

“顺服与自由”在加尔文 《基督教要义》中的政治神学涵义

The Political Theological Significance
of “Freedom and Obedience” in
Calvin’s Institutes

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[**Abstract**] The purpose of the paper is to highlight the political-theology of the *historic* figure John Calvin, particularly his ideas concerning Christians’ *freedom* and *obedience* as their *civic right* and *obligation*. Nevertheless, the content of this essay is *not historical* investigation but primarily a *theological interpretation* of Calvin’s two treatises “On Christian Freedom” and “On Civil Government” in his *opus magnum The Institutes of the Christian Religion*. Apart from the interpretation of the two tracts another portion of this essay is consisted of a critique of the contemporary political theorist George H. Sabine’s inadequate socio-political criticism of Calvin’s theological politics (or political theology).

The present writer maintains that it is no exaggeration to regard the aforementioned two treatises as the *loci* of Calvin’s political theology. Inasmuch as the two significant articles plainly point out the fact, the freedom bestowed by God is divine *privilege* whereas the obedience

practiced out of the freedom is divine *obligation* in the Christian's socio-political life. Accordingly, it is not surprising to conclude that freedom and obedience consist of Calvin's political theology.

前 言

钻研宗教改革历史的专家学者们一致地认为,约翰·加尔文(John Calvin)的思想势必导因于当时的特殊历史背景,因此,对16世纪之时代背景进行深入的考究,乃是理解加尔文的思想与教导一个有效且不可或缺的途径。^①笔者同意,加尔文的政治神学同当时的语言和思潮密不可分,所以历史背景的考察具有一定程度上的重要性,然而,历史学家们过度的坚持(有时是偏见)可能会丧失与这位伟大的宗教改革家进行超越时空的对话机会。尽管历史的洪流湍流不息,变化无常,但是,永恒的问题与价值却不随时空的变迁而流逝,反倒超乎它们而恒在。所以,本论文的重点不在于加尔文作品的历史背景之考证,而是文本内容的理解与诠释,及其现代神学意义的阐述。

本文主要依据的文本是加尔文历经23年的呕心沥血之作《基督教要义》(*The Institutes of the Christian Religion*),特别是卷3第19章“论基督徒的自由”(On Christian Freedom/Liberty)和卷4第20章“论政府”(On Civil Government)。笔者认为,如果把这两篇重要的论文视为加尔文的“政治神学”的话,一点也不为过,因为他在这两篇文章里明确地指出,上帝所赋予的“自由”乃是基督徒不容剥夺

^① Gillian Lewis的论文便是一个最好的例子。见“Calvinism in Geneva in the Time of Calvin and of Beza(1541~1605)” in *International Calvinism 1541~1715*, ed. Menna Prestwich (Oxford: Clarendon Press, 1986), pp. 39~69.