated*; hence, it is not right to subject it to proof and reasoning. And *the certainty it deserves with us, it attains by the testimony of the Spirit*. For even if it wins reverence for itself by its own majesty, it seriously affects us only when *it is sealed upon our hearts through the Spirit*. Therefore, illumined by his power, we believe neither by our own nor by anyone else's judgment that Scripture is from God; but above human judgment *we affirm with utter certainty (just as if we were gazing upon the majesty of God himself) that it has flowed to us from the very mouth of God* by the ministry of men. We seek no proofs, no marks of genuineness upon which our judgment may lean; but we subject our judgment and wit to it as to a thing far beyond any guesswork! This we do, not as persons accustomed to seize upon some unknown thing, which, under close scrutiny, displeases them, but fully conscious that we hold the unassailable truth! Nor do we do this as those miserable men who habitually bind over their minds to the thralldom of superstition; but *we feel that the undoubted power of his divine majesty lives and breathes here*. *By this power we are drawn and inflamed, knowingly and willingly, to obey him*, yet also more vitally and more effectively than by mere human willing or knowing!

所以上帝藉著以賽亞極公正地說，先知和眾人都是祂的見證人，因為他們既受了預言的教，就確知那說話的是上帝（參賽 43:10）。所以**這是不需要理智的信念；是有最高理性所支援的認識**，人心以這認識為根據比任何理性更為安全穩定；最後，是一種若不來自天上的啓示，就不能產生的覺悟。我所說的，都是每個信徒的內心經驗，不過我拙於言辭，不能詳加說明這問題而已。

賽 43:10

10. 耶和華說：你們是我的見證，我所揀選的僕人。既是這樣，便可以知道，且信服我，又明白我就是耶和華。在我以前沒有真上帝（真：原文是造作的）；在我以後也必沒有。

God, therefore, very rightly proclaims through Isaiah that *the prophets* together with the whole people are *witnesses to him*; for they, instructed by the prophecies, unhesitatingly held that God has spoken without deceit or ambiguity [Isa. 43:10]. Such, then, is *a conviction that requires no reasons; such a knowledge with which the best reason agrees – in which the mind truly reposes more securely and constantly than in any reasons*; such, finally, feeling that can be born only of heavenly revelation. I speak of nothing other than what each believer experiences within himself – though my words fall far beneath a just explanation of the matter.

Isa. 43:10

10. "You are my witnesses," declares the LORD, "and my servant whom I have chosen, so that you may know and believe me and understand that I am he. Before me no god was formed, nor will there be one after me.

有許多事我暫且略下不提，因為在別處還要討論。在此有一點要明白的，即是：**唯獨上帝之靈在我們內心所印證的，才是真信仰**。每位謙虛受教的讀者會知道，以賽亞是因這理由而預言說：新教會的「兒女都要受上帝的教訓」（賽 54:13）。上帝在此是以非常的特權賜給祂那從全人類當中區別出來的選民。**因為除了敏捷恭聽上帝的聲音以外，什麼是真學問的開端呢？（修譯：什麼是認識真理教義的開端呢？）**祂藉著摩西的口，要我們注意：「你不要心裏說，誰要升到天上去？或誰要下到陰間去呢？這道正在你口裏」（參申 30；羅 10 章）。假如上帝決定了把智慧的寶藏留給祂的兒女，那麼，難怪俗人如此無知和愚笨了。我也用「俗人」這稱謂指那最有才能和居最高職位的人，直到他們加入教會。再者，以賽亞既知道，先知的教理不僅被外人懷疑，恐怕那些自以為屬於上帝家的猶太人也未必相信，所以祂同時加上一個理由，即主的膀臂不會向所有人顯露（參賽 53:1）。所以，我們若因感覺信徒太少而心裏不安，就當在另一方面牢記，除了那些蒙上帝賜與的人，誰都不能瞭解上帝的奧秘。

賽 54:13

13. 你的兒女都要受耶和華的教訓；你的兒女必大享平安。

申 30:12, 14

12. 不是在天上，使你說：誰替我們上天取下來，使我們聽見可以遵行呢？

14. 這話卻離你甚近，就在你口中，在你心裏，使你可以遵行。

詩 107:26

26. 他們上到天空，下到海底；他們的心因患難便消化。

詩 106:26

26. 所以，他對他們起誓：必叫他們倒在曠野，

馬 13:11

11. 耶穌回答說：因為天國的奧祕只叫你們知道，不叫他們知道。

賽 53:1

1. 我們所傳的（或譯：所傳與我們的）有誰信呢？耶和華的膀臂向誰顯露呢？

I now refrain from saying more, since I shall have opportunity to discuss this matter elsewhere. Let us, then, know that *the only true faith is that which the Spirit of God seals in our hearts*. Indeed, the modest and teachable reader will be content with this one reason: Isaiah promised all the children of the renewed church that “they would be God’s disciples” [Isa. 54:13 p.]. God deems worthy of singular privilege only his elect, whom he distinguishes from the human race as a whole. Indeed, *what is the beginning of true doctrine but a prompt eagerness to hearken to God’s voice?* But God asks to be heard through the mouth of Moses, as it is written: “Say not in your heart, who will ascend into heaven, or who will descend into the abyss; behold, the word is in your mouth” [conflation of Deut. 30:12, 14 and Ps. 107:26; 106:26; Vg.]. If God has willed this treasure of understanding to be hidden from his children, it is no wonder or absurdity that the multitude of men are so ignorant and stupid! Among the “multitude” I include even certain distinguished folk, until they become engrafted into the body of the church. Besides, Isaiah, warning that the prophetic teaching would be beyond belief, not only to foreigners but also to the Jews who wanted to be reckoned as members of the Lord’s household, at the same time adds the reason: “The arm of God will not be revealed” to all [Isa. 53:1 p.]. Whenever, then, the fewness of believers disturbs us, let the converse come to mind, that only those to whom it is given can comprehend the mysteries of God [cf. Matt. 13:11].

Isa. 54:13

- ^{13.} All your sons will be taught by the LORD, and great will be your children's peace.

Deut. 30:12, 14

- ^{12.} It is not up in heaven, so that you have to ask, "Who will ascend into heaven to get it and proclaim it to us so we may obey it?"
- ^{14.} No, the word is very near you; it is in your mouth and in your heart so you may obey it.

Ps. 107:26

- ^{26.} They mounted up to the heavens and went down to the depths; in their peril their courage melted away.

Ps. 106:26

- ^{26.} So he swore to them with uplifted hand that he would make them fall in the desert,

Isa. 53:1

- ^{1.} Who has believed our message and to whom has the arm of the LORD been revealed?

Matt. 13:11

- ^{11.} He replied, "The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them.

認識《聖經》，不能只當它是人寫的；必須有新的心

New Heart Is Needed to Understand the Mysteries of God

「除了那些蒙上帝恩賜與的人，誰都不能瞭解上帝的奧秘。」
 “The mysteries of God are understood only by those to whom it is given.”

1.7.5

胡亂思想的人拒絕「聖靈」的名的教義；
 聖靈要我們了解上帝的話，
 不是叫人藐視上帝的話

**FANATIC MINDS REJECT DOCTRINE
 IN THE NAME OF THE HOLY SPIRIT;
 THE HOLY SPIRIT LEADS US NOT TO DESPISE,
 BUT TO UNDERSTAND GOD'S WORD**

徒 16:14 注釋 Comm. Acts 16:14

徒 16:14

- ¹⁴ 有一個賣紫色布疋的婦人，名叫呂底亞，是推雅推喇城的人，素來敬拜上帝。他聽見了，主就開導他的心，叫他留心聽保羅所講的話。

（新譯：）

「既是如此，讓那些作白日夢和幻想的人閉口，那些藉聖靈的名來拒絕藐視教義的人。我們必須學習路加的謙卑：我們僅僅聽到上帝的話是不足夠的，除非有聖靈開恩典、施恩典；而上帝所賜我們的聖靈，不是使人藐視上帝的話，而是藉着《聖經》賜信心給我們，叫我們瞭解上帝的話，並將上帝的話刻在我們的心版上。」

Acts 16:14

- ¹⁴ One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul's message.

“Then let a crowd of day-dreaming and fantastic minds hold their peace, those who under cover of the Holy Spirit reject and hold in disdain all external doctrine. For we must keep to that moderation which St. Luke observes here: that we can obtain nothing by only hearing the word of God, without the grace of his holy Spirit, and that the Spirit who is given to us is not at all a spirit who engenders contempt or disdain of the word, but rather one who gives faith in the same to our understanding, and writes it in our hearts.” Comm. – Acts 16:14.

《聖經》的用詞，神學的用詞；
 三位一體的教義
 WORDS USED IN THE BIBLE,
 WORDS USED IN THEOLOGY;
 THE DOCTRINE OF THE TRINITY

上帝遷就我們，用人的言語，
 好像乳母與嬰孩講話
 GOD ACCOMMODATES US WITH LANGUAGE,
 AS NURSES LISP TO BABES

1.13.1

第十三章：《聖經》最初即指示，上帝的一個本體包含三位
 CHAPTER 13 - In Scripture, from the creation onward, we are
 taught one essence of God, which contains
 three persons

（正統的教父的『三位一體』教義中所用的詞匯，1-6）
 (Terms used in the doctrine of the Trinity by the orthodox fathers, 1-6)

1.13.1 上帝的本質是無量，屬靈的
 God's nature is immeasurable and spiritual

上帝的本質：無限，屬靈；《聖經》用擬人法；
 上帝遷就我們的層面，好像乳母與嬰孩說法一般

GOD'S ESSENCE: INFINITE, SPIRITUAL; ANTHROPOMORPHISMS
 IN SCRIPTURE:

GOD ACCOMMODATES TO OUR LEVEL, AS NURSES "LISPS" TO
 BABES

《聖經》所顯示關於上帝本體的偉大和靈性，不僅可以推翻俗人

愚蠢的見解，而且可以駁倒一般世俗哲學的詭辯。有一位古人（指辛尼加）很巧妙地說，凡我們所看見的，就是上帝。但他以為上帝是充滿於世界各部份裏。雖然上帝為了叫我們不超出思想應有的限度，很少講到祂的本體。可是從我剛才所說的兩種屬性而論，祂打破了一切的幻想，並壓制了人心中的驕傲。因為祂的偉大真足以叫我們油然而敬，叫我們因此不致以感官去測量祂；而且祂的靈性也不容許我們對祂有任何屬世的或屬肉體的猜測。

因著同一理由，祂以「天上」象徵祂的居所；雖然祂是不可思議的，卻是充滿於世間；但因為我們愚魯的心靈只注視塵世；為求消除我們的遲鈍和懶惰，祂把我們提高到世界以上。摩尼教徒（Manichaei）以為有善惡二元，所以將魔鬼當作幾乎是與上帝同等，這種錯誤也就被摧毀了。他們的這種說法分明是破壞了上帝的獨一性，和限制了祂的偉大。他們大膽濫用《聖經》的見證，適足以顯露他們的無知，正如錯誤的本身證明了他們的卑鄙和瘋狂。「擬人論」者因為《聖經》有時候以口、耳、目、和手足形容上帝，便以為上帝是有形的，他們這種講法也不難駁倒。因為稍有才智的人，誰不知道上帝和我們談話，**隱約含糊地，像乳母慣於對嬰兒談話一般呢？**所以「擬人論」的說法，並不能全部解釋上帝的本性，只不過使對祂的認識適合於我們的膚淺見識而已。因此《聖經》不得不將祂的崇高性格大大降低，好適合我們的有限才智。

The Scriptural teaching concerning God's infinite and spiritual essence ought to be enough, not only to banish popular delusions, but also to refute the subtleties of secular philosophy. One of the ancients seems aptly to have remarked, "Whatever we see, and whatever we do not see, is God." According to this, he fancied that divinity was poured out into the various parts of the world. But even if God to keep us sober speaks sparingly of his essence, yet by those two titles that I have used he both banishes stupid imaginings and restrains the boldness of the human mind. Surely, his infinity ought to make us afraid to try to measure him by our own senses. Indeed, his spiritual nature forbids our imagining anything earthly or carnal of him. For the same reason, he quite often assigns to himself a dwelling place in heaven. And yet as he sees that our slow minds sink down upon the earth, and rightly, in order to shake off our sluggishness and inertia he raises us above the world. And hence falls to the ground the error of the Manichees, who by postulating two principles made the devil almost equal to God. Undoubtedly this was to wreck God's unity and restrict his infinity. Indeed, that they dared abuse certain

testimonies of Scripture was due to base ignorance; just as the error itself sprang from execrable madness. The Anthropomorphites, also, who imagined a corporeal God from the fact that Scripture often ascribes to him a mouth, ears, eyes, hands, and feet, are easily refuted. For who even of slight intelligence does not understand that, *as nurses commonly do with infants, God is wont in a measure to “lisp” in speaking to us? Thus such forms of speaking do not so much express clearly what God is like as accommodate the knowledge of him to our slight capacity.* To do this he must descend far beneath his loftiness.

神格裏的三位格

THE THREE PERSONS IN THE GODHEAD

1.13.2

祂也用另一種更能顯明地表現祂自己本性的名稱：祂是如此的獨一，以至於有三位（修譯：**同時是三個位格，我們應該如此思想祂**）；我們若明白了這點。那漂浮於我們腦海中的，不外是上帝的空名，卻無任何真上帝的觀念。爲要使人避免無謂的幻想，以爲有三位上帝，或以爲上帝的本體是分在三位當中，我們必須尋出一個簡而易明的定義，以免陷於任何錯誤。

But God also designates himself by another special mark to distinguish himself more precisely from idols. For he so proclaims himself the sole God as to offer himself to be contemplated clearly in *three persons*. Unless we grasp these, only the bare and empty name of God flits about in our brains, to the exclusion of the true God. Again, lest anyone imagine that God is threefold, or think God's simple essence to be torn into three persons, we must here seek a short and easy definition to free us from all error.

位格與本質 = 不同

父的生存形式 = 與子的不同

上帝的本質 = 簡單，不分開

子不是父的本質的印記，而是位格

HYPOSTASIS AND ESSENCE = DIFFERENT

FATHER'S SUBSISTENCE = DIFFERENT FROM SON'S

ESSENCE OF GOD = SIMPLE, UNDIVIDED

SON IS NOT STAMP OF FATHER'S "ESSENCE," BUT HYPOSTASIS

既然有人強烈地反對「位」（修譯：位格）這字（名詞），以爲這是人所捏造的，我們必須首先研究這個反對的理由。使徒提示子爲父的「本體的真像」（來 1:3），當然是以父的本體和子的本體有若干不同。若把「位」（修譯：位格）這個字（名詞）看爲與本質同義（例如有人曾經解釋，認爲基督本身有父的本質，如同蠟上蓋的印信一般），不但牽強，而且無稽。既然上帝的本體是惟一的，不可分割的，所以那包含一切的子，既不是一部份的，也不是附屬的，乃是完全神性的子，若說不過是上帝的「真像」，未免不合，甚至荒謬。但父雖有祂的特性，既然是完全在子裏面表明了自己，所以若說祂在子裏面顯出祂的位格，是十分合理的。在同章所說子是父的「榮耀所發的光輝」，與這個也正相符合。從使徒的話中，我們可以斷言那在裏面顯出的，是父特殊的位格。因此我們也可以容易地推論子的位格與父的位格有何不同。

來 1:3

³ 他是神榮耀所發的光輝，是神本體的真像，常用他權能的命令托住萬有。他洗淨了人的罪，就坐在高天至大者的右邊。

But because some hatefully inveigh against the word “person,” as if humanly devised, we ought first to see with what justice they do this. The apostle, calling the Son of God “the stamp of the Father’s hypostasis” [Heb. 1:3], doubtless assigns some subsistence to the Father wherein he differs from the Son. For to consider hypostasis equivalent to *essence* (as certain interpreters have done, as if Christ, like wax imprinted with a seal, represented in himself the substance of the Father) would be not only uncouth but also absurd. For since the essence of God is simple and undivided, and he contains all in himself, without portion or derivation, but in integral perfection, the Son will be improperly, even foolishly, called his “stamp.” But because the Father, although distinct in his proper nature, expresses himself wholly in the Son, for a very good reason is it said that he has made his hypostasis visible in the latter. In close agreement with this are the words immediately following, that the Son is “the splendor of his glory” [Heb. 1:3, cf. Vg.]. Surely we infer from the apostle’s words that the very hypostasis that shines forth in the Son is in the Father. From this we also easily ascertain the Son’s hypostasis, which distinguishes him from the Father.

Heb. 1:3

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

聖靈是上帝，與父不同；分別不是本質上

HOLY SPIRIT = GOD, DIFFERENT FROM FATHER

DISTINCTION = NOT OF ESSENCE

這個推理，也可以適用於聖靈，因為我們下一步就要證明聖靈也是上帝，可是與父又是判然有別。不過這不是本體上的區別，若把本體看為可分的，那就不對。這樣說來，使徒的見證若是可靠的話，上帝就有三個位格了。拉丁文既然用 *Persona*（位）一名詞，說明這意義，那麼若再固執地爭論這非常明顯的事，就是吹毛求疵了。如果將 *hypostasis* 這字加以直譯，我們可稱之為 *subsistentia*（存在）。同樣的意義許多人卻稱它為 *substantia*（實質）。而 *persona* 這一字不僅拉丁人採用，希臘人為要證明讚同這教義起見，也講上帝有三位 *prosopa*（面）的存在。希臘人和拉丁人雖然在用詞上有區別，關於教義本身，則完全一致。

The same reasoning applies to the Holy Spirit: for we shall presently prove that he is God, and yet it is necessary for him to be thought of as other than the Father. Indeed, this is not a distinction of essence, which it is unlawful to make manifold. Therefore, if the testimony of the apostle obtains any credence, it follows that there are in God three hypostases. Since the Latins can express the same concept by the word “person,” to wrangle over this clear matter is undue squeamishness and even obstinacy. If anyone longs to translate word for word, let him use “subsistence.” Many have used “substance” in the same sense. Nor was the word “person” in use only among the Latins, for the Greeks, perhaps to testify their agreement, taught that there are three *prosopa* in God. Although they, whether Greek or Latin, differ among themselves over the word, yet they quite agree in the essential matter.

「三位一體」與「位格」等詞匯
幫助我們解釋《聖經》，
是可以使用的

**THE EXPRESSIONS “TRINITY” AND “PERSON”
AID THE INTERPRETATION OF SCRIPTURE,
ARE THUS ADMISSIBLE**

1.13.3

異端人士說：「位格」= 人的思想捏造的；

加爾文回應：我們相信三，而一的唯獨真神

HERETICS: WORD “PERSON” = FASHIONED BY HUMAN MIND

RESPONSE: WE BELIEVE IN 3; BUT ONLY ONE GOD

異端派雖然嘲笑「位格」一詞，還有些頑梗的人且不肯承認這人造的名稱，可是他們既不能叫我們說有三位，而每一位是分立的上帝，也更不能叫我們說有多神，那麼若責難那不過對《聖經》上已經記載並證實的加以表明的名詞，這是何等的沒有道理呢！

Now, although the heretics rail at the word “person,” or certain squeamish men cry out against admitting a term fashioned by the human mind, they cannot shake our conviction that three are spoken of, each of which is entirely God, yet that there is not more than one God. What wickedness, then, it is to disapprove of words that explain nothing else than what is attested and sealed by Scripture!

他們認為寧願約束我的思想，和限制我們的言詞，不越出《聖經》的範圍以外，總比引用外來的詞句，引起未來的紛爭為佳。他們恐怕我們因文字的爭辯而自尋煩惱，喪失了真理和仁愛。

It would be enough, they say, to confine within the limits of Scripture not only our thoughts but also our words, rather than scatter foreign terms about, which would become seedbeds of dissension and strife. For thus are we wearied with quarreling over words, thus by bickering do we lose the truth, thus by hateful wrangling do we destroy love.

我們不用《聖經》不用的詞匯嗎？這條規則不公道
 不錯，我們不應用冒犯人，不造就人，引起爭辯，使人偏離敬虔的詞匯；
 我們對上帝的思想與用詞都應當謹慎；
 我們可以用一些幫助我們清楚明白《聖經》與真理的字，
 不要濫用，只在有需要的場合使用

**DON'T USE WORDS NOT IN SCRIPTURE? UNJUST RULE
 TRUE, WE SHOULDN'T USE WORDS WHICH OFFEND, NOT EDIFY,
 WHICH ARE CONTENTIOUS, WHICH DETRACT FROM PIETY;
 OUR THOUGHTS AND WORDS ARE. GOD SHOULD BE CONSCIENTIOUS;
 WE CAN USE WORDS WHICH CLARIFY AND SERVE SCRIPTURE/TRUTH,
 USE THEM SPARINGLY, ONLY ON DUE OCCASION**

如果他們把每一個和《聖經》中所用的有一點一劃差別的字，都看為外來的字，那他們就是以極不合理的一條法規加在我們頭上，這法規除了把片斷的經文彙集起來之外，對其它一切的解釋，都認為不合。可是他們所謂外來的字若指的是採用標奇立異，盲目擁護，引起紛爭，毫無成就，既不合理，又無益助，徒然使虔誠的人不堪入耳，使忠信的人離開神道的字而言，那麼，我將極誠懇地採納他們的這種公平的意見。我覺得我們無論是講到上帝或是思想到祂，都應該有敬虔的態度。因為我們的關於祂的思想，若僅僅是出於我們自己，就是愚笨，而我們一切的言詞，也就是荒謬的。但有一條適當的途徑可循：我們在思想和言語上，必須從《聖經》中找一個尺度，以此節制我們內心的思想，和口頭的言語。但是，假如我們忠實地表達《聖經》的真意義，而且小心謹慎，又有充份理由的話，有什麼事可以禁止我們以簡明的話（修譯：以更清楚的用詞），說明那在《聖經》裏面的難解的事呢？這樣的例子多得很，但是，一旦證明了教會必須引用「三位一體」，和「位格」等詞的時候，若有人仍然認為新奇，而加以責難，這豈不證明他們是厭棄真理的亮光嗎？除了怪我們表揚真理以外，他們還有什麼可責難的原因呢。

If they call a foreign word one that cannot be shown to stand written syllable by syllable in Scripture, they are indeed imposing upon us an unjust law which condemns all interpretation not patched together out of the fabric of Scripture. But if that is "foreign" which has been curiously devised and is superstitiously defended, which conduces more to contention than to edification, which is made use of either unseasonably or fruitlessly, which by its harshness offends pious ears, which detracts from the simplicity of God's Word – I wholeheartedly embrace their soberness. For I do not feel that concerning God we should speak with less conscientiousness than we should think, since whatever by ourselves we think concerning him is foolish, and whatever we speak, absurd. Yet some measure ought to be preserved: we ought to seek from Scripture a sure rule for both thinking and speaking, to which both the

thoughts of our minds and the words of our mouths should be conformed. But what prevents us from *explaining in clearer words those matters in Scripture which perplex and hinder our understanding, yet which conscientiously and faithfully serve the truth of Scripture itself, and are made use of sparingly and modestly and on due occasion?* There are quite enough examples of this sort of thing. What is to be said, moreover, when it has been proved that the church is utterly compelled to make use of the words “Trinity” and “Persons”? If anyone, then, finds fault with the novelty of the words, does he not deserve to be judged as bearing the light of truth unworthily, since he is finding fault only with what renders the truth plain and clear?

教會認為，用「三位一體」，「位格」等詞匯，
 雖是所謂「新奇」，是《聖經》沒有的，
 可是對於揭露假教師是必需的

**THE CHURCH HAS REGARDED EXPRESSIONS
 LIKE“TRINITY,” “PERSON,” ETC.
 AS NECESSARY TO UNMASK FALSE TEACHERS**

1.13.4

當真理和那些心懷惡意，吹毛求疵，巧於逃避的人立於相反的地位時，他們就會用「新奇名詞」作為攻擊的藉口；這種經驗現在是司空見慣。（糾正：可是，當教會須堅持真理，駁斥那些假教師的控告的時候 [他們常常轉移立場，避免面對真理]，使用這些所謂「新奇」的字詞（若我們必須這樣稱謂這些《聖經》以外的字詞的話，乃是有用的。）我們覺得要駁倒這些與純正健全教條為敵的人，很不容易；這些人有蛇一般的狡猾，所以若不是盡力對付他們，和嚴密地使他們就範，他們將用最狡猾的計謀，設法逃遁。因此，古人既然反對錯誤的教條，而常為爭議所困擾，就不得不用最淺顯易明的言詞，說明他們的意見，以免假人口實，因為那些不虔誠的人，利用含混的語言，掩飾自己的錯誤。亞流不能否認《聖經》上的明證，所以承認基督是上帝，和上帝的兒子；假裝讚同教會一般的意見，仿佛說到這裏就夠了。然而他依然認為基督是被創造的，和其他被造之物一樣，是有始的。古代的教父為要揭破這個人的狡計，乃宣佈基督是父永恆之子，且與父同本體。亞流派既厭惡和咒詛「同本體」（修譯：同質）(homoousios) 一名詞，他們的邪惡豈不是顯然若揭。假如他們誠懇地承認基督是上帝，他們就不會否認祂和父同本體。誰敢責難那些賢人，說他們好爭愛辯，因著一個小小的名詞，燃起爭辯的火焰，而叫教會不安呢？信仰純正的基督徒和褻瀆的亞流派人之別，就是以這小小名詞為關鍵。

以後撒伯流 (Sabellius) 崛起，他把父、子、聖靈三個名詞，看為是無意義的聲音。他說，引用這些名詞並不是因為它們有任何實際上的區別，這不過是上帝不同的屬性而已，而像這樣的屬性，上帝還有很多。如果有人反駁這一點，他就承認他相信父是上帝，子是上帝，聖靈也是上帝，不過他立刻規避他所承認的意義，說這不外是稱上帝為有能，公平，而又明達而已。於是他又得到另一個結論，說父是子，聖靈是父，既無次序，又無區別。那時代對宗教有興趣的學者們為對付這人的邪惡起見，持相反的主張說：應該承認在獨一無二的上帝中有三特性。他們以簡明的真理，反對撒伯流的巧辯，主張在獨一上帝裏面真實存有三特性，或說在上帝的整體中，存有三位。

However, *the novelty of words* of this sort (if such it must be called) becomes especially *useful when the truth is to be asserted against false accusers*, who evade it by their shifts. Of this today we have abundant experience in our great efforts to rout the enemies of pure and wholesome doctrine. With such crooked and sinuous twisting these slippery snakes glide away unless they are boldly pursued, caught, and crushed. Thus men of old, stirred up by various struggles over depraved dogmas, were compelled to set forth with consummate clarity what they felt, lest they leave any devious shift to the impious, who cloaked their errors in layers of verbiage. Because he could not oppose manifest oracles, Arius confessed that Christ was god and the Son of God, and, as if he had done what as right, pretended some agreement with the other men. Yet in the meantime he did not cease to prate that Christ was created and had a beginning, as other creatures. The ancients, to drag the man's versatile craftiness out of its hiding places, went further, declaring Christ the eternal Son of the Father, consubstantial with the Father. Here impiety boiled over when the Arians began most wickedly to hate and curse the word *homoousios*. But if at first they had sincerely and whole-heartedly confessed Christ to be God, they would not have denied him to be consubstantial with the Father. Who would dare inveigh against those upright men as wranglers and contentious persons because they became aroused to such heated discussion through one little word, and disturbed the peace of the church? Yet that mere word marked the distinction between Christians of pure faith and sacrilegious Arians. Afterward Sabellius arose, who counted the names of Father, Son, and Holy Spirit as almost of no importance, arguing that it was not because of any distinction that they were put forward, but that they were diverse attributes of God, of which sort there are very many. If it came to a debate, he was accustomed to confess that he recognized the Father as God, the Son as God, and the Spirit as God; but afterward a way out was found, contending that he had said nothing else than if he had spoken of God as strong, and just, and wise. And so he re-echoed another old song, that the Father is the Son, and the Holy Spirit the Father, without rank, without distinction. To shatter the man's wickedness the upright doctors, who then had piety at heart, loudly responded that three properties must truly be recognized in the one God. And that they might fortify themselves against his tortuous cunning with the open and simple truth, they truly affirmed that a trinity of persons subsists in the one God, or, what was the same thing, subsists in the unity of God.

神學名詞的限制與必需性

LIMITS AND NECESSITY OF THEOLOGICAL TERMS

1.13.5

這些名詞既然不是草率造成的，我們就該小心謹慎，免得我們的反對證明了我們犯吹毛求疵之嫌。其實我願意不用這些新的字，只要大家普遍接受這信仰，相信父、子、聖靈就是一位上帝；雖然子不是父，靈也不是子，他們因彼此有特殊的屬性而彼此不同。

If, therefore, these terms were not rashly invented, we ought to beware lest by repudiating them we be accused of overweening rashness. Indeed, I could wish they were buried, if only among all men this faith were agreed on: that Father and Son and Spirit are one God, yet the Son is not the Father, nor the Spirit the Son, but they are differentiated by a peculiar quality.

我對於文字上的爭論並不十分感興趣，因為我覺得，古人對這些問題的討論雖是很誠懇的，但彼此的意見並不一致，即以個人論，也非始終一致。會議所採納的表陳多少是希拉流所必須原諒的！奧古斯丁有時候是何等的走極端啊！希臘人和拉丁人又是如何的不同啊！但在這些差異之中，舉出一例就夠了。拉丁人把 *homocousios* 一字譯作 *Consubstantialis*，表示父與子是同質的，這樣，就以 *Substantia*（質）一詞，當作 *essentia*（本體）一詞用。耶柔米寫信給達馬蘇（*Damasus*），認為若說上帝中有三種本質，就是褻瀆；然而希拉流說上帝有三種本質不下百次之多。可是耶柔米對 *hypostasis* 一詞是何等的困惑啊！他覺得關於「在上帝中有三位元」（三種實體）的這種說法，恐難免含有毒素。即使用這個名詞的人是出於誠意，他仍要不客氣地指為不當；不過，他這個聲明或者不是誠懇的，他或者有意無理地詆誹他所恨的東方主教。他說在一切世俗的學派中，*ousia* 一名詞和 *hypostasis* 是相同的；其實這兩個名詞通常的用法是和他這意見相反的。

奧古斯丁的態度較為溫和寬放，雖然他認為 *hypostasis* 一名詞，在拉丁人看來有些新奇。卻是照希臘人普通的措詞，而且容忍那摹仿希臘人的語言的拉丁人。根據教會史家蘇格拉底（*Socrates*）的三部歷史的記載，似乎是說，那首先把 *hypostasis* 一字濫用到這個題目上來的，實在是一班無知的人。希拉流控訴異端派，說他們不該使那些屬於宗教思想的事情，陷入於人類語言的危險中；他們這樣做，是很大的罪惡。他肯定地認為這就是非法的行為，是想說明那無法說明的事，也是猜斷那未經承認的事。不久之後，他以為大膽的引用一些新名詞，是

情有可諒的，因為當他引用到自然、父、子、靈這些名詞的時候，他隨即又說，再進一步的探討，便是超乎語言意義之外，超乎我們的感覺之外，也是超乎我們知識的概念之外。在另一地方，他說高盧（Gaul）的主教們很幸運，因為他們除了教會自使徒時代所接受古代的和很簡單的信條以外，既未曾創立過，也從未接受過什麼信條，甚至不知道有其它的信條。

奧古斯丁也持相似理由，以為使用這個名詞是出於萬不得已，因為人類語言貧乏，不足以應付這麼大的一個問題；這名詞不是以說明上帝的本體為目的，乃是在避免完全緘默，所以才說父、子、靈是三位。

Really, I am not, indeed, such a stickler as to battle doggedly over mere words. For I note that the ancients, who otherwise speak very reverently concerning these matters, agree neither among themselves nor even at all times individually with themselves. What, now, are the formulas employed by the councils and excused by Hilary? With what great freedom does Augustine sometimes burst forth? How unlike are the Greeks and the Latins? But one example of the difference will suffice. When the Latins wished to translate the word *homoousios* they said “consubstantial,” indicating that the substance of the Father and the Son is one, thus employing “substance” instead of “essence.” Hence, likewise, Jerome in a letter to Damascus calls it sacrilege to predicate three substances in God. Yet you will find more than a hundred times in Hilary that there are three “substances” in God. But how confused is Jerome by the word “hypostasis”! For he suspects poison lurking when three hypostases in one God are mentioned! Even if one uses this word in a pious sense, he does not, nevertheless, hide the fact that it is an improper expression. This would be true even if he spoke sincerely, rather than tried willingly and knowingly to charge the Eastern bishops, whom he hates, with unjust calumnies! Surely he shows little candor in asserting that in all profane schools *ousia* is nothing else but hypostasis, an opinion repeatedly refuted by common and well-worn usage. Augustine is more moderate and courteous, since even though he says that the word *hypostasis* in this sense is new to Latin ears, yet he leaves to the Greeks their manner of speaking so much that he gently bears with the Latins who had imitated the Greek phrase. And what Socrates writes concerning *hypostasis* in Book 6 of the *Tripartite History* suggests that it was wrongly applied to this matter by unlearned men. But the same Hilary accuses the heretics of a great crime, that by their wickedness he is forced to submit to the peril of human speech what ought to have been locked within the sanctity of men’s minds; and he does not hide the act that this is to do things unlawful, to speak things inexpressible, to presume things not conceded. A little later he excuses himself at length for daring to put forward new terms; for when he has set forth the natural names – Father, Son, and Spirit – he adds that whatever is sought

besides these is beyond the meaning of language, above the reach of sense, above the capacity of understanding. And elsewhere he pronounces the bishops of Gaul happy because they had neither wrought out, nor received, nor known, any other confession at all than the ancient and very simple one that had been received among all churches from the apostolic age. And Augustine's excuse is similar: on account of the poverty of human speech in so great a matter, the word "hypostasis" had been forced upon us by necessity, not to express what it is, but only not to be silent on how Father, Son, and Spirit are three.

這些聖者的謙虛態度應成爲我們的教訓；對那些不願讚同我們主張的人，只要他們不是出於驕傲、邪僻，和詭詐，就不應加以過份的責難。但在另一方面，也要請他們考慮我們的立場，和我們不得已的苦衷，爲什麼我們要用這類語言。這樣，就可以叫他們逐漸學會了這些有用的詞句。也要叫他們小心，不要怪我們一方面反對亞流派，而另一方面又反對撒伯流派，使兩派都無逃避的機會，以致引起別人懷疑他們自己成了亞流或撒伯流的門徒。亞流承認「基督是上帝」，但他又說：「祂是被創造，是有始的。」他承認基督是「與父爲一體」，卻又暗中對他的門徒說：「祂成爲與父一體」，正如其他信徒一樣，不過有一種特權而已。你若說基督是「與父同體」的，那你算是撕下了他那僞君子的假面具，同時你對《聖經》卻並沒有增加什麼。撒伯流說：「父、子、靈這一類名詞，在形容神性上，並沒有區別。」你若說他們是三位，他必定說你是指「三個神。」其實說「上帝是三位一體」，你所指的就是《聖經》上所明說的，並可止住他們那無價值的饒舌。即使有人因爲過份的謹慎，以致不承認這些名詞，但卻沒有人能否認《聖經》所說的唯一上帝，是實體聯合的意思；當它說到三位在一個本體的時候，乃是指一體中的三位。若是真能誠懇地承認這一點，我們對於用詞就不必再擔心了。但根據我已往長久的經驗，我覺得凡斤斤計較詞句的人，暗中都含有毒素。所以與其爲求得到他們的歡心而使用含糊的話語，倒不如激起他們的反感爲是。

And this modesty of saintly men ought to warn us against forthwith so severely taking to task, like censors, those who do not wish to swear to the words conceived by us, provided they are not doing it out of either arrogance or forwardness or malicious craft. But let these very persons, in turn, weigh the necessity that compels us to speak thus, that gradually they may at length become accustomed to a useful manner of speaking. Also let them learn to beware, lest, when they have to Arians on the one hand and Sabellians on the other, while indignant that the opportunity to evade the issue is cut off, they arouse some suspicion to evade the issue is cut off, they arouse some suspicion that they are disciples either of Arius or of Sabellius. Arius says that Christ is God, but mutters that he was made and had a beginning. He says that Christ is one with the Father, but secretly whispers in the ears of his own partisans that He is united to the Father like other believers, although by a singular

privilege. Say “consubstantial” and you will tear off the mask of this turncoat, and yet you add nothing to Scripture. Sabellius says that Father, Son, and Spirit signify no distinctions in God. Say they are three, and he will scream that you are naming three Gods. Say that in the on essence of God there is a trinity of persons; you will say in one word what Scripture states, and cut short empty talkativeness. Indeed, if anxious superstition so constrains anyone that he cannot bear these terms, yet no one could now deny, even if he were to burst, that when we hear “one” we ought to understand “unity of substance”; when we hear “three in one essence,” the persons in this trinity are meant. When this is confessed without guile, we need not dally over words. But I have long since and repeatedly been experiencing that all who persistently quarrel over words nurse a secret poison. As a consequence, it is more expedient to challenge them deliberately than speak more obscurely to please them.

最重要觀念的意義：「位格」

THE MEANING OF THE MOST IMPORTANT CONCEPTION: PERSON

1.13.6

現在不再講名詞上的爭論，我要討論本題了。我們所指的位格，是上帝的本體中一種存在 (subsistence)，和其他方面是相關聯的，但因有不能互相交換的屬性而與其他兩位元不同。我們所謂「存在」一名詞，和「本體」不同。如果「道」僅是指上帝，而沒有其他特殊的屬性，那麼約翰說「道與上帝同在」(約 1:1) 就不合理了。他隨即又說「道就是上帝」，使我們想到本體的聯合。然而因為祂若不是存在於父裏面，就不能「與上帝同在」，所以「存在」與「本體」，雖互相關聯，卻彼此有它們的特徵。因此我說三種「存在」，每一種和其他兩種都是相關聯的，但各有不同的特性。我們在這裏而特別用「相關聯」這幾字(或作「比較」)，因為當我們只說到上帝的時候，「上帝」這名指子、靈，和指父是同樣的。但是，當我們比較父與子的時候，雙方所特有的屬性使雙方有了區別。第三，我說各自所特有的屬性，是指那不能交換的，因為凡屬於父的特性，不能應用或轉移到子的身上。其實我並非不讚同特土良 (Tertullian) 的定義，他說：「在上帝中有一定的分配或組織，可是並不破壞本體的統一。」

約 1:1-5

¹ 太初有道，道與神同在，道就是神。

But laying aside disputation over terms, I shall proceed to speak of the thing itself: "Person," therefore, a call a "subsistence" in God's essence, which, while related to the others, is distinguished by an incommunicable quality. *By the term "subsistence" we should understand something quite different from "essence."* For if the Word were simply God, and yet possessed no other characteristic mark, John would wrongly have said that the Word was always with God [John 1:1]. When immediately after he adds that the Word was also God himself, he recalls us to the essence as a unity. But because he could not be with God without residing in the Father, hence emerges the idea of a subsistence, which, even though it has been joined with the essence by a common bond and cannot be separated from it, yet has a special mark whereby it is distinguished from it. Now, *of the three subsistences I say that each one, while related to the others, is distinguished by a special quality.* This "relation" is here distinctly expressed: because *where simple and indefinite mention is made of God, this name pertains no less to the Son and the Spirit than to the*

Father. But as soon as the Father is compared with the Son, the character of each distinguishes the one from the other. Thirdly, whatever is proper to each individually, I maintain to be incommunicable because whatever is attributed to the Father as a distinguishing mark cannot agree with, or be transferred to, the Son. Nor am I displeased with Tertullian's definition, provided it be taken in the right sense, that there is a kind of distribution or economy in God which has no effect on the unity of essence. (see footnote 23, Battles, vol. 1, p. 128.)

John 1:1-5

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

位格的分辨：不是分開；
 不僅是上帝的不同頭銜，
 不僅是講論上帝的不同方法
 聖子的屬性（生存形式）與聖父不同，有分別；
 聖子在上帝裏的道，與父有別
**DISTINCTION OF PERSONS: NOT DIVISIONS,
 NOT JUST TITLES,
 DIFFERENT WAYS OF SIGNIFYING GOD;
 SON'S ATTRIBUTES (subsistence)
 = DISTINCT FROM FATHER,
 SON = WORD IN GOD, OTHER THAN FATHER**

Inst., 1.13.16-20

1.13.16 - 三位一體的統一性

1.13.16 – Oneness

上帝在基督降臨時既然更清楚地顯現自己，所以三位一體也更加易於認識（修譯：所以透過三個位格，上帝也更容易被人認識）。在許多證據中，單舉一個就夠了。保羅把主，信心，和洗禮三者合而為一（參弗 4:5），由一推論到其他，因為信仰只有一個，所以他推證主也有一位；因為洗禮只有一個，所以信仰也只有一個。因此，如果我們由洗禮而進入一位上帝的信仰和宗教，我們就必須承認誰是真實的上帝。我們奉誰的名受洗。基督莊重地吩咐我們「奉父、子、聖靈的名，給他們施洗，」（參馬 28:19）祂的用意無疑地是說，完全信仰的亮光現在顯現了。就是說，我們是奉一位顯為父子聖靈的上帝的名受洗的。由此可見在上帝的本體中，存有一位，這三位就是所稱為唯一的上帝的。

弗 4:5

⁵ 一主，一信，一洗，

馬 28:19

¹⁹ 所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗（或作：給他們施洗，歸於父、子、聖靈的名）。

Moreover, because *God* more clearly disclosed himself in the coming of Christ, thus he also *became known more familiarly in three persons*. But of the many testimonies this one will suffice for us. For Paul so connects these three – God, faith, and baptism [Eph. 4:5] – as to reason from one to the other: namely, *because faith is one, that he may thereby show God to be one; because baptism is one, that he may thence show faith also to be one*. Therefore, if through baptism we are initiated into the faith and religion of one God, *we must consider him into whose name we are baptized to be the true God*. Indeed, there is no doubt that Christ willed by this solemn pronouncement to testify that the perfect light of faith was manifested when he said, “Baptize them into the name of the Father, and of the Son, and of the Holy Ghost” [Matt. 28:19 p.]. For *this means precisely to be baptized into the name of the one God who has shown himself with complete clarity in the Father, the Son, and the Spirit*. Hence it is quite clear that in God’s essence reside three persons in whom one God is known.

Eph. 4:5

⁴ There is one body and one Spirit—just as you were called to one hope when you were called—

Matt. 28:19

¹⁹ Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

因為信仰既不應當東張西望，也不應當在猶豫不定中漂泊，必須集中到唯一的上帝，凝視祂，依附祂。根據這些前提，更容易證明假如有多種不同的信仰，就必有多神了。洗禮既是信仰的聖禮，所以對我們證實了上帝的統一性，因為洗禮只有一個。因此，我們可以斷言，**若不是以唯一上帝的名施洗，那種洗禮便不合法，因為我們奉誰的名受洗就相信誰。基督吩咐我們奉父子聖靈的名施洗，意思豈不是要我們對父子聖靈有專一的信仰嗎？這豈不是證明父子聖靈是一位上帝嗎？因為只有一位，獨一無二的上帝，是不可否認的真理，因此，我們可以斷定道與靈都是上帝的本體。**亞流派既承認子的神性，可是又不承認祂有上帝的實體，真是愚不可及的。馬其頓紐派也是陷於同樣的虛幻，因為他們以為靈的名字不過指那施於人的恩賜。因為智慧、知識、審慎、勇敢，和敬畏主，都是由祂而生，所以唯獨祂是智慧、知識、審慎、勇敢和敬虔靈（參賽 11:2）。聖靈也不是按照恩典的分派而分裂，正如使徒所說的，不論恩賜怎樣分予，祂卻常是唯一而不變的（參林前 12:11）。

賽 11:2

² 耶和華的靈必住在他身上，就是使他有智慧和聰明的靈，謀略和能力的靈，知識和敬畏耶和華的靈。

林前 12:11

¹¹ 這一切都是這位聖靈所運行、隨己意分給各人的。

Indeed, faith ought not to gaze hither and thither, nor to discourse of various matters, but to look upon the one God, to unite with him, to cleave to him. From this, then, it is easily established that if there are various kinds of faith, there must also be many gods. Now because Baptism is the sacrament of faith, it confirms for us the unity of God from the fact that it is one. Hence it also follows that we are not permitted to be baptized except into the one God, because we embrace the faith of him into whose name we are baptized. What, then, did Christ mean when he commanded that *Baptism should be in the name of the Father, and of the Son, and of the Holy Spirit*, except that *we ought with one faith to believe in the Father, the Son, and the Spirit*? What else is this than to testify clearly that Father, Son, and Spirit are one God? Therefore, since that there is one God, not more, is regarded as settled principle, we conclude that *Word and Spirit are nothing else than the very essence of God*. The Arians used to prate most foolishly when, in confessing the divinity of the Son, they took away the substance of God from him. A like madness tormented the Macedonians, who by “Spirit” wanted to understand only those gifts of grace poured out upon men. For, as wisdom, understanding, prudence, fortitude, and fear of the Lord proceed from him, so is he the one Spirit of wisdom, prudence, fortitude, and godliness [cf. Isa. 11:2]. And he is not divided according to the distribution of gifts, but however diversely they may be divided; yet, says the apostle, he remains “one and the same” [I Cor. 12:11].

Isa. 11:2

² The Spirit of the LORD will rest on him — the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD -

I Cor. 12:11

¹¹ All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.

位格之間有分別，但不是分開；
 子的本性與父不同：
 子「與上帝同在」，「另一位」作見證；
 子與父一同有榮耀；
 聖靈與父，子不同
DISTINCTION, NOT DIVISION
SON'S CHARACTER = DIFFERENT FROM FATHER:
“WITH GOD,”
“ANOTHER” BEARS WITNESS;
SON HELD FATHER'S GLORY WITH HIM
SPIRIT = DISTINCT FROM FATHER AND SON

1.13.17

在另一方面，我們在《聖經》中又看到**父與道不同，道與靈亦各異**。在討論這些問題時，這神秘的偉大必使我們以極端敬虔和清醒的頭腦來思考。我對拿先修的貴鉤利的話非常讚同，他說：

Again, Scripture sets forth *a distinction of the Father from the Word, and of the Word from the Spirit*. Yet the greatness of the mystery warns us how much reverence and sobriety we ought to use in investigating this. And that passage in *Gregory of Nazianzus* vastly delights me:

1.13.17 – 三位一體

1.13.17 – Threeness

「我一想到唯一的上帝，就立刻被三位的榮光所照射；同時，我一發現三位，立刻回到唯一的上帝。」因此我們不要以為這三位一體的觀念，含有分立或沒有統一性的意思。父、子、靈的名當然含有**實際的區別**；誰也不要以為這些名僅是一些別號，用來指出上帝不同的工作；可是這是**差別，不是分裂**。上面所引的章節，表示子有與父不同的屬性，因為除非道與上帝不同，道就不會與上帝同在，也不會與父同有榮耀了。他又證明與父有區別，說：「另有一位給我們見證」（約 5:32；8:16，18）。而且在另一處也說父以道創造萬物，若道與父沒有什麼差別，祂就不能這樣作。再者，那降臨在人間的不是父，乃是從父那裏來的子。父既沒有死，也沒有復活；那死而復活的，乃是父所差遣的。這個區別，也不始於道成肉身之時，祂早已明明是在父懷裏的獨生子（參約 1:18）。因為有誰敢說

子是等到剛要從天降臨，取得人的本性時，才進入父的懷裏呢？所以，祂是先就在父的懷裏，和父同享榮耀。關於聖靈與父的差別，基督已經說過「靈從父出來」（約 15:26）。祂也時常說聖靈和祂自己是不同；例如祂應許有「另外一位保惠師」被差遣而來（約 14:16；15:26）。

亞 13:7

⁷ 萬軍之耶和華說：刀劍哪，應當興起，攻擊我的牧人和我的同伴。擊打牧人，羊就分散；我必反手加在微小者的身上。

約 5:32

³² 另有一位給我作見證，我也知道他給我作的見證是真的。

約 8:16

¹⁶ 就是判斷人，我的判斷也是真的；因為不是我獨自在這裏，還有差我來的父與我同在。

約 1:3

³ 萬物是藉著祂造的；凡被造的，沒有一樣不是藉著祂造的。

約 1:18

¹⁸ 從來沒有人看見上帝，只有在父懷裏的獨生子將祂表明出來。

來 11:3

³ 我們因著信，就知道諸世界是藉上帝話造成的；這樣，所看見的，並不是從顯然之物造出來的。

約 17:5

⁵ 父啊，現在求祢使我同祢享榮耀，就是未有世界以先，我同祢所有的榮耀。

約 15:26

²⁶ 但我要從父那裏差保惠師來，就是從父出來真理的聖靈；祂來了，就要為我作見證。

約 14:16

¹⁶ 我要求父，父就另外賜給你們一位保惠師（或作：訓慰師；下同），叫祂永遠與你們同在，

“I cannot think on the one without quickly being encircled by the splendor of the three; nor can I discern the three without being straightway carried back to the one.” Let us not, then, be led to imagine a trinity of persons that keeps our thoughts distracted and does not at once lead them back to that unity. Indeed, the words “Father,” “Son,” and “Spirit” imply *a real distinction* – let no one think that these titles, whereby God is variously designated from his works, are empty – but a distinction, *not a division*. The passages that we have already cited [e.g., Zech. 13:7] show that *the Son has a character distinct from the Father*, because the Word would not have been *with God* unless he were another than the Father, nor would he have *had his glory with the Father* were he not distinct from the Father. In like manner he distinguishes the Father from himself when he says that there is another who bears witness to him [John 5:32; 8:16; and elsewhere]. And with this agrees what is said elsewhere: that the Father created all things through the Word [John 1:3; Heb. 11:3]. This he could not have done without being somehow distinct from the Word. Furthermore, it was not the Father who descended upon the earth, but he who went forth from the Father; the Father did not die, nor did he arise again, but rather he who had been sent by the Father. No did this distinction have its beginning from the time that he assumed flesh, but before this also it is manifest that he was the only-begotten “in the bosom of the Father” [John 1:18]. For who would take upon himself to assert that the Son did not enter into the bosom of the Father until he descended from heaven to assume humanity? Therefore he was in the bosom of the Father before, and held his own glory in the presence of the Father [John 17:5]. Christ implies the distinction of the Holy Spirit from the Father when he says that the Holy Spirit proceeds from the Father [John 15:26; cf. ch. 14:26]. He implies the distinction of the Holy Spirit from himself as often as he calls the Spirit “another,” as when he announces that he will send another Comforter [John 14:16], and often elsewhere.

Zech. 13:7

⁷ "Awake, O sword, against my shepherd, against the man who is close to me!" declares the LORD Almighty. "Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones.

John 5:32

³² There is another who testifies in my favor, and I know that his testimony about me is valid.

John 8:16

¹⁶ But if I do judge, my decisions are right, because I am not alone. I stand with the Father, who sent me.

John 1:3

³ Through him all things were made; without him nothing was made that has been made.

Heb. 11:3

³ By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.

John 1:18

¹⁸ No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.

John 17:5

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

John 15:26

²⁶ "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.

John 14:16

¹⁶ And I will ask the Father, and he will give you another Counselor to be with you forever—

比喻不足夠：父、子、靈之別
ANALOGIES = INADEQUATE
Difference of Father, Son, and Spirit
 1.13.18

我頗懷疑是不是應該藉用人事的比喻，去說明這種區別。教父們有時候採用這種方法，但他們也承認他們所用的比喻，很不相稱。因此，在這宗事上，我深恐僭越，避免引用失當，給惡人以誹謗的機會，並陷無知的人於錯誤。然而對那在《聖經》上已經說明的區別，我們不應該緘默；這就是說：把動的原則和一切有限的根源，歸之於父；把智慧，忠告，與一切運行的調度，歸之於子；把行動的權能與功效，歸之於靈。再者，永恆雖然屬於父，但也屬於子與靈，因為上帝決不會缺少智慧和權能，而在永恆中，我們亦無庸詢問事物的先後；雖然如此，說到先後仍非徒然無益，所以把父列在第一位，子列在第二位，因是由父而來，然後才是聖靈，因聖靈是由兩者所發出的。每一個人的思想首先當想到上帝，然後想到由祂所生的智慧，最後才想到執行祂的智慧命令的權能。因這個理由，我們認為子是出於父，靈是出於父與子。在羅馬書第八章，說得最為清楚。這一章裏面同一的靈都無差別的指為「基督的靈」，「那使基督從死裏復活的靈。」這說法並無不當之處。彼得也說，先知是由於基督的靈而說預言（參彼後 1:21；彼前 1:11），《聖經》在其它地方也常說，這是由於父上帝的靈。

彼後 1:21

²¹ 因為預言從來沒有出於人意的，乃是人被聖靈感動，說出上帝的話來。

彼前 1:11

¹¹ 就是考察在他們心裏基督的靈，預先證明基督受苦難，後來得榮耀，是指著什麼時候，並怎樣的時候。

I really do not know whether it is expedient to borrow comparisons from human affairs to express the force of this distinction. Men of old were indeed accustomed sometimes to do so, but at the same time they confessed that *the analogies they advanced were quite inadequate*. Thus is it that I shrink from all rashness here: lest if anything should be inopportune expressed, it may give occasion either of calumny to the malicious, or of delusion to the ignorant. Nevertheless, *it is not fitting to suppress the distinction that we observe to be expressed in Scripture*. It is this: to the Father is attributed the beginning of activity, and the fountain and wellspring of all things; to the Son, wisdom, counsel, and the ordered disposition of all things; but to

the Spirit is assigned the power and efficacy of that activity. Indeed, *although the eternity of the Father is also the eternity of the Son and the Spirit, since God could never exist apart from his wisdom and power, and we must not seek in eternity a before or an after, nevertheless the observance of an order is not meaningless or superfluous, when the Father is thought of as first, then from him the Son, and finally from both the Spirit.* For the mind of each human being is naturally inclined to contemplate God first, then the wisdom coming forth from him, and lastly the power whereby he executes the decrees of his plan. For this reason, the Son is said to come forth from the Father alone; the Spirit, from the Father and the Son at the same time. This appears in many passages, but nowhere more clearly than in chapter 8 of Romans, where the same Spirit is indifferently called sometimes the Spirit of Christ [v. 9], sometimes the Spirit of him “who raised up Christ ... from the dead” [v. 11] – and not without justification. For Peter also testifies that it was by the Spirit of Christ that the prophets prophesied [II Peter 1:21; CF. I Peter 1:11], even though Scripture often teaches that it was the Spirit of God the Father.

II Peter 1:21

²¹ For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

I Peter 1:11

¹¹ trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow.

聖父，聖子，聖靈之間的關係

THE RELATIONSHIP OF FATHER, SON, AND SPIRIT

1.13.19

這種區別與上帝絕對的統一性並不抵觸，乃是證明子與父為同一上帝，因為子與父所具有的靈是同一的；而且靈並不是在子與父以外的另一實體，因為祂是父的靈，也是子的靈。因整個本體是在每一個位格中，而每一個位格，又各有各的特性。據基督自己所說：「我在父裏面，父也在我裏面」（約 14:10，11），可知父完全在子裏面，子也完全在父裏面。教會的作家也從沒有承認父子聖靈之有別，是由於本體的不同。奧古斯丁說：「這不同的稱呼，是表明彼此相互間的關係，不是表明實體不同。實體只有一個。」這個說明，可以調和教父們的意見，不然他們彼此將如水火之不相容。他們有時候說，子出於父，有時候又說，祂自己有基本的神性，所以祂與父同為萬有之元（*principium*）。奧古斯丁在別的地方很明白地說明了這分歧的原則，他說：「就基督的本身而論，祂稱為上帝，但就祂和父的關係而論，祂稱為子。」再者「就父的本身而論，祂稱為上帝，但就祂和子的關係而論，祂又稱為父。那和子有關係的，是父，而不是子；那和父有關係的，是子，而不是父；祂們分開來說，是父與子，其實是同一上帝。」所以當我們單獨講子，而沒有涉及父的時候，我們盡可承認祂是自存的，所以稱祂為萬有之元；但當我們講到祂和父的關係時，我們須承認祂是為父所生的才對。奧古斯丁的三位一體論（*On the Trinity*）的第五卷，完全是討論這個問題的。我們寧可相信他所說的關係，總比因好奇而鑽入神秘的氣氛中，徒然作無謂的猜度為佳。

約 14:10-11

¹⁰ 我在父裏面，父在我裏面，你不信嗎？我對你們所說的話，不是憑著自己說的，乃是住在我裏面的父做祂自己的事。

¹¹ 你們當信我，我在父裏面，父在我裏面；即或不信，也當因我所做的事信我。

Furthermore, this distinction is so far from contravening the utterly simple unity of God as to permit us to prove from it that the Son is one God with the Father because he shares with the Father one and the same Spirit; and that the Spirit is not something other than the Father and different from the Son, because he is the Spirit of the Father and the Son. For *in each hypostasis the whole divine nature is understood, with this qualification – that to each belongs his own peculiar quality.* The Father is wholly in the Son, the Son wholly in the Father, even as he himself declares: “I am in the Father, and the Father in me” [John 14:10]. And ecclesiastical writers do not concede that *the one is separated from the other* by any difference of essence. By *these appellations which set forth the distinction* (says Augustine) is signified their

mutual relationships and not the very substance by which they are one. In this sense the opinions of the ancients are to be harmonized, which otherwise would seem somewhat to clash. Sometimes, indeed, they teach that the Father is the beginning of the Son; sometimes they declare that the Son has both divinity and essence from himself, and thus has one beginning with the Father. Augustine well and clearly expresses the cause of this diversity in another place, when he speaks as follows: **“Christ with respect to himself is called God; with respect to the Father, Son. Again, the Father with respect to himself is called God; with respect to the Son, Father. In so far as he is called Father with respect to the Son, he is not the Son; in so far as he is called the Son with respect to the Father, he is not the Father; in so far as he is called both Father with respect to himself, and Son with respect to himself, he is the same God.”** Therefore, when we speak simply of the Son without regard to the Father, we well and properly declare him to be of himself; and for this reason we call him the sole beginning. But when we mark the relation that he has with the Father, we rightly make the Father the beginning of the Son. The whole fifth book of Augustine *On the Trinity* is concerned with explaining this matter. Indeed, it is far safer to stop with that relation which Augustine sets forth than by too subtly penetrating into the sublime mystery to wander through many evanescent speculations.

John 14:10

- ¹⁰ Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work.
- ¹¹ Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves.

三位一體的上帝 THE TRIUNE GOD

1.13.20

所以讓那些恬靜，以信仰為滿足的人，注意那值得知道的事，就夠了。我們既承認相信一位上帝，**上帝這兩字是表示一個唯一的本體；在這本體中，我們承認有三位。**所以當我們僅僅引用「上帝」二字的時候，不但是指父而言，也是指子與靈兩者而言。但當子與父聯結的時候，那就是表示兩者間相互的關係，我們以此指出三位中的區分。但因三位元的特殊的屬性而產生的一定的次序，並因始因在父，所以當父與子，或靈一同稱呼的時候，上帝這名總是指父而言。用這方法，本體的統一性就得以保存，三位的次序，也賴以維繫；然而這對於子與靈的神性，毫無貶損。我們已經知道，**使徒所稱為上帝的兒子的，就是摩西和眾先知所稱的耶和華**，所以常常使我們回到**祂本體的統一**。如果我們稱子為異於父的另一上帝，就是可憎的褻瀆，因為上帝本名不指任何彼此的關係；而以上帝自己而論，祂也不能被稱為甲，或被稱為乙。

Therefore, let those who dearly love soberness, and who will be content with the measure of faith, receive in brief form what is useful to know: namely, that, when we profess to believe in one God, *under the name of God is understood a single, simple essence, in which we comprehend three persons*, or hypostases. Therefore, whenever the name of God is mentioned without particularization, there are designated no less the Son and the Spirit than the Father; but where the Son is joined to the Father, then the relation of the two enters in; and so we distinguish among the persons. But because the peculiar qualities in the persons carry an order within them, e.g., in the Father is the beginning and the source, so often as mention is made of the Father and the Son together, or the Spirit, the name of *God* is peculiarly applied to the Father. In this way, unity of essence is retained, and a reasoned order is kept, which yet takes nothing away from the deity of the Son and the Spirit. Certainly, since we have already seen that *the apostles declared him to be the Son of God whom Moses and the prophets testified to be Jehovah*, it is always necessary to come to *the unity of essence*. Thus we regard it a detestable sacrilege for the Son to be called another God than the Father, for the simple name of God admits no relation, nor can God be said to be this or that with respect to himself.

耶和華一名稱，廣義的說，可適用於基督，甚至在保羅的作品中亦可看出：「為這事，我三次求過主」（林後 12:8，9），當提到基督的回答「我的恩典夠你用的」以後，他即刻加上一句說：「好叫基督的權能，加在我的身上。」在這裏

「主」這一字確是作「耶和華」解，若把這名詞僅限於「中保」，就沒有什麼價值，而且非常幼稚，因為這語法是絕對性的，並沒有包含父與子之間的任何比較，我們知道使徒們沿用《聖經》希臘文譯本的慣例，用 Kyrios（主）一字，而不用耶和華。不要找別的例子，在保羅對主的禱告中，和彼得引用約珥書所講的：「凡求告主名的，就必得救」（珥 2:28-32；徒 2:16-21），如出一轍。在適當地方我們還要討論把這特殊名稱歸之於子的另一理由；現在只說當保羅專向上帝禱告之時，他隨即加上基督的名。照樣，基督自己也以「一個靈」（約 4:24），稱呼整個上帝。因為整個上帝的本體是靈性的這一種說法並沒有可反對的；在這神聖本體中包含著父，子和靈，這是《聖經》所明白指示的。上帝既稱為一個靈，也稱為聖靈，因為聖靈是整個本體中的一位，既說祂是上帝的靈，也說祂是由上帝發出的靈。

林後 12:8, 9

- ⁸ 為這事，我三次求過主，叫這刺離開我。
- ⁹ 祂對我說：我的恩典夠你用的，因為我的能力是在人的軟弱上顯得完全。所以，我更喜歡誇自己的軟弱，好叫基督的能力覆庇我。

珥 2:28-32

- ²⁸ 以後，我要將我的靈澆灌凡有血氣的。你們的兒女要說預言；你們的老年人要做異夢，少年人要見異象。
- ²⁹ 在那些日子，我要將我的靈澆灌我的僕人和使女。
- ³⁰ 在天上地下，我要顯出奇事，有血，有火，有煙柱。
- ³¹ 日頭要變為黑暗，月亮要變為血，這都在耶和華大而可畏的日子未到以前。
- ³² 到那時候，凡求告耶和華名的就必得救；因為照耶和華所說的，在錫安山，耶路撒冷必有逃脫的人，在剩下的人中必有耶和華所召的。

徒 2:16-21

- ¹⁶ 這正是先知約珥所說的：
- ¹⁷ 上帝說：在末後的日子，我要將我的靈澆灌凡有血氣的。你們的兒女要說預言；你們的少年人要見異象；老年人要做異夢。
- ¹⁸ 在那些日子，我要將我的靈澆灌我的僕人和使女，他們就要說預言。
- ¹⁹ 在天上、我要顯出奇事；在地下、我要顯出神蹟；有血，有火，有煙霧。
- ²⁰ 日頭要變為黑暗，月亮要變為血；這都在主大而明顯的日子未到以前。
- ²¹ 到那時候，凡求告主名的，就必得救。

約 4:24

- ²⁴ 神是個靈（或無個字），所以拜他的必須用心靈和誠實拜他。

Now, that *the name of Jehovah taken without specification corresponds to Christ* is also clear from Paul's words: "Three times I besought the Lord about this" [II Cor. 12:8]. When he received Christ's answer, "My grace is sufficient for you," he added a little later, "That the power of Christ may dwell in me" [II Cor. 12:9]. For it is certain that the name "Lord" was put there in place of "Jehovah," and thus it would be foolish and childish so to restrict it to the person of the Mediator, seeing that in his prayer he uses an absolute expression which introduces no reference to the relationship of Father and Son. And we know from the common custom of the Greeks that the apostles usually substitute the name $\kappa\upsilon\rho\iota\omicron\varsigma$ kurios [Lord] for Jehovah. And to take a ready example, Paul prayed to the Lord in no other sense than that in which Peter cites the passage from Joel, "Whoever calls upon the name of the Lord shall be saved" [Acts 2:21; Joel 2:]. Where this name is expressly applied to the Son, we shall see in its proper place that the reason is different. For the present, it is enough to grasp that when Paul calls upon God in an absolute sense he immediately adds the name of Christ. Even so, Christ himself calls God in his entirety "Spirit" [John 4:24]. For nothing excludes the view that the whole essence of God is spiritual, in which are comprehended Father, Son, and Spirit. This is made plain from Scripture. For as we there hear God called Spirit, so also do we hear the Holy Spirit, seeing that the Spirit is a hypostasis of the whole essence, spoken of as of God and from God.

II Cor. 12:8-9

⁸ Three times I pleaded with the Lord to take it away from me.

⁹ But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.

Acts 2:16-21

¹⁶ No, this is what was spoken by the prophet Joel:

¹⁷ " 'In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.

¹⁸ Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.

¹⁹ I will show wonders in the heaven above and signs on the earth below, blood and fire and billows of smoke.

²⁰ The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord.

²¹ And everyone who calls on the name of the Lord will be saved.^[c]

Joel 2:28-32

²⁸ "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions.

²⁹ Even on my servants, both men and women, I will pour out my Spirit in those days.

³⁰ I will show wonders in the heavens and on the earth, blood and fire and billows of smoke.

³¹ The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the LORD.

³² And everyone who calls on the name of the LORD will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the LORD has said, among the survivors whom the LORD calls.

John 4:24

²⁴ God is spirit, and his worshipers must worship in spirit and in truth."

子是上帝，正如父是上帝

THE SON IS GOD, EVEN AS THE FATHER

1.13.23

(新譯：)

從這團糟又冒出另外一隻怪獸。有些作惡劇的人，爲了避免重複 Servetus 的不虔與羞恥，的確相信上帝是三個位格；但他們補充說，父真正是唯真神，由祂作成 (formed) 子與靈；父把自己的神性注入他們裏。他們誠然毫無保留地使用這樣恐怖的說法：父與子、靈的分辦在於這個記號：唯獨父是「賜上帝本性的那位」 (essence giver)。他們首先提出這樣奇怪的論據：基督通常被稱爲上帝的兒子，從此我們可以推論，除了父以外，沒有誰真正配稱爲上帝的。可是他們沒有看到，雖然子被稱爲「上帝」，但是「上帝」這名字有時又特別冠於父，因爲父是神性的源頭：這樣說，是爲了指出上帝本性的簡單合一性 (simple unity of essence)。

From this morass another similar monster has come forth. For certain rascals, to escape the invidiousness and shame of Servetus' impiety, indeed confessed that there are three persons; but they added the provision that the Father, who is truly and properly the sole God, in forming the Son and the Spirit, infused into them his own deity. Indeed, they do not refrain from this dreadful manner of speaking: the Father is distinguished from the Son and the Spirit by this mark, that he is the only "essence giver." First they allege the specious argument that Christ is commonly called the Son of God and infer from this that no other than the Father is, properly speaking, God. Yet they do not observe that, even though the name "God" is also common to the Son, it is sometimes applied to the Father par excellence because he is the fountainhead and beginning of deity – and this is done to denote the simple unity of essence.

他們會反駁說：祂若真正是上帝的兒子，那麼稱祂爲任何位格（人）的兒子是荒謬的。我這樣回答：兩者都對：祂是上帝的兒子，因爲「道」在萬世之前就由父所生 [參：林前 2:7] (因爲我們還沒有機會提到「中保」的位格)；但是爲了澄清的緣故，我們必須尊重這位格，不含糊地用「上帝」這名字；「上帝」在這裏是指父。因爲我們若只認爲父是上帝，我們就肯定使子從這層次降級。因此，當我們提到上帝的時候，我們萬不可認爲父與子之間有任何的對立，好像真神的名字僅可用在父的身上。

林前 2:7

⁷ 這智慧世上有權有位的人沒有一個知道的、他們若知道，就不把榮耀的主釘在十字架上了。

They object: if he is truly the Son of God, it is absurd to think of him as the Son of a person. I reply that both are true: that is, he is the Son of God, because the Word was begotten by the Father before all ages [cf. I Cor. 2:7] (for we do not yet have occasion to mention the person of the Mediator); and yet for the sake of clarification we must have regard to the person, so as not to take the name of God here without qualification, but as used of the Father. For if we consider no one but the Father to be God, we definitely cast the Son down from this rank. Therefore *whenever mention is made of deity, we ought by no means to admit any antithesis between Son and Father, as if the name of the true God applied to the latter alone.*

I Cor. 2:7

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

當然，向以賽亞自我顯現的上帝（賽 6:1）是唯一真神，而約翰也承認，這位上帝就是基督（約 12:41）。透過以賽亞的口作見證，說祂必成為猶太人的絆腳石的那位（賽 8:14）就是唯一真神；保羅也宣告祂就是基督（羅 9:33）。當祂透過以賽亞宣告：「我就是（永在的）」（參：賽 49:18）：「萬有都必在我面前屈膝」（羅 14:11；參：賽 45:24），祂就是唯獨真神；但保羅解釋，這位真神就是基督（羅 14:11）。使徒們還提出其他的見證：「主阿，你起初立了地的根基」（來 1:10；詩 102:25-26）。同樣地：「上帝的使者都要拜祂」（來 1:6；詩 97:7）。這些都只可指唯一真神而說：可是，《希伯來書》的作者宣稱，這些是基督的正確頭銜。而若有人作這樣的分辨：本屬上帝的，因基督是父上帝的榮耀（splendor of his glory）而轉移給祂（來 1:3），這種說法是沒有價值的。因為，耶和華的名字既然在各處宣佈，說到祂的神性（deity），祂的本性（being）乃出自祂自己。祂若是耶和華，則不可否認祂就是透過以賽亞宣告：「我是首先的，我是末後的，除我以外，再沒有真神」（賽 44:6）的同一位上帝。耶利米的宣告也值得我們考慮：「不是那創造天地的神，必從地上從天下被除滅」（耶 10:11）。

賽 6:1

¹ 當烏西雅王崩的那年，我見主坐在高高的寶座上。祂的衣裳垂下，遮滿聖殿。

約 12:41

⁴¹ 以賽亞因為看見祂的榮耀、就指著祂說這話。

賽 8:14

¹⁴ 祂必作為聖所，卻向以色列兩家作絆腳的石頭，跌人的磐石；向耶路撒冷的居民作為圈套和網羅。

羅 9:33

³³ 就如經上所記：我在錫安放一塊絆腳的石頭，跌人的磐石；信靠祂的人必不至於羞愧。

賽 49:18

¹⁸ 你舉目向四方觀看；他們都聚集來到你這裏。耶和華說：我指著我的永生起誓：你必要以他們為妝飾佩戴，以他們為華帶束腰，像新婦一樣。

羅 14:11

¹¹ 經上寫著：主說：我憑著我的永生起誓：萬膝必向我跪拜；萬口必向我承認。

賽 45:24

²⁴ 人論我說，公義、能力，惟獨在乎耶和華；人都必歸向祂。凡向祂發怒的必至蒙羞。

來 1:10

¹⁰ 又說：主啊，祢起初立了地的根基；天也是祢手所造的。

詩 102:25-26

²⁵ 祢起初立了地的根基；天也是祢手所造的。

²⁶ 天地都要滅沒，祢卻要長存；天地都要如外衣漸漸舊了。祢要將天地如裏衣更換，天地就改變了。

來 1:6

⁶ 再者，上帝使長子到世上來的時候（或作：上帝再使長子到世上來的時候），就說：上帝的使者都要拜祂。

詩 97:7

⁷ 願一切事奉雕刻的偶像、靠虛無之神自誇的，都蒙羞愧。萬神哪，你們都當拜祂。

來 1:3

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

賽 44:6

⁶ 耶和華 — 以色列的君，以色列的救贖主 — 萬軍之耶和華如此說：我是首先的，我是末後的；除我以外再沒有真神。

耶 10:11

¹¹ （你們要對他們如此說：不是那創造天地的上帝，必從地上從天下被除滅！）

For of course the God who manifested himself to Isaiah [Isa. 6:1] was true and only God, the God whom nevertheless John affirms to have been Christ [John 12:41]. He who also through the mouth of Isaiah testified that he would be as a stone of stumbling for the Jews [Isa. 8:14] was the only God, whom Paul declared to have been Christ [Rom. 9:33]. When through Isaiah he proclaims, “I live” [Isa. 49:18]: “to me every knee shall bow” [Rom. 14:11, Vg.; cf. Isa. 45:24, Vg.], he is the sole God; yet Paul interprets the same to be Christ [Rom. 14:11]. To this are added the testimonies that the apostle puts forward: “Thou, O God, hast founded heaven and earth” [Heb. 1:10; Ps. 102:25-26]. Likewise: “Let all the angels of God adore him.” [Heb. 1:6; Ps. 97:7.] These things are appropriate only to the sole God: nevertheless, he contends that they are proper titles of Christ. And there is no value in the subtle distinction that what is proper to God is transferred to Christ, because he is the splendor of his glory [Heb. 1:3]. For, since the name of Jehovah is set forth everywhere, it follows that with respect to his deity his being is from himself. For if he is Jehovah, it cannot be denied that he is that same God who elsewhere proclaims through Isaiah, “I, I am, and apart from me there is no God” [Isa. 44:6 p.]. Jeremiah’s utterance also bears considering: “The gods who did not make heaven and earth shall perish from the earth which is under heaven” [Jer. 10:11 p.].

Isa. 6:1

¹ In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple.

John 12:41

⁴¹ Isaiah said this because he saw Jesus' glory and spoke about him.

Isa. 8:14

¹⁴ and he will be a sanctuary; but for both houses of Israel he will be a stone that causes men to stumble and a rock that makes them fall. And for the people of Jerusalem he will be a trap and a snare.

Isa. 49:18

¹⁸ Lift up your eyes and look around; all your sons gather and come to you. As surely as I live," declares the LORD, "you will wear them all as ornaments; you will put them on, like a bride.

Rom. 9:33

³³ As it is written: "See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the one who trusts in him will never be put to shame."

Rom. 14:11

¹¹ It is written: " 'As surely as I live,' says the Lord, 'every knee will bow before me; every tongue will confess to God.' "

Isa. 45:24

²⁴ They will say of me, 'In the LORD alone are righteousness and strength.' " All who have raged against him will come to him and be put to shame.

Heb. 1:10

¹⁰ He also says, "In the beginning, O Lord, you laid the foundations of the earth, and the heavens are the work of your hands.

Ps. 102:25-26

²⁵ In the beginning you laid the foundations of the earth, and the heavens are the work of your hands.

²⁶ They will perish, but you remain; they will all wear out like a garment. Like clothing you will change them and they will be discarded.

Heb. 1:6

⁶ And again, when God brings his firstborn into the world, he says, "Let all God's angels worship him."

Ps. 97:7

⁷ All who worship images are put to shame, those who boast in idols— worship him, all you gods!

Heb. 1:3

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

Isa. 44:6

⁶ "This is what the LORD says - Israel's King and Redeemer, the LORD Almighty: I am the first and I am the last; apart from me there is no God.

Jer. 10:11

¹¹ "Tell them this: 'These gods, who did not make the heavens and the earth, will perish from the earth and from under the heavens.' "

另一方面我們必須承認，上帝的兒子就是以賽亞常透過宇宙的創造來證明神性的那位。可是宇宙的創造者，若沒有出於自己的本性 (being)，乃是從別處借來本質 (essence) 的，怎可能把本性 (存有, being) 賜給萬有呢？因為，若有人說子的本性 (essence) 是父所賜的，就否認子自有本性 (he has being from himself)。可是聖靈清楚證明這是錯誤的，聖靈稱子為「耶和華」。我們若承認一切 (屬上帝) 的本性都只有在父裏，那麼，上帝的本性要就必須分開，不然就從子拿走。子若沒有祂的 (屬上帝的) 本性，就不是名乎其實的上帝。我們若相信這些胡說八道的人，認為上帝的本性只屬父所有，那麼，既然唯獨父「是」(擁有「存有」者)，祂就是賜子本性的那位 (essence giver of the Son)。因此子的神性從上帝的本性抽出 (abstracted from God's essence)，或是從整體而來的一部份。

On the other hand, it will be necessary to admit that *the Son of God is he whose deity is quite often proved in Isaiah from the creation of the universe. But how will the Creator, who gives being to all, not have being from himself, but borrow his essence from elsewhere?* For whoever says that the Son has been given his essence from the Father denies that he has being from himself. But *the Holy Spirit gives the lie to this, naming him "Jehovah."* Now if we concede that all essence is in the Father alone, either it will become divisible or be taken away from the Son. And thus deprived of his essence, he will be God in name only. The essence of God, if these babblers are to be believed, belongs to the Father only, inasmuch as he alone is, and is the essence giver of the Son. Thus the divinity of the Son will be something abstracted from God's essence, or a part derived from the whole.

他們既然有這樣的預設，就必須承認聖靈是唯獨屬父的 (of the Father alone)，因為，聖靈若從上帝原始的本性而出，而這本性只屬父，那麼聖靈就不應該被成爲「子的靈」(Spirit of the Son)。可是保羅的見證推翻這樣的看法，因爲保羅說，聖靈是父的靈，也是子的靈 (羅 8:9)。

羅 8:9

⁹ 如果神的靈住在你們心裏，你們就不屬肉體，乃屬聖靈了。人若沒有基督的靈，就不是屬基督的。

Now they are compelled from their own presupposition to concede that the Spirit is of the Father alone, because if he is a derivation from the primal essence, which is proper only to the Father, he will not rightly be considered the Spirit of the Son. Yet this is disproved by Paul's testimony, where he makes the Spirit common to Christ and the Father [Rom. 8:9].

Rom. 8:9

⁹ You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ.

不單如此，父的位格若從三位一體上帝刪除，那麼父與子、靈有何差別，除了唯獨祂是上帝本身以外？他們宣稱基督是上帝，而與父不同。反面來說，父不是子，兩位之間須有分辨的記號。若說分辨在於上帝的本性 (翻註：即父有上帝本性，子沒有)，那麼基督的神性則完全消滅，因爲若沒有本性 (若沒有本性的全部)，是不可能存在的。父誠然不可能與子有別，除非祂自己裏面有獨特之處，是子不共享的。那麼他們可以找出什麼，來分辨父的獨特性呢？獨特若在上帝的本性 (essence)，那麼讓他們回答；父有沒有與子分享這本性？其實這是不可能作的，其中一個原因是，塑造一個半神是非常邪惡的事。不單如此，他們會卑鄙地撕裂上帝的本性。因此：**上帝的全部本性是父所擁有，是子所擁有**。若是這樣，**三位一體每一位在本性上 (essence) 是沒有分別的**。他們若反駁說，父雖然賜予本性 (essence)，可是仍然是唯獨真神，本性在祂裏面，那麼基督就僅在喻意上、在外表上是上帝，是一個有名無實的「上帝」。因爲作上帝最正當的就是，好像祂說的：「那自有的打發我到你們這裏來」(出 3:14)。

出 3:14

¹⁴ 上帝對摩西說：我是自有永有的；又說：你要對以色列人這樣說：那自有的打發我到你們這裏來。

Furthermore, if the person of the Father is expunged from the Trinity, in what respect would he differ from the Son and the Spirit except that only he is God himself? They confess Christ to be God, and yet to differ from the Father. Conversely, there must be some mark of differentiation in order that the Father may not be the Son. Those who locate that mark in the essence clearly annihilate Christ's true deity, which without essence, and indeed the whole essence, cannot exist. Certainly the Father would not differ from the Son unless he had in himself something unique, which was not shared with the Son. Now what can they find to distinguish him? If the distinction is in the essence, let them answer whether or not he has shared it with the Son. Indeed, this could not be done in part because it would be wicked to fashion a half-God. Besides, in this way they would basely tear apart the essence of God. It remains that *the essence is wholly and perfectly common to the Father and Son*. If this is true, then *there is indeed with respect to the essence no distinction of one from the other*. If they make rejoinder that the Father in bestowing essence nonetheless remains the sole God, in whom the essence is, Christ then will be a figurative God, a God in appearance and name only, not in reality itself. For there is nothing more proper to God than to be, according to that saying, "He who is has set me to you" [Ex 3:14, Vg.].

Ex 3:14

¹⁴ God said to Moses, "I am who I am . This is what you are to say to the Israelites: 'I AM has sent me to you.' "

三位格都有上帝的神性

THE DIVINE NATURE IS COMMON TO ALL THREE PERSONS

1.13.25

但是他們顯然在這點上是受騙的，因為他們幻想不同的位格，每一位格擁有上帝本性的某些部份。但我們從根據《聖經》所教導的是：上帝的本性是一（*essence is one*）；因此聖子與聖靈的本性是不受生的（*unbegotten*）。但是父既然在次序上是第一位，而父的智慧也是自我生出的，正如剛才說的，父被稱為上帝整體的開始與源頭，是正確的。因此上帝：沒有被分辨的上帝，是不受生的；同時，父，從祂的位格來看，也是不受生的。他們也愚蠢地認為，他們可以從我們的宣稱推論說，我們建造了一個「四位一體」的上帝；他們錯誤地把這個虛構的幻想推到我們的頭上來，好像說，三位格是從一個本性而出（*derived from one essence*）。相反地，我們的著作清楚地表達，我們並沒有將上帝的三位格和上帝的本性分開；不過我們分辨上帝裏不同的位格。三位格若從上帝的本性分開，這些人的推論就可能有理；但是這樣一來，就有了三位上帝，而不是一個上帝在祂裏面存在三個位格。

But they are obviously deceived in this connection, for they dream of individuals, each having its own separate part of the essence. Yet we teach from the Scriptures that *God is one in essence, and hence that the essence both of the Son and of the Spirit is unbegotten; but inasmuch as the Father is first in order, and from himself begot his wisdom, as has just been said, he is rightly deemed the beginning and fountainhead of the whole of divinity. Thus God without particularization is unbegotten; and the Father also in respect to his person is unbegotten.* They also foolishly think they may conclude from our statement that we have set up a quaternity, for they falsely and calumniously ascribe this fiction of their own brain to us, as if we pretended that three persons came forth by derivation from one essence. On the contrary, it is clear from our writings that *we do not separate the persons from the essence, but we distinguish among them while they remain within it.* If the persons had been separate from the essence, the reasoning of these men might have been probable; but in this way there would have been a trinity of gods, not of persons whom the one God contains in himself.

因此我們這樣回答他們所問的問題：他們的問題是，上帝的本性是否合作產生三位格，好像三個神從它降下一般。他們的回答是若不是這樣，三位一體就在上帝以外(without God)；這種說法也出自同樣的愚妄。因為，雖然上帝的本性並不三位一體的成員的身份進入到我們的分辨，但是，三位格並不是沒有上帝的本性，也不在上帝的本性以外；因為父，除非祂是上帝，就不可能是父；子也不可能是子，除非祂是上帝。因此我們說，純粹的神性 (*deity*) 是靠自己存在的 (*of itself*)；從這點我們相信，聖子，既然祂是上帝，乃是靠自己存在的，可是祂的位格則不是靠自己的；事實上，祂既然是子，我們就說祂從父而生。因此，祂的本性是沒有開始的；同時祂的位格的開始，就是上帝自己。那些正統的，先前論到三位一體的作者們，只用這名字稱呼三位格，因為，若在父子靈之分辨上，說有本性的分辨，是非常荒謬的錯誤。因為，那些試圖從「本性，子，靈」來建立「三位一體」的人，明顯地在消滅子的本性，和靈的本性；不然的話，連接在一起的部份還是會分開，這樣，無論怎樣分辨，還是有所缺欠。最後，父與上帝若是同義詞，父就成為賜神性的那位 (*deifier*)；子裏只剩下影子而已；而三位一體只不過是獨一上帝和兩位被造物的結合罷了。

Thus is their useless question answered: whether or not the essence co-operates in producing the Trinity, as if we imagined that three gods descend from it. Their rejoinder that if not, the Trinity would therefore be without God, is born of the same foolishness. For *although the essence does not enter into the distinction as a part or a member of the Trinity, nevertheless the persons are not without it, or outside it; because the Father, unless he were God, could not have been the Father; and the Son could not have been the Son, unless he were God.* Therefore we say that *deity in an absolute sense exists of itself*; whence likewise we confess that *the Son since he is God, exists of himself, but not in respect of his Person; indeed, since he is the Son, we say that he exists from the Father.* Thus *his essence is without beginning; while the beginning of his person is God himself.* Those orthodox writers who formerly spoke concerning the Trinity applied this name only to the persons, since it would have been not only an absurd error but even the sheerest impiety to embrace the essence in this distinction. For those who want to make a Trinity of these three – Essence, Son, and spirit – are plainly annihilating the essence of the Son and the Spirit; otherwise the parts joined together would fall apart, and this is faulty in any distinction. Finally, *if Father and God were synonymous, thus would the Father be the deifier*; nothing would be left in the Son but a shadow; and the Trinity would be nothing else but the conjunction of the one God with two created things.

上帝創造大工；天使與魔鬼 GOD'S WORK OF CREATION; ANGELS AND DEVILS

三位一體 = 創造者；因此，上帝 = 永恆，
是存有本身 (**Being-in-itself**)；
創造之工 = 直接，沒有中介；
創造 = 「道」親自的作為；人 = 創造的終結
TRINITY = CREATOR; THUS
GOD = ETERNAL, BEING-IN-ITSELF;
WORK OF CREATION = IMMEDIATE,
WITHOUT INTERVENTION;
WORD OF GOD ACTS BY ITSELF IN CREATION;
MEN = END OF CREATION

1.14.22

- 1.14.22 默想上帝對祂創造的宇宙的良善，帶領我們感恩，信靠祂**
The contemplation of God's goodness in his creation will lead us to
thankfulness and trust

還有第二點，這一點與信仰更為接近；我們既然看到上帝為我們的利益和安全安排了萬物，同時又看到祂在我們身上的權能和恩典，和祂所賜給我們的各種好處，我們就可以因此激發自己信託祂，請求祂、讚美祂、和愛慕祂。正如我已經指出的，**在創造宇宙的程式上，上帝自己業已表明，祂創造萬物，都是為著人的緣故。**祂分六日創造世界，不是沒有理由的（參創 1:31）；如果祂要立時完成細微末節的一切，比逐步漸進地去完成創造，並不更困難些。**但祂在這裏故意表明了祂對我們的旨意和父愛，在造人之前，預先把對人有益而合用的各樣東西都安排妥貼。**在我們尚未存在以前，上帝就這樣顧念我們的利益，那麼，我們若懷疑祂的顧念，是何等的負義呢！在我們還未出生以前，祂便為我們準備了最豐富的福份，若我們惶恐自疑，惟恐在我

們窘迫之時，祂的仁慈會離棄我們，這是何等的不敬虔呢！此外，摩西告訴了我們（參創 1:28，9:2），**上帝因為寬宏大量，就把整個世界所有的一切，都交給我們保管。**他這樣聲明，當然不是以施予的空名，來愚弄我們。所以**凡對我們有益的，我們絕不會缺乏。**

創 1:31

³¹ 上帝看著一切所造的都甚好。有晚上，有早晨，是第六日。

創 1:28

²⁸ 上帝就賜福給他們，又對他們說：要生養眾多，遍滿地面，治理這地，也要管理海裏的魚、空中的鳥，和地上各樣行動的活物。

創 9:2

² 凡地上的走獸和空中的飛鳥都必驚恐，懼怕你們，連地上一切的昆蟲並海裏一切的魚都交付你們的手。

There remains the second part of the rule, more closely related to faith. It is to recognize that God has destined all things for our good and salvation but at the same time to feel his power and grace in ourselves and in the great benefits he has conferred upon us, and so bestir ourselves to trust, invoke, praise, and love him. Indeed, as I pointed out a little before, ***God himself has shown by the order of Creation that he created all things for man's sake.*** For it is not without significance that he divided the making of the universe into six days [Gen.1:31], even though it would have been no more difficult for him to have completed in one moment the whole work together with all its details than to arrive at its completion gradually by a progression of this sort. But ***he willed to commend his providence and fatherly solicitude toward us in that, before he fashioned man, he prepared everything he foresaw would be useful and salutary for him.*** How great ingratitude would it be now to doubt whether this most gracious Father has us in his care, who we see was concerned for us even before we were born! How impious would it be to tremble for fear that his kindness might at any time fail us in our need, when we see that it was shown, with the greatest abundance of every good thing, when we were yet unborn! Besides, from Moses we hear that, ***through His liberality, all things on earth are subject to us*** [Gen. 1:28; 9:2]. It is certain that He did not do this to mock us with the empty title to a gift. Therefore ***nothing that is needful for our welfare will ever be lacking to us.***

Gen.1:31

³¹ God saw all that he had made, and it was very good. And there was evening, and there was morning - the sixth day.

Gen. 1:28

²⁸ God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

Gen. 9:2

² The fear and dread of you will fall upon all the beasts of the earth and all the birds of the air, upon every creature that moves along the ground, and upon all the fish of the sea; they are given into your hands.

最後，總括地說，我們每逢稱上帝為天地的創造者之時，就應該想到，祂對所造一切萬物的安排，都是在自己的權能支配之下；我們是祂的兒女，祂會照顧我們，保護我們，還要教養我們，好叫我們知道每一幸福都是從祂而來，使我們常存希望，深信在和我們幸福有關的事上，祂決不會叫我們有所欠缺，所以我們的希望除祂以外，別無所托；我們有所需求的時候，可以向祂祈禱，我們不論從哪一方面得著利益，都應當以感恩之心承認那是祂所賜與的；我們既得了祂這麼大的恩慈，仁愛，和溫情，我們就可以學習以全心去愛祂和敬拜祂。

To conclude once for all, whenever we call God the Creator of heaven and earth, let us at the same time bear in mind that the dispensation of all those things which he has made is in his own hand and power and that *we are indeed his children, whom he has received into his faithful protection to nourish and educate. We are therefore to await the fullness of all good things from him alone and to trust completely that he will never leave us destitute of what we need for salvation, and to hang our hopes on none but him! We are therefore, also, to petition him for whatever we desire; and we are to recognize as a blessing from him, and thankfully to acknowledge, every benefit that falls to our share. So, invited by the great sweetness of his beneficence and goodness, let us study to love and serve him all our heart.*

上帝用六天創造，
表示祂對人的良善
**THE WORK OF THE SIX DAYS
SHOWS GOD'S GOODNESS TOWARD MAN**

1.14.2

為著同一目的，摩西敘述上帝的工作不是一時完成，乃是分為六日完成的。（參創 2:2）由於這種情形，我們離開了一切假神，歸依唯一的真神，這真神把祂的工作分配於六日，叫我們縱使以畢生的工夫來思想祂的工作，也不致厭倦。因為我們眼目所及，隨地都看到上帝的工作，可是我們的注意力總好像曇花一現；如果我們為敬虔的思想所感，這種思想立刻又離開我們。如是人的理智又開始作不平之鳴，仿佛這些逐步完成的工作，與上帝的權能是不相符合的，直等到受信仰的支配以後，理智才學會遵守第七日的安息。**在這些事物的次序中，我們必須仔細地考慮上帝，人類的父愛，祂不是在地上充滿各樣可以增加亞當幸福的東西以前，創造了他。**若當大地一片荒涼空虛之時，祂先將亞當安置在地上，或在沒有光明的時候，使他先有生命，那麼，祂對他的幸福就似乎是不關切了。可是祂的安排極為妥當，祂使太陽和星宿為人類的福利運行不息，又為生物準備土地、空氣、和水，使地面產生各種豐富的果實，以供人類需要；祂做了一位未雨綢繆，和殷勤周到的家長，對我們表現了極端的好意。若讀者多多留心考慮我所略略暗示的這些事，就會深信摩西是世界創造者唯一上帝的真見證和使者了。我已經說過的不用再提；摩西不但談及上帝的本體，亦把祂那永恆的「智慧」和祂的「靈」，都顯明給我們，使我們除祂之外，不會夢想到別的上帝；由這明顯的真像，我們可認識祂。

創 2:2

² 到第七日，神造物的工已經完畢，就在第七日歇了他一切的工，安息了。

With the same intent Moses relates that God's work was completed not in a moment but in six days [Gen. 2:2]. For by this circumstance we are drawn away from all fictions to the one God who distributed his work into six days that we might not find it irksome to occupy our whole life in contemplating it. For even though our eyes, in whatever direction they may turn, are compelled to gaze upon God's works, yet we see how changeable is our attention, and how swiftly are dissipated any godly thoughts that may touch us. Here also, until human reason is subjected to the obedience of faith and learns to cultivate that quiet to which the sanctification of the

seventh day invites us, it grumbles, as if such proceedings were foreign to God's power. But *we ought in the very order of things diligently to contemplate God's fatherly love toward mankind, in that he did not create Adam until he had lavished upon the universe all manner of good things.* For if he had put him in an earth as yet sterile and empty, if he had given him life before light, he would have seemed to provide insufficiently for his welfare. Now when he disposed the movements of the sun and stars to human uses, filled the earth, waters, and air with living things, and brought forth an abundance of fruits to suffice as foods, in thus assuming the responsibility of a foreseeing and diligent father of the family he shows his wonderful goodness toward us. If anyone should more attentively ponder what I only briefly touch upon, it will be clear that Moses was a sure witness and herald of the one God, the Creator. I pass over what I have already explained, that he there not only speaks of the bare essence of God, but also sets forth for us His eternal Wisdom and Spirit; that we may not conjure up some other god than him who would have himself recognized in that clear image.

Gen. 2:2

² And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done.

上帝的創造包括靈界的天使 CREATION INCLUDES SPIRITUAL, INVISIBLE WORLD OF ANGELS

1.14.3

1.14.3 上帝是宇宙萬物之主宰！ God is Lord over all!

在還沒有闡述人性以前，關於天使的事必須有所說明。因為摩西在敘述創造的歷史當中，雖然遷就一般無知者的知識水準，其所述關於上帝的工作，都是我們眼所能見的，可是以後他提出**天使是上帝的使者**，我們就不難斷定**上帝是他們的創造者，因為他們都順從祂，奉祂的命服務**。雖然摩西在最初的著作中以通俗的方法說話，對於上帝所造之物，未將天使列入，然而在這裏沒有什麼好阻止我們明白地來討論《聖經》在別的地方所教導我們的事。如果我們想從上帝的工作中來認識祂，我們就不該放過這一優美高尚的標本——天使。此外，要駁斥錯誤的見解，**這一教義的闡揚是很重要的**。許多人因天使的優美本性而致神志暈眩，以為如果把天使也當作被造之物，受同一上帝的支配，這於天使的尊嚴是有損害的。因此，天使就被誤認為也有神性。

But before I begin more fully to discuss man's nature, I ought to insert something concerning angels. To be sure, Moses, accommodating himself to the rudeness of the common folk, mentions in the history of the Creation no other works of God than those which show themselves to our own eyes. Yet afterward when he introduces angels as *ministers of God*, one may easily infer that he, to whom they devote their effort and functions, is their Creator. Although Moses, speaking after the manner of the common people, did not in laying down basic principles immediately reckon the angels among God's creatures, yet nothing prevents us from conveying plainly and explicitly what Scripture elsewhere repeatedly teaches concerning them. For if we desire to recognize God from his works, we ought by no means to overlook such an illustrious and noble example. Besides, *this part of doctrine is very necessary* to refute many errors. The pre-eminence of the angelic nature has so overwhelmed the minds of many that they think the angels wronged if, subjected to the authority of the one God, they are, as it were, forced into their own rank. For this reason, divinity was falsely attributed to them.

同時又有摩尼（Manichaeus）和他的教門崛起，主張宇宙二元，即上帝與魔鬼之說：把一切善的根源歸於上帝，一切惡的本性，都認為是魔鬼所生。假如我們的思想為這狂妄而不連貫的學說體系所迷，我們就不能把創造世界的光榮，

都歸之於上帝。因為永恆和自存既然是上帝所特有的，若把這個特性歸之於魔鬼，豈不是把上帝這尊稱給了魔鬼嗎？假如把這主權讓給魔鬼，讓牠為所欲為，不管是違背上帝的旨意，或反抗上帝的權能，這麼一來，將置上帝的全能於何地呢？當然，摩尼教認為把惡的創造歸於善的上帝是不合法的，這就是它的唯一基礎；然而這一點和正統的信仰並沒有關係，因為正統派的信仰，不承認宇宙間任何事物，在它的本性上是惡的；人類與魔鬼的邪惡，乃至由邪惡所生的罪，都不是出於本性，乃是由於本性墮落腐化而來；在最初所存在的，沒有一件上帝不顯現祂的智慧和公義的。要反對這些不正確的觀念，必須把我們的思想提高超過我們視線所能達到的事物以上。在尼西亞信經中，上帝被稱為萬物的創造者，特別是指無形之物，很可能就是為著這個目的。但我當盡力不越虔敬的限度，以免沉溺於無益的冥想，致使讀者捨純正的信仰而誤入歧途。聖靈始終如一地以有益的方法教導我們，但在無關宏旨的事上，祂或則完全緘默，或則略為提及，所以我們對於那些知之無益的事情，從本份上說，最好是安於無知。

Also, *Mani*, with his sect, arose, fashioning for himself *two principles: God and the devil. To God he attributed the origin of good things, but evil natures he referred to the devil as their author.* If this madness held our minds ensnared, God's glory in the creation of the universe would not abide with him. For, since nothing is more characteristic of God than eternity and self-existence – that is, existence of himself, so to speak – do not *those who attribute this to the devil in a sense adorn him with the title of divinity?* Now where is God's omnipotence, if such sovereignty is conceded to the devil that he carries out whatever he wishes, against God's will and resistance? The Manichees have only one foundation: that it is wrong to ascribe to the good God the creation of any evil thing. This does not in the slightest degree harm the orthodox faith, which does not admit that any evil nature exists in the whole universe. For the depravity and malice both of man and of the devil, or the sins that arise therefrom, do not spring from nature, but rather from the corruption of nature. And from the beginning nothing at all has existed in which God has not put forth an example both of his wisdom and of his righteousness. Therefore, in order to meet these perverse falsehoods it is necessary to lift up our minds higher than our eyes can reach. It is probably for this purpose that *in the Nicene Creed, where God is called the Creator of all things, invisible things are expressly mentioned.* Nevertheless, we will take care to keep to the measure which the rule of godliness prescribes, that our readers may not, by speculating more deeply than is expedient, wander away from simplicity of faith. And in fact, while the Spirit ever teaches us to our profit, he either remains absolutely silent upon those things of little value for edification, or only lightly and cursorily touches them. It is also our duty willingly to renounce those things which are unprofitable.

我們不應放縱猜測天使的事，
應研究《聖經》的見證
**WE SHOULD NOT INDULGE IN SPECULATIONS
CONCERNING THE ANGELS,
BUT SEARCH OUT THE WITNESS OF SCRIPTURE**

1.14.4

(新譯：)

天使既然是上帝的僕人，被指定執行祂的吩咐，毫無疑問，他們是被上帝創造的（詩 103:20-21）。爲了天使什麼時候被造和他們的次序無故爭辯，豈不是頑固的表現？這不是正當的勤勞。摩西告訴我們，上帝完成了地的創造；天和天上的天軍的被造，亦都完成了（創 2:1）。因此若要研究在那一天（除了創造眾星以外）天上那些較遠的天軍開始存在，豈不是無聊？我不多說，我們應該記得，正如在其它教義上一樣，我們應當持守謙虛和儆醒 (*sobriety*) 的原則：除了上帝的話已經賜給我們的教導以外，不要論說，不要猜測任何事。還有，讀《聖經》的時候，必須不斷地尋求，默想那些造就我們的事。不要爲好奇心留地步，不要探究沒有益處的事。因爲上帝願意教導我們，不是要教我們不結果子的事，乃是教我們純正的敬虔，叫我們敬畏祂的名，真正信靠祂，行出聖潔的任務 – 我們應以這些知識爲滿足。

詩 103:20-21

²⁰ 聽從他命令、成全他旨意、有大能的天使，都要稱頌耶和華！

²¹ 你們作他的諸軍，作他的僕役，行他所喜悅的，都要稱頌耶和華！

創 2:1

¹ 天地萬物都造齊了。

Since the angels are God's ministers, ordained to carry out his commands, there should be no question that they are also his creatures [Ps. 103:20-21]. Is it not evidence of stubbornness rather than of diligence to raise strife over the time and order in which they were created? Moses tells that the earth was finished and that the heavens with all their host were finished [Gen. 2:1]. What point, then, is there anxiously investigating on what day, apart from the stars and planets, the other more remote heavenly hosts began also to exist? Not to take too long, let us remember here, as in all religious doctrine, that we ought to *hold to one rule of modesty and*

sobriety: not to speak, or guess, or even to seek to know, concerning obscure matters anything except what has been imparted to us by God's Word. Furthermore, in the reading of Scripture we ought ceaselessly to endeavor to *seek out and meditate upon those things which make for edification.* Let us not indulge in curiosity or in the investigation of unprofitable things. And because *the Lord willed to instruct us*, not in fruitless questions, but *in sound godliness, in the fear of his name, in true trust, and in the duties of holiness, let us be satisfied with this knowledge.*

Ps. 103:20-21

²⁰ Praise the LORD, you his angels, you mighty ones who do his bidding, who obey his word.

²¹ Praise the LORD, all his heavenly hosts, you his servants who do his will.

Gen. 2:1

¹ Thus the heavens and the earth were completed in all their vast array.

爲這緣故，我們若願意按照上帝的旨意作智慧人，就須放下虛妄的猜測，即是閑懶的人偏離上帝的道所教導的，關於天使的本質、秩序、和數目等。我知道很多人因爲貪婪而抓住這些教義，以此爲樂，而不理每天應注意的事。可是，**我們若不以作基督的門徒爲恥，我們也不應以遵循祂所定的方法爲恥。**這樣，我們若以祂的教導爲滿足，我們就不僅會放棄那些虛妄的猜測，而且懂得恨惡它們：上帝呼召我們從這些事上回轉。

For this reason, if we would be duly wise, we must leave those empty speculations which idle men have taught apart from God's Word concerning the nature, orders, and number of angels. I know that many persons more greedily seize upon and take more delight in them than in such things as have been put to daily use. But, *if we are not ashamed of being Christ's disciples, let us not be ashamed to follow that method which he has prescribed.* Thus it will come to pass that, content with his teaching, we shall not only abandon but also abhor those utterly empty speculations from which he calls us back.

沒有人會否認 Dionysius（不論他究竟是誰）在他的《天上的階層》一書裏微妙地、有技巧地討論很多事。但若仔細去審查，我們會發現大部份是空談。**神學家的任務**不是爲發癢的耳朵閒談，而是**藉著教導真的、堅固的、有益的教義來造就人的良心。**你若讀那本書，可能以爲該書作者從天下而降，不是述出把他所學到的，乃是把他所親眼見過的事。可是保羅，就是曾經被提到第三層天者（林後 12:2），不僅什麼都不說，而且作見證說，任何人論說所看見的隱秘的事，都

是違反律法（林後 12:4）。因此讓我們告別那些愚蠢的智慧，來在《聖經》簡明的教義中學習上帝要我們知道的，關於天使的事。

林後 12:2

² 我認得一個在基督裏的人，他前十四年被提到第三層天上去；或在身內，我不知道；或在身外，我也不知道；只有上帝知道。

林後 12:4

⁴ 他被提到樂園裏，聽見隱祕的言語，是人不可說的。

No one will deny that Dionysius, whoever he was, subtly and skillfully discussed many matters in his *Celestial Hierarchy*. But if anyone examine it more closely, he will find it for the most part nothing but talk. ***The theologian's task*** is not to divert the ears with chatter, but ***to strengthen consciences by teaching things true, sure, and profitable***. If you read that book, you would think a man fallen from heaven recounted, not what he had learned, but what he had seen with his own eyes. Yet Paul, who had been caught up beyond the third heaven [II Cor. 12:2], not only said nothing about it, but also testified that it is unlawful for any man to speak of the secret things that he has seen [II Cor. 2:4]. Therefore, bidding farewell to that foolish wisdom, let us ***examine in the simple teaching of Scripture what the Lord would have us know*** of his angels.

II Cor. 12:2

² I know a man in Christ who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know - God knows.

II Cor. 2:4

⁴ was caught up to paradise. He heard inexpressible things, things that man is not permitted to tell.

上帝的榮耀非天使所有

GOD'S GLORY DOES NOT BELONG TO ANGELS

1.14.10

現在我們還要對付那認天使是我們一切幸福的使者和安排者，因而往往潛存心中的迷信。因為人的理智很容易以為一切榮耀都應該歸於天使。這樣，那只當屬於上帝和基督的，卻歸到天使身上去了。因此我們見到過去好些世代中，在許多方面，基督的榮耀顯得暗然無光，而天使卻享受為《聖經》所不承認的過分尊榮。在今天我們所攻擊的一切錯誤中，沒有任何其它錯誤，比這有更久遠的歷史。甚至在保羅的時代也有些人特別提高天使的地位，差不多把基督降到次等的地位去了。所以保羅和他們有過很激烈的爭論。他在歌羅西書中堅持說，不但基督被尊應在天使之上，而且祂是他們一切幸福的創造者（參西 1:16，20），叫我們不致於背棄祂，而歸向於天使，因為天使自己也有欠缺，所以是和我們一樣，也要依靠同一的源泉來支持。上帝的榮耀既充份表現在天使身上，很自然地，我們會在不知不覺中俯伏於他們面前，驚奇地崇拜他們，把一切原來只屬於上帝的，都歸給他們了。就是約翰在啓示錄中，承認他曾經有過這樣的經驗，但同時他又加上天使對他回答的一句話說：「千萬不可，我與你同是作僕人的；你要敬拜上帝」（啓 19:10；20:8，9）。

西 1:16，20

- ¹⁶ 因為萬有都是靠祂造的，無論是天上的，地上的；能看見的，不能看見的；或是有位的，主治的，執政的，掌權的；一概都是藉著祂造的，又是為祂造的。
- ²⁰ 既然藉著祂在十字架上所流的血成就了和平，便藉著祂叫萬有——無論是地上的、天上的一都與自己和好了。

啓 19:10

- ¹⁰ 我就俯伏在他腳前要拜他。他說：千萬不可！我和你，並你那些為耶穌作見證的弟兄同是作僕人的，你要敬拜上帝。因為預言中的靈意乃是為耶穌作見證。

啓 20:8-9

- ⁸ 這些事是我約翰所聽見、所看見的；我既聽見、看見了，就在指示我的天使腳前俯伏要拜他。
- ⁹ 他對我說：千萬不可！我與你和你的弟兄眾先知，並那些守這書上言語的人，同是作僕人的。你要敬拜上帝。

It remains for us to cope with that superstition which frequently creeps in, to the effect that angels are the ministers and dispensers of all good things to us. For at once, man's reason so lapses that he thinks that no honor ought to be withheld from them. Thus it happens that what belongs to God and Christ alone is transferred to them. Thus we see that Christ's glory was for some ages past obscured in many ways, when contrary to God's Word unmeasured honors were lavished upon angels. And among those vices which we are today combating, there is hardly any more ancient. For it appears that Paul had a great struggle with certain persons who so elevated angels that they well-nigh degraded Christ to the same level. Hence he urges with very great solicitude in the letter to the Colossians that not only is Christ to be preferred before all angels but that he is the author of all good things that they have [Col. 1:16, 20]. This he does that we may not depart from Christ and go over to those who are not self-sufficient but draw from the same well as we. Surely, since the splendor of the divine majesty shines in them, nothing is easier for us than to fall down, stupefied, in adoration of them, and then to attribute to them everything that is owed to God alone. Even John in Revelation confesses that this happened to him, but at the same time he adds that this answer came to him [Rev. 19:10; 22:8-9]: "You must not do that! I am a fellow servant with you. ... Worship God."

Col. 1:16, 20

¹⁶ For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.

²⁰ and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

Rev. 19:10

¹⁰ At this I fell at his feet to worship him. But he said to me, "Do not do it! I am a fellow servant with you and with your brothers who hold to the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

Rev. 22:8-9

⁸ I, John, am the one who heard and saw these things. And when I had heard and seen them, I fell down to worship at the feet of the angel who had been showing them to me.

⁹ But he said to me, "Do not do it! I am a fellow servant with you and with your brothers the prophets and of all who keep the words of this book. Worship God!"

上帝使用天使，不是爲祂自己，乃是爲我們

GOD MAKES USE OF ANGELS, NOT FOR HIS OWN SAKE, BUT FOR OURS

1.14.11

如果我們考慮到上帝爲什麼慣於藉天使來保護信徒的安全，和傳達祂的恩賜，則不直接地表現祂的權能，我們就不難避免這種危險。祂這樣做，當然不是因爲非假手於天使不可；祂隨時可以把他們撇開，只須舉手之勞，就可以運用自己的權力，完成祂的工作：祂並不靠天使替祂解除困難。這一點在我們這些軟弱的人身上增加了不少安慰，使我們的心不缺乏好的希望或安全的保證。主自己既聲明是我們的保護者，沒有比這更能滿足我們之所需的了。當我們的四周佈滿危險、煩惱，和各樣的敵人，除非主按照我們自己的能量，叫我們可以發現祂的恩典，我們自己的脆弱，必使我們時存恐懼，甚至完全絕望。

爲著這個緣故，祂應許我們不但祂自己要照顧我們，而且要安排無數的保護人，專責照顧我們的安全。只好我們在他們的監督與保護之下，無論有什麼危險威脅，我們絕對不會爲惡所乘。上帝既清清楚楚地應許了我們，給我們周詳的保護，若我們還要到別的地方，尋求庇蔭，我認爲這是錯誤（參詩 121:1；120:1）。但主以無限的仁慈和良善，樂於幫助我們的這種軟弱，我們不應當忽視祂所給與我們的恩典。我們在以利沙的僕人身上，找到了一個很好的例子：這僕人看見他們所在的山爲敘利亞的軍隊所包圍（參王下 6:15-17），沒有退路，就非常驚恐，仿佛他自己和他的主人，都已經完了。於是以利沙禱告上帝，求上帝開他僕人的眼；他就立刻看見滿山都是火車火馬，這是許多的天使，特來保護他和先知的。因這異象，他就恢復了勇氣，敢於大膽地輕視他的敵人，而在這以前，這些敵人的影子就叫他幾乎嚇得連命都喪失了。

詩 121:1

¹ （上行之詩）我要向山舉目；我的幫助從何而來？

詩 120:1

¹ （上行（或作登階，下同）之詩）我在急難中求告耶和華，祂就應允我。

王下 6:15-17

¹⁵ 上帝人的僕人清早起來出去，看見車馬軍兵圍困了城。僕人對神人說：哀哉！我主啊，我們怎樣行才好呢？

¹⁶ 神人說：不要懼怕！與我們同在的比與他們同在的更多。

¹⁷ 以利沙禱告說：耶和華啊，求你開這少年人的眼目，使他能看見。耶和華開他的眼目，他就看見滿山有火車火馬圍繞以利沙。

Yet we shall well avoid this peril if we inquire why it is through them rather than through himself without their service that God is wont to declare his power, to provide for the safety of believers, and to communicate the gifts of his beneficence to men. Surely he does not do this out of necessity as if he could not do without them, for as often as he pleases, he disregards them and carries out his work through his will alone, so far are they from being to him a means of lightening difficulty. Therefore he makes use of angels to comfort our weakness, that we may lack nothing at all that can raise up our minds to good hope, or confirm them in security. One thing, indeed, ought to be quite enough for us: that the Lord declares himself to be our protector. But when we see ourselves beset by so many perils, so many harmful things, so many kinds of enemies – such is our softness and frailty – we would sometimes be filled with trepidation or yield to despair if the Lord did not make us realize the presence of his grace according to our capacity. For this reason, he not only promises to take care of us, but tells us he has innumerable guardians whom he has bidden to look after our safety; that so long as we are hedged about by their defense and keeping, whatever perils may threaten, we have been placed beyond all chance of evil. I confess that we act wrongly when, after that simple promise of the protection of the one God, we still seek whence our help may come [cf. Ps. 121:1; 120:1, Vg.]. But because the Lord, out of his immeasurable kindness and gentleness, wishes to remedy this fault of ours, we have no reason to disregard his great benefit. We have an example of this thing in Elisha's servant, who, when he saw the mountain besieged by the Syrian army and that there was no escape, was overwhelmed with fear, as if all was over for himself and his master. Here Elisha prayed to God that He might open his servant's eyes. Straightway the servant saw the mountain filled with fiery horses and chariots, that is, with a host of angels, who were to protect him as well as the prophet [II Kings 6:15-17]. Strengthened by this vision, he recovered himself and was able with undaunted courage to look down upon his enemies, at sight of whom he had almost expired.

Ps. 121:1

¹ I lift up my eyes to the hills - where does my help come from?

Ps. 120:1

¹ I call on the LORD in my distress, and he answers me.

II Kings 6:17

- ¹⁵ When the servant of the man of God got up and went out early the next morning, an army with horses and chariots had surrounded the city. "Oh, my lord, what shall we do?" the servant asked.
- ¹⁶ "Don't be afraid," the prophet answered. "Those who are with us are more than those who are with them."
- ¹⁷ And Elisha prayed, "O LORD, open his eyes so he may see." Then the LORD opened the servant's eyes, and he looked and saw the hills full of horses and chariots of fire all around Elisha.

天使不可使我們 偏離注目仰望上主

THE ANGELS MUST NOT DIVERT US FROM DIRECTING OUR GAZE TO THE LORD ALONE

1.14.12

因此，凡討論到天使的工作，讓我們都以克服一切疑惑為目的，使我們對上帝的希望，能更根深蒂固。主既為我們準備了這些保護人，為的是叫我們在大羣敵人面前無需恐懼，宛如他們真能勝過上帝的幫助，卻當仰仗以利沙所表示的那種情緒，即：「與我們同在的，比與他們同在的更多」（王下 6:15-17）。若我們因天使而與上帝疏遠，是何等的荒謬，因為天使奉派的目的，正是要證明上帝的援助是隨時隨地和我們同在的。除非天使直接領導我們歸向他、敬重他、尋求他，並頌揚他為我們唯一的幫助；除非我們把他們當作上帝的助手，而他們所行的一切，沒有不是受上帝所指導的；又除非他們叫我們與基督，就是唯一的中保，相結聯，完全依靠他、信仰他、仰望他，完全以他為滿足，那麼，天使確能叫我們疏遠了上帝。我們應當牢記，在雅各的異象中所見的（參創 28:12），天使由梯子下降人間，又從人間升到天上，那立在梯子上面的，就是萬軍之主。這意思是指，只有由基督代禱，我們才可以得到天使的服役；正如祂自己所說的：「你們將要看見天開了，上帝的使者上去下來，在人子身上」（約 1:51）。所以亞伯拉罕的僕人，雖然受了天使照顧的應許（參創 24:7，12，27，52），並不因此求天使的幫助，卻信任應許，而在主面前傾心禱告，求祂垂憐亞伯拉罕。上帝沒有因委託他們作執行祂權力和仁慈的使者，就叫他們分享祂的榮光，也沒有因應許了他們的協助，就叫我們在祂和天使們中間，分去了信任。所以我們要拋棄柏拉圖的哲學，不要希望藉天使親近上帝，為求上帝對我們更仁慈起見，而崇拜天使；這是一班迷信和好奇的人，自始至今努力不息地想要混入於我們的宗教裏面的。

王下 6:15-17

- ¹⁵ 上帝人的僕人清早起來出去，看見車馬軍兵圍困了城。僕人對神人說：哀哉！我主啊，我們怎樣行才好呢？
- ¹⁶ 神人說：不要懼怕！與我們同在的比與他們同在的更多。
- ¹⁷ 以利沙禱告說：耶和華啊，求你開這少年人的眼目，使他能看見。耶和華開他的眼目，他就看見滿山有火車火馬圍繞以利沙。

創 28:12

¹² 夢見一個梯子立在地上，梯子的頭頂著天，有上帝的使者在梯子上，上去下來。

約 1:51

⁵¹ 又說：我實實在在的告訴你們，你們將要看見天開了，上帝的使者上去下來在人子身上。

創 24:7, 12, 27, 52

⁷ 耶和華 - 天上的主曾帶領我離開父家和本族的地，對我說話，向我起誓說：我要將這地賜給你的後裔。祂必差遣使者在您面前，您就可以從那裏為我兒子娶一個妻子。

¹² 他說：耶和華 - 我主人亞伯拉罕的上帝啊，求你施恩給我主人亞伯拉罕，使我今日遇見好機會。

²⁷ 說：耶和華 - 我主人亞伯拉罕的上帝是應當稱頌的，因祂不斷地以慈愛誠實待我主人。至於我，耶和華在路上引領我，直走到我主人的兄弟家裏。

⁵² 亞伯拉罕的僕人聽見他們這話，就向耶和華俯伏在地。

So, then, whatever is said concerning the ministry of angels, let us direct it to the end that, having banished all lack of trust, our hope in God may be more firmly established. Indeed, these helps have been prepared for us by the Lord that we may not be frightened by the multitude of the enemy, as if they might prevail against His assistance, but that we may take refuge in that utterance of Elisha that “there are more for us than against us” [II Kings 6:16 p.]. *How preposterous, then, it is for us to be led away from God by the angels, who have been established to testify that his help is all the closer to us! But they do lead us away unless they lead us by the hand straight to him, that we may look upon him, call upon him, and proclaim him as our sole helper;* unless we regard them as his hands that are moved to no work without his direction; unless they keep us in the one Mediator, Christ, that we may wholly depend upon him, lean upon him, be brought to him, and rest in him. For what is described in the vision of Jacob ought to stick and be deeply fixed within our minds: that angels descend to the earth, to men, and ascend from men to heaven by a ladder upon which the Lord of Hosts stands [Gen. 28:12]. This indicates that *only through Christ’s intercession is it brought about that the angels’ ministrations come to us*, as he himself affirms: “Hereafter you will see the heavens opened and angels ... descending upon the Son of Man” [John 1:51]. Therefore the servant of Abraham, though entrusted to the angel’s charge [Gen. 24:7], does not for that reason call upon him to help him, but, relying on that commitment, pours out his prayers unto the Lord,

and beseeches him to show his mercy to Abraham [Gen. 24:12]. For as God does not make them ministers of his power and goodness to share his glory with them, so he does not promise us his help through their ministry in order that we should divide our trust between them and him. Farewell, then, to that Platonic philosophy of seeing access to God through angels, and of worshiping them with intent to render God more approachable to us. This is what superstitious and curious men have tried to drag into our religion from the beginning and persevere in trying even to this day.

II Kings 6:16

¹⁶ "Don't be afraid," the prophet answered. "Those who are with us are more than those who are with them."

Gen. 28:12

¹² He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it.

John 1:51

⁵¹ He then added, "I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man."

Gen. 24:7

⁷ "The LORD, the God of heaven, who brought me out of my father's household and my native land and who spoke to me and promised me on oath, saying, 'To your offspring I will give this land' - he will send his angel before you so that you can get a wife for my son from there.

Gen. 24:12

¹² Then he prayed, "O LORD, God of my master Abraham, give me success today, and show kindness to my master Abraham.

魔鬼是真的；牠們成全上帝的旨意
《聖經》先裝備我們抵擋仇敵
DEVILS ARE REAL, SERVE PURPOSE OF GOD
SCRIPTURE FOREARNS US AGAINST THE
ADVERSARY

1.14.13

《聖經》所教訓我們關於魔鬼的事，其目的幾乎都是要我們小心防備魔鬼的詭計，叫我們準備強固的武器，足以驅逐這些頑強的敵人。撒但被稱為「世界的神」和「世界的王」(林後 4:4; 約 12:31)，武裝的「壯士」(太 12:29; 路 11:21)，「空中掌權者」(弗 2:2)，與「吼叫的獅子」(彼前 5:8, 9)，這些描寫無非要使我們更加小心謹慎，更加好好準備對付牠。《聖經》有時候用明顯的語言，指出了這一點，所以彼得一說到「魔鬼，如同吼叫的獅子，遍地遊行，尋找可吞食的人」，立刻加上一句：「要用堅固的信心抵擋牠」。保羅在勸告「我們並不是與屬血氣的爭戰，乃是與那些執政的，掌權的，管轄這幽暗世界的，以及天空屬靈氣的惡魔爭戰」(弗 6:13) 以後，也隨即吩咐我們武裝起來，以便應付這個大而危險的鬥爭。《聖經》既然老早警告我們說，我們時常在敵人威脅之下，而這個敵人非常兇猛頑強，精於心計，勤奮敏捷，武備充足，精通戰術，所以我們要特別注意，不可習於怠惰苟安，反之，我們要振作起來，鼓舞勇氣，準備激烈抵抗；因為這是個至死方休的戰爭，所以我們非努力自勉，堅強忍耐不可。更重要的，我們既知道自己軟弱無知，就當懇求上帝援助，除了倚靠祂以外，不倚靠別的，因為只有祂才可以賜給我們智慧與力量，勇氣與武裝。

林後 4:4

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

約 12:31

³¹ 現在這世界受審判，這世界的王要被趕出去。

太 12:29

²⁹ 人怎能進壯士家裏，搶奪他的家具呢？除非先捆住那壯士，才可以搶奪他的家財。

路 11:21

²¹ 壯士披掛整齊，看守自己的住宅，他所有的都平安無事；

弗 2:2

² 那時，你們在其中行事為人，隨從今世的風俗，順服空中掌權者的首領，就是現今在悖逆之子心中運行的邪靈。

彼前 5:8-9

⁸ 務要謹守，警醒。因為你們的仇敵魔鬼，如同吼叫的獅子，遍地遊行，尋找可吞吃的人。

⁹ 你們要用堅固的信心抵擋牠，因為知道你們在世上的眾弟兄也是經歷這樣的苦難。

弗 6:12-13

¹² 因我們並不是與屬血氣的爭戰（原文作摔跤；下同），乃是與那些執政的、掌權的、管轄這幽暗世界的，以及天空屬靈氣的惡魔爭戰。

¹³ 所以，要拿起上帝所賜的全副軍裝，好在磨難的日子抵擋仇敵，並且成就了一切，還能站立得住。

All that Scripture teaches concerning devils aims at arousing us to take precaution against their stratagems and contrivances, and also to make us equip ourselves with those weapons which are strong and powerful enough to vanquish these most powerful foes. For when Satan is called the god [II Cor. 4:4] and prince [John 12:31] of this world, when he is spoken of as a strong armed man [Luke 11:21; cf. Matt. 12:29], the spirit who holds power over the air [Eph. 2:2], a roaring lion [I Pet. 5:8], these descriptions serve only to make us more cautious and watchful, and thus more prepared to take up the struggle. This also sometimes is noted explicitly: for Peter, after he has said that the devil “prowls around like a roaring lion seeking someone to devour” [I Peter 5:8], immediately subjoins the exhortation that with faith we steadfastly resist him [I Peter 5:9]. And Paul, after he has warned us that our struggle is not with flesh and blood, but with the princes of the air, with the powers of darkness, and spiritual wickedness [Eph. 6:12], forthwith bids us put on that armor capable of sustaining so great and dangerous a contest [Eph. 6:13ff.]. We have been forewarned that an enemy relentlessly threatens us, an enemy who is the very embodiment of rash boldness, of military prowess, of crafty wiles, of untiring zeal and haste, of every conceivable weapon and of skill in the science of warfare. We must, then, bend our every effort to this goal: that we should not let ourselves be overwhelmed by carelessness or faintheartedness, but on the contrary, with courage

rekindled stand our ground in combat. Since this military service ends only at death, let us urge ourselves to perseverance. Indeed, conscious of our weakness and ignorance, let us especially call upon God's help, relying upon him alone in whatever we attempt, since it is he alone who can supply us with counsel and strength, courage and armor.

II Cor. 4:4

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

John 12:31

³¹ Now is the time for judgment on this world; now the prince of this world will be driven out.

Luke 11:21

²¹ "When a strong man, fully armed, guards his own house, his possessions are safe.

Matt. 12:29

²⁹ "Or again, how can anyone enter a strong man's house and carry off his possessions unless he first ties up the strong man? Then he can rob his house.

Eph. 2:2

² in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient.

I Peter 5:8-9

⁸ Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour.

⁹ Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings.

Eph. 6:12-13

¹² For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

¹³ Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand.

黑暗的權勢

THE REALM OF WICKEDNESS

1.14.14

《聖經》為要促使我們行動起見，它告訴我們那和我們作戰的敵人，不只是一兩個，或少數的幾個人，乃是一大羣的隊伍。抹大拉的馬利亞曾被鬼附著，從她身上趕出來的據說就有七個鬼（參可 16:9）；基督認為，如果你留有空隙，讓一個被逐出去的鬼再進來，牠將招來七個更兇惡的鬼，回到牠那空出來的住所，這也是常有的事（參太 12:43-45）；據說有一個人曾經被一羣鬼附著（參路 8:30）。以上這些經文告訴我們，我們必須和無數敵人鬥爭，免得我們因輕視他們為數不多，而忽略與他們鬥爭，或者，有時候因為希望中止鬥爭，而使我們陷於怠惰。當《聖經》以單數形容撒但或魔鬼的時候，這是指那掌權反對公義國度的。正如教會和聖徒們的社會是以基督為首領，同樣，不敬的黨類和不敬拜上帝的事，是以他們的君王為代表，就是那在他們當中行使最高權力的。這就是下面一句話的意義：「你們這被咒詛的人，離開我，進入那為魔鬼，和牠的使者所預備的永火裏去」（太 25:41）。

可 16:9

⁹ 在七日的第一日清早，耶穌復活了，就先向抹大拉的馬利亞顯現。耶穌從他身上曾趕出七個鬼。

太 12:43-45

⁴³ 污鬼離了人身，就在無水之地過來過去，尋求安歇之處，卻尋不著。

⁴⁴ 於是說：我要回到我所出來的屋裏去。到了，就看見裏面空閒，打掃乾淨，修飾好了，

⁴⁵ 便去另帶了七個比自己更惡的鬼來，都進去住在那裏。那人末後的景況比先前更不好了。這邪惡的世代也要如此。

路 8:2, 30

² 還有被惡鬼所附、被疾病所累、已經治好的幾個婦女，內中有稱為抹大拉的馬利亞，曾有七個鬼從他身上趕出來，

³⁰ 耶穌問他說：你名叫什麼？他說：我名叫羣；這是因為附著他的鬼多。

太 25:41

⁴¹ 王又要向那左邊的說：你們這被咒詛的人，離開我！進入那為魔鬼和他的使者所預備的永火裏去！

Moreover, in order that we may be aroused and exhorted all the more to carry this out, Scripture makes known that there are not one, not two, nor a few ones, but great armies, which wage war against us. For Mary Magdalene is said to have been freed from seven demons by which she was possessed [Mark 16:9; Luke 8:2], and Christ bears witness that usually after a demon has once been cast out, if you make room for him again, he will take with him seven spirits more wicked than he and return to his empty possession [Matt. 12:43-45]. Indeed, a whole legion is said to have assailed one man [Luke 8:30]. We are therefore taught by these examples that we have to wage war against an infinite number of enemies, lest, despising their fewness, we should be too remiss to give battle, or, thinking that we are sometimes afforded some respite, we should yield to idleness.

But the frequent mention of Satan or the devil in the singular denotes the empire of wickedness opposed to the Kingdom of Righteousness. For as the church and fellowship of the saints has Christ as Head, so the faction of the impious and impiety itself are depicted for us together with their prince who holds supreme sway over them. For this reason, it was said: "Depart, ... you cursed, into the eternal fire, prepared for the devil and his angels" [Matt. 25:41].

Mark 16; 9

⁹ When Jesus rose early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons.

Matt. 12:43-45

⁴³ "When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it.

⁴⁴ Then it says, 'I will return to the house I left.' When it arrives, it finds the house unoccupied, swept clean and put in order.

⁴⁵ Then it goes and takes with it seven other spirits more wicked than itself, and they go in and live there. And the final condition of that man is worse than the first. That is how it will be with this wicked generation."

Luke 8:2, 30

² and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out;

³⁰ Jesus asked him, "What is your name?"

Matt. 25:41

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

戰爭到底，不可鬆懈

AN IRRECONCILABLE STRUGGLE

1.14.15

魔鬼不論在什麼地方，都被稱為上帝和我們的敵人，這也可以激發我們和牠作永久的戰鬥。如果我們以上帝的榮耀為重，我們就當竭全力去反對那想毀滅這榮耀的魔鬼。魔鬼也企圖傾覆基督的國，我們如果有擁護基督之國的熱忱，就必須和那陰謀破壞基督之國的魔鬼作殊死戰。在另一方面，假如我們以我們自己的得救為念，我們就不該和魔鬼議和停戰，因為牠多方設計毀滅我們的救恩。創世記第三章所描寫的就是魔鬼引誘人離棄順從上帝的心，所以剝奪了上帝應受的尊榮，又使人陷於毀滅的境地。在福音作者的筆下，也認魔鬼為敵人，說牠為破壞永生的種子，特意撒下稗子（參太 13:25, 28）。總之，基督關於魔鬼的見證，曾指牠自始至終為殺人的兇手，和說謊的騙子（參約 8:44），證諸事實，確是如此。因為魔鬼以謊言反對上帝的真理；以黑暗的陰影，遮蔽光明；使人的心靈，陷於錯誤；挑撥仇恨，製造紛擾和戰爭；這一切暴行，都是以推翻上帝的國，和使人類與牠自己同陷於永遠的毀滅為目的。因此可見魔鬼本來是腐敗的，惡毒的，陰險的，和肆無忌憚的。魔鬼既一心一意反對上帝的榮耀，和人類的拯救，足見牠的心術是腐化到了極點。約翰在他的書信中說過，「魔鬼在最初就犯了罪」（約壹 3:8），意即牠是一切邪惡和不義的創作者，執行者，和主要的策劃者。

創 3:1-5

- ¹ 耶和華上帝所造的，惟有蛇比田野一切的活物更狡猾。蛇對女人說：上帝豈是真說不許你們吃園中所有樹上的果子嗎？
- ² 女人對蛇說：園中樹上的果子，我們可以吃，
- ³ 惟有園當中那棵樹上的果子，上帝曾說：你們不可吃，也不可摸，免得你們死
- ⁴ 蛇對女人說：你們不一定死；
- ⁵ 因為上帝知道，你們吃的日子眼睛就明亮了，你們便如上帝能知道善惡。

太 13:25, 28, 39

- ²⁵ 及至人睡覺的時候，有仇敵來，將稗子撒在麥子裏就走了。
- ²⁸ 主人說：這是仇敵做的。僕人說：你要我們去薅出來嗎？
- ³⁹ 撒稗子的仇敵就是魔鬼；收割的時候就是世界的末了；收割的人就是天使。

約 8:44

- ⁴⁴ 你們是出於你們的父魔鬼，你們父的私慾你們偏要行。牠從起初是殺人的，不守真理，因牠心裏沒有真理。牠說謊是出於自己；因牠本來是說謊的，也是說謊之人的父。

約壹 3:8

⁸ 犯罪的是屬魔鬼，因為魔鬼從起初就犯罪。上帝的兒子顯現出來，為要除滅魔鬼的作為。

The fact that the devil is everywhere called God's adversary and ours also ought to fire us to an unceasing struggle against him. For if we have God's glory at heart, as we should have, we ought with all our strength to contend against him who is trying to extinguish it. If we are minded to affirm Christ's Kingdom as we ought, we must wage irreconcilable war with him who is plotting its ruin. Again, if we care about our salvation at all, we ought to have neither peace nor truce with him who continually lays traps to destroy it. So, indeed, is he described in Gen., ch. 3, where he seduces man from the obedience owed to God, that he may simultaneously deprive God of his due honor and hurl man himself into ruin [vs.1-5]. So, also, in the Evangelists, where he is called "an enemy" [Matt. 13:28, 39], and is said to sow weeds in order to corrupt the seed of eternal life [Matt. 13:25]. In sum, we experience in all of Satan's deeds what Christ testifies concerning him, that "from the beginning he was a murderer... and a liar" [John 8:44]. For he opposes the truth of God with falsehoods, he obscures the light with darkness, he entangles men's minds in errors, he stirs up hatred, he kindles contentions and combats, everything to the end that he may overturn God's Kingdom and plunge men with himself into eternal death. From this it appears that he is in nature depraved, evil, and malicious. For there must be consummate depravity in that disposition which devotes itself to assailing God's glory and man's salvation. This, also, is what John means in his letter, when he writes that "the devil has sinned from the beginning" [I John 3:8]. Indeed, he considers him as the author, leader, and architect of all malice and iniquity.

Gen. 3:1-5

- ¹ Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?"
- ² The woman said to the serpent, "We may eat fruit from the trees in the garden,
- ³ but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.' "
- ⁴ "You will not surely die," the serpent said to the woman.
- ⁵ "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

Matt. 13:25, 28, 39

²⁵ But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away.

²⁸ " 'An enemy did this,' he replied. "The servants asked him, 'Do you want us to go and pull them up?'

³⁹ and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels.

John 8:44

⁴⁴ You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies

I John 3:8

⁸ He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work

魔鬼是上帝創造的被造物，墮落敗壞

THE DEVIL IS A DEGENERATE CREATION OF GOD

1.14.16

然而魔鬼既是上帝所造的，所以我們必須聲明，魔鬼本性上的這一些邪惡，不是由於創造，乃是出於墮落。不論牠有什麼邪惡，都是因牠自己背叛和墮落而來。關於這一點，《聖經》告訴了我們，免得我們相信牠現在的樣子是從上帝那裏來的，因此把牠那正與上帝相反的，歸於上帝。基督因此聲明說：「牠說謊，是出於自己」（約 8:44），然後又補上一句，「因為牠不守真理」；既不守真理自然是暗指牠曾經守過真理。祂稱牠為說謊之父，好使牠那敗壞的性質不與上帝相涉，因為牠那性質原是完全出乎自己的。這些事的說明雖甚簡單，但足以證明上帝的尊嚴，使祂不至受貶損。那麼，我們何必更詳細地想知道魔鬼的事呢？有些人怪《聖經》沒有清楚詳細地告訴我們關於魔鬼墮落的原因，時間，情形和性質等。但這些事對我們沒有什麼價值，所以《聖經》對這些事雖不完全緘默忽視，卻只略略提起罷了。因為以空虛無益的歷史來滿足好奇心，這與《聖經》的尊嚴是不相符合的；我們覺得在祂的神諭中，不談那些與我們的造就無關的事，原是主的計劃。所以我們為避免討論無益的問題，對魔鬼的性質，有了這種簡明的認識就夠了：魔鬼在受造之時原是上帝的天使，後來因墮落而敗壞自己，又成為敗壞他人的工具。這一點值得知道，是彼得和猶大所明說的。他們說：「上帝對那些犯罪，不守本位，離開自己住處的天使，並不寬恕」（彼後 2:4；猶 6 節）。保羅既說到蒙揀選的天使（參提前 5:2），無疑義地他暗指還有其他天使，乃是上帝所摒棄的。

約 8:44

⁴⁴ 你們是出於你們的父魔鬼，你們父的私慾你們偏要行。牠從起初是殺人的，不守真理，因牠心裏沒有真理。牠說謊是出於自己；因牠本來是說謊的，也是說謊之人的父。

彼後 2:4

⁴ 就是天使犯了罪，上帝也沒有寬容，曾把他們丟在地獄，交在黑暗坑中，等候審判。

猶 1:6

⁶ 又有不守本位、離開自己住處的天使，主用鎖鍊把他們永遠拘留在黑暗裏，等候大日的審判。

提前 5:21

²¹ 我在上帝和基督耶穌並蒙揀選的天使面前囑咐你：要遵守這些話，不可存成見，行事也不可有偏心。

Yet, since the devil was created by God, let us remember that this malice, which we attribute to his nature, came not from his creation but from his perversion. For, whatever he has that is to be condemned he has derived from his revolt and fall. For this reason, Scripture warns us lest, believing that he has come forth in his present condition from God, we should ascribe to God himself what is utterly alien to him. For this reason, Christ declares that “when Satan lies, he speaks according to his own nature” and states the reason, because “he abode not in the truth” [John 8:44 p.]. Indeed, when Christ states that Satan “abode not in the truth,” he hints that he was once in it, and when he makes him “the father of lies,” he deprives him of imputing to God the fault which he brought upon himself.

But although these things are briefly and not very clearly stated, they are more than enough to clear God’s majesty of all slander. And what concern is it to us to know anything more about devils or to know it for another purpose? Some persons grumble that Scripture does not in numerous passages set forth systematically and clearly that fall of the devils, its cause, manner, time, and character. But because this has nothing to do with us, it was better not to say anything, or at least to touch upon it lightly, because it did not befit the Holy Spirit to feed our curiosity with empty histories to no effect. And we see that the Lord’s purpose was to teaching nothing in his sacred oracles except what we should learn to our edification. Therefore, lest we ourselves linger over superfluous matters, let us be content with this brief summary of the nature of devils: they were when first created angels of God, but by degeneration they ruined themselves, and became the instruments of ruin for others. Because this is profitable to know, it is plainly taught in Peter and Jude. God did not spare those angels who sinned [II Peter 2:4] and kept not their original nature, but left their abode [Jude 6]. And Paul, in speaking of the “elect angels” [I Tim. 5:21], is no doubt tacitly contrasting them with the reprobate angels.

John 8:44

⁴⁴ You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies

II Peter 2:4

⁴ For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment;

Jude 1:6

⁶ And the angels who did not keep their positions of authority but abandoned their own home - these he has kept in darkness, bound with everlasting chains for judgment on the great Day.

I Tim. 5:21

²¹ I charge you, in the sight of God and Christ Jesus and the elect angels, to keep these instructions without partiality, and to do nothing out of favoritism.

魔鬼服在上帝的權柄之下

THE DEVIL STANDS UNDER GOD'S POWER

1.14.17

我們說撒但用不和與紛爭反抗上帝，同時必須深信，魔鬼所要做的，若不按照上帝的旨意，並得到祂的允許，就不能做。我們讀約伯的歷史，知道魔鬼到上帝的面前，領受祂的命令；不先得到上帝的允許，就不敢從事任何工作（參伯 1:6；2:1）。亞哈受騙，是由魔鬼在先知們的口中，做撒謊的邪靈；牠這樣做，是奉了上帝的吩咐（參王上 22:20 以下）。那困擾掃羅的魔鬼，也被稱為「從上帝來的惡魔」（撒下 16:14；18:10），因為上帝用牠懲罰那個不敬上帝的王。又據他處的記載，埃及人所患的瘟疫，是「降災的使者」所加於他們的（詩 78:49）。保羅聲稱，使不信的人內心盲目，是上帝的工作（參帖後 2:9，11），然而他從前認為這是撒但的工作。可見撒但服從上帝的權能，為上帝所支配，而不得不服從上帝。我們說撒但反抗上帝，牠的工作與上帝的工作相衝突，同時，我們認為這個反抗和紛爭，還是以上帝的許可為轉移。我現在所指的，不是意志或企圖，僅是指後果而言。因為魔鬼本性邪惡，自然絲毫沒有服從神意的傾向，牠的本色純然是反抗和背叛。牠反對上帝的欲望和目的，完全是起於牠自己和牠的邪惡。牠本性的敗壞，促使牠儘量反抗上帝。但上帝既用權能約束牠，牠就只能執行上帝所許可的事，所以，不論牠願與不願，牠總須服從牠創造者的旨意，牠的工作，都是上帝驅使牠做的。

伯 1:6

¹ 有一天，上帝的眾子來侍立在耶和華面前，撒但也來在其中。

伯 1:12

¹² 耶和華對撒但說：凡他所有的都在你手中；只是不可伸手加害於他。於是撒但從耶和華面前退去。

伯 2:1

¹ 又有一天，上帝的眾子來侍立在耶和華面前，撒但也來在其中。

伯 2:6

⁶ 耶和華對撒但說：他在你手中，只要存留他的性命。

王上 22:20-22

- ²⁰ 耶和華說：誰去引誘亞哈上基列的拉末去陣亡呢？這個就這樣說，那個就這樣說。
- ²¹ 隨後有一個神靈出來，站在耶和華面前，說：我去引誘他。
- ²² 耶和華問他說：你用何法呢？他說：我去，要在他眾先知口中作謊言的靈。耶和華說：這樣，你必能引誘他，你去如此行吧！

撒 16:14

- ¹⁴ 耶和華的靈離開掃羅，有惡魔從耶和華那裏來擾亂他。

撒 18:10

- ¹⁰ 次日，從上帝那裏來的惡魔大大降在掃羅身上，他就在家中胡言亂語。大衛照常彈琴，掃羅手裏拿著槍。

詩 78:49

- ⁴⁹ 他使猛烈的怒氣和忿怒、惱恨、苦難成了一羣降災的使者，臨到他們。

帖後 2:9, 11

- ⁹ 這不法的人來，是照撒但的運動，行各樣的異能、神蹟，和一切虛假的奇事，
- ¹¹ 故此，上帝就給他們一個生發錯誤的心，叫他們信從虛謊，

林後 4:4

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

弗. 2:2

- ² 那時，你們在其中行事為人，隨從今世的風俗，順服空中掌權者的首領，就是現今在悖逆之子心中運行的邪靈。

As for the discord and strife that we say exists between Satan and God, we ought to accept as a fixed certainty the fact that he can do nothing unless God wills and assents to it. For we read in the history of Job that he presented himself before God to receive his commands [Job 1:6; 2:1], and did not dare undertake any evil act without first having obtained permission [chs. 1:12; 2:6]. Thus, also, when Ahab was to be deceived, Satan took upon himself to become a spirit of falsehood in the mouths of all the prophets; and commissioned by God, he carried out his task [I Kings 22:20-22]. For this reason, too, the spirit of the Lord that troubled Saul is called “evil” because the sins of the impious king were punished by it as by a lash [I Sam.

16:14; 18:10]. And elsewhere it is written that the plagues were inflicted upon the Egyptians by God “through evil angels” [Ps. 78:49]. According to these particular examples Paul generally testifies that the blinding of unbelievers is God’s work [II Thess. 2:11], although he had before called it the activity of Satan [II Thess. 2:9; cf. II Cor. 4:4; Eph. 2:2]. Therefore Satan is clearly under God’s power, and is so ruled by his bidding as to be compelled to render him service. Indeed, when we say that Satan resists God, and that Satan’s work disagree with God’s works, we at the same time assert that this resistance and this opposition are dependent upon God’s sufferance. I am not now speaking of Satan’s will, nor even of his effort, but only of his effect. For inasmuch as the devil is by nature wicked, he is not at all inclined to obedience to the divine will, but utterly intent upon contumacy and rebellion. From himself and his own wickedness, therefore, arises his passionate and deliberate opposition to God. By this wickedness he is urged on to attempt courses of action which he believes to be most hostile to God. But because with the bridle of his power God holds him bound and restrained, he carries out only those things which have been divinely permitted to him; and so he obeys his Creator, whether he will or not, because he is compelled to yield him service wherever God impels him.

Job 1:6, 12

⁶ One day the angels came to present themselves before the LORD, and Satan also came with them.

¹² The LORD said to Satan, "Very well, then, everything he has is in your hands, but on the man himself do not lay a finger." Then Satan went out from the presence of the LORD.

Job 2:1, 6

¹ On another day the angels came to present themselves before the LORD, and Satan also came with them to present himself before him.

⁶ The LORD said to Satan, "Very well, then, he is in your hands; but you must spare his life."

I Kings 22:20-22

²⁰ And the LORD said, 'Who will entice Ahab into attacking Ramoth Gilead and going to his death there?' "One suggested this, and another that.

²¹ Finally, a spirit came forward, stood before the LORD and said, 'I will entice him.'

²² " 'By what means?' the LORD asked." 'I will go out and be a lying spirit in the mouths of all his prophets,' he said." 'You will succeed in enticing him,' said the LORD. 'Go and do it.'

I Sam. 16:14

¹⁴ Now the Spirit of the LORD had departed from Saul, and an evil spirit from the LORD tormented him.

I Sam. 18:10

¹⁰ The next day an evil spirit from God came forcefully upon Saul. He was prophesying in his house, while David was playing the harp, as he usually did. Saul had a spear in his hand

Ps. 78:49

⁴⁹ He unleashed against them his hot anger, his wrath, indignation and hostility - a band of destroying angels.

II Thess. 2:9,11

⁹ The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders,

¹¹ For this reason God sends them a powerful delusion so that they will believe the lie

II Cor. 4:4

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

Eph. 2:2

² in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient.

默想上帝在祂所創造的宇宙中的良善，
會領我們感謝祂，信靠祂

**THE CONTEMPLATIONS OF GOD'S GOODNESS
IN HIS CREATION, WILL LEAD US
TO THANKFULNESS AND TRUST**

1.14.22

還有第二點，這一點與信仰更為接近；我們既然看到上帝為我們的利益和安全安排了萬物，同時又看到祂在我們身上的權能和恩典，和祂所賜給我們的各種好處，我們就可以因此激發自己信託祂，請求祂、讚美祂、和愛慕祂。正如我已經指出的，在創造宇宙的程式上，上帝自己業已表明，祂創造萬物，都是為著人的緣故。祂分六日創造世界，不是沒有理由的；如果祂要立時完成細微末節的一切，比逐步漸進地去完成創造，並不更困難些。但祂在這裏故意表明了祂對我們的旨意和父愛，在造人之前，預先把對人有益而合用的各樣東西都安排妥貼。在我們尚未存在以前，上帝就這樣顧念我們的利益，那麼，我們若懷疑祂的顧念，是何等的負義呢！在我們還未出生以前，祂便為我們準備了最豐富的福份，若我們惶恐自疑，惟恐在我們窘迫之時，祂的仁慈會離棄我們，這是何等的不虔敬呢！此外，摩西告訴了我們（參創 1:28，9:2），上帝因為寬宏大量，就把整個世界所有的一切，都交給我們保管。祂這樣聲明，當然不是以施予的空名，來愚弄我們。所以凡對我們有益的，我們絕不會缺乏。

創 1:31

³¹ 上帝看著一切所造的都甚好。有晚上，有早晨，是第六日。

創 1:28

²⁸ 上帝就賜福給他們，又對他們說：要生養眾多，遍滿地面，治理這地，也要管理海裏的魚、空中的鳥，和地上各樣行動的活物。

創 9:2

² 凡地上的走獸和空中的飛鳥都必驚恐，懼怕你們，連地上一切的昆蟲並海裏一切的魚都交付你們的手。

There remains the second part of the rule, more closely related to faith. It is to recognize that God has destined all things for our good and salvation but at the same time to feel his power and grace in ourselves and in the great benefits he has conferred

upon us, and so bestir ourselves to trust, invoke, praise, and love him. Indeed, as I pointed out a little before, God himself has shown by the order of Creation that he created all things for man's sake. For it is not without significance that he divided the making of the universe into six days [Gen.1:31], even though it would have been no more difficult for him to have completed in one moment the whole work together with all its details than to arrive at its completion gradually by a progression of this sort. But he willed to commend his providence and fatherly solicitude toward us in that, before he fashioned man, he prepared everything he foresaw would be useful and salutary for him. How great ingratitude would it be now to doubt whether this most gracious Father has us in his care, who we see was concerned for us even before we were born! How impious would it be to tremble for fear that his kindness might at any time fail us in our need, when we see that it was shown, with the greatest abundance of every good thing, when we were yet unborn! Besides, from Moses we hear that, through His liberality, all things on earth are subject to us [Gen. 1:28; 9:2]. It is certain that He did not do this to mock us with the empty title to a gift. Therefore nothing that is needful for our welfare will ever be lacking to us.

Gen.1:31

³¹ God saw all that he had made, and it was very good. And there was evening, and there was morning - the sixth day.

Gen. 1:28

²⁸ God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

Gen. 9:2

² The fear and dread of you will fall upon all the beasts of the earth and all the birds of the air, upon every creature that moves along the ground, and upon all the fish of the sea; they are given into your hands.

最後，總括來說，我們每逢稱上帝為天地的創造者之時，就應該想到，祂對所造一切萬物的安排，都是在自己的權能支配之下；我們是祂的兒女，祂會照顧我們，保護我們，還要教養我們，好叫我們知道每一幸福都是從祂而來，使我們常存希望，深信在和我們幸福有關的事上，祂決不會叫我們有所欠缺，所以我們的希望除祂以外，別無所托；我們有所需求的時候，可以向祂祈禱，我們不論從哪一方面得著利益，都應當以感恩之心承認那是祂所賜與的；我們既得了祂這麼大的恩慈，仁愛，和溫情，我們就可以學習以全心去愛祂和敬拜祂。

To conclude once for all, whenever we call God the Creator of heaven and earth, let us at the same time bear in mind that the dispensation of all those things which he has made is in his own hand and power and that we are indeed his children, whom he has received into his faithful protection to nourish and educate. We are therefore to await the fullness of all good things from him alone and to trust completely that he will never leave us destitute of what we need for salvation, and to hang our hopes on none but him! We are therefore, also, to petition him for whatever we desire; and we are to recognize as a blessing from him, and thankfully to acknowledge, every benefit that falls to our share. So, invited by the great sweetness of his beneficence and goodness, let us study to love and serve him all our heart.

人論：人的靈魂，上帝的形像
DOCTRINE OF MAN:
THE SOUL, THE IMAGE OF GOD

人是屬靈的活物；
靈魂 = 不朽，被造，人裏較高貴的部份
靈魂不朽：靈魂有自己的本質；
不僅是「氣」或身體另加的「力量」；
罪人有「不朽的意識」；能意識是非；
知道上帝；夢：不朽的證據
MAN IS SPIRITUAL BEING;
SOUL = IMMORTAL, CREATED, NOBLER
IMMORTALITY OF THE SOUL:
SOUL HAS ESSENCE OF ITS OWN;
NOT JUST “BREATH” OR
“STRENGTHENED” ADDED TO BODY;
SINNER HAS “SENSE OF IMMORTALITY”;
IS CONSCIOUS OF GOOD AND EVIL; KNOWS GOD;
DREAMS – EVIDENCE OF IMMORTALITY

1.15.2

1.15.2 身體與靈魂有別
Diversity of body and soul

人具有靈魂和肉體，這是無庸爭論的事實。我的所謂「靈魂」是指那不朽，而屬被造的本質，是人最高貴的部份。有時候它又稱為「靈」(Spirit)雖然，當這兩個名詞連用之時，它們的意義不同，可是若「靈」字分開用時，就與「靈魂」(Soul)一名詞相同；正如所羅門談到死的時候說：「靈仍歸於賜靈的上帝」(傳 12:7)，而基督把祂的靈魂交給父(參路 23:46)，司提反把他的靈魂交給基督(參徒 7:59)，他們的用意

就是說，靈魂從肉體的束縛解放以後，上帝就是靈魂永遠的保管者。有些人以為靈魂之稱為「靈」，因為是上帝吹入於肉體中的氣或智慧，並沒有任何本質，這種講法，不但與事實的本身大不相同，而且也與《聖經》的要旨完全不合。

真的，當人們入世太深，就變為愚魯，與光明之父疏遠了，沉淪在黑暗中，所以他們決不想到在死了以後，還可以繼續生存。但同時，光明並沒有完全為黑暗所消滅，他們仍然有多少不朽的感覺。良心既然能分別善惡，能答覆上帝的審判，當然是永生之靈的一個證明。若良心不過是一種感情或情緒，沒有本質的話，怎能看見上帝的審判，或因犯罪而感覺恐懼呢？因為肉體對精神上的刑罰不會有所感覺，只有靈魂，才會感覺那樣的恐懼；因此可以證實靈魂是有本質的。由靈魂之具有對上帝的認識，足以證明靈魂的不朽，所以靈魂是超乎世界以外的，因為易消逝的呼吸，斷不能達到生命的泉源。

傳 12:7

⁷ 塵土仍歸於地，靈仍歸於賜靈的上帝。

路 23:46

⁴⁶ 耶穌大聲喊著說：父啊！我將我的靈魂交在你手裏。說了這話，氣就斷了。

徒 7:59

⁵⁹ 他們正用石頭打的時候，司提反呼籲主說：求主耶穌接收我的靈魂！

雅 1:17

¹⁷ 各樣美善的恩賜和各樣全備的賞賜都是從上頭來的，從眾光之父那裏降下來的；在祂並沒有改變，也沒有轉動的影兒。

Furthermore, that man consists of a soul and a body ought to be beyond controversy. Now I understand by the term "soul" an immortal yet created essence, which is his nobler part. Sometimes it is called "spirit." For even when these terms are joined together, they differ from one another in meaning; yet when the word "spirit" is used by itself, it means the same thing as soul; as when Solomon, speaking of death, says that then "the spirit returns to God who gave it" [Eccl. 12:7]. And when Christ commended his spirit to the Father [Luke 23:46] and Stephen his to

Christ [Acts 7:59] they meant only that when the soul is freed from the prison house of the body, God is its perpetual guardian. Some imagine the soul to be called “spirit” for the reason that it is breath, or a force divinely infused into bodies, but that it nevertheless is without essence; both the thing itself and all Scripture show them to be stupidly blundering in this opinion. It is of course true that while men are tied to earth more than they should be they grow dull; indeed, because they have been estranged from the Father of Lights [James 1:17], they become blinded by darkness, so that they do not think they will survive death; yet in the meantime the light has not been so extinguished in the darkness that they remain untouched by a sense of their own immortality. Surely the conscience, which, discerning between good and evil, responds to God’s judgment, is an undoubted sign of the immortal spirit. For how could a motion without essence penetrate to God’s judgment seat, and inflict itself with dread at its own guilt? For the body is not affected by the fear of spiritual punishment, which falls upon the soul only; from this it follows that the soul is endowed with essence. Now the very knowledge of God sufficiently proves that souls, which transcend the world, are immortal, for no transient energy could penetrate to the fountain of life.

Eccl. 12:7

⁷ and the dust returns to the ground it came from, and the spirit returns to God who gave it.

Luke 23:46

⁴⁶ Jesus called out with a loud voice, "Father, into your hands I commit my spirit." When he had said this, he breathed his last.

Acts 7:59

⁵⁹ While they were stoning him, Stephen prayed, "Lord Jesus, receive my spirit."

James 1:17

¹⁷ Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.

還有，人類心靈有許多高貴而屬上帝的智慧，可以證明靈魂有不朽的本質。因獸類所有的感覺不能超出身體以外，最多也不能超出附近的物體以外。但人心的機智能觀察天地，和自然界的奧秘，它的智慧能瞭解和記憶各時代的事物，能融匯一切事物，使它們井井有序，又能由過去推測未來，凡此種種，都足以證明在人心中，必有與肉體判然不同者存在著。在我們的思想中，我們對無形的上帝和天使，都可以構成概念，這是肉體所做不到的。我們能夠瞭解什麼是善，什麼是公義和誠實，這也不是肉體的感官所能辨別的。由此可見「靈」必定是這種智力的居所。甚至睡眠，它使人知覺遲鈍，甚至似乎把人的生命也剝奪了，這明明也是靈魂不朽的一個有力證明；因為眠夢不但提示過去從未發生過的事，且亦預表未來的事。我對這些事不過略略提起，這種事世俗的作家談來更是精彩動人；但為虔誠的讀者，有了這簡單的敘述已夠了。

In short, the many pre-eminent gifts with which the human mind is endowed proclaim that something divine has been engraved upon it; all these are testimonies of an immortal essence. For the sense perception inhering in brute animals does not go beyond the body, or at least extends no farther than to material things presented to it. But the numbness of the human mind in searching out heaven and earth and the secrets of nature, and when all ages have been compassed by its understanding and memory, in arranging each thing in its proper order, and in inferring future events from past, clearly shows that there lies hidden in man something separate from the body. With our intelligence we conceive the invisible God and the angels, something the body can by no means do. We grasp things that are right, just, and honorable, which are hidden to the bodily senses. Therefore the spirit must be the seat of this intelligence. Indeed, sleep itself, which benumbs man, seeming even to deprive him of life, is no obscure witness of immortality, since it suggests not only thoughts of things that have never happened, but also presentiments of the future. I have briefly touched upon these things which secular writers grandly extol and depict in more brilliant language; but among godly readers this simple reminder will be enough.

除非靈魂與肉體有根本的差別，《聖經》就不會告訴我們，說我們是住在泥土的房屋中（參伯 4:19），到死之時，就要離開肉體的帳幕（林後 5:4）。又說，我們要丟棄那可朽壞的（參彼後 1:13, 14），在末日按照各人肉身的行為，領受賞賜（參林後 5:10）。這些和別的經文，都不但將靈魂與肉體分得清清楚楚，而且把「靈魂」二字代替「人」

的名稱用，這表示了靈魂是我們天性中最主要的一部份。保羅在勸告信徒，要他們潔淨身體和靈魂一切的污穢時（參林後 7:1），就指出罪惡的污穢，是藏在兩部份裏面的。彼得稱基督為靈魂的牧人和監督（參彼前 2:25），那麼，假如沒有靈魂給基督執行這任務的話，彼得所說的就不得當了。除非靈魂有真本質，不然，他所說靈魂的救恩，他對潔淨靈魂的勸告及所提私欲和靈魂的爭戰（參彼前 1:9，22；2:11）：或如希伯來書所說的，牧者們要為我們的靈魂時刻警醒，以便將來交賬（參來 13:17）這一類的話，就都不合適了。為同一目的，保羅也說：「求上帝給我的靈魂作見證」（林後 1:23），因為靈魂若不能受懲罰，就不能受上帝的控制；基督關於這一點說得更清楚，祂吩咐我們，要怕那殺了我們身體以後，又能把我們靈魂丟在地獄裏的（參太 10:28；路 12:4,5）希伯來書的作者把肉身的父，與萬能唯一的父——上帝——分得清清楚楚（參來 12:9），關於靈魂的本質或存在，沒有比這個說得更清楚的了。除非靈魂自肉體的枷鎖解脫以後依然存在，那麼基督所說拉撒路在亞伯拉罕的懷裏享福，和富人的靈魂被定罪受苦待（參路 16:22），就是無稽之談了。保羅也證實這一點，他告訴我們，當我們住在肉體中，便與上帝隔離，但一旦脫離肉體，我們就和主同住（參林後 5:6，8）。對於這樣顯明的一個題目，用不著太詳細討論。我現在只不要加上一點，就是路加所說撒都該人不信有天使或靈魂的存在，而這是他們的錯誤之一。（參徒 23:8）。

伯 4:19

¹⁹ 何況那住在土房、根基在塵土裏、被蟲蟲所毀壞的人呢？

彼後 1:13，14

¹³ 我以為應當趁我還在這帳棚的時候提醒你們，激發你們。

¹⁴ 因為知道我脫離這帳棚的時候快到了，正如我們主耶穌基督所指示我的。

彼前 2:11，25

¹¹ 親愛的弟兄啊，你們是客旅，是寄居的。我勸你們要禁戒肉體的私慾；這私慾是與靈魂爭戰的。

²⁵ 你們從前好像迷路的羊，如今卻歸到你們靈魂的牧人監督了

林後 7:1

¹ 親愛的弟兄啊，我們既有這等應許，就當潔淨自己，除去身體、靈魂一切的污穢，敬畏上帝，得以成聖。

彼前 1:9，22

- ⁹ 並且得著你們信心的果效，就是靈魂的救恩。
²² 你們既因順從真理，潔淨了自己的心，以致愛弟兄沒有虛假，就當從心裏（從心裏：有古卷是從清潔的心）彼此切實相愛

來 13:17

- ¹⁷ 你們要依從那些引導你們的，且要順服；因他們為你們的靈魂時刻警醒，好像那將來交帳的人。你們要使他們交的時候有快樂，不致憂愁；若憂愁就於你們無益了。

林後 1:23

- ²³ 我呼籲上帝給我的心作見證，我沒有往哥林多去是為要寬容你們。

來 12:9

- ⁹ 再者，我們曾有生身的父管教我們，我們尚且敬重他，何況萬靈的父，我們豈不更當順服祂得生嗎？

太 10:28

- ²⁸ 那殺身體，不能殺靈魂的，不要怕他們；惟有能把身體和靈魂都滅在地獄裏的，正要怕祂。

路 12:4，5

- ⁴ 我的朋友，我對你們說，那殺身體以後不能再做什麼的，不要怕他們。
⁵ 我要指示你們當怕的是誰：當怕那殺了以後又有權柄丟在地獄裏的。我實在告訴你們，正要怕祂。

路 16:22

- ²² 後來那討飯的死了，被天使帶去放在亞伯拉罕的懷裏。財主也死了，並且埋葬了。

林後 5:4，6，8，10

- ⁴ 我們在這帳棚裏歎息勞苦，並非願意脫下這個，乃是願意穿上那個，好叫這必死的被生命吞滅了。
⁶ 所以，我們時常坦然無懼，並且曉得我們住在身內，便與主相離。
⁸ 我們坦然無懼，是更願意離開身體與主同住。
¹⁰ 因為我們眾人必要在基督臺前顯露出來，叫各人按著本身所行的，或善或惡受報。

徒 23:8

⁸ 因為撒都該人說，沒有復活，也沒有天使和鬼魂；法利賽人卻說，兩樣都有。

Now, unless the soul were something essential, separate from the body, Scripture would not teach that we dwell in houses of clay [Job 4:19] and at death leave the tabernacle of the flesh, putting off what is corruptible so that at the Last Day we may finally receive our reward, according as each of us has done in the body. For surely these passages and similar ones that occur repeatedly not only clearly distinguish the soul from the body, but by transferring to it the name “man” indicate to it to be the principal part. Now when Paul urges believers to cleanse themselves of every defilement of flesh and spirit [II Cor. 7:1], he points out the two parts in which the filth of sin resides. Peter, also, calling Christ “shepherd and bishop of ... souls” [I Pet. 2:25], would have spoken wrongly if there had not been souls on whose behalf he might fulfill this office. If souls did not have their own proper essence, there would be no point in Peter’s statement about the eternal “salvation of ... souls” [I Pet. 1:9], or in his injunction to purify our souls and ascertain that “wicked lusts ... war against the soul” [I Pet. 2:11 p.]. The same applies to the statement of the author of Hebrews, that the pastors “stand watch ... to render account for our souls” [Heb. 13:17 p.]. The fact that Paul, upon his soul, calls God to witness [II Cor. 1:23, Vg.] points to the same conclusion, because it would not become guilty before God unless it were liable for punishment. This is expressed even more clearly in Christ’s words, when he bids us be afraid of him who, after he has killed the body, can send the soul into the Gehenna of fire [Matt. 10:28; Luke 12:5]. Now when the author of The Letter to the Hebrews distinguishes the fathers of our flesh from God, who is the one “Father of spirits” [Heb. 12:9], he could not assert more clearly the essence of souls. Besides, unless souls survive when freed from the prison houses of their bodies, it would be absurd for Christ to induce the soul of Lazarus as enjoying bliss in Abraham’s bosom, and again, the soul of the rich man sentenced to terrible torments [Luke 16:22-23]. Paul confirms this same thing, teaching us that we journey away from God so long as we dwell in the flesh, but that we enjoy his presence outside the flesh [II Cor. 5:6, 8]. Lest I go any farther in a topic of no great difficulty, I shall add only this word from Luke, that among the errors of the Sadducees it is mentioned that they did not believe in spirits and angels [Acts 23:8].

Job 4:19

¹⁹ how much more those who live in houses of clay, whose foundations are in the dust, who are crushed more readily than a moth!

II Cor. 7:1

¹ Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.

Heb. 13:17

¹⁷ Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.

II Cor. 1:23

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

I Pet. 1:9

⁹ for you are receiving the goal of your faith, the salvation of your souls.

I Pet. 2:11, 25

¹¹ Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul.

²⁵ For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls.

Matt. 10:28

²⁸ Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.
2

Luke 12: 4-5

⁴ "I tell you, my friends, do not be afraid of those who kill the body and after that can do no more.

⁵ But I will show you whom you should fear: Fear him who, after the killing of the body, has power to throw you into hell. Yes, I tell you, fear him.

Heb. 12:9

- ⁹ Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live!

Luke 16:22-23

- ²² "The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried.
²³ In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side.

II Cor. 5:4, 6, 8, 10

- ⁴ For while we are in this tent, we groan and are burdened, because we do not wish to be unclothed but to be clothed with our heavenly dwelling, so that what is mortal may be swallowed up by life.
⁶ Therefore we are always confident and know that as long as we are at home in the body we are away from the Lord.
⁸ We are confident, I say, and would prefer to be away from the body and at home with the Lord.
¹⁰ For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad.

Acts 23:8

- ⁸ (The Sadducees say that there is no resurrection, and that there are neither angels nor spirits, but the Pharisees acknowledge them all.)

上帝在人裏面的形像與樣式

GOD'S IMAGE AND LIKENESS IN MAN

1.15.3

還有一個切實的證據，即是：人是按照上帝的形像造的（創 1:27）。上帝的榮光，雖表現在人的外形上，可是祂的真正形像，無疑的是在靈魂中。我承認人的外形，既叫人別於禽獸，也使我們與上帝的形像更相類似；有人以為上帝的形像有如以下詩句，我也不願意和他們作激烈爭論：

「芸芸生物不能立，
視線低垂向地仙。
惟人高瞻超象外，
昂首舉目望雲天。」

（譯自 *Ovid's Metamorphoses* 卷一）

所以，只要認定那表現於這種外面的特性的上帝形像是屬靈的。阿西安得爾（Oslander）把天地混淆，他的思想不正確，這可由他的著作看出，因他把上帝的形像不分皂白地推到靈魂與肉體兩方面。他說父子聖靈把形像固定在人裏面，因為即令亞當保持了完整的人格，基督還是要成為人身。在他看來，為基督所預定的身體，就是當初構成亞當肉體的標本。但他在什麼地方找得著基督是靈的形像呢？固然我承認整個上帝的榮光是照耀在中保的身上；可是就次序言，永恆的道是在靈之先，怎能又稱道為靈的形像呢？最後，如果子被稱為靈的形像，把子與靈兩者的區別推翻了。此外，我希望他告訴我，基督在所取了肉體方面，怎樣和靈相似呢？他憑什麼性格或容貌，說明他的類似呢？因為在「讓我們照我們自己的形像造人」（創 1:26），這句話中，那「我們」的字也是指子而言，這等於說，祂是祂自己的形像；這完全與理性相衝突。如果接受阿西安得爾的意見，那麼，人就是按照基督的人性的形式而造的；而創造亞當的觀念，即是那將要成為肉身的基督；這與《聖經》所教導的完全不同，《聖經》說，「人是照上帝的形像造的。」有的人認為亞當是照上帝的形像造的，因為他與基督相符合，而基督就是上帝唯一的形像，這一說更值得讚同，不過，這也沒有鞏固的基礎。

創 1:26-27

²⁶ 上帝說：我們要照著我們的形像、按著我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜，和全地，並地上所爬的一切昆蟲。

²⁷ 上帝就照著自己的形像造人，乃是照著他的形像造男造女。

Also, a reliable proof of this matter may be gathered from the fact that man was created in God's image [Gen. 1:27]. For although God's glory shines forth in the

outer man, yet there is no doubt that *the proper seat of his image is in the soul*. I do not deny, indeed, that our outward form, in so far as it distinguishes any separates us from brute animals, at the same time more closely joins us to God. And if anyone wishes to include under “image of God” the fact that, “while all other living things being bent over look earthward, man has been given a face uplifted, bidden to gaze heavenward and to raise his countenance to the stars,” I shall not contend too strongly – provided it be regarded as a settled principle that the image of God, which is seen or glow in these outward marks, is spiritual. For Osiander, whose writings prove him to have been perversely ingenious in futile inventions, indiscriminately extending God’s image both to the body and to the soul, mingles heaven and earth. He says that Father, Son, and Holy Spirit place their image in man, because however upright Adam might have remained, yet Christ would have to become man. Thus, according to them, the body that was destined for Christ was the exemplar and type of that corporeal figure which was then formed. But where will he find that Christ is the image of the Spirit? I admit that in the person of the Mediator the glory of the whole divinity surely shines, but how will the Eternal Word be called the image of the Spirit, whom he precedes in order? In short, the distinction between Son and Spirit is overthrown if the latter calls the former the image of himself. Furthermore, I should like to know from him how in the flesh that he took upon himself Christ resembles the Holy Spirit, and by what marks or lineaments he expresses his likeness. And since that saying, “Let us make man,” etc. [Gen. 1:26], is common also to the person of the Son, it would follow that he is the image of himself. This is repugnant to all reason. Besides this, if Osiander’s fabrication is accepted, man was formed only after the type and exemplar of Christ as man; and thus the pattern from which Adam was taken was Christ in so far as he was to be clothed with flesh. But Scripture teaches in a far other sense that he was created in God’s image. There is more color to the cleverness of those who explain that Adam was created in God’s image because he conformed to Christ, who is the sole image of God; but in that, also, there is nothing sound.

Gen. 1:26-27

²⁶ Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground."

²⁷ So God created man in his own image, in the image of God he created him; male and female he created them.

關於「形像」與「樣式」兩者之間，一般注釋家以為有差別，因此發生不少的爭議，其實這兩個名詞當中並沒有什麼區別；「樣式」一詞，不過是用補充說明「形像」而已。第一，我們知道希伯來人有重複的習慣，常把一宗事復述兩次。其次是關於事的本身，無疑的，人之被稱為上帝的形像，是因為他的樣式與上帝相似。因此，那些藉批評這兩個名詞，以表示自己聰明的人，不管他們以「形像」指靈魂的品質也好，或者有其他的解釋也好，總之都是笑話。因為「上帝定意照自己的形像造人」這句話有些含糊，於是有另外的一句話加上——「按著我們的樣式」，藉以說明同一個意見；仿佛他說，祂將要造人，在人的裏面，祂將以和祂自己相似的性格，印入人心。所以摩西在下一節也引用「上帝的形像」，敘述同一事實，但這一次沒有說到祂的「樣式。」

阿西安得爾的反對是沒有價值的。他說，所謂上帝的形像不是指人的一部份，或是靈魂及其智慧，乃是指由亞當所從出的地而得名的整個亞當；我敢說每一個有理智的讀者，都要認為這是沒有根據的說法。因為當整個人被稱為必死的，並不就等於說靈魂亦歸於死亡之下；從另一方面說，人被稱為理性動物，並不是說，理智與智力因此屬於肉體。所以靈魂雖然不是整個的人，但說人是上帝的形像若是指著靈魂而言，並非錯誤。不過我還是保留我所立下的原則，所謂上帝的形像，是指人性超過所有其它動物的一切其它優點而言。這個名詞，是指亞當在墮落以前具有的完整品性；這就是說，他有正當的智力，有理性所控制的情感，和其它一切管理得宜的官感，並因天性上所有這些優點，是和他的創造者的優點相類似。雖然上帝的形像，主要的還是在思想和心靈上，或在靈魂和靈魂的智慧上，然而人身無論那一部份，多少都蒙上帝的榮光所被；上帝的榮光當然在世界的每一部份都很顯著；因此我們可以斷定，《聖經》上所說上帝的形像顯在人身上，這是暗指一個對比，就是把人提高到一切動物之上，仿佛把他和獸群分開。天使也是照上帝的形像所造，這是不容否認的，因為按照基督所說，我們最高的完全，是要和他們一樣（參太 22:30）。然而摩西以上帝形像這特殊的標記，來頌揚上帝對我們的恩惠，不是沒有意義的，特別因為他只把人和有形的受造之物相比較。

太 22:30

³⁰ 當復活的時候，人也不娶也不嫁，乃像天上的使者一樣。

Also, there is no slight quarrel over “*image*” and “*likeness*” when interpreters seek *a nonexistent difference between these two words*, except that “likeness” has been added by way of explanation. First, we know that repetitions were common among the Hebrews, in which they express one thing twice; then in the thing itself there is no ambiguity, simply man is called God’s image because he is like God. Accordingly, those who thus philosophize more subtly over these terms appear to be

ridiculous: they either apply *zelem*, that is, image, to the substance of the soul, and *demuth*, that is, likeness, to its qualities; or they adduce something different. For, when God determined to create man in his image, which was a rather obscure expression, he for explanation repeats it in this phrase, “According to his likeness,” as if he were saying that he was going to make man, in whom he would represent himself as in an image, by means of engraved marks of likeness. Therefore Moses, a little after, reciting the same thing, repeats “image of God” twice, without mentioning “likeness.” Osiander’s objection is trivial, that not a part of man – say, the soul with its endowments – is called God’s image, but the whole Adam, whose name was given him from the earth whence he was taken. Trivial, I say, all readers of sound mind will deem it. For, while the whole man is called mortal, the soul is not thereby subjected to death; nor does reason or intelligence belong to the body merely because man is called a “rational animal.” Therefore, *although the soul is not man*, yet it is not absurd for *man, in respect to his soul, to be called God’s image*; even though I retain the principle I just now set forward, that the likeness of God extends to the whole excellence by which man’s nature towers over all the kinds of living creatures. Accordingly, *the integrity with which Adam was endowed is expressed by this wrd, when he had full possession of right understanding, when he had his affections kept within the bounds of reason, all his senses tempered in right order*, and he truly referred his excellence to exceptional gifts bestowed upon him by his Maker. And although *the primary seat of the divine image was in the mind and heart, or in the soul and its powers, yet there was no part of man, not even the body itself, in which some sparks did not glow*. It is sure that even in the several parts of the world some traces of God’s glory shine. From this we may gather that when his image is placed in man a tacit antithesis is introduced which raises man above all other creatures and, as it were, separates him from the common mass. And indeed, we ought not to deny that angels were created according to God’s likeness, inasmuch as our highest perfection, as Christ testifies, will be to become like them [Matt. 22:30]. But by this particular title Moses right commends God’s grace toward us, especially when he compares only the visible creatures with man.

Matt. 22:30

³⁰ At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.

上帝的形像的真相：從《聖經》教導，
上帝的形像在基督裏更新的教義
**THE TRUE NATURE OF THE IMAGE OF GOD
IS TO BE DERIVED FROM
WHAT SCRIPTURE SAYS OF ITS RENEWAL
THROUGH CHRIST**

1.15.4

可是，這形像至今好像還沒有一個完全的定義；不過在指出人智慧的優點，和在什麼方面，人可以看做上帝的榮光的照鏡，就可以把這名稱解釋得更清楚些。這只能從腐敗人性的補救中，才可以看到。無疑地，亞當因為從他的尊嚴中墮落，所以和上帝疏遠。我們雖然承認在他裏面的上帝形像沒有完全消滅，但因腐化過甚，所餘下的，也只有可怕的醜相了。所以，我們的拯救和復原的開始，非借重基督不可；為著這個原因，祂被稱為第二亞當，因為祂使我們回復到真實與完全的正直。保羅雖以信徒從基督所得使人活的靈，和亞當在創造時「成了有靈的活人」（林前 15:45）相比，來頌揚那在重生中所表現恩典的程度，優於在創造中表明的程度，但他對另一要點並沒有反對，以為重生的目的，就是基督要按照上帝的形像，再造我們。所以他在別的地方又告訴我們：「新人在知識上漸漸更新，正如造他之主的形像」（西 3:10）。這話和下面一節相符合：「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 4:24）。

林前 15:45

⁴⁵ 並且明顯我們是為上帝妄作見證的，因我們見證上帝是叫基督復活了。若死人真不復活，上帝也就沒有叫基督復活了。

西 3:10

¹⁰ 穿上了新人。這新人在知識上漸漸更新，正如造他主的形像。

弗 4:24

²⁴ 並且穿上新人；這新人是照著上帝的形像造的，有真理的仁義和聖潔。

Nevertheless, it seems that we do not have *a full definition of "image"* if we do not see more plainly *those faculties in which man excels*, and in which he ought to be thought the reflection of God's glory. That, indeed, can be nowhere better recognized than from the restoration of his corrupted nature. There is no doubt that

Adam, when he fell from his state, was by this defection alienated from God. Therefore, even though we grant that *God's image was not totally annihilated and destroyed in him, yet it was so corrupted that whatever remains is frightful deformity*. Consequently, the beginning of our recovery of salvation is in that restoration which we obtain through *Christ*, who also *is called the Second Adam for the reason that he restores us to true and complete integrity*. For even though Paul, contrasting the life-giving spirit that the believers receive from Christ with the living soul in which Adam was created [I Cor. 15:45], commends the richer measure of grace in regeneration, yet he does not remove that other principal point, that the end of regeneration is that Christ should reform us to God's image. Therefore elsewhere he teaches that "the new man is renewed ... according to the image of his Creator" [Col. 3:10 p.]. With this agrees the saying, "Put on the new man, who has been created according to God" [Eph. 4:24, Vg.].

I Cor. 15:45

⁴⁵ So it is written: "The first man Adam became a living being"; the last Adam, a life-giving spirit.

Col. 3:10

¹⁰ and have put on the new self, which is being renewed in knowledge in the image of its Creator.

Eph. 4:24

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

試問保羅所說的這個革新包含些什麼？首先他說知識，其次是誠實的仁義和聖潔；於是我們可以推論，最初上帝的形像，最是顯著在心靈的亮光中，在心底的公正中，和在我們天性各部份的健全中。雖然我承認那說明的方式是一種「提喻法」，即以一部份代全體；但在上帝形像革新中佔首要地位的，必與在最初創造中佔首要地位的相同，這是一個不能推翻的原則。使徒在別的經文所指的和這相同，他說：「我們眾人既然敞著臉，得以看見基督的榮光，就變成同樣的形像」（林後 3:18）。我們現在知道，基督所具的是上帝最完全的形像，我們按照上帝的形像恢復以後，就在真實的虔敬，仁義，純潔，和理解上有上帝形像。

林後 3:18

¹⁸ 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。

Now we are to see what Paul chiefly comprehends under this renewal. In the first place he posits knowledge, then pure righteousness and holiness. From this we infer that, to begin with, *God's image was visible in the light of the mind, in the upright of the heart, and in the soundness of all the parts.* For although I confess that *these forms of speaking are synecdoches*, yet this principle cannot be overthrown, that *what was primary in the renewing of God's image also held the highest place in the creation itself.* To the same pertains what he teaches elsewhere, that "we ... with unveiled face beholding the glory of Christ are being transformed into his very image" [II Cor. 3:18]. Now we see how Christ is the most perfect image of God; if we are conformed to it, we are so restored that with true piety, righteousness, purity, and intelligence we bear God's image.

II Cor. 3:18

¹⁸ And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.

這個立場一經確定，阿西安得爾關於肉體形像的想像，就會立刻消失。保羅稱男子為「上帝的形像和榮光」（林前 11:7），不讓女人有同等的尊榮那一節，照上下文看起來，是限於政治上的隸屬而言。可是所說的形像是關於精神的，和永恆的生命，這意見現在已經充份證明了。約翰也證實了這一點，他說在上帝永恆之道中的生命，就是人的光（參約 1:4）他意在稱頌上帝非常的恩惠，因為上帝把人的地位提高，超乎其它一切動物之上；將人與普通萬物分別，因為他所達到的不是庸俗的生命，乃是一種與智慧和理性的亮光相連的生命；約翰同時也表示人是怎樣照上帝的形像造的。所以上帝的形像是尚未變壞的優美人性，就是亞當在叛道以前所有的人性，可是以後趨於極端腐化，幾乎是上述性質都消滅了，所遺留的都是糊塗混亂，支離破碎，和污穢不堪的；這形像現在在選民當中還可以看出多少，因為他們藉著聖靈重生，不過要等他們到天上以後才能顯出充分的榮光。

林前 11:7

⁷ 男人本不該蒙著頭、因為他是神上帝的形像和榮耀、但女人是男人的榮耀。

約 1:4

⁴ 生命在祂裏頭，這生命就是人的光。

When this has been established, Osiander's fancy concerning the shape of the body readily vanishes of itself. But the statement in which man alone is called by Paul "the image and glory of God" [I Cor. 11:7, Vg.] and woman excluded from this place of honor is clearly to be restricted, as the context shows, to the political order. Yet I now consider it sufficiently proved that whatever has to do with spiritual and eternal life is included under "image," mention of which has been made. John confirms this same point in other words, declaring that "the life" which was from the beginning in God's Eternal Word "was the light of men" [John 1:4]. It was his intent to praise God's singular grace, wherein man excels the remaining living creatures, in order to separate him from the multitude because he attained no common life, but one joined with the light of understanding. Accordingly, he shows at the same time how man was created in God's image. Now God's image is the perfect excellence of human nature which shone in Adam before his defection, but was subsequently so vitiated and almost blotted out that nothing remains after the ruin except what is confused, mutilated, and disease-ridden. Therefore in some part it now is manifest in the elect, in so far as they have been reborn in the spirit; but it will attain its full splendor in heaven.

I Cor. 11:7

⁷ A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man.

John 1:4

⁴ In him was life, and that life was the light of men.

我們爲要知道這形像的詳細，必須研究靈魂的智慧。奧古斯丁以爲靈魂是三位一體的明鏡，因它包含知識、意志、和記憶，他這種推考，並不可靠。還有人以爲人之有上帝的形像是在於上帝所賦予人的主權之內，這也是不可能的，因爲這無異是說，人之類似上帝，是因爲他是萬物的繼承人和所有人；其實這形像只能求諸人的內心，而不能求諸外表；它是靈魂內在的優美。

Yet in order that we may know of what parts this image consists, it is of value to discuss the faculties of the soul. For *that speculation of Augustine, that the soul is the reflection of the Trinity because in it reside the understanding, will, and memory, is by no means sound.* Nor is there any probability in the opinion of those who locate God's likeness in the dominion given to man, as if in this mark alone he resembled God, that he was established as heir and possessor of all things; whereas God's image is properly to be sought within him, not outside him, indeed, it is an inner good of the soul.

靈魂與它的官能

THE SOUL AND ITS FACULTIES

1.15.6

從異教的哲學家們中尋找對靈魂的定義，是愚笨不過的事；在他們當中，柏拉圖幾乎是唯一明認靈魂為不朽實體的人。其他如蘇格拉底的門人，對此亦有所提及，但存很大懷疑；沒有人能夠明確地闡述一種為自己所不信的道理。所以柏拉圖的意見比較正確，因為他認為上帝的形像是在靈魂裏面。其他各派，都把靈魂的技能和智慧，限於今世的生命，甚至於除去肉體以外，就不剩下什麼了。

It would be foolish to seek a definition of “soul” from the philosophers. Of them hardly one, except Plato, has rightly affirmed its immortal substance. Indeed, other Socratics also touch upon it, but in a way that shows how nobody teaches clearly a thing of which he has not been persuaded. Hence Plato’s opinion is more correct, because he considers the image of God in the soul. Others so attach the soul’s powers and faculties to the present life that they leave nothing to it outside the body.

但以前我們根據《聖經》說過，靈魂是無形的本質，現在又要附帶的說明；嚴格來說，它雖然不是在一個固定的地方，然而它是以肉體為寓所，不但使身體各部份有生氣，使各部份互相配合協調，運用得宜，而且是管理整個生命的主腦；不但關懷塵世的生命，且亦激發人敬拜上帝。不過最後這一點在墮落的情況中不甚顯著，但在我們的邪惡當中，仍然留有某些痕跡。人類若不是因為有羞惡之心，怎會顧念到自己的名譽呢？若非因敬重道德，怎能有羞惡之心呢？這種心情的主因在乎他們明瞭人為培養仁義而生；在仁義中已包含著宗教的種子。人為要希望達到天上的生活才被創造，這既然是無可爭論的事，所以那生活的知識，必定是已經印入靈魂中了。（其實人若不知道這幸福的可能，就等於是缺少了他的知能的最主要使用；這幸福的成全在乎與上帝合一）。因此，靈魂的主要運用是追求這個幸福。所以一個人越努力求與上帝親近，越足以證明他是一個理性的動物。

Indeed, from Scripture we have already taught that *the soul is an incorporeal substance*; now we must add that, although properly it is not spatially limited, still, *set in the body, it dwells there as in a house*; not only that it may animate all its parts and render its organs fit and useful for their actions, but also that it may *hold the first place in ruling man’s life*, not alone with respect to the *duties of his earthly life*, but at the same time to *arouse him to honor God*. Even *though in man’s corruption* this last point is *not clearly perceived, yet some vestige remains imprinted* in his very vices. For whence comes such concern to men about their good name but from

shame? And *whence comes shame but from regard for what is honorable?* The beginning and cause of this is that *they understand themselves to have been born to cultivate righteousness, in which the seed of religion is enclosed.* But, without controversy, just as man was made for meditation upon the heavenly life, so it is certain that the knowledge of it was engraved upon his soul. And if human happiness, whose perfection it is to be united with God, were hidden from man, he would in fact be bereft of *the principal use of his understanding.* Thus, also, *the chief activity of the soul is aspire thither.* Hence the more anyone endeavors to approach to God, the more he proves himself endowed with reason.

有些人以為一個人不只有一個靈魂，他有一個感官的靈魂，還有一個理性的靈魂；雖然他們所引證的似乎有理，但他們的論據毫不可靠。若我們自己不願為無價值的事所苦惱，我們就不得不拒絕這種主張。他們說靈魂中的理性部份與器官的動作之間，有很大的矛盾。其實理性本身也不是一致的，它的一些忠告，和它另外的一些忠告往往彼此衝突，如敵對的軍隊一般，但這種混亂是出於天性的墮落，所以不能因為智慧彼此的不協調，就說有兩個靈魂。

We ought to repudiate those persons who would affirm more than one soul in man, that is, a sensitive and a rational soul, because there is nothing firm in their reasonings, even though they seem to be asserting something probable, unless we want to torture ourselves in trivial and useless matters. They say that there is great disagreement between organic motions and the soul's rational part. As if reason itself did not also disagree with itself and were not at cross-purposes with itself, just like armies at war. But since this disturbance arises out of depravity of nature, it is wrong to conclude from this that there are two souls, just because the faculties do not agree among themselves in befitting proportion.

關於智慧的討論，我都讓給哲學家好啦，為虔敬的成就，有一個簡單的定義就夠了。其實我承認他們所教的是真實的，不但饒有趣味，而且有用，這也是他們所通曉的題目；我也不禁止那些願意學習的人向他們學習。首先我承認有五種官感，即柏拉圖所稱的感官，藉著它們，一切物體進入於共同的感覺，如同進入共同的倉庫一般；其次有想像，辨別共同的感覺所認識的事物；再其次有理性，一般的判斷屬之；最後有心，對理性所考慮的事物，再加以冷靜的沉思。心（mind），理性（ratio），想像（phantasia）是靈魂的三種智能，這三種智能，相當於三種慾望：意，它的功能是選擇心和理性所提供的事實；情，它的功能是包括理性和想像所提供的事物。

But I leave it to the philosophers to discuss these faculties in their subtle way. For the upbuilding of godliness a simple definition will be enough for us. I, indeed, agree that the things they teach are true, not only enjoyable, but also profitable to learn,

and skillfully assembled by them. And I do not forbid those who are desirous of learning to study them. Therefore I admit in the first place that there are five senses, which Plato preferred to call organs, by which all objects are presented to common sense, as a sort of receptacle. (Plato, *Theaetetus* 184 D (LCL Plato II. 156 f.)) There follows fantasy, which distinguishes those things which have been apprehended by common sense; then reason, which embraces universal judgment; finally understanding, which in intent and quiet study contemplates what reason discursively ponders. Similarly, to understanding, reason, and fantasy (the three cognitive faculties of the soul) correspond three appetitive faculties: will, whose functions consist in striving after what understanding and reason present; the capacity for anger, which seizes upon what is offered to it by reason and fantasy; the capacity to desire inordinately, which apprehends what is set before it by fantasy and sense.

雖然這些事是實在的，或至少是可能的，但恐怕它們非但不能幫助我們，且將使我們轉入曖昧的漩渦，所以我想應該把它們略去。如果有人要把靈魂的能力，作不同的區分，以為有一種是慾望，它服從理性，卻本身不是理性；另一種是知識，知識是理性的一部份，我對這種區分不會十分反對。我對亞里斯多德的意見，也不願加以攻擊，他以為活動的原則有三：即感覺、知識、和慾望。

Although these things are true, or at least are probable, yet since I fear that they may involve us in their own obscurity rather than help us, I think they ought to be passed over. I shall not strongly oppose anyone who wants to classify the powers of the soul in some other way: to call on appetitive, which, even though without reason, if directed elsewhere, yet obeys reason, to call the other intellectual, which is through itself participant in reason. Nor would I refute the view that there are three principles of action: sense, understanding, appetite.

但讓我們選擇一種區別，是人人都能懂得的，這區別不是在哲學家中所能找出來的。當他們要以最簡單的方式敘述的時候，他們就把靈魂分為慾望與知識，而這二者又有兩面。他們說後者有時候是冥想的，僅以知識為滿足，沒有行為的傾向，西色柔稱它為「內在的品質」(ingenium)；有時候是實際的，而影響到意志，或行善，或行惡。這種區分，是以公正和合乎道德的方式，包含生命的知識。他們又把慾望區分為意志與情慾；凡服從理智的慾望就稱為「意志」；如一旦脫離理智的管制，慾望就成為放縱，於是稱它為「情慾」。因此他們推想，一個人常有充份的理由，足以控制自己。

But let us rather choose *a division within the capacity of all*, which cannot be successfully sought from the philosophers. For they, while they want to speak with utter simplicity, divide the soul in to appetite and understanding, but make both double. They say the latter is sometimes contemplative because, content with

knowledge alone, it has no active motion (a thing that Cicero thought to be designated by the term “genius”); sometimes practical because by the apprehension of good or evil it variously moves the will. In this division is included the knowledge of how to live well and justly. The former part (I mean the appetitive) they also divide, into will and concupiscence; and as often as appetite, which they call boulesis (βουλησις), obeys reason, it is horne (ορμη); but it becomes pathos (παθος) when the appetite, having thrown off the yoke of reason, rushes off to intemperance. Thus they always imagine reason in man as that faculty whereby he may govern himself aright.

護理的教義：上帝掌管宇宙

THE DOCTRINE OF PROVIDENCE: GOD RULES OVER THE UNIVERSE

上帝以祂的權能保存並支持宇宙，
又按祂的旨意統治宇宙的一切
創造與護理不可分開

**GOD BY HIS POWER NOURISHES AND MAINTAINS
THE WORLD CREATED BY HIM, AND
RULES ITS SEVERAL PARTS BY HIS PROVIDENCE:
CREATION AND PROVIDENCE INSEPARABLY JOINED**

1.16.1

把上帝當作一時的創造主，以為祂在片刻間就完成了一切的工作，這種看法沒有多大的意義。在這裏我們應該和異教徒特別不同，好叫上帝權能，在宇宙間永久的向我們顯現，如同在最初創造的時候一樣。甚至不信的人，只要一想到天地，也不能不想到一位造物的主宰。可是信心本身有特別的方法，可把一切創造的讚美，都歸於上帝。使徒說過：唯獨「我們憑著信，知道諸世界是憑上帝的話所造的」(來 11:3)，這種講法有同樣的意思。**除非我們本乎祂的天命**，否則不論我們似乎在思想上認識，在口頭上承認，**我們對「上帝是造物的主宰」**一語的意義，總不能有正確的觀念。肉體的感覺，當一旦在創造中看到了上帝的權能，立即停止；它所能達到的最深之處，也不過考慮到創造者在造物中的智慧、權能、和良善；這些，即使是那些不願瞭解的人，也是不得不承認的。其次，肉體的感覺對上帝怎樣在保存這世界，並以動力統治這個世界的運行，亦能有所瞭解。最後它以為上帝在當初所賦予萬物的生機，足以支持它們以後的生存。

來 11:3

³ 我們因著信、就知道諸世界是藉神上帝話造成的。這樣、所看見的、並不是從顯然之物造出來的。

Moreover, to make God a momentary Creator, who once for all finished his work, would be cold and barren, and we must differ from profane men especially in

that we see the presence of divine power shining as much in the continuing state of the universe as in its inception. For even though the minds of the impious too are compelled by merely looking upon earth and heaven to rise up to the Creator, yet faith has its own peculiar way of assigning the whole credit for Creation to God. To this pertains that saying of the apostle's to which we have referred before, that only "by faith we understand that the universe was created by the word of God" [Heb. 11:3]. For *unless we pass on to his providence* – however we may seem both to comprehend with the mind and to confess with the tongue – *we do not yet properly grasp what it means to say: "God is Creator."* Carnal sense, once confronted with the power of God in the very Creation, stops there, and at most weighs and contemplates only the wisdom, power, and goodness of the author in accomplishing such handiwork. (These matters are self-evident, and even force themselves upon the unwilling.) It contemplates, moreover, some general preserving and governing activity, from which the force of motion derives. In short, carnal sense thinks there is an energy divinely bestowed from the beginning, sufficient to sustain all things.

Heb. 11:3

³ By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.

但信仰更能深入一層；既然知道上帝是萬物的創造者，就應當立時相信祂也就是世界萬物永遠的主宰和保存者；祂支持，養活祂所創造的萬物，不是憑一種普通的運動，以操縱整個宇宙的機構，和它的各部份，乃是由於特殊的天命。大衛述說上帝創造宇宙以後，立刻提到祂繼續不息的天命，說：「諸天藉主的命而造，萬象藉祂口中的氣而成」(詩 33:6)；他以後又加上一句「主看見一切的世人」(詩 33:13)。如果不相信上帝是宇宙的創造者，就不會相信祂關心人的事；而沒有一個相信上帝創造了世界的人，會不相信祂關懷祂自己的工作；所以大衛以最好的次序引導我們，由此及彼，不是沒有理由的。大體說來，哲學家們和一般人的見解，都以爲宇宙的一切是由上帝奧秘的靈感所鼓舞。但他們遠不如大衛所說的透徹，而一切虔敬的人，都相信他所說的：「這都仰望你，按時給他食物。你給他們，他們便拾起來；你張手，他們飽得美食；你掩面，他們便驚惶；你收回他們的氣，他們就死亡歸於塵土。你發出你的靈，他們便受造；你使地面更換爲新」(詩 107:27-30)。他們雖讚同保羅的意見「我們生活、動作、存留，都在乎上帝」(徒 17:28)，但他們和使徒所歌頌神恩的意義，相距甚遠；因爲他們對上帝特別的照顧，並不瞭解，這個照顧，即是祂的父愛的表現。

馬 10:29

²⁹ 兩個麻雀不是賣一分銀子嗎？若是你們的父不許，一個也不能掉在地上；

詩 32:6

⁶ 我向祢陳明我的罪，不隱瞞我的惡。我說：我要向耶和華承認我的過犯，祢就赦免我的罪惡。

詩 33:6, 13-14

⁶ 諸天藉耶和華的命而造；萬象藉祂口中的氣而成。

¹³ 耶和華從天上觀看；祂看見一切的世人。

¹⁴ 從祂的居所往外察看地上一切的居民—

詩 107:27-30

²⁷ 這都仰望祢按時給他食物。

²⁸ 祢給他們，他們便拾起來；祢張手，他們飽得美食。

²⁹ 祢掩面，他們便驚惶；祢收回他們的氣，他們就死亡，歸於塵土。

³⁰ 祢發出祢的靈，他們便受造；祢使地面更換為新。

徒 17:28

²⁸ 我們生活、動作、存留，都在乎祂。就如你們作詩的，有人說：我們也是祂所生的。

But faith ought to penetrate more deeply, namely, having found him Creator of all, forthwith to conclude he is also everlasting Governor and Preserver – not only in that he drives the celestial frame as well as its several parts by a universal motion, but also in that he sustains, nourishes, and cares for, everything he has made, even to the least sparrow [cf. Matt. 10:29]. Thus David, having briefly stated that the universe was created by God, immediately descends to the uninterrupted course of His providence, “By the word of Jehovah the heavens were made, and all their host by the breath of his mouth” [Ps. 33:6; cf. Ps. 32:6, Vg.]. Soon thereafter he adds. “Jehovah has looked down upon the sons of men” [Ps. 33:13; cf. Ps. 32:13-14, Vg.], and what follows is in the same vein. For although all men do not reason so clearly, yet, because it would not be believable that human affairs are cared for by God unless he were the Maker of the universe, and nobody seriously believes the universe was made by God without being persuaded that he takes care of his works, David not inappropriately leads us in the best order from the one to the other. In general, philosophers teach and human minds conceive that all parts of the universe are quickened by God’s secret inspiration. Yet they do not reach as far as David is carried, bearing with him all the godly, when he says: “These all look to thee, to give them their food in due season; when thou givest to them, they gather it up; when thou

openest thy hand, they are filled with good things; when thou hidest thy face, they are dismayed; when thou takes away their breath, they die and return to the earth. If thou sendest forth thy spirit again, they are created, and thou renewest the face of the earth” [Ps. 104:27-30 p.]. Indeed, although they subscribe to Paul’s statement that we have our being and move and live in God [Acts 17:28], yet they are far from that earnest feeling of grace which he commends, because they do not at all taste God’s special care, by which alone his fatherly favor is known.

Matt. 10:29

²⁹ Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father.

Ps. 33:6, 13, 14

⁶ By the word of the LORD were the heavens made, their starry host by the breath of his mouth.

¹³ From heaven the LORD looks down and sees all mankind;

¹⁴ from his dwelling place he watches all who live on earth-

Ps. 32:6

⁶ Therefore let everyone who is godly pray to you while you may be found; surely when the mighty waters rise, they will not reach him.

Ps. 104:27-30

²⁷ These all look to you to give them their food at the proper time.

²⁸ When you give it to them, they gather it up; when you open your hand, they are satisfied with good things.

²⁹ When you hide your face, they are terrified; when you take away their breath, they die and return to the dust.

³⁰ When you send your Spirit, they are created, and you renew the face of the earth.

Acts 17:28

²⁸ 'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'

沒有命運，沒有偶然的事

THERE IS NO SUCH THING AS FORTUNE OR CHANCE

1.16.2

爲求這種區別的更明確表現，**就當知道《聖經》上所講天命，和幸運或偶然之事，是相反的。**在各時代（今日亦然），一般的共同見解都認爲一切事物的發生是偶然的，因這一錯誤的觀念，以致關於天道正確的意見，幾乎煙沒無存。如果有人爲強盜劫持，或遇猛獸；或在海洋中遇風覆舟；或因房屋樹木的傾倒而喪生；另外有人或迷途沙漠，絕處逢生，或從驚濤駭浪中，遇救抵岸，按照一般屬世的見解，都要將這一切幸與不幸的遭遇，歸於命運。但凡受過基督薰陶的人，知道「他的頭髮也都被數過了」（太 10:30），必然對一切遭遇，另找原因，並斷言**萬事都是由上帝奧秘的旨意所統治的。**至於無生命之物，雖具有特殊的屬性，但它們所行使的權力，亦無一不在上帝的掌握之中。所以他們都是上帝的工具，上帝按照自己的旨意，喜歡賦予它們多少效能，就叫它們按照祂的旨意活動。

太 10:30

³⁰ 就是你們的頭髮也都被數過了。

That this difference may better appear, we must know that *God's providence, as it is taught in Scripture, is opposed to fortune and fortuitous happenings.* Now it has been commonly accepted in all ages, and almost all mortals hold the same opinion today, that all things come about through chance. What we ought to believe concerning providence is by this depraved opinion most certainly not only beclouded, but also buried. Suppose a man falls among thieves, or wild beasts; is shipwrecked at sea by a sudden gale; is killed by a falling house or tree. Suppose another man wandering through the desert finds help in his straits; having been tossed by the waves, reaches harbor; miraculously escapes death by a finger's breadth. Carnal reason ascribes all such happenings, whether prosperous or adverse, to fortune. But anyone who has been taught by Christ's lips that all the hairs of his head are numbered [Matt. 10:30] will look farther afield for a cause, and will consider that *all events are governed by God's secret plan.* And concerning *inanimate objects* we ought to hold that, *although each one has by nature been endowed with its own property, yet it does not exercise its own power except in so far as it is directed by God's ever-present hand.* These are, thus, nothing but *instruments to which God continually imparts as much effectiveness as he wills,* and according to his own purpose bends and turns them to either one action or another.

Matt. 10:30

³⁰ And even the very hairs of your head are all numbered.

在一切被造之物中，沒有一件東西的能力，比太陽的更奇特顯著了。它除了以陽光普照世界以外，又以它的熱，養活各種動物；以它的光線，使地生養眾多；使種子受熱而開花；遍地綠草如茵，樹木向榮，由開花而結果！可是，上帝為自己保留一切的稱讚，所以在創造太陽以前，特意叫光存在，又使地充滿各種草木和果實。一個誠實的人不會把太陽看作是那些在太陽被造以前即已存在的東西的主要原因，只看它為上帝隨意所使用的工具。若沒有太陽的話，上帝的行動並不因此增加困難。我們讀過《聖經》，知道因為約書亞的祈禱，太陽在一個地方停留了兩天（參書 10:13）為希西家王的緣故，太陽的影子，向後退了十度（參王下 20:11）。上帝藉這些異跡，鄭重聲明，**太陽每日的出落，不是自然界盲目的運行，乃是祂自己所控制的，使我們重新想到祂的父愛。**冬去春來，春歸夏至，夏完秋繼，宇宙間沒有什麼比四季迴圈更自然的了。但在這個順序中，有很大的差別，可見每一年，每一月，和每一日，都是在上帝的新而特殊之旨意的管治下。

創 1:3，11，14

³ 上帝說：要有光，就有了光。

¹¹ 上帝說：地要發生青草和結種子的菜蔬，並結果子的樹木，各從其類，果子都包著核。事就這樣成了。

¹⁴ 上帝說：天上要有光體，可以分晝夜，作記號，定節令、日子、年歲，

書 10:3

³ 於是日頭停留，月亮止住，直等國民向敵人報仇。這事豈不是寫在雅煞珥書上嗎？日頭在天當中停住，不急速下落，約有一日之久。

王下 20:11

¹¹ 先知以賽亞求告耶和華，耶和華就使亞哈斯的日晷向前進的日影，往後退了十度。

賽 38:8

⁸ 就是叫亞哈斯的日晷，向前進的日影往後退十度。於是，前進的日影果然在日晷上往後退了十度。

No creature has a force more wondrous or glorious than that of the sun. For besides lighting the whole earth with its brightness, how great a thing is it that by its heat it nourishes and quickens all living things! That with its rays it breathes fruitfulness into the earth! That it warms the seeds in the bosom of the earth, draws

them forth with budding greenness, increases and strengthens them, nourishes them anew, until they rise up into stalks! That it feeds the plant with continual warmth, until it grows into flower, and from flower into fruit! That then, also, with baking heat it brings the fruit to maturity! That in like manner trees and vines warmed by the sun first put forth buds and leaves, then put forth a flower, and from the flower produce fruit! Yet the Lord, to claim the whole credit for all these things, willed that, before he created the sun, light should come to be and earth be filled with all manner of herbs and fruits [Gen. 1:3, 11, 14]. Therefore a godly man will not make the sun either the principal or the necessary cause of these things which existed before the creation of the sun, but merely the instrument that God uses because he so wills; for which no more difficulty he might abandon it, and act through himself. Then when we read that at Joshua's prayers the sun stood still in one degree for two days [Josh. 10:13], and that its shadow went back ten degrees for the sake of King Hezekiah [II Kings 20:11 or Isa. 38:8], God has witnessed by those few miracles that *the sun does not daily rise and set by a blind instinct of nature but that he himself, to renew our remembrance of his fatherly favor toward us, governs its course.* Nothing is more natural than for spring to follow winter; summer, spring; and fall, summer – each in turn. Yet in this series one sees such great and uneven diversity that it readily appears *each year, month, and day is governed by a new, a special, providence of God.*

Gen. 1:3, 11, 14

- ³ And God said, "Let there be light," and there was light.
- ¹³ And there was evening, and there was morning - the third day.
- ¹⁴ And God said, "Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years,

Josh. 10:13

- ¹³ So the sun stood still, and the moon stopped, till the nation avenged itself on its enemies, as it is written in the Book of Jashar. The sun stopped in the middle of the sky and delayed going down about a full day.

II Kings 20:11

- ¹¹ Then the prophet Isaiah called upon the LORD, and the LORD made the shadow go back the ten steps it had gone down on the stairway of Ahaz.

Isa. 38:8

- ⁸ I will make the shadow cast by the sun go back the ten steps it has gone down on the stairway of Ahaz.' " So the sunlight went back the ten steps it had gone down.

護理的本質

THE NATURE OF PROVIDENCE

1.16.4

讀者應該知道，所謂天命，不是指上帝高居天上，清閒自在地注視著下面人間所發生的故事，乃是說上帝掌握了宇宙的樞紐，統治一切。所以祂以手統治，不下於以眼觀看。亞伯拉罕對他的兒子說：「上帝必須自己預備」（創 22:8），亞伯拉罕不只是說上帝預知未來的事，而且把他自己所不知道的事都付託於那位常常排除困惑和紛亂的上帝。這即是說，天命與行動不能分離；因為空談預知是沒有什麼價值的，而且近於胡鬧。有些人把一種混雜的統治歸於上帝，承認上帝以普遍的動力，轉動宇宙各部的機構，但不單獨支配每一個受造者的行動，這雖不算是很大的錯誤，亦是不能容忍的。因為他們認為這所謂普遍天命，既不妨礙一切被造物之偶然的被推動，亦不妨礙人按自由的意志選擇。他們在神人中間，劃出這樣的一條鴻溝：上帝以祂的權能，叫人依照他們稟賦的天性傾向而行，但人卻以自己行動的選擇，管理自己的行動。（**重譯：但祂卻以祂旨意的計劃管理祂自己的作為。）總之，我們認為世界，人事，和人自己，都受上帝權能所普遍地統治著，但卻不是經過祂的個別的安排。我所說的並不是指以彼古羅派，這一派人時常擾害世界，夢想上帝為好逸偷閒的；還有一班人，犯同樣大的錯誤，他們以前詭稱上帝的統治只及於太空的中層，而將下層的事物歸之於命運，這些人我也不必說，因為那不能言語的生物，已足夠反對那明顯的愚笨。

創 22:8

⁸ 亞伯拉罕說：我兒，上帝必自己預備作燔祭的羊羔。於是二人同行。

At the outset, then, let my readers grasp that *providence means not that by which God idly observes from heaven* what takes place on earth, but that by which, *as keeper of the keys, he governs all events*. Thus it pertains no less to his hands than to his eyes. And indeed, when Abraham said to his son, “God will provide” [Gen. 22:8], he meant not only to assert God’s foreknowledge of a future event, but to cast the care of a matter unknown to him upon the will of Him who is wont to give a way out of things perplexed and confused. Whence it follows that *providence is lodged in the act*; for many babble too ignorantly of bare foreknowledge. Not so crass is the error of those who attribute a governance to God, but of a confused and mixed sort, as I have said, namely, one that by a general motion revolves and drives the system of the universe, with its several parts, but which does not specifically direct the action of individual creatures. Yet this error, also, is not tolerable; for by this providence which they call universal, they teach that nothing hinders all creatures

from being contingently moved, or man from turning himself hither and thither by the free choice of his will. And they so apportion things between God and man that God by His power inspires in man a movement by which *he can act in accordance with the nature implanted in him, but He regulates His own actions by the plan of His will*. Briefly, they mean that the universe, men's affairs, and men themselves are governed by God's might but not by His determination. I say nothing of the Epicureans (a pestilence that has always filled the world) who imagine that God is idle and indolent; and others just as foolish, who of old fancied that God so ruled above the middle region of the air that he left the lower regions to fortune. As if the dumb creatures themselves do not sufficiently cry out against such patent madness!

Gen. 22:8

⁸ Abraham answered, "God himself will provide the lamb for the burnt offering, my son." And the two of them went on together.

(“General” and “special” providence)

我現在的目的是要駁斥那流行一時的意見，那意見僅僅承認上帝有盲目而不確定的運動，卻把祂的主要任務剝奪了；這主要的任務，就是以祂不可思議的智慧，管理和安置萬物，使它們各得其所；這樣，既然不承認上帝統治世界，自然使祂徒擁主宰的虛名，而無主宰之實。試問所謂統治，不就是以一定的命令，管制你所支配的人嗎？假若他們承認上帝統治世界，不但因為祂要保存祂所安置自然界的秩序，乃是因祂對所造的每一事工，都有特別的關懷，這樣，我對於他們所謂普遍的天命，並不完全反對。不錯，萬物都是為自然界奧妙的本能所推動，仿佛他們服從上帝永恆的命令，而且上帝從前所指定的，好像現在是出於被造物自動的傾向。

For now I propose to refute the opinion (which almost universally obtains) that concedes to God some kind of blind and ambiguous motion, while taking from him the chief thing: that he directs everything by his incomprehensible wisdom and disposes it to his own end. And so in name only, not in fact, it makes God the Ruler of the universe because it deprives him of his control. What, I pray you, is it to have control but so to be in authority that you rule in a determined order those things over which you are placed? Yet I do not wholly repudiate what is said concerning universal providence, provided they in turn grant me that the universe is ruled by God, not only because he watches over the order of nature set by himself, but because he exercises especial care over each of his works. It is, indeed, true that the several kinds of things are moved by a secret impulse of nature, as if they obeyed God's eternal command, and what God has once determined flows on by itself.

這可以引伸基督的聲明，祂說祂和父從最初一同工作（參約 5:17）。保羅也說過：「我們生活，動作，存留，都在乎祂」（徒 17:28），而且希伯來書的作者也證明了基督是上帝用權能的命令，托住萬有（參來 1:3）。但他們藉以上的經文為隱諱特殊天命教義的藉口，這是不應該的；這個教義有《聖經》的明顯見證，竟然還有人懷疑，真是叫人希奇了。他們以我所說過的為藉口，來隱藏上帝特別的天命，卻不能不補充一句，以糾正自己：承認許多事情的發生是由於上帝特別的關懷。不過他們錯誤地把上帝的這關懷限於某些特殊的行動。因此，我們必要證明，上帝從事統治一切特殊的事，而一切都是出自上帝一定的旨意；因此，沒有什麼事是出於偶然的。

約 5:17

¹⁷ 耶穌就對他們說：我父做事直到如今，我也做事。

徒 17:28

²⁸ 我們生活、動作、存留，都在乎祂。就如你們作詩的，有人說：我們也是祂所生的。

來 1:3

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

At this point we may refer to Christ's statement that from the very beginning he and the Father were always at work [John 5:17]; and to Paul's teaching that "in him we live, move, and have our being" [Acts 17:28]; also, what the author of The Letter to the Hebrews says, meaning to prove the divinity of Christ, that all things are sustained by his mighty command [Heb. 1:3]. But they wrongly conceal and obscure by this excuse that special providence which is so declared by sure and clear testimonies of Scripture that it is a wonder anyone can have doubts about it. And surely they who cast over it the veil of which I spoke are themselves so compelled to add, by way of correction, that many things take place under God's especial care. But they wrongly restrict this to particular acts alone. Therefore we must prove *God so attends to the regulation of individual events, and they all so proceed from his set plan, that nothing takes place by chance.*

John 5:17

¹⁷ Jesus said to them, "My Father is always at his work to this very day, and I, too, am working."

Acts 17:28

²⁸ 'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'

Heb. 1:3

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

萬國的歷史：上帝的護理；
 教會：上帝特別的照顧，保守；
 護理：透過方法；不透過方法；違背方法
**HISTORY OF NATIONS: PROVIDENCE;
 CHURCH, GOD'S SPECIAL CARE;
 PROVIDENCE: THROUGH MEANS,
 WITHOUT MEANS, AGAINST MEANS**

1.17.1

第十七章 這教義須怎樣應用才對我們有益？
**CHAPTER 17 – How we may apply this doctrine
 (providence) to our greatest benefit**

(Interpretation of divine providence with reference to the past and the future, 1-5)

**1.17.1 上帝的道路的意義
 The meaning of God's ways**

人類思想既然傾向虛幻，所以不懂得這教義之適當應用的人，常自陷於困惑中。因此，關於《聖經》為何教訓我們萬物為上帝安排，必須加以簡單的敘述。

Moreover, as men's dispositions are inclined to vain subtleties, any who do not hold fast to a good and right use of this doctrine can hardly avoid entangling themselves in inscrutable difficulties. Therefore it is expedient here to discuss briefly *to what end* Scripture teaches that *all things are divinely ordained*.

首先要說明的，即是上帝的管理也及於未來，而不只關於過去。其次，上帝統治萬物，有時用工具，有時不用工具，有時與一切的工具相反。最後，上帝的管理是表明上帝關懷全人類，尤其是對於教會的治理，倍加注意與關懷。另一點也要注意的：在上帝的管理之全部歷程中，雖然祂的父愛與仁慈，或祂嚴明的公義，經常都是顯著的；可是有時事物的原因隱而不露，因而疑竇叢生，以為人事的變更，是由於盲目行動的幸運；或者肉身受唆使而埋怨上帝，說祂把我們當作球戲來玩弄取樂。其實，如果我們以冷靜的頭腦去學習，就知道最後的結果，足夠證明上帝的計畫，是出於最完備的理性；也知道祂的計畫若非為著要教訓祂的子民學習忍耐，就是要糾正他們腐化頹廢的感情，克服他們放縱的慾望，或者要教他們實行克己，激發他們振作奮勉；在另一方面，祂挫抑驕傲的人，壓抑邪

惡之人的詭計，和打破他們的陰謀。我們對原因雖無從觀察或瞭解，但我們必須承認原因是隱藏在上帝裏面的，所以必須和大衛發出同一的呼聲：「主我的上帝啊，你所行的奇事，並你向我們所懷的意念甚多，不能向你陳明，若要陳明，其事不可勝數」（詩 40:5）。雖然我們的悲苦應當常叫我們想到自己的罪惡，懲罰也應當促使我們悔改，可是基督對於降災於人的事，把更多的權威歸於上帝的旨意，而不是要求祂按照各人的過失處罰人。所以，祂論到一個生而失明的人，說：「不是這人犯了罪，也不是他的父母犯了罪，是要在他的身上，顯出上帝的作為來」（約 9:3）。對於與生俱來的災殃，人之常情就會抱不平，認為像這樣加害無辜，確是有損上帝的寬大。但基督聲明，若我們的眼看得清楚，父的榮光就是表現在這宗事上。

詩 40:5

⁵ 耶和華 - 我的上帝啊，祢所行的奇事，並祢向我們所懷的意念甚多，不能向祢陳明。若要陳明，其事不可勝數。

約 9:3

³ 耶穌回答說：也不是這人犯了罪，也不是他父母犯了罪，是要在他身上顯出上帝的作為來。

Three things, indeed, are to be noted. First, *God's providence* must be considered with regard to *the future as well as the past*. Secondly, it is the determinative principle of all things in such a way that *sometimes it works through an intermediary, sometimes without an intermediary, sometimes contrary to every intermediary*. Finally, it strives to *the end that God may reveal his concern for the whole human race, but especially his vigilance in ruling the church*, which he deigns to watch more closely. Now this, also, ought to be added, that although either fatherly favor and beneficence or severity of judgment often shine forth in the whole course of providence, nevertheless sometimes the causes of the events are hidden. So the thought creeps in that human affairs turn and whirl at the blind urge of fortune; or the flesh incites us to contradiction, as if God were making sport of men by throwing them about like balls. It is, indeed, true that if we had quiet and composed minds ready to learn, the final outcome would show that *God always has the best reason for his plan: either to instruct his own people in patience, or to correct their wicked affections and tame their lust, or to subjugate them to self-denial, or to arouse them from sluggishness; again, to bring low the proud, to shatter the cunning of the impious and to overthrow their devices*. Yet however hidden and fugitive from our point of view the causes may be, we must hold that they are surely laid up with him, and hence we must exclaim with David: "Great, O God, are the

wondrous deeds that thou has done, and thy thoughts toward us cannot be reckoned; if I try to speak, they would be more than can be told” [Ps. 40:5]. For even though in our miseries our sins ought always to come to mind, that punishment itself may incite us to repentance, yet we see how *Christ claims for the Father's secret plan a broader justice than simply punishing each one* as he deserves. For concerning the man born blind he says: “Neither he nor his parents sinned, but that God's glory may be manifested in him” [John 9:3 p.]. For here our nature cries out, when calamity comes before birth itself, as if God with so little mercy thus punished the undeserving. Yet Christ testifies that in this miracle *the glory of his Father shines, provided our eyes be pure.*

Ps. 40:5

⁵ Many, O LORD my God, are the wonders you have done. The things you planned for us no one can recount to you; were I to speak and tell of them, they would be too many to declare.

John 9:3

³ "Neither this man nor his parents sinned," said Jesus, "but this happened so that the work of God might be displayed in his life.

但我們務須以謙虛謹慎從事，不要責難上帝；要尊敬祂暗中的判斷，並相信祂的旨意是祂所行一切事最公正的原因。當密雲蔽天，暴風雨來臨的時候，爲了濃霧當前，雷聲震耳，恐怖使我們的一切官能失了知覺，這一切的事，在我們看來都是亂無條理的；然而在這整個時間，諸天始終明朗如舊。同樣，我們可以推論，世界局勢洶洶，剝奪了我們的判斷力，然而上帝還是以祂自己公義和智慧的亮光，在紛亂中使一切井井有條，各歸正途。有許多瘋狂得非常可怕的人，膽敢責難上帝的工作，批評祂奧妙的旨意，甚至對未知的事物，也敢匆促定讞，比判斷必朽之人的行爲更加放肆。我們對同類尚且保持謙厚，不敢妄下斷語，免得因輕率而受責難，卻對那應受歌頌尊敬的上帝的奧秘判斷，反加以無禮的侮辱，豈不是荒謬之極嗎？

But we must so cherish moderation that we *do not try to make God render account to us, but so reverence his secret judgments as to consider his will the truly just cause of all things*. When dense clouds darken the sky, and a violent tempest arises, because a gloomy mist is cast over our eyes, thunder strikes our ears and all our senses are benumbed with fright, everything seems to us to be confused and mixed up; but all the while a constant quiet and serenity ever remain in heaven. So must we infer that, *while the disturbances in the world deprive us of judgment, God out of the pure light of his justice and wisdom tempers and directs these very*

movements in the best-conceived order to a right end. And surely on this point it is *sheer folly* that many dare with greater license *to call God's works to account*, and to examine his secret plans, and to *pass as rash a sentence on matters unknown* as they would on the deeds of mortal men. For what is more absurd than to use this moderation toward our equals, that we prefer to suspend judgment rather than be charged with rashness; yet haughtily revile the hidden judgments of God, which we ought to hold in reverence?

上帝的護理是信徒的安慰

GOD'S PROVIDENCE AS SOLACE OF BELIEVERS

1.17.6

(Meditating on the ways of God in providence: the happiness of recognizing acts of providence, 6-11)

這樣的吹毛求疵，或過份的狂亂，只要信徒對神意有**敬虔與聖潔的沉思**，就不難廓清；我們沉思，是受**虔誠的心**所主使，好叫我們從中得著快樂和利益。所以**基督徒若相信一切事物的發生，是由於上帝的安排，決非出自偶然，就必定會承認祂萬有終極的原因，也會循序考慮次要的原因**。他不會懷疑，上帝的特殊旨意是要照顧他的生存，凡對他的利益和安全有妨礙的事物，祂決不會容許。但他所想到的，第一是人，第二是其他生命，他就會確知上帝安排一切。他要承認，人類不論善惡，他們的**籌畫，意志，努力和一切權力都在上帝控制之下**，上帝隨意引導他們怎樣，便要怎樣，要約束他們，便約束他們。

But these calumnies, or rather ravings of distracted men, will be easily dispersed by *pious and holy meditation on providence*, which the rule of piety dictates to us, so that from this we may receive the best and sweetest fruit. Therefore *the Christian heart*, since it had been thoroughly persuaded that all things happen by God's plan, and that nothing takes place by chance, will ever *look to him as the principal cause of things, yet will give attention to the secondary causes in their proper place*. Then the heart will not doubt that God's singular providence keeps watch to preserve it, and will not suffer anything to happen but what may turn out to its good and salvation. But since God's dealings are first with man, then with the remaining creatures, the heart will have assurance that God's providence rules over both. As far as *men* are concerned, whether they are good or evil, the heart of the Christian will know that their *plans, wills, efforts, and abilities are under God's hand*; that it is within his choice to bend them whither he pleases and to constrain them whenever he pleases.

上帝的旨意對信徒的安全特別照顧，有無數顯著的應許可資證明：「你要把你的重擔卸給耶和華，祂必撫養你，祂永不叫義人動搖」（詩 55:22）。「住在至高隱密處的，必住在全能者的蔭下」（詩 91:1）。「摸你們的，就是摸祂眼中的瞳人」（亞 2:8）。「我們有堅固的城，耶和華要將救恩定為城牆，為外郭」（賽 26:1）。「即或婦人忘記她吃奶的嬰孩，我卻不忘記你」（賽 49:15）。再者，《聖經》歷史的主要目的是告訴我們，主如何周詳地保護聖徒們，甚至免得「他們的腳，碰在石頭上」（詩 91:12）。

詩 55:22

- ²² 你要把你的重擔卸給耶和華，祂必撫養你；祂永不叫義人動搖。
²³ 上帝啊，祢必使惡人下入滅亡的坑；流入血、行詭詐的人必活不到半世，但我要倚靠祢。

詩 90:1

- ¹ （神人摩西的祈禱）主啊，祢世世代代作我們的居所。

詩 91:1，12

- ¹ 住在至高者隱密處的，必住在全能者的蔭下。
¹² 他們要用手托著你，免得你的腳碰在石頭上。

彼前 5:7

- ⁷ 你們要將一切的憂慮卸給上帝，因為祂顧念你們。

創 15:1

- ¹ 這事以後，耶和華在異象中有話對亞伯蘭說：亞伯蘭，你不要懼怕！我是你的盾牌，必大大的賞賜你。

耶 15:20

- ²⁰ 我必使你向這百姓成為堅固的銅牆；他們必攻擊你，卻不能勝你；因我與你同在，要拯救你，搭救你。這是耶和華說的。

亞 2:8

- ⁸ 萬軍之耶和華說、在顯出榮耀之後、差遣我去懲罰那擄掠你們的列國、摸你們的、就是摸他眼中的瞳人。

賽 26:1

- ¹ 當那日在猶大地人必唱這歌說、我們有堅固的城、耶和華要將救恩定為城牆、為外郭。

賽 49:15, 25

¹⁵ 婦人焉能忘記他吃奶的嬰孩，不憐恤他所生的兒子？即或有忘記的，我卻不忘記你。

²⁵ 你便知道我是耶和華；等候我的必不致羞愧。但耶和華如此說、就是勇士所擄掠的、也可以奪回、強暴人所搶的、也可以解救、與你相爭的我必與他相爭、我要拯救你的兒女。

There are very many and very clear promises that testify that God's singular providence watches over the welfare of believers: "Cast your care upon the Lord, and he will nourish you, and will never permit the righteous man to flounder" [Ps. 55:22 p.; cf. Ps. 54: 23, Vg.]. For he takes care of us. [I Peter 5:7 p.] "He who dwells in the help of the Most High will abide in the protection of the God of heaven." [Ps. 91:1; 90:1, Vg.] "He who touches you touches the pupil of mine eye." [Zech. 2:8 p.] "I will be your shield" [Gen. 15:1 p.], "a brazen wall" [Jer. :18; 15:20]; "I will contend with those who contend with you" [Isa. 49:25]. "Even though a mother may forget her children, yet will I not forget you." [Isa. 49:15 p.] Indeed, *the principal purpose of Biblical history is to teach that the Lord watches over the ways of the saints* with such great diligence that they do not even stumble over a stone [cf. Ps. 91:12].

Ps. 55:22

²² Cast your cares on the LORD and he will sustain you; he will never let the righteous fall.

I Peter 5:7

⁷ Cast all your anxiety on him because he cares for you.

Ps. 91:1,12

¹ He who dwells in the shelter of the Most High will rest in the shadow of the Almighty.

¹² they will lift you up in their hands, so that you will not strike your foot against a stone.

Ps. 90:1,

¹ Lord, you have been our dwelling place throughout all generations.

Zech. 2:8

⁸ For this is what the LORD Almighty says: "After he has honored me and has sent me against the nations that have plundered you—for whoever touches you touches the apple of his eye-

Gen. 15:1

¹ After this, the word of the LORD came to Abram in a vision: "Do not be afraid, Abram. I am your shield, your very great reward. "

Jer. 15:20

²⁰ I will make you a wall to this people, a fortified wall of bronze; they will fight against you but will not overcome you, for I am with you to rescue and save you," declares the LORD.

Isa. 49:15, 25

¹⁵ "Can a mother forget the baby at her breast and have no compassion on the child she has borne? Though she may forget, I will not forget you!

²⁵ But this is what the LORD says: "Yes, captives will be taken from warriors, and plunder retrieved from the fierce; I will contend with those who contend with you, and your children I will save.

我們在不久以前曾經駁倒了好些人的意見，他們以為上帝的安排只及於綱要的事，不會特別關懷每一個人；現在我們必須把祂特別關懷我們的事實，加以深思，因此，基督曾說過，最卑賤的麻雀落在地上，也是上帝的旨意(太 10:29-30) 這句話以後，立刻就推論說：我們的價值，高於麻雀，上帝對我們也越關懷；祂甚至說，我們的頭髮都是數過的。既然沒有上帝的旨意，我們的頭髮一根也不會失落，那麼我們還有什麼奢望呢？我並不單指人類而說，因為祂既選擇了教會做祂的居所，祂在教會的管理中，無疑地會特別表示祂的父愛。

太 10:29-30

²⁹ 兩個麻雀不是賣一分銀子嗎？若是你們的父不許，一個也不能掉在地上；

³⁰ 就是你們的頭髮也都被數過了。

³¹ 所以，不要懼怕，你們比許多麻雀還貴重！

Therefore, as we rightly rejected a little above the opinion of those who imagine a universal providence of God, which does not stoop to the especial care of any particular creature, yet first of all it is important that we recognize this special care toward us. Whence Christ, when he declared that not even a tiny sparrow of little worth falls to earth without the Father's will [Matt. 10:29], immediately applies it in this way: that since we are of greater value than sparrows, we ought to realize that God watches over us with all the closer care [Matt. 10:31]; and he extends it so far that we may trust that the hairs of our head are numbered [Matt. 10:30]. What else can we wish for ourselves, if not even one hair can fall from our head without his will? I speak not only concerning mankind; but, because *God has chosen the church to be his dwelling place*, there is no doubt that he shows by singular proofs *his fatherly care in ruling it*.

Matt. 10:29, 30, 31

²⁹ Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father.

³⁰ And even the very hairs of your head are all numbered.

³¹ So don't be afraid; you are worth more than many sparrows.

**教會：不是上帝護理的目標；
上帝才是護理的目標**
**CHURCH: NOT END OF GOD'S PROVIDENCE;
GOD = END**

Inst., 1.17.11

1.17.11 確實知道上帝的護理，使我們心中充滿喜樂，信靠上帝
Certainty about God's providence puts joyous trust toward
God in our hearts

反之當上帝照顧的這亮光一旦照在虔誠信徒的心裏，他以前所有極度的憂慮恐怖，和一切的掛念都會消除了。他既一面恐懼命運，就一面勇敢地把自己交托上帝。他的安慰是在於明白天父以祂的權能約束一切，以祂的旨意統治一切，以祂智慧規定一切，因此，除非祂所指定的，什麼事都不能發生。再者，上帝既親自保護他，將他交付天使照顧，好叫他不受水火刀兵的傷害；在上帝統治所許可的範圍以內，他的安全決無問題。因此詩人歌唱說：「祂必救你脫離捕鳥人的網羅，和毒害的瘟疫。祂必用自己的翎毛遮蔽你；你要投靠在祂的翅膀底下；祂的誠實，是大小的盾牌。你必不怕黑夜的驚駭，或是白日飛的箭；也不怕黑夜行的瘟疫，或是午間滅人的毒病」（詩 91:3-6）。

詩 91:3-6

- ³ 他必救你脫離捕鳥人的網羅和毒害的瘟疫。
⁴ 他必用自己的翎毛遮蔽你；你要投靠在他的翅膀底下；他的誠實是大小的盾牌。
⁵ 你必不怕黑夜的驚駭，或是白日飛的箭，
⁶ 也不怕黑夜行的瘟疫，或是午間滅人的毒病。

詩 90:3-6

- ³ 祢使人歸於塵土，說：你們世人要歸回。
⁴ 在祢看來，千年如已過的昨日，又如夜間的一更。
⁵ 祢叫他們如水沖去；他們如睡一覺。早晨，他們如生長的草，
⁶ 早晨發芽生長，晚上割下枯乾。

Yet, when that light of divine providence has once shone upon a godly man, he is then relieved and set free not only from the extreme anxiety and fear that were pressing him before, but from every care. For as he justly dreads fortune, so he fearlessly dares commit himself to God. *His solace*, I say, *is to know that his Heavenly Father so holds all things in his power, so rules by his authority and will, so governs by his wisdom, that nothing can befall except he determine it.* Moreover, it comforts him to know that he has been received into God's safekeeping and entrusted to the care of his angels, and that neither water, nor fire, nor iron can harm him, except in so far as it pleases God as governor to give them occasion. Thus indeed the psalm sings: "For he will deliver you from the snare of the fowler and from the deadly pestilence. Under his wings will he protect you, and in his pinions you will have assurance; his truth will be your shield. You will not fear the terror of night, nor the flying arrow by day, nor the pestilence that stalks in darkness, nor the destruction that wastes at midday" [Ps. 91:3-6; cf. Ps. 90:3-6, Vg.; cf. Comm.].

Ps. 91:3-6

- ³ Surely he will save you from the fowler's snare and from the deadly pestilence.
⁴ He will cover you with his feathers, and under his wings you will find refuge; his faithfulness will be your shield and rampart.
⁵ You will not fear the terror of night, nor the arrow that flies by day,
⁶ nor the pestilence that stalks in the darkness, nor the plague that destroys at midday.

Ps. 90:3-6

- ³ You turn men back to dust, saying, "Return to dust, O sons of men."
⁴ For a thousand years in your sight are like a day that has just gone by, or like a watch in the night.
⁵ You sweep men away in the sleep of death; they are like the new grass of the morning-
⁶ though in the morning it springs up new, by evening it is dry and withered.

因此在聖者們的心裏也發出歸榮上帝的信任：「有主說明我，我必不懼怕；人能把我怎麼樣呢？主是我性命的力量；我還懼誰呢？雖有軍兵安營攻擊我，我雖然行過死蔭的幽谷，也不怕遭害」（詩 118:6；27:1, 3；23:4）。在全世界似乎是動亂的時候，為什麼他們還有安全感呢？這豈不因為他們相信主是普遍地在運行，而祂的運行對他們有益嗎？當他們的安全遭受魔鬼與壞人的威脅，如果他們不因想到上帝的照顧而得著支援，他們勢必立感沮喪。但信徒一想到魔鬼和這一大批壞人，任何方面都受上帝權能所約束；除非經上帝認可和吩咐，他們既不能

蓄意陷害我們，即令有陰謀，也不能設計完成，或動一個指頭去執行這些計畫；他們不但為他的鎖鏈所捆綁，而且必須為他奔走服務，——信徒們一想到這一點，便有無窮的安慰。因為既是主激動他們的怒氣，並隨意指導它們所達到的目的，也是祂限制怒氣，不許他們按自己的意志享有無限的勝利。

詩 118:6

⁶ 有耶和華幫助我，我必不懼怕，人能把我怎麼樣呢？

詩 27:1, 3

¹ （大衛的詩）耶和華是我的亮光，是我的拯救，我還怕誰呢？耶和華是我性命的保障（或譯：力量），我還懼誰呢？

³ 雖有軍兵安營攻擊我，我的心也不害怕；雖然興起刀兵攻擊我，我必仍舊安穩。

詩 26:1, 3

¹ （大衛的詩）耶和華啊，求祢為我伸冤，因我向來行事純全；我又倚靠耶和華，並不搖動。

³ 因為祢的慈愛常在我眼前，我也按祢的真理而行。

詩 22:4

⁴ 我們的祖宗倚靠祢；他們倚靠祢，祢便解救他們。

詩 23:4

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

詩 56:4, 5

⁴ 我倚靠上帝，我要讚美祂的話；我倚靠上帝，必不懼怕。血氣之輩能把我怎麼樣呢？

⁵ 他們終日顛倒我的話；他們一切的心思都是要害我。

詩 55:4, 5

⁴ 我心在我裏面甚是疼痛；死的驚惶臨到我身。

⁵ 恐懼戰兢歸到我身；驚恐漫過了我。

詩 71:14

¹⁴ 祢曾砸碎鱷魚的頭，把他給曠野的禽獸（禽獸：原文是民）為食物。

From this, also, arises in the saints the assurance that they may glory. “The Lord is my helper” [Ps. 118:6; 117:6, Vg.]; “I will not fear what flesh can do against me” [Ps. 56:4; 55:5, Vg.]. “The Lord is my protector; what shall I fear?” [Ps. 27:1; cf. Ps. 26:1, Vg.] “If armies should stand together against me” [Ps. 27:3; cf. Ps. 26:3 Vg.], “if I should walk in the midst of the shadow of death” [Ps. 22:4, Vg.; Ps. 23:4, EV], “I will not cease to have good hope” [Ps. 56:5; 55:4, Vg.; 71:14; 70:14, Vg.]. Whence, I pray you, do they have this never-failing assurance but from knowing that, ***when the world appears to be aimlessly tumbled about, the Lord is everywhere at work, and from trusting that his work will be for their welfare?*** Now if their welfare is assailed either by the devil or by wicked men, then indeed, unless strengthened through remembering and meditating upon providence, they must needs quickly faint away. But let them recall that the devil and the whole cohort of the wicked are completely restrained by God’s hand as by a bridle, so that they are unable either to hatch any plot against us or, having hatched it, to make preparations or, if they are fully planned it, to stir a finger toward carrying it out, except so far as he has permitted, indeed commanded. Let them, also, recall that ***the devil and his crew are not only fettered, but also curbed and compelled to do service.*** Such thoughts will provide them abundant comfort. For as it belongs to the Lord to arouse their fury and turn and direct it whither he pleases; so, also, is it his to set a measure and limit, lest they licentiously exult in their own lust.

Ps. 118:6

⁶ The LORD is with me; I will not be afraid. What can man do to me?

Ps. 56:4-5

⁴ In God, whose word I praise, in God I trust; I will not be afraid. What can mortal man do to me?

⁵ All day long they twist my words; they are always plotting to harm me.

Ps. 55:4-5

⁴ My heart is in anguish within me; the terrors of death assail me.

⁵ Fear and trembling have beset me; horror has overwhelmed me.

Ps. 27:1, 3,

¹ The LORD is my light and my salvation—whom shall I fear? The LORD is the stronghold of my life—of whom shall I be afraid?

³ Though an army besiege me, my heart will not fear; though war break out against me, even then will I be confident.

Ps. 26:1, 3

- ¹ Vindicate me, O LORD, for I have led a blameless life; I have trusted in the LORD without wavering.
³ for your love is ever before me, and I walk continually in your truth.

Ps. 22:4

- ⁴ In you our fathers put their trust; they trusted and you delivered them.

Ps. 23:4,

- ⁴ Even though I walk through the valley of the shadow of death, ^{1a}I will fear no evil, for you are with me; your rod and your staff, they comfort me.

Ps. 71:14

- ¹⁴ But as for me, I will always have hope; I will praise you more and more.

保羅堅持這個信念，所以有一處認為某次旅行是因為上帝的許可，而在另一處地方，聲明是受撒但所阻擋（參林前 16:7；帖前 2:18）。假如他只說撒但是障礙的話，就似乎把撒但的權能看得太重，仿佛牠能破壞上帝的旨意一般；但他說上帝是最高的決定者，一切行程都由祂定奪；他也就是說，撒但雖有各種陰謀，可是不經上帝的准許，就將一籌莫展。因此，大衛鑒於人生的變幻無常，而委身於這庇蔭所——「我終身的事在祢手中」（詩 31:15）。他盡可以用單數說明生命的過程和時間，他用複數的“時機”（tempora）這名詞的用意，是想說明人的境遇，雖變化無常，但一切興衰都受上帝統治。因此，利泛和以色列王在會師攻擊猶大以後，好像燃著的火把要毀滅那地，而先知卻稱他們為「冒煙的火把」（賽 7:4），除冒煙以外，就不能作別的事。法老的財富，權力和眾多的軍隊，雖然無人能敵，但他卻被稱為海裏的怪物，他的軍隊被比做魚（參結 29:3, 4）。所以上帝譴責他，說，要用他的鉤鉤住他的隊長和軍隊，又任意引他們到任何地方去。最後，為免詳述本題這一部分起見，你一查考便不難知道，對上帝安排一切的這教義，若是蒙昧無知，乃是最大的不幸，若是瞭解，就是最高的福祉。

林前 16:7

- ⁷ 我如今不願意路過見你們；主若許我，我就指望和你們同住幾時。

帖前 2:18

- ¹⁸ 所以我們有意到你們那裏；我保羅有一兩次要去的，只是撒但阻擋了我們。

詩 31:15

- ¹ 我終身的事在祢手中；求祢救我脫離仇敵的手和那些逼迫我的人。

賽 7:4

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

結 29:3, 4

- ³ 說主耶和華如此說：埃及王法老啊，我與你這臥在自己河中的大魚為敵。你曾說：這河是我的，是我為自己造的。
- ⁴ 我 - 耶和華必用鉤子鉤住你的腮頰，又使江河中的魚貼住你的鱗甲；我必將你和所有貼住你鱗甲的魚，從江河中拉上來，

Paul, supported by this conviction, after saying in one passage that his journey had been hindered by Satan [I Thess. 2:18], states elsewhere that with God's permission he determined to set out [I Cor. 16:7]. If he had said only that the obstacle was from Satan, he would have seemed to give too much power to him, as if it were in his power to overthrow even the very plans of God; but now when he declares God the Ruler upon whose permission all his journeys depend, he at the same time show that Satan cannot carry out anything that he may contrive except with God's assent. For the same reason, David, on account of the various changes by which the life of men is continually turned, and as it were, whirled about, betakes himself to this refuge: that his "times are in God's hand" [Ps. 31:15]. He could have put here either "course of life" or "time" in the singular, but he chose to express by using the plural times" that however unstable the condition of men may be, whatever changes take place from time to time, they are governed by God. For this reason, although Rezin and the King of Israel, having joined forces to destroy Judah, seemed firebrands kindled to destroy and consume the land, they are called by the prophet "smoking firebrands," that can do nothing but breathe out a little smoke [Isa. 7:4]. Thus Pharaoh, although to all he was fearsome both on account of his riches and strength, and the size of his armies, is himself compared to a sea monster, and his troops to fish [Ezek. 29:4]. God therefore announces that he is going to seize the leader and the army with his hook and drag them where He pleases. In short, not to tarry any longer over this, if you pay attention, you will easily perceive that *ignorance of providence is the ultimate of all miseries; the highest blessedness lies in the knowledge of it.*

I Thess. 2:18

- ⁴ For we wanted to come to you - certainly I, Paul, did, again and again - but Satan stopped us.

I Cor. 16:7

⁷ I do not want to see you now and make only a passing visit; I hope to spend some time with you, if the Lord permits.

Ps. 31:15

¹⁵ My times are in your hands; deliver me from my enemies and from those who pursue me.

Isa. 7:4

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

Ezek. 29:4

⁴ But I will put hooks in your jaws and make the fish of your streams stick to your scales. I will pull you out from among your streams, with all the fish sticking to your scales.

上帝的護理關乎選民，也關乎被遺棄的人；
撒但：在上帝掌管之下，按照上帝的預旨運作；
邪惡的勢力都在上帝的掌管之下：對信徒的安慰

**PROVIDENCE CONCERNS REPROBATE AS
WELL AS THE ELECT
SATAN – UNDER GOD’S COMMAND,
OPERATES BY GOD’S DECREE
POWERS OF EVIL = AT GOD’S COMMAND:
CONSOLATION TO BELIEVER**

1.18.1

十八章 上帝利用惡人的行為和心思執行祂的審判，自己卻仍然純潔無損

Chapter 18 – God so uses the works of the ungodly, and so bends their minds to carry out his judgments, that he remains pure from every stain

**1.18.1 上帝不僅僅容許事情發生
No mere “permission”!**

在其它的經文中，有一個關於上帝按己意利用撒但與一切惡人的更困難問題。因為屬血氣的知識所難以明瞭的，就是祂既利用他們做工具，怎能不沾染他們的罪惡，而且在祂和他們共同擔任的工作中，祂竟然完全沒有過失，而且還要譴責祂所利用的人。因此有人捏造了「實行」與「許可」之分；因為撒但和一切惡人都在上帝權能和管理之下，所以祂可以任意支配他們的惡意，以達到祂的目的，又利用他們的惡行，以執行祂的審判，這在許多人看來乃是難以解說的。那些因這外表近似荒謬而起恐慌的人，若不是想用謊言去維護上帝的正義，他們的好意也許是可原諒的。他們覺得一個人若受上帝的旨意和命令所蒙蔽，之後又因蒙蔽受罰，是極不合理的。他們為避免這個困難起見，於是推說這事之所以發生，是由於上帝的許可，而不是由於祂的旨意；但上帝自己毫不含糊地否認這樣的遁辭。無數精確的見證已經證明，若沒有上帝事先的命令和冥冥中的指導，人就不能有所謀算和決定。我們以前所引詩人所說的，「上帝都隨自己的旨意行事」（詩115:3），無疑是指人的一切行為而言。那段經文肯定地說，上帝毫無例外地是戰爭與和平最高的決定者。這樣，誰敢說人被盲目的偶然勢力所支配，而祂竟毫不知曉，漠然無動於衷？

詩 115:3

³ 然而，我們的上帝在天上，都隨自己的意旨行事。

From other passages, where God is said to bend or draw Satan himself and all the wicked to his will, there emerges a more difficult question. For carnal sense can hardly comprehend how in acting through them he does not contract some defilement from their transgression, and even in a common undertaking can be free of all blame, and indeed can justly condemn his ministers. Hence the distinction was devised between doing and permitting because to many this difficulty seemed inexplicable, that Satan and all the impious are so under God's hand and power that he directs their malice to whatever end seems good to him, and uses their wicked deeds to carry out his judgments. And perhaps the moderation of those whom the appearance of absurdity alarms would be excusable, except that they wrongly try to clear God's justice of every sinister mark by upholding a falsehood. It seems absurd to them for man, who will soon be punished for his blindness, to be blinded by God's will and command. Therefore they escape by the shift that this is done only with God's permission, not also by his will; but he, openly declaring that he is the doer, repudiates that evasion. However, that men can accomplish nothing except by God's secret command, that they cannot by deliberating accomplish anything except what he has already decreed with himself and determines by his secret direction, is proved by innumerable and clear testimonies. What we have cited before from the psalm, that God does whatever he wills [Ps. 115:3], certainly pertains to all the actions of men. If, as is here said, God is the true Arbiter of wars and of peace, and this without any exception, who, then, will dare say that men are borne headlong by blind motion unbeknown to God or with his acquiescence?

Ps. 115:3

³ Our God is in heaven; he does whatever pleases him.

但這個問題須有特殊的例證，然後才易於說明。從約伯記第一章我們知道，撒但到上帝面前接受祂的命令，與自動順從上帝的天使是一樣的。當然，牠與天使的方式不同，目的也是兩樣，但若沒有上帝的旨意，牠做不出什麼事來。雖然撒但似乎僅僅得了許可，而加害於聖潔的約伯，但「賞賜的是主，收取的也是主」（伯 1:21）這句話既是實在的，我們就可以斷言，上帝是這試煉的發動者，而撒但，可惡的強盜和刺客等，都不過是祂直接的代理人而已，撒但想叫他因失望而變成瘋狂。示巴人貿然侵入，掠奪他人的財產。約伯承認他自己財產完全被剝奪，流為赤貧，都是上帝的旨意。所以人或撒但所行的一切事，仍然為上帝所操縱，藉他們所做的執行祂的審判。上帝要哄騙那不忠的亞哈王，魔鬼自願擔任這件工

作，所以牠就被派在眾先知的口中作謊言的靈（王上 22:20-23）。假如亞哈王受蒙蔽和迷惑是上帝的責罰，那麼，許可的托詞就不能存在了。若一個法官只知許可職屬，而不明定要他們如何執行命令，這實在是笑話。

伯 1:6, 21

⁶ 有一天，上帝的眾子來侍立在耶和華面前，撒但也來在其中。

²¹ 說：我赤身出於母胎，也必赤身歸回；賞賜的是耶和華，收取的也是耶和華。耶和華的名是應當稱頌的。

伯 2:1

¹ 又有一天，上帝的眾子來侍立在耶和華面前，撒但也來在其中。

王上 22:20-22

²⁰ 耶和華說：誰去引誘亞哈上基列的拉末去陣亡呢？這個就這樣說，那個就這樣說。

²² 耶和華問他說：你用何法呢？他說：我去，要在他眾先知口中作謊言的靈。耶和華說：這樣，你必能引誘他，你去如此行吧！

But particular examples will shed more light. From the first chapter of Job we know that Satan, no less than the angels who willingly obey, presents himself before God [Job 1:6; 2:1] to receive his commands. He does so, indeed, in a different way and with a different end; but he still cannot undertake anything unless God so wills. However, even though a bare permission to afflict the holy man seems then to be added, yet we gather that God was the author of that trial of which Satan and his wicked thieves were the ministers, because this statement is true: "The Lord gave, the Lord has taken away; as it has pleased God, so is it done" [Job 1:21, Vg. (p.)]. Satan desperately tries to drive the holy man insane; the Sabaeans cruelly and impiously pillage and make off with another's possessions. Job recognizes that he was divinely stripped of all his property, and made a poor man, because it so please God. Therefore, whatever men or Satan himself may instigate, God nevertheless holds the key, so that he turns their efforts to carry out his judgments. God wills that the false King Ahab be deceived; the devil offers his services to this end; he is sent, with a definite command, to be a lying spirit in the mouth of all the prophets [I Kings 22:20, 22]. If the blinding and insanity of Ahab be God's judgment, the figment of bare permission vanishes: because it would be ridiculous for the Judge only to permit what he wills to be done, and not also to decree it and to command its execution by his ministers.

Job 1:6, 21

⁶ One day the angels came to present themselves before the LORD, and Satan also came with them.

²¹ and said: "Naked I came from my mother's womb, and naked I will depart. The LORD gave and the LORD has taken away; may the name of the LORD be praised."

Job 2:1

¹ On another day the angels ^[a] came to present themselves before the LORD, and Satan also came with them to present himself before him.

I Kings 22:20, 22

²⁰ And the LORD said, 'Who will entice Ahab into attacking Ramoth Gilead and going to his death there?' "One suggested this, and another that.

²² " 'By what means?' the LORD asked. " 'I will go out and be a lying spirit in the mouths of all his prophets,' he said. " 'You will succeed in enticing him,' said the LORD. 'Go and do it.'

猶太人設計陷害基督；彼拉多和他的士兵順從暴行；但門徒在懇切禱告中承認，那些惡人所做的都是「上帝的手和祂的旨意所預定必有的事」（徒 4:28）。這看法與彼得所傳的相合，「祂既按著上帝的定旨先見，被交與人……把祂釘在十字架上殺了」（徒 2:23）這好像是說，上帝在最初即預知一切，以明確的認識和堅決的意志指定猶太人所執行的。正如他在另一處地方說過：「上帝曾藉眾先知的口，預言基督將要受害，就這樣應驗了」（徒 3:18）押沙龍犯了亂倫的罪，沾污了他父親的床第，但上帝明說，這是祂的工作，「你在暗中行事，我卻要在以色列眾人和太陽的面前去行」（撒下 12:16，16:22）。凡迦勒底人在猶大所行的一切殘暴的事，耶利米都認為是上帝的工作（參耶 50:25）；因此，尼布甲尼撒常被稱為上帝的僕人。上帝常常說，祂以嗤聲，號聲和命令激動惡人作戰；比方說，祂稱亞述人為祂的震怒之棒，和手中所揮的杖。祂將聖都的毀滅與殿的傾頹都稱為祂自己的工作（參賽 5:26；10:5；19:25）。大衛對上帝不發怨言，反而承認祂是公正的審判官，且認定示每的咒詛是出自上帝的吩咐。他說：「主吩咐他說『你要咒罵』」（撒下 16:10）。聖史中常有這樣的記載，凡發生的事都是出自主。例如十支派的背叛，如以利兒子之死（王上 11:31；撒下 2:34），以及很多同樣的事。凡稍識《聖經》的人都不難明白，我所舉的見證不過是九牛之一毛，但這已足夠證明那些僅以「許可」代替上帝「旨意」的人是何等無聊；仿佛上帝坐在瞭望臺上期待偶然發生的事，而祂的決定，是以人的意志為轉移的。

徒 4:28

²⁸ 成就祢手和祢意旨所預定必有的事。

徒 2:23

²³ 他既按著上帝的定旨先見被交與人，你們就藉著無法之人的手，把他釘在十字架上，殺了。

徒 3:18

¹⁸ 但上帝曾藉眾先知的口，預言基督將要受害，就這樣應驗了。

耶 1:15

¹⁵ 耶和華說：看那，我要召北方列國的眾族；他們要來，各安座位在耶路撒冷的城門口，周圍攻擊城牆，又要攻擊猶大的一切城邑。

耶 7:14

¹⁴ 所以我要向這稱為我名下、你們所倚靠的殿，與我所賜給你們和你們列祖的地施行，照我從前向示羅所行的一樣。

耶 50:25

²⁵ 耶和華已經開了武庫，拿出祂惱恨的兵器；因為主 - 萬軍之耶和華在迦勒底人之地有當做的事。

耶 25:9

⁹ 我必召北方的眾族和我僕人巴比倫王尼布甲尼撒來攻擊這地和這地的居民，並四圍一切的國民。我要將他們盡行滅絕，以致他們令人驚駭、嗤笑，並且永久荒涼。這是耶和華說的。

耶 27:6

⁶ 現在我將這些地都交給我僕人巴比倫王尼布甲尼撒的手，我也將田野的走獸給他使用。

賽 5:26

²⁶ 他必豎立大旗，招遠方的國民，發嘶聲叫他們從地極而來；看那，他們必急速奔來。

賽 10:5

⁵ 亞述是我怒氣的棍，手中拿我惱恨的杖。

賽 7:18

¹⁸ 那時，耶和華要發嘶聲，使埃及江河源頭的蒼蠅和亞述地的蜂子飛來；

賽 28:21

²¹ 耶和華必興起，像在毘拉心山；祂必發怒，像在基遍谷，好做成祂的工，就是非常的工；成就祂的事，就是奇異的事。

撒下 16:10, 11, 22

¹⁰ 王說：洗魯雅的儿子，我與你們有何關涉呢？他咒罵是因耶和華吩咐他說：你要咒罵大衛。如此，誰敢說你為什麼這樣行呢？

¹¹ 大衛又對亞比篩和眾臣僕說：我親生的兒子尚且尋索我的性命，何況這便雅憫人呢？由他咒罵吧！因為這是耶和華吩咐他的。

²² 於是人爲押沙龍在宮殿的平頂上支搭帳棚；押沙龍在以色列眾人眼前，與他父的妃嬪親近。

王上 11:31

¹¹ 對耶羅波安說：你可以拿十片。耶和華 - 以色列的上帝如此說：我必將國從所羅門手裏奪回，將十個支派賜給你。

撒下 2:34

³⁴ 你的兩個兒子何弗尼、非尼哈所遭遇的事可作你的證據：他們二人必一日同死。

馬 3:10

¹⁰ 現在斧子已經放在樹根上，凡不結好果子的樹就砍下來，丟在火裏。

番 2:1

¹ 不知羞恥的國民那，你們應當聚集！趁命令沒有發出，日子過去如風前的糠，耶和華的烈怒未臨到你們，祂發怒的日子未到以先，你們應當聚集前來。

何 8:1

¹ 你用口吹角吧！敵人如鷹來攻打耶和華的家；因為這民違背我的約，干犯我的律法。

The Jews intended to destroy Christ; Pilate and his soldiers complied with their mad desire; yet in solemn prayer the disciples confess that all the impious ones had nothing except what “the hand and plan” of God had decreed [Acts 4:28; cf. Vg.]. So Peter had already preached that “by the definite plan and foreknowledge of God,

Christ had been given over” to be killed [Acts 2:23; cf. Vg.]. It is as if he were to say that God, to whom from the beginning nothing was hidden, wittingly and willingly determined what the Jews carried out. As he elsewhere states: “God, who has foretold through all his prophets that Christ is going to suffer, has thus fulfilled it” [Acts 3:18; cf. Vg.]. Absalom, polluting his father’s bed by an incestuous union, commits a detestable crime [II Sam. 16:22]; yet God declares this work to be his own; for the words are: “You did it secretly; but I will do this thing openly, and in broad daylight” [II Sam. 12:12 p.]. Jeremiah declared that every cruelty the Chaldeans exercised against Judah was God’s work [Jer. 1:15; 7:14; 50:25, and *passim*]. For this reason Nebuchadnezzar is called God’s servant [Jer. 25:9; cf. ch. 27:6]. God proclaims in many places that by his hissing [Isa. 7:18 or 5:26], by the sound of his trumpet [Hos. 8:1], by his authority and command, the impious are aroused to war [cf. Zeph. 2:1]. The Assyrian he calls the rod of his anger [Isa. 10:5 p.], and the ax that he wields with his hand [cf. Matt. 3:10]. The destruction of the Holy City and the ruin of the Temple he calls his own work [Isa. 28:21]. David, not murmuring against God, but recognizing him as the just judge, yet confesses that the curses of Shimei proceeded from His command [II Sam. 16:10]. “The Lord,” he says, “commanded him to curse.” [II Sam. 16:11.] We very often find in the Sacred History that whatever happens proceeds from the Lord, as for instance the defection of the ten tribes [I Kings 11:31], the death of Eli’s sons [I Sam. 2:34], and very many examples of this sort. Those who are moderately versed in the Scriptures see that for the sake of brevity I have put forward only a few of many testimonies. Yet from these it is more than evident that they babble and talk absurdly who, in place of God’s providence, substitute bare permission – as if God sat in a watchtower awaiting chance events, and his judgments thus depended upon human will.

Acts 4:28

²⁸ They did what your power and will had decided beforehand should happen.

Acts 2:23

²³ This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.

Acts 3:18

¹⁸ But this is how God fulfilled what he had foretold through all the prophets, saying that his Christ would suffer.

II Sam. 16:10, 11, 22

¹⁰ But the king said, "What do you and I have in common, you sons of Zeruiah? If he is cursing because the LORD said to him, 'Curse David,' who can ask, 'Why do you do this?'"

¹¹ David then said to Abishai and all his officials, "My son, who is of my own flesh, is trying to take my life. How much more, then, this Benjamite! Leave him alone; let him curse, for the LORD has told him to.

²² So they pitched a tent for Absalom on the roof, and he lay with his father's concubines in the sight of all Israel.

Jer. 1:15

¹⁵ I am about to summon all the peoples of the northern kingdoms," declares the LORD. "Their kings will come and set up their thrones in the entrance of the gates of Jerusalem; they will come against all her surrounding walls and against all the towns of Judah.

Jer. 7:14

¹⁴ Therefore, what I did to Shiloh I will now do to the house that bears my Name, the temple you trust in, the place I gave to you and your fathers.

Jer. 50:25

²⁵ The LORD has opened his arsenal and brought out the weapons of his wrath, for the Sovereign LORD Almighty has work to do in the land of the Babylonians.

Jer. 25:9

⁹ I will summon all the peoples of the north and my servant Nebuchadnezzar king of Babylon," declares the LORD, "and I will bring them against this land and its inhabitants and against all the surrounding nations. I will completely destroy them and make them an object of horror and scorn, and an everlasting ruin.

Jer. 27:6

⁶ Now I will hand all your countries over to my servant Nebuchadnezzar king of Babylon; I will make even the wild animals subject to him.

Isa. 7:18

¹⁸ In that day the LORD will whistle for flies from the distant streams of Egypt and for bees from the land of Assyria.

Hos. 8:1

¹ "Put the trumpet to your lips! An eagle is over the house of the LORD because the people have broken my covenant and rebelled against my law.

Isa. 5:26

²⁶ He lifts up a banner for the distant nations, he whistles for those at the ends of the earth. Here they come, swiftly and speedily!

Zeph. 2:1

¹ Then I looked up - and there before me was a man with a measuring line in his hand!

Isa. 10:5

⁵ "Woe to the Assyrian, the rod of my anger, in whose hand is the club of my wrath!

Matt. 3:10

³ This is he who was spoken of through the prophet Isaiah: "A voice of one calling in the desert, 'Prepare the way for the Lord, make straight paths for him.' "

Isa. 28:21

²¹ The LORD will rise up as he did at Mount Perazim, he will rouse himself as in the Valley of Gibeon - to do his work, his strange work, and perform his task, his alien task.

I Kings 11:31

³¹ Then he said to Jeroboam, "Take ten pieces for yourself, for this is what the LORD, the God of Israel, says: 'See, I am going to tear the kingdom out of Solomon's hand and give you ten tribes.

I Sam. 2:34

³⁴ " 'And what happens to your two sons, Hophni and Phinehas, will be a sign to you—they will both die on the same day.

上帝是公義的；惡人不會「順服」；
他們違背上帝的吩咐
**GOD IS JUST; WICKED DO NOT “OBEY”,
BUT VIOLATE GOD’S COMMAND**

**1.18.4 就算上帝使用無神者的作為來成就祂的旨意，
祂還是無可指責**
**Even when God uses the deeds of the godless for his
purposes, he does not suffer reproach**

我們要同樣答覆或消除另一種異議，即：若上帝不但利用惡人做祂的工具，而具管制他們的計畫和情感，祂就是一切罪惡的發動者；人若執行祂的命令，服從祂的旨意，就不應該受責罰。他們這樣說，乃是把祂的旨意和祂的教訓混為一談；其實有無數例子證明這兩者間的大差別。因為雖然押沙龍污辱他父親的妃嬪是上帝的旨意，藉此懲罰大衛犯姦淫的罪（撒下 16:22），祂卻沒有吩咐那不孝子亂倫，除非他所行的，是如大衛所說，示每對他的侮辱是上帝的吩咐一樣（撒下 16:10）。當大衛承認示每的咒詛是出自上帝的吩咐，他決不是讚許示每的順從，仿佛那魯莽而無價值的人是履行上帝的教訓；他承認示每的舌即是上帝的鞭，所以他耐性地接受這責罵。我們應當記得，上帝雖利用惡人完成祂暗中的命令，但他們既故意違犯祂的教訓，所以他們還不能算是順從教訓而獲得原諒。

In this way, also, the other objection is solved, or rather vanishes by itself: if God not only uses the work of the ungodly, but also governs their plans and intentions, he is the author of all wickedness; and therefore men are undeservedly damned if they carry out what God has decreed because they obey his will. His will is wrongly confused with his precept: innumerable examples clearly show how utterly different these two are. For even though, when Absalom committed adultery with his father's wives [II Sam. 16:22], God willed to punish David's adultery with this shameful act, yet he did not for this reason bid the wicked son commit incest, unless perhaps with regard to David, as he speaks concerning Shimei's railings. For when he confesses that Shimei curses him at God's command [II Sam. 16:10-11], he does not at all commend his obedience, as if that impudent dog were obeying God's authority. But recognizing his tongue to be a scourge of God, he patiently bears the chastisement. We ought, indeed, to hold fast by this: while God accomplishes through the wicked what he has decreed by his secret judgment, they are not excusable, as if they had obeyed his precept which out of their own lust they deliberately break.

上帝在暗中支配壞人的行爲，可以耶羅波安被選爲王一事爲例（王上 12:20）；因爲眾百姓擅自更改上帝所立的王統，和背叛大衛家，所以他們的魯莽和昏迷受到嚴厲的責備（何 8:4）；但我們知道，這宗事正是上帝的旨意。何西阿的記載似乎也有矛盾：因爲在某處上帝說，以色列王國的成立未經祂的允許，而且與祂的旨意相反；但在另一處說，祂在忿怒中立耶羅波安爲王（何 13:11）。耶羅波安爲王既非上帝的旨意，然而上帝又要叫他爲王，這兩宗事如何調和呢？是這樣的：當然是因爲眾民若背叛大衛的家，是解脫上帝所加於他們的束縛，同時，上帝也有懲罰那忘恩負義的所羅門的自由。所以我們可以看出，上帝一面恨不忠的人，一面卻很公正地爲了另一目的而註定了以色列人的背叛。耶羅波安意外地被上帝膏爲王；同樣，《聖經》也說，上帝興起仇敵，剝奪所羅門之子的一部份王國（王上 11:23）。

王上 12:20

²⁰ 以色列眾人聽見耶羅波安回來了，就打發人去請他到會眾面前，立他作以色列眾人的王。除了猶大支派以外，沒有順從大衛家的。

何 8:4

⁴ 他們立君王，卻不由我；他們立首領，我卻不認。他們用金銀爲自己製造偶像，以致被剪除。

何 13:11

¹¹ 我在怒氣中將王賜你，又在烈怒中將王廢去。

王上 11: 23

²³ 上帝又使以利亞大的兒子利遜興起、作所羅門的敵人。他先前逃避主人瑣巴王哈大底謝。

Now the choice of King Jeroboam [I Kings 12:20] shows clearly that what men do perversely is of God, and ruled by his hidden providence. In this choice the rashness and insanity of the people is condemned for having perverted the order sanctioned by God, and having faithlessly fallen away from the house of David. And yet we know that he willed him to be anointed. Accordingly in Hosea's statements there likewise occurs a certain appearance of contradiction: for God complained in one place that that kingdom had been established without his knowledge and against his will [Hos. 8:4]; yet elsewhere he proclaims that in his anger he had given King Jeroboam [Hos. 13:11]. How will these statements agree: that Jeroboam did not reign b God's will and yet was appointed king by the same God? The answer is obviously that the people could neither revolt from the house of David without shaking off the

divinely imposed yoke, nor was God himself deprived of the freedom to punish Solomon thus for his ungratefulness. Therefore we see how God does not will a breach of faith, yet with another end in view, justly wills defection. Hence likewise, contrary to expectation, he compelled Jeroboam with sacred anointing to become king. In this way the Sacred History says that an enemy was raised up by God [I Kings 11:23] to divest Solomon's son of part of his kingdom.

I Kings 12:20

²⁰ When all the Israelites heard that Jeroboam had returned, they sent and called him to the assembly and made him king over all Israel. Only the tribe of Judah remained loyal to the house of David.

Hos. 8:4

⁴ They set up kings without my consent; they choose princes without my approval. With their silver and gold they make idols for themselves to their own destruction.

Hos. 13:11

¹¹ So in my anger I gave you a king, and in my wrath I took him away.

I Kings 11:23

²³ And God raised up against Solomon another adversary, Rezon son of Eliada, who had fled from his master, Hadadezer king of Zobah.

讀者應當仔細考慮這兩件事：上帝的心願原是要眾百姓受一個王的統治，所以把國分裂為二，是違反祂的旨意；然而這分裂卻是導源於祂的旨意。先知以預言和塗油式，在那從無做王之念的耶羅波安心裏引起了繼承王國的希望，那麼，若是上帝不知道或是不願意的話，這事決無成功的希望，因為這事的成就是出於上帝的吩咐。但眾民的背叛也受了公正的斥責，因為他們叛離大衛的後代是違背上帝旨意的。以後又說，羅波安藐視人民的原因是出於上帝，為的是要應驗祂藉祂的僕人亞希雅而說的話（參王上 12:5；代下 10:15）。試想，以色列十二支派的聯邦因違反上帝的旨意而分裂，然而十支派和所羅門的兒子疏遠，也是由於上帝的旨意。我們可以再舉一個相似的例子：亞哈的眾子被殺與後代被滅絕是有人民的同意和援助的（參王下 10:7-10）。耶戶知道「主的話一句也沒有落空，」而且「祂藉著祂僕人以利亞所說的話都完成了。」然而祂同時很公正地斥責撒瑪利亞的人，因為他們在殺戮亞哈子孫的事上有份；他說：「你們都是公義的嗎？看啊，我背叛了我的主人，將他殺了；可是，這些人卻是誰殺的呢？」假如我沒有看錯的話，我想我現在已經解釋明白，一件事怎樣能夠同時表現人的罪惡，和上帝的公義。

王上 12:5

⁵ 羅波安對他們說：你們暫且去，第三日再來見我。民就去了。

代下 10:15

¹⁵ 王不肯依從百姓。這事乃出於神上帝、為要應驗耶和華藉示羅人亞希雅對尼八兒子耶羅波安所說的話。

王下 10:7-10

⁷ 大衛聽見了，就差派約押統帶勇猛的全軍出去。

⁸ 亞捫人出來，在城門前擺陣；瑣巴與利合的亞蘭人、陀伯人，並瑪迦人，另在郊野擺陣。

⁹ 約押看見敵人在他前後擺陣，就從以色列軍中挑選精兵，使他們對著亞蘭人擺陣。

¹⁰ 其餘的兵交與他兄弟亞比篩，對著亞捫人擺陣。

Let my readers weigh both these things with care. Because it had please God that his people be governed under the hand of one king, when the nation is split into two parts, it is done against his will. And yet the beginning of the separation came from the will of the same God. For surely when the prophet both by word of mouth and by the token of anointing stirred Jeroboam, who was thinking of no such thing, to the expectation of the kingdom, this was not done without the knowledge or against the will of God, who so commanded it to be done. And yet the rebellion of the people is rightly condemned because against God's will they revolted from David's descendants. For this reason, also, it is afterward added that Rehoboam haughtily despised the petitions of the people and that this was done by God to establish the Word which he had proclaimed through the hand of Ahijah his servant [I Kings 12:15]. Note how it is against God's will that the sacred unity is broken, and yet how by his same will the ten tribes are estranged from Solomon's son. Besides this, there is another similar example, where with the people's consent – indeed, with them lending a hand – the sons of King Ahab are murdered, and all his posterity exterminated [II Kings 10:7]. Indeed, Jehu rightly reports that “nothing of God's words has fallen to the ground, but he has done what he said by the hand of his servant Elijah” [II Kings 10:10 p.]. And yet not without cause did he rebuke the citizens of Samaria because they had given assistance. “Are you righteous?” he asks; “if I conspired against my master, who killed all these?” [II Kings 10:9; IV Kings 10:9; Vg.] I have, unless I am mistaken, already clearly explained how in the same act as man's evil deed shows itself, so God's justice shines forth.

I Kings 12:15

¹⁵ So the king did not listen to the people, for this turn of events was from the LORD, to fulfill the word the LORD had spoken to Jeroboam son of Nebat through Ahijah the Shilonite.

II Kings 10:7-10

⁷ When the letter arrived, these men took the princes and slaughtered all seventy of them. They put their heads in baskets and sent them to Jehu in Jezreel.

⁸ When the messenger arrived, he told Jehu, "They have brought the heads of the princes." Then Jehu ordered, "Put them in two piles at the entrance of the city gate until morning."

⁹ The next morning Jehu went out. He stood before all the people and said, "You are innocent. It was I who conspired against my master and killed him, but who killed all these?"

¹⁰ Know then, that not a word the LORD has spoken against the house of Ahab will fail. The LORD has done what he promised through his servant Elijah."

對謙虛的人，奧古斯丁的答覆常是足夠的；他說：「既然上帝交付了基督，基督交付了祂自己的身體，而猶大又交付了主；在這交付中，為什麼上帝是公義的，而人是有罪的呢？因為他們的行為雖同，動機卻不同。」關於我們所說，人雖在祂公義的支配之下做非法的事，與上帝的意旨還是不能一致。如果有人覺得這意見更難接受，那麼，要解答這個矛盾，就當記得奧古斯丁在別處所說的：「上帝雖在惡人的心中隨意而行，然而還是按他們的罪報應他們，所以，誰能不恐懼那些審判呢？」祂雖令猶大出賣祂的兒子，以致兒子受死，但是，把猶大的不忠歸之於上帝，正如把救贖的歌頌歸之於猶大一樣，都是不合的。所以奧古斯丁在別處又告訴我們，上帝在審查中所追究的，不是人可能做了什麼，也不是他們已經做了什麼，乃是他們企圖要做什麼，為的是要察看人心中的計畫和意志。

And for modest minds this answer of Augustine will always be enough: "Since the Father delivered up the Son, and Christ, his body, and Judas, his Lord, why in this delivering up is God just and man guilty, unless because in the one thing they have done, the cause of their doing it is not one?" But if some people find difficulty in what we are now saying – namely, that there is no agreement between God and man, where man does by God's just impulsion what he ought not to do – let them recall what the same Augustine points out in another passage: "Who does not tremble at these judgments, where God works even in evil men's hearts whatever he wills, yet renders to them according to their deserts?" And surely in Judas' betrayal it will be no more right, because God himself both willed that his Son be delivered up and delivered him up to death, to ascribe the guilt of the crime to God than to transfer the

credit for redemption to Judas. Therefore the same writer correctly points out, elsewhere, that in this examination God does not inquire into what men have been able to do, or what they have done, but what they have willed to do, so that purpose and will may be taken into account.

凡覺得這種作法近於苛刻的人，當想一想自己的頑固是何等的不可容忍，因為他們對《聖經》多次很明白證實的真理，為著超過了他們的理解而橫加反對；可是他們所反對的這種真理，若不是上帝明知是對我們有益的話，就不會吩咐先知和使徒們宣揚出來。我們若能虛懷若谷地接受《聖經》上所交付的一切教訓，不容稍有例外，就有智慧了。但那些存心驕傲狂妄，反對這教義的人，顯然是反對上帝，所以不值得多加駁斥了。

Let those for whom this seems harsh consider for a little while how bearable their squeamishness is in refusing a thing attested by clear Scriptural proofs because it exceeds their mental capacity, and find fault that things are put forth publicly, which if God had not judged useful for men to know, he would never have bidden his prophets and apostles to teach. For our wisdom ought to be nothing else than to embrace with humble teachableness, and at least without finding fault, whatever is taught in Sacred Scripture. Those who too insolently scoff, even though it is clear enough that they are prating against God, are not worthy of a longer refutation.