

路德对良心的诉求是什么意思？它有一种现代的共鸣，暗示着思想自由和所有个人决定自己的权利。但这不是路德的本意，他经常使用的德语术语，**Gewissen**，与“知道”和“确定性”等词紧密相连；在拉丁语中，**conscientia**的词根--他经常使用的另一个词--意味着“与知(一起知)”。路德当然是早在弗洛伊德之前，弗洛伊德制定了他的三分法：良知是等同于 **Superego** (超我)，这部分的心思，强加外部规范和道德禁令。他也不是指包含真实个体的内在声音。对于路德来说，神的话语在意义上是绝对清晰明了的，“良心”是个人对神的话语的客观意义的内在认识。这就是他的坚持，他的良心是“被上帝的话俘虏”的意思。此外，对路德来说，良心不仅是一个智性的教师，而且还与複合的情绪的调色板紧密相连。良心可以是悲伤，负担，阴霾，欢乐，快乐或和平。它可以是弱或强，甚至是勇敢的。它可能与心、另一情感的基地，和信心配对。并且它与上帝有一个特殊关系，它直接地与神沟通。

“良心”在路德生平有着悠久的历史。在他作为一个不快乐的修士的日子里，在他的良心上背负着沉重的担子，使他以极端频率地不断认罪。这是 **Staupitz** 喜欢他的不愉快，通过向他表明上帝接受我们不是因为我们的好行为，而是作为罪人。**Staupitz** 自己的著作显示了对个人良心的危险的深刻认识：他建议，只有当一个人犯了一个致命的罪过时，它才应该背负重担。

但如果，他说，你发现自己没有背负着违反戒律的罪，如果你能觉察到它们的没有，那么你就应该抛弃你的“错误”的良心；如果这是不可能的，你应该求助于你的告解者，以便获得救援 --在处理像路德那样的敏感良心时，这是必须磨练的忠告。而对于 **Staupitz** 来说，良心是有可能错误的，可能会被不重要的举止所困扰。

但对于路德来说，良心却是确定性的所在，它永远不会错。当路德说他的良心被“神的话语俘虏”时，他的意思是，它不能被移动或改变；他“知道”他的整个存在 - 头脑和情感- 都是属于上帝的道，使人无从否认。

What had Luther meant by this appeal to conscience? It has a modern resonance, suggestive of freedom of thought and of the right of all individuals to decide for themselves. But this was not what Luther meant. The German term he often used, *Gewissen*, is closely connected to words like “knowing” and “certainty”; in Latin, the root of *conscientia* —another word he used regularly—means “with-knowing”. Luther was of course writing long before Freud formulated his three part model of mind, where conscience is identified with the *superego*, the part of the mind that imposes external norms and moral prohibitions. Nor did he mean an inner voice containing the authentic individual. For Luther, the Word of God is absolutely clear and plain in meaning, and “conscience” is the individual's internal knowledge of that objective meaning of God's Word. This is what he meant by his insistence that his conscience was “captive to the Word of God.” Moreover, for Luther the conscience is not just an intellectual faculty but is also strongly linked to a complex palette of emotions. A conscience can be sad, burdened, clouded, joyous, happy or peaceful. It can be weak or strong, or even courageous. It may be paired with the heart, another seat of emotions, and with faith. And it has a special relationship to God, with whom it communicates directly.

“Conscience” had a long history with Luther. During his years as an unhappy monk he had kit burdened in his conscience which led him to confess with extreme frequency. This was the unhappiness from which **Staupitz** had liked him, by showing him that God accepts us not because of our good works, but as sinners. **Staupitz's** own writings showed a profound awareness of the danger of imposing on an individual's conscience: He advised that it should only be burdened if one had committed a mortal sin. But if, he says, you find yourself burdened over sins that are not infringements of the Commandments, and if you can perceive that they are not, then you should simply jettison your “errant” conscience; or if that is not possible, you should turn to your confessor so as to attain relief— advice that must have been honed in dealing with oversensitive conscience like Luther's. Whereas for **Staupitz** a conscience could be mistaken, and could be troubled with manners that were unimportant, for Luther is was the seat of certainty and could never be wrong. When Luther said his conscience was “captive to the Word of God” he meant that it could not be moved or altered; he “knew” with his whole being — mind and emotion— what God's Word was, and could not deny it. **LYNDAL ROPER: LUTHER RENEGADE AND PROPHET. OUP.**