加爾文,《基督教要義》 選錄: 中英對照讀本

卷三(B): 論基督徒的生活

SELECTIONS FROM
JOHN CALVIN,
INSTITUTES OF THE CHRISTIAN RELIGION
(1559):
A BILINGUAL READER

BOOK THREE (B)

林慈信 Samuel Ling

中華展望 China Horizon

June 2011

卷三(B) BOOK THREE(B)

目錄 CONTENTS

論基督徒的生活 On the Christian Life

論基督徒的生活,兼論《聖經》所提示的勸勉	
The Life of the Christian Man; and First, by What Arguments	
Scriptures Urges Us to It	
Plan of the Treatise 3.6.1	1
++-E7/+-/I_\~_4 -4 -1 -1 -1 -1 -1 -1 -1 -1 -1 -1 -1 -1 -1	
基督徒生活的動機	
Motives for the Christian Life 3.6.2	3
ttkg/tt/h-「 文45 - 7 / h- 同 「 45 左毛 L	
基督徒作上帝的工作最大的原動力,	
乃是基督的位格和救贖工作	
The Christian Receives His Strongest Motive to God's Work	
Through the Person and Redemptive Act of Christ	
3.6.3	5
基督徒生活不僅是言說,乃是心靈深處的實況	
The Christian Life is Not a Matter of the Tongue but of the Inmost Heart	
3.6.4	0
基督徒生活的不完全與努力	
Imperfection and Endeavor of the Christian Life 3.6.5	1

捨己 Self-Denial

基督徒生活的總綱:捨己 我們不是自己的主人;我們是屬上帝的人 The Sum of the Christian Life: The Denial of Ourselves We are Not Our Own Masters, But Belong to God 3.7.1	13
捨己:專心愛主 Self-denial through Devotion to God 3.7.2	15
捨己使我們對他們持正確的態度 Self-denial Gives Us the Right Attitude toward Our Fellow Men 3.7.4	18
捨己使我們對鄰居有真正的幫助 Self-Denial Leads to Proper Helpfulness Toward Our Neighbors 3.7.5	20
愛鄰居並不注意別人的行為,乃專心仰望上帝 Love of Neighbor Is Not Dependent Upon Manner of Men; Looks to Go 3.7.6	
外表的愛心行為不足夠,最重要的是出於內心 The Outward Work of Love Is Not Sufficient; Do It Cheerfully From Heart! 3.7.7.	
在上帝面前捨己:專心遵行祂的旨意! Self-Denial Toward God: Devotion to His Will! 3.7.8	26
只信靠上帝賜福 Trust in God's Blessings Only 3.7.9	28

捨己幫助我們忍受逆境 Self-denial helps us bear adversity 3.7.10	29
背十字架 Bearing the Cross	
背十字架;基督的十字架與我們的十字架 Bearing the Cross; Christ's Cross and Ours 背負十架乃是捨己的一部分 3.8.1	32
背十字架領我們到完全信靠上帝的能力 The Cross Leads Us to Perfect Trust in God's Power 3.8.2	34
背十字架使我們能經歷上帝的信實和給我們對將來的盼望 The Cross Permits Us to Experience God's Faithfulness and Gives Us Hope for the Future 3.8.3	35
背十字架訓練我們忍耐,順服 The Cross Trains Us to Patience and Obedience 3.8.4	37
十字架是良藥 The Cross as Medicine 3.8.5	39
十字架是父親的管教 The Cross as Fatherly Chastisement 3.8.6	40
為義受苦 Suffering for Righteousness' Sake 3.8.7	42

G. (G II. 1 4 G 4 Gl E' E' 1. G 1. 4' ' C. 1	
Suffering Under the Cross, the Christian Finds Consolation in God 3.8.8	43
基督徒表達他的痛苦和憂傷 The Christian, Unlike the Stoic, Gives Expression to His Pain and Sorro 3.8.9	ow 45
真正的憂愁,與真正的忍耐衝突 Real Sorrow and Real Patience in Conflict with Each Other 3.8.10	47
忍耐:基督教的理解,哲學家的理解 Patience according to Philosophic and Christian Understanding 3.8.11	49
默念來生 Meditation on the Future Life	
默念來生:今生的虛幻	
Meditation on the Future life: The Vanity of This Life 3.9.1	51
Meditation on the Future life: The Vanity of This Life 3.9.1	51 52
Meditation on the Future life: The Vanity of This Life 3.9.1 我們常常不留意今生的虛空 Our Tendency to Leave Unnoticed the Vanity of This Life 3.9.2 對地上生活的感恩 Gratitude for Earthly Life	
Meditation on the Future life: The Vanity of This Life 3.9.1 我們常常不留意今生的虛空 Our Tendency to Leave Unnoticed the Vanity of This Life 3.9.2 對地上生活的感恩 Gratitude for Earthly Life 3.9.3 正當的仰慕永生 The Right Longing for Eternal Life	52

Against the Fear of Death! 3.9.5
為信徒準備的安慰:必須追求來生 The Comfort Prepared for Believers by Aspiration for the Life to Come 3.9.6
稱義的教義
Doctrine of Justification
稱義:基督教信仰的首要教義; 稱義 = 不是透過重生(重生不是義的注入), 乃是藉著基督的赦罪 Justification: Principal Article of Christian Religion; Justification — Not by Regeneration (Reg. = Not Infusion), But by Forgiveness in Christ 因信稱義之名與實的解說 Place and Meaning of the Doctrine of "Justification" 3.11.1 (Cf. Sermon Luke 1:5-10) 63 稱義:基督教信仰的首要教義 Justification: Principal Article of Christian Religion Sermon Luke 1:5-10 64
加爾文 1536:沒有正面的給稱義一個定義 加爾文 1539:稱義的定義(《基督教要義》3.11.2) 歸算的可能,完全因為與基督的聯合 Calvin 1536: No Explicit Definition of Justification Calvin 1539: Justification Defined (3.11.) Imputation = Possible by Union with Christ 稱義的觀念
The Concept of Justification

《聖經》的用詞 Scriptural Usage
3.11.3
加爾文駁斥 Osiander「本質上的公義」的教義 Calvin vs. Osiander's Doctrine of "Essential Righteousness"
稱義:基督本身的義 = 被歸算 信心的義=基督的義,不是我們的義;因為歸算, 而成為我們的義
我們都不是真正的義人,只因為歸算而成為義; 這點在 Osiander 出版他的書之後被加爾文強調 Justification: Extrinsic Righteousness = Imputed Righteousness of Faith = Christ's, Not Our Righteousness;
Becomes Ours by Imputation We Are Not Really Righteous, Except by Imputation Re-emphasized After Osiander Published Works
加爾文(在反駁 Osiander 之前): 基督「成為罪人」:穿上罪人的身份,成為有罪孽的人 我們「成為義人」:我們藉信心穿上基督的義, 祂的義成為我們的義
Calvin (before vs. Osiander): Christ was Made Sinner: Took on Our Person, Became Guilty; We Are Made Righteous: We Put on Christ's Righteousness By Faith, So Christ's Righteousness = Made Ours Comm. II Cor. 5:21 (1547-48)
稱義就是上帝憑祂恩典接納我們,赦免我們的罪 Justification as Gracious Acceptance by God and as Forgiveness of Sins 3.11.4
基督與基督徒:聯合,不是混淆,不是神秘的聯合, 乃是屬靈的聯合: 基督藉著祂的靈傳遞祂的生命(不是本質)給我們
巫目相有TUIJ器 >型TUIJ工

Christ and Christian: Union, Not Confusion; Not "Mystical Union," Bur	t
Purely Spiritual Union; Christ Communicates His Life (Not Substance)	
To Us by the Spirit	
Comm. John 17:21; Inst., 1.15.5; 3.11.5	
Osiander的「本質上的公義」的教義	
Osiander's Doctrine of Essential Righteousness	
3.11.5	74
Osiander 的錯誤:混淆罪的赦免與重生	
Osiander Erroneously Mixes Forgiveness of Sins with Rebirth	
3.11.6	76
若能靠信心本身的功勞稱義:信心軟弱,不完全,	
救恩就不完全,失去有效性	
加爾文反駁 Osiander (Osiander:稱義乃靠信心);	
加爾文反駁慈運理(慈運理:信心=完全的)	
If Faith Justifies by Its Own Virture, It is Weak and Incomplete:	
So Would Be Salvation and Efficacy;	
Calvin vs. Osiander (Justification = by Faith), Zwingli (Faith = Perfect) 3.11.7, 3.11.23	
e, e <u>-</u> e	.,
信心對稱義的重要性	
The Significance of Faith for Justification	
3.11.7	80
加爾文駁斥 Osiander:	
Osiander:只有基督的神性才能夠成就稱義	
加爾文:基督若不是神,不可能成就救贖;	
可使基督的確也以祂人性成就救贖	
Calvin vs. Osiander; Osiander: Only Divine Nature Accomplished	
Justification	
Calvin: Christ Couldn't Accomplish Salvation If Not Truly God;	
Yet Christ Did Accomplish Salvation In His Human Nature	
3.11.8 & 9	

Osiander的教義:基督,按照祂的神性,是我們的義	
Osiander's Doctrine that Christ Is, According to His Divine Nature,	
Our Righteousness 3.11.8 81	í
5.11.6	L
稱義是中保的工作	
Justification as the Work of the Mediator	
3.11.9	5
加爾文駁斥 Osiander; Osiander: 我們真正地,	
在本質上成為公義,	
公義不是被歸算與我們;	
加爾文:結果是:上帝與我們混亂	
Calvin vs. Osiander; Osiandr; We Become Righteous Really, Essentially	
Not Just by Imputation; Calvin: Result = God Mingles With Us	
加爾文 1550 後比較謹慎:	
1559:我們不是從遠處領受義,	
而是祂藉著信心住在我們的心中;	
我們穿上祂,被插進祂的身體內;	
基督既然是我們的,祂就賜福給我們	
Calvin = Cautious After 1550; 1559: We Receive Righteous Not From Afa	aı
But He Dwells in Our Hearts by Faith; We Are Clothed with Him,	
Ingrafted into His Body; Since Christ is Ours,	
He Distributes Blessings to Us	3
我們與基督的聯合的本質是什麼?	
What is the Nature of Our Union with Christ?	
3.11.10)
稱義和重生(成聖):不同,可是不可分開;	
沒有時間上先後次序;不是因果;成聖不是稱義的目的	
JUSTIFICATION & REGENERATION (SANCTIFICATION):	
DISTINCT, BUT NOT SEPARATE;	
NO CHRONOLOGICAL RELATION; NO CAUSAL RELATION; SANCTIFICATION IS NOT THE PURPOSE OF HISTIFICATION	
SAINC LIBIC A LICIN IS INCIL THE PLIKPOSE OF HISTIRIC A HON	

Osiander 有關本質上的義的教義,取消了救恩的確實性 Osiander's Doctrine of the Essential Righteousness Nullifies the Certainty of Salvation 3.11.11
3.11.11
駁斥 Osiander
Refutation of Osiander 3.11.12 97
J.11.12
信心,行為,律法,與稱義 Faith, Works, the Law, and Justification
藉信心稱義,與靠行為稱義 Righteousness by Faith and Righteousness by Works 3.11.13
同樣地,重生的人的行為,不可能帶來稱義 Likewise, the Works of the Regenerated Can Procure No Justification 3.11.14
天主教有關恩典和善行的教義
The Roman Doctrine of Grace and Good Works
3.11.15
根據《聖經》的審判來看我們的稱義 Our Justification According to the Judgment of Scripture 3.11.16
保羅所教導的信心之義和律法之義 Faith Righteousness and Law Righteousness According to Paul 3.11.17
稱義不是行為的工價,乃是白白的恩賜 Justification Not the Wages of Works, but a Free Gift

唯獨藉著信心 Through "Faith Alone" 3.11.19	112
「律法的行為」 "Works of the Law" 3.11.20	115
稱義,與上帝和好,罪得赦免 Justification, Reconciliation, Forgiveness of Sins 3.11.21	118
《聖經》說明稱義和罪得赦免的密切關係 Scriptural Proof for the Close Relation between Justification and Forgiveness of Sins 3.11.22	119
成為義:不是因為自己有義,而是在基督裏成為義 Righteous – Not In Ourselves But In Christ 3 11 23	122