

馬丁路德九十五條論綱發布500週年歷史圖片展

Jumping out of the Darkness, Changing the World: Historical Picture Exhibit in Remembrance of the 500th Anniversary of Martin Luther's Ninety-Five Theses

躍馬而出，改變世界；揮別黑暗，迎向光明

宗教改革的推手—馬丁路德

The man behind religious reformation – Martin Luther

一. 馬丁路德的成長背景

The general atmospheres of Martin Luther's time

(小標)宗教信仰混雜不清，迷失生命目標

The confusion of faith, the loss of purpose of life

從六世紀開始至十五世紀，曾被史家指稱，是西方歷史上所謂的黑暗時期，馬丁路德身處的年代，正逢人類歷史文化社會，由中古黑暗時期轉至現代社會的契機。當時的社會是一個虔誠迷信和世俗敗壞的混和體，一方面傳遞末日將近、基督是嚴厲的最後審判者、祂必駕著雲彩或彩虹，審判世界；同時，也強調基督充滿恩典和救贖。

Martin Luther was born in the historians' so-called Dark Ages of the western history, dated back from the 6th century till the 15th century. It was a turning point of human history, from middle age to modern society. The society was a mixture of godly superstitious and worldly corruption. The message of end time was preached, including the idea of Jesus, as the severe final judge who would ride on the cloud or rainbow and judge the whole world. And the grace and redemption of Christ was emphasized at the meanwhile.

民眾信仰虔誠而迷信，怕下地獄；生活中充斥各種巫術、邪靈、鬼怪，接受各種驅鬼方式，但同時仍然虔誠相信天主與基督，在黑死病流行時，更是虔誠不斷祈禱。

Though people believed in God, they were also terrified by the idea of going to hell. Therefore, various witchcraft and exorcism was practiced. People believed in the power of evil spirits and demons while had their trust in Christ. The prayers never ceased especially when the plague was spreading.

當時教會信仰教導，流行「行善得救，作惡滅亡」的因果論，崇拜地方保護神，相信崇拜聖物、朝聖、積累善功、即可贖罪免罰，導至教廷專權腐敗，甚至大力發行贖罪券，聚斂錢財、腐敗荒淫。

The main teaching of church was causal theory at that time. Salvation was earned by good deeds and destruction was caused by evil work. They worshiped guardian gods, sacred instruments and believed that making pilgrimages, aggregating good deeds would redeem them from eternal punishment. Therefore, by issuing indulgencies, the Holy See made a great fortune and was led into moral and authoritarian corruption.

(小標)社會現象的四大特徵

Four characters of social phenomenon

- a. 人口：十四世紀瘟疫流行，人口大減。至十五世紀，情況好轉，人口大幅回升，湧入城市者眾，自由勞動力日增。

Population: Millions died because as the result of plague outbreak, European population dropped sharply in the 14th century. It was not until the 15th century that

the epidemic ceased and population rose gradually. Urban immigrants gave the labor force a lift.

- b. 知識科技萌芽發展：航海、探險、礦業、金屬業興起；地方諸侯實力日見增強，紛紛獨立；1492年美洲新大陸發現；西班牙、葡萄牙、英國、法國國力日強，眼界大開；唯有德國尚未獨立。

The emerging and development of knowledge and technology: Economically, navigation, exploration, mining and metal industry were flourishing. Politically, Feudal governors obtained power and declared independence everywhere. It was also an age of discovery. In 1492, Colombo discovered the America continent. Spain, Portugal, Great Britain and France followed the trend of exploration and these kingdoms expanded greatly in economy and power. Germany was not an independent country yet during that time.

- c. 新思潮興起：歐洲人的世界觀、宇宙觀均有新的改變；教廷及教皇權柄受到挑戰；民族主義思想濃厚，地方諸侯、世俗君主，渴求更多獨立權力。

The rise of new ideologies: The authority of Holy See and pope were challenged by the rising new perception on world and universe. The feudal governors and kings made use of nationalism as a tool to achieve their independence ambitions.

- d. 農民起義：底層農民要求享有更多世俗利益，常以宗教為名起義，戰亂頻仍。

The uprising of peasants: Peasants, being at the bottom of the society and were underprivileged, often stood up to fight for their secular interests in the name of religion. It was an age which was full of social and political upheaval.

二. 文藝復興帶來的文化衝擊

The cultural impact of renaissance

(小標)黑暗時期的陰影

The shadow of Dark Age

中古千年，人口居於少數的君主貴族、封建領主、神職人員，竟然逐漸分別在政治、經濟及宗教上，享有至高無上、獨特不移之崇高地位。相形之下，佔居社會人口絕對多數的平民百姓、勞動農夫、信徒教友，在國家社會文化的架構中，均無權無力，消失不見。史稱黑暗時期，此之謂也。

The middle ages lasted for 1000 years. Though the kings, nobles, feudal lords and priests were the minority in society, as a matter of fact, they positioned themselves higher above others. While the majority was civilians, labors, farmers and believers, they had no voice and were also invisible in the kingdoms. Thus, it was called Dark Ages.

(小標)文藝復興波濤洶湧，衝擊文化社會變遷

Cultural and social changes brought by the surge of renaissance

十四世紀末，源自義大利的文藝復興運動，逐漸在歐洲各地點燃了人文主義的火把。上追希臘、羅馬，從客觀理性、法政制度去尋覓人之所有；又從希伯來主體內在信仰經驗，去肯定認識人之所是；在這種情況下，主客體內外交相影響、互有消長，形成近五六百年來，人類社會文化發展的主要內容。

The renaissance, originated from Italy in the late 14th century, kindled the flame of humanism all over Europe. They looked for what human have from objective, ration and legal system traced back from the Greek and the Roman Empire. At the same time, they

tried to acknowledge human being by the Hebrew religion which emphasized on internal experience. The rise and decline in between subjective and objective as well as external and internal and the interaction was the center of social and culture development in past 500 to 600 years.

(小標)神學信仰、教會運作，受牽連波及

The theology and church administration were brought into the storm

在這種文化變遷影響下，聖經信仰之解釋、教會制度習慣之改革，均引起不同的衝擊爭議。英國的威克理夫（John Wyclif, 1320-1384）力主將聖經翻譯成英文，堅持聖經權威，抗拒教廷權勢，因而飽受迫害，甚至死後數十年，猶遭焚骨揚灰，拋棄於史威福特溪中；捷克的胡斯（Jan Hus, 1371-1415）深受威克理夫思想影響，亦起而抗拒教廷，竟慘遭火刑處死。然而流風所至，迎新改革呼聲，此起彼應，非舊有勢力強力鎮壓所能奏效矣。

Affected by the cultural changes, there were debates and controversies on the translation of Bible and reformation of church bureaucracy. John Wyclif, 1320-1384, an English theologian and Bible translator advocated for translating Bible from Vulgate into English. He stood firm on the sole authority of scriptures. He was severely persecuted because he challenged the authority of Roman Catholic Church. His corpse was burned and the ashes cast into the River Swift. Jan Hus, 1371-1415, a Czech priest strongly influenced by the writings of Wyclif followed his footsteps and fight against the Church. And he was sentenced to death by burning. However, the cry for reformation had arisen from everywhere and couldn't be put out by the suppression of the old force.

(小標)活字印刷，帶動出版事業，有利思想交流

The introduce of moveable type stimulated the publishing business and benefited the exchange of ideas

十五世紀中期，古騰堡（Jonannes Gutenberg）發明金屬活字印刷以後，印刷術的便捷，使得學術文化思想的交流激盪，更為快捷有效。馬丁路德思想著作藉印刷術而快速遍傳歐洲各地。

In the mid of 15th century, Jonannes Gutenberg invented metal moveable type. The efficiency of printing had made the interflow of academic and cultural ideologies faster and more effective. The writings of Martin Luther were fast spread all over Europe, thanks to the moveable type.

(小標)興辦大學、人才盡出

The growth of universities and the rise of intellectuals

十五世紀後期，歐洲各國紛紛創辦大學，培育人才，研讀經典、學思活絡，一時大師輩出，辯論思考，精采交鋒，蔚成風氣。並促成天文、醫學、數學等知識、科學突破性的發展，這些變化，最終形成一股不可抗拒的力量，把人類帶進了一個全新的世代。

In the late 15th century, European countries started to set up universities. By educating intellectuals and studying classical documents, the ideologies quickened and grand masters emerged. They were fond of debating doctrines and it became a trend, which led to the great breakthrough on knowledge and science, such as astronomy, medicine and mathematics. These changes, inevitably became a force and drove human beings into a brand new age.

三. 馬丁路德的兒少時期

Martin Luther's early life

(小標)家規嚴格的礦工之子

A miner's son brought up strictly

1483年11月10日，馬丁路德出生於德國的艾斯勒本(Eiskeben)，一個貧窮保守、家規嚴格的礦工家庭。他是九個孩子中的第八個。11月11日是聖馬丁節，因此父親為孩子取名馬丁路德。父親漢斯路德 (Hans Luder)、母親馬格雷特 (Margarethe Lindemann Luder)對馬丁路德管教甚嚴，期望亦高。不久舉家遷往鄰近的曼斯菲德 (Mansfeld)，馬丁路德在那兒成長。

Martin Luther was born into a poor, conservative miner family with strict disciplines on 10 November 1483 in Eiskeben, He was the eighth of the nine children of Luther's family. His father named him after Martin of Tours as he was baptized on 11 November, the Saint Martin's day. Because his father, Hans Luder, and mother, Margarethe Lindemann Luder, bore great ambition on him, they had been very harsh on him. His family moved to neighboring county, Mansfeld, shortly after Luther was born, and he was brought up there.

(小標)勤習拉丁文，奠定深厚語文能力

Rooted Solid Language Foundation through a Sound Study on Latin

馬丁路德在幼童及少年階段，均在嚴師督導下，苦修思考論辯、語言文學。年幼的路德曾進入當地的拉丁文學校就學，後來又轉往馬格德堡(Magdeburg)，跟隨受文藝復興及人文主義影響、追求靈性復興的共同生活弟兄會 (Brethren of the Common Life) 的教士學習。青少年階段，他的父母再將他送到埃森納赫 (Eisenach) 繼續深造。經過語法，修辭和邏輯(前三藝 Trivium)的基礎學習，為路德的拉丁文打下堅實良好的根基。

Luther studied dialectic, linguistics in his childhood and teens. He was sent to a local Latin school, then Magdeburg, when he was young. In Magdeburg, Luther enrolled into a school operated by a group of spiritual revival pursuing priests called Brethren of the Common Life, which was deeply influenced by Renaissance and Humanism. In his teens, his parents sent him to Eisenach, where he rooted a solid Latin foundation though a sound study on Trivium: grammar, rhetoric and logic.

(小標)熱愛音樂、參與詩班服侍

Served in the Choir with Passion

路德一生在教會聖樂侍奉的工作上，影響甚大。他在音樂方面的恩賜與能力，在他幼年階段即已嶄露頭角。路德自幼即喜愛音樂，在埃森納赫當地的聖喬治教堂詩班唱詩，還與其他的孩子們共組唱詩班，到別人家或其他場合演出，以所賺小費，貼補學費、生活費。

Luther devoted his life on church music ministry and has a great impact on this field. His outstanding gift in hymns was revealed in early age. He was very keen on music since he was young. While attending the choir of St. George Chapel in Eisenach, Luther even organized a choir with other kids and performed among neighbors and on other occasions. The income compensated the short of his tuition and living expense.

(小標)嚴格家教與權威教育，使路德畏懼天父形象

The Fearful Image of Heavenly Father into Luther's Heart due to the Harsh Family and School Education

路德後來稱他早年的求學歷程如同煉獄，幼年時父母及師長嚴苛的管教方式，一直讓他心懷恐懼怨懟。路德後來回顧這段求學歷程時曾說：「學校如監牢，課堂如囚房，老師像殘暴的獄卒，學生向馬廄的驢子。」又說：「我的學校校長是暴君和劊子手；學校是監獄和地獄。」

除了恐懼和悲苦、鞭子和顫慄，我什麼也沒學到。」這些經驗，常常讓路德把權威者的嚴苛，常常讓路德把權威者的嚴苛，投射到天父的形象上，成為一個非常敏感、情緒性的少年。

Luther was intimidated and resentful because of the strict disciplines from his parents and schools; he later illustrated his first stage of education as living in purgatory. He pictured school as a prison, classroom as a cell, teacher as the brutal jailer and the students were like donkey confined in the stable when he recalled his childhood education experience. More comments related to this experience, he said, the schoolmaster was a tyrant and executioner, school was a prison and hell. I learned nothing but fears and pains. Luther reflected the harsh authority on Father's image based on those experiences, therefore, he grew up as a sensitive and emotional teenager.

(小標)進入大學，深研哲學，追求信仰

Studied Philosophy at University Leading him to God

1501年，十七歲的路德進入圖林根有名的埃爾福特大學 ([University of Erfurt](#)) 就讀，非常用功，漸漸名列前茅。1505年，路德以第二名的優異成績畢業，取得文學碩士學位，對亞里士多德(Aristotle)、阿奎那 (Thomas Aquinas) 的經院哲學涉獵尤深。當時學校教導反對權威崇拜，看重實證精神，對路德後來展現的思辯能力，發揮了充分作用。然而亞里士多德強調人的邏輯和實證，但路德漸漸覺得上帝的愛和上帝的啟示對於人認識上帝更為重要。

In 1501, at the age of 18, he entered the University of Erfurt in Thuringia. Owing to study hard, he was one among the best. Luther received his master's degree of 2nd prize in 1505. He was exposed deeply into the scholasticism of Aristotle and Thomas Aquinas. The teachings of school were against worshiping authority, instead emphasizing positivism; it built up Luther's speculative ability later on. The philosophy of Aristotle underlined on logic and positivism proved to be unsatisfying to him. Gradually, Luther believed God's love and inspiration was far more important for people to know God better.

(小標)走過艱辛、奮力掙扎、尋求成長

Struggling in the hardship and striving for spiritual growth

路德的種種成長經驗，從早期嚴苛的自我要求，到進入修道院奮力苦修，使得成長中的路德，對人生前景意義產生極大的困惑。「活在公義、聖潔、審判的上帝面前，人怎能達到上帝的目標及要求呢？」這些內在掙扎，促使他迫切尋求人在上帝面前稱義得救的確據。路德一生的生命追求，盡在乎此。

All the experiences of Luther's life journey, from his strict self-discipline in early age to the striving hard work in monastery, had caused him a great confusion about the prospect and meaning of life. "How can a mere man achieve the goal and demand of God when he lives a life before the righteous and holy God who judges the world?" The inner struggling had urged him earnestly seeking for the evidence of being justified and saved before God He dedicated his life on pursuing it.

四. 進入修道院苦思追求神恩

Puzzling over and pursuing the grace from God in monastery

(小標)面臨死亡恐懼，思考生命問題

Pondering over live after facing the fear of death

年少的成長困擾，尤其在1505年路德接連三次面臨死亡恐懼時，更為明顯迫切。先是好友之死震懾他，使他思考人生終極的關切；再一次是意外摔傷，隨身佩劍不慎刺傷腿部，血流如注，幾乎要死(譯者：事件發生在1503)；另一次是7月2日，遵循父意進入法學院繼續攻讀法律時，未料於返校途中，在斯道特亨(Stotternheim)險被閃電雷轟擊中，危急害怕之際，路德不由自主地對礦工的保護聖人呼喊說：「聖安娜，不要讓我死，我願意成為一個修道士。」事件以後，他不顧父母強烈的反對，進了埃爾福特的奧古斯丁修道院，成為一位閉門苦修的修士。

Figuring out the purpose of life became his first priority, after Luther faced three different kinds of death threat since 1503. Firstly, in 1503, his dagger pierced his leg, cutting the artery in his thigh and blood gushing, when fell down accidentally. Then, in 1505, two of his close friends became the victims of plague, which alarmed him and led him to concern the issue of death. The same year, on 2 July, Luther, met his father's expectation and studied in law school, was returning to university after a trip home. When he was near the village of Stotternheim, he was almost struck by a bolt of lightning. Shunned and terrified, Luther cried out, "Help, St. Anne, I will become a monk." (St. Anne was the patron saint of miners.) After this terrifying event, He left law school and entered St. Augustine's Monastery in Erfurt and became a flagellant monk in regardless of his parents strong opposing.

(小標)面對罪的控訴，苦修掙扎、無計可施

The way of flagellant failed to kill the accusation of sins

奧古斯丁修道會要求非常嚴格，路德在修道院的學習中，雖然嚴格遵守修會會規，靈修禁食祈禱、勞作告解苦修，以致多次暈厥倒地，危及生命健康。但始終無法擺脫罪的控訴。愈是刻苦，路德便愈知「憑血肉之軀是無法做到的」，因為深重的罪孽感，使人 and 上帝距離愈來愈遠。他對自己能否得到上帝的拯救，更加產生懷疑。

The orders of St. Augustine's Monastery were not easy to meet. While Luther was in the monastery, he followed all the rules, fasting and praying, laboring and confession. He was too devote to the practice that he was too weak and fainted all the time and his live was endangered. All these hard work couldn't help him to be rid of accusations from sins. The harder he practiced, the more he realized that 'It is not possible to make him perfect by the work of flesh.' The weight of guilt had separated him far away from God. He was also doubtful on whether he could gain the salvation from God.

這些現象，使路德常常陷入靈性的黑暗中，痛苦不堪，甚至對上帝的存在深感不滿。他後來回顧那時的情況說：「所有在修道院認識我的弟兄都可以為我做見證。假若我繼續這樣下去，終會讓守夜、禱告、閱讀和其他工作，奪去我的性命。」

Luther fell into spiritual despair from time to time and was in great anguish. He was even angry about God's existence. Later, he reflected, "All my brothers in the monastery who knew me will bear me out. If I had kept on any longer, I should have killed myself with vigils, prayers, reading and other work."

我是好修士，我嚴謹地恪守修道會的一切規則到一個地步，如果曾經有修士因為修行之故而得以進入天堂的話，我敢說那一定就是我了。

I was a good monk and I kept the rule of my order so strictly that I may say that if ever a monk got to heaven by his monkery it was I.

(小標)幸遇恩師培育，投身教學研究

Cultivating by a good mentor, devoting himself into teaching and researching

這段時間，路德遇見了奧古斯丁修會的教區長斯道皮茨（[Johann von Staupitz](#), 1460-1524），斯道皮茨的思想傾向於[密契主義](#)，他認為除了認罪告解，若過度高舉人的善功，是一種對上帝驕傲的表現，因此強調是向上帝的全人降服，與上帝產生一種奧秘的契合，從其中得到真正的平安。路德深深被斯道皮茨的生命信仰吸引，常常向斯道皮茨求助告解，甚至一次告解長達六個小時。斯道皮茨也對路德這位年輕的修士大為欣賞，決意全心培育路德成為他的接班人。

In this period of time, Luther met the vicar-general of the Augustinian Order, Johann von Staupitz(1460-1524), and was mentored by him. Staupitz was a mystic. He believed that when people emphasized on good deeds instead of confession, it was a pride and an act against God. The true peace was the result of a full surrender to God and having a mystic union with God. Luther was deeply attracted to Staupitz's life witness and always came to confess before him. At least once, Luther spent six hours confession to Staupitz. Staupitz admired this young monk's desire for spiritually growth and determined to help him to become his successor.

(小標)苦學透悉聖經真理，解開因信稱義奧秘

Pressing on understating the biblical truth, Luther unleashed the mystery of justification by faith

斯道皮茨是威登堡大學（University of Wittenberg）的教務長，鼓勵路德除在該校任教外，同時繼續進修神學。1508年，路德獲得聖經碩士學位；1509年獲得[神學四綱](#)

（[Sentences](#)）碩士。勤學[古希臘文](#)和[希伯來文](#)，掌握研究聖經的語言工具。1512年，獲神學博士學位，成為威登堡大學的聖經教授，這是他一生的轉捩點，逐漸脫離哲學而轉向神學；後來接替斯道皮茨的職位，教授《羅馬書》、《加拉太書》、《希伯來書》及《詩篇》。尤其是《羅馬書》中因信稱義的教義，使馬丁路德恍然大悟、豁然通曉上帝公義聖潔、慈愛恩典的生命之道。

Stauptiz was the dean of the theology faculty at the University of Wittenberg. He encouraged Luther to teach at the school and studied theology at the same time. Luther received his biblical master degree in 1508 and another master degree in the Four Books of Sentences in 1509. He studied Greek and Hebrew hard for mastering the languages in which bible was written. In 1512, Luther was awarded his Doctor of Theology and became a Theology professor in University of Wittenberg. It was his life turning point moment and his focus was turned to theology and therefore drifted away from philosophy. Having succeeded Staupitz as chair of theology, he lectured on Books of Romans, Galatians, Hebrews and Psalm. The doctrine of justification by faith in Book of Romans enlightened him and he suddenly understood the words of life on God's righteousness, holiness, loving kindness and grace.

五. 質疑教會傳統，提出復原改革

Questioning Church traditions and proposing reformation

中古世紀教會逐漸形成許多不合聖經的傳統信仰制度，尤其是教廷權柄、教皇至上等措施，引起更多人的反對批評。路德自幼生長在天主教制度體系內，雖身為修士，卻對教會諸項措施，時有掙扎質疑，痛苦不已。

In the middle Ages, the Catholic Church gradually formed many unbiblical traditional belief systems. Among all, the primacy of pope and church officials was the most controversial and caused many criticisms. Raised up in a catholic family and also being a monk, Luther

at times questioned many churches' rules. He struggled and couldn't find peace in his heart.

(小標)羅馬朝聖，親睹腐敗墮落、深感失望痛苦

Making pilgrimage in Rome and felling disappointment after witnessing it's corruption

1510年，路德被派往羅馬朝聖，到處參拜聖蹟、安排告解，甚至用膝蓋一級級爬聖梯。但路德在羅馬得到的，只是更深的失望和痛苦。親睹教廷腐敗墮落，教職人員奢侈敗壞的生活，使他震驚，無法接受；也使他對教會的問題有了切身的了解。

In 1510, Luther was sent to Rome. He made a pilgrimage in Rome by visiting holy sites, doing penance work and even climbing the Scala Sancta, the Holy Stairs on his knees. What he received from Rome was deeper disappointment and anguishes because he witnessed the corruption of the Catholic Church, the luxury and corrupted life of the officials. Shocked by what he saw, he recognized the problems that the Church was facing.

(小標)領會因信稱義恩典，義人必因信得生

Understanding the grace of justification by faith and the righteous will live by faith

1515和1516年，在教授《羅馬書》和《加拉太書》的時候，路德心中對公義的上帝十分懼怕，有時甚至私下懷恨。他說：「我對那位公義刑罰罪人的上帝，說不上愛。我對祂隱存忿怒；我恨祂，因為可憐的罪人，在律法和悲慘恐懼下生活，不但被原罪毀壞，還要受福音折磨。」他禱告，默想，反復思考經文的涵義。最後路德發現，稱義不是上帝公義的審判，也不是人的義行，而是上帝給人的恩賜。不是人去作，而是人去接受。而是上帝給人的恩賜。部是人去作，而是人去接受。當路德領會羅一章17節的真意後，他豁然開朗。

In 1515 and 1516 when he was lecturing the Books of Romans and Galatians, a fear toward God rose in his heart and he even hated God secretly. He recalled, "I didn't love, yes, I hated the righteous God who punishes sinners, and secretly. If not blasphemously, certainly murmuring greatly. I hated God. As if, indeed, it is not enough that miserable sinners, eternally lost through original sin, are crushed by every kind of calamity by the law of the Decalogue and also tormented by the gospel." As he prayed and meditated one the meaning of scriptures over and over, at last, he discovered that justification is neither by the just judge of God nor by human's good deeds but a gift of God. It is not achieved by work but by receiving. When he was enlightened by Romans 1:17, his spiritual eyes were opened.

因為神的義正在這福音上顯明出來：這義是本於信，以至於信。如經上所記：義人必因信得生。

For in it the righteousness of God is revealed from faith to faith, just as it is written: The righteous will live by faith.

(小標)路德的靈性突破—寺塔經歷

The Turmerlebnis - where Luther has his spiritual breakthrough

他晚年回憶此段經歷，稱之為寺塔經歷 (Turmerlebnis)

Of his late years, he called it the Turmerlebnis.

「我真的明白了保羅的羅馬書，並因它所帶來的一種特殊香氣而被迷住。在此之前擋在我路上的，不是心中的冷血，而是第一章十七節裏的一個字：『神的義……顯明出來。』我恨

「神的義」那個字，根據我所受的教導，以為這是一種外在的(formal)或主動的(active)公義，神以此種公義為義，並且懲罰不義的罪人。

'I had indeed been captivated with an extraordinary ardor for understanding Paul in the Epistle to the Romans. But up till then it was not the cold blood about the heart, but a single word in first chapter and verse 17, "In it the righteousness of God is revealed." That had stood in my way. For I hated that word "righteousness of God", which, according to the use and custom of all the teachers, I had been taught to understand philosophically regarding the formal or active righteousness, as they call it, with which God is righteous and punished the unrighteous sinner.

最後，因著神的憐憫，晝夜思想，我開始明白，神的義是人靠著神的禮物——就是因信，作為生活的依據。這經文的意思是：神的義已經在這福音上顯明出來了；也就是說，義是被動的，慈悲的神以此種義，因信稱我們為義……至此，我感受到我完全地重生了，而且穿過大開的門進入了樂園。

At last, by the mercy of God, meditating day and night, I began to understand that the righteousness of God is that by which the righteous lives by a gift of God. And this is the meaning: the righteousness of God is revealed by the gospel, namely, the passive righteousness with which merciful God justifies us by faith.....Here I felt that I was altogether born again and had entered paradise itself through open gates.

後來我讀了教父聖奧古斯丁所寫的〈精意與字句〉(The Spirit and the Letter)，我發現他也是如此解釋神的義。

Later I read Augustine's The Spirit and the Letter, where I found that he, too, interpreted God's righteousness in a similar way.'

(小標)歡欣鼓舞，建構十架神學

Inspired joyfully, Luther framed the Theology of the Cross

他認為這個發現是聖經的神經中樞；也成為以後宗教改革運動神學結構的根基。上帝的恩典，藉著耶穌基督在十字架上愛的犧牲，賜給一切相信的人。使人的罪得以赦免，良心得以潔淨；不再背負罪疚的重擔，而能由喜樂感恩，產生順服，從心裡遵行上帝的旨意。

Luther believed that this discovery was the nerve center of bible and it also became the theology foundation of religious reformation movement later on. The grace of God, through the sacrificial love which Jesus Christ had done on the cross, has been given to whoever believes. And one could be submissive to God and obey His will from one's heart with a joyful and thankful heart, through forgiving of sins, cleansing of conscience and freedom from the burden of guilt.

(小標)本源出於聖經，提出三個唯獨

Based on bible, Luther coined three Solas

在把《羅馬書》第三章28節翻譯成德文時，路德加了(惟獨)一字：「人稱藝事『惟獨』因著信，不在乎遵行律法。」有人批評他擅加了「sola」一字；他堅持增加「sola」在德文文法上確有必要。因此，宗教改革運動展開以後，明確的口號是：惟獨恩典(sola Gratia)、惟獨信心(sola Fides)、惟獨聖經(sola Scriptura)。起初確立的這三個sola(惟獨)，人人可以了解，迅速地促成宗教改革的發展。「惟獨恩典」，顯明了上帝的大愛、述說基督流血捨身；「惟獨信心」，始能緊握上帝、基督的恩典；「惟獨聖經」，是基督徒的立場和依規。再加上《加拉太書》的恩典勝於律法、《希伯來書》的基督是祭司中保、信徒皆為祭司的啟示，形成了十架神學架構，是宗教改革的信仰基礎。

When translating the Romans 3:28 into German, Luther added the word 'sola': 'A person is justified by faith alone apart from law.' Some criticized him. However, he insisted adding 'sola' was essential in order to meet the requirement of German grammar. Therefore, after the outbreak of reformation movement, sola Gratia, sola Fides and sola Scriptura is the clear slogan for this movement. The establishment of three Solas helped people to grasp the core of this movement and also gave it a fast move. 'sola Gratia' demonstrates the love of God by Christ's blood and sacrifice. 'sola Fides' is the only way to hold fast of the grace of God and God son, Christ. And 'sola Scriptura' is where Christians stand and what they follow. Other than three solas, the framework of the Theology of Cross, which is the foundation of religious reformation, also includes grace prevails the law, teaching from Book of Galatians, and the revelation of Christ as the high priest and mediator as well as that priesthood of all from Book of Hebrews.

六. 不滿教廷作為，引爆宗教改革

Protesting against the decree of the Roman Catholic Church, religious reformation kicks off

(小標)堅持因信稱義、十架神學信念

Being persistent on belief of justification by faith and the Theology of Cross

因著深入研讀教導聖經，使路德對上帝的認識，與從前大有不同。從前那位高高在上、嚴酷執掌律法、令人望之生畏，隨便你怎麼苦修勞作，永遠也無法親近取悅、換取救贖恩典的上帝；在他新領受因信稱義，十架神學的信仰理念中，轉而強調救恩純係愛的上帝，藉着十字架主動完成，白白賜予所有願意接受上帝十字架救贖恩典的人。從因信稱義的信仰立場出發，路德對當時天主教教廷神學、禮儀、制度，尤其是販售贖罪券的行為，時加評論指摘，終於引爆了宗教改革運動。

Luther's understanding of God's characters had been renewed after he continued to study and teach scriptures. After he had the revelation on justification by faith and had coined the Theology of Cross, his impression on God, which once was a higher above all men figure, who harshly dominates the law, forbidding, can't be pleased and approached, and regardless of your hard work for salvation, was replaced by a loving kindness salvation giving God, who had done the work of salvation on the cross, and He freely gives it to all who desire to receive the grace of salvation from God. Because he believed on justification by faith, Luther began to denounce the theology, rituals, systems of Roman Catholic Church. He lashed out, especially, at the sale of indulgence. And it kindled the flame of religious reformation movement as a result.

(小標)張貼《九十五條論綱》，與教廷衝突決裂

Nailing the Ninety-five Theses on the door, Luther breached with the Roman Catholic Church

1517年10月31日，為了反對教皇特使帖次勒（Johann Tetzel）四處販售《大赦證明書》（贖罪券），路德寫下了他反對贖罪券的《九十五條論綱》，釘在威登堡諸聖堂的大門上，邀請各界在贖罪券的買賣、教皇赦罪的權柄、以及所謂教會的寶庫（指歷代聖人及教皇行善所累積的善工，可折算為贖罪卷，供信徒購買贖罪，脫離煉獄）等三個議題上，進行公開的辯論。

On 31 October 1517, to protest against the sale of indulgences by Johann Tetzel, papal commissioner, Luther wrote down the Ninety-five Theses and nailed it on the door of All Saint's Church in Wittenberg. He challenged scholars to debate publicly on the following three subjects: the sale of indulgences, the authority of pope to pardon sins, and the so-

called treasury of merits, namely, all of the good deeds done by saints and papas which can be transferred into indulgences for believers to purchase and as an escape of the punishment of purgatory.

路德所寫的《九十五條論綱》，從根本上質疑教皇的赦罪權柄，對贖罪券的功效，所謂：「銀錢叮噹落銀庫，靈魂立即出煉獄」完全否定推翻。路德這些說法，很快地傳遍整個歐洲，使教皇的權威受到質疑打擊。路德的人生也從此陷入重重危機與一連串思想信仰的論辯中。

The Ninety-five Theses which Luther wrote fundamentally questioning pope's authority on forgiveness of sins and the efficacy of indulgences. He also overturned the saying, 'As soon as a coin in the coffer rings / the soul from purgatory springs.' Luther's statement spread fast all over Europe and pope's authority was questioned and damaged. And Luther's life fell into a series of dangers and debates on beliefs.

《九十五條論綱》正式名稱為《關於大赦的意義及效果的見解》，以拉丁文寫成，路德原來只為徵求學術辯論，但有人將它譯為德文，藉著印刷傳播，引起轟動和爭辯，並引發了後續的宗教改革運動。

The Ninety-five Theses was officially named 'Disputation on the Power of Indulgences' was written in Latin. While Luther initially intended for an academic discussion, the Ninety-five Theses were quickly translated into German and distributed after being published. It had made a big stir and caused huge debate. It also contributed to the continuance of religious reformation.

在修士路德的眼中，靠贖罪券、功德、教皇的赦罪，都是虛假的平安擔保，唯有真實內在的悔改和背起十字架受苦，才有把握進天國。《九十五條論綱》的核心便是：

Being a monk, Luther considered the indulgences; good deeds and the pardon of pope were all false assurance of peace. Through the true repentance, taking up one's cross and suffering only, one can have the assurance of entering the kingdom of God. The center of the Ninety-five Theses is:

和神的恩典與十字架的虔誠相比，贖罪券實際上是最微不足道的。(68)

They are nevertheless in truth the most insignificant graces when compared with the grace of God and the piety of the cross.(68)

(小標)海德堡(Heidelberg)申辯

Heidelberg Disputation

針對路德所提出《九十五條論綱》，教皇要求路德的老師斯道皮茨，1518年4月在奧古斯丁修會於海德堡舉行的三年一次例行會中自行處理，批倒路德，但斯道皮茨決定在會中給予路德公平的申辯機會。路德在會中指出，聖奧古斯丁關於人全然敗壞、唯有靠十字架得救的神學命題，與因信稱義的觀點相輔相成。這次辯護讓路德贏得許多支持者和後來的改革者。

Under Pope's command, Luther's mentor, Staupitz, was supposed to fight against Luther's Ninety-five Theses during a regular triennial meeting of St. Augustine's Monastery in Heidelberg in April, 1518. Instead, Staupitz kindly decided to offer Luther a fair opportunity to defend for himself. Luther revealed his theology in the meeting by stating that St. Augustine's theological doctrine on human's total depravity and salvation is by cross alone is matching the theology of justification by faith. Many had turned to support Luther and later became the reformists after this disputation.

除非人能在十字架的謙卑和羞辱中去認識上帝，否則無人能在上帝的榮耀和權威中認識祂。

Now it not sufficient for anyone and it does him no good to recognize God in His glory and majesty, unless he recognized Him in the humility and shame of the cross.

路德這段時間又繼續寫了《九十五條論綱之分析》，其教會觀也改變，不再認為教會無誤。他說：「從前的羅馬教會，在貴格利一世(Gregory the Great)以前的時候，並不高於其他教會，至少不高於希臘教會」，他更堅定地說：

Luther wrote Explanations of the Ninety-five Theses afterwards and his view on the Roman Church had changed as well. He no longer considered the Church was infallible. He said, 'Roman church as it was at the time of St. Gregory, when it had no jurisdiction over other churches, at least, not over the Greek church.' Sternly, he reflected:

我們無須懼怕在被革除教籍的情況下死去。假如被革除教籍的判決是公正的，被定罪的人若憂傷痛悔，仍然能得救；若判決是不公正的，他就有福了。

We need not fear to die in a state of excommunication. If the sentence is just, the condemned man, if contrite, can still be saved; and if it is unjust, he is blessed.

(小標)奧斯堡(Augsburg)審訊

Examined at Augsburg

1518年10月12至14日，路德在奧斯堡的帝國議會，接受樞機主教迦耶坦 (Thomas Cajetan) 的私下審查，主教提醒路德，聖經本身是要加以解釋的，而教皇便是那解釋者，故教皇高於教會中的一切。路德加以反駁否認，雙方陷入僵局。經過領主腓特烈從中斡旋，1519年初，雙方達成停火協議，均保持緘默，不再發言。

On 12 to 14 October 1518, Luther was questioned privately by papal legate Cardinal Thomas Cajetan in Imperial Diet, in Augsburg. Cajetan reminded Luther that Bible needed to be interpreted and pope had the exclusive right to interpret scripture and he was supremacy in the Church. Luther confronted him strongly and there was a deadlock. After the mediation of Prince Frederick, Elector of Saxony, both parties agreed to be silent if the other party does.

(小標)萊比錫(Leipzig)辯論

Leipzig Debate

1519年，路德與教廷代表厄克 (Johann Eck) 在萊比錫 (Leipzig) 進行辯論；厄克將問題的焦點轉移，從贖罪券的功能，轉向路德對羅馬教皇及教會傳統權威的問題進行爭辯。整個辯論持續十八天之久，路德被厄克步步逼進，最後不得不宣告，聖經是信仰唯一的權威，教皇、教父及議會不是信仰的依據。

In 1519, Johann Eck, as the papal representative, conducted a debate in Leipzig with Luther. Eck redirected the terms of debate from the function of indulgencies into the authority of pope and the Roman Church. It lasted for 18 days. Eck's debating skills led to Luther's declaration on that Sola scriptura was the basis of Christian belief, that neither the Pope nor the Diet were infallible.

萊比錫辯論之後，教皇利奧十世在1520年6月15日頒下命令，宣布路德為異端，飭令焚燒他的著述，限他在六十天內悔改，不然趕逐出教會、革除教籍，然而路德仍拒絕讓步，不斷重申聖經權威。

On 15 June 1520, Pope Leo X declared that Luther was a heretic and ordered his writings to be burned. By issuing bull of excommunication against Luther, Pope demanded him to recant in 60 days or be excommunicated. However, Luther refused to recant and continued to reiterate Sola scriptura.

(小標)陳明信仰告白，積極投入文字出版工作

Devoting to writing and publishing aggressively and stating faith publicly

1520年，路德繼續出版了《致德意志貴族公開書》、《教會被擄巴比倫》、《基督徒的自由》三篇以及上百本德文小冊，受到廣泛歡迎。對於教皇所下的詔令，路德決定將教皇詔令公開燒毀。1521年1月3日，教廷正式頒諭，開除路德的教籍，路德與羅馬教廷至此正式決裂。

In 1520, Luther published his best-known work, To the Christian Nobility of the German Nation, On the Babylonian Captivity of the Church, and On the Freedom of a Christian, as well as hundreds of German booklets. His writings were very popular. And he also publicly set fire to the bull and decretals which Pope issued. As a consequence, Luther was excommunicated by Pope on 3 January 1521. The breach between Luther and the Roman Church was official.

(小標)沃木斯 (Worms) 會議

Diet of Worms

在教皇的催促下，1521年4月17日，德皇查理五世在沃木斯召開會議，要求路德出席說明。路德明知前路凶險，面對生死關頭，仍然決定冒險前往參加。他說：「即使鬼魔像屋頂上的瓦那樣多，充塞沃木斯，為了上帝的真理，我也必須去！」面對權勢威脅，他當著所有王公及帝國城市代表前，昂然無懼地在會中重申聖經的權威。

Prompted by Pope, on 17 April 1521, Emperor Charles V held a meeting in Worms and summoned Luther to be present. Though he knew that his death might be awaiting him there, Luther risked his life and went. He replied, 'If there were as many devils at Worms as tiles on its roofs, I would enter, for defending the truth of God.' Regardless of threats, he boldly stood before the nobility and imperial assembly, reaffirmed Sola scriptura.

1521年4月18日下午六時，馬丁路德經過一夜的懇切禱告，最後在會中莊嚴地宣告：

After he prayed earnestly for a whole night, at 6pm on 18 April 1521, he declared sternly, 除非用聖經和明白的理由證明我有罪，我不接受教皇和議會的權威，因為他們已被證明經常錯誤又自相矛盾。我的良心臣服於上帝的道，我不能、也不願撤銷任何主張，因為違背良心是不對的，也是不安全的。

'Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and will not recant anything, since it is neither safe nor right to go against conscience.

這是我的立場，我別無選擇。願上帝幫助我！

Here I stand. I can do no other. God help me.'

(小標)藏身瓦特堡，潛心翻譯德文聖經

Concentrated on translating German Bible at Wartburg Castle.

路德離開沃木斯，在返家的途中，被勢力強大、一向支持他的德國諸侯「智者」腓勒德力 (Frederick the Wise) 以假綁架的方式擄走，藏在瓦特堡 (Wartburg) 的城堡裡。

During his return from Worms, Luther was forcefully intercepted as planned by Frederick the Wise, a German Elector who had been supporting him, and had him hidden in Warburg Castle.

沃木斯會後一個月，教皇敕諭斥責路德是冥頑不靈的異端、惡魔的化身，他的著作是違法的，應予禁止並焚燒，禁止任何人收容或支持幫助他，他和其黨徒都該除滅、人人得而逮捕殺害。躲藏的路德則蓄起鬍子，脫下修士袍，化名約克(Junker Georg)，隱居瓦特堡十個月。

One month after the Diet of Worms, Pope decreed and condemned Luther as a notorious heretic and an embodiment of devil. His writings were outlawed, should be banned and burned. He also made it a crime for anyone to give Luther food or shelter and permitted anyone to kill Luther and his gangs without legal consequence. Luther lived incognito at the Wartburg for 10 months. He took off his robe, grew a beard and called himself Junker George.

路德隱居期間埋首寫了十二本書，並將聖經依照希伯來語和希臘語原文，直接譯成通俗可讀的德文。在此之前，教會不鼓勵信徒自己讀聖經，因此只有拉丁文的聖經(武加大譯本)，很少人看得懂。從此以後，德國信徒有德文聖經可看，聖經的權威逐漸取代表教皇與教會的權威。對於德國人民的生活產生重大的影響。其他國家也一一跟進，各國文字的聖經，漸漸取代了拉丁文的聖經，加上印刷技術的突破，使得信徒擁有聖經的比例大幅提高，宗教改革的勢力也更加穩固。

While he lived in seclusion, Luther wrote 12 books and translated Bible from Hebrew and Greek into German so that it would be more accessible to the laity. Before this, the Roman Church didn't encourage believers to read Bible on their own. Therefore, there was Latin Bible, Biblia Vulgata, available only and few people could read. Since then, German Christian could read German Bible. And the supremacy of Pope and the Roman Church were gradually replaced by Holy Bible. This had greatly impacted the life of Germans. As other nations followed, other vernacular Bible translations get to replace Biblia Vulgata. More and more Christians owned their own Bible. Thanks to the breakthrough of moveable printing technology. And the momentum of religious reformation had become stronger.

(小標)重回威登堡，主持改革大局

Return to Wittenberg and lead the reformation

然而在威登堡那裡，由於路德的消失，使整個改革運動陷入了混亂。1521年，路德的朋友迦勒斯大(Andreas Carlstadt)進行激烈的宗教改革，於聖誕節時在城堡中舉行聖餐，將告解和神父裝束廢除，在城堡中舉行聖餐，將餅和酒分給平信徒自己領受，並主張政府沒收教會財產，破壞聖像等。同年底，山城慈韋考(Zwickau)的先知們來到威登堡，傳講末日信息，使情勢更加混亂。

The movement of Reformation in Wittenberg was in chaos while Luther was disappeared. In 1521, Andreas Carlstadt, Luther's friend and a senior faculty colleague at Wittenberg, made radical religious ceremonial changes. At Christmas he performed the first reformed communion service in secular clothing and rejected confession as a prerequisite for communion in the service. He also let the communicants take both bread and wine on their own during the communion. Carlstadt advocated that the government should confiscate the churches' properties and remove imagery from churches. At the end of 1521, a band of so-called Zwickau prophets arrived preaching the messages of end time at Wittenberg. And it had worsened the whole situation.

1522年，路德在威登堡政府的邀請下，重回威登堡主持改革大局。首先出版德文新約聖經，然後編寫《崇拜禮儀》。他的得力同工墨蘭頓(Philip Melancthon, 1497-1560)也埋首寫成第一部以「因信稱義」為中心的更正教神學。1524年，他的另一位助手也編好了更正教的詩集。這樣，從聖經，神學，崇拜禮儀以及詩歌，更正教(新教)已自成一系，與羅馬教廷(天主教)的傳統分了家。宗教改革運動逐漸擴散至歐陸各地。五百年來，成為影響人類歷史文化極為重要的因素。

In 1522, the town council of Wittenberg asked Luther to return, he decided it was his duty to act. Firstly, he published German New Testament and wrote On the Order of Worship. One of his best aide, Philipp Melancthon, 1487-1560, also wrote the first reformed theology which's doctrine was justification by faith. In 1524, with the help of another aid, Luther developed a reformation hymn. Now, by the installments of the scripture, theology, order of worship and hymn, the reformation, or protestant had formed and separated itself from the tradition of the Roman Church, Catholic Church. Little by little, the religious reformation movement had been spreading throughout European continent. It has become the most influential factor of human history and culture.

(小標)與伊拉絲姆斯辯論，失去知識分子支持

Debate with Erasmus, Luther lost support of intellectuals

1524到1525年，馬丁路德宗教改教運動受到嚴重考驗。因為路德推動宗教改教以來，一直受到基督徒知識分子推許，其中伊拉絲姆斯(Desiderius Erasmus, 1466-1536)更是一位極有影響力的人文主義思想家。伊拉斯姆在1524年寫了一本談《自由意志》的書，指出人有自由意志作選擇。路德看了以後，寫了《為奴的意志》駁斥他，指出人在罪的捆鎖中沒有自由。辯論變得白熱化，很多知識分子覺得路德過分極端，在伊拉絲姆斯的帶領下，離棄了路德的宗教改教運動，失去了不少有力的知識分子支援。

The religious reformation movement of Martin Luther was critically tested from 1524 to 1525. Luther had been commended by intellectuals ever since he devoted himself into religious reformation. Among them, Desiderius Erasmus, 1466-1536, was an influential humanism ideologist. In 1524, Erasmus wrote a book, On Free Will, which indicated that human being had the free will to choose. Luther responded to his writing by a publication, On the Bondage of the Will, after reading it. As Luther pointed out in his writing, men had no freedom under the bondage of sin. The debate on free will turned hot. However, many intellectuals considered Luther went too extreme. They followed the lead of Erasmus and abandoned Luther's reformation movement.

(小標)得罪農民，失去基層農民支持

Offended peasants and lost their support

另一方面，德國的農民為了爭取更大的權利，與貴族發生武鬥，農民在一次叛亂中殺死了不少貴族和地主。路德看到動亂死亡，不贊成流血革命，轉向支援貴族，鎮壓農民，維持社會秩序。因此大批農民脫離了他的改教運動。路德在一年之內先後失去了知識分子和農民的支援，同年鼎力支持路德的德國選侯「智者」腓特烈去世，路德失去了一大靠山。然而路德仍不屈不撓地前進，帶動改教運動的發展。

On the other hand, Peasant War broke out. German peasants rebelled against nobility for their rights. They killed many nobilities and feudal during one riot. Luther didn't agree with revolutionary violence. Therefore, he encouraged the nobility to swiftly suppressed the peasants in order to sustain social stability. Thus, large crowd of peasants left his reformation movement. Within a year, Luther lost the support of both intellectuals and

peasants. And the death of the German Elector, Frederick the Wise, who was Luther's greatest supporter, made it worse. Though, Luther persevered and continued to make advance on religious reformation.

(小標)施拜爾(Speyer)會議，形成抗議宗

After the Diet of Speyer, the birth of Protestantism

沃木斯會議之後，因為外戰頻仍，又有農民戰爭，皇帝查理五世定路德為異端的諭令一直沒有執行。在1526至1529年間，在施拜爾召開了兩次會議，處理神聖羅馬帝國境內教廷與路德的紛爭。1526年的施拜爾會議決定，再正式的大公會議舉行前，各地王侯可以自行決定領地的信仰方式，等於暫時凍結處分路德的諭令。但在1529年施拜爾會議，卻堅決通過執行沃木斯諭令，去除馬丁路德等改教派的勢力。僅有親路德的少數公侯而抗議，抗議宗(Protestants)、復原派之名，遂由此而生。

After the Diet of Worms, Emperor Charles V was kept from executing the Edict of Worms to declare Luther as a heretic by engaging war with France and the Peasant war. From 1526 to 1629, he assembled two assemblies at Speyer to settle down the conflicts between the Roman Church and Luther in the realm of Holy Roman Empire. In 1526, the Diet of Speyer decided that every prince should hold whichever religious beliefs he could justify before his king and God before next assembly. In another word, he suspended the Edict of Worms. However, in 1529, during the Diet of Speyer, it was announced that the Edict of Worms shall be executed and the reformation sects to renounce their belief. The evangelical princes who had been supporting Luther stood up and protest to this decision. Hence, the reform movement became known as "Protestants". And the Protestants Restorationism was born.

(小標)奧斯堡(Augsburg)會議

Diet of Augsburg

1530年，皇帝查理五世再次於奧斯堡召開會議，邀請雙方在會議中陳明信仰，意圖撲滅宗教改革運動。路德受制身分不法，無法親自參加，只能避居科堡(Coburg)埋頭寫作，藉信使往來，搖相呼應。尤其是墨蘭頓，居中斡旋，執筆為文，完成並發表《奧斯堡信條》(Augsburg Confession)，清晰列明路德派的教義信仰；教廷也立即發表《反駁書》辯駁反對，墨蘭頓又寫成更詳盡的《奧斯堡信條之辯護》(Apologia Augustana)」，然而，仍為大會所拒，並決定以武力迫害消滅宗教改革運動，卒使羅馬天主教與信義宗信仰，分道揚鑣，各奔前程。

In 1530, Emperor Charles V assembled assembly at Augsburg trying to quench the fire of religious reformation movement by inviting both parties to make a statement on their beliefs. Luther was an outlaw of the Empire and as a result was unable to be present at the Diet. Staying at the Veste Coburg, he made himself present through a variety of publications including the compositing of Admonition to All the Clergy Assembled at Augsburg. His friend, Philipp Melanchthon, was mediating in between and published "Augsburg Confession" which detailed the theology doctrines of the Lutheranism. While the Roman Church rebuked it by the publication of "Confutatio Augustana", Melanchthon responded with a much detailed publication, "Apologia Augustana". The assembly rejected as well and decided to persecute reformation movement by violence. The Lutheranism and the Roman Church parted.

(大標)路德的婚姻與家庭

Luther's marriage and family

(小標)迎娶修女凱蒂，反對修士修女不婚傳統

Against celibacy tradition and married escaped nun, Kate

路德反對神父和修女不能結婚的規定，認為**禁慾**並無必要性，曾協助多位修女從修道院中逃脫，並輔導彼等成婚。1525年，自己也與修道院中逃出來的修女凱蒂波拉（Katherine von Bora，暱稱Kate）結婚，生兒育女，享受幸福美滿的家庭生活，以實際行動實踐其理論。

Luther considered that celibacy not necessary and unscriptural for priests and nuns. He assisted and protected many nuns escaped from the Nimbschen Cistercian convent and helped them to get married. In 1525, he married Katherine von Bora, nicknamed Kate, who was one of the former nuns and had children with her. He put his belief into practice and had a happy family life with Kate.

凱蒂賢淑能幹、勤儉持家，是路德的好幫手，會種菜、種果樹、養雞、鵝、豬、牛、蜜蜂，甚至還會釀啤酒。向來不修邊幅的路德，在凱蒂的細心照料下，漸漸地把路德養成大塊頭。他們深愛對方，堅定以禱告與靈裡溝通協商。凱蒂會為了路得的過分慷慨而爭執，路德會教導凱蒂聖經，凱蒂會用饒恕的福音指教路德，也會在路德沮喪時給予鼓勵。有一天，路德掉在垂頭喪氣幾乎絕望的情緒裡。凱蒂穿上黑色衣服，路德不久就問道，「你要去參加喪禮嗎？」「不是」凱蒂回答，「可是既然你的樣子好像上帝死了，我要加入，和你一起哀傷。」路德聽懂了，就從沮喪中走出來。

Kate was a virtuous, competent and diligent housewife. She was a good helper to her husband, Luther. She grew much of their food from her garden by planting vegetables and fruits, raising chicken, geese, pigs, cattle and bees. She could brew beer, even. Though Luther used to be untidy but was gaining weights after she tenderly took care of him. They loved each other deeply while communicating and supporting each other in prayers and in spirits. Sometimes, Kate would have arguments with Luther over his excessive generosity. Luther taught Kate Bible knowledge and she advised him with gospel of forgiveness and encouraged him while he was discouraged. One day, Luther fell into his depression again and couldn't go out of it. Kate dressed in black and all her children around her, in black too. Luther asked, "Who is dead?" Kate replied, "Doctor, have not you heard that God is dead? My husband, Martin Luther, would never be in such a state of mind if he had a living God to trust to." Luther bust into a hearty laugh and he would do it no more.

(小標)路德與他的兒女們

Luther and his children

路德、凱蒂夫婦一共養育有了六個小孩：長子漢斯(Hans)、長女伊莉莎白(Elisabeth)、次女抹大拉(Magdalena)、次子馬丁(Martin)、三子保羅(Paul)、三女瑪加列(Margaretha)，路德很喜愛兒女，十分享受和他們玩在一起。在那個瘟疫橫行的年代，路德夫婦曾經歷了兩次子女早夭沉重的打擊，他深感傷痛，心裡極度憂傷。

Luther and Kate had six children: Hans, Elisabeth, Magdalena, Martin, Paul and Margaretha. Luther loved his children very much and enjoyed the time spent with them. Two of their children died young because of the plague. He felt deeply distressed of losing them.

(小標)家人團聚，教養子女、和樂融融

Raising children in a lively and happy family

路德一家熱愛音樂，家人聚集，讚美歌聲不絕，和樂融融，令人稱羨。路德曾言不會讓自己的孩子只學習語言和歷史，我會讓他們也學習歌唱、音樂與數學。路德更強調家庭是培養靈

性與品德的學校，是教育的中心和基礎，所以父母當然要負起教育兒女的責任。路德說：「父母生出兒女，是塑造兒女的身體；父母有教導的責任，是塑造兒女的心智；父母傳道給兒女，是要使基督成形在兒女心中，因此，父母或教導者須再受生產之苦，也要與上帝同工，求聖靈作成這樣的工，使基督成形在兒女心中。」

The Luther's loved music with passion. When they gathered, they sang hymns praising God. And those who heard would admire the atmosphere of this family. He used to said that he would not only let his children study languages and history, but also singing, music and mathematics. Luther was an advocate of family. He believed that family was the school for spirit and virtue cultivation, a center and foundation of education. Therefore, parents should be responsible on educating their children. Luther said, "Parents give birth to children is to form them physically; they have responsibility to educate their children for shaping their minds and teach them the word of God so that Christ may be formed in them. Therefore, either parents or teachers must again bear the childbirth pain again and work with God, making petitions to the Holy Spirit for Christ to be formed in their Children."

(小標)隨機施教，餐桌講論，編輯成書

Lecturing all the time and Table Talk were collected into publication

凱蒂為貼補家用，租用家裡空餘房舍，收留學生二十餘人，並親自供應餐食，維持家用。而路德每喜在餐桌之上，隨意發揮、高談闊論。從上帝的威嚴到易北河的青蛙，都成為他談話的題目。共餐的學生們，也樂得接受這種輕鬆的、課外的教導，紛紛拿筆記下談話的內容，這就是著名的《桌邊談》。上天下地，洋洋大觀，約計有六千多條記載。與嚴謹的學術論著相較，《桌邊談》更能代表路德豪邁、幽默的一面，為瞭解路德思想寶貴的資料。

Katy financed and supported her house. To boost their income, she made good use of the extra rooms in the former monastery, opening a medieval guest house and offering room and board to more than 20 paying students and visitors. Martin Luther's was so fond at table talk. His topics ranged from the ineffable majesty of God the Omnipotent to the frogs in the Elbe. The students boarding at his house took notes while enjoying his teachings. It became the famous "Table Talk". There are 6596 entries that the students culled, classified, and produced. Compared with Luther's academic writings, "Table Talk" demonstrates more on Luther's heroic and humorous characters and is a valuable record for those who want to investigate Luther's thinking.

(大標)路德對人類歷史文化的影響與貢獻

The influence and contribution of Luther to Human history and culture

(小標)傾心演唱創作，推廣教會聖樂

Writing hymns and performing, a promoter of Church hymns

路德喜愛音樂，彈琴演唱、詞曲創作都在行。他自幼就參與教堂詩班，揚聲演唱；居家生活也常與兒女一同吟唱讚美；一個與他合作配搭的同工形容：「我消磨了很多愉快的時間與他一同唱歌，往往發現他似乎唱不厭、唱不夠，而且他總是能夠滔滔不絕地討論音樂。」他曾說過：「音樂是上帝所賜最美麗、最偉大的恩賜。我常蒙祂感動而滿有能力的傳講信息。音樂也是上帝的兵器，能夠趕逐魔鬼，帶給人屬天的喜樂。」「魔鬼何等憎惡從上帝來的音樂，我自己的心靈常常被音樂所更新，把我從一切的痛苦和繁瑣的事務中拯救出來。天上的父親盼望音樂和教會共存到永遠。這無限寶貴的恩賜，僅為人類所擁有，提醒人被造的目的，乃在讚美上帝和彰顯上帝。」

Luther loved music. He was talented on playing, singing and composing. He had been singing in a choir since he was very young. While he was at home, he sang with his children as well. A co-worker said, "I spent quite a lot of time sing along with him. He would never get tired nor bored at singing. And he is always talking about music with enthusiasm." Luther once said, "Music is a fair and glorious gift of God which has often wakened and moved me to the joy of preaching. Music is a divinely inspired weapon against the devil. It drives away the devil and made people happy. To the devil, music is distasteful and insufferable. My heart bubbles up and overflow in response to music, which has so often refreshed me and deliver me from dire plaques. Our heavenly father desires music to be used in churches forever. This precious gift has been given to man alone that he might thereby remind himself that God has created man for the express purpose of praising and extolling God."

路德對音樂充滿熱忱，從事詞曲創作，熱心投入聖樂工作。他堅持聖樂不應成為禮儀的附屬品，會眾應藉著唱詩來回應並頌讚上帝，具體實現信徒皆祭司理念，對教會音樂影響極大。也因此改良聖樂形式，改拉丁文為德文，歌詞以聖經為本，讓旋律回歸簡單有彈性的形式，稱為聖詩或稱教會歌曲(Chorale、Kirchlied)。它是一種全新形式，沒傳統包袱，於是創造出來許多含戲劇效果的清唱曲。有謂：「有了德語聖經，神就可以直接地對德國聖徒說話，而有了德語聖詩，德國聖徒也可以直接地向神傾訴。」自此以後，五百年來，聖詩吟唱成為教會重要傳承，也直接影響未來音樂藝術的發展。

Luther was passionate on music. He engaged himself in composing and writing hymns. He insisted that church hymns should not become a mere accessory of ceremony. Rather, the congregation shall sing to each other for praising God. It was also a realization of the doctrine of all priesthood and influenced the church music greatly. He also reformed the format of hymns by writing lyrics in German instead of Latin; adopting scriptures into lyrics; having the melody restored to be simple and flexible, and he called it hymns or Chorale. It is a brand new formation without shadows of tradition. Later, Oratorios, full of the effects of drama, was formed. There was a saying, "With German Bible, God could speak directly to German saints. And with the German hymns, German saints could pour out their hearts to God directly too." Ever since, in the past 500 years, choral has been an important church heritage and it affected the future of art of music immediately.

路德一生所出版的詩歌共有三十七首，其中有十一首是他從拉丁聖詩翻譯成德文的；有四首是他從流傳在民間的詩歌而改寫的；有七首是《詩篇》的改寫。其中最膾炙人口的，是根據《詩篇》四十六篇寫成的〈上主是我堅固保障〉，大膽地使用淺白德語，甚至採用民謠體，歌詞雅潔，音韻和諧，被稱為是「宗教改革運動的戰歌」。

Luther published thirty seven hymns in his life. Out of these thirty seven hymns, eleven were translated from Latin to German; four were adopted and modified from folk songs; seven were edited from Psalm. The best known one was "A Mighty Fortress Is Our God", based on Psalm 46. It was composed with speaking German language along with folk style tune. The lyrics were refined and concise and the melody rhythmic. It was called "Battle Hymn of the Reformation."

有神學家如此評論路德對基督信仰上的貢獻：馬丁路德一生所帶給教會的三大禮物，首先世恢復「因信稱義」的真理；其次是公開的聖經；第三就是他的聖詩。而馬丁路德自己也這麼說：

Once the theologians stated that the contributions of Luther to the faith of Christ were three of his life works the best gifts for churches. Firstly, he restored the truth of

“justification by faith; secondly, he translated Bible; thirdly, the hymns that he composed. Martin Luther also said,

除了我所信仰的神學之外，我把音樂放在最高的地位，除了上帝的話語外，用音樂所發出的讚美，最能改變並掌握上帝兒女的性情和生命。

Next to theology I give music the highest place of honor Next to the Word of God, the praise of music can change the characters and life of God’s children the most..

路德的音樂也領導了整個基督教聖樂的發展，到了巴哈(Johann Sebastian Bach,1685-1750)時大放光彩。巧妙的是，巴哈的出生地埃森納赫，也是兩百年前路德成長之地。巴哈也再聖喬治拉丁文學校。巴哈深受馬丁路德影響，一生致力研究教會音樂，曾引用路德創作的聖詠共三十首，發揚路德的精神；所作神曲、清唱劇，著重心靈對信仰的體驗，透過各種不同節奏、和聲的變化，藉由旋律來喚醒心靈的共鳴，給予音樂特殊的詮釋，因此巴哈的音樂創作，正如馬丁路德所追求的，也是一條體獻信仰的道路。

The Lutheran music also led the trend of Christian music and was shining forth in the days of Bach, Johann Sebastian Bach, 1685=1750. Coincidentally, Bach was born in Eisenach, where Luther was raised up two thousand years ago. He also went to St. Georgenkirche Latin school, the one that Luther used to attend. He was greatly influenced by Martin Luther and devoted to compose church chorale all his life. He used to apply more than 30 of Luther’s chorales into his festival program so to honor Luther’s contribution. His work of divine music and cantata revealed that faith resulted in spiritual activities. He woke up the spiritual sympathy through the different compositions of rhythm and harmony. By doing it, he redefined the meaning of music. The work of Bach, which was also an experience of pilgrim, was in line with the work of Martin Luther.

(小標)改革思想狂潮四處漫延，寫下歷史文化新頁

The wave of reformation was overwhelming, and opened a historical new page

宗教改革在德國

Religious Reformation in Germany

1527年，薩克森將路德的改革教派定為官方信仰，到1530年，德意志境內有一半的地方成為改革教派的領地。路德一生致力於制定完善路德宗教會的禮儀、信條、音樂等各個方面，直到1546年去世。

Saxon declared the Lutheranism as official religion in 1527, and it was practiced in half manors in Germany in 1530. Luther dedicated his whole life on shaping and perfecting the ordinances, creeds, and hymns and so on until the day that he died in 1546.

宗教改革在歐洲各地紛紛湧現

Religious Reformation flourishing all over Europe

1523年，[慈運理](#)在瑞士邦聯的蘇黎世州進行宗教改革，促使蘇黎世接受新教。英國國教會因政治因素也從羅馬公教中獨立出來進行宗教改革。1537年，[加爾文](#)發表《基督教要義》，以日內瓦為根據地，影響達歐洲各地。1537年，丹麥、挪威接受路德宗作為官方信仰，並繼續在北歐傳播。法國雖以天主教為主，但加爾文派的新教仍然成長。這個階段整個歐洲歷史文化的發展，都受到了馬丁路德宗教改革不同程度的影響。

In 1523, the religious reformation began in Zurich of Swiss Confederation by Huldrych Zwingli so to urge the Zurich City Council accepted the Reformed faith. The Church of England conducted its own religious revolution from Roman Catholic Church due to

political issues. In 1537, John Calvin published *Institutes of the Christian Religion*. He was based at Geneva and his influence was wide spreading in Europe. The Lutheranism was adopted by Denmark and Norway as official religion while advancing its reach in northern Europe in 1537. Though the majority believed in Catholic, Calvinism protestant still made steady progress in France. Martin Luther's reformation movement had an impact on every aspect of European history and culture with different scale.

天主教內部的改變

The Internal Changes of Catholic Church

馬丁路德宗教改革運動否定了羅馬教會的權威，自己內部也很快出現了分化，大多比路德更激進。在另外一方面，羅馬天主教會為回應改革運動，也出現不同改革呼聲。1534年，羅耀拉(Saint Ignatius of Loyola)、沙勿略(San Francisco Javier)，對抗路德所引發的宗教改革運動，並轉往亞洲宣教。至十八世紀末，基督教亦積極展開亞非地區宣教工作，基督宗教在馬丁路德思想影響下，又漸趨合一，在世界新文化的形成過程中，扮演重要角色。

Though the Reformation movement led by Martin Luther was to deny the supremacy of the Roman Catholic Church, it spilt and other divisions were even more radical than Lutheranism. On the other hand, as a result of the reformation movement, the cry for internal reformation rose also in the Roman Catholic Church. The Counter-Reformation leaders, Saint Ignatius of Loyola and San Francisco Javier, went on Asia mission in 1534. The protestant also aggressively sent out missionaries to Asia and Africa to share gospel in late 18th century. Christianity gradually united under the influence of Lutheran theology and played a significant role in the process of new culture emergences in the world.

路德神學信仰，奠立美國立國精神

The founding spirit of USA was founded by Luther's theology

1620年，有102名英國的清教徒，搭乘五月花號(The Mayflower)前往北美洲新英格蘭殖民地，在上岸之前，其中的41名成年男子於1620年11月11日在五月花號船上簽訂《五月花號公約》，聲明如下：「.....我們在上帝面前共同立誓簽約，自願結為民眾自治團體。為了使上述目的能得到更好地實施、維護和發展，將來不時依此而制定頒布的，被認為是對這個殖民地全體人民都最適合、最方便的法律、法規、條令、憲章和公職，我們都保證遵守和服從。五月花號公約，1620年11月11日」《五月花號公約》根據宗教改革的理念，創建了一個先例，即政府是基於被管理者的同意而成立的，而且將以法治國。這也是1776年創立美國的主要思想之一，奠定了今後世界各國民主政治的基石。

In 1620, 102 English Puritans sailed to English colony in North America by the Mayflower. Before they went shore, 41 mail passengers signed the Mayflower Compact on 11 November, 1620, and it declared: "...in the presence of God, and one another, covenant and combine ourselves together into a civil body politic; for our better ordering, and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute, and frame, such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meet and convenient for the general good of the colony; unto which we promise all due submission and obedience. The Mayflower Compact, 11 November, 1620." The context of Mayflower Compact was founded by the belief of religious reformation. It initiated a new age which is that a government is formed by the agreements of governors and shall be governed by law. It is one of the ideologies of the establishment of the United States of America in 1775 and became the cornerstone of every democratic country in the world nowadays.

在十八世紀，當復興之火在摩拉維亞的波希米亞弟兄們中間點燃時，天主教耶穌會和弟兄會之間引起嚴重衝突。摩拉維亞的波希米亞弟兄們在馬丁路德〈上主是我堅固保障〉的雄偉歌聲中遭逮捕下在獄中，飽受嚴刑苦楚，後來一批逃脫的弟兄投奔親岑多夫(Count Nicholas Von Zinzendorf, 1700-1760)的主護城，馬上成為摩拉維亞大復興的火種。親岑多夫在1717年進入威登堡大學深造，成為馬丁路德的學弟，其時正逢馬丁路德公布《95條論綱》兩百週年紀念，各項慶典熱烈展開，對親岑多夫的信仰生命、重視差傳工作，影響深遠。1735年，親岑多夫從德國主獲城差派的頭一赴美開荒的宣教士，就是這一群逃脫的弟兄們所帶領的福音移民團，由此可見美國立國精神深受馬丁路德宗教改革影響。

In 18th century, the revival of Moravian Bohemian Brethren begot a severe conflict with Catholic Jesuits. The Moravian Bohemian Brethren sang the hymn composed by Martin Luther, "A Mighty Fortress is Our God" when they were arrested. They were persecuted severely in prison. Some escaped and were sheltered by Count Nicholas Von Zinzendorf, 1700-1760. They became the initiator of the great Moravian Revival. In 1717, Zinzendorf enrolled into University of Wittenberg, the same one which Martin Luther used to study. It was also the 200 anniversary of the publication of Ninety-five Theses and a lot of celebration activities were going on. This experience greatly impacted Zinzendorf on his belief, life and missions. In 1735, Zinzendorf sent out the very first missionary group, an immigrant gospel preaching group composed by the once escape-from-persecution brethren, to America from Hernhut, Germany. Hence one can see that American's founding ideology was influenced by the Lutheranism.

(大標)路德宗教改革與華人歷史文化

Luther's reformation in Chinese history

(小標)透過宣教士睜眼看世界

The missionaries brought the world into China

馬丁路德由清未來華基督教宣教士介紹而進入中國，福建巡撫徐繼畲就曾受美籍傳教士雅裨理(David Abeel, 1804-1846)影響，在其著作《瀛寰志略》序文中稱雅裨理乃「西國多聞之士」，自己在廈門與他交往，獲益良多。《瀛寰志略》是清末一本介紹世界史地的書籍，書中多次提及馬丁路德，開闊了中國人對世界歷史與人類文明的視野，在中國睜眼看世界過程中發揮重要的作用。

Chinese learned Martin Luther and Lutheranism though the introduction of foreign missionaries in late Ching dynasty. Xu Jiyu, a Fukien governor of Ching dynasty, influenced by American missionary David Abeel, 1804-1846, described David Abeel as a Knowledgeable gentleman of the west in the preface of his work, "A Short Account of the Maritime Circuit". He was benefited greatly from being friend with Abeel. "A Short Account of the Maritime Circuit" is a publication about the geography and history of the world which expanded the perspectives of Chinese on global history and human civilization and played a key role for Chinese to look beyond China. Xu Jiyu mentioned Martin Luther in this book several times.

徐繼畲在《瀛寰志略》〈歐洲總論〉文中，有這樣一段關於馬丁路德的敘述：「歐羅巴諸國，自漢以後皆奉洋教，教主居于羅馬，操列國興廢之權。明初日耳曼人路得別立西教，自是諸國從洋教者半，從西教者半，君民之相仇戮，列國之相攻伐，半由爭教而起。」而清末因「百日維新」而殉難的譚嗣同，在其《仁學》一書中也曾評價路德，並感嘆在此時代巨變中，期盼興起如馬丁路德一樣的人物：「且耶教之初，其立天國，即予人以自主之權，變去諸不平等者以歸於平等，猶孔之稱天而治也。教未及行，不意羅馬教皇者出，即藉耶之說，而私天於己，以制其人。雖國王之尊，任其廢立，至舔手吮足以媚之；因教而興兵者數百，戰死數

千百萬人；猶孔以後君主之禍也。迄路德之黨盛，而教皇始蹶，人始睹耶教之真矣。故耶教之亡，教皇亡之也；其復之力，路德之力也。孔教之亡，君主及言君統之偽學亡之也；復之者尚無其人也，吾甚祝孔教之有路德也。」

In the Introduction of European, a chapter of the most well-known publication, A Short Account of the Maritime Circuit which was written by Xu Jiyu, it has a statement regarded with Martin Luther, "Ever since Han dynasty, European countries believe in Catholic. The leader lives in Rome and has the supremacy right over nations. In early Ming dynasty, Luther, a German, separated himself from Catholic and formed a Protestant Christianity religion. Since, half nations follow the Catholic and another half follow Protestant Christianity. The conflicts between these two religions had resulted in the fights of royals against peasants and nations against nations." Tan Shitong, who was victimized for participating the Hundred Day's Reform in late Ching dynasty, commented on Luther in his writing, Ren Xue(仁學). He grieved over the radical changes during that era and was expecting people to stand out just like Luther by stating, "At the beginning of the Lutheranism, the principle of kingdom of God entitled people equality and strived to remove all the inequality. Thus, God reigns. However, Pope of the Roman Catholic Church didn't put it into practice but also claimed his supremacy in the name of God for his own interest so to dominate people. The thrones of the Emperors, though majestic and powerful, were at Pope's disposal. Therefore, they flattered him at their best. Hundreds of wars waging against Lutheranism and millions died. Woe to kings. Till the Lutheranism increased, and the Catholic decreased, people recognized that what it holds is authentic. Therefore, Christianity was decreased through the work of Pope but its revival was the strength of Luther. The dying of Confucianism exposed the false doctrine of the kings' governance and its failure. And there is no one yet to revive it. Therefore, I wish Confucianism a man rise like Martin Luther

中國近代史的風雲人物康有為，對馬丁路德也頗有認識，他在流亡海外十，還到過路德藏匿的瓦特堡參觀，留下一首《詠路德詩》：「兵壘翻經十月中，板扉木榻匿英雄，若無護法強侯在，早與呼斯骨灑風。」康有為在1904年《德國遊記》中，將路德、康德、俾斯麥並列為他心目中的「日耳曼三傑」，並尊路德為三傑之首，難怪其弟子梁啟超要尊康有為是「孔教之馬丁路德」。

Kang Youwei, one of the influential men in modern history, was aware of Martin Luther too. He visited Wartburg Castle, where Luther hid after the Diets of Worms, while he was in exile and wrote a poem, "Praise Luther". "A hero hid under wooden shelter and translated scripture while war was waging in October. Thanks to be the Elector's protection or he would be deceased and gone with the wind." He listed Martin Luther, Immanuel Kant and Bismarck as the three German Heroes in his "German Journal" 1904. And he honored Luther as the head of the three German Heroes. No wonder his student, Liang Qichao, respectfully called his mentor, Kang Youwei, the Martin Luther in the Confucianism.

英國傳教士慕維廉 (William Muirhead, 1822-1900) 在傳教士所辦的《萬國公報》上，寫過馬丁路德的小傳〈路得買丁記〉，在1881年分兩期刊完，篇幅雖然不多，重點卻都有提到，摘錄如下：

English missionary, William Muirhead, 1822-1900, once wrote "the Martin Luther", a biography of Martin Luther, on missionary publication, the global magazine. It was published in two sequels in 1881. Though it was short, but included the essence. The abstract follows:

今考路得買丁，在耶穌教中聲名頗著，振興伯羅得斯但教(Protestantism).....。有日與硯友偕行，天忽油然作雲，雷電頓作，一生霹靂，擊死硯友。彼於此恐懼非常，自願為天主教修士。.....其面貌品行，在公所大臣之前，與其堅固守道之形，而不肯推卻，皆為奇異。彼云：「若不以聖書及理性責我有罪，我終不敢推卻，因我天良即發，服上帝之書，實不能阻我良心之激發。我堅立於此，不能他為，蒙上帝助我，心所願也。」.....。路得乃上帝所立，以興正教通行於萬國九洲。今時西方著名之國，大半崇奉耶穌正教，而離天主教，則信從者大為活潑，由此政事文學等事大興矣。

Let's study the life of Martin Luther who was well known and also a revivalist in Protestantism..... One day, when he was on a journey with a classmate, suddenly, it was cloudy and thunders roamed, accidentally, his friend was struck dead by lightning. He was terrified and vowed to be a Catholic monk. ...His deeds and characters amazed many because he confronted the kings and royals boldly and protested to what he believed. He said, "Unless I am convicted by Scripture and plain reason- I do not accept. My conscience is captive to the Word of God. I cannot and will not recant anything, for to go against conscience is neither right nor safe. Here I stand, I cannot do otherwise. God help me. Amen."....Luther was appointed by God to reform the belief and spread it all over the world. Most western prominent countries, nowadays, have their trust in Protestantism and alienate from the Catholic. The Protestants are active and aggressive. Therefore, politics and literature, etc. have been flourishing in Western countries.

(小標)信義宗入華宣教

Lutheranism missionaries evangelizing in China

第一位打著信義宗旗幟來華的宣教士，是來自德國的郭實臘(或譯郭士立)(Karl Friedrich August Gutzlaff,1803-1851)，他為了向中國人傳道，入籍福建同安的郭姓宗祠而得名。他被稱為是中國信義宗的「晨星傳教師」，在他帶頭下，德國信義宗教會開始派遣宣教士來華。郭實臘英年早逝，今天在香港跑馬地的墳場，仍能看見他的墳墓，墓碑上稱他為「中國信義宗教會之父」。香港有一條吉士笠街，就是紀念郭實臘而命名。

Karl Friedrich August Gutzlaff (1803-1851), or Guo Shi Li, was the first German Lutheran Missionary to China. He had himself adopted into Guo family which the ancestral hall locats in Fujian Tongan in order to evangelize Chinese. He was called the Morning Star Preacher of Chinese Lutheranism because he was the one who impelled the German Lutheran church to send missionaries to China. Gutzlaff died in young age, and he was buried in Happy Valley Cemetery in Hong Kong. The epitaph on his tombstone described him as "the Father of Chinese Lutheran Church." Gutzlaff Street of Hong Kong was named after him.

德國之後，美國、北歐等地信義會也相繼登陸中國，枝葉四散，蔚為大宗。以挪威信義會為例，他們以湖南省中部為宣教區域，因此又稱為湘中信義會。在二十世紀前期，他們將益陽桃花庵，經營成極具規模的宣教基地。有「中國辛德勒」之稱的何鳳山大使，在其自傳《外交生涯四十年》中，也提及家鄉益陽的教會。

Lutheranism of the US and northern European countries had been following the footsteps of the Germans and had landed and spread all over the China. For example, Norwegian Lutheranism built their home base in middle Hunan Province, so they had been called XiangZhong Lutheran Church. In the early 20th Century, they settled in Yiyang Taohucang and had it as their mission center. The so-called Chinese Schindler, ambassador He Fongshan, had mentioned the church in his hometown Yiyang in his memoirs, My Forty

Years as a Diplomat.

(小標) 信義宗避暑勝地雞公山

Jigongshan, the summer resort of Lutheranism

雞公山位於河南、湖北交界，風景優美，氣候涼爽，適宜避暑。二十世紀初年，在信義宗傳教士李立生(Daniel Nelson, 1853-1926)、施道格(Knut Sorensen Stokke, 1858-1921)等人探勘、宣傳下，吸引大批外籍人士前來購地造屋，帶動雞公山的開發，鼎盛時期留下數百棟風格迥異的別墅。

Kikungshan locates at the junction of Henan and Hubei. It has beautiful scenery and cool weather, a good place for summer retreat. In the early 20th century, Kikungshan had attracted a large crowd of foreigners to purchase lands and build houses after Lutheranism missionaries Daniel Nelson and Knut Sorensen Stokke explored this place. In the peak of its prosperity, hundreds of villas were erected with different fashion.

1920年8月，中華信義會在雞公山舉行成立大會，這是信義宗在中國發展的一件大事。雞公山上設立的美文學校(American School of Kikungshan)，曾因戰亂而遷校於廬山牯嶺、武漢、香港等地，卻是許多來華宣教子弟的共同記憶，如今在北美仍有校友會存在。由美國信義會差派來台的宣教士，人稱「白姑娘」、「白阿姨」，在台灣澎湖宣教、照顧痲瘋病患長達四十年的白寶珠(Marjorie Ingeleiv Bly, 1919-2008)，就是在河南雞公山上出生的。

In August, 1920, the Chinese Lutheranism was founded in Kikungshan, Honan. It is a milestone of Lutheranism in China. Many offspring of foreign missionaries in China shared the same memory of the American School of Kikungshan, which used to be relocated in Guling of Lushan, Wohan and HongKong when war erupted. Its North American alumni still functions. Marjorie Ingeleiv Bly, 1919-2008, known as Lady White or Auntie White, who was sent by American Lutheranism to Taiwan and spent 40 years for caring lepers in Penghu, was born in Kikungshan.

(小標)從密蘇里到揚子江

From Missouri to Yangtze River

福音道路德會的總會，設在美國密蘇里州的聖路易市(St. Louis)，該會在當地設有協同神學院(Concordia Seminary)，培育出許多來華宣教士。福音道路德會的中國宣教區，集中在湖北與四川，都是揚子江(長江)流經之地，因此路德會學者高德惠(Dave Kohl)將該會在華歷史寫成《揚子江上路德人》(Lutherans on the Yangtze)，留下寶貴的記錄。1932年在漢口落成的協同神學院，培育出許多本地傳道人，現在成為育才幼兒園校舍，列為武漢市保護建築。從1913至1952年近四十年的時間裡，美國密蘇里州路德會共差派五十八名男宣教士以及他們的家人，還有七位單身女教師和護士來華工作。

The general Assembly of Evangelical Lutheran Church is in St. Louis, Missouri. Its Concordia Seminary, which trained and sent numerous missionaries to China, locates there too. The mission fields of Evangelical Lutheran Church in China were along Yantze River in Hubei and Sichuan. Hence, the Lutheran scholar, Dave Kohl, recorded the mission history of China in a book named "Lutherans on the Yangtze". The Concordia Seminary established Wuhan branch in 1932. It had cultivated a lot of local ministers. The remains of the seminary, which is a kindergarten now, is a historical heritage preserved by Wuhan government. From 1913 to 1952, in forty years, the American Lutheran Church of Missouri had sent 58 male missionaries along with their family and 7 single female

teachers and nurses to China.

(小標)從中國到台灣 From China to Taiwan

1949年，中國政權易主，各宗派差會、機構、教會隨後皆一一遷台。1951年基督教台灣信義會高雄教會成立，這是第一間台灣信義會的堂會。繼高雄、台北後，又開拓了台中、台南、嘉義等地。1954年11月10日，「台灣信義會」正式成立總會。到2014年六十週年時，台灣信義會在全台已有將近九十個堂會、佈道所與牧區據點。附屬或合辦機構包括道聲出版社、中華信義神學院、嘉義基督教醫院、高雄基督教信義醫院、財團法人雙福社會福利慈善事業基金會等。近年來，海外醫療義診服務、海外開拓植堂也頗有成效。

Foreign missionaries of different denominations, organizations and churches moved to Taiwan from China along with Nationalist Government of the Republic of China in 1949 when the Communist took over China. In 1951, the first Lutheran church was built in Kaohsiung. After Kaohsiung and Taipei, it built up churches in Taichung, Tainan and Chiayi. In 10th November 1954, Taiwan Lutheranism set up its general Assembly. Until 2014, the 60th anniversary of Taiwan Lutheran Church, it has planted nearly 90 churches and mission stations in Taiwan. The organizations belong or associate with Taiwan Lutheran Church are Taosheng Publishing House, China Lutheran Seminary, Chia-Yi Christian Hospital, Kaohsiung Lutheran Hospital, Double Bliss Welfare and Charity Foundation and so on. Besides, it is also effective in overseas medical service and church planting.

(大標)路德雖已遠，典型在夙昔

Luther, though deceased, speaks still

(小標)馬丁路德之死

The death of Martin Luther

路德晚年病痛纏身，1546年1月28日，為著調解家族間的糾紛，他冒著嚴寒、道路不平，一路艱辛的回到出生地艾斯勒本，雖身患重病，途中仍舊安排了四次講道、為兩位新任的牧者按立牧職，最後身體支撐不住。他對朋友約拿(Jonas)說：「我在這裡出生、受洗，看來，我也要在這裡留下了。」

Luther's health had been deteriorated in his last days. On January 28, 1546, he journeyed to his birthplace, Eisleben, to settle down family dispute. Regardless of his poor health, he still preached four sermons and ordained two new pastors on the way to Eisleben. Finally, he collapsed. He told his friend Jonas, "I was born and baptized here in Eisleben, what if I should stay here."

2月17日晚上，路德請求他的朋友們為著福音廣傳祈禱。他深知自己病情轉劇，禱告說：

「哦，我的父，你是我們主耶穌基督的上帝，你是一切安慰的源頭，我感謝你，因你已將你的愛子啟示了我。我相信祂，我傳揚祂，我愛祂。哦，我主耶穌基督，我將我的靈魂交託給上帝，我快要脫離這個屬地的身體，離別今生，然而我要永遠與你同在。」

In the evening of 17 February, Luther asked his friends to intercede for gospel to be widely spread. Realized that this might be the last moment of his life, he prayed, "I thank Thee, Lord God, heavenly Father, that Thou hast revealed unto me Thy dear Son, in whom I believed, whom I preached, whom I loved. I pray thee, Lord Jesus Christ; let my soul be commended to thee. I know, though I must give up this body I shall live forever with thee. I am ready to depart."

此後他三次申述：「我將我的靈交在你的手裡，哦，主，真理的上帝啊，你已經救贖了我。」路德的朋友們守在他得病榻前，為他敷藥、擦汗、安慰他。路德的最後一句話仍是：「主啊，請接受我的靈魂！」他的朋友確認，路德守住了信仰。2月18日清晨，馬丁路德走完他的一生，安然離世。2月22日，路德遺體安葬於威登堡諸聖堂的地下，距離他經常講道的講台不遠。墓碑上以拉丁文刻著：「這裡埋葬著神學教授馬丁路德，1546年2月18日去世於家鄉艾斯勒本，享壽63年2個月又10天。」

Then he said it three time, "Into your hand I commit my spirit; you have redeemed me, O Lord, faithful God." Luther's friends were beside his deathbed caring him by applying medicine to ease his pain, wiping his sweat and comforting him. His last word was, "Let my soul be commended to thee, Lord." His companions confirmed that he had kept his faith till the end. in the morning of February 28th, Martin Luther rested forever. On February 22th, he was buried in the Castle Church in Wittenberg, not far away from his preaching pulpit. The gravestone was inscribed in Latin, which reads: "Here buried the body of Doctor of Sacred Theology, Martin Luther, who died in the year of Christ 1546, on February 18th, in his hometown Eisleben after having lived for 63 years, 2 months and 10 days.

(小標)路德面對死亡的勇氣，帶來文化的更新

Luther's attitude facing death overturned the tradition

路德去世的前一年就常在不同的場合中討論死亡。他曾寫了一本《正確準備死亡》的小冊子 (Ein Sermon von der Bereitung zum Sterben)，指導信徒如何面對死亡。他建議信徒：「不要去想像死亡和地獄的恐怖，只要努力去想上帝對人類的愛和恩典，因為耶穌基督已經為我們承擔了所有的罪孽，祂更戰勝了死亡。」路德把死亡比作一個小孩子的出生，從母親窄小的子宮裡，經過一段黑暗的路程，歷盡痛苦和恐懼來到這個美麗的世界。死亡正如這個「窄門」，經過它之後，我們得到的是永生。

Luther frequently discussed the topic of death in difference occasions one year before his death. He even wrote a booklet named "Preparing to Die (Ein Sermon von der Bereitung zum Sterben)" to teach believers how to face death. He suggested them, "Fixing your eyes on the love and grace of God towards human beings instead of thinking how dreadful death and hell would be like. For Jesus Christ has carried all our sins and he has overcome death." Luther described death as a baby was given birth and delivered from the tiny womb, passing through darkness, experiencing agony and terror before coming to the beautiful world. Death is like a narrow gate, once we pass through it, eternal life is at hand.

路德在他離世前一天，病得極其痛苦的時候，還不忘幽默一下。他說：「如果那些可愛的先生們和解了，我就可以回家了，然後躺進棺材，讓那些蚯蚓可以享用我這肥胖的博士軀體。」路德死後，興起了一種新的墓碑畫，常常是聖經中「死裡復活」或者「被醫治」的故事場面；牧者在葬禮上講道，開始著重回顧死者的一生和死者的信仰；不再放許多東西陪葬；詩歌不再悲哀痛苦，而是歌頌饒恕、安息、復活。這一系列的改變，增添了信徒的信心。路德創造了一種新的面對死亡文化，正如他的摯友墨蘭頓所言：「路德死了，路德活著。」

Although Luther was suffering badly from his illness, he still had the sense of humor. The day before he died, he said, "I can return home and lay down in the coffin let the earthworms enjoy this fatty doctor's body if they can reach a consensus." There was a trend after Luther's death that the tombstones would be paint with the biblical stories of death raised or sickness healed. When pastors preached during funeral, they would start by remembering the life and faith of the deceased. Funerary objects were not important anymore. And the mourning hymns were replaced by hymns of forgiveness, rest and resurrection; these changes strengthened the faith of believers. Luther started a new

culture to face death. As his best friend, Melancthon, commented his influence, "Luther died, Luther alive."

(小標)流風遺澤，永留史冊

What Luther had left would always be remembered

教會史學家、馬丁路德的傳記《這是我的立場》(HERE I STAND: A Life of Martin Luther) 作者羅倫培登 (Roland H. Bainton)分別以對德國、對教會、對教義三方面來總結路德的影響。「對德國而言，路德塑造了德國人的性格；透過路德所翻譯的德語聖經，對德國語言影響至深；路德對自己同胞的影響，最根深柢固的是在家庭中。對教會而言，路德的影響遠遠超過德國國界，北歐與美國都有路德宗的教會，再經由歐美的宣教運動，擴散到世界各地。對教義而言，路德力主回到聖經，並衍生出唯獨聖經、唯獨信心、唯獨恩典、唯獨基督、唯獨上帝的榮耀——五個唯獨的教義，普遍為基督教各宗派所認同。」

The church historian, who also is the author of the book, "HERE I STAND: A Life of Martin Luther", Roland H. Bainton, commented Luther's influences in three areas: to Germany, to church and in doctrine. He said, "To Germans, Luther fashioned the characters of Germans. Their language was very much impacted by Luther's work of translating Bible into German. Luther's chief influence to his own countrymen is the value of family. To the church, Luther's influence extended far beyond the border of Germany. There are Lutheran churches in Scandinavia and America. It also was spreading to all over the world through the European and American missionary movement. To doctrine, Luther advocated the supremacy of Bible and concluded with doctrines of Five Solas: Sola scriptura ("by Scripture alone"), Sola fide ("by faith alone"), Sola gratia ("by grace alone"), Solus Christus ("Christ alone") and Soli Deo gloria ("glory to God alone"). The Five Solas Doctrine is widely adopted by different denominations.