

【英汉对照全译本】

LEVIATHAN

利 维 坦

[英]霍布斯 著

(三)

中国社会科学出版社

【英汉对照全译本】

LEVIATHAN

利 维 坦

[英]霍布斯 著

刘胜军 胡婷婷 译

(三)

中国社会科学出版社

CONTENTS

目 录

(一)

THE INTRODUCTION	2
序 言	3

PART I Of Man

第一部分 人 类 篇

CHAP. I Of Sense	2
第一章 论感觉	3
CHAP. II Of Imagination	8
第二章 论想象	9
CHAP. III Of The Consequence Or Train Of Imaginations	22
第三章 论想象的序列或系列	23
CHAP. IV Of Speech	34
第四章 论语言	35

CHAP. V	Of Reason And Science	54
第五章	论推理与科学	55
CHAP. VI	Of The Interiour Beginnings Of Voluntary Motions, Commonly Called The Passions; And The Speeches By Which They Are Expressed	70
第六章	论自觉运动的内在开端以及表达这些 开端的术语(自觉运动的内在开端通 常被称为激情)	71
CHAP. VII	Of The Ends Or Resolutions Of Discourse	94
第七章	论讨论的终结或者决断	95
CHAP. VIII	Of The Vertues, Commonly Called Intellectual, And Their Contrary Defects	102
第八章	论俗称为智慧的美德及与之 相反的缺陷	103
CHAP. IX	Of The Severall Subjects Of Knowledge	126
第九章	论知识的几种主题	127
CHAP. X	Of Power, Worth, Dignity, Honour, And Worthinesse	130
第十章	论权势、财富、地位、尊敬和价值	131
CHAP. XI	Of The Difference Of Manners	150
第十一章	论品行的差异	151

CHAP. XII Of Religion	166
第十二章 论宗教	167
CHAP. XIII Of The Naturall Condition Of Mankind As	
Concerning Their Felicity And Misery	192
第十三章 论有关人类的幸福和苦难的自然状况 ...	193
CHAP. XIV Of The First And Second Naturall Lawes	
And Of Contract	202
第十四章 论第一和第二自然法以及契约	203
CHAP. XV Of Other Lawes Of Nature	226
第十五章 论其他自然法	227
CHAP. XVI Of Persons, Authors, And Things Personated	254
第十六章 论人和授权人以及被人格化的	
事物	255

PART II Of Common-Wealth

第二部分 国家篇

CHAP. XVII Of The Causes, Generation, And Definition Of	
A Common-Wealth	266
第十七章 论国家的起因、产生和定义	267
CHAP. XVIII Of The Rights Of Sovereignes By Institution	276
第十八章 论按契约建立的主权者的权利	277

CHAP. XIX	Of Severall Kinds Of Common-Wealth By Institution; And Of Succession To The Sovereign Power	296
第十九章	论几种按约建立的国家 and 主权 权力的继承	297
CHAP. XX	Of Dominion Paternall, And Despotically	318
第二十章	论宗法的管辖权和专制的管辖权	319
CHAP. XXI	Of The Liberty Of Subjects	336
第二十一章	论臣民的自由	337
CHAP. XXII	Of Systemes Subject, Politically, And Private	358
第二十二章	论臣民的政治团体和私人团体	359
CHAP. XXIII	Of The Publique Ministers Of Sovereign Power	384
第二十三章	论主权者的政务大臣	385

(二)

CHAP. XXIV	Of The Nutrition, And Procreation Of A Common-Wealth	396
第二十四章	论一个国家的营养和生殖	397
CHAP. XXV	Of Counsell	410
第二十五章	论咨议	411
CHAP. XXVI	Of Civill Lawes	426
第二十六章	论市民法	427
CHAP. XXVII	Of Crimes, Excuses, And Extenuations	468
第二十七章	论罪行、宽恕与减罪	469

CHAP. XXVIII Of Punishments, And Rewards	498
第二十八章 论赏罚	499
CHAP. XXIX Of Those Things That Weaken, Or Tend To The Dissolution	
Of A Common-Wealth	514
第二十九章 论国家致弱或解体的因素	515
CHAP. XXX Of The Office Of The Sovereign Representative	536
第三十章 论主权代表者的职责	537
CHAP. XXXI Of The Kingdome Of God By Nature	570
第三十一章 论自然的上帝国	571

PART III Of A Christian Common-Wealth

第三部分 基督教国家篇

CHAP. XXXII Of The Principles Of Christian Politiques	596
第三十二章 论基督教政治的原理	597
CHAP. XXXIII Of The Number, Antiquity, Scope, Authority, And	
Interpreters Of The Books Of Holy Scripture	608
第三十三章 论《圣经》篇章的数目、年代、	
根据及注释家	609
CHAP. XXXIV Of The Signification Of Spirit, Angell, And Inspiration	
In The Books Of Holy Scripture	632
第三十四章 论《圣经》各篇中神灵、	
天使和神灵感应的意义	633

CHAP. XXXV Of The Signification In Scripture Of Kingdome Of God, Of Holy, Sacred, And Sacrament	660
第三十五章 《圣经》中天国、神圣、 圣洁和圣礼的意义	661
CHAP. XXXVI Of The Word Of God, And Of Prophets	678
第三十六章 论上帝和先知的言辞	679
CHAP. XXXVII Of Miracles, And Their Use	712
第三十七章 论奇迹及其用途	713
CHAP. XXXVIII Of The Signification In Scripture Of Eternall Life, Hel, Salvation, The World To Come, And Redemption	730
第三十八章 论《圣经》中永生、地狱、 救赎、来世和赎罪的意义	731
CHAP. XXXIX Of The Signification In Scripture Of The Word Church	764
第三十九章 论《圣经》中教会一词的意义	765

(三)

CHAP. XL Of The Rights Of The Kingdome Of God, In Abraham, Moses, The High Priests, And The Kings Of Judah	772
第四十章 论亚伯拉罕、摩西、大祭司和 犹太诸王的上帝国的权利	773

CHAP. XLI Of The Office Of Our Blessed Saviour 796

第四十一章 论我们的神圣救主的职责 797

CHAP. XLII Of Power Ecclesiasticall 812

第四十二章 论教权 813

CHAP. XLIII Of What Is Necessary For A Mans Reception Into The
Kingdome Of Heaven 976

第四十三章 论人们被接受进入天国的
必要条件 977

PART IV Of The Kingdome Of Darknesse

第四部分 黑暗的王国篇

CHAP. XLIV Of Spirituall Darknesse From Misinterpretation
Of Scripture 1010

第四十四章 论从对《圣经》的曲解中产生
的灵的黑暗 1011

CHAP. XLV Of Demonology, And Other Reliques Of The
Religion Of The Gentiles 1068

第四十五章 论外邦人的魔鬼学及其他
宗教残余 1069

CHAP. XLVI Of Darknesse From Vain Philosophy, And
Fabulous Traditions 1114

第四十六章 论空虚的哲学和荒诞的传说
所造成的黑暗 1115

CHAP. XLVII Of The Benefit Proceeding From Such Darknesse; And To	
Whom It Accreweth	1156
第四十七章 论这种黑暗所产生的利益	
及其归属	1157
A Review And Conclusion	1178
综述与结论	1179
译者后记	1202

CHAP. XL

Of The Rights Of
The Kingdome Of God,
In Abraham, Moses, The High
Priests, And The Kings Of Judah

The Father of the Faithfull, and first in the Kingdome of God by Covenant, was *Abraham*. For with him was the Covenant first made; wherein he obliged himself, and his seed after him, to acknowledge and obey the commands of God; not onely such, as he could take notice of, (as Morall Laws,) by the light of Nature; but also such, as God should in speciall manner deliver to him by Dreams, and Visions. For as to the Morall law, they were already obliged, and needed not have been contracted withall, by promise of the Land of Canaan. Nor was there any Contract, that could adde to, or strengthen the Obligation, by which both they, and all men else were bound naturally to obey God Almighty: And therefore the Covenant which Abraham made with God, was to take for the Commandement of God, that which in the name of God was commanded him, in a Dream, or Vision; and to deliver it to his family, and cause them to observe the same.

In this Contract of God with Abraham, wee may observe three points of important consequence in the government of Gods people. First, that at the making of this Covenant, God spake onely to Abraham, and therefore contracted not with any of his family, or seed, otherwise then as their wills (which make the essence of all Covenants) were before the Contract involved in the will of Abraham; who was therefore supposed to have had a lawfull power, to make them perform all that he covenanted for them. According whereunto

第四十章 论亚伯拉罕、摩西、大祭司 和犹太诸王的上帝国的权利

第一个按约进入上帝国的信者之父是亚伯拉罕,因为信约最初就是和他订立的。通过这一信约,他让自己和自己的后裔都承担起承认并服从上帝命令的义务;这里的命令不但包括可以通过自然之道认识的命令(如道德法规),而且也包括上帝以特殊方式通过梦和异象传示给他的命令。因为在道德法规方面,他们已经承担起了义务,不再需要通过迦南福地的应许来立约;任何契约都不能对这一种义务增添或加强些什么,根据这种义务,他们和所有其他的人都自然地必须服从万能的主。所以亚伯拉罕和上帝立的约中便把梦和异象中以上帝的名义传达给他的一切命令当成上帝的命令,并传达给他的家族,让他们也同样遵守。

在上帝与亚伯拉罕所立的约中,我们可以发现在治理上帝子民的问题上有三个关系重大的要点:第一,立约时上帝只和亚伯拉罕说了话,因此也就没有和任何他的家人或者后裔立约;要不然便是他们的意志(所有信约的基本要素)已经在立约之前包含在了亚伯拉罕本人的意志之中;因此,亚伯拉罕当时便自应具有一种合法的权力使他们履行自己为他们立约规定的一切。根据这一点,上帝说:“地上的万国都必因他得福。我眷顾他,为要叫他吩咐他的众子和他的眷属,遵守我的道。”(见《创世记》第18章

(*Gen.* 18. 18, 19.) God saith, *All the Nations of the Earth shall be blessed in him, For I know him that he will command his children and his household after him, and they shall keep the way of the Lord.* From whence may be concluded this first point, that they to whom God hath not spoken immediately, are to receive the positive commandements of God, from their Sovereign ; as the family and seed of Abraham did from Abraham their Father, and Lord, and Civill Sovereign. And consequently in every Common-wealth, they who have no supernaturall Revelation to the contrary, ought to obey the laws of their own Sovereign, in the externall acts and profession of Religion. As for the inward *thought*, and *beleef* of men, which humane Governours can take no notice of, (for God onely knoweth the heart) they are not voluntary, nor the effect of the laws, but of the unrevealed will, and of the power of God ; and consequently fall not under obligation.

From whence proceedeth another point, that it was not unlawfull for Abraham, when any of his Subjects should pretend Private Vision, or Spirit, or other Revelation from God, for the countenancing of any doctrine which Abraham should forbid, or when they followed, or adhered to any such pretender, to punish them ; and consequently that it is lawfull now for the Sovereign to punish any man that shall oppose his Private Spirit against the Laws ; For hee hath the same place in the Commonwealth, that Abraham had in his own Family.

There ariseth also from the same, a third point ; that as none but Abraham in his family, so none but the Sovereign in a Christian Commonwealth, can take notice what is, or what is not the Word of God. For God spake onely to Abraham ; and it was he onely, that was able to know what God said, and to interpret the same to his family ; And therefore also, they that have the place of Abraham in a Commonwealth, are the onely Interpreters of what God hath spoken.

The same Covenant was renewed with Isaac ; and afterwards with Jacob ; but afterwards no more, till the Israelites were freed from the

第18、19两节)。这里便可得出第一个结论:上帝未曾直接降谕的人,就应该从他们的主权者那里接受上帝正式的命令,就像亚伯拉罕的家人与后裔从自己的父亲、主、和世俗主权者,也就是亚伯拉罕,那里接受命令一样。因此,在每一个国家中,凡是没有得到相反的超自然启示的人,在外部行为和宣布宗教信仰上就应该服从自己主权者的法律;至于人们内在的思想和信仰则不是人间的统治者所能知道的(因为只有上帝才能了解人的内心),而且这种内在的思想和信仰既不能随意支配,也不是法律造成的,而是未表露的意志与上帝的权力所造成的结果,所以它们便不属于义务的范畴。

根据以上的第一点便可得出另一个要点,那就是如果有任何臣民自称得到上帝的秘密异象、神灵感应或者任何其他神启并让他赞成任何亚伯拉罕所禁止的说法时,或是有臣民听从或拥护任何这种假冒者时,亚伯拉罕对这两种人进行惩罚就不是不合法的。因此,现在主权者便可以合法地惩处任何以私人神灵感应来反对法律的人,因为主权者在国家中的地位 and 亚伯拉罕在自己家庭里的地位相同。

于是我们又同样可以得出第三个要点:正如在亚伯拉罕的家庭中只有他一人能知道什么是上帝的道和什么不是上帝的道一样,基督教国家中唯有主权者能知道这一问题。因为上帝只对亚伯拉罕一人说话,所以只有他才能知道上帝说的是什么,并把这些话如实向家人解释;所以,在一个国家中具有亚伯拉罕那种地位的人便是上帝所说的话的唯一解释者。

后来,上帝又和以撒重立了同样的信约,再后来又和雅各重立,再往后就中断了,直到以色列人被从埃及人手中救出来到达

Egyptians, and arrived at the Foot of Mount Sinai; and then it was renewed by Moses (as I have said before, chap. 35.) in such manner, as they became from that time forward the Peculiar Kingdome of God; whose Lieutenant was Moses, for his owne time; and the succession to that office was settled upon Aaron, and his heirs after him, to bee to God a Sacerdotall Kingdome for ever.

By this constitution, a Kingdome is acquired to God. But seeing Moses had no authority to govern the Israelites, as a successor to the right of Abraham, because he could not claim it by inheritance; it appeareth not as yet, that the people were obliged to take him for Gods Lieutenant, longer than they beleevved that God spake unto him. And therefore his authority (notwithstanding the Covenant they made with God) depended yet merely upon the opinion they had of his Sanctity, and of the reality of his Conferences with God, and the verity of his Miracles; which opinion coming to change, they were no more obliged to take any thing for the law of God, which he propounded to them in Gods name. We are therefore to consider, what other ground there was, of their obligation to obey him. For it could not be the commandement of God that could oblige them; because God spake not to them immediately, but by the mediation of Moses himself; And our Saviour saith of himself, *If I bear witnesse of my self, my witnesse is not true*; much lesse if Moses bear witnesse of himselfe, (especially in a claim of Kingly power over Gods people) ought his testimony to be received. His authority therefore, as the authority of all other Princes, must be grounded on the Consent of the People, and their Promise to obey him. And so it was; For *the people* (*Exod. 20. 18.*) *when they saw the Thunderings, and the Lightnings, and the noyse of the Trumpet, and the mountaine smoaking, removed, and stood a far off. And they said unto Moses, speak thou with us, and we will hear, but let not God speak with us lest we die.* Here was their promise of obedience;

西奈山下时,才由摩西重订(就和我在前面第三十五章中提到的一样),他的立约使以色列人从那时起成为了特殊的上帝国,在这一王国中,当摩西在世时上帝的代治者由摩西担任,此后便落到了亚伦及其后裔身上;对于上帝而言,这一王国将永远是一个祭司的国度。

通过这样立约,上帝便得到了一个王国。但如果将摩西视为亚伯拉罕的权利的继承者,他并没有权利统治以色列人,因为他是不能要求继承这种权力的;既然这样,我们便不能看出:在百姓们不再相信上帝对摩西说过话之后,他们还有必要把他当成上帝的代治者。因此,摩西的权力(虽然以色列百姓和上帝立了约)仍然只能取决于百姓对他的圣洁、对他和上帝交谈过的事实以及他所行奇迹的真实性的看法;一旦这种看法发生改变,他们就没有义务再把他以上帝的名义向他们提出的任何东西当成上帝的律法了。所以,我们就要考虑一下还有什么其他的根据使得他们有必要服从摩西。因为使他们有这个必要的,不可能是上帝的命令,因为上帝并没有直接对他们说过话,而只是通过摩西向他们传过话。我们的救主基督谈到自己时曾说:“我若为自己作见证,我的见证就不真。(见《约翰福音》第5章第31节)摩西如果为自己作见证(尤其是在要求管辖上帝的子民的王者的权力上),他的证据就更不应该被接受了。”这样说来,他的权力就像所有其他国王的权力一样,必须以人民的同意以及服从他的誓言为基础。当初的实际情形也正是这样,因为《出埃及记》(第20章第18节)中说:“众百姓见雷轰、闪电、角声、山上冒烟就都发颤,远远的站立。对摩西说:‘求你和我们说话,我们必听,不要上帝和我们说话,恐怕我们死亡。’”这就是他们服从摩西的誓言。由此

and by this it was they obliged themselves to obey whatsoever he should deliver unto them for the Commandement of God.

And notwithstanding the Covenant constituteth a Sacerdotall Kingdome, that is to say, a Kingdome hereditary to Aaron; yet that is to be understood of the succession, after Moses should bee dead. For whosoever ordereth, and establisheth the Policy, as first founder of a Common-wealth (be it Monarchy, Aristocracy, or Democracy) must needs have Sovereign Power over the people all the while he is doing of it. And that Moses had that power all his own time, is evidently affirmed in the Scripture. First, in the text last before cited, because the people promised obedience, not to Aaron but to him. Secondly, (*Exod. 24. 1, 2.*) *And God said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab and Abihu, and seventy of the Elders of Israel. And Moses alone shall come neer the Lord, but they shall not come nigh, neither shall the people goe up with him.* By which it is plain, that Moses who was alone called up to God, (and not Aaron, nor the other Priests, nor the Seventy Elders, nor the People who were forbidden to come up) was alone he, that represented to the Israelites the Person of God; that is to say, was their sole Sovereign under God. And though afterwards it be said (verse 9.) *Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the Elders of Israel, and they saw the God of Israel, and there was under his feet, as it were a paved work of a saphire stone, &c.* yet this was not till after Moses had been with God before, and had brought to the people the words which God had said to him. He onely went for the businesse of the people; the others, as the Nobles of his retinue, were admitted for honour to that speciall grace, which was not allowed to the people; which was, (as in the verse after appeareth) to see God and live. *God laid not his hand upon them, they saw God, and did eat and drink* (that is, did live), but did not carry any commandement from him to the people. Again, it is every where said, *The Lord spake unto Moses*, as in all other occasions of Government; so also in the ordering of the Ceremonies of Religion, contained in