



FAITH BUILDERS

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Lesson 1 第一课

The Scriptures 圣经

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This book is the all-time best seller. It has been translated into virtually every language on earth. It can be found in many homes, and even in most hotel dressers. Of course, we're talking about the Bible.

In this Bible study we are going to take a closer look at the Bible — the Scriptures — in order to see that the Bible is much, much more than just a book. To do that, we will need to answer the following questions.

- ◆ What is the Bible?
- ◆ What is the main message of the Bible?

这本书一直以来都是最畅销的书。它已经被翻译成世界上几乎每种语言。你可以在很多人的家里找到它。当然了，我们所说的是圣经。

在这个圣经学习里，我们将进一步地学习这本书——圣经，使得我们可以看到，圣经远远不只是一本普通的书。为了完成这个任务，我们需要回答下列问题：

- ◆ 什么是圣经？
- ◆ 圣经的主要信息是什么？

WHAT IS THE BIBLE?

什么是圣经？

Some people believe that the Bible is just a collection of moral ideas that wise men wrote down. They feel that the prophets and apostles came up with the message of Scripture all on their own. But look at the following passages.

有些人认为圣经只是智慧人士所写的伦理观点的文集。他们觉得先知和使徒完全凭着他们自己的想法写出了圣经里的信息。但是让我们一起看看下列经文。

2 Peter 1:20-21 Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but *men spoke from God* as they were carried along by the Holy Spirit.

彼得后书 1:20-21 第一要紧的，该知道经上所有的预言没有可随私意解说的；因为预言从来没有出于人意的，乃是人被圣灵感动，说出神的话来。

2 Timothy 3:16 All Scripture is *God-breathed*...

提摩太后书 3:16 圣经都是神所默示的...

2 Samuel 23:2 "The Spirit of the LORD spoke through me; his word was on my tongue.

撒母耳记下 23:2 耶和华的灵藉着我说，他的话在我口中。

1 Thessalonians 2:13 And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, *the word of God*, which is at work in you who believe.

贴撒罗尼迦前书 2:13 为此，我们也不住的感谢神，因你们听见我们所传神的道就领受了；不以为是人的道，乃以为是神的道。这道实在是神的，并且运行在你们信主的人心中。

- 1) According to the underlined portions of those passages, who is NOT responsible for the message of Scripture?

根据上述经文划线部分，谁对圣经里的信息不负责任？

- 2) According to the italicized portions of those passages, who IS the author of the Scriptures?

根据上述经文斜体部分，谁是圣经的作者？

- 3) Why is it so crucial for us to understand who is responsible for the message of Scripture?

理解谁为圣经信息负责为什么对我们如此重要呢？

Sometimes we use the phrase “verbal inspiration” to describe the way God used the prophets and the apostles to convey the message of the Scriptures.

有时，我们使用“逐字默示”这个词语来描述上帝是如何使用先知和使徒来传递圣经信息的。

✓ **DEFINITION: verbal inspiration** — The miracle by which God “breathed into” the prophets and the apostles what he wanted them to write in the Bible. It is called verbal inspiration to show that God guided them to use the exact words he wanted them to write.

✓ **定义：逐字默示**——上帝“把气息送入”先知和使徒，让他们按照上帝的旨意书写圣经的神迹。这被称为逐字默示，它表明上帝引导他们使用上帝所想要写下的确切词语。

Now let’s take a closer look at God, the author of Scripture. Please read the following passages and then answer the corresponding questions.

现在让我们更进一步地来学习上帝，圣经的作者。请阅读下列经文并回答相关问题。

Titus 1:2 ...faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time...

提多书 1:2 ... 盼望那无谎言的神在万古之先所应许的永生...

Numbers 23:19 God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?

民数记 23:19 神非人，必不至说谎，也非人子，必不至后悔。他说话岂不照着行呢？他发言岂不要成就呢？

Isaiah 65:16 Whoever invokes a blessing in the land will do so by the God of truth; he who takes an oath in the land will swear by the God of *truth*.

以赛亚书 65:16 这样，在地上为自己求福的，必凭 真实的神求福；在地上起誓的，必指 真实的神起誓。

4) According to the underlined portions of those passages what does God never do?

根据上述经文划线部分，上帝从不做什么？

5) What is one characteristic you would always associate with God then?

你应该总是把上帝跟他的什么性格特征关联在一起呢？

And if that is the case with God, wouldn't the same be true about his Word? Please read the following passages and then answer the corresponding questions.

如果那是上帝的情况，那么上帝的话语不应该也是一样真实的吗？请阅读下列经文并回答相关问题。

John 17:17 [Jesus prayed to his Father], "Sanctify them by the truth; your word is truth."

约翰福音 17:17 [耶稣向天父祷告]，“求你用真理使他们成圣；你的道就是真理。”

2 Corinthians 4:2 Rather, we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to every man's conscience in the sight of God.

哥林多后书 4:2 乃将那些暗昧可耻的事弃绝了；不行诡诈，不谬讲神的道理，只将真理表明出来，好在神面前把自己荐与各人的良心。

Ephesians 1:13 And you also were included in Christ when you heard the word of truth, the gospel of your salvation.

以弗所书 1:13 你们既听见真理的道，就是那叫你们得救的福音，也信了基督。

6) According to the underlined portions of those passages what must we say about the Scripture?

根据上述经文划线部分，我们必须如何来描述圣经？

7) Since that is the case, which of the following could the Bible contain?

由于这种情况，圣经中包括下面的哪些呢？

LIES

谎言

CONTRADICTIONS

矛盾

MISTAKES

错误

There is one more thing we need to consider as we try to answer the question "WHAT IS THE BIBLE?" We've just seen how God's Word is truth. But to whom does that truth apply? For example, is what Paul wrote in the book of Romans only true for the Christians who were living in Rome at that time? Take a look at the following passages.

当我们回答问题“什么是圣经？”，我们需要多考虑一点。我们刚看到上帝的话语是真理。但是这真理适用于谁呢？比如说，使徒保罗在《罗马书》中所写的话，只是针对那个时候生活在罗马的基督徒吗？请参看下列经文。

Isaiah 40:8 The grass withers and the flowers fall, but the word of our God stands forever.”

以赛亚书 40:8 草必枯干，花必凋残，惟有我们神的话必永远立定。

1 Peter 1:24-25 “All men are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall, but the word of the Lord stands forever.”

彼得前书 1:24-25 因为凡有血气的，尽都如草；他的美荣都像草上的花。草必枯干，花必凋谢；惟有主的道是永存的。

Hebrews 4:12 For the word of God is living and active...

希伯来书 4:12 神的道是活泼的，是有功效的...

- 8) If “the word of our God stands forever,” then to whom would those words apply? Would they apply just to the people who were living at the time those words were originally written down? 如果“神的话必永远立定”，那么这些话语适用于谁呢？它们只适用于在当神的话语最初写下时活着的人吗？

- 9) What do you think it means when the Bible says, “the word of God is *living*”? 当圣经说“神的道是活泼的”，你认为是什么意思？

On the basis of what we have looked at so far in this lesson, how would you answer that question, “WHAT IS THE BIBLE?”

基于本课我们所学的内容，如何回答问题，“什么是圣经？”

The second question we need to answer is...

我们所需要回答的第二个问题是...

WHAT IS THE MAIN MESSAGE OF THE BIBLE?

圣经的主要信息是什么？

The main message of the Bible contains two parts. Let's look at the first part. Please read the following passages and then answer the corresponding questions.

圣经的主要信息包括两部分。让我们一起来看第一部分。请阅读下列经文并回答相关问题。

Matthew 19:17-19 [Jesus said], “If you want to enter life, obey the commandments... Do not murder, do not commit adultery, do not steal, do not give false testimony, honor your father and mother, and love your neighbor as yourself.”

马太福音 19:17-19 [耶稣说]，“你若要进入永生，就当遵守诫命... 就是不可杀人；不可奸淫；不可偷盗；不可作假见证，当孝敬父母，又当爱人如己。”

James 2:8 If you really keep the royal law found in Scripture, “Love your neighbor as yourself,” you are doing right.

雅各书 2:8 “要爱人如己。”你们若全守这至尊的律法，才是好的。

Galatians 3:10 All who rely on observing the law are under a curse, for it is written: “Cursed is everyone *who does not continue to do everything* written in the Book of the Law.”

加拉太书 3:10 凡以行律法为本的，都是被咒诅的；因为经上记著：“*凡不常照律法书上所记一切之事去行的*，就被咒诅。”

Matthew 5:48 *Be perfect*, therefore, as your heavenly Father is perfect.

马太福音 5:48 所以，你们要完全，像你们的天父完全一样。

10) According to the underlined portions of those passages, what does God want us to do?

根据上述经文划线部分，上帝想要我们做什么？

11) According to the italicized portions of those passages, what is the standard that God sets for obedience?

根据上述经文斜体部分，上帝所设立的标准是什么？

Romans 3:20,22-23 Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin... There is no difference, for all have sinned and fall short of the glory of God...

罗马书 3:20,22-23 没有一个因行律法能在神面前称义，因为律法本是叫人知罪... 并没有分别。因为世人都犯了罪，亏缺了神的荣耀...

Romans 6:23 *For the wages of sin is death...*

罗马书 6:23 因为罪的工价乃是死...

2 Peter 2:4 For if God did not spare angels when they sinned, but *sent them to hell*, putting them into gloomy dungeons to be held for judgment...

彼得后书 2:4 就是天使犯了罪，神也没有宽容，曾把他们丢在地狱，交在黑暗坑中，等候审判。

12) According to the underlined portions of those passages, who is able to win heaven by keeping the commandments?

根据上述经文划线部分，通过遵守诫命，谁能够上天堂？

13) According to the italicized portions of those passages, what do people deserve when they disobey God?

据上述经文斜体部分，当人们不顺服上帝时，他们应得什么？

14) On the basis of these passages, how would you summarize the first part of the main message of the Bible?

基于上述经文，如何总结圣经信息的第一部分？

All people are _____ and deserve _____.
所有人都是 _____ 并且应得 _____。

We sometimes call this message the “Law.”

我们有时称该信息 “律法”。

☑ **DEFINITION: Law** — 1) *The commandments which tell people what God wants them to do and not to do.*
2) *The message of the Bible that all are sinful and deserve eternal damnation.*

☑ **定义：律法** —— 1) 告诉人们上帝要他们做什么和他们不能做什么的诫命。
2) 圣经里所说的所有人都是有罪的而且应得永恒诅咒的信息。

Thank God, that isn't where God's message to us ends. Please read the following passages and then answer the corresponding questions.

感谢上帝，这并不是上帝对我们全部的信息。请阅读下列经文并回答相关问题。

Luke 2:10-11 But the angel said to them, “Do not be afraid. I bring you good news of great joy that will be for all the people. Today in the town of David a Savior has been born to you; he is Christ the Lord...”

路加福音 2:10-11 那天使对他们说：“不要惧怕！我报给你们大喜的信息，是关乎万民的；因今天在大卫的城里，为你们生了救主，就是主基督...”

1 John 4:14 And we have seen and testify that the Father has sent his Son to be the Savior of the world.

约翰一书 4:14 父差子作世人的救主；这是我们所看见且作见证的。

Colossians 2:13-14 When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins, having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.

歌罗西书 2:13-14 你们从前在过犯和未受割礼的肉体中死了，神赦免了你们一切过犯，便叫你们与基督一同活过来；又涂抹了在律例上所写攻击我们，有碍於我们的字据，把他撤去，钉在十字架上。

Ephesians 1:7 In him we have redemption through his blood, *the forgiveness of sins*, in accordance with the riches of God's grace.

以弗所书 1:7 我们藉这爱子的血得蒙救赎，过犯得以赦免，乃是照他丰富的恩典。

John 3:16 “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have *eternal life*.”

约翰福音 3:16 “神爱世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生。”

15) According to the underlined portions of those verses, why don't we need to fear being punished for breaking God's Law?

根据上述经文划线部分，为什么我们不需要害怕违反上帝律法的惩罚呢？

16) According to the italicized portions of those verses, what did Jesus win for us?

根据上述经文斜体部分，耶稣为我们赢得了什么？

17) On the basis of these passages, how would you summarize the second part of the main message of the Bible?

基于上述经文，如何总结圣经信息的第二部分？

God sent Jesus to be the _____ of the world.

上帝把耶稣赐给我们，作为世人的_____。

We often refer to this message as "the Gospel." "Gospel" means "good news."

我们常把这信息称为“福音”。“福音”的意思是“好消息”。

☒ **DEFINITION: Gospel** — *The "good news" that God in love sent Jesus to take away the sins of all people*

☒ **定义: 福音**— 上帝在爱中赐下耶稣，替所有人赎罪的好消息。

Therefore, in order to answer that question, "WHAT IS THE MAIN MESSAGE OF THE BIBLE," you could read your answers to questions 14 and 17 together with a "but" in the middle. That answer would convey both the message of God's Law and his Gospel.

因此，为了回答问题“圣经的主要信息是什么？”，你可以把问题14和问题17的答案用一个“但是”连在一起。这个回答表达了上帝信息中的律法和福音两部分。

One mistake that people often make is assuming that the Scriptures contain TWO messages — one found in the Old Testament and one found in the New Testament. Indeed, there are differences between the two. The Old Testament is longer, containing 39 books to the New Testament's 27 books. The Old Testament was written over a longer span of time, from approximately 1450BC to 450BC. The New Testament was written in approximately the last half of the first century. The Old Testament was written almost entirely in Hebrew, the New Testament entirely in Greek. (For examples of Hebrew and Greek texts, please see Appendix I.)

人们经常犯的一个错误是，假定圣经包含两个信息 —— 一个在旧约中，一个在新约中。确实，旧约和新约是有区别的。旧约比较长，包括39卷书，而新约只有27卷书。旧约书写时间跨度很久，大概从公元前1450年到公元前450年。新约的书写时间则大约为公元后一世纪的后半世纪。旧约几乎全部用希伯来文书写，而新约则完全用希腊文书写。（希伯来文及希腊文样例请参见附录I）

However, the Old and New Testament contain the same basic message. As a way of reviewing the main message of the Bible, let's look at several passages from both the Old and New Testaments.

然而，旧约和新约包含着同样的基本信息。作为复习圣经主要信息的一种方式，让我们一起来看看下面一组经文，它们既来自旧约也来自新约。

- **Proverbs 20:9** Who can say, "I have kept my heart pure; I am clean and without sin"?

箴言 20:9 谁能说，我洁净了我的心，我脱净了我的罪？

- **1 John 1:8** If we claim to be without sin, we deceive ourselves and the truth is not in us.

约翰一书 1:8 我们若说自己无罪，便是自欺，真理不在我们心里了。

18) What do these two passages tell us about our ability to keep ourselves from sin?

在我们能使自己不犯罪这方面，上述两段经文说了些什么？

- **Isaiah 66:24** Their worm will not die, nor will their fire be quenched, and they will be loathsome to all mankind.

以赛亚书 66:24 因为他们的虫是不死的；他们的火是不灭的；凡有血气的都必憎恶他们。

- **Luke 16:23-24** In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.'

路加福音 16:23-24 他在阴间受痛苦，举目远远的望见亚伯拉罕，又望见拉撒路在他怀里，就喊著说：‘我祖亚伯拉罕哪，可怜我吧！打发拉撒路来，用指头尖蘸点水，凉凉我的舌头；因为我在这火焰里，极其痛苦。’

19) What do these two passages tell us about the eternal punishment for sin?

上述两段经文告诉我们罪的永恒惩罚是什么？

- **Ezekiel 33:11** "As surely as I live," declares the Sovereign LORD, "I take no pleasure in the death of the wicked, but rather that they turn from their ways and live."

以西结书 33:11 主耶和华说：“我指着我的永生起誓，我断不喜悦恶人死亡，惟喜悦恶人转离所行的道而活。”

- **1 Timothy 2:3-4** This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth.

提摩太前书 2:3-4 这是好的，在神我们救主面前可蒙悦纳。他愿意万人得救，明白真道。

20) What do these two passages tell us is God's desire for all people?

上述两段经文告诉我们上帝对所有人的渴望是什么？

- **Isaiah 53:5-6** But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

- **以赛亚书 53:5-6** 哪知他为我们的过犯受害，为我们的罪孽压伤。因他受的刑罚，我们得平安；因他受的鞭伤，我们得医治。我们都如羊走迷；各人偏行己路；耶和华使我们众人的罪孽都归在他身上。

- **2 Corinthians 5:21** God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

哥林多后书 5:21 神使那无罪的，替我们成为罪，好叫我们在他里面成为神的义。

21) Both of these passages describe an awesome exchange that occurred between Jesus Christ and the world. What was that exchange?

上述两段经文描述了一个在耶稣基督和世人之间发生的奇妙交换。这个交换是什么？

- **Micah 5:2** But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.
弥迦书 5:2 伯利恒、以法他啊，你在犹太诸城中为小，将来必有一位从你那里出来，在以色列中为我作掌权的；他的根源从亘古，从太初就有。

- **Matthew 2:1** After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem.

马太福音 2:1 当希律王的时候，耶稣生在犹太的伯利恒。有几个博士从东方来到耶路撒冷。

22) Both of these passages describe something about the Savior. What?

上述两段经文都描述了关于我们救主的一件事，是什么？

- **Psalms 34:20** (A Messianic Psalm, one that talks about the Messiah) — He protects all his bones, not one of them will be broken.

诗篇 34:20 （一个关于弥赛亚式的/救世主的诗篇）—— 又保全他一身的骨头，连一根也不折断。

- **John 19:36** These things happened so that the scripture would be fulfilled: “Not one of his bones will be broken.”

约翰福音 19:36 这些事成了，为要应验经上的话说：“他的骨头一根也不可折断”。

23) Both of these passages describe something about the Savior. What?

上述两段经文都描述了我们关于我们救主的一件事，是什么？

- **Job 19:25-27** I know that my Redeemer lives, and that in the end he will stand upon the earth. And after my skin has been destroyed, yet in my flesh I will see God; I myself will see him with my own eyes — I, and not another. How my heart yearns within me!

约伯记 19:25-27 我知道我的救赎主活著，末了必站立在地上。我这皮肉灭绝之后，我必在肉体之外得见神。我自己要见他，亲眼要看他，并不像外人。我的心肠在我里面消灭了！

- **1 Corinthians 15:42-43** So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power.

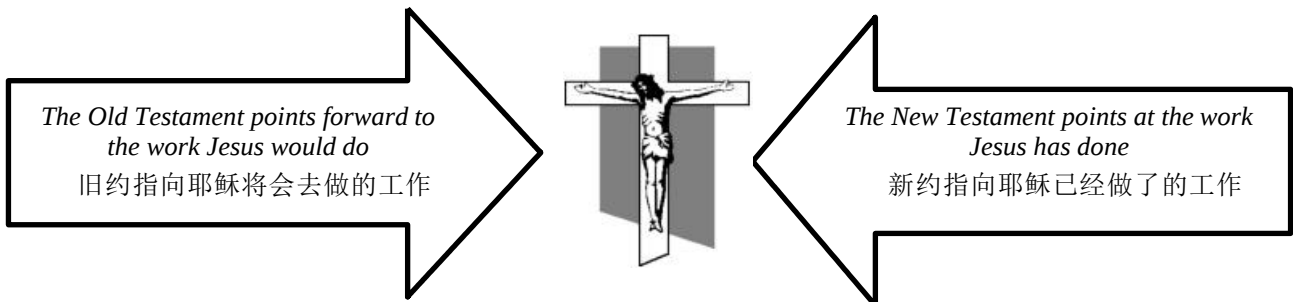
哥林多前书 15:42-43 死人复活也是这样：所种的是必朽坏的，复活的是不朽坏的；所种的是羞辱的，复活的是荣耀的；所种的是软弱的，复活的是强壮的。

24) Both of these passages promise us something incredible. What?

上述两段经文都应许了我们什么不可思议的事？

Hopefully this illustrates that the Old and New Testament contain that same basic message. They both contain Law and Gospel. But they focus on the Savior from two different perspectives. You could diagram the difference like this.

希望上述学习能够说明旧约和新约包括了同样的基本信息。它们都包括了律法和福音。但是它们从两个不同的方向指向我们的救主耶稣基督。可以用如下方式来图解此区别。



TAKING IT DEEPER

深入思考

A) Agree or Disagree — The Bible contains the Word of God.

同意与否 —— 圣经包含上帝的话语。

B) Agree or Disagree — Every word of the Bible is true because the Bible is inspired by God.

同意与否 —— 圣经里的每一个字都是正确的，因为圣经是上帝逐字灵感而著成的。

C) Agree or Disagree — When reading the Bible, we must be careful to understand that what was true for the Christians of the first century wouldn't necessarily be true for Christians today.

同意与否 —— 当阅读圣经时，我们必须仔细地理解，有些话对公元后一世纪的基督徒是对的，对今天的基督徒未必也是对的。

D) Question — We said that God used verbal inspiration to convey the exact message he wanted through the prophets and apostles. We also said that the books of the Bible were originally written in either Hebrew or Greek. Therefore, what do we need to recognize as we read our English or Chinese translations?

问题 —— 我们说上帝使用逐字灵感来表达他想要先知和使徒所写下的确切信息。我们也说圣经里的书卷最初使用希伯来文或者希腊文所书写的。因此，当我们阅读英文或中文翻译本时，我们应该意识到什么？

E) Question — We said that the Bible contains both Law and Gospel, and we looked at what each of those tell us. What would happen if we only told someone about God's Law, and left out the Gospel? What about if we only told someone of the Gospel, but left out the Law?

问题 —— 我们说圣经包括律法和福音，我们也学习了这两部分的内容。如果我们只告诉某人关于上帝的律法，而不提到福音，那会怎么样呢？相反地，如果我们只告诉某人福音，而不提到律法呢？

F) Question: Were Old Testament believers saved the same way New Testament believers are? (Take a look at Genesis 15:6 and Romans 4:3 for help.)

问题：旧约信徒和新约信徒被拯救的方式是一样的吗？（参看创世记15:6和罗马书4:3。）

Appendix I — The Original Languages

附录一 —— 起初的语言

THE OLD TESTAMENT

旧约

The vast majority of the Old Testament is written in the Hebrew language. (A very small portion is written in Aramaic, which is closely related to Hebrew.) Besides the unusual letters, a distinctive characteristic of Hebrew is that it reads from the right to left. To find the book of Genesis, you need to look in what seems to be the back of the Hebrew Bible!

旧约大部分都是用希伯来文所撰著的。（很小一部分使用亚兰文，跟希伯来文很相近。）除了比较独特的字母以外，希伯来文的一个典型特征是从右向左读。为了在希伯来圣经中找到创世记，你则需要从后往前读。

Psalm 23:1-3 诗篇 23:1-3

מְזִמּוֹר לְדָוִד 1		
of David a psalm 大卫的诗		
אֶחָסֵר:	לֹא	רֹעִי יְהוָה
I will lack 我缺乏	not 不	my shepherd 我的牧者 the LORD 耶和華
יְרֵבִיצֵנִי דֶשֶׁא בְּנִאוֹת 2		
he makes me lie down new grass pastures in 他使我躺卧 青草 草地 在		
יְנַהֲלֵנִי:	מִנְחֹת	עַל-מֵי
he leads me 他领我	of rest 安歇	waters along 水 边
יִשְׁוֹב נַפְשִׁי 3		
he restores my soul 他使苏醒 我的灵魂		
שְׁמוֹ:	לְמַעַן	צֶדֶק - בְּמַעְגָּלֵי יְנַהֲלֵנִי
his name 他的名	for the sake of 为了	righteousness 义 in paths of 道路 he leads me 他引领我

Translation:

- 1 A psalm of David.
The LORD is my shepherd, I shall not be in want.
- 2 He makes me lie down in green pastures,
he leads me beside quiet waters,
- 3 he restores my soul.
He guides me in paths of righteousness
for his name's sake.

翻译:

1. 大卫的诗。
耶和華是我的牧者，我必不至缺乏。
2. 他使我躺卧在青草地上，
领我在可安息的水边。
3. 他使我的灵魂苏醒，
为自己的名
引导我走义路。

THE NEW TESTAMENT

新约

The entire New Testament is written in Greek. It was the common language of the Roman Empire at that time. Therefore the advantage of writing in Greek was that it was widely understood.

整部新约都是用希腊文撰写的。希腊文是那时罗马帝国的通用语言。因此使用希腊文的有利因素就是可以被广泛地理解。

John 3:16-17

约翰福音 3:16-17

16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν,

thus for (he) loved (the) God the world so that his Son the only-begotten he gave,
这样 (他) 爱 上帝 世界 以致 他的 儿子 唯一生的 他 赐给,

ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον.

so that everyone who believes in him not may be destroyed but he may have life eternal.
为了 每个人 谁 相信 他 不 会灭亡 但是 他会有 生命 永恒的.

17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον,

not for (he) sent (the) God his Son into the world so that he might judge the world,
不是 (他) 差 上帝 他 儿子 降临 世界 为了 他会判定 世界,

ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

but so that he might save the world through him.
乃是 为了 他会拯救 世界 通过 他.

Translation:

“16 For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. 17 For God did not send his Son into the world to condemn the world, but to save the world through him.”

翻译:

“16 神爱世人，甚至将他的独生子赐给他们，叫一切相信他的，不至灭亡，反得永生。17 因为上帝差他的儿子降世，不是要定世人的罪，乃是要叫世人因他得救。”

Appendix II — Bible Translations

附录二 —— 圣经翻译

The goal of any Bible translator should be to accurately represent what the original Greek or Hebrew text says. The challenge is balancing being literal and being fluent. Some translators try to translate almost word for word. The result is a translation which sounds choppy and is somewhat more difficult to read. Others try to translate into nice, flowing language. While this is easy to read, it means the translator had to put more of his own interpretation into the translation.

任何圣经翻译者的目的都应该是准确地表达原始的希腊语或希伯来语文本。平衡字面意思和文本流畅就成为了一大挑战。有些译者试着逐字逐句地翻译。结果是该译本读起来不连贯并且很难理解。其他译者试着将圣经翻译成优美、流畅的文字。虽然易懂，但是翻译者不得不把更多自己的诠释加到译本里面。

The following are examples of translations which achieve a balance between being literal and being fluent. This list includes some which use older English/Chinese and some which use modern English/Chinese. It is not an exhaustive list.

下面是几个翻译的例子，它们在字面意思和文本流畅之间达到了一个平衡。这个列表包括了一些古代英文/中文的译文和现代英文/中文的译文。这个列表并没有枚举出所有译文。

***John 3:16-17* 约翰福音3:16-17**

NEW INTERNATIONAL VERSION — 新国际版

“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him.”

NEW REVISED STANDARD VERSION — 新标准修订版

“For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him.”

ENGLISH STANDARD VERSION — 英文标准版

“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.”

NEW AMERICAN STANDARD BIBLE — 新美国标准圣经

“For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world should be saved through Him.”

KING JAMES VERSION — 詹姆斯国王钦定版

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”

和合本 — Chinese Union Version

“神爱世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生。因为神差他的儿子降世，不是要定世人的罪，乃是要叫世人因他得救。”

圣经新译本 — Chinese New Version

“神爱世人，甚至把他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生。因此，神差他的儿子到世上来，不是要定世人的罪，乃是要使世人借着 he 得救。”

现代中文译本 — Today's Chinese Version

“上帝那么爱世人，甚至赐下他的独子，要使所有信他的人不致灭亡，反得永恒的生命。因为上帝差遣他的儿子到世上来，不是要定世人的罪，而是要藉着他来拯救世人。”

吕振中译本 — Lu Chen-Chung Version

“上帝这样地爱世人，甚至赐下独生子，使一切信他的人都不灭亡、而得永生。因为上帝差遣那儿子到世界上来，不是要定世人的罪，乃是要叫世人藉着他而得救。”

思高译本 — Studium Biblicum Version (天主教的 — Catholic)

“天主竟这样爱了世界，甚至赐下了自己的独生子，使凡信他的人不至丧亡，反而获得永生，因为天主没有派遣子到世界上来审判世界，而是为叫世界藉着他而获救。”



Lesson 2 第二课

Reading the Bible 读圣经

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In our last lesson we saw that the Bible is the inspired Word of God and that it applies to all people of all time. We also learned that the main message of the Bible is that Jesus Christ is the Savior of all people. Now, in this lesson, we turn our focus on how to use the powerful Word of God. The questions we need to answer in this lesson are:

- ◆ How does the Bible effect faith?
- ◆ How should I read the Bible?

上一课我们学习了圣经是上帝逐字灵感的话语，并且它对于所有时代的所有人都适用。我们也学习了圣经的主要信息，即耶稣基督是所有人的救主。在本课，我们将我们的焦点聚焦在学习如何使用上帝强有力的话语上。本课我们需要回答的问题是：

- ◆ 圣经是如何创造信心的？
- ◆ 我应该怎样读圣经？

HOW DOES THE BIBLE EFFECT FAITH?

圣经是如何创造信心的？

Please read the following passages and then answer the corresponding questions.
请阅读下列经文并回答相关问题。

Romans 10:17 Consequently, *faith comes from hearing the message*, and the message is heard through the word of Christ.

罗马书 10:17 可见信道是从听道来的，听道是从基督的话来的。

2 Timothy 3:15 From infancy you have known *the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus*.

提摩太后书 3:15 并且知道你是从小明白圣经，这圣经能使你因信基督耶稣，有得救的智慧。

- 1) According to the italicized portions of those verses, how is faith created?
根据上述经文斜体部分，信心是如何被创造的？
- 2) Incidentally, does the passage from 2 Timothy give us any insight as to when we should start getting people into the Word?
提摩太后书提示我们，我们应该从何时开始引导他人去学习上帝的话语？

Psalm 119:28 My soul is weary with sorrow; *strengthen me according to your word.*
诗篇 119:28 我的心因愁苦而消化；*求你照你的话使我坚立！*

1 Thessalonians 3:2 We sent Timothy, who is our brother and God's fellow worker in spreading *the gospel of Christ, to strengthen and encourage you in your faith.* (Note: Paul is not saying that Timothy himself has the power to strengthen faith. Rather, the Gospel that Timothy shares strengthens faith.)

帖撒罗尼迦前书 3:2 打发我们的兄弟在基督福音上作神执事的提摩太前去，*坚固你们，并在你们所信的道上劝慰你们。*（注：保罗不是说提摩太自己有坚固信心的能力。恰恰相反，是提摩太所分享的福音坚固信心。）

2 Peter 3:17-18 Therefore, dear friends, since you already know this, be on your guard so that you may not be carried away by the error of lawless men and fall from your secure position. But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen.

彼得后书 3:17-18 亲爱的弟兄啊，你们既然预先知道这事，就当防备，恐怕被恶人的错谬诱惑，就从自己坚固的地步上坠落。你们却要在我们主救主耶稣基督的恩典和知识上有长进。愿荣耀归给他，从今直到永远。阿们！

- 3) **According to the italicized portions of those passages, what value does studying God's Word have for those who already have saving faith?**

根据上述经文斜体部分，对那些已经有拯救信心的人，学习上帝的话语有什么价值？

- 4) **According to the underlined portions of those passages, what does a personal knowledge of God's Word help protect us from?**

根据上述经文划线部分，对上帝话语的知识帮助保护我们远离什么呢？

How is this possible? How can the Bible have such great power? Please read the following passages and then answer the corresponding questions.

这怎么可能呢？圣经怎么能有如此强大的力量呢？请阅读下列经文并回答相关问题。

1 Corinthians 12:3 No one can say, "Jesus is Lord," except by the Holy Spirit.
哥林多前书 12:3 若不是被圣灵感动的，也没有能说“耶稣是主”的。

Matthew 16:16-17 Simon Peter answered, "You are the Christ, the Son of the living God." Jesus replied, "Blessed are you, Simon son of Jonah, for *this was not revealed to you by man, but by my Father in heaven.*

马太福音 16:16-17 西门彼得回答说：“你是基督，是永生神的儿子。”耶稣对他说：“西门巴约拿，你是有福的！因为这不是属血肉的指示你的，乃是我在天上的父指示的。

1 Corinthians 2:12-14 We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us. This is what we speak, *not in words taught us by human wisdom but in words taught by the Spirit,* expressing spiritual truths in spiritual words. The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

哥林多前书 2:12-14 我们所领受的，并不是世上的灵，乃是从神来的灵，叫我们能知道神开恩赐给我们的事。并且我们讲说这些事，不是用人智慧所指教的语言，乃是用圣灵所指教的语言，将属灵的话解释属灵的事。然而，属血气的人不领会神圣灵的事，反倒以为愚拙，并且不能知道，因为这些事惟有属灵的人才能看透。

- 5) According to the italicized portions of those verses, who is NOT responsible for creating saving faith in our hearts?

根据上述经文斜体部分，谁对在我们心中创造拯救信心这件事不负责任？

- 6) According to the underlined portions of those verses, who IS responsible for creating saving faith through God's Word?

根据上述经文划线部分，谁对透过上帝话语创造拯救信心这件事负责呢？

On the basis of the passages we have looked at please answer the question, "HOW DOES THE BIBLE EFFECT FAITH?"

基于上述经文，请回答问题“圣经是如何创造信心的”？

God's Word has the power to accomplish monumental tasks — creating and strengthening faith. But there are obstacles that can get in the way of our Bible study — lack of time, difficulty in understanding the translation, etc. In the remainder of this study we will look at ten principles of reading the Bible. Some of them are found in the Bible. Some of them are simple common sense. Together these principles help to remove some of the obstacles that can stand in the way of fruitful Bible study.

上帝的话语有能力完成这巨大的任务——创造和坚固信心。但是在我们学习圣经的路上，依然会有阻碍——没有时间，难以理解翻译等。在本课余下的学习中，我们将学习阅读圣经的十条原则。这些原则有些可以在圣经上找到。有些是简单的常识。这些原则将帮助我们除去那些拦阻我们成功学习圣经的阻碍。

HOW SHOULD I READ THE BIBLE?

我应该如何读圣经？

1 Begin every Bible study with prayer.

以祷告开始每一个圣经学习。

2 Peter 3:16 [Paul's] letters contain some things that are hard to understand...

彼得后书 3:16 【保罗的】信中有些难明白的...

Psalm 119:18 Open my eyes that I may see wonderful things in your law.

诗篇 119:18 求你开我的眼睛，使我看出你律法中的奇妙。

God's Word is clear. It contains everything we need to know about how we are saved. The main message of Jesus' payment for our sins is simple to see. But parts of God's Word are challenging to our simple, sinful minds. The psalmist's prayer listed above will be our prayer as well. We begin our Bible study by asking the Holy Spirit to "open our eyes" so that we might understand and love the scripture we read.

上帝的话语是清楚明了的。它包含了我们所需要知道的如何得救的一切信息。耶稣替我们赎罪的主要信息是很容易看到的。但是上帝之话语的部分内容对我们简单而有罪的头脑来说，确实是有挑战性的。上述诗篇作者的祷告也将是我们的祷告。我们求圣灵“开我们的眼”，并以此来开始圣经学习，使得我们能够理解并深爱我们所读的经文。

2 Use one, appropriate translation.

使用一个，合适的翻译。

Nehemiah 8:7-8 The Levites... instructed the people in the Law while the people were standing there. They read from the Book of the Law of God, making it clear and giving the meaning so that the people could understand what was being read.

尼希米记 8:7-8 ...和利未人使百姓明白律法；百姓都站在自己的地方。他们清清楚楚地念神的律法书，讲明意思，使百姓明白所念的。

The Levites were the tribe of the Israelites that served as priests. In these verses the Levites need to clarify some things from the ancient Hebrew text to the people. We said before that there are obstacles to our studying God's Word. One obstacle is using a translation that is difficult to understand. Picking a translation that is written in straightforward, modern English/Chinese can make Bible study much easier and more enjoyable. (For examples of various Bible translations see Appendix II.)

利未人是以色列民中的祭祀。在上述经文中，利未人需要向以色列人阐明古希伯来语的经文。之前我们谈到，在学习上帝的话语中存在一些阻碍。其中一个阻碍就是使用了比较难懂的翻译本。选一个直白易懂的现代版英文/中文译本，可以使圣经学习变得更容易也更有乐趣。（圣经多种翻译版本请参看附录二。）

3 Set a specific time each day for study.

设立一个具体的学习时间。

Daniel 6:10 Now when Daniel learned that the decree had been published, he went home to his upstairs room where the windows opened toward Jerusalem. Three times a day he got down on his knees and prayed, giving thanks to his God, just as he had done before.

但以理书 6:10 但以理知道这禁令盖了玉玺，就到自己家里（他楼上的窗户开向耶路撒冷），一日三次，双膝跪在他神面前，祷告感谢，与素常一样。

We know how well we accomplish tasks when we say, “I’ll get to it when I have time.” Setting aside a specific time slot in your day for Bible study helps insure that you will cover a fair amount of material in a short amount of time.

我们常说“有时间我就一定去做”，可是我们很清楚当我们这样说时，我们对任务的完成情况如何。设定一个确切的圣经学习时间，有助于确保你在短时间内完成一定数量的圣经学习。

4 Always pay attention to the context of what you are reading.

总是关注所读经文的上下文。

Consider each passage in light of the verses that surround it. Consider the paragraph that it’s in. Consider the book of the Bible that it comes from. Doctrinal errors often are the result of Bible passages that are ripped out of context. So as you read ask yourself questions such as, “Who is the speaker in this verse?” “Who is being spoken to?” “What just happened to make the person say this?” “Under what circumstances was this passage written?”

按照上下文去思考每一段经文。按照其语境去思考每一章。按照其来源去思考每一卷书。教义的错误往往是圣经经文脱离上下文的结果。所以，当你阅读圣经时，可以问自己这样的问题，“这节经文是谁说的？”，“这节经文是对谁说的？”，“刚刚发生了什么，让这个人这样说？”，“这段经文是在什么语境下写的？”。

5 Always consider parallel passages and cross references.

总是考虑平行段落以及交叉参照。

You can’t determine what God has to say on a subject until you’ve looked at every passage that deals with that subject. Scripture helps us interpret other portions of Scripture. Here’s an example.

Consider the following two passages.

不能臆断上帝对某一主题的教导，直到你学习了关于这一主题的每一段经文。圣经帮助我们解释其它的圣经经文。下面是一个例子。思考下面的两段经文。

James 2:20 You foolish man, do you want evidence that faith without deeds is useless?

雅各书 2:20 虚浮的人哪，你愿意知道没有行为的信心是死的吗？

Ephesians 2:8-9 For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God — not by works, so that no one can boast.

以弗所书 2:8-9 你们得救是本乎恩，也因着信；这并不是出于自己，乃是神所赐的；也不是出于行为，免得有人自夸。

If someone wanted to find out how we are saved and all that they looked at was James 2:20, they might get the impression that our good works play a part in our salvation. But when you look at the fuller context of James (cf. principle #4), you realize he’s addressing a specific problem. People were claiming that if you had faith in Jesus, that gave you a license to sin. When you look at cross references such as Ephesians 2:8,9 — other passages that deal with the relationship between faith and works and salvation — it becomes overwhelmingly clear that our works play no part in our salvation. Allowing Scripture to interpret Scripture further helps to safeguard Bible truths for us.

如果有人想要知道如何得拯救，但是却只看了雅各书2:20，那么他有可能获得这样的印象：我们的好行为对我们的救恩起到了一定的作用。但是如果参看雅各书全篇（参看第四条规则），你会意识到作者在本书中致力于一个具体的问题。人们宣称如果你已经相信耶稣了，那么你便获得了去犯罪的许可证。当你查考如以弗所书2:8-9等其它的交叉参照——以及其它关于信心，行为，以及拯救的经文时——你就可以非常清楚地看到，我们的行为对我们的救恩不起任何作用。让经文自己来解释经文，可以帮助我们捍卫圣经的真理。

6 Take a passage literally unless the Bible itself tells us it's figurative.

除非圣经自己说是比喻，否则按照原义确切地理解圣经。

Don't look for hidden meanings in God's Word. If the passage is meant to be taken figuratively either the passage itself or the context of the surrounding passages will indicate it is figurative speech. A metaphor or simile is clearly figurative.

不要在上帝的话语中寻找隐藏意义。如果经文意在使用比喻写法，那么经文本身或者上下文会显示其为比喻。暗喻或者明喻是很清楚的比喻手法。

Matthew 13:24 Jesus told them another parable: "The kingdom of heaven is like a man who sowed good seed in his field." *A simile uses the word "like" or "as" to make a comparison.*

马太福音 13:24 耶稣又设个比喻对他们说：“天国好像人撒好种在田里。”明喻使用“好像”或者“如同”做比较。

Psalms 119:105 Your word is a lamp to my feet and a light for my path. *A metaphor makes a comparison by making a symbolic connection without the words "like" or "as." Obviously, the Bible does not give off light. But the passage figuratively describes how God's Word gives guidance in life.*

诗篇 119:105 你的话是我脚前的灯，是我路上的光。暗喻不借助“好像”或者“如同”来做比较，而是通过象征性的连接。明显地，圣经不能照明。但是该经文形象地描述了上帝的话语是如何指引生命的。

Matthew 19:24 "Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." *This is a figure of speech known as hyperbole — exaggerating a statement for effect. Jesus' point is that a rich person's love of money can very easily supercede their love for God, which is idolatry.*

马太福音 19:24 “我又告诉你们，骆驼穿过针的眼，比财主进神的国还容易呢！”这段文字的比喻手法称为夸张——为了达到效果而夸大陈述。耶稣的意思是，有钱人对钱财的爱可以很容易取代他们对上帝的爱，这就是偶像崇拜。

The type of literature we're reading will also help us determine if something is literal or figurative. Poetical writing (the Psalms, for example) will often be figurative. Apocalyptic writing often uses very vivid picture language to make a point. The book of Revelation would be a good example.

我们所阅读的文本体裁也可以帮助我们确定经文为原义还是比喻。诗歌作品（比如说诗篇）常用比喻。启示性/预示性作品常用非常生动的图片语言来表达观点。启示录就是一个很好的例子。

7 Consider all passages in light of the clear, chief truths of God's Word.

按照上帝的话语清楚的，主要的真理去思考所有经文。

No correct interpretation of a portion of Scripture will contradict the doctrines that are easy to see and often stated in Scripture (for example: mankind's sinfulness, salvation by grace through faith, the deity of Jesus Christ, etc).

对某段经文的正确诠释不会与圣经中容易看到并经常陈述的教义相冲突（例如：人类的罪，透过信心藉着恩典得拯救，耶稣的神性等）。

8 Plan out a method of Bible study.

规划一个圣经学习方法。

It is especially difficult to get a flow of thought and determine context if you study the Bible by randomly choosing what you are going to read. One good method of studying the Bible is book by book. You can get a sense of progression through the book, and maybe you can even outline what you've read. Introductory information from Bible handbooks might be useful. Another way to approach study is topically. Pick a topic and then look at all the passages in the Bible that deal with that topic. A good concordance would be helpful for this approach.

如果你在学习圣经时随机选取你要阅读的经文，那么你就很难理清思路并确定上下文。一个好的圣经学习方法是书为单位来学习。通过学习整卷书，你会感到有所进展，你甚至可能可以概括所读的经文。圣经学习手册中的介绍信息也会有所帮助。另一种圣经学习方法是主题式学习。选一个主题，然后查考圣经中所有关于该主题的经文。对于这种方式，一个好的索引将会大有帮助。

9 Familiarize yourself with an overview of Bible history.

熟悉圣经历史总览。

This will take time, so don't rush yourself. But the Bible becomes even richer when you can arrange events in some sort of chronological order. The Biblical accounts become more vivid when you begin to grasp the historical context and customs of the day. For example, the sacrificial system of the Israelite's worship seems, at face value, overly complex and even somewhat barbaric. But when you come to understand how each sacrifice somehow foreshadowed the work of Christ, your appreciation for Old Testament worship life is greatly enhanced.

这需要一些时间，所以不要着急。但是当你能够按照时间顺序理清事件，圣经会变得更加丰富。当你开始掌握当时的历史背景和习俗时，圣经中的描述将变得更加生动。比如，以色列崇拜中的祭祀系统，从表面上看好像过于复杂甚至有些残暴。但是当你理解每一次祭祀是如何预示基督的工作时，你对旧约崇拜生活的理解就会大大增加。

10 Meditate on what you read.

深思所读经文

Hebrews 4:12 For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes

of the heart.

希伯来书 4:12 神的道是活泼的，是有功效的，比一切两刃的剑更快，甚至魂与灵，骨节与骨髓，都能刺入、剖开，连心中的思念和主意都能辨明。

Psalm 1:1-3 Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers.

诗篇 1:1-3 不从恶人的计谋，不站罪人的道路，不坐褻慢人的座位，惟喜爱耶和华的律法，昼夜思想，这人便为有福！他要像一棵树栽在溪水旁，按时候结果子，叶子也不枯乾。凡他所做的尽都顺利。

The Bible is unlike any book you've ever read. Therefore we don't read it like we would read a novel or a newspaper. You want more than simple knowledge of what it says. You want to use what it says — to apply what it says to your life. Focus on every word. Ask yourself questions like, "What do these verses tell me about God? What does this tell me about myself? What here makes me happy — or sad? How does God want to use this portion of his Word to change me to be more like him?" Throughout the day, turn that portion of Scripture over and over in your head. As you study, don't be afraid to take notes or write in your Bibles. It helps reinforce what you've read. And don't be afraid to come to your teacher with any questions you might have.

圣经不同于你所读的任何一本书。因此不要像读小说或者读报纸一样阅读圣经。你想要的不仅仅是简单的知识，你想要使用它——将它应用到你的生活中。聚焦于每一个词语。问自己这样的问题，“这些经文告诉我关于上帝的哪些事情，这些经文告诉我关于我自己的哪些事情？这里有什么让我喜悦——或者悲伤？上帝想要如何使用他的这段话，去塑造我使我更像他？”在脑海中仔细思量这些经文。在你学习时，不要害怕在你的圣经中做笔记或做标注。这会帮助你加固所读的内容。也不要害怕问你的老师任何问题。

May God bless your study of his Word. May it equip you with the tools you need to get through this life. May it fill you with joy as you realize you have eternal life!

愿上帝祝福你的圣经学习。愿它用你需要的一切装备你，走今生的道路。愿它使你意识到自己已有永生，并为此充满喜悦！

TAKING IT DEEPER

深入思考

A) Agree or Disagree — All Bible translations are difficult to understand.

同意与否 —— 所有的圣经译本都很难理解。

B) Agree or Disagree — If you share your faith with an unbeliever and they come to saving faith, you deserve credit for creating faith in that person's heart.

同意与否 —— 如果你跟不信者分享你的信心，他们开始相信，你获得在那人心中创造信心的功劳。

C) Agree or Disagree — Bible passages can be interpreted a number of different ways.

同意与否 —— 圣经经文可以有很多不同的理解。

D) Agree or Disagree — It is more important for unbelievers to hear God's Word than for believers to study God's Word.

同意与否 —— 让不信者听到上帝的话语比让信徒学习上帝的话语更重要。

E) Question: We said that we understand passages literally unless the Bible itself tells us they should be understood figuratively. What would happen to the Bible's message if a person would pick and choose which passages they wanted to understand literally and which passages they wanted to understand figuratively?

问题：我们说，除非圣经自己指出我们应按照比喻方式理解经文，否则应该按照字面意思理解经文。如果人们任意选取圣经经文，按他们自己的意思决定该经文是按照字面意思理解还是按照比喻方式理解，那么将会如何呢？

F) Exercise: Over the course of the last two lessons we have looked in depth at God's Word and how to approach the study of God's Word. In Appendix III you will find statements from a number of different denominations about how they approach God's Word. In the space provided make note of what you see as a correct approach to God's Word, and what you see as an incorrect or improper approach to interpreting God's Word.

练习：在上两节课中，我们深入地查考了上帝之道以及如何研究上帝之道。在附录三中，你将看到一些不同宗派对他们是如何研究上帝之道的陈述。在附录三的空白处，你可以记下你认为是正确的研究上帝之道的方法，以及不正确和不恰当的研究方法。

(For a closer look at different methods that people use to approach Scripture, some of which are inappropriate, please see Appendix IV.)

（想要更进一步地了解人们研究圣经的不同方法，请参看附录四，其中有些方法并不合适。）

Appendix III — Attitudes of Various Denominations Towards the Bible

附录 III —— 不同教派对圣经的态度

Please read through the following quotations. On the basis of what you have learned in lessons 1 & 2 of “Faith Builders,” determine what in these quotations is accurate and a good approach to Scripture, and what is inaccurate and a poor approach toward Scripture.

请阅读下列引文。基于“信心建造”第一课和第二课我们所学的，判断这些引文中，哪些是正确的且是一种学习圣经的好方法，哪些是不正确的且不是学习圣经的好方法。

"In the New Testament we have the Christian religion, in the Old Testament the preparation for the Christian religion. And the mistake to which I have alluded, that of not recognizing this difference, of placing instructions given to a primitive people centuries before the coming of Christ on a par with instructions given by God incarnate Himself, has led to many distortions of the Christian faith. These distortions become disastrous when it is assumed that every word of the Old Testament was dictated to the writers by God... The more literal view gained acceptance in the middle ages but it remained for the 16th century reformers to exploit it in their substitution of the authority of the Bible for the authority of the Church. Little did they dream what would happen years later, when such men as Darwin, Spencer, Huxley, and the thousands of scientists who followed them, should raise the clear-cut issue between science and the Bible statements concerning the physical universe. Millions abandoned Christianity in the 19th century because they thought they had to make a choice between science and the Bible "

“新约是基督教信仰，而旧约是基督教信仰的预备。我所提及的错误，没有意识到这一区别，把基督降临前数世纪给原始民族的指示与道成肉身的上帝亲自赐下的指示放在同等的位置，这便导致了許多对基督教信仰的曲解。当假定旧约的每一字都是其作者写下的上帝之口述时，这些曲解就变得及其严重...这种按字面意思理解的看法在中世纪得到了接受，十六世纪的改教家利用它，以圣经的权威来代替教会的权威。但是他们做梦也没有想到，若干年后，达尔文，斯宾塞，赫胥黎等人，以及成千上万追随他们的科学家，在科学和圣经对物理宇宙方面的陈述之间提出了明确的质疑。十九世纪，数百万人抛弃了基督教，因为他们认为他们必须在科学和圣经之间做一个选择。

-- from *Faith of the Episcopal Church*, Frank Damrosch, Morehouse-Barlow, 1964ed., pages 30-31.

— 摘自《圣公教会的信仰》，Frank Damrosch, Morehouse-Barlow, 1964, 30-31页。

"Hence there exists a close connection and communication between sacred tradition and sacred Scripture. For both of them, flowing from the same divine wellspring, in a certain way merge into a unity and tend toward the same end. For sacred Scripture is the Word of God inasmuch as it is consigned to writing under the inspiration of the divine Spirit. To the successors of the Apostles, sacred tradition hands on in its full purity God's Word, which was entrusted to the Apostles by Christ the Lord and the Holy Spirit. Thus, led by the light of the Spirit of truth, these successors can in their preaching preserve this Word of God faithfully, explain it, and make it more widely known. Consequently it is not from sacred Scripture alone that the Church draws her certainty about everything that has been revealed. Therefore both sacred tradition and sacred

NOTES 注释

Scripture are to be accepted and venerated with the same sense of devotion and reverence "

“因此神圣传统和圣经之间存在着紧密的联系和交流。两者都来源于同一神圣源泉，以一种特定方式融为一个整体，并走向同一个目标。圣经是上帝的话语，它是圣灵逐字感应写成的。神圣传统在上帝纯正的话语中，将主基督和圣灵托付给使徒的圣道传递给使徒的继承者们。这样，在真理的圣灵的光照下，这些继承者们就能够在讲道中忠实地保存上帝的话语，解释它，并将其广泛传播。结果就是，教会对所启示给她的一切的确信，不仅仅只是来自于圣经。因此，神圣传统和圣经，都应该以同样虔诚和尊崇的心来接受和崇敬。”

-- from *The Documents of Vatican II* , W. M. Abbot, ed., The American Press, page 117.

— 摘自《梵蒂冈文件II》，W. M. Abbot, ed., The American Press, 117页。

We believe that God has given the Holy Scriptures to proclaim his grace in Christ to man. In the Old Testament God repeatedly promised his people a divine Deliverer from sin, death and hell. The New Testament proclaims that this promised Deliverer has come in the person of Jesus of Nazareth. The Scriptures testify of Christ. Jesus himself says of the Scriptures that they "testify about me" (John 5:39).

我们相信上帝赐下圣经，向世人宣告他在基督里的恩典。在旧约中，上帝屡次应许一位把人从罪恶、死亡及地狱中拯救出来的神圣救赎者。新约宣告这位应许的救赎者道成肉身，作为拿撒勒人耶稣来到这个世上。圣经就是基督的见证。耶稣曾这样说圣经：“给我做见证的就是这经。”（约翰福音5:39）

We believe that God gave us the Scriptures through men whom he chose, using the language they knew and the style of writing they had. He used Moses and the prophets to write the Old Testament in Hebrew (some portions in Aramaic) and the evangelists and apostles to write the New Testament in Greek.

我们相信上帝藉他拣选的人，用他们懂得的语言及他们写作技巧，赐下圣经。他藉摩西及先知用希伯来文写成旧约圣经（其中一部分用亚兰文写成），藉传道者和使徒用希腊文写成新约圣经。

We believe that in a miraculous way that goes beyond all human investigation God the Holy Spirit inspired these men to write his Word. These "men spoke from God as they were carried along by the Holy Spirit" (2 Pet. 1:21). What they said, was spoken "not in words taught us by human wisdom but in words taught by the Spirit" (1 Cor. 2:13). Every thought they expressed, every word they used was given them by the Holy Spirit by inspiration. St. Paul wrote to Timothy: "All Scripture is God-breathed" (2 Tim. 3:16). We therefore believe in the verbal inspiration of the Scriptures, that is, a word-for-word inspiration. This, however, is not to be equated with mechanical dictation.

我们相信圣灵藉人不能知悉的奇妙方法，感动这些人写下他的话。这些人是“被圣灵感动说出上帝的话来”（彼得后书1:21）。他们所说的，“不是由人智慧所指教的言语，乃是用圣灵所指教的言语”（哥林多前

书2:13)。他们所表达的每一个思想和每一个用字都是由圣灵默示而来的。圣保罗写信给提摩太，说道：“圣经都是上帝所默示的”（提摩太后书3:16）。因此我们相信圣经是逐字默示的，即一字不差的默示。然而，这并不等同于机械化的默写。

We believe that Scripture is a unified whole, true and without error in everything it says, for our Savior said: "The Scripture cannot be broken" (John 10:35). We believe that it, therefore, is the infallible authority and guide for everything we believe and do.

我们相信圣经是一个统一的整体，它所说的一切都是真实无误的。因为我们的救主说：“经上的话是不能废的”（约翰福音10:35）。所以，我们相信，圣经是我们所信所行绝对的权威及指导。

We believe that it is fully sufficient, clearly teaching us all we need to know for salvation, making us "wise for salvation through faith in Christ Jesus" (2 Tim. 3:15), equipping us for every good work (2 Tim. 3:17). No other revelations are to be expected.

我们相信圣经的教导是完全足够及清晰的，它教导了我们我们所需要知道的一切关于得救的事。圣经使我们“因信基督耶稣又得救的智慧”（提摩太后书3:15），它装备我们行“各样的善事”（提摩太后书3:17）。我们不再期待上帝有其他的启示。

We believe and accept Scripture on its own terms ' accepting as factual history what it presents as history, recognizing a metaphor where Scripture itself indicates one, and reading as poetry what is evident as such. We believe that Scripture must interpret Scripture, clear passages throwing light on those less easily understood. We believe that no authority, be it man's reason, science or scholarship, may stand in judgment over Scripture. Sound scholarship will faithfully search out the true meaning of Scripture without presuming to pass judgment on it.

我们相信及接纳圣经自身的表达方式。圣经表达为历史的，我们便接纳所述的为真实准确的历史；圣经表明为比喻的，我们便接纳为比喻。我们相信圣经自己解释圣经，意思清楚的经文阐明了那些较难理解的经文。我们相信没有权威，无论是人的理性、科学或学术研究，可以判断圣经。严谨的学术研究可以忠实的探究圣经真义，而不是对它妄加判断。

-- from *This We Believe*, Commission on Inter-Church Relations of the WELS, Northwestern Publishing House, pages 4-5

— 摘自《我们所信》，WELS教会之间关系委员会，Northwestern Publishing House，4-5页。

Appendix IV — Different Methods of Approaching Scripture

附录四 —— 研究圣经的不同方法

THE PROPER WAY TO APPROACH SCRIPTURE

合适的研究圣经的方法

The question is often asked, “How can there be so many different Christian denominations if there is only one Bible?” The answer lies primarily in the different methods people use to approach Scripture. There are different presuppositions that people begin with, and those presuppositions influence the way people understand the Scriptures. For example, if you have the presupposition that opera is boring, when you go to an opera for the first time that presupposition makes it more likely you will find it boring than if you had a neutral opinion to begin with.

人们常问，“如果只有一本圣经，为什么有这么多基督教宗派呢”？其答案主要在于人们使用不同的方法来研究圣经。人们以不同的预设开始，而这些预设则影响人们理解圣经的方式。比如，如果你预设歌剧是无聊的，当你第一次去看歌剧时候，这一预设会让你，比以一个中立观点开始，更有可能觉得歌剧无聊。

Presuppositions can be beneficial. If your doctor knows that you have a history of heart attacks in your family, he can use the presupposition that you are a likely candidate for a heart attack to help you take preventative measures before you actually experience a heart attack. However, presuppositions can also be a hindrance to clear communication and clear thinking. If a general would cling to the presupposition that his enemy will only attack by ground, his troops would not, most likely, be ready for an aerial assault.

预设可能是有益的。如果你的医生知道你的家族有心脏病史，他就可以预设你是潜在的心脏病患者，并使用这一预设帮助你在真正心脏病发作之前做好预防措施。但是，预设也会妨碍清楚地交流和清楚地思考。如果一位将军坚持其敌人只会从地面进攻的预设，那么他的部队很可能不会对空袭做好准备。

It is impossible to approach Scripture with no presuppositions. For example, if you were asked the question, “Is the Bible God’s inspired Word?” you would need to answer yes or no. And the way you answer immediately reveals certain presuppositions you will make about the Bible. If the Bible is God’s Word, then we are obliged to uphold all of it. If the Bible is nothing but moral writings of godly men, then we are not bound to follow anything it says.

研究圣经没有预设是不可能的。比如，如果被问到“圣经是上帝逐字默示的吗？”你将需要回答是或者不是。你对该问题的回答立即显示了你对圣经的某种预设。如果圣经是上帝的话语，那么我们有责任持守其全部内容。如果圣经不过是一些敬虔之人的道德著作，那么我们便无需遵循它所说的任何话。

We maintain that the only presuppositions that are proper are ones which are based on what the Bible itself tells us. For example, the Bible tells us that it is not just a collection of moral advice written by godly men. Rather, the Bible is God’s own Word that he gave us through the prophets and apostles by the miracle of verbal inspiration.

我们坚持，唯一合适的预设是基于圣经自身所告诉我们的预设。比如说，圣经告诉我们，它不仅仅是敬虔人所写的道德劝勉集，而是上帝自己的话语。是上帝通过先知和使徒，藉着逐字默示的神迹赐给我们的。

We also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe. (1 Thessalonians 2:13)

为此，我们也不住的感谢神，因你们听见我们所传神的道就领受了；不以为为是人的道，乃以为是神的道。这道实在是神的，并且运行在你们信主的人心中。（贴撒罗尼迦前书2:13）

No prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit. (2 Peter 1:20,21)

经上所有的预言没有可随私意解说的；因为预言从来没有出于人意的，乃是人被圣灵感动，说出神的话来。（彼得后书 1:20,21）

That is going to influence the presuppositions we have. Since we believe the Holy Spirit conveyed exactly what he wanted to say through the biblical writers, we also believe that the Bible contains no mistakes or contradictions. We believe that even if portions of the Bible contradict the laws of science (such as miracles) they are still true. We assume that the people who are spoken of in Scripture really lived and did the things described. We believe that we should understand a passage literally unless the context makes it clear it's intended to be understood figuratively (poetical writing, for example). We believe that if something taught in the Bible defies human reason (such as the Trinity) it is still true. We believe that God's Word is clear and complete in explaining the plan of salvation. This approach to the Scriptures is sometimes called the "literal method." It is also known as the "historical-grammatical" method. It is not the way all churches or denominations approach Scripture, however.

这便将影响我们所持的预设。既然我们相信圣灵通过圣经作者精确地传达了他想要说的话，我们也相信圣经不包括任何错误或矛盾。我们相信尽管圣经里的部分内容与科学规律相矛盾（比如说神迹），这些内容仍然是真的。我们认为圣经里所说的人真实存在过，圣经所描述的事情真实发生过。我们相信我们应该按照字面意思理解经文，除非上下文清楚地告诉我们该段经文是比喻写法（比如说诗歌体裁）。我们相信如果圣经中的某些教导违背人的理性（比如说三位一体），其仍然是真的。我们相信上帝的话语在解释拯救计划上是清楚并完整的。这一研究圣经的方法有时被称为“字面法”，它也被称作“历史-文法”法。然而，不是所有的教会或者宗派都使用这种方法研究圣经。

IMPROPER WAYS OF APPROACHING SCRIPTURE

不合适的方法研究圣经

Throughout the history of the church, people have fallen into the temptation of using human reason to superimpose their interpretation of God's Word over the plain, literal sense of the text. The earliest example would be the "Allegorical Method." An allegory is a story in which people and things have a symbolic meaning, like a fable. This method was learned by the early Christians from heathen philosophers who would use the allegorical method to find the hidden meaning of ancient myths. This method was adopted by the Jewish scholar Philo, who lived from 20B.C. to about A.D.42. Philo used the allegorical method to explain away everything in the Old Testament that he considered "unworthy of God" or uncomplimentary to the great heroes of faith. Origen (A.D. 182-251), using the allegorical method, taught that the trees in the garden of Eden were really angels, and the 318 armed servants of Abraham symbolized the crucified Christ.

在整个教会历史中，人们陷入了一种试探，即用人的理性将他们对上帝话语的解释强加在经文清楚直白的字面意思上。最初的例子是“寓意法”。寓言是一个类似传说的故事，其中的人和事物有某种象征的意义。这种方法是早期基督徒从异教徒哲学家那里学来的，后者使用寓意法来发掘古代神话隐含的意思。该方法被犹太学者斐洛所采用，其生活于公元前20年约至公元后42年。斐洛用寓意法来解释旧约中他认为的一切“与上帝不配”或有损伟大信仰英雄的内容。奥利金（公元后182-251年）使用寓意法教导，伊甸园里的树实际上是天使，亚伯拉罕的318名武装仆从象征着钉在十字架上的基督。

If it weren't so tragic, we might find such an approach to Scripture almost comical. But it illustrates how two people using the same Bible can come up with wildly different interpretations. The allegorical method is an example of elevating human reason above the simple message of Scripture. The result is that the Scriptures become incoherent. If the Bible means angels when it speaks of trees, or if it foretells of Christ's crucifixion when it says Abraham had 318 servants, then the reader cannot ever hope to understand what the Scriptures say.

这种对圣经的研究方法，如不称其悲惨，则几乎可称之好笑。但它说明了为何使用同一本圣经的两个人可以得到完全不同的诠释。寓意法是将人类的理性提升到圣经简单信息之上的一个例子。其结果是使圣经变得光怪陆离。如果当圣经提及树时意在天使，或者当圣经提及亚伯拉罕318位仆人时意在预示耶稣十架受难，那么读者永远不能指望能明白圣经所说的意思。

Such abuse of the Bible still occurs today. Perhaps the most popular method of approaching the Scriptures today is known as the "Historical-Critical Method." "Historical" refers to the belief that the writers of the Bible generally reflected the views and opinions of their own historical period. If that were the case, we would then "critically" examine the Scriptures to determine what is factual and what is just a remnant of ancient myth, hence the name "historical-critical." Paul Tillich, a former professor of theology at Harvard and major proponent of the Historical-Critical method, describes it this way:

这种对圣经的滥用今天依然存在。“历史-批判法”或许是当今最为流行的研究圣经的方法。“历史”指的是，相信圣经作者普遍反映了其所处历史时期的观点和看法。如果是这样的话，那么，我们就可以“批判地”考察圣经，来确定什么是事实，什么只是古代神话的残余物，因此得名“历史-批判法”。保罗·蒂利希，哈佛大学前神学教授，也是历史批判法的主要支持者，这样描述它：

"In itself, the term historical criticism means nothing more than historical research. Every historical research criticizes its sources, separating what has more probability from that which has less or is altogether improbable... [Historical criticism's] ideal is to reach a high degree of probability, but in many cases this is impossible.

(Tillich, Systematic Theology)

“就其本身而言，历史批判一词不外乎历史研究。每一个历史研究都批判其来源，将可能性较大的事与可能性较小或完全不可能的事分离开... [历史批判的]理想是达成一个高度的可能性，但在许多情况下，这是不可能的。”

（蒂利希，《系统神学》）

For example, the historical-critic might look at the Genesis account of the flood and, since it seems to be a scientific impossibility, determine it is nothing more than an ancient myth which worked its way through history by being incorporated into religious tradition. The miracles of Jesus are likely just fables. The repetition of the creation account in Genesis chapter one and chapter two might be evidence that there is another author to that book than just Moses. More than that, the creation account is nothing more than a symbolic rendering of the steps of evolution. When Paul calls homosexuality a sin, he was only talking about homosexual relationships between men and boys. The historical-critic will not accept that Jesus said everything which the Gospels attribute to him. Rather they will examine the text and then pick and choose what they believe Jesus "certainly said," what he "possibly said," and what he "undoubtedly didn't say." Even Jesus' suffering, death, and bodily resurrection might just be myth to the historical-critic. The passion of Christ might be nothing more than a story which parents could use to teach children how to stand up to adversity. Consider the following example taken from a book which utilizes the historical-critical method to explain the Scriptures.

例如，历史批判家可能会视《创世纪》中对洪水的记载，只不过是一个古老的神话，在历史中被纳入到宗教传统之中，因为它从科学角度上来看似乎是不可能。耶稣的神迹很可能只是寓言。在创世纪第一章和第二章中的对上帝创世重复的描述，很可能证明了，创世纪不仅仅只有摩西一位作者。不仅如此，创世的记载不过是对进化步骤的象征性描述。保罗指出同性恋是罪，他只是针对男人和男孩之间的同性恋关系。历史批判家不接受福音书中归于耶稣的一切话都是耶稣所说的。相反，他们会审查经文，然后挑选出他们认为耶稣“肯定说过”的，耶稣“可能说过”的，以及耶稣“毫无疑问没有说过”的。对历史批判家来说，甚至是耶稣的受苦，死亡和身体复活，也可能只是神话。基督的受难可能只是一个故事，家长可以用它来教育孩子如何勇敢地面对逆境。下面的例子摘自一本书，其使用历史评判法来解释圣经。

No record exists of any Jewish court ever condemning anyone as a messianic pretender. Perhaps the Jewish trial before the Sanhedrin was invented by the early church as an anti-Semitic polemic. (Spivey and Smith, Anatomy of the New Testament)

犹太法庭不存在任何关于处罚救世主假冒者的记录。也许早期教会编造了犹太公会的审判，以此作为反犹主义的理由。（斯皮维和史密斯，《新约剖析》）

“No record exists.” It’s clear, the author of that book doesn’t consider the Gospels a “reliable source.” Like the allegorical method, the historical-critical method robs the Scripture of all its value. If the Bible is largely myth and stories, or if it is only a reflection of the human author’s value system, then it’s content and message are no more divine — no more powerful — than Aesop’s Fables or even Mother Goose.

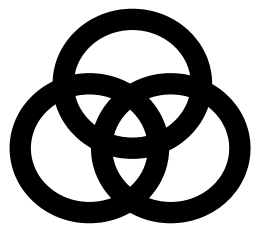
“不存在任何记录”。明显地，该书作者并不认为福音书是“可靠的来源”。与寓意法类似，历史批判法剥夺了圣经的全部价值。如果圣经主要是神话和故事，或者它只是人类作者价值体系的反映，那么它的内容和信息并不比《伊索寓言》，甚至《三个和尚》更神圣 —— 当然也不比它们更有力量。

There are, of course, varying degrees to which this method is practiced. But again, it illustrates the way people using the same Bible can come up with different interpretations. We must emphasize that the existence of different denominations and religions does not point to a faulty or ineffective Word. Rather, they point to the sinfulness that lives in the human heart. They point to the way that we are tempted to elevate our ways above God’s ways, our intellect above his Word.

当然，不同的教会对这种方法的使用程度是不一样的。但是，它再次解释了为什么人们使用相同的圣经却能得出不同的诠释。我们必须强调的是，不同教派和宗教的存在，并不表明上帝的道是错误的或无效的。相反，它们表明了活在人心中的罪恶。它们表明，我们受试探，将我们的道路高举超过上帝的道路，将我们的智慧高举超过上帝的道。

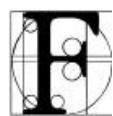
May God send his Holy Spirit to us so that we might accept his Word to be what it claims to be — “not...the word of men, but...the word of God” (1 Thess. 2:13). May we then approach it as such!

愿上帝赐圣灵给我们，使我们能够按着圣道所宣告的意思来接受这道 —— “不是...人的道，乃是...神的道”（帖撒罗尼迦前书2:13）。愿我们这样来学习圣经。

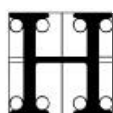
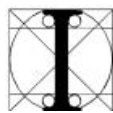


Lesson 3 第三课

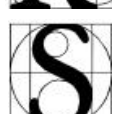
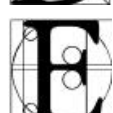
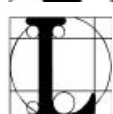
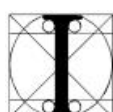
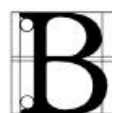
The One True God 独一真神



信



心



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造

Over 95% of the world's population believes in a "higher power." But does that mean that they worship the same God we worship? In this lesson we will look at how the Bible describes the one true God. As we do that, hopefully we will answer the following questions:

- ◆ How can someone know there is a God?
- ◆ What do we mean when we say we have a "Triune God"?

世界上超过95%的人相信某种“更高的力量”。但是，这代表着他们敬拜我们所敬拜的同一位上帝吗？在这一课里，我们将学习圣经是如何描述独一真神的。在学习的过程中，回答下列问题：

- ◆ 人是怎么知道上帝是存在的？
- ◆ “三位一体的上帝”是什么意思？

HOW CAN SOMEONE KNOW THERE IS A GOD?

人是怎么知道上帝是存在的？

Please read the following passages and then answer the corresponding questions.
阅读下列经文并回答相关问题。

Psalms 19:1-3 *The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard.*

诗篇 19:1-3 诸天述说神的荣耀；穹苍传扬他的手段。这日到那日发出言语；这夜到那夜传出知识。无言无语，也无声音可听。

Romans 1:20 For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, *being understood from what has been made*, so that men are without excuse.

罗马书 1:20 自从造天地以来，神的永能和神性是明明可知的，虽是眼不能见，但藉着所造之物就可以晓得，叫人无可推诿。

Romans 2:14-15 Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.

罗马书 2:14-15 没有律法的外邦人若顺着本性行律法上的事，他们虽然没有律法，自己就是自己的律法。这是显出律法的功用刻在他们心里，他们是非之心同作见证，并且他们的思念互比较量，或以为是，或以为非。

Psalm 14:1 The fool says in his heart, “There is no God.”

诗篇 14:1 愚顽人心里说：“没有神。”

- 1) **According to the italicized portions of those verses, what is one way that people can tell that there is a God?**

根据上述经文斜体部分，人们能够知道上帝存在的一种方式是什么？

- 2) **According to the underlined portions of those verses, what is another way that people can tell there is a God?**

根据上述经文划线部分，人们能够知道上帝存在的另一种方式是什么？

- 3) **What does the Bible call someone who says “There is no God!” in spite of all this evidence?**

对于那些不顾这一切证据而宣称“没有上帝”的人，圣经如何称呼他们？

People can know that there is a God by looking at nature or by listening to their conscience. We now want to see *what* people can know about God from these things. We’ll start with nature.

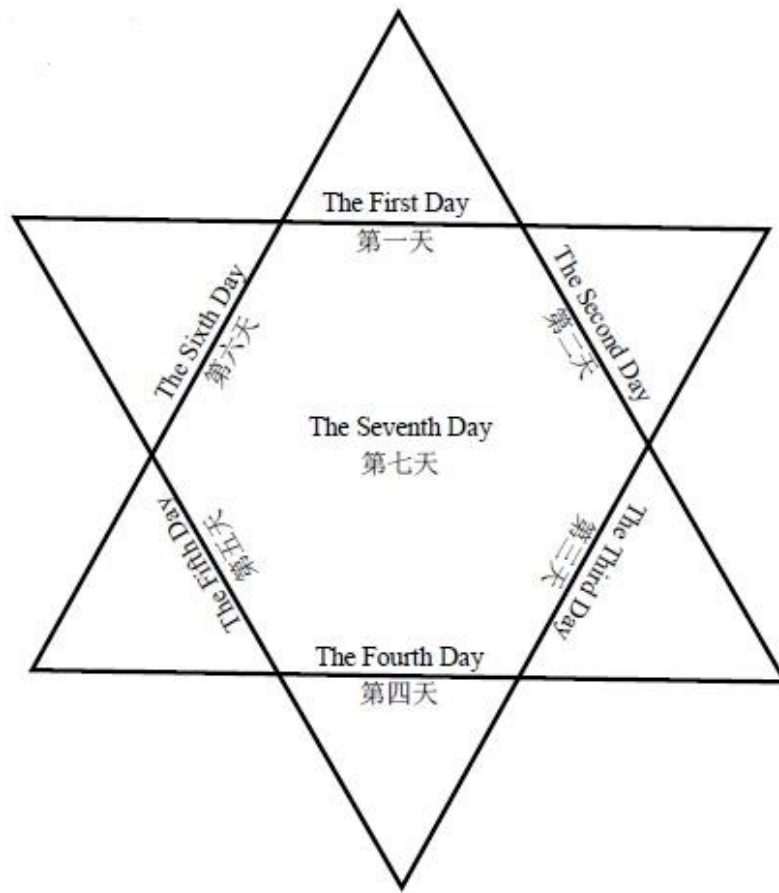
人们可以通过观察自然或通过聆听他们的良心而得知上帝是存在的。现在我们来看看人们可以从中获知关于知道上帝的什么知识。我们将先从自然开始。

The account of how this world and the universe came into existence is found in Genesis 1:1 - 2:3.

Please use your Bibles to study this account, and on the chart below list the things that were created on the various days.

圣经在创世记1:1-2:3描述了这个世界和宇宙是如何开始存在的。请使用圣经学习这个描述，并在下面的图表中列出在每一天所创造之物。

The Creation Star 创造之星



The “Creation Star” is meant to aid in memorization of the six days of creation. The opposite corners of the star correspond. For example, note what was created on the second and fifth day.

“创造之星”可以用来帮助我们记忆上帝六天创造。相对的星角是相关联的。比如，参看第二天和第五天上帝所造之物。

- 4) When you look at Genesis chapter 1 you notice a chronological rhythm throughout the creation account. In verses 5, 8, 13, 19, 23, and 31 you read, “...and there was evening, and there was morning — the ____ day.” Remember in Lesson 2 on “Reading the Bible” we said that one principle of Bible study is to understand a passage literally unless the context tells us it’s to be understood figuratively. With that in mind, how long does the Bible tell us God took to create the universe and everything in it?

阅读创世记第一章，你会注意到在描述上帝造物时，有一个时间的韵律。在第5，8，13，19，23和31节中写到“有晚上，有早晨，这是第__日”。在第二课“读圣经”中，我们提到圣经学习的一个原则，那就是，除非上下文提示我们要以比喻方式理解，否则我们应该按照字面意思理解经文。谨记这一原则，圣经告诉我们上帝是用了多长时间来创造宇宙和其中万物呢？

Not everyone believes this, of course. The theory of evolution, while declining in popularity, is still a prominent teaching today. But understand that if you embrace evolution then you confess that portions of the Bible are erroneous. That puts you on a dangerously slippery slope. If the Bible is inaccurate about God creating the universe in six days, couldn't it be inaccurate about Jesus being the Savior? Couldn't it be inaccurate about salvation being by grace, apart from works? Couldn't it be inaccurate about there being a heaven. (For more information about the teaching of evolution vs. the Biblical account of creation, please see Appendix V.)

当然不是每个人都相信这一点。进化论的理论，虽其流行度有所下滑，仍然是今天的主流学说。但是我们需要知道，如果接受进化论，那么就是承认圣经的一部分是错误的。这便将你推向了一个危险的下坡路。如果圣经上上帝在六日创造宇宙的记载是错误的，那么耶稣是我们的救主是不是也可能是错误的？藉着恩典而不靠行为得救是不是也可能是错误的？天堂的存在是不是也可能是错误的？（关于进化论的教导和圣经上帝创造万物记载的更多信息，请参看附录五，）

When you look at all of creation — the stars, planets, oceans, animals, insects, and mankind — you can see that there must be a God. The following passages describe some of God's characteristics that you can see when you look at nature. Please read through those passages and then list those characteristics of God that we can see in nature.

当你观察所有的造物时 —— 星星，行星，海洋，动物，昆虫以及人类 —— 你就能看到必然存在一位上帝。下面的经文描述了，当你观察大自然时你能够看到的一些上帝的特征。请阅读下列经文，然后列出我们可以在大自然中看到的上帝的特征。

Acts 14:17 "Yet he has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy."

使徒行传 14:17 “然而为自己未尝不显出证据来，就如常施恩惠，从天降雨，赏赐丰年，叫你们饮食饱足，满心喜乐。”

CHARACTERISTICS

特征

Psalms 104:24 How many are your works, O LORD! In wisdom you made them all; the earth is full of your creatures.

诗篇 104:24 耶和华啊，你所造的何其多！都是你用智慧造成的；遍地满了你的丰富。

Romans 1:20 For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.

罗马书 1:20 自从造天地以来，神的永能和神性是明明可知的，虽是眼不能见，但藉着所造之物就可以晓得，叫人无可推诿。

We said that people can not only learn about God from nature, but also from their conscience. The following passages describe what we can learn about God from our conscience.

我们说，人们不仅可以从自然那里学习上帝，也可以从他们的良心那里学习上帝。下面的经文描述了我们可以从自己的良心那里学习关于上帝的什么知识。

Romans 1:32 They know God's righteous decree that those who do such things *deserve death*, they not only continue to do these very things but also approve of those who practice them.

罗马书 1:32 他们虽知道神判定行这样事的人是*当死的*，然而他们不但自己去行，还喜欢别人去行。

Romans 2:14-15 Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, since they show that the requirements of the law are written on their hearts, *their consciences also bearing witness, and their thoughts now accusing, now even defending them.*

罗马书 2:14-15 没有律法的外邦人若顺着本性行律法上的事，他们虽然没有律法，自己就是自己的律法。这是显出律法的功用刻在他们心里，*他们是非之心同作见证，并且他们的思念互相较量，或以为是，或以为非。*

Acts 16:29-30 The jailer called for lights, rushed in and fell trembling before Paul and Silas. He then brought them out and asked, "Sirs, what must I do to be saved?"

使徒行传 16:29-30 禁卒叫人拿灯来，就跳进去，战战兢兢的俯伏在保罗、西拉面前；又领他们出来，说：“二位先生，我当怎样行才可以得救？”

1 Corinthians 2:9 No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him.

哥林多前书 2:9 神为爱他的人所预备的是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。

1 Corinthians 12:3 No one can say, "Jesus is Lord," except by the Holy Spirit.

格林多前书 12:3 若不是被圣灵感动的，也没有能说“耶稣是主”的。

- 5) **According to the italicized portions of those passages, what is the only thing about God that our consciences can tell us?**

根据上述经文斜体部分，我们的良心能够告诉我们关于上帝的唯一一件事是什么？

- 6) **According to the underlined portions of those passages, what important piece of knowledge about God are we NOT able to obtain from nature or our conscience?**

根据上述经文划线部分，关于上帝的什么知识，是我们无法通过观察大自然或聆听我们的良心所获知的呢？

Therefore while we are able to learn about God from both nature and our conscience, the knowledge we get from these things is limited. We sometimes refer to this as “the natural knowledge of God.”
因此，我们能够从大自然和我们的良心中学习上帝，但我们从这些事中学习到的知识是有限的。我们有时称这些知识为“关于上帝的自然知识”。

☑ **DEFINITION: natural knowledge of God** — *The knowledge of God’s existence that can be obtained by looking at the wonders of creation or by listening to the conscience. This knowledge cannot reveal how we are saved.*

☑ **定义：关于上帝的自然知识**——关于上帝存在的知识，可以通过观察奇妙的创造或者聆听自己的良心获知。该知识无法显明我们是如何得救的。

For a truly satisfying knowledge of God we need to look somewhere other than nature or our conscience.

要想获得真正令人满意的关于上帝的知识，我们不仅需要观察自然或聆听良心。

John 5:39 [Jesus said], “You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me.”

约翰福音5:39 【耶稣说】，“你们查考圣经，因你们以为内中有永生；给我作见证的就是这经。”

2 Timothy 3:15 From infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.

提摩太后书 3:15 并且知道你是从小明白圣经，这圣经能使你因信基督耶稣，有得救的智慧。

7) Where is the only place where we can gain a truly satisfying knowledge of God — a knowledge that our relationship with God is good because our sins are forgiven?

我们在哪里可以获得唯一的关于上帝的真正令人满足的知识 —— 就是因为我们的罪得赦免，我们与上帝和好了的知识？

On the basis of what we have looked at so far, how would you answer that question, “HOW CAN SOMEONE KNOW THERE IS A GOD?”

基于上述我们所学的，如何回答问题“人是怎么知道上帝是存在的？”

Another aspect about God’s existence that we cannot learn from nature or from our conscience is that he is a “Triune God.” The next question we would like to consider is...

我们无法从大自然或我们的良心中学到的关于上帝存在的另一方面知识，就是他是一位“三位一体的上帝”。下面我们要思考的问题是...

WHAT DO WE MEAN WHEN WE SAY WE HAVE A “TRIUNE GOD”?

“三位一体的上帝”是什么意思？

It should be made clear that the term “triune” does not appear in the pages of the Scriptures. It is an “ecclesiastical term” — a word the church uses to conveniently describe a truth about our God that is recorded in Scriptures. We will look at that truth in this section of our Bible study. Please read the following passages and then answer the corresponding questions.

应该明确的是，“三位一体”这个词并没有出现在圣经经文中。这是一个“宗教词汇”——是教会用来合适地描述记载于圣经里关于上帝的真理。我们将在下面的学习中一起来看看这个真理。请阅读下列经文并回答相关问题。

1 Timothy 2:5 For there is one God and one mediator between God and men, the man Christ Jesus.

提摩太前书 2:5 因为只有一位神，在神和人中间，只有一位中保，乃是降世为人的基督耶稣。

Deuteronomy 6:4 Hear, O Israel: The LORD our God, the LORD is one.

申命记 6:4 以色列啊，你要听！耶和华我们神是独一的主。

Romans 3:29-30 Is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, since there is only one God.

罗马书 3:29-30 难道神只作犹太人的神吗？不也是作外邦人的神吗？是的，也作外邦人的神。神既是一位。

8) How many true Gods are there?

有几个真神？

But the Bible describes God in an amazing and marvelous way. Consider the following passages.

但是圣经以一种令人惊叹和不可思议的方式来描述上帝。思考下列经文。

Genesis 1:26 Then God said, “Let us make man...”

创世记 1:26 神说：“我们要...造人...”

Isaiah 6:8 Then I heard the voice of the Lord saying, “Whom shall I send? And who will go for us?”

以赛亚书 6:8 我又听见主的声音说：“我可以差遣谁呢？谁肯为我们去呢？”

9) What seems grammatically incorrect about those Bible passages?

看起来上面的经文有语法错误，那是什么错误呢？

The reason that the pronouns in those verses don't seem to match up is that they are trying to describe the indescribable, our God. We have one God, but in his Word God reveals himself as three persons. Please read the following passages and then answer the corresponding questions.

上述经文之所以代词看起来不匹配，是因为它们在试着描述我们无法描述的上帝。我们只有一个上帝，但上帝的话语却显示了这个上帝有三个位格。请阅读下列经文并回答相关问题。

Numbers 6:24-26 ‘The LORD bless you and keep you; the LORD make his face shine upon you and be gracious to you;; the LORD turn his face toward you and give you peace.’”

民数记 6:24-26 “愿耶和華賜福給你，保護你。愿耶和華使他的臉光照你，賜恩給你。愿耶和華向你仰臉，賜你平安。”

Matthew 28:19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

马太福音 28:19 所以，你们要去，使万民作我的门徒，奉父、子、圣灵的名给他们施洗

2 Corinthians 13:14 May the grace of the Lord Jesus Christ, and the love of God [*i.e.- God the Father*], and the fellowship of the Holy Spirit be with you all.

格林多后书 13:14 愿主耶稣基督的恩惠、神【圣父】的慈爱、圣灵的感动，常与你们众人同在！

10) Who are the three persons of the Trinity?

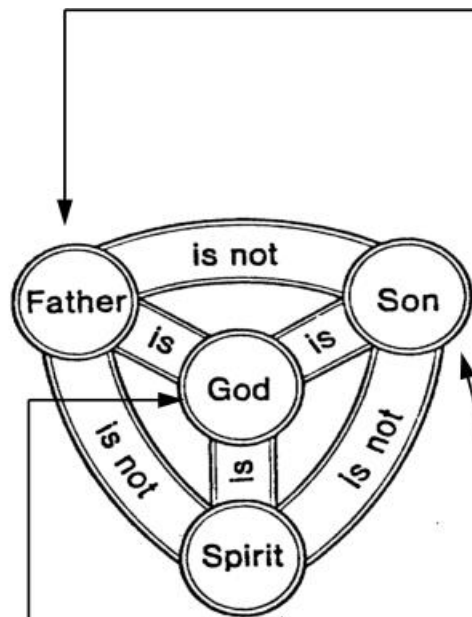
三位一体的三位格是哪三位？

The concept of a “three-in-one” God is impossible for our minds to grasp, yet we believe it because it's what God's Word teaches. We use the word “triune” since it conveniently expresses this incomprehensible truth. “Tri-” means three. And “-une” means one.

“三在一”这个概念是我们的头脑无法理解的，但是我们相信它，因为这是上帝话语的教导。我们使用“三位一体”这个词，因为它方便的表达了这个无法理解的真理。

The following diagram is a way of picturing our Triune God. It illustrates how each person of the Trinity is named in Scripture, has divine characteristics, and does things only God could do. It shows that each person of the Trinity is distinct from one another, yet all are God — the one true God. This diagram can serve as the answer to our question, “WHAT DO WE MEAN WHEN WE SAY WE HAVE A ‘TRIUNE GOD’?”

下面的这个图表是描述三位一体上帝的一种方式。它说明了三位一体的每一个位格在圣经里被如何称呼，具有何等神圣的特征，做什么只有上帝才能做的事。它显示了三位一体的每一个位格彼此不同，然而都是上帝——独一真上帝。这个图表也可以帮助我们回答这个问题：“‘三位一体’的上帝是什么意思？”



ONE GOD

独一上帝

- Deuteronomy 6:4 – Hear, O Israel: The LORD our God, the LORD is one!
申命记 6:4 — 以色列啊，你要听！耶和华我们神是独一的主。

THE FATHER

圣父

- Divine Names - John 20:17 – I am returning to my Father and your Father, to my God and *your God*.
神圣的名字 — 约翰福音 20:17 — 我要升上去见我的父，也是你们的父，见我的神，也是你们的神。
- Divine Characteristics – Matthew 5:48 – Be perfect, therefore, as your heavenly Father is *perfect*.
神圣的特征 — 马太福音 5:48 — 所以你们要完全，像你们的天父完全一样。
- Divine Actions – Matthew 7:11 – How much more will your Father in heaven *give good gifts to those who ask him*!
神圣的行为 — 马太福音 7:11 — 何况你们在天上的父，岂不更把好东西给求他的人吗？

THE SON

圣子

- Divine Names - Romans 9:5 – *Christ... is God* over all, forever praised!
神圣的名字 — 罗马书 9:5 — 基督...是在万有之上，永远可称颂的神！
- Divine Characteristics – John 21:17 – (Spoken to Jesus) Lord, *you know all things*.
神圣的特征 — 约翰福音 21:17 — （对耶稣说）主啊，你是无所不知的。
- Divine Actions – John 5:22 – The Father judges no one, but *has entrusted all judgement to the Son*.
神圣的行为 — 约翰福音 5:22 — 父不审判什么人，乃将审判的事全交与子。

THE HOLY SPIRIT

圣灵

- Divine Names – 1 Corinthians 12:6,11 – The same *God* works all of them in all men. All these are the work of one and the same Spirit.
神圣的名字 — 哥林多前书 12:6,11 — 神却是一位，在众人里面运行一切的事。这一切都是这位圣灵所运行。
- Divine Characteristics – Psalm 51:11 – Do not cast me from your presence or take your *Holy Spirit* from me.
神圣的特征 — 诗篇 51:11 — 不要丢弃我，使我离开你的面；不要从我收回你的圣灵。
- Divine Actions – Titus 3:5 – He saved us through the *washing of rebirth and renewal by the Holy Spirit*.
神圣的行为 — 提多书 3:5 — 他便救了我们，藉着重生的洗和圣灵的更新。

1 Corinthians 2:14 The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

哥林多前书 2:14 然而，属血气的人不领会神圣灵的事，反倒以为愚拙，并且不能知道，因为这些事惟有属灵的人才能看透。

Job 36:26 *How great is God—beyond our understanding!*

约伯记 36:26 *神为大，我们不能全知。*

Romans 11:33 *Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!*

罗马书 11:33 深哉，*神丰富的智慧和知识*！他的判断何其难测！他的踪迹何其难寻！

John 5:23 He who does not honor the Son does not honor the Father, who sent him.

约翰福音 5:23 不尊敬子的，就是不尊敬差子来的父。

Psalms 96:5 For all the gods of the nations are idols, but the LORD made the heavens.

诗篇 96:5 外邦的神都属虚无；惟独耶和华创造诸天。

11) According to the underlined portions of those passages, what is the only way that we are able to believe in a Triune God?

根据上述经文划线部分，我们能够相信三位一体真神的唯一途径是什么？

12) We should not be alarmed by the fact that we cannot understand God's existence. According to the italicized portions of those passages, what comfort do we have in knowing that God's existence is beyond our comprehension?

我们不应该为我们不能理解上帝的存在而惊慌。根据上述经文斜体部分，知道上帝的存在超越我们的理解，这给我们什么安慰？

13) According to John 5:23 and Psalm 96:5 is it possible to deny the Trinity and still believe in the one true God?

根据约翰福音5:23以及诗篇96:5，有可能否认三位一体但是仍然相信独一真神吗？

(Almost from the beginning of the Christian church, believers have stated their faith in the Triune God through brief statements known as creeds. The three best known and most widely used creeds are the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. All three can be found in Appendix VI.)

（几乎从基督教会一开始，信徒们就使用被称为信经的简要声明，来陈明他们对三位一体上帝的信心。三个最有名、最为广泛使用的信经为使徒信经，尼西亚信经，以及亚他那修信经。这三个信经可以在附录六中找到。）

TAKING IT DEEPER

深入思考

- A) Agree or Disagree — People could come to saving faith if they would only look closely at nature and listen to their conscience.**

同意与否 —— 如果人们仔细观察自然并聆听自己的良心，他们可以获得拯救的信心。

- B) Agree or Disagree — We have one God, but sometimes he acts like the Father, sometimes He acts like the Son, and sometimes he acts like the Holy Spirit.**

同意与否 —— 我们有一位上帝，但是有时他像圣父，有时他像圣子，有时他像圣灵。

- C) Agree or Disagree — Essentially all people believe in the same God. They only call him different names and worship him in different ways.**

同意与否 —— 本质上所有的人都相信同一位上帝。他们只是用不同的名字来称呼上帝，并且用不同的方式来崇拜上帝。

- D) Agree or Disagree — It is possible that God created the world by guiding the evolutionary process.**

同意与否 —— 上帝通过引导进化过程来创造世界，这是有可能的。

- E) Question: We said that there are three persons in the Trinity and that they all do divine things. Can we distinguish between the work of the Father, the work of the Son, and the work of the Holy Spirit?**

问题：我们说三位一体有三个位格，且他们都做神圣的事。我们可以区别圣父所做的工作，圣子所做的工作，以及圣灵所做的工作吗？

- F) Question: Would it be proper to address a prayer to only one member of the Trinity?**

问题：祷告时如果只称呼三位一体的一位，合适吗？

- G) Question: What is the difference between these two groups?**

问题：下面这两组有什么区别？

Group A A组	Group B B组
Mormons 摩门教徒	Baptists 浸信会徒
Jews 犹太教徒	Lutherans 路德会徒
Muslims 伊斯兰教徒	Catholics 天主教徒

Appendix V — The Theory of Evolution

附录五 —— 进化论理论

Many would like to see the creation vs. evolution debate as a conflict between religion and science, superstition and empirical fact. This presents a false antithesis. Christians are not opposed to science. They just do not place their faith in subjection to science. For example, although it cannot be scientifically proven that God exists, the Christian accepts God's existence not as theory, but as fact.

很多人视神创论和进化论之争是宗教和科学，迷信和可证实事实之间的矛盾。这是一个错误的对立。基督徒不反对科学。他们只是不将他们的信心屈服于科学。比如说，尽管科学无法证明上帝是存在的，基督徒仍然相信上帝的存在——他的存在并不是理论，而是事实。

In addition to this, even some non-Christians believe that evolution is not sound science. In fact, some have referred to the theory of evolution as “scientism.” Scientism is a belief system that is based on limited findings from limited scientific inquiry. It is, in essence, a system of faith.

此外，甚至一些非基督徒也认为进化论不是可靠的科学。事实上，有些人指出进化论理论属于某种“科学主义”。科学主义是一种信念，建基于从有限科学探索中的有限发现上。其从本质来说是某种信仰。

The comparison of the Biblical account of creation vs. scientism / evolution is summed up in this chart. 下表总结了圣经上帝创世的描述和科学主义/进化论之间的对比。

BELIFE 信仰	BIBLE / CREATIONISM 圣经/神创论	SCIENTISM / EVOLUTION 科学主义/进化论
Time of creation 创世时间	six 24-hour days 每天 24 小时的 6 天	billions of years 几十亿年
Method of creation 创世方法	God's Word and decree 上帝之话语和命令	chance 机会
The existence of man 人的存在	a special creation of God 上帝特别的创造	an advanced animal 高等动物
Man's purpose 人的目的	to serve and honor God 服事和荣耀上帝	to survive, serve self 生存，服事自己
Man's responsibility 人的责任	to thank and obey God 感谢和顺服上帝	none — but to please self 没有——只有愉悦自己

The Assumptions of Scientism 科学主义的假定

Scientism rests primarily on two main assumptions in its effort to explain the origin and maintenance of the universe:

在解释宇宙的起源和维系时，科学主义主要基于两个假定：

1) *The unproven and unprovable theory that things are as they are because they have come through a long process.* It is inconceivable to the evolutionist that complex organisms (such as man) of today were not originally one-celled. They will also assert that these organisms originated from inorganic matter.

一种未被证明也无法被证明的理论，即所有的事物之所以是今天这样，都因为他们经历了一个漫长的过程。进化论者认为今天的复杂生物体（比如人类）是从单细胞起源的。他们还坚持这些生物体是从无机物质起源的。

2) *Uniformitarianism*. This theory states that rates of change which are observable today and which can be calculated have always been the same in the past.

均变论。这一理论认为，今天可以观察到且可以被计算出的变化率，在过去也是相同的。

An example of how these two theories would be utilized could be the calculation of the erosion rate of a mountain. Suppose a mountain erodes at the rate of one inch per century, and it appears to have eroded 1,000 inches. According to the two theories above, the mountain *must* be 100,000 years old. However, the argument is based on the assumptions that 1) the process of the mountain's deterioration must have taken time, and 2) that the process of the mountain's deterioration must have been uniform and constant. Both theories are completely unprovable. If some unknown factor in the past had either sped up or retarded erosion, then there would be no way to determine the age of the mountain.

应用这两个理论的一个例子是计算山体侵蚀率。假设一座山以每世纪一英尺的速度被侵蚀，而它似乎已经被侵蚀了1,000英尺。根据以上两个理论，这座山一定有10万年历史了。然而，这一说法是基于这样的两个假定：1) 山体变化的过程必然需要很长的一段时间，2) 山体变化的过程必然是一致且恒定的。这两个理论都是完全无法被证实的。如果在过去有一些未知因素或加快或阻碍侵蚀，那么就没有办法来确定山体的实际年龄了。

Another example of the way those two assumptions are used would be the “measuring tests” that have been developed to support the “great age theory” of the universe, such as carbon-14 dating, potassium-argon dating, and the uranium 235-lead tests. These tests all work on basically the same principle: that certain materials under certain conditions tend to decay and change into other materials. For example, potassium deteriorates into argon at a constant rate. If a given deposit of potassium and argon is found, the ratio of the two amounts found should indicate how long the process has taken place in that particular deposit. In most cases these processes have been measured in the hundreds of millions of years, if not billions.

另一个使用这两个假说的例子是“计量测试”，它被用来支持宇宙的“巨龄理论”，比如碳14年代测定法，钾-氩年代测定法，以及铀235-铅测试。所有这些测试都是基于相同的原理：在特定条件下某一特定材料会衰变为其它物质。比如，钾以恒定的速度衰变为氩。如果发现了某一钾-氩矿床，那么这两种元素的比例可以说明在此矿床中，这一衰变过程持续了多久。在大多数情况下，这些过程被测定为几亿年，甚至几十亿年。

The fallacy of the entire procedure becomes obvious when a few factors are given special attention. First, it must be proved that the original deposit was pure potassium with no lead whatsoever — or at least the original ratio must be known. Obviously neither of these factors can be known since no scientist was there to record the information. Second, the uniformitarian is assuming that there has been no “leakage” of the deposit — that no lead has percolated into the deposit or that no potassium has leaked out. Unless this can be firmly demonstrated, the procedure cannot claim to be truly scientific. If the potassium-argon ratio has been quickly formulated as it now exists, what appears to be millions of years old might be only thousands. In short, a great deal of assumption lies at the foundation of these dating methods.

当特别注意一些因素时，上述整个过程的谬误就会变得明显。首先，它必须证明原始的矿床是不含氩的纯钾——或至少必须知道最初的钾-氩比例。明显地，这些因素是无法获知的，因为那时没有科学家记录下这些信息。第二，均变论者假定，矿床没有“渗漏”——即没有氩渗入，也没有钾漏出。除非这一点可以被证实，否则这一推论过程就不能被称为是真正科学的。如果钾-氩比例是迅速形成今天这个样子的，那么看起来有几百万年历史的东西可能只有几千年。简而言之，大量的假定都建基于这些年代测定法之上。

What is the Reason or Motive for Scientism & Evolution?

科学主义者和进化论者的原因或动机是什么？

Apart from Scripture, scientism simply has no alternatives to choose from concerning the origin of the universe. If you reject the premise of a Creator God, as described in Genesis, what other options do you have? The assumptions of evolution are made simply because the universe *must* be old to account for its existence if there is no Creator God. There is no other explanation. You can see, therefore, that evolution is more than a mere set of propositions and statements. It is a total world and life view. In essence, it is a religion requiring as much faith as creation. The creationist says, “In the beginning, God created the heavens and the earth...” (Genesis 1:1). The evolutionist says, “In the beginning a mass of hydrogen exploded...” Neither are provable. Both are based on faith.

对于宇宙的起源，除了圣经以外，科学主义者并没有其它的选择。如果你拒绝上帝，按着创世记中所描述那样为创造主，你还有其它什么选择呢？进化论的假说之所以存在，是因为如果没有创造主上帝，那么宇宙必须用其巨大的年龄来证明其存在。没有其它的解释。因此，你可以看到，进化论不仅仅是一组命题和陈述，它是一种世界观和人生观。从本质上说，它是一个跟神创论一样需要信心的宗教。神创论者说，“起初，神创造天地。”（创世记1:1）。进化论者说“起初，大量的氢气爆炸”。两者都无法证明，两者都是基于信仰。

Why is this faith in evolution preferred by so many over faith in what Scripture tells us is true? Because the conflict between the Bible and scientism is not limited to explanations of the universe's origin. If the evolutionist's theory was true, then there never were two human beings who began the human race, since man emerged gradually from animal ancestry. Then there was obviously no disobedience in the Garden of Eden, no sin as defined by the Bible. What the Scriptures call “sin” would really be no more than a remnant of our bestial nature — times when we don't act as evolved as we are. And if there is no sin, then there is no need for a Savior. Mankind is not sinful by nature, but is getting better and better as they evolve. Christ's work was unnecessary. He is only a martyr, not a Redeemer. The doctrine of salvation by grace through the work of Christ *cannot* be harmonized to evolution. More than that, the whole of Scriptures state their agreement to Genesis. Christ himself referred to the creation account as historical fact. Therefore, the Scripture must be nothing but superstitious ranting if evolution is accepted as fact.

为什么人们更倾向于相信进化论而不相信圣经呢？因为圣经与科学主义之间的冲突并不仅仅局限于对宇宙起源的解释。如果进化论的理论是真的，那么人类就不是从两个人起源的，人类是逐渐由动物祖先进化而来的。那么，很明显，人并没有在伊甸园里的不顺服，也没有圣经所定义的罪。圣经所说的“罪”只不过是兽性的残留——有时我们的行为和我们的进化程度不相符。如果没有罪，也就没有对救主的需求。人类本性不是有罪的，而是在进化中变得越来越好。基督的工作是不必要的。他只不过是一名烈士，不是我们的救赎主。透过基督的工作藉着恩典得救的教义，不能与进化论相协调。不仅如此，整本圣经都表明其与创世记是一致的。基督自己指出创世记的描述是历史事实。因此，如果接受进化论为事实，圣经就不过是迷信的夸夸其谈而已。

The conflict comes down to this. There are two faiths — creationism and evolutionism — and they cannot be reconciled. In the end, choices must be made. Either there is a God or there is not. Either the human race is composed of creatures who are subject to their Creator or they are sophisticated animals who are subject only to themselves. Either we are sinners in need of a Savior or we are only occasional beasts who simply need more evolutionary improvement to survive. Either Genesis is God's Word or it is myth. Either Jesus Christ is a trustworthy Lord or he is a simpleton, or lunatic.

冲突可以归结与此。有两种信仰——神创论和进化论——它们无法调和。最后，必须做出选择。要么上帝存在，要么上帝不存在。要么人类是受其造物主支配的受造之物，要么人类是唯独受自己支配的复杂动物。要么我们需要救主的罪人，要么我们只是偶尔的野兽，只是需要更进一步的进化。要么创世记是上帝的话语，要么它不过是神话。要么耶稣基督是可信的主，要么他是一个傻瓜或疯子。

What about Compromise?

那么折中一下呢？

In the last decades an attempt has been made to combine evolution and creation under the label of *theistic evolution*. The theistic evolutionist claims a belief in God's creation of the universe, but he claims that God did so by guiding evolution over the course of billions of years. This contradicts the Genesis account of creation which establishes a rhythm of the 24 hour period — “and there was evening, and there was morning — the first day” (Gen. 1:5). Trying to combine evolution and creationism is perhaps the ultimate in superstition. It claims a belief in a God, yet it categorically rejects God's Word.

在最近的几十年里，人们试图以神导进化论这一标签将进化论和神创论结合起来。神导进化论者声称其相信上帝创造了宇宙，但他们声称，上帝是透过引导数十亿年的进化过程来创世的。这便与创世记中所记载的24小时一周期的创世描述相矛盾——“有晚上，有早晨，这是头一日。”

（创世记1:5）。对进化论和神创论的结合也许是迷信的极致。它声称相信上帝，但它断然拒绝上帝的话语。

Does Creationism Rest on a Solid Foundation?

神创论是否有坚实的基础呢？

Biblical creationism is a faith that rests solely on the Biblical account. In the final analysis we must conclude that if we are to know anything about creation — its date, process, order, or duration — then the Creator must tell us. The writer to the Hebrews explains it best. *By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible (Hebrews 11:3).*

属圣经的神创论是一种信仰，它完全基于对圣经的信心。在最后的分析中，我们必然得出这样的结论，如果我们知道关于创世的任何事——其时间，进程，顺序或持续时间——那必然是创造主告诉我们的那样。希伯来的作者对此做了最好的解释：我们因著信，就知道诸世界是藉神话造成的；这样，所看见的，并不是从显然之物造出来的（希伯来书11:3）。

This does not mean that creationism is incompatible with science, or that it rejects science. But as stated earlier, the Christian places his faith in science in subjection to his faith in God's Word, not vice-versa. For example, while the Christian may accept that potassium or uranium decay at a certain, measurable rate, that is not in conflict with their faith. A logical assumption, made in faith, is that *God created the original deposit of uranium containing lead*. Therefore if you measured the lead / uranium ratio assuming that the deposit was, at one time, pure uranium, your estimation of the age of the deposit would be immensely greater than the true age. This assumption embraces the wonders of science without abusing the wonders of God's Word.

这并不意味着神创论与科学不相容，或者神创论反对科学。但如前所述，基督徒让他对科学的信心降服于他对上帝话语的信心，而不是相反。例如，基督徒可能会接受钾或铀以某一确定的可测量的速率衰变，这跟他们的信心并不冲突。一个在信心中，符合逻辑的假设是，上帝创造了最初的含铅铀矿床。因此，测定铅/铀的比例并推算其年龄时，如果假定在某一时段该矿床是纯铀，那么对该矿床的推测年龄就会比其实际年龄久远得多。上述假定并没有乱用上帝的话语，同时也接受了科学的奇妙。

The Christian embraces the teachings of science, for in them the Christian sees the beauty and order of God's creation. But the Christian also ultimately understands that God is not bound to the laws of science. He called the universe into existence by his Word. He formed everything out of nothing at all. That is scientifically impossible, but it is nothing to our God!

基督徒接受科学的教导，因为在其中基督徒看到了上帝造物的美丽和次序。但是，基督徒最终明白，上帝不受科学定律所约束。上帝藉着其话语使宇宙存在。上帝从无中创造了万有。这在科学上是不可能的，但是对上帝来说没有什么是不可能的。

附录六 —— 基督教会的信经

Almost from the beginning of the Christian church believers have stated their faith in the Triune God through brief statements known as creeds. The word comes from the Latin word *credo*, which means “I believe.” The three best known and most widely used creeds are the Apostles’, the Nicene, and the Athanasian.

几乎从基督教会一开始，信徒们就通过被称为信经的简要声明来陈明他们在三位一体上帝中的信心。该词来源于拉丁词 *credo*，意思是“我相信”。其中三个最有名也最为广泛使用的信经为使徒信经，尼西亚信经，以及亚他那修信经。

THE APOSTLES’ CREED

使徒信经

We do not know the author (or authors) of this creed, nor do we know the exact date when it was first used. The text as we have it comes from eighth century Gaul (southern France), although it is much like the so-called Old Roman Creed which was used in the Western Church already in the third century. Roots of this creed can be traced back to creed-like statements in the New Testament, for example, 1 Timothy 3:16 — *He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.* The tradition that each of the apostles wrote a line of the creed is not verifiable. But while the apostles did not produce it, this creed’s roots and teachings are certainly apostolic.

我们不知道该信经的作者（或作者们）是谁，我们也不知道它一开始被使用的准确日期。我们现在所用的文本来自于八世纪的高卢（法国南部），尽管它跟古罗马信经很相似，而后者在三世纪就已经在西方教会使用了。该信经的根源可以追溯到新约中类似信经的陈述，例如，提摩太前书3:16——就是神在肉身显现，被圣灵称义，被天使看见，被传于外邦，被世人信服，被接在荣耀里。传统称每位使徒分别写了该信经里的一句话，这是无法证实的。不过，虽然该信经不是使徒所写，但是其根基和教导确实是属使徒的。

I believe in God, the Father almighty, maker of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven and is seated at the right hand of God the Father almighty. From there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

我信上帝，全能的父，创造天地的主。

我信耶稣基督，上帝的独生子，我们的主，因圣灵感孕，由童贞女马利亚所生；在本丢彼拉多手下受难，被钉于十字架，受死埋葬；降在阴间，第三天从死人中复活；后升天，坐在全能父上帝的右边；将来必从那里降临，审判活人，死人。

我信圣灵。我信圣而公之教会。我信圣徒相通。我信罪得赦免。我信身体复活。我信永生。阿们。

THE NICENE CREED 尼西亚信经

We know more about the history of this creed. The first general church council met in Nicaea (Turkey) in 325 AD to deal with the teaching of Arius, who denied the deity and eternity of Jesus. The council stated its position by adapting a creed currently in use. This statement was further modified and finalized by later councils at Constantinople (381) and Chalcedon (451). In the ninth century the phrase, “and the Son,” was added to the words, “who proceeds from the Father,” in the statement on the Holy Spirit. This addition produced discord between the Eastern and Western Churches and was a factor in the separation of the two a few centuries later.

对该信经的历史我们知道的多一些。第一次全体教会会议于公元后325年在尼西亚（土耳其）召开，主要处理亚流否认耶稣的神性和永恒的错误教导。该会议通过采用目前所使用的这个信经来声明其立场。该声明在后来的君士坦堡会议（381）和迦克墩会议（451）中经过修改并最终定稿。在九世纪，在对圣灵的声明中，将“和子”一词加入“从父而出”一句。这个增加在东方教会和西方教会间产生了分歧，并是两个世纪后她们分裂的一个因素。

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made. For us men and for our salvation, he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary, and became fully human. For our sake he was crucified under Pontius Pilate. He suffered death and was buried. On the third day he rose again in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who in unity with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy Christian and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead and the life of the world to come. Amen.

我们信独一上帝，全能的父，创造天地和有形无形之万物的。

我们信独一主，耶稣基督，上帝的独生子，在万世之前为父所生，出于上帝而为上帝，出于光而为光，出于真神而为真神，受生的，不是被造的，与父一性；万物都藉着他受造；为要拯救我们世人，从天降临，因圣灵从童贞女马利亚成了肉身而为人；在本丢彼拉多手下为我们被钉在十字架上，受难，埋葬；照圣经的话第三天复活；升天，坐在父的右边；将来必在荣耀中再临，审判活人、死人；他的国度永无穷尽。

我们信圣灵，赐生命的主；从父、子而出；同父、子同样受敬拜、受荣耀；他曾藉着众先知说话。我们信独一圣而公之教会，众使徒所传者。我们承认为赦罪所立的独一洗礼。我们盼望死人复活和来世的永生。阿们。

THE ATHANASIAN CREED

亚他那修信经

It is quite certain that Athanasius, an early church leader from Egypt, did not write the Athanasian Creed. This work is not a creed in the usual sense, but rather a liturgical statement of faith, chanted regularly in the worship services. The creed is a strong defense of the doctrines of the Trinity and the divinity-humanity of Jesus. The Athanasian Creed seems to have originated in the West around the fifth century. The creed is usually read annually on Trinity Sunday.

亚他那修信经并不是由亚他那修——一位早期埃及的教会领袖所编撰的。它也不是一个通常意义上的信经，而是礼拜仪式式的信仰声明，在敬拜仪式中定期咏唱。该信经是对三位一体和耶稣神人二性教义的强有力的辩护。亚他那修信经起源于五世纪左右的西方。该信经通常在每年的圣三一主日上使用。

Whoever wishes to be saved must, above all else, hold to the true Christian faith.

Whoever does not keep this faith pure in all points will certainly perish forever.

Now this is the true Christian faith:

We worship one God in three persons and three persons in one God,
without mixing the persons or dividing the divine being.

For each person-the Father, the Son, and the Holy Spirit-is distinct,
but the deity of Father, Son, and Holy Spirit is one,
equal in glory and coeternal in majesty.

What the Father is, so is the Son, and so is the Holy Spirit.

The Father is uncreated, the Son uncreated, the Holy Spirit uncreated;

the Father is infinite, the Son infinite, the Holy Spirit infinite;

the Father is eternal, the Son eternal, the Holy Spirit eternal;

yet they are not three who are eternal, but there is one who is eternal,
just as they are not three who are uncreated, nor three who are infinite,
but there is one who is uncreated and one who is infinite.

In the same way the Father is almighty, the Son is almighty, the Holy Spirit is almighty;

yet they are not three who are almighty, but there is one who is almighty.

So the Father is God, the Son is God, the Holy Spirit is God;

yet they are not three Gods, but one God.

So the Father is Lord, the Son is Lord, the Holy Spirit, is Lord;

yet they are not three Lords, but one Lord.

For just as Christian truth compels us to confess each person individually to be God and Lord,

so the true Christian faith forbids us to speak of three Gods or three Lords.

The Father is neither made nor created nor begotten of anyone.

The Son is neither made nor created, but is begotten of the Father alone.

The Holy Spirit is neither made nor created nor begotten, but proceeds from the Father and the Son.

So there is one Father, not three Fathers; one Son, not three Sons;
one Holy Spirit, not three Holy Spirits.

And within this Trinity none comes before or after; none is greater or inferior,

but all three persons are coequal and coeternal,

so that in every way, as stated before, all three persons are to be worshiped as one God

and one God worshiped as three persons.

Whoever wishes to be saved must have this conviction of the Trinity.

It is furthermore necessary for eternal salvation truly to believe that our Lord Jesus Christ also took on human flesh.

Now this is the true Christian faith:

We believe and confess that our Lord Jesus Christ, God's Son, is both God and man.
He is God, eternally begotten from the nature of the Father, and he is man, born in time from the nature of his mother, fully God, fully man, with rational soul and human flesh,
equal to the Father as to his deity, less than the Father as to his humanity;
and though he is both God and man, Christ is not two persons but one,
one, not by changing the deity into flesh, but by taking the humanity into God;
one, indeed, not by mixture of the natures, but by unity in one person;
for just as the rational soul and flesh are one human being, so God and man are one Christ.
He suffered for our salvation, descended into hell, rose the third day from the dead.
He ascended into heaven, is seated at the right hand of God the Father almighty,
and from there will come to judge the living and the dead.
At his coming all people will rise with their own bodies
to answer for their personal deeds.
Those who have done good will enter eternal life,
but those who have done evil will go into eternal fire.

This is the true Christian faith.

Whoever does not faithfully and firmly believe this cannot be saved.

凡希望得救的人，首要必须坚持基督徒之真信仰。

谁若不完全而纯正地持守这信仰，无疑必永远沉沦。

基督徒之真信仰乃是：

我们敬拜一上帝在三位格之内，即三位格合一之上帝，
不混淆其位格，不分裂其神圣本质。

父是个别一位格，子是个别一位格，圣灵也是个别一位格，
但父、子、圣灵是一上帝，
三者荣耀相同，尊严平等。

父如何，子也是如此，圣灵也是如此：

父非受造，子也非受造，圣灵也非是受造；

父无限量，子也无限量，圣灵也无限量；

父永远存在，子永远存在，圣灵也永远存在；

然而他们不是三位永在者，乃是一位永在者，
正如他们不是三位非受造而无限量者，
乃是一位非受造而无限量者。

同理，父是全能的，子是全能的，圣灵也是全能的，

然而他们不是三位全能者，乃是一位全能者。

所以，父是上帝，子是上帝，圣灵也是上帝，

然而他们不是三位上帝，乃是一位上帝。

所以，父是主，子是主，圣灵也是主，

然而不是三位主，乃是一位主。

正如基督教的真理促使我们确认每个别位格本身是主是上帝，

基督教亦禁止我们说有三位上帝或三位主。

父不是被谁作成，创造，或产生。

子不是被作成或创造，而是由父所生。

圣灵不是被作成，创造或产生，却是由父与子而出。

如是只有一位父，并非三位父；只有一位子，并非三位子；只有一位圣灵，并非三位圣灵。
在这三位格之间，彼此无先后，无大小，

而是，三位格都是互相平等并且永在，
故此，一如上述，应在一上帝之内敬拜三位格，
应在三位格之内敬拜一上帝。

谁若要得救，便应如此去了解圣三一。

再者，人若要永远得救，必须忠心相信我们的主耶稣基督成了真人，
因这是正确的信仰：

我们相信和承认我们主耶稣基督上帝的儿子，同时是上帝也是人：
他是上帝，在亘古之先由父之本质而生，他也是人，在世上由他母亲本质而诞生，他是完全的上
帝，也是完全的人而赋有理性的灵魂与人类的身体，

按神性是与父同等，按人性则比父低。
他虽是上帝和人，却并非两位基督，乃是一位基督：

所谓一位，乃是说，他并非将其神性变成肉身，而是将其人性接入上帝里面，
他确然是一位，不是藉着混杂本质，乃是藉着结合于一位格之内。

正如一个人是理性的灵魂与肉身之结合，
照样一位基督是上帝和人之结合，
他为拯救我们而受苦，下到地狱，又从死人中复活，
他升天，坐在全能父的右边，
将来必从那里降临，审判活人死人。

当他降临时，全人类必身体复活，
为他们所行所为的事交账。

行善事的人，必进入永生；
行恶事的人，必进入永火。

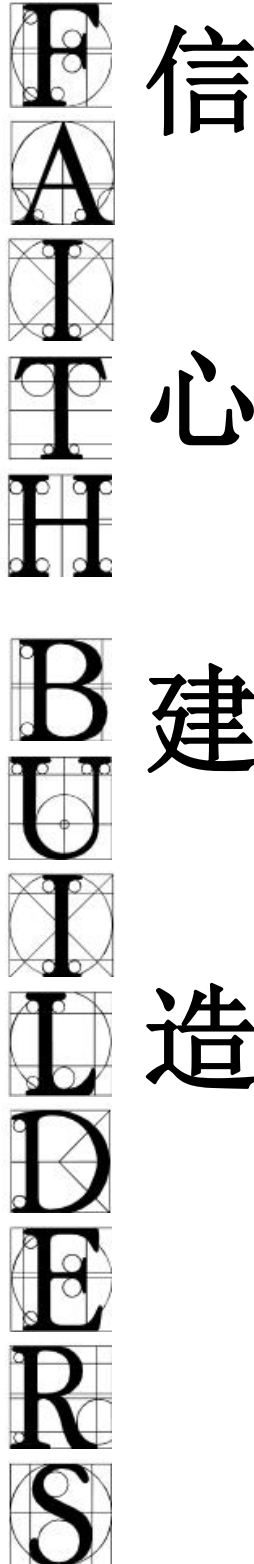
这乃是基督徒的真信仰。

一个人除非如此忠心的坚信，即不能得救。



Lesson 4 第四课

Jesus Christ 耶稣基督



Every lesson that we've looked at and will look at really revolves around Christ. His work is the focus of the entire Word of God, and therefore no matter what portion of God's Word you're discussing, it somehow relates to the way Christ saved us.

Therefore, in this lesson we're going to take a detailed look at what God's Word has to say about Jesus Christ and his work. To do that we'll need to answer the following questions.

- ◆ Who is Jesus Christ?
- ◆ What is Jesus Christ's work?

我们已经学习的每一课和我们将要学习的每一课其实都是围绕着基督的。他的工作是整个上帝话语的聚焦，因此，无论我们讨论上帝话语的哪一部分，都与耶稣拯救我们相关联。在本课中，我们仔细学习上帝话语中所描述的耶稣基督和他的工作。我们将回答如下问题：

- ◆ 耶稣基督是谁？
- ◆ 耶稣基督的工作是什么？

WHO IS JESUS CHRIST?

耶稣基督是谁？

Please read the following passages and then answer the corresponding questions.
阅读下列经文并回答相关问题。

Colossians 2:9 For in Christ all the fullness of the *Deity* lives in bodily form.
歌罗西书 2:9 因为神本性一切的丰盛都有形有体的居住在基督里面。

Romans 9:5 There are the patriarchs, and from them is traced the human ancestry of Christ, *who is God* over all, forever praised!

罗马书 9:5 列祖就是他们的祖宗，按肉体说，基督也是从他们出来的，他是在万有之上，永远可称颂的神。

1 John 4:9 This is how God showed his love among us: He sent his one and only *Son* into the world that we might live through him.

约翰一书 4:9 神差他独生子到世间来，使我们藉着他得生，神爱我们的心在此就显明了。

- 1) According to the italicized portions of those passages, what does the Bible call Jesus Christ?

根据上述经文斜体部分，圣经称耶稣什么？

John 2:7-9 Jesus said to the servants, “Fill the jars with water”;; so they filled them to the brim. Then he told them, “Now draw some out and take it to the master of the banquet.” They did so, and the master of the banquet tasted the water that had been turned into wine.

约翰福音 2:7-9 耶稣对用人说：“把缸倒满了水。”他们就倒满了，直到缸口。耶稣又说：“现在可以舀出来，送给管筵席的。”他们就送了去。管筵席的尝了那水变的酒。

John 11:43-44 When he had said this, Jesus called in a loud voice, “Lazarus, come out!” The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face.

约翰福音 11:43-44 说了这话，就大声呼叫说：“拉撒路出来！”那死人就出来了，手脚裹著布，脸上包著手巾。

Mark 6:41-44 He also divided the two fish among them all. They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces of bread and fish. The number of the men who had eaten was five thousand.

马可福音 6:41-44 也把那两条鱼分给众人。他们都吃，并且吃饱了。门徒就把碎饼碎鱼收拾起来，装满了十二个篮子。吃饼的男人共有五千。

Mark 4:39 He got up, rebuked the wind and said to the waves, “Quiet! Be still!” Then the wind died down and it was completely calm.

马可福音 4:39 耶稣醒了，斥责风，向海说：“住了吧！静了吧！”风就止住，大大的平静了。

Mark 1:34 Jesus healed many who had various diseases. He also drove out many demons.

马可福音 1:34 耶稣治好了许多害各样病的人，又赶出许多鬼。

2) Do these passages support your answer to question #1. If so, how?

上面这些经文支持问题1的答案吗？如果是，是怎样支持的？

1 Timothy 2:5 For there is one God and one mediator between God and men, the *man* Christ Jesus.

提摩太前书 2:5 因为只有一位神，在神和人中间，只有一位中保，乃是降世为人的基督耶稣。

Romans 9:5 Theirs are the patriarchs, and from them is traced the *human* ancestry of Christ, who is God over all, forever praised!

罗马书 9:5 列祖就是他们的祖宗，按肉体说，基督也是从他们出来的，他是在万有之上，永远可称颂的神。

Romans 5:15 If the many died by the trespass of the one man, how much more did God’s grace and the gift that came by the grace of the one *man*, Jesus Christ, overflow to the many!

罗马书 5:15 若因一人的过犯，众人都死了，何况神的恩典，与那因耶稣基督一人恩典中的赏赐，岂不更加倍的临到众人吗？

3) According to the italicized portions of those verses, what else does the Bible call Jesus Christ?

根据上述经文斜体部分，圣经称耶稣基督什么？

Mark 11:12 The next day as they were leaving Bethany, Jesus was hungry.

马可福音 11:12 第二天，他们从伯大尼出来，耶稣饿了。

John 19:28 Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty."

约翰福音 19:28 这事以后，耶稣知道各样的事已经成了，为要使经上的话应验，就说：“我渴了。”

John 4:6 Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well.

约翰福音 4:6 在那里有雅各井；耶稣因走路困乏，就坐在井旁。那时约有午正。

Galatians 4:4 God sent his son, born of a woman.

加拉太书 4:4 神就差遣他的儿子，为女子所生。

Matthew 26:38 My soul is overwhelmed with sorrow to the point of death.

马太福音 26:38 我心里甚是忧伤，几乎要死。

4) Do these passages support the your answer to question #3. If so, how?

上述这些经文支持问题3的回答吗？如果是，是怎样支持的？

On the basis of what we've looked at so far, how would you answer that question "WHO IS JESUS CHRIST?"

基于上述我们所学的，如何回答问题“耶稣基督是谁”？

The way that Jesus was conceived and born is evidence of this, as well. Please read the following passages and then answer the corresponding questions.

耶稣的受孕和出生也同样是证据。请阅读下列经文并回答相关问题。

Isaiah 7:14 Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel. (Immanuel means "God with us.")

以赛亚书 7:14 因此，主自己要给你们一个兆头，必有童女怀孕生子，给他起名叫以马内利。（以马内利就是“神与我们同在”的意思。）

Luke 1:30-31, 34, 45 The angel said to her, "Do not be afraid, Mary, you have found favor with God. You will be with child and give birth to a son, and you are to give him the name Jesus. "How will this be," Mary asked the angel, "since I am a virgin?" The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.

路加福音 1:30-31, 34, 45 天使对他说：“马利亚，不要怕！你在神面前已经蒙恩了。你要

怀孕生子，可以给他起名叫耶稣。”马利亚对天使说：“我没有出嫁，怎么有这事呢？”天使回答说：“圣灵要临到你身上，至高者的能力要荫庇你，因此所要生的圣者必称为神的儿子。”

Galatians 4:4 But when the time had fully come, God sent his Son, *born of a woman...*

加拉太书 4:4 及至时候满足，神就差遣他的儿子，*为女子所生*...

- 5) **According to the italicized portions of those passages, what about Jesus' conception and birth shows that he is true man?**

根据上述经文斜体部分，耶稣的受孕和出生的哪方面显明了他是真人？

- 6) **According to the underlined portions of those passages, what about Jesus' conception and birth shows that he is true God?**

根据上述经文划线部分，耶稣的受孕和出生的哪方面显明了他是真神？

We generally refer to this miracle as the “incarnation.”

我们通常用“道成肉身”来指代这个神迹。

 **DEFINITION: incarnation** — *The taking on of a human nature by the Son of God. It refers to the conception and birth of Jesus.*

 **定义：道成肉身**——上帝的儿子取了人性。它指耶稣的受孕和出生。

This was crucial to the plan of salvation. In this following section we'll explore why the Son of God had to become human in order to pay for sins. Please read the following passages and then answer the corresponding questions.

这对拯救的计划是至关重要的。在下面的学习中，我们将探讨为了替我们赎罪，上帝的儿子为什么必须成为人。请阅读下列经文并回答相关问题。

Galatians 4:4-5 God sent his Son, born of a woman, *born under law*, to redeem those under law.

加拉太书 4:4-5 神就差遣他的儿子，为女子所生，且生在律法以下，要把律法以下的人赎出来。

Romans 7:1 Do you not know, brothers -- for I am speaking to men who know the law -- *that the law has authority over a man only as long as he lives?*

罗马书 7:1 弟兄们，我现在对明白律法的人说，你们岂不晓得律法管人是在活着的时候吗？

John 8:46 [Jesus said], “Can any of you prove me guilty of sin?”

约翰福音 8:46 【耶稣说】，“你们中间谁能指证我有罪呢？”

Hebrews 4:15 We have one who has been *tempted in every way, just as we are* – yet was without sin.

希伯来书 4:15 他也会凡事受过试探，与我们一样，只是他没有犯罪。

- 7) According to the italicized portions of those passages, what is one reason that Jesus had to be a man in order to pay for our sins?

根据上述经文斜体部分，为什么说，为了替我们赎罪，耶稣必须是人？

- 8) According to the underlined portions of those passages, what is one reason that Jesus had to be God in order to pay for our sins.

根据上述经文划线部分，为什么说，为了替我们赎罪，耶稣必须是神？

Hebrews 2:14-15 Since the children have flesh and blood, he too shared in their humanity so that *by his death* he might destroy him who holds the power of death — that is, the devil — and free those who all their lives were held in slavery by their fear of death.

希伯来书 2:14-15 儿女既同有血肉之体，他也照样亲自成了血肉之体，特要藉着死败坏那掌死权的，就是魔鬼，并要释放那些一生因怕死而为奴仆的人。

1 Thessalonians 4:14 We believe that Jesus *died* and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him.

帖撒罗尼迦前书 4:14 我们若信耶稣死而复活了，那已经在耶稣里睡了的人，神也必将与耶稣一同带来。

Psalms 49:7-8 No man can redeem the life of another or give to God a ransom for him — the ransom for a life is costly.

诗篇 49:7-8 一个也无法赎自己的弟兄，也不能替他将赎价给神，叫他长远活着，不见朽坏。

2 Corinthians 5:14 For Christ's love compels us, because we are convinced that *one died for all.*
格林多后书 5:14 原来基督的爱激励我们；因我们想，一人既替众人死。

Mark 10:45 The Son of Man did not come to be served, but to serve, and to *give his life as a ransom for many.*

马可福音 10:45 因为人子来，并不是要受人的服事，乃是要服事人，并且要舍命作多人的赎价。

- 9) According to the italicized portions of those passages, what is another reason Jesus had to be a man in order to pay for our sins?

根据上述经文斜体部分，为了替我们赎罪，耶稣必须是人的另一个原因是什么？

- 10) According to Psalm 49 can one man simply make a bargain to trade his life for another? (For example, could one pray, “God, punish me for the sins of my friend”?)

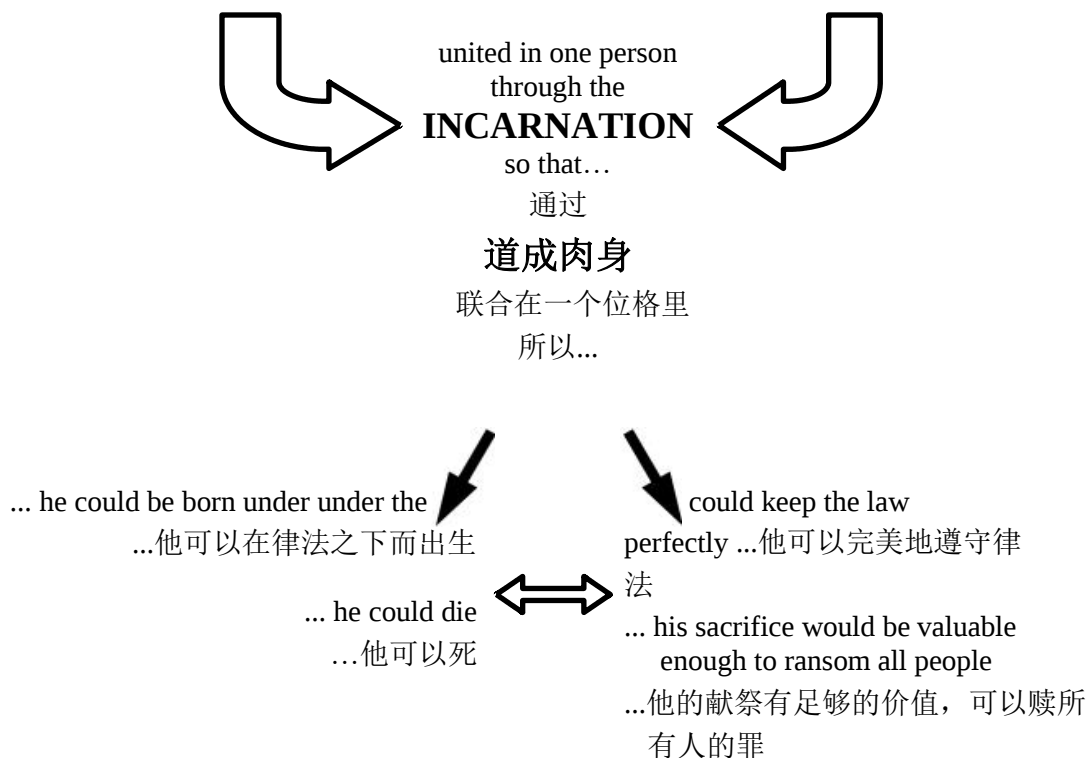
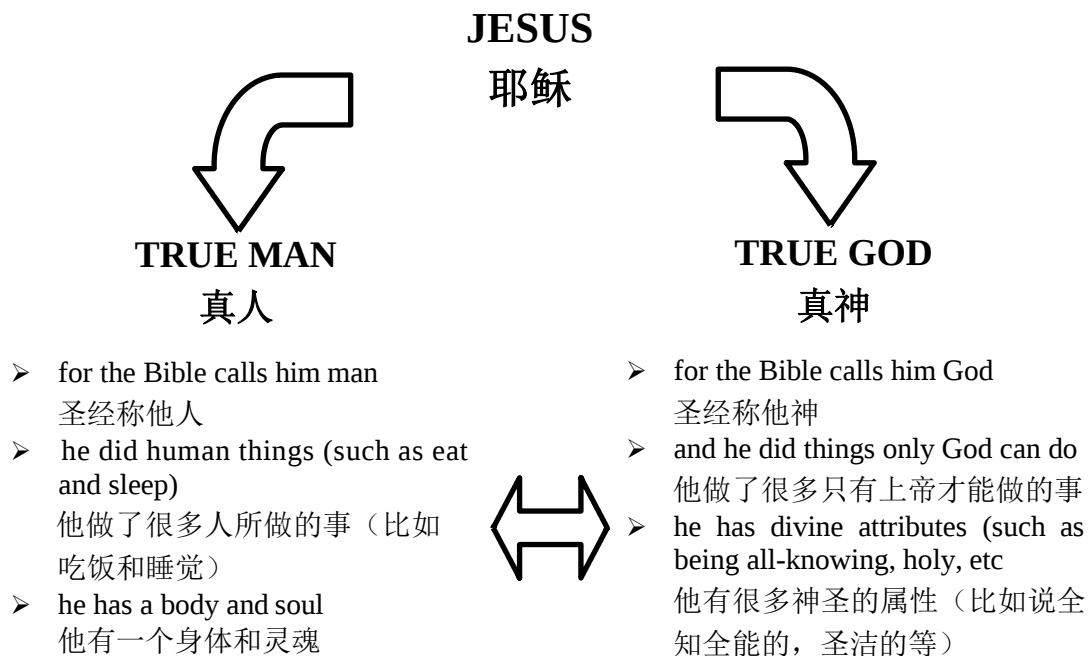
根据诗篇49章，一个人能够简单地请求，用他自己的生命换取别人活着吗？（比如，某人能够祷告说，“上帝啊，我朋友的罪，请惩罚我吧”）

11) Therefore, what is another reason that Jesus had to be God in order to pay for our sins? (Look at the underlined portions of those passages for help.)

因此，为了替我们赎罪，耶稣必须是神的另一个原因是什么？（参看上述经文划线部分。）

We can combine all of these concepts together in the following diagram.

我们可以将这些概念综合在下面的图表里。



The next question we need to consider is...

下面需要思考的问题是...

WHAT IS JESUS CHRIST'S WORK?

耶稣基督的工作是什么？

We sometimes refer to the jobs that Christ did (and still does) as his “office.” When you look at the Scriptures you find that Christ’s office is threefold. You could say he “wears three hats.” We will look at all three aspects of Christ’s work in this portion of our Bible study. Please read the following passages and then answer the corresponding questions.

有时我们用“职分”来指代耶稣所做（且仍然在做）的工作。学习圣经时，我们可以发现耶稣的职分有三重。你可以说他“身兼三职”。在这一部分圣经学习中，我们将一起来看耶稣的三方面的工作。请阅读下列经文并回答相关问题。

Acts 3:19-20, 22 Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, and that he may send the Christ... For Moses said, “The Lord your God will raise up for you a *prophet* like me from among your own people; you must listen to everything he tells you...”

使徒行传 3:19-20, 22 所以，你们当悔改归正，使你们的罪得以涂抹，这样，那安舒的日子就必从主面前来到；主也必差遣所预定给你们的基督（耶稣）降临...摩西曾说：“主神要从你们弟兄中间给你们兴起一位先知像我，凡他向你们所说的，你们都要听从...”

Hebrews 3:1 Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on Jesus, the apostle and high *priest* whom we confess.

希伯来书 3:1 同蒙天召的圣洁弟兄啊，你们应当思想我们所认为使者、为大祭司的耶稣。

John 18:37 Jesus answered, “You are right in saying I am a *king*.”

约翰福音 18:37 耶稣回答说，“你说我是王。”

12) According to the italicized portions of those verses, what are the “three hats” that Christ wears?

根据上述经文斜体部分，耶稣“身兼三职”是哪三职？

Acts 3:18 But this is how God fulfilled what he had *foretold through all the prophets, saying that his Christ would suffer.*

使徒行传 3:18 但神曾藉众先知的口，预言基督将要受害，就这样应验了。

Jeremiah 1:7 But the LORD said to me, “... You must go to everyone I send you to and say *whatever I command you.*”

耶利米书 1:7 耶和華對我說：“...因为我差遣你到谁那里去，你都要去；我吩咐你说什么话，你都要说。”

Luke 8:1 After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God.

路加福音 8:1 过了不多日，耶稣周游各城各乡传道，宣讲神国的福音。

John 6:68 Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life”.

约翰福音 6:68 西门彼得回答说：“主啊，你有永生之道，我们还归从谁呢？”

Titus 1:1-3 Paul, a servant of God and an apostle of Jesus Christ for the faith of God’s elect and the knowledge of the truth that leads to godliness— a faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time, and at his appointed season he brought his word to light through the preaching entrusted to me by the command of God our Savior.

提多书 1:1-3 神的仆人，耶稣基督的使徒保罗，凭着神选民的信心与敬虔真理的知识，盼望那无谎言的神在万古之先所应许的永生，到了日期，藉着传扬的工夫把他的道显明了；这传扬的责任是按着神我们救主的命令交托了我。

Luke 10:16 [Speaking to his disciples Jesus said:] “He who listens to you listens to me; he who rejects you rejects me;; but he who rejects me rejects him who sent me.”

路加福音 10:16 【耶稣】又对门徒说：“听从你们的就是听从我；弃绝你们的就是弃绝我；弃绝我的就是弃绝那差我来的。”

13) According to the italicized portions of those verses, what was the job of the Old Testament prophets?

根据上述经文斜体部分，旧约中先知的工作是什么？

14) How did Jesus function as a prophet when he was working on earth?

耶稣在世事奉时，他是如何行使先知这一职责的？

15) According to the underlined portions of those passages, how does Jesus function as a prophet and share the Gospel today?

根据上述经文划线部分，现今耶稣是如何行使先知这一职责并分享福音的？

Leviticus 16:24 Then [the high priest] shall come out and *sacrifice* the burnt offering for himself and the burnt offering for the people, to make atonement for himself and for the people.

利未记 16:24 【大祭祀】出来，*把自己的燔祭和百姓的燔祭献上*，为自己和百姓赎罪。

Hebrews 10:11 Day after day every priest stands and performs his religious duties; again and again *he offers the same sacrifices*, which can never take away sins.

希伯来书 10:11 凡祭司天天站着事奉神，*屡次献上一样的祭物*，这祭物永不能除罪。

Hebrews 9:7 But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance.

希伯来书 9:7 至于第二层帐幕，惟有大祭司一年一次独自进去，没有不带着血为自己和百姓的过错献上。

Hebrews 9:22 Without the shedding of blood there is no forgiveness.

希伯来书 9:22 若不流血，罪就不得赦免了。

- 16) According to the italicized portions of those passages, what was one very important job that the Old Testament priests did?

根据上述经文斜体部分，旧约祭司的一项很重要的工作是什么？

- 17) According to Hebrews 10:11, how often was that job performed?

根据希伯来书10:11，这项工作要多久执行一次？

- 18) According to the underlined portions of those passages, what was the key component in this job?

根据上述经文划线部分，这项工作的关键组成是什么？

- 19) According to Hebrews 9:22, why was this such a key component? What was it meant to illustrate?

根据希伯来书9:22，为什么这是一个关键组成？其意在阐明什么？

Hebrews 7:26-27 Such a high priest meets our need—one who is *holy, blameless, pure, set apart from sinners, exalted above the heavens*. Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself.

希伯来书 7:26-27 像这样圣洁、无邪恶、无玷污、远离罪人、高过诸天的大祭司，原是与我们合宜的。他不像那些大祭司，每日必须先为自己的罪，后为百姓的罪献祭；因为他只一次将自己献上，就把这事成全了。

John 19:30 When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

约翰福音 19:30 耶稣受了那醋，就说：“成了！”便低下头，将灵魂交付神了。

Ephesians 5:2 Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.

以弗所书 5:2 正如基督爱我们，为我们舍了自己，当作馨香的供物和祭物，献与神。

Ephesians 1:7 In him we have redemption through his blood, the forgiveness of sins.

以弗所书 1:7 我们藉这爱子的血得蒙救赎，过犯得以赦免。

1 John 2:2 He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

约翰一书 2:2 为我们的罪作了挽回祭，不是单为我们的罪，也是为普天下人的罪。

Romans 4:25 He was delivered over to death for our sins and was raised to life for our justification.

罗马书 4:25 耶稣是为我们的过犯交付了，是为我们称义复活了。

20) Jesus was different from the Old Testament priests in three ways.

耶稣在下面三个方面不同于旧约祭司。

- **First, the Old Testament priests made sacrifices for both the peoples' sins and for *their own* sins (cf. Leviticus 16:24 on the previous page). According to the italicized portions of these verses, why didn't Jesus need to do that?**

首先，旧约祭司献祭既是为了赎百姓的罪又是为了赎他们自己的罪（参看利未记 6:24）。根据上述经文斜体部分，为什么耶稣不需要为自己赎罪呢？

- **Secondly, the Old Testament priest sacrificed animals and dealt with their blood. How is Christ different?**

其次，旧约祭司以动物作为献祭，并使用它们的血。耶稣有什么不同呢？

- **Thirdly, the Old Testament priest made sacrifices every day (cf. Hebrews 10:11 on the previous page). According to the underlined portions of the above verses, how often will Jesus need to make the sacrifice?**

第三，旧约祭司每天都要献祭（参看希伯来书10:11）。根据上述经文划线部分，耶稣需要做多少次献祭呢？

21) According to Romans 4:25, what is the proof that the sacrifice that Jesus made was complete?

根据罗马书4:25，有什么证据证明耶稣所献的祭是完全的？

This is the most important aspect of Christ work, for it is at the heart of God's plan of salvation. It answers the question, "How can God's perfect justice be satisfied without him damning the sinner?" Christ is a "substitutionary sacrifice" on behalf of the sinner. He is a substitute in the sense that he lived a perfect life on our behalf. And he is a sacrifice in that he gave up that life to "redeem" us, just as we read in Ephesians 1:7, "In him we have redemption through his blood."

这是耶稣工作最重要的方面，它是上帝救恩计划的核心。它回答了问题：“不谴责罪人，上帝完美的义是如何满足的？”基督是代表罪人的“替代祭物”。从某种意义上，他是一个替代品，他替代我们活出了一个完美的生命。他也是祭物，他放弃了这生命来“救赎”我们，正如以弗所书1:7所写：“我们藉这爱子的血得蒙救赎。”

☑ **DEFINITION: Redeem** — to buy back; to pay a price to set someone free

☑ **定义：救赎**—买回来，付出赎价让某人获得自由

There is more to Christ's work as priest. Please read the following passages and then answer the corresponding questions.

基督作为祭司还有很多工作。请阅读下列经文并回答相关问题。

2 Chronicles 30:27 The priests and the Levites stood to bless the people, and God heard them, for their *prayer* reached heaven, his holy dwelling place.

历代志下 30:27 那时，祭司、利未人起来，为民祝福。他们的声音蒙神垂听，他们的祷告达到天上的圣所。

Romans 8:34 Who is he that condemns? Christ Jesus, who died -- more than that, who was raised to life — is at the right hand of God and is also interceding for us.

罗马书 8:34 谁能定他们的罪呢？有基督耶稣已经死了，而且从死里复活，现今在神的右边，也替我们祈求。

1 John 2:1 If anybody does sin, we have one who speaks to the Father in our defense — Jesus Christ, the Righteous One.

约翰一书 2:1 若有人犯罪，在父那里我们有一位中保，就是那义者耶稣基督。

22) According to the italicized portions of those passages, what was another function of the Old Testament priests?

根据上述经文斜体部分，旧约祭司的另一个职责是什么？

23) According to the underlined portions of those passages, how does Jesus do this function today?

根据上述经文划线部分，现今耶稣是如何行使这一职责的？

Please read the following passages and then answer the corresponding questions.

请阅读下列经文并回答相关问题。

1 Samuel 9:17 When Samuel caught sight of Saul, the LORD said to him, “This is the man I spoke to you about; he will *govern* my people.”

撒母耳记上 9:17 撒母耳看见扫罗的时候，耶和華对他说：“看哪，这人就是我对你所说的，他必治理我的民。”

1 Samuel 8:20 Then we will be like all the other nations, with a king to *lead* us and to go out before us and *fight our battles*.

撒母耳记上 8:20 使我们像列国一样，有王治理我们，统领我们，为我们争战。

1 Corinthians 15:56-57 The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ.

哥林多前书 15:56-57 死的毒钩就是罪，罪的权势就是律法。感谢神，使我们藉着我们的主耶稣基督得胜。

Hebrews 2:14 Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil.

希伯来书 2:14 儿女既同有血肉之体，他也照样亲自成了血肉之体，特要藉着死败坏那掌死

权的，就是魔鬼。

24) According to the italicized portions of those passages, what did the Old Testament kings do?

根据上述经文斜体部分，旧约国王做什么？

25) According to the underlined portions of those passages, what kingly things did Jesus do when he was on earth?

根据上述经文划线部分，当耶稣在世时，他做了哪些属国王的事？

Ephesians 1:22-23 God placed all things under his [Christ's] feet and appointed him to be *head over everything* for the church, which is his body, the fullness of him who fills everything in every way.

以弗所书 1:22-23 又将万有服在他【基督】的脚下，使他为教会作万有之首。教会是他的身体，是那充满万有者所充满的。

Colossians 2:10 You have been given fullness in Christ, who is the *head over every power and authority*.

歌罗西书 2:10 你们在他里面也得了丰盛。他是各样执政掌权者的元首。

Romans 8:38-39 For I am convinced that *neither* death nor life, *neither* angels nor demons, *neither* the present *nor* the future, *nor* any powers, *neither* height nor depth, *nor* anything else in all creation, *will be able to separate us* from the love of God that is in Christ Jesus our Lord.

罗马书 8:38-39 因为我深信无论是死，是生，是天使，是掌权的，是有能的，是现在的事，是将来的事，是高大的，是低处的，是别的受造之物，都不能叫我们与神的爱隔绝；这爱是在我们的主基督耶稣里的。

Acts 1:9-11 After he said this, he was taken up before their very eyes, and a cloud hid him from their sight. They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven."

使徒行传 1:9-11 说了这话，他们正看的时候，他就被取上升，有一朵云彩把他接去，便看不见他了。当他往上去，他们定睛望天的时候，忽然有两个人身穿白衣，站在旁边，说：“加利利人哪，你们为什么站著望天呢？这离开你们被接升天的耶稣，你们见他怎样往天上去，他还要怎样来。”

2 Timothy 4:1 In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom.

提摩太后书 4:1 我在神面前，并在将来审判活人死人的基督耶稣面前，凭着他的显现和他的国度。

26) According to the italicized portions of those passages, how does Jesus still act as king?

根据上述经文斜体部分，今天，耶稣如何仍然作为国王行事？

27) According to the underlined portions of those passages, how will Jesus act as a king in the future?

根据上述经文划线部分，在将来，耶稣将如何作为国王行事？

Luke 17:21 “The kingdom of God is within you.”

路加福音 17:21 神的国就在你们中间。

Ephesians 6:6 Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart.

以弗所书 6:6 不要只在眼前事奉，像是讨人喜欢的，要像基督的仆人，从心里遵行神的旨意。

Colossians 3:15 Let the peace of Christ rule in your hearts.

歌罗西书 3:15 又要叫基督的平安在你们心里作主。

28) The “kingdom of God” would be a reference to Christ’s reign, of course. Therefore, on the basis of these passages, what do you think Jesus meant when he said, “the kingdom of God is within you”?

当然，“神的国”指的是基督的统治。因此，基于上述经文，你认为，当耶稣说“神的国就在你们中间”，他是什么意思？

On the basis of all that we have looked at in this section, how would you answer that question, “WHAT IS JESUS CHRIST’S WORK?”

基于上述我们所学的，如何回答问题“耶稣基督的工作是什么”？

Note: Another way we describe Christ’s work is through the Apostles’ Creed. For a closer look at this, please see Appendix VII.

注：我们描述耶稣工作的另一种方式是透过使徒信经。要详细了解这一点，请参看附录七。

TAKING IT DEEPER

深入思考

A) Agree or Disagree — Jesus Christ is half God and half man.

同意与否 —— 耶稣基督是半人半神。

B) Agree or Disagree — Jesus is true God and true man in one person.

同意与否 —— 耶稣是真神和真人同在一位格。

C) Agree or Disagree — Jesus healed the sick to show that we should care for the sick.

同意与否 —— 耶稣医治病人，为了显示我们应该关心病人。

D) Agree or Disagree — The virgin birth proves that Jesus was the sinless Son of God.

同意与否 —— 生于童女证明了耶稣是无罪的、是上帝的儿子。

E) Agree or Disagree — Jesus saved us by living a sinless life.

同意与否 —— 耶稣通过他无罪的生命拯救我们。

F) Agree or Disagree — Jesus' death pays for believers' sins.

同意与否 —— 耶稣的死赎了信徒的罪。

G) Agree or Disagree — It is possible to deny the resurrection of Christ but still be a Christian.

同意与否 —— 否认基督复活，但仍是一名基督徒，这是有可能的。

H) Question: Last lesson we looked at John 5:23. “*He who does not honor the Son does not honor the Father, who sent him.*” On the basis of that passage and what we have learned in this lesson, what would you have to say about religions that deny who Jesus is, or the work that he did?

问题：上一课我们读了约翰福音5:23：“不尊敬子的，就是不尊敬差子来的父。”基于这段经文和我们本课所学的，对于那些否认耶稣是谁以及耶稣所做工作的宗教，你会说什么？

Appendix VII — The Work of Christ According to the Apostles' Creed

附录七 —— 使徒信经上基督的工作

One way of studying the work that Christ did and continues to do is by studying the Second Article of the Apostles' Creed. The Apostles' Creed does an excellent job of describing what we call Christ's "humiliation" and his "exaltation." When speaking of Christ's work, we define those terms as follows.

学习耶稣已经做了和继续要做的工作，其中一种方法是学习使徒信经的第二段。使徒信经非常精彩地描述了我们所说的基督的“降卑”和他的“升高”。当谈到基督的工作时，我们对这些术语定义如下：

☑ **DEFINITION: humiliation** — *the first part of Christ's ministry, when he usually chose not to make full use of his heavenly power and glory so that he might live and die in a lowly way.*

☑ 定义：降卑——基督事工的第一部分，指他选择不完全使用他属天的能力及荣耀，这样他就能以卑微的方式活着并死去。

☑ **DEFINITION: exaltation** — *the part of Christ's ministry beginning with his victorious descent into hell when he again made full use of his heavenly power and glory.*

☑ 定义：升高——基督事工的另一部分，始于他下到地狱宣告他的得胜，并再次完全的使用他属天的能力及荣耀。

The following chart breaks the Second Article of the Apostles' Creed into sections so that we can study and review Christ's work.

下面的图表将使徒信经第二段分成几部分，帮助我们学习并回顾基督的工作。

The Second Article 第二段	Notes 注释
I believe in Jesus Christ, his only Son, our Lord, 我信基督耶稣，上帝的 独生子，我们的主，	This statement is a confession of who Christ is — God's only Son, and our Master. 这段条文宣认了基督是谁 —— 上帝的独生子，我们的主。 Matthew 26:63-64 But Jesus remained silent. The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Christ, the Son of God." "Yes, it is as you say." Jesus replied. 马太福音 26:63-64 耶稣却不言语。大祭司对他说：“我指着永生神叫你起誓告诉我们，你是神的儿子基督不是？” 耶稣对他说：“你说的是。”

who was conceived by the Holy Spirit, born of the virgin Mary,

因圣灵感孕，由童真女玛利亚所生，

It is important to note that Christ's conception and birth don't mark the beginning of his humiliation. His human birth and human body didn't limit his power or his glory. If that were the case, Christ wouldn't have kept his body after his resurrection. But when he came into this world, Christ—the king of the universe—willingly laid aside the full use of his power and glory.

值得注意的是：基督的受孕和出生并不标志着他降卑的开始。他人性的出生和人性的身体没有限制他的能力和荣耀。如果是那样的话，在基督复活之后，他将不会保持其身体。但是当基督——宇宙之王——来到这个世界上的时候，他心甘情愿放弃完全使用他的能力和荣耀。

2 Corinthians 8:9 For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.

哥林多后书 8:9 你们知道我们主耶稣基督的恩典：他本来富足，却为你们成了贫穷，叫你们因他的贫穷，可以成为富足。

suffered under Pontius Pilate, was crucified, died, and was buried.

在本丢比拉多手下受难，被钉在十字架上，受死埋葬。

While Christ's entire humble life was part of his humiliation, his crucifixion and death was the culmination. On the cross Christ endured the essence of hell: separation from God the Father.

基督一生卑微的生命是其降卑的一部分，他在十字架上受难并受死则是他降卑的顶峰。在十字架上，耶稣忍受了地狱的实质：与天父上帝分离。

Matthew 27:46 [Jesus cried,] "My God, my God, why have you forsaken me?"

马太福音 27:46 【耶稣大声喊着说】，“我的神，我的神，你为什么离弃我？”

It is important to note that throughout Christ's humiliation, nothing happened to him that he didn't allow to happen. When Judas came to betray Jesus in the Garden of Gethsemane, Jesus knocked experienced soldiers over just with his word, but then submitted willingly to the arrest (cf. John 18:4-11). Even Jesus' death itself came on his own timeframe.

值得注意的是：在基督降卑的整个过程中，没有一件发生在他身上的事是他不允许发生的。当犹大在客西马尼园中背叛耶稣的时候，耶稣单单用他的话就把训练有素的士兵击倒了，然后他心甘情愿地被捕（参看约翰福音18:4-11）。甚至耶稣自己的死也在他自己的时间表中。

John 19:30 Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

约翰福音 19:30 耶稣说，“成了！”便低下头，将灵魂交付神了。

Christ's humiliation means that he gave up the full use of his power, but it does not mean he was powerless!

基督降卑的意思是他放弃完全使用他的能力，但是这并不意味着他是无能的！

He descended into hell.
降在阴间。

This is perhaps the most misunderstood phrase of the Second Article. It is often assumed that Christ went to hell to suffer for sins. That is inaccurate. As we saw in Matthew 27:46, Christ suffered hell on the cross. Christ's descent marks the beginning of his proclamation that he was victorious in his battle with Satan, sin, and death. It just so happens the demons were the first to hear this message.

这可能是第二段中最容易被误解的一句话。人们常常认为基督下到地狱是去受罪的折磨。这是不正确的。我们看到马太福音27:46所说，耶稣在十字架上受了地狱之苦。基督降到地狱标志着他开始宣告他对撒旦、罪和死亡的得胜。因此魔鬼是第一个听到这消息的。

1 Peter 3:18-19 For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit, through whom also he went and preached to the spirits in prison.

彼得前书 3:18-19 因基督也曾一次为罪受苦，就是义的代替不义的，为要引我们到神面前。按着肉体说，他被治死；按着灵性说，他复活了。他藉这灵曾去传道给那些在监狱里的灵听。

Colossians 2:15 And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.

歌罗西书 2:15 既将一切执政的、掌权的掳来，明显给众人看，就仗着十字架夸胜。

The third day he rose again from the dead.
第三天从死人中复活。

At this time Jesus began to announce his resurrection to his followers by making a series of appearances. Paul describes these appearances in 1 Corinthians 15.

这时，耶稣藉着一系列的显现，开始向他的门徒宣告他的复活。保罗在哥林多前书15章中对基督的这些显现进行了描述。

1 Corinthians 15:5-8 He appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also.

哥林多前书 15:5-8 并且显给矶法看，然后显给十二使徒看；后来一时显给五百多弟兄看，其中一大半到如今还在，却也有已经睡了。以后显给雅各看，再显给众使徒看，末了也显给我看。

These numerous appearances illustrate that the doctrine of Christ's resurrection is crucial. Jesus wanted many witnesses so that there could be no doubt that he did indeed rise, because, without the resurrection, God's plan of salvation is a sham:

这些大量的显现说明了耶稣复活的教义是至关重要的。耶稣之所以要很多见证者，这样就无须怀疑他的确复活了。如果耶稣没有复活，上帝拯救的计划就是一个骗局：

	1 Corinthians 15:17 If Christ has not been raised, your faith is futile; you are still in your sins. 哥林多前书 15:17 基督若没有复活，你们的信便是徒然，你们仍在罪里。
He ascended into heaven 后升天	Christ's ascension is a crucial event for our faith, as well. The ascension shows that Christ's redemption work is truly complete. Otherwise, he wouldn't have left. Christ ascension assures us that the payment for our sins is final and complete. Heaven is ours! 基督的升天对我们的信心来说也是至关重要的。升天表明了基督的救赎工作真正的完成了。否则，他不会离开。基督的升天向我们保证了，对我们罪的偿还是最终的并已经完成了。天堂是我们的了！ John 14:2-3 [Jesus said,] "In my Father's house are many rooms;; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am." 约翰福音 14:2-3 【耶稣说，】“在我父的家里有许多住处；若是没有，我就早已告诉你们了。我去原是为你们预备地方去。我若去为你们预备了地方，就必再来接你们到我那里去，我在那里，叫你们也在那里。”
and is seated at the right hand of God the Father almighty. 坐在全能父上帝的右边。	Christ is ruling over all things for our good. He does this as prophet, priest, and king. (cf. Lesson 4 of "Faith Builders") 基督为我们的益处统治万有。他是先知，是祭司，是国王。（参看“信心建造”第四课）
From there he will come to judge the living and the dead. 将来必从那里降临，审判活人，死人。	At this time — Judgement Day — no one will be able to deny that Jesus is Lord. As children of God, we long for this day to come, that we might go to our true home — heaven! 在那时 —— 审判日 —— 没有人能够否认耶稣是主。作为上帝的孩子，我们期盼这天的到来，我们能回到我们真正的家 —— 天堂！ 2 Peter 3:13 But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness. 彼得后书 3:13 但我们照他的应许，盼望新天新地，有义居在其中。



Lesson 5 第五课

Baptism

圣洗礼

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In past studies we have looked at the way God grants us the forgiveness of sins. We've seen that forgiveness is not dependant on our good works, but rather God offers it to us because of Christ's work. We've seen that we receive the forgiveness of sins through faith. And we've seen that this faith is created and strengthened by the Holy Spirit working through God's Word. All of this God does simply because of his grace — that undeserved love that he feels for all people.

在之前的学习中，我们考察了上帝赐予我们赦罪的方式。我们看到，赦罪不是基于我们的好行为，上帝赐予我们赦罪是因基督的工作。我们看到，我们藉着信心领受这赦罪。我们看到，这信心是由圣灵藉着上帝的话语来创造并坚固的。上帝所做这一切都是出于他的恩典 —— 他给所有人的不应得的爱。

In our next two lessons we want to look at other ways that God shares his grace with us — through the Sacraments. We define the sacraments in this manner:

在下面的两课中，我们将一起学习上帝与我们分享他恩典的其它方式 —— 透过圣礼。我们将圣礼做如下定义：

✓ **DEFINITION: A Sacrament — is:**

1. a sacred act instituted by Jesus
2. in which the words of forgiveness are linked to something we can see and touch
3. by means of which God offers, gives, and assures us of the forgiveness of sins, salvation, and eternal life

✓ **定义：圣礼——是：**

1. 由耶稣设立的神圣行为
2. 在其中，赦罪的话与某些可看到并摸到的东西相关联
3. 藉着这一工具，上帝提供、赐予、并确保我们的赦罪、拯救及永生

Using that definition we see only two sacraments in the Scriptures: Baptism and the Lord's Supper. Just like God's Word, these Sacraments serve as ways God shows us his grace. In church terminology, we often call these "Means of Grace."

按照这一定义，我们看到圣经中只有两个圣礼：圣洗礼和圣餐礼。正如上帝的话语一样，上帝在这两个圣礼中向我们显明了他的恩典。教会术语中，我们常常将其称为“施恩具”。

✓ **DEFINITION: Means of Grace — the gospel in Word and sacraments, by which God offers and gives us the forgiveness of sins, salvation, and eternal life**

✓ **定义：施恩具——在上帝的圣道和圣礼中的福音，藉此上帝提供并赐给我们赦罪、拯救及永生**

We begin the study of the sacraments by looking at baptism. And the questions that we will want to answer in this study are:

- ◆ What is baptism?
- ◆ How can water save us?
- ◆ For whom is baptism intended?
- ◆ What does my baptism mean for me today?

我们将以洗礼来开始对圣礼的学习。在本学习中将会回答问题：

- ◆ 什么是洗礼？
- ◆ 水如何能拯救我们？
- ◆ 洗礼是为谁预备的？
- ◆ 我的洗礼对我的每一天意味着什么？

WHAT IS BAPTISM?

什么是洗礼？

Please read the following passages and then answer the corresponding questions.

请阅读下列经文并回答相关问题。

Ephesians 5:25-26 Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with *water* through the word.

以弗所书 5:25-26 基督爱教会，为教会舍己，要用水藉着道把教会洗净，成为圣洁。

Matthew 28:19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

马太福音 28:19 所以，你们要去，使万民作我的门徒，奉父、子、圣灵的名给他们施洗。

Matthew 3:11 [John the Baptist said,] “I baptize you with *water*...”

马太福音 3:11 【施洗约翰说，】“我是用水给你们施洗...”

Acts 8:36 As they traveled along the road, they came to some *water* and the eunuch said, “Look, here is *water*. Why shouldn’t I be baptized?”

使徒行传 8:36 二人正往前走，到了有水的地方，太监说：“看哪，这里有水，我受洗有什么妨碍呢？”

1) According to the italicized portions of those passages, what is one component of Baptism?

根据上述经文斜体部分，洗礼的一个组成部分是什么？

2) According to the underlined portions of those passages, what is the other component of Baptism?

根据上述经文划线部分，洗礼的另外一个组成部分是什么？

Ephesians 5:25-26 Christ loved the church and gave himself up for her to *make her holy, cleansing her by the washing with water through the word*.

以弗所书 5:25-26 基督爱教会，为教会舍己，要用水藉着道把教会洗净，成为圣洁。

Acts 22:16 And now what are you waiting for? Get up, be baptized and *wash your sins away*, calling on his name.

使徒行传 22:16 现在你为什么耽延呢？起来，求告他的名受洗，*洗去你的罪*。

Acts 2:38 Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins...”

使徒行传 2:38 彼得说：“你们各人要悔改，奉耶稣基督的名受洗，叫你们的罪得赦...”

Mark 16:16 [Jesus said,] “Whoever believes and is baptized will be saved...”

马可福音 16:16 【耶稣说，】“信而受洗的，必然得救...”

John 3:5 Jesus answered, “I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit.”

约翰福音 3:5 耶稣说：“我实实在在的告诉你，人若不是从水和圣灵生的，就不能进神的国。”

3) **According to the italicized portions of those verses, what does baptism do?**

根据上述经文斜体部分，洗礼做什么？

4) **Therefore, what gifts are offered in the sacrament of baptism? (Look at the underlined portions of those passages.)**

因此，洗礼给予了我们什么礼物？（参看上述经文划线部分。）

On the basis of what we’ve looked at so far, how would you answer that question, “WHAT IS BAPTISM?”

根据我们目前所学的，如何回答问题，“什么是洗礼？”

The next question we need to consider is...

下一个所需要考虑的问题是...

HOW CAN WATER SAVE US?

水是如何拯救我们的？

Please read the following passages and then answer the corresponding questions.
请阅读下列经文并回答相关问题。

Romans 6:3-5 Or don't you know that all of us who were *baptized into Christ Jesus* were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection.

罗马书 6:3-5 岂不知我们这受洗归入基督耶稣的人是受洗归入他的死吗？所以，我们藉着洗礼归入死，和他一同埋葬，原是叫我们一举一动有新生的样式，像基督藉着父的荣耀从死里复活一样。我们若在他死的形状上与他联合，也要在他复活的形状上与他联合；

1 Peter 3:21 This water [the water of the flood at the time of Noah] symbolizes baptism that now saves you also—not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of *Jesus Christ*.

彼得前书 3:21 这水【诺亚时代的洪水之水】所表明的洗礼，现在藉着耶稣基督复活也拯救你们；这洗礼本不在乎除掉肉体的污秽，只求在神面前有无亏的良心。

Galatians 3:27 All of you who were baptized into Christ have *clothed yourselves with Christ*.

加拉太书 3:27 你们受洗归入基督的都是披戴基督了。

- 5) According to the italicized portions of those passages, to whom are we linked when we are baptized?

根据上述经文斜体部分，当我们受洗之时，我们与谁联合了？

- 6) Therefore, the power of baptism to offer forgiveness *doesn't* come from the water. Where does that power to forgive come from? (Look at the underlined portions of those passages.)

因此，洗礼赐予赦罪的能力并非来自于水。那么这赦罪的能力从何而来呢？（参照上述经文划线部分。）

Baptism offers forgiveness of sins and salvation by linking us to Christ. Through baptism, we receive the benefits of Christ's death and resurrection. Let's look at how this is accomplished. Please read the following passages and then answer the corresponding questions.

藉着将我们与耶稣相联，洗礼赐予我们赦罪和拯救。通过洗礼，我们领受了基督死亡和复活的益处。让我们看看这是如何完成的。请阅读下列经文并回答相关问题。

Romans 3:22 This righteousness from God comes through *faith* in Jesus Christ to all who believe.

罗马书 3:22 就是神的义，因信耶稣基督加给一切相信的人

1 Corinthians 15:14 And if Christ has not been raised, our preaching is useless and so is your *faith*.

哥林多前书 15:14 若基督没有复活，我们所传的便是枉然，你们所信的也是枉然

Galatians 2:16 We know that a man is not justified by observing the law, but by *faith* in Jesus Christ. So we, too, have put our *faith* in Christ Jesus that we may be justified by *faith* in Christ.

加拉太书 2:16 既知道人称义不是因行律法，乃是因信耶稣基督，连我们也信了基督耶稣，使我们因信基督称义。

Romans 15:18-19 I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done — by the power of signs and miracles, through the power of the Spirit.

罗马书 15:18-19 除了基督藉我做的那些事，我什么都不敢提，只提他藉我言语作为，用神迹奇事的能力，并圣灵的能力，使外邦人顺服。

Ephesians 1:17 I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better.

以弗所书 1:17 求我们主耶稣基督的神，荣耀的父，将那赐人智慧和启示的灵赏给你们，使你们真知道他。

7) According to the italicized portions of those passages, what is it that links a person to Christ?

根据上述经文斜体部分，是什么把人和基督联合起来？

8) According to the underlined portions of those passages, how is that link established?

根据上述经文划线部分，这一联合是如何被建立起来的？

Now let's look precisely at what happens in baptism. Please read the following passages and then answer the corresponding questions.

现在让我们一起来仔细看看，在洗礼中发生了什么。请阅读下列经文并回答相关问题。

John 3:5-6 Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and *the Spirit*. Flesh gives birth to flesh, but *the Spirit* gives birth to spirit."

约翰福音 3:5-6 耶稣说：“我实实在在的告诉你，人若不是从水和圣灵生的，就不能进神的国。从肉身生的就是肉身；从灵生的就是灵。”

Titus 3:4-5 But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the *Holy Spirit*.

提多书 3:4-5 但到了神我们救主的恩慈和他向人所施的慈爱显明的时候，他便救了我们，并不是因我们自己所行的义，乃是照他的怜悯，藉着重生的洗和圣灵的更新。

Acts 2:38 Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the *Holy Spirit*.

使徒行传 2:38 彼得说：“你们各人要悔改，奉耶稣基督的名受洗，叫你们的罪得赦，就必领受所赐的圣灵。”（注：原希腊文为“领受圣灵的礼物”。）

- 9) Earlier we said that baptism consisted of water connected to God's Word. In these passages we see why the Word is the part of baptism that gives it power. According to the italicized portions of those passages, who works through the Word in baptism?

前面我们说，洗礼是由上帝的话语与水相连组成的。在上述经文中，我们看到为什么上帝的话语赋予洗礼力量。根据上述经文斜体部分，谁藉着洗礼中上帝的话做工？

- 10) Based on the answers to questions #7, 8, and 9, what do you think "the gift of the Holy Spirit" is in Acts 2:38?

根据问题 7、8 和 9，你认为使徒行传 2:38 中提到的“圣灵的礼物”是什么？

On the basis of what we have looked at in this section of our Bible study, how would you answer that question, "HOW CAN WATER SAVE US?"

基于在上述我们所学的，如何回答问题，“水如何能拯救我们？”

THE WATER OF BAPTISM, IN AND OF ITSELF, IS POWERLESS TO DO ANYTHING. HOWEVER, THROUGH GOD'S WORD, WHICH IS CONNECTED WITH THE WATER, THE

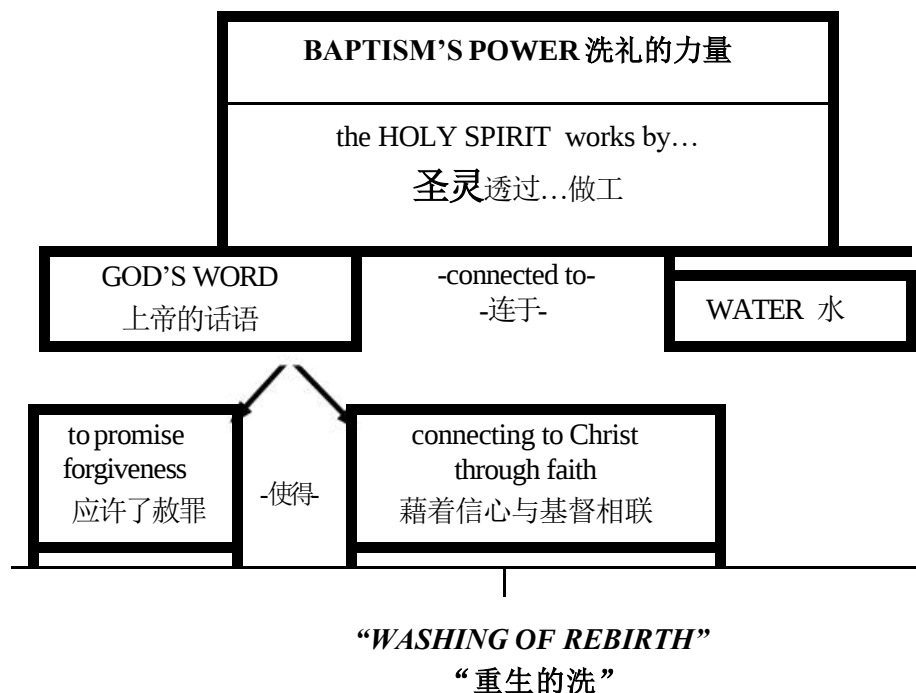
_____ CREATES (OR STRENGTHENS) SAVING _____ IN A PERSON'S HEART. THIS THEN LINKS THAT PERSON TO _____.

洗礼的水，就其本身而言，是无能为力的。然而，透过与水相连的上帝的话语，

_____ 在人的心里创造（或坚固）拯救的 _____。这便把这个人

_____ 相联。

You could illustrate it this way:
 你可以用如下方式说明：



This illustrates that the water, by itself, could accomplish nothing. But coupled with God's powerful Word the miracle of baptism takes place.
 这便解释了水，它自身，什么都不能做。但与上帝大能的话相联，那么洗礼的奇迹便发生了。

The next question that we need to consider, then, is...
 下面我们需要思考的问题是...

FOR WHOM IS BAPTISM INTENDED? 洗礼是为谁预备的？

Please read the following passages and then answer the corresponding questions.
 请阅读下列经文并回答相关问题。

Psalms 14:3 (also Romans 3:12) There is *no one* who *does good*, not even one.
 诗篇 14:3 (以及罗马书 3:12) 没有行善的，连一个也没有。

Romans 3:23 *All have sinned* and fall short of the glory of God.
 罗马书 3:23 因为世人都犯了罪，亏缺了神的荣耀。

Genesis 8:21 Every inclination of [mankind's] heart is evil from childhood.
 创世记 8:21 人从小时心里怀着恶念。

Psalms 51:5 Surely I have been a sinner from birth, sinful from the time my mother conceived me.
 诗篇 51:5 我是在罪孽里生的，在我母亲怀胎的时候就有了罪。

John 3:6 Flesh gives birth to flesh. (Note: "flesh" in the New Testament is often used in the sense of "sinful nature.")

约翰福音 3:6 从肉身生的就是肉身。（注：在新约里“肉身”经常用于表达“有罪的本性”的意思。）

Romans 8:7 The sinful mind is **hostile to God**. It does not submit to God's law, nor can it do so.
罗马书 8:7 原来体贴肉体的，就是**与神为仇**；因为不服神的律法，也是不能服。

Romans 6:23 The wages of sin is **death**.
罗马书 6:23 罪的工价乃是**死**。

2 Peter 2:4 For if God did not spare angels when they sinned, but **sent them to hell**.
彼得后书 2:4 就是天使犯了罪，神也没有宽容，曾把他们丢在地狱。

11) According to the italicized portions of those passages, who is guilty of sin?
根据上述经文斜体部分，谁是有罪的？

12) According to the underlined portions of those passages, at what time in our lives are we first considered guilty of sin in God's eyes?
根据上述经文划线部分，在上帝眼里，我们的生命从什么时候开始就被视为有罪的？

13) According to the portions of those passages that are printed in boldface, what happens if our sin is not taken care of?
根据上述经文粗体部分，如果我们的罪不被拿走，将会发生什么？

Acts 22:16 Be baptized and *wash your sins away*.
使徒行传 22:16 求告他的名受洗，*洗去你的罪*。

John 3:5 Unless a man [literally “Unless anyone...”] is born of water and the Spirit, he cannot enter the kingdom of God.
约翰福音 3:5 人【字面意思“任何人...”】若不是从水和圣灵生的，就不能进神的国。

Acts 2:38-39 Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the *forgiveness of your sins*. And you will receive the gift of the Holy Spirit. The promise is for you and your children...”
使徒行传 2:38-39 彼得说：“你们各人要悔改，奉耶稣基督的名受洗，*叫你们的罪得赦*，就必须领受所赐的圣灵；因为这应许是给你们和你们的儿女。”

14) According to the italicized portions of those passages, what does baptism do to sins?
根据上述经文斜体部分，洗礼对罪做什么？

15) According to the underlined portions of those passages, whom is this blessing meant for?

根据上述经文划线部分，这个祝福是给谁的？

Therefore, one way we can tell for whom baptism was intended is by looking at who has the *need* for baptism. The second way we can tell for whom baptism was intended is by looking at Jesus' command to his disciples (including us) which he gave before he ascended into heaven.

因此，通过学习谁需要洗礼，我们可以知道洗礼是为谁预备的。另外一种知道洗礼是为谁预备的方式是，通过学习耶稣在升天前给其门徒（包括我们）的大使命。

Matthew 28:18-20 Then Jesus came to them and said, "*All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.*"

马太福音 28:18-20 耶稣进前来，对他们说：“天上地下所有的权柄都赐给我了。所以，你们要去，使万民作我的门徒，奉父、子、圣灵的名给他们施洗。凡我所吩咐你们的，都教训他们遵守。”

16) According to the italicized portion of those passages, what does Jesus have?

根据上述经文斜体部分，耶稣拥有什么？

17) And according to the underlined portion of those passages, what does Jesus ask us to do?

根据上述经文划线部分，耶稣要我们做什么？

18) Who do you think would be included in “all nations”?

你认为“万民”包括谁呢？

Incidentally, it's important to note that Jesus does not command baptism alone. Not only are the disciples to baptize, they are to “teach... everything.” Baptism is not a magic ritual which saves a person, no matter what. Baptism is a miracle through which the Holy Spirit creates saving faith. But can faith ever be lost? Please read the following passages and then answer the corresponding questions.

值得注意的是，耶稣并没有要求门徒仅仅是施洗。门徒不仅要施洗，他们也要“教训他们”。洗礼不是一个无论怎样都能拯救一个人的魔法仪式。洗礼是一个圣灵藉此创造拯救信心的神迹。但是信心会失去吗？请阅读下列经文并回答相关问题。

1 Corinthians 10:12 If you think you are standing firm, be careful that you don't fall!
哥林多前书 10:12 自己以为站得稳的，须要谨慎，免得跌倒。

Luke 8:13 They believe for a while, but in the time of testing they fall away.
路加福音 8:13 不过暂时相信，及至遇见试炼就退后了。

Psalms 119:28 Strengthen me according to your word.
诗篇 119:28 求你照你的话使我坚立！

19) On the basis of those passages, can a person fall away from faith?
基于上述经文，人能失去信心吗？

20) How does the Holy Spirit keep our faith strong?
圣灵如何坚固加强我们的信心？

On the basis of what we have looked at in this section of our Bible study, how would you answer that question, “FOR WHOM IS BAPTISM INTENDED?”
基于上述我们所学的，如何回答问题“洗礼是为谁预备的？”

However, that is something that not all church bodies believe and confess. Some churches refuse to baptize infants. We maintain that the Scriptures are clear on the matter. “All nations” is a clear statement. The burden of proof is on those who would claim that “all nations” would *not* include children. They must produce evidence — from Scripture — which would show that children are not to be included. Additionally, the teaching that we are sinful from the moment of conception (due to original sin) is clear. God’s intention to damn sinners is clear. And his promise to save sinners through the means of grace, which includes baptism, is crystal clear. Arguments against infant baptism are *never* made on a Scriptural basis. For a more detailed look at the fallacy behind rejections of infant baptism, please see Appendix VIII.

然而，并不是所有教会都相信并承认这一点。有些教会拒绝为婴儿施洗。我们坚持圣经在这一点上是很清楚的。“万民”是一个很清楚的陈述。证明的责任落在那些宣称“万民”不包括孩子的人身上。他们必须拿出证据——从圣经里——表明孩子不包括在“万民”之中。此外，我们自受孕时就有罪（由于原罪）的教导也是清楚的。上帝想要惩罚罪人也是清楚的。他应许透过施恩具——这包括洗礼——来拯救罪人，更是十分清楚的。反对婴儿洗的论点从来没有基于圣经。如想了解更多关于拒绝婴儿洗的错误观点，请参看附录八。

The final question we need to consider is...
最后需要思考的问题是...

WHAT DOES MY BAPTISM MEAN FOR ME TODAY?

我的洗礼对我的每一天意味着什么？

Please read the following passages and then answer the corresponding questions.
请阅读下列经文并回答相关问题。

Galatians 5:17 The sinful nature desires *what is contrary to the Spirit*, and the Spirit what is contrary to the sinful nature. They are in conflict with each other.

加拉太书 5:17 因为情欲 *和圣灵相争*，圣灵和情欲相争，这两个是彼此相敌。

Romans 6:3-6 Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, **we too may live a new life**. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that **we should no longer be slaves to sin**.

罗马书 6:3-6 岂不知我们这受洗归入基督耶稣的人是受洗归入他的死吗？所以，我们藉着洗礼归入死，和他一同埋葬，原是叫我们 **一举一动有新生的样式**，像基督藉着父的荣耀从死里复活一样。我们若在他死的形状上与他联合，也要在他复活的形状上与他联合。因为知道我们的旧人 和他同钉十字架，使罪身灭绝，**叫我们不再作罪的奴仆**。

Colossians 2:11-12 In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.

歌罗西书 2:11-12 你们在他里面也受了不是人手所行的割礼，乃是基督使你们 脱去肉体情欲的割礼。你们既受洗与他一同埋葬，也就在此与他一同复活，都因信那叫他从死里复活神的功用。

21) According to the italicized portions of those passages, what does our sinful nature always want?
根据上述经文斜体部分，我们的罪性想要做什么？

22) According to the underlined portions of those passages, what is one of the things baptism does?
根据上述经文划线部分，洗礼做了一件什么事？

23) Therefore, what is one thing that our baptism should remind us of every day? (Look at the portions of those passages printed in boldface.)
因此，我们的洗礼每天都在提醒我们什么？（参看上述经文粗体部分。）

We will not always succeed in living that “new life” — a life that gives perfect glory to God. Therefore baptism will remind us of something else, as well. Please read the following passages and then answer the corresponding questions.

我们不会总是成功地活出“新生命”——一个完美荣耀上帝的生命。因此，洗礼也会提醒我们别的事。请阅读下列经文并回答相关问题。

Psalm 38:18 *I confess my iniquity; I am troubled by my sin.*

诗篇 38:18 我要承认我的罪孽；我要因我的罪忧愁。

2 Corinthians 7:10 *Godly sorrow brings repentance that leads to salvation.*

哥林多后书 7:10 因为依着神的意思忧愁，就生出没有后悔的懊悔来，以致得救。

Galatians 3:27 *All of you who were baptized into Christ have clothed yourselves with Christ.*

加拉太书 3:27 你们受洗归入基督的都是披戴基督了。

Acts 20:21 *I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.*

使徒行传 20:21 又对犹太人和希利尼人证明当向神悔改，信靠我主耶稣基督。

24) According to the italicized portions of those passages, what will we do when we fail in our life of service to God and commit sin?

根据上述经文斜体部分，当我们在我们的生命中，未能服事上帝并犯罪时，我们会怎样？

25) Part of repentance is remembering why we have forgiveness. When we sin, where do we turn for forgiveness? (Look at the underlined portions of those passages.)

悔改的一部分是，牢记为什么我们的罪得了赦免。当我们犯罪时，我们转向哪里得赦免呢？（参看上述经文划线部分。）

 **DEFINITION: Repentance** — *sorrow over sin accompanied by reliance on Christ alone for forgiveness*

 定义：悔改——为罪忧愁，并单单倚赖基督的赦免。

When we commit sin, our baptism reminds us that Christ’s righteousness covers over that sin (cf. Galatians 3:27). We therefore have the comfort of knowing that when God looks at us he doesn’t see our sinfulness, but Christ’s perfection. That comfort is the beauty of baptism. It is summed up well in the following passage:

当我们犯罪时，我们的洗礼提醒我们，耶稣的义覆盖了我们的罪（参看加拉太书 3:27）。我们因此得安慰，知道当上帝看我们的时候，他看到的并不是我们的罪，而是基督的完美无瑕。这便是洗礼的安慰之美。下面的经文是一个很好的总结：

Isaiah 54:10 *“Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed,” says the LORD, who has compassion on you.*

以赛亚书 54:10 “大山可以挪开，小山可以迁移；但我的慈爱必不离开你；我平安的约也不迁移。”这是怜恤你的耶和華说的。

Baptism is a way that God makes a “covenant of peace” with us. A covenant is a legal agreement between two parties. This covenant is based only on the work of Jesus Christ. The beauty of baptism is that even when we aren’t faithful in keeping God’s commands, God is faithful in offering us forgiveness. His love for us “will not be shaken.” His covenant will not “be removed.” Incidentally, God’s covenant of peace — his promise to forgive — is the reason that we don’t need to be re-baptized every time we sin. Our unfaithfulness cannot negate God’s faithfulness!

洗礼是上帝与我们所做的一个“和平之约”。约是由两方所做的一个法律协议。这个约定仅基于耶稣基督的工作。洗礼之美在于尽管当我们没有忠诚地遵守上帝之律法时，上帝仍然信实地给予我们赦罪。他对我们的爱“不会动摇”。他的约定不会被“移走”。上帝的和平之约 —— 他应许赦罪 —— 便是我们不需要在每次犯罪后重复受洗的原因。我们的不忠诚无法否认上帝的信实！

On the basis of what we have looked at in this portion of our Bible study, how would you answer that question, “WHAT DOES MY BAPTISM MEAN FOR ME TODAY?”

基于上述我们所学的，如何回答问题“我的洗礼对我的每一天意味着什么？”

MY BAPTISM SERVES AS A DAILY REMINDER THAT...

我的洗礼每日提醒我...

TAKING IT DEEPER...

深入思考...

A) Agree or Disagree — The power of baptism lies in the holy water.

同意与否 —— 洗礼的能力在于圣水。

B) Agree or Disagree — Baptism is a ceremony where we say that we want God to take care of this person.

同意与否 —— 洗礼是我们希望上帝照顾某人的一个仪式。

C) Agree or Disagree — Babies are too young to understand baptism.

同意与否 —— 婴儿太小了，不能理解洗礼。

D) Agree or Disagree — Babies are too young to believe in Jesus.

同意与否 —— 婴儿太小了，不能相信耶稣。

E) Agree or Disagree — It makes no difference whether you are baptized or not.

同意与否 —— 受洗与否没有任何区别。

F) Agree or Disagree — You should be re-baptized if you switch churches.

同意与否 —— 如果你想换教会，那么应该重新受洗。

G) Agree or Disagree — We lose the blessings of baptism if we don't act like Christians.

同意与否 —— 如果我们行事不像基督徒，我们便失去了洗礼的祝福。

H) Agree or Disagree — Babies who die without baptism are damned.

同意与否 —— 没有受洗而死的婴儿将被定罪。

I) Question: Is it necessary that someone be baptized in order to be saved? Why or why not?

问题：一个人必须受洗才能得救吗？为什么是或为什么不是呢？

J) Question: Baptism is given to us by Christ in the New Testament. The Old Testament believers didn't have baptism. Does this mean they were somehow "less Christian"? Why or why not?

问题：洗礼是新约中耶稣赐给我们的。旧约信徒没有洗礼。这意味着他们是“较差的信徒”吗？为什么是或为什么不是呢？

K) Question: Who has the power to baptize?

问题：谁有施洗的能力？

L) Question: If baptism creates faith, why don't we fly over a football stadium with a blimp, dump thousands of gallons of water on the crowd, and announce over the loudspeaker, "I baptize you in the name of the Father, Son, and Holy Spirit"?

问题：如果洗礼创造信心，为什么我们不坐在飞艇里飞到一个足球场上空，将上千升水撒向众人，然后用扩音器宣布，“我奉圣父、圣子、圣灵的名给你们施洗”？

M) Exercise — In Appendix IX you will find Martin Luther's summary of the doctrine of Holy Baptism as it appears in the Small Catechism. Read through that summary and determine if it is an accurate confession of what the Bible teaches.

练习：在附录九中，你可以看到马丁路德在小问答中对圣洗礼教义的总结。通读该总结，确定这是否是对圣经教导的正确承认。

Appendix VIII — Arguments Against Infant Baptism

附录八 —— 反对婴儿洗的论点

The arguments against infant baptism generally fall into two categories. Some of them deal with the sinfulness of children, and others deal with the faith of children. The following is a list of various arguments that are leveled against infant baptism, and Scriptural responses to them.

反对婴儿洗的论点总体上分为两类。一类是关于孩子的罪恶，另一类则是关于孩子的信心。下面是若干反对婴儿洗的论点，以及对它们属圣经的回应。

ARGUMENT — Infants are too young and innocent to commit sin.

论点 —— 婴儿太小了，且他们是纯洁无罪的。

This argument doesn't acknowledge what the Bible says about original sin. In Psalm 51:5 King David writes that he was "sinful from the time my mother conceived me." Jesus explains in John 3:6 that, "Flesh gives birth to flesh." The Bible makes no distinction between "original sin" and "actual sin." There is no hint that God tolerates original sin. The Bible teaches that if sinful actions are done in ignorance, God still considers them sinful (cf. Hebrews 9:7). Sinful actions that are committed against our will are still considered sinful (cf. Romans 7:19). The Bible teaches clearly that God intends to punish the person who commits sin with hell (cf. Exodus 34:7; 2 Peter 2:4).

这一论点没有承认圣经所说的原罪的存在。在诗篇 51:5 节，大卫王写到他“在我母亲怀胎的时候就有了罪”。耶稣在约翰福音 3:6 中解释道“从肉身生的就是肉身”。圣经没有在“原罪”和“本罪”之间做出区分。没有任何迹象表明上帝容忍原罪。圣经教导我们，如果是出于无知犯了罪，上帝仍然视其为有罪的（参看希伯来书 9:7）。违反我们意志所犯的罪也被视为是有罪的（参看罗马书 7:19）。圣经清楚地教导我们，上帝想要用地狱刑罚犯罪之人（参看出埃及记 34:7，彼得后书 2:4）。

Additionally, this argument minimizes what is considered sinful. Attitudes and thoughts can be every bit as sinful as speech or actions (cf. Ephesians 2:3). The two-month old who screams in anger because he is hungry is guilty of actual sin, even though he doesn't know what he is doing.

另外，这一论点将罪的范围最小化了。态度和思想与言语和行为一样都是有罪的（参看以弗所书 2:3）。两个月的婴儿因为他饿了而生气地哭啼，也是有本罪的，尽管他并不知道自己在做什么。

All sin — both original and actual — is washed away through the miracle of baptism.

所有的罪 —— 无论是原罪还是本罪 —— 都透过洗礼的神迹被洗净。

ARGUMENT — God doesn't hold infants accountable for sins they commit before they are old enough to understand what they are doing. (This is sometimes known as the "age of accountability.")

论点 —— 在婴儿懂事之前，上帝不会要求他们对其所犯的罪负责任。（这有时也被称为“可问责的年龄”）。

In order to deny the Biblical teaching of infant baptism you need to manufacture supporting "truths" which have no basis in Scripture. As stated above, there are clear passages declaring the sinfulness of children, and clear passages declaring God's intentions to punish sin. But there is no passage which suggests that God ever ignores sin because of the age of the sinner.

为了否认圣经所教导的婴儿洗，需要制造没有圣经基础的“真理”来支持。如上所说，很多经文

经文清楚地声明孩子的罪，也有很多经文清楚地声明上帝惩罚罪的意图。但是没有任何经文表明上帝会因罪人的年龄而忽视他的罪。

The “age of accountability” teaching is horrible, for it attempts to counter God’s threats to punish sin with a man-made theory which is contrary to clear passages of Scripture. If the sinfulness of infants is plainly taught, and God’s promise to punish sin is plainly stated, then the way that children escape that punishment must be equally plain. The way to escape God’s threats to punish sin is revealed in God’s Word. God offers forgiveness of sins through baptism.

关于“可问责的年龄”的教导是很可怕的，它试图以某种与圣经相敌对的人造理论，来对抗上帝刑罚罪的威胁。如果圣经清楚地教导我们婴儿是有罪的，且上帝惩罚罪的声明也是清楚的，那么孩子逃脱这惩罚的方式也必然是同样清楚的。逃脱上帝惩罚罪的方式，在上帝的话语已经被显明出来。上帝透过洗礼赐予我们罪的赦免。

ARGUMENT — God offers forgiveness through faith in Jesus. Infants and little children can not understand Jesus Christ and his work.

论点 —— 上帝通过在耶稣里的信心赐下赦罪。婴儿及小孩子不能理解耶稣和他的工作。

This argument assumes that saving faith is only the cognitive recognition that Jesus was born in a stable, that he lived a perfect life, that he died on the cross, that he rose again. But the Bible describes faith as more than an intellectual process. It is more than mere head-knowledge. Romans 10:10 — “It is *with your heart* that you believe...”

这个论点假定，拯救的信心只是某种认知的概念，认识到耶稣降生在马槽里，他活出了完美的生命，他死在十字架上，然后又复活了。但是圣经描述信心不仅仅是一个智力过程。它不仅仅只是头脑知识。罗马书10:10 —— “因为人心里相信”。

The Bible teaches that this heart-knowledge is something that we cannot come to possess by our own power. In Ephesians 2:8 Paul writes, “It is by grace you have been saved, through faith — and this is not from yourselves, it is the gift of God.” Faith is given to us as a gift. And since God is all powerful, it is no more miraculous for him to give that gift to an unbelieving infant as it is for him to create faith in the heart of an unbelieving adult.

圣经教导我们，这个心灵知识是我们无法以自己的力量来获得的。在以弗所书2:8中，保罗写到，“你们得救是本乎恩，也因着信；这并不是出于自己，乃是神所赐的”。信心是上帝赐给我们的礼物。上帝是全能的。因此，上帝将信心这个礼物赐给不信的婴儿，与上帝在不信的成年人心中创造信心，并没有分别。

In addition to this, the Bible teaches that children can have faith. In Matthew 19:14 we read, “Jesus said, ‘Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.’” In Mark 10:15 Jesus says, “I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it.” Christ himself describes these little children as already possessing the kingdom of heaven. And there is nothing in the Bible that speaks of people possessing the kingdom of heaven outside of saving faith. Therefore when Jesus tells us that those little children have received the kingdom of God, he is telling us they possess saving faith. More than that, he even says children have faith we should emulate. Little children accept whatever is told them without questioning. You can point to the sky and call it green, and a little child will embrace your word simply because you spoke it. God asks us to embrace his Word in that child-like faith.

除此之外，圣经教导我们孩子可以有信心。马太福音19:14我们读到，“耶稣说，‘让小孩子到我

这里来，不要禁止他们；因为在天国的，正是这样的人’”。在马可福音10:15中，耶稣说，“我实在告诉你们，凡要承受神国的，若不像小孩子，断不能进去。”耶稣亲自描述这些小孩子他们已经拥有天国。而在圣经中没有一处提到，人能在拯救信心之外拥有天国。因此，当耶稣告诉我们这些小孩子已经拥有了天国，他是在告诉我们这些小孩子已经拥有了拯救的信心。不仅如此，他甚至提到小孩子拥有我们应该效仿的信心。小孩子毫无疑问地接受别人告诉他们的一切话。你可以指着天空说这是绿色，小孩子则会接受你的话，只因为你说了这话。上帝要求我们以这种孩子般的信心来接受他的话语。

These are not the only examples of the Bible describing children having saving faith. In Matthew 18:6 Jesus says, “But if anyone causes one of these little ones *who believe in me* to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea.” The Greek word there for “believe in” is a form of PISTEUO. It’s the same word that appears over and over in the following portion of John’s Gospel, where saving faith is clearly described.

圣经不仅只在上述两处描述了小孩子有拯救的信心。在马太福音18:6节中，耶稣说，“凡使这信我的一个小子跌倒的，倒不如把大磨石拴在这人的颈项上，沉在深海里”。希腊文中，这里的“信”是PISTEUO的一种形式。这个词也在约翰福音中反复出现，清楚地描述了拯救的信心。

The Son of Man must be lifted up, that everyone *who believes* (PISTEUO) in him may have eternal life. "For God so loved the world that he gave his one and only Son, that *whoever believes* in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. *Whoever believes* in him is not condemned, but *whoever does not believe* stands condemned already because he *has not believed* in the name of God's one and only Son." (John 3:14-18)

人子也必照样被举起来，叫一切信（PISTEUO）他的都得永生（或作：叫一切信的人在他里面得永生）。“神爱世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生。因为神差他的儿子降世，不是要定世人的罪（或作：审判世人；下同），乃是要叫世人因他得救。信他的人，不被定罪；不信的人，罪已经定了，因为他不信神独生子的名。”（约翰福音3:14-18）

This might raise the question, “How young can a child be and still have faith? One year? Six months? Six weeks?” There would be no reason to limit. Consider the following two portions of Scripture.

这也许会引出这样一个问题，“多小的孩子可以有信心呢？一年？六个月？六个星期？”没有任何理由去限定年龄。思考下面两处经文。

People were also bringing *babies* to Jesus to have him touch them. When the disciples saw this, they rebuked them. But Jesus called the children to him and said, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it." (Luke 18:15-17)

有人抱着自己的婴孩来见耶稣，要他摸他们；门徒看见就责备那些人。耶稣却叫他们来，说：“让小孩子到我这里来，不要禁止他们；因为在神国的正是这样的人。我实在告诉你们，凡要承受神国的，若不像小孩子，断不能进去。”（路加福音18:15-17）

When Elizabeth heard Mary's greeting, the baby leaped in her womb, and Elizabeth was filled with the Holy Spirit. In a loud voice she exclaimed: "Blessed are you among women, and blessed is the child you will bear! But why am I so favored, that the mother of my Lord should come to me? As soon as the sound of your greeting reached my ears, the *baby* in my womb leaped for joy. Blessed is she who has believed that what the Lord has said to her will be accomplished!" (Luke 1:41-45)

以利沙伯一听马利亚问安，所怀的胎就在腹里跳动。以利沙伯且被圣灵充满，高声喊着说：“你在妇女中是有福的！你所怀的胎也是有福的！我主的母到我这里来，这是从哪里得的呢？因为你问安的声音一入我耳，我腹里的胎就欢喜跳动。这相信的女子是有福的！因为主对他所说的话都要应验。”（路加福音1:41-45）

The italicized words in those passages come from the same Greek word — BREPHAE. It's a word used to describe a child anywhere from inside the womb to the pre-toddler years. In that first section Jesus says that these babies possess the kingdom of God. In the second section, Elizabeth, speaking under the inspiration of the Holy Spirit, explains that the reason her baby leapt was for joy. While the main purpose of this passage is not to establish an age at which God could create faith, it does illustrate there would be absolutely no reason to limit it. And if God can work joy at being in the presence of his Savior in an unborn infant, God can create saving faith in whomever he pleases.

上述经文的斜体部分来自同一个希腊词语 —— BREPHAE。该词用来描述从母腹中至蹒跚走路之前的婴孩。在第一段经文中，耶稣说这些婴孩拥有上帝的国。在第二段经文中，以利沙伯在圣灵感动下解释她腹中婴孩的跳动乃是因为喜悦。虽然这段经文的主要目的，不是用来设立一个上帝能够创造拯救信心的年龄，它确实解释了绝对没有任何理由去限制这年龄。如果上帝能够使一个未出生的婴儿在其救主面前充满喜悦，那上帝也能够任何他所喜悦之人的心里创造拯救的信心。

[The disciples] asked, "Who then can be saved?" Jesus looked at them and said, "With man this is impossible, but with God all things are possible." (Matthew 19:25,26)

【使徒】说，“这样谁能得救呢？耶稣看着他们，说：“在人这是不能的，在神凡事都能。”（马太福音19:25,26）

The argument that children cannot have saving faith essentially makes faith into something we accomplish through our intellectual capacity. It makes faith, a gift of God, into a good work. While we can't understand how a child has faith, we believe it because the Bible tells us it is true.

对于孩子不能拥有拯救信心的论点，其本质是将信心变成了我们透过我们的智力能力去完成的事情。这便将信心从上帝赐予的礼物变成了善工。虽然我们无法理解孩子是如何拥有信心的，但是我们相信它，因为圣经告诉我们它是真的。

ARGUMENT — Baptism is described in Scripture as something that we do as an act of obedience to Christ's command. Infants are too small to make a decision to obey Christ and be baptized. Therefore baptism should be delayed until the child is old enough to decide to be baptized.

论点 —— 圣经所描述的洗礼是我们某种顺服基督命令的行为。婴儿太小了，无法做出顺服基督并受洗的决定。因此，洗礼应该推迟到孩子长大以后，能够自己做决定的时候。

This argument really gets to the heart of the matter of what baptism is. Is baptism something we do for God, or is baptism something God does for us? Consider the following passages.

这一论点真正碰到什么是洗礼的核心问题。洗礼是我们为上帝所做的事情，还是上帝为我们所做的事情？思考下列经文。

Christ loved the church and *gave himself up* for her to *make her holy, cleansing her* by the washing with water through the word. (Ephesians 5:25,26)

基督爱教会，为教会舍己。要用水藉着道把教会洗净，成为圣洁。

（以弗所书5:25,26）

In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision *done by Christ*, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead. (Colossians 2:11,12)

你们在他里面也受了不是人手所行的割礼，乃是基督使你们脱去肉体情欲的割礼。你们既受洗与他一同埋葬，也就在此与他一同复活。（歌罗西书2:11,12）

Christ gave himself up. Christ made the church holy through washing. Christ cleansed the church. The circumcision (here meaning a cutting off of the sinful nature) was done by Christ. Those passages don't speak of baptism as something that we do, but something that Christ does for us.

基督舍己。基督透过洗礼使教会圣洁。耶稣洗净教会。割礼（这里的意思是割掉罪性）是由耶稣完成的。上述经文没有说洗礼是我们所做的什么事，而是基督为我们所做的事。

The mistake is often made over a misunderstanding of passages such as Acts 2:38, "Peter replied, 'Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins.'" This passage is understood to mean that baptism is a part of repentance. Indeed, it would be for an adult (or adolescent) who has already learned about Jesus, perhaps through reading God's Word or through the witnessing of a friend. The people whom Peter is addressing in that passage have already heard a sermon about their sinfulness (in allowing Jesus to be killed) and the purpose of Christ's work. The people were sorry for their sin, "cut to the heart," and wanted to know what they should do (Acts 2:37). Peter replied, "Repent and be baptized."

这一错误常常是由于对某些经文的错误理解造成的。比如使徒行传2:38，“彼得说：‘你们各人要悔改，奉耶稣基督的名受洗，叫你们的罪得赦’”。这段经文被理解为，洗礼是悔改的一部分。事实上，这里针对的是那些已经知道耶稣的成年人（或青年人）——或是透过读上帝的话，或是透过朋友的见证。在这段经文中，彼得所针对的对象已经听到了关于他们罪的讲道（允许耶稣被杀）以及基督工作的目的。这些人为他们的罪懊悔，“觉得扎心”，想要知道他们应该做什么（使徒行传2:37）。彼得说，“悔改并受洗”。

Repentance is defined as: 1) being sorry for your sin, and 2) relying on Christ for forgiveness. The people Peter preached to were sorry for their sin, and one way that God would create or strengthen their faith in Jesus Christ is through baptism. That is in perfect harmony with all of what God's Word says about baptism.

悔改的定义是：1）为罪懊悔，2）依靠基督的赦罪。彼得所宣讲的那些人对他们的罪感到懊悔，上帝创造或坚固他们在耶稣基督里的信心的方式之一，就是洗礼。这与上帝话语中关于洗礼的教导是完全一致的。

In addition to this, it's important to read the rest of that misunderstood passage. Peter's entire response is found in Acts 2:38-39 and reads: "Peter replied, 'Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. *The promise is for you and your children* and for all who are far off—for all whom the Lord our God will call.'" The promise of forgiveness which comes through the gift of the Holy Spirit (which is what faith is) is for "you and your children."

此外，阅读这段经文的余下部分也很重要。使徒行传2:38-39节是彼得对该教导的完整回应：“彼得说：‘你们各人要悔改，奉耶稣基督的名受洗，叫你们的罪得赦，就必领受所赐的圣灵；因为这应许是给你们和你们的儿女，并一切在远方的人，就是主我们神所召来的’”。这透过圣灵的礼物而来的赦罪的应许，是给“你们和你们的儿女”。

Baptism, therefore, has two abilities — to create faith and to strengthen faith. People who come to faith through reading or hearing God's Word will choose to be baptized because they understand that in baptism God strengthens their faith in the forgiveness they have in Christ. For infants (who are obviously too young to read the Bible or listen to a Gospel presentation) God creates faith through baptism. Parents claim this glorious gift for their children.

因此，洗礼有两个能力 —— 创造信心和坚固信心。通过阅读或听上帝的话语而相信的人，会选择受洗，因为他们明白，在洗礼中，上帝会坚固他们对基督赦免的信心。而对于婴儿（他们明显太幼小了，不能阅读圣经或听福音讲道），上帝透过洗礼创造信心。父母应为自己的孩子要求这一荣耀的礼物。

ARGUMENT — There is no mention of infant baptism in the Bible. It is anti-Biblical, since all the baptisms described in the Bible are of adults.

论点 —— 圣经里没有提到婴儿洗。这是反圣经的，因为圣经中所描述的洗礼都是成人洗。

The mistake made here is that it is assumed that since there aren't stories about children being baptized, then the Bible must not teach it. If God's Word teaches that children are conceived sinful, that baptism washes away sin, that "all nations" are to be baptized, and if there is no other passages which limit who should be baptized, then *God's Word does teach infant baptism*. In addition to this, most likely there are examples in the Bible of infant baptism. Consider the following portions of Scripture.

这里的这个错误是，假定由于圣经没有关于孩子受洗的故事，那么圣经必然没有教导它。如果上帝的话语教导孩子在受孕时就是有罪的，洗礼洗去了罪，“万民”都要受洗，而且如果没有别的圣经经文限制谁应该受洗，那么上帝的话语确实教导我们婴儿洗。此外，圣经很可能确实有关于婴儿洗的例子。思考下面经文。

He then brought them out and asked, "Sirs, what must I do to be saved?"

They replied, "Believe in the Lord Jesus, and you will be saved—you and your household." Then they spoke the word of the Lord to him and to all the others in his house. At that hour of the night the jailer took them and washed their wounds; then immediately he and *all his family* were baptized. The jailer brought them into his house and set a meal before them; he was filled with joy because he had come to believe in God—he and *his whole family*. (Acts 16:30-34)

领他们出来，说：“二位先生，我当怎样行才可以得救？”他们说：“当信主耶稣，你和你一家都必得救。”他们就把主的道讲给他和他全家的人听。当夜，就在那时候，禁卒把他们带去，洗他们的伤；他和属乎他的人立时都受了洗。于是禁卒领他们上自己家里去，给他们摆上饭。他和全家，因为信了神，

都很喜乐。（使徒行传16:30-34）

The following day he arrived in Caesarea. Cornelius was expecting them and had called together *his relatives and close friends*... So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days. (Acts 10:24,48)

又次日，他们进入该撒利亚，哥尼流已经请了他的亲属密友等候他们...就吩咐奉耶稣基督的名给他们施洗。他们又请彼得住了几天。（使徒行传10:24,28）

I also baptized *the household* of Stephanas. (1 Corinthians 1:16)
我也给司提反家施过洗。（哥林多前书1:16）

Crispus, the synagogue ruler, and *his entire household* believed in the Lord; and many of the Corinthians who heard him believed and were baptized. (Acts 18:8)
管会堂的基利司布和全家都信了主，还有许多哥林多人听了，就相信受洗。
（使徒行传18:8）

In every one of those examples there must not have been any young children living in those homes if there is no such thing as infant baptism. The word “household” is often used in Greek as an idiom for the entire family — from newborn to great-grandparents — who are living in that home. The simplest reading of those passages tells us that if any children were present, they too were baptized.

在上面的例子里，如果没有婴孩受洗，那么这些家庭里一定不会有任何年轻的孩子。“家”这个词在希腊语中通常是指整个家庭——从刚出生的婴儿到曾祖父母——他们都住在同一个家里。对上述经文最简单的解读告诉我们，如果有任何孩子在场的话，他们也会受洗。

These passages should *not* be used to teach the need for infant baptism. That comes from Christ’s command to baptize all nations and from the understanding that all children are conceived with original sin. But these passages do suggest that there are Biblical examples of infants being baptized.

上述经文不应该被用来教导，婴儿需要受洗。这一点来自于基督要求我们给万民施洗的大使命，也因为我们知道所有的孩子在受孕时都是有罪的。但这些经文确实表明，圣经中有婴儿受洗的例子。

In addition to this, we should not misinterpret the fact that the majority of accounts of baptisms in the New Testament are adult baptisms. At that point in the history of the New Testament church, when the sacrament of baptism was new, there would be more adults baptized than infants. As time went on and the number of adult converts grew, and as they got married and had babies, the ratio of infant baptisms to adult baptism would rise. The early church fathers, such as Irenaeus, Origen, Tertullian, and Hippolytus, write about infant baptism as a widely accepted practice.

此外，对于新约里的大部分关于洗礼的记载都是成人洗这一事实，我们不应该有所误解。在新约教会的历史上，当洗礼刚开始时，成人洗比婴孩洗要多。随着时间的推移，信主的成人数目增加，他们结婚生子，婴儿洗相对成人洗的比例就会上升。在早期教父——比如爱任纽、奥利金、德尔图良和希坡理——的笔下，婴孩洗都是一种被广为接受的实践。

ARGUMENT — The doctrine of infant baptism makes baptism into some sort of magic formula, so that if a child is baptized he/she will automatically go to heaven no matter what.

论点 —— 婴儿洗的教导将洗礼变成了某种魔法公式，如果一个孩子受洗了，无论发生什么，他/她将会自动上天堂。

Some Christian churches might, unfortunately, hold to that notion, but it is Biblically inaccurate. In Mark 16:16 Jesus says, “Whoever does not believe will be condemned.” Baptism is only a beginning. God creates faith, but faith can be lost. It is significant to note that in the Great Commission, Jesus links “baptizing in the name of the Father and the Son and the Holy Spirit” with “teaching... everything I have commanded you” (cf. Matt. 28:19-20). Baptism needs to be followed by instruction in the Word so that the Holy Spirit may keep the person in the faith.

不幸的是，一些基督教会可能会持有这个观点，但在圣经中这是不正确的。在马可福音16:16中，耶稣说，“不信的，必被定罪”。洗礼只是一个开始。上帝创造信心，但是信心能够失去。需要注意的是，在大使命中，耶稣将“奉父、子、圣灵的名给他们施洗”与“都教训他们遵守”（参看马太福音28:19-20）连在一起说。洗礼需要上帝话语的教导紧随其后，这样圣灵才能使人始终持守在信心之中。

SUMMARY

总结

Our good and gracious God wants all to be saved (cf. 1 Timothy 2:4). He has laid out how that salvation is accomplished in his Word. God’s Word teaches that all are sinful from conception, and that he intends to damn the sinner. Therefore little children are in grave spiritual need for the forgiveness that is found in Christ Jesus. The way that God saves is through faith (Ephesians 2:8). No other method of salvation is hinted at in Scripture (John 3:5). The Bible teaches that baptism is one way the Holy Spirit creates saving faith. Therefore unless it can be shown clearly from Scripture that God *didn’t* intend children to be baptized, there would be no reason not to. In fact, the need is imperative.

我们良善仁慈的上帝想要人人得救（参看提摩太前书2:4）。他已经说明了，救恩是如何在他的话语中得成就的。上帝的话语教导我们，所有人从受孕之时就是有罪的，且上帝要咒诅一切罪人。因此，小孩子在属灵上也极其需要那唯独在耶稣基督中才能找到的赦免。上帝拯救的方式是透过信心（以弗所书2:8）。圣经没有暗示任何其它得拯救的办法（约翰福音3:5）。圣经教导我们，洗礼是圣灵创造拯救信心的一种方式。因此，除非能够从圣经里清楚地指出上帝不想让婴孩受洗，那么没有原因不去这样做。事实上，婴孩受洗的需要是至关重要的。

Appendix IX — Martin Luther and Baptism

附录九 —— 马丁路德和洗礼

The following paragraphs are taken from Martin Luther's *Small Catechism* and are a summary of the doctrine of Holy Baptism. Martin Luther would explain doctrines by utilizing a series of questions and answers.

下面的段落摘自马丁路德小问答，是对圣洗礼教义的总结。马丁路德使用一系列问-答来解释这个教义。

THE INSTITUTION OF BAPTISM

洗礼的设立

What is baptism?

洗礼是什么？

Baptism is not just plain water, but it is water used by God's command and connected with God's Word. 洗礼不只是寻常的水，而是水包含在上帝的命令中，与上帝的话语联合。

What is that word of God?

上帝的话语是什么？

Christ our Lord says in the last chapter of Matthew, "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit!"

我们的主基督在马太福音末章说：“你们要去，使万民作我的门徒，奉父、子、圣灵的名给他们施洗。”（马太福音28:19）

THE BLESSINGS OF BAPTISM

洗礼的祝福

What does baptism do for us?

洗礼赐予什么益处呢？

Baptism works forgiveness of sin, delivers from death and the devil and gives eternal salvation to all who believe this, as the words and promises of God declare.

洗礼使罪得赦，救人脱离死亡和魔鬼；并赐永远的救恩给凡相信这些人，正如上帝的话语和应许所宣告的。

What is God's promise?

上帝这话语和应许是什么呢？

Christ our Lord says in the last chapter of Mark, "Whoever believes and is baptized will be saved, but whoever does not believe will be condemned."

我们的主基督在马可福音末章说：“信而受洗的，必然得救；不信的，必被定罪。”（马可福音16:16）

THE POWER OF BAPTISM

洗礼的力量

How can water do such great things?

水怎能行这样的大事呢？

It is certainly not the water that does such things, but God's word which is in and with the water, and faith which trusts this word used with the water.

For without God's word the water is just plain water and not baptism. But with this word it is baptism. God's word makes it a washing through which God graciously forgives our sin and grants us rebirth and a new life through the Holy Spirit.

单凭水确实不能，但上帝的话语在水里与水联合，做成这事，而信靠上帝在水中的话语之信心，亦附带做成。因为没有上帝的话语，那水只是寻常的水，而不是洗礼。可是如有上帝的话语与水联合，那就是洗礼；也即是含有丰盛恩典的，赐生命的水；亦是圣灵使人重生的洗。

Where is this written?

这道记在何处呢？

St. Paul says in Titus, chapter 3, "He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life. This is a trustworthy saying."

正如圣保罗在提多书第三章所说：“他便救了我们；乃是照他的怜悯，藉着重生的洗和圣灵的更新。圣灵就是上帝藉着耶稣基督——我们救主厚厚浇灌在我们身上的，好叫我们因他的恩得称为义，可以凭着永生的盼望成为后嗣。这话是可信的”（提多书3:5-8）

THE MEANING OF BAPTISM FOR OUR DAILY LIFE

洗礼对我们每日生活的意义

What does baptizing with water mean?

用水这样施洗表明什么？

It means that our old Adam with his evil deeds and desires should be drowned by daily contrition and repentance, and die, and that day by day a new man should arise, as from the dead, to live in the presence of God in righteousness and purity now and forever.

这表明我们里面的老亚当，连同一切罪恶和私情私欲，应当藉着每日的痛心、悔改，被淹没而死。并且新人应当每日复生兴起，永远在上帝面前公义纯洁地活着。

Where is this written?

这道记在何处呢？

St. Paul says in Romans, chapter 6, "We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life."

圣保罗在罗马书第六章说：“所以，我们藉着洗礼归入死，和他一同埋葬，原是叫我们一举一动有新生的样式，像基督藉着父的荣耀从死里复活一样。”（罗马书6:4）



Lesson 6 第六课

Lord's Supper

圣餐礼

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In the previous lesson we looked at how God offers forgiveness through the sacrament of Holy Baptism. We saw how God joins ordinary water together with his Word for the purpose of creating or strengthening faith. In this lesson we'll look at yet another way God offers the forgiveness of sins to his people — through the sacrament of the Lord's Supper. In our study we'll need to answer the following questions:

- ◆ What is the Lord's Supper?
- ◆ What does the Lord's Supper do?
- ◆ Who should take the Lord's Supper?
- ◆ What relationships do we celebrate in the Lord's Supper?

在前面的学习中，我们看到，上帝是如何透过洗礼来提供赦罪的。我们看到上帝如何把普通的水和上帝的话语联接起来，以创造并坚固信心。在本课中，我们将学习上帝向他子民提供赦罪的另一种方式 —— 透过圣餐礼。我们将回答下列问题：

- ◆ 什么是圣餐？
- ◆ 圣餐做什么？
- ◆ 谁应该领受圣餐？
- ◆ 在圣餐中我们庆祝什么关系？

WHAT IS THE LORD'S SUPPER?

什么是圣餐？

There are four places where the events of Maunday Thursday evening (the night Christ instituted the Lord's Supper) are described — Matthew, Mark, Luke, and 1 Corinthians. It is beneficial to see these accounts side-by-side. Please read through those portions of Scripture using the special sheet, "The Accounts of the Lord's Supper." Then use that sheet to answer these questions.

在圣经中有四处地方描写了濯足日晚上（耶稣设立圣餐的晚上）发生的事情，分别是马太福音，马可福音，路加福音和哥林多前书。平行阅读这些描述会有所帮助。请参看“设立圣餐的记录”附加页，通读这些经文，并回答下列问题。

- 1) All of those accounts describe Jesus giving his disciples four distinct things. Look at the underlined portions of Luke 22:19, Matthew 26:26, Mark 14:22, and 1 Corinthians 11:23. What is one thing Jesus gave to the disciples in the Lord's Supper?

所有这些记录都描述了，耶稣给了他的门徒四件不一样的东西。参看路加福音22:19，马太福音26:26，马可福音14:22，及哥林多前书11:23中的划线部分，耶稣在圣餐中给他门徒的一样东西是什么？

- 2) Now look at the italicized portions of Luke 22:19, Mathew 26:26, Mark 14:22, and 1 Corinthians 11:24. What is another thing Jesus gave to the disciples in the Lord's Supper?
参看路加福音22:19, 马太福音26:26, 马可福音14:22, 以及哥林多前书11:24中的斜体部分。耶稣在圣餐中给他门徒的另一样东西是什么?
- 3) Look at the underlined portions of Luke 22:20, Matthew 26:27, Mark 14:23, and 1 Corinthians 11:25. What is a third thing Jesus gave to the disciples in the Lord's Supper?
参看路加福音22:20, 马太福音26:27, 马可福音14:23, 及哥林多前书11:25中的划线部分。耶稣通过圣餐给他门徒的第三样东西是什么?
- 4) The contents of that cup is given in the double-underlined portions of Luke 22:18, Matthew 26:29 and Mark 14:25. Those contents would have been fermented, since they had no refrigeration at that time. What would the contents of that cup have been, therefore?
在路加福音22:18, 马太福音26:29, 及马可福音14:25中, 双划线部分描述了杯里装的东西。那杯里装的东西是什么? (注: 考虑到那时并没有冷藏设备, 那杯里的东西很可能是发酵过的。)
- 5) Now look at the italicized portions of Luke 22:20, Matthew 26:28, Mark 14:24, and 1 Corinthians 11:25. What is a fourth thing Jesus gave to the disciples in the Lord's Supper?
参看路加福音22:20, 马太福音26:28, 马可福音14:24, 及哥林多前书11:25斜体部分。耶稣在圣餐中给他门徒的第四样东西是什么?
- 6) Carefully look at all of those portions of Scripture again. Is there anything to indicate that Jesus is speaking figuratively in any of these sections?
仔细再次阅读上述经文。有没有任何地方表明, 耶稣在这些经文中是在用修辞(比喻)的方式说话?
- 7) Look closely at 1 Corinthians 11:27. Paul is not talking about just the original Lord's Supper, but about the way the people would celebrate it in Corinth (and today, for that matter). He says that if you take the Lord's Supper in an "unworthy manner" you are sinning against something. What?
仔细阅读哥林多前书11:27。保罗说的不仅仅是第一次圣餐, 而是在说人们如何在哥林多庆祝的圣餐(因此也同样适用于今天)。他说如果我们以一种“不按理”的方式领受圣餐, 我们就是对某物犯了罪。那是什么?
- 8) Look closely at 1 Corinthians 11:29. Paul says that there is something that you should recognize is present in the Lord's Supper, lest you "eat and drink judgement" on yourself. What should you recognize?

仔细阅读哥林多前书11:29。保罗说在圣餐中我们应该认识到某物的存在，免得我们在自己身上“吃喝自己的罪”。我们应该认识到什么？

- 9) Looking again at 1 Corinthians 11:27-29, is there anything to indicate that Paul is writing figuratively when he warns us about “sinning against the body and blood of the Lord”?

再次阅读哥林多前书11:27-29，有没有任何地方表明，当保罗警告我们“就是干犯主的身、主的血了”，他是在用某种修辞（比喻）的手法？

On the basis of what we have looked so far, how would you answer that question, “WHAT IS THE LORD’S SUPPER?”

基于上述我们所学的，如何回答问题“什么是圣餐”？

THE LORD’S SUPPER IS A MIRACLE WHEREBY GOD JOINS THE EARTHLY ELEMENTS OF _____ AND _____ TOGETHER WITH THE HEAVENLY ELEMENTS OF CHRIST’S _____ AND _____. THE BIBLE TEACHES WE RECEIVE ALL THESE ELEMENTS, EARTHLY AND HEAVENLY, IN THE MIRACLE OF THE LORD’S SUPPER.

圣餐是一个神迹。在其中，上帝把地上的元素 _____ 和 _____ 与天上的元素基督的 _____ 和 _____ 连接起来。圣经教导我们，在圣餐的神迹中，我们领受这所有元素，无论是地上的还是天上的。

This teaching of God’s Word is commonly referred to as the doctrine of Real Presence. The union of the heavenly and earthly elements is one reason the Lord’s Supper is often called “Holy Communion.” (It is also called “communion” because God communes with us through the body and blood of Christ, and because we commune with each other as we receive the Lord’s Supper.)

上帝话语的这一教导通常被称为实体临在的教义。天上元素与地上元素相结合，这也是圣餐礼为什么常被称为“圣相交礼”的原因之一。（圣餐礼也被称为“圣相交礼”，因为当我们领受圣餐礼时，上帝藉着基督的身体和宝血与我们相交，并且我们也彼此相交。）

☑ **DEFINITION: Real Presence** — The miraculous presence of Jesus’ real body with the bread and of his real blood with the wine in the Lord’s Supper.

☑ 定义：实体临在——圣餐中耶稣超自然的存在，其真身体在饼中，其真宝血在酒中。

☑ **DEFINITION: Holy Communion** — The sacrament in which the body and blood of Jesus Christ are given to us “in union” with bread and wine for the forgiveness of sins.

✓ 定义：圣餐礼/圣相交礼——耶稣的身体和宝血与饼和酒“联合”，赐给我们，使罪得赦的圣礼。

Sadly, this is not what all Christian denominations teach. The following chart summarizes the three main different teachings concerning the Lord's Supper.

遗憾地是，不是所有的基督教派都这样教导。下面的图表总结了关于圣餐的三个主要不同的教导。

<i>Who teaches it:</i> 谁教导它:	THE BIBLE 圣经	ROMAN CATHOLIC CHURCH 罗马天主教	REFORMED CHURCHES 改革教
<i>Name of the doctrine:</i> 教义的名称:	Real Presence 实体临在	Transubstantiation 变体说/化质说	Representation 代表
<i>Summary of the Doctrine:</i> 教义的总结:	Partakers of the Lord's Supper receive the body and blood of our Lord "in, with, and under" the bread and wine. 领餐者领受了我们主的身体和宝血，“在饼和酒之内，在其之中，并在其之下”。	Partakers of the Lord's Supper receive only the body and blood of Christ 领餐者只是领受了基督的身体和宝血。	Partakers of the Lord's Supper receive only the bread and wine, which are symbolic of the body and blood of Christ 领餐者只领受了饼和酒，这饼和酒代表基督的身体和宝血。
<i>Reason for belief in the doctrine:</i> 相信该教义的原因:	Matthew 26:26-29 Mark 14:22-25 Luke 22:18-20 1 Corinthians 11:23-29 马太福音26:26-29 马可福音14:22-25 路加福音22:18-20 哥林多前书11:23-29	False belief that the Lord's Supper is not a sacrament, but a sacrifice. Christ is "re-sacrificed" over and over for the forgiveness of sins 错误的认为圣餐不是圣礼，而是献祭。耶稣为赦罪一次又一次地“重新献祭”。	Human reason 人的理性

For more information about arguments leveled against the doctrine of Real Presence please see Appendix X

关于反对“实体临在”的更多信息，请参看附录十。

WHAT DOES THE LORD'S SUPPER DO?

圣餐做什么？

10) Please use the special sheet to look at Luke 22:20, Matthew 26:28, Mark 14:24, and 1 Corinthians 11:25. According to the boldface portions of those passages, what are we assured of when we partake of Christ's body and blood?

请阅读附加页路加福音22:20，马太福音26:28，马可福音14:24及哥林多前书11:25。根据上述经文粗体部分，我们领受耶稣的身体和宝血时确信什么？

Let's look closer at what that means. Please read the following passages and then answer the corresponding questions.

让我们更进一步来学习其具体意思。请阅读下列经文并回答相关问题。

Matthew 26:28 This is my blood of the covenant, which is poured out for many for the forgiveness of sins.

马太福音 26:28 因为这是我立约的血，为多人流出来，使罪得赦。

Hebrews 9:15 For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.

希伯来书 9:15 为此，他作了新约的中保，既然受死赎了人在前约之时所犯的罪过，便叫蒙召之人得着所应许永远的产业。

Romans 11:27 And this is my covenant with them when I take away their sins.

罗马书 11:27 我除去他们罪的时候，这就是我与他们所立的约。

1 John 1:7 The *blood* of Jesus, his Son, purifies us from all sin.

约翰一书 1:7 他儿子耶稣的血也洗净我们一切的罪。

Romans 5:9 Since we have now been justified by *his blood*, how much more shall we be saved from God's wrath through him!

罗马书 5:9 现在我们既靠着他的血称义，就更要藉着他免去神的忿怒。

Ephesians 1:7 In him we have redemption through *his blood*, the forgiveness of sins.

以弗所书 1:7 我们藉这爱子的血得蒙救赎，过犯得以赦免。

1 Peter 2:24 He himself bore our sins in *his body* on the tree... by his wounds you have been healed.

彼得一书 2:24 他被挂在木头上，亲身担当了我们的罪... 因他受的鞭伤，你们便得了医治。

1 Peter 3:18 He was put to death in *the body*.

彼得一书 3:18 按着肉体说，他被治死。

1 Peter 4:1 Therefore, since Christ suffered in *his body*, arm yourselves also with the same attitude, because he who has suffered in *his body* is done with sin.

彼得一书 4:1 基督既在肉身受苦，你们也当将这样的心志作为兵器，因为在肉身受过苦

的，就已经与罪断绝了。

11) According to the underlined portions of those passages, what is the message of the “new covenant”?

根据上述经文划线部分，“新约定”是什么？

12) According to the italicized portions of those passages, how did Jesus win redemption for us?

根据上述经文斜体部分，耶稣是如何为我们赢得救赎的？

13) Therefore, the message of the Lord’s Supper is intended to give us awesome comfort by assuring us of something. According to the double-underlined portions of those passages, is forgiveness for sins something that we look forward to, or is it something that is already accomplished?

因此，圣餐的信息是要向我们确保某物，并因此给我们令人惊叹的安慰。根据上述经文划双线部分，罪得赦免是一件让我们去期待的事？还是一件已经完成的事？

On the basis of what we have learned in this portion of our Bible study, how would you answer that question, “WHAT DOES THE LORD’S SUPPER DO?”

根据上面我们所学的，如何回答这个问题：“圣餐做什么”？

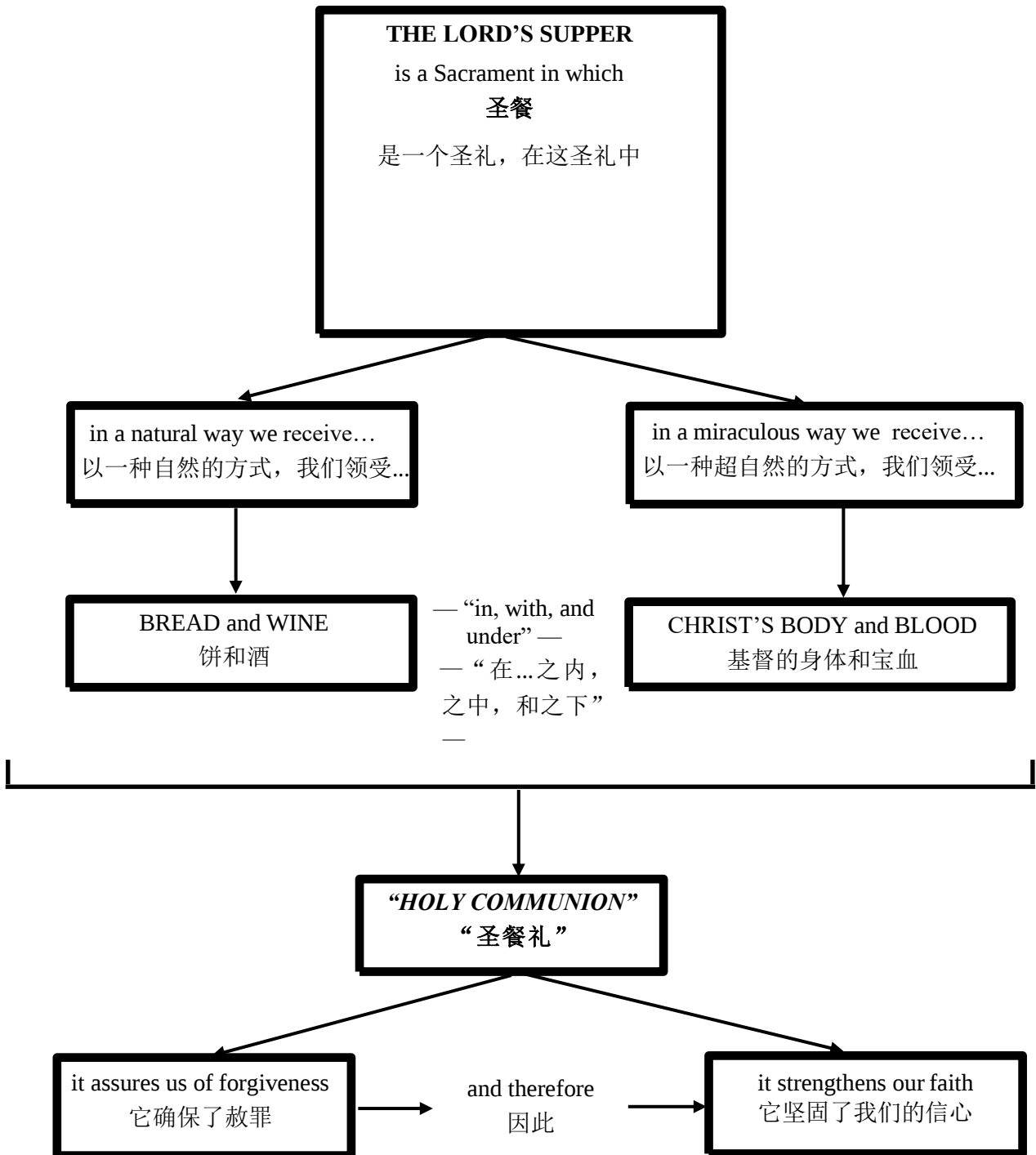
THE LORD’S SUPPER ASSURES US THAT...

圣餐向我们确保...

BY ALLOWING US TO PARTAKE OF CHRIST’S...

通过允许我们领受基督的...

You could illustrate it this way.
你可以用下图来阐明：



Therefore, the Lord's Supper is similar to Baptism in that: 1) Jesus instituted it, and 2) God connects the promise of forgiveness to something we can touch. But the Bible also teaches that the Lord's Supper is different from Baptism in some ways. While Baptism is intended for "all nations" (cf. Matthew 28:19), the Bible places limitations on who should take the Lord's Supper. In the next portion of this Bible study we will look at...

因此，圣餐礼和圣洗礼的相似之处在于：1）都是由耶稣设立的，2）上帝把赦罪的应许和我们能触及的某物相连。但是圣经也教导我们，圣餐礼和圣洗礼有不同之处。虽然洗礼是赐给“万民”的（参看马太福音28:19），但圣经却为谁应该领受圣餐设立了界线。在下面的学习中，我们将观察...

WHO SHOULD TAKE THE LORD'S SUPPER?

谁应该领受圣餐？

1 Corinthians 11:27-29 Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of *sinning against the body and blood of the Lord*. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself.

哥林多前书 11:27-29 所以，无论何人，不按理吃主的饼，喝主的杯，就是干犯主的身、主的血了。人应当自己省察，然后吃这饼、喝这杯。因为人吃喝，若不分辨是主的身体，就是吃喝自己的罪了。

14) What did we say was something a person could do when partaking the Lord's Supper? (Look at the italicized portions of those passages.)

当一个人领圣餐时，他可能会做什么？（参看上述经文斜体部分。）

15) What is one thing a person could do which would result in taking the Lord's Supper in an "unworthy manner"? (Look at the underlined portion of those passages.)

领圣餐时，一个人可能做了什么，从而导致了“不按理”领圣餐？（参看上述经文划线部分。）

16) Therefore, what does the Bible say we should do before we take the Lord's Supper? (Look at the double-underlined portion of those passages.)

因此，领圣餐时，圣经说我们应该做什么？（参看上述经文划双线部分。）

It must be emphasized that the phrase "unworthy manner" does not mean "too sinful." We should never feel that because of our sins we are "unworthy" of taking the Lord's Supper. The Lord's Supper is precisely for those who feel burdened by their sins and the guilt of their conscience. Rather, taking the Lord's Supper in an "unworthy manner" refers to the exact opposite — partaking of Christ's body and blood without believing you have a need for the forgiveness of sins.

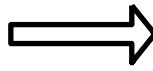
需要强调的是，“不按理”这个词并不意味着“太有罪了”。我们从来都不应该觉得，因为我们的罪，我们“不配”领圣餐。圣餐正是为那些为他们的罪和良心的愧疚感到负担之人设立的。“不按理”领圣餐与上述情况恰恰相反——领受了基督的身体和血，却不相信自己需要赦罪。

The Scriptures therefore urge us to “examine” ourselves before we take the Lord’s Supper. Some logical questions we would ask ourselves would be...

因此，圣经鼓励我们在领圣餐前“省察”我们自己。下面是几个我们可以问自己的问题...

Am I sorry for my sins?

我对自己的罪感到懊悔吗？

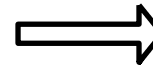


Psalm 38:18 I confess my iniquity; I am troubled by my sin.

诗篇 38:18 我要承认我的罪孽；我要因我的罪忧愁。

Do I trust in Jesus as my Savior?

我相信耶稣是我的救主吗？

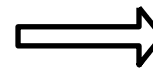


Acts 15:11 “We believe it is through the grace of our Lord Jesus that we are saved.”

使徒行传 15:11 “我们得救乃是因主耶稣的恩。”

Do I believe that Christ’s body and blood are present in the Lord’s Supper to assure me of forgiveness?

我相信基督的身体和宝血确实存在于圣餐礼，以确保我的赦免吗？

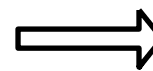


Matthew 26:28 “This is my blood of the covenant, which is poured out for the many for the forgiveness of sins.”

马太福音 26:28 “因为这是我立约的血，为多人流出来，使罪得赦。”

Do I intend, with God’s help, to live a more God-pleasing life?

在上帝的帮助下，我打算过一个更加让上帝喜悦的生命吗？

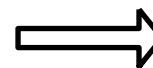


Romans 6:1-2 What shall we say, then? Shall we go on sinning so that grace may increase? By no means!

罗马书 6:1-2 这样，怎么说呢？我们可以仍在罪中、叫恩典显多吗？断乎不可！

Am I united in faith with the other communicants?

我在信心中与其他领餐者相联合吗？



1 Corinthians 10:17 Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf.

哥林多前书 10:17 我们虽多，仍是一个饼，一个身体，因为我们都是分受这一个饼。

Sometimes people also have questions about how often they should receive the Lord’s Supper.

Scripture is silent on this issue. But the following passages might be helpful in giving guidance in this area.

有时，人们也会有疑问：他应该多久领一次圣餐呢。圣经在这个问题上沉默的。但是下面的经文，可能会在这方面给我们一些有帮助的指引。

Romans 7:19 For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on doing.

罗马书 7:19 故此，我所愿意的善，我反不做；我所不愿意的恶，我倒去做。

Matthew 11:28 “Come to me, all you who are weary and burdened, and I will give you rest.

马太福音 11:28 凡劳苦担重担的人可以到我这里来，我就使你们得安息。

Matthew 26:28 This is my blood of the covenant, which is poured out for many for the

forgiveness of sins.

马太福音 26:28 因为这是我立约的血，为多人流出来，使罪得赦。

1 Corinthians 11:25 In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever [literally: “*as often as*”] you drink it, in remembrance of me.”

哥林多前书 11:25 饭后，也照样拿起杯来，说：“这杯是用我的血所立的新约，你们每逢【字面意思：“尽可能经常”】喝的时候，要如此行，为的是記念我。”

17) According to Romans 7:19, do I stop committing sins once I know my sins are forgiven?

根据罗马书7:19，当我知道我的罪得赦免时，我就会停止犯罪吗？

18) According to the italicized portions of Matthew 11:28, what do my sins do to my conscience?

根据马太福音11:28斜体部分，我的罪对我的良心做什么？

19) According to the underlined portion of Matthew 11:28, what does God promise to do for us?

根据马太福音11:28划线部分，上帝应许为我们做什么？

20) According to Matthew 26:28, how does God do that for us in the Lord’s Supper?

根据马太福音26:28划线部分，上帝是如何在圣餐中完成这个应许的？

21) According to those passages, in combination with what 1 Corinthians 11:25 says, would the Lord’s Supper be something we would take frequently or infrequently?

根据上述经文，并结合哥林多前书11:25，我们应该经常领圣餐还是不经常领呢？

On the basis of what we have seen in this portion of our Bible study, how would you answer that question, “WHO SHOULD TAKE THE LORD’S SUPPER?”

根据上述我们所学的，如何回答问题“谁应该领圣餐”？

The final question for our consideration is...

最后需要思考的问题是...

WHAT RELATIONSHIPS DO WE CELEBRATE IN THE LORD'S SUPPER?

在圣餐中我们庆祝什么关系？

Please read the following passages and then answer the corresponding questions.
请阅读下列经文并回答相关问题。

Colossians 1:21-22 Once you were alienated from God and were enemies in your minds because of your evil behavior. But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation.

歌罗西书 1:21-22 你们从前与神隔绝，因着恶行，心里与他为敌。但如今他藉着基督的肉身受死，叫你们与自己和好，都成了圣洁，没有瑕疵，无可责备，把你们引到自己面前。

Romans 5:10 For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!

罗马书 5:10 因为我们作仇敌的时候，且藉着神儿子的死，得与神和好；既已和好，就更要因他的生得救了。

2 Corinthians 5:18 All this is from God, who reconciled us to himself through Christ.

哥林多后书 5:18 一切都是出于神；他藉着基督使我们与他和好。

Romans 3:25 God presented him as a sacrifice of atonement, through faith in his blood.

罗马书 3:25 神设立耶稣作挽回祭，是凭着耶稣的血。

✓ **DEFINITION: to reconcile** — to restore someone to peace and harmony with another.

✓ **定义：和好**——使一方与另一方恢复平安与和谐。

✓ **DEFINITION: to atone** — to make a payment to remove the guilt of sin so that God and sinner may be "at one"

✓ **定义：挽回**——为了拿去罪债而付出的赎价，这样上帝和罪人就可以“合为一”。

22) On the basis of the italicized portions of those passages, what was our relationship with God before he created faith in our hearts and made us his children?

基于上述经文斜体部分，在上帝在我们心里创造信心并使我们做其儿女之前，我们与上帝之间是什么关系？

23) We said that the Lord's Supper assures us of the forgiveness of sins. According to the underlined portions of those passages, what has that forgiveness done with our relationship with God?

我们说圣餐向我们确保了赦罪。根据上述经文划线部分，这赦罪对我们与上帝之间的关系起了什么作用？

Here are the passages that will help us determine the second relationship that we celebrate in the Lord's Supper. Please read these passages and then answer the corresponding questions.

下面这些经文可以帮助我们确定在圣餐中我们庆祝的第二个关系。请阅读下列经文并回答相关问题。

1 Corinthians 10:17 *We, who are many, are one body, for we all partake of one loaf.*

哥林多前书 10:17 我们虽多，仍是一个饼，一个身体，因为我们都是分受这一个饼。

Ephesians 4:4 *There is one body and one Spirit -- just as you were called to one hope when you were called -- one Lord, one faith, one baptism;*

以弗所书 4:4 身体只有一个，圣灵只有一个，正如你们蒙召同有一个指望。

Hebrews 10:23-25 Let us hold unswervingly to the hope we profess, for he who promised is faithful. And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another — and all the more as you see the Day approaching.

希伯来书 10:23-25 也要坚守我们所承认的指望，不至摇动，因为那应许我们的是信实的。又要彼此相顾，激发爱心，勉励行善。你们不可停止聚会，好像那些停止惯了的人，倒要彼此劝勉，既知道那日子临近，就更当如此。

Romans 16:17 I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them.

罗马书 16:17 弟兄们，那些离间你们、叫你们跌倒、背乎所学之道的人，我劝你们要留意躲避他们。

24) According to the italicized portions of those passages, what is another relationship we celebrate in the Lord's Supper?

根据上述经文斜体部分，我们在圣餐中庆祝的另一个关系是什么？

25) According to the underlined portions of those passages, why is it so wonderful that Christians can come together in the Lord's Supper?

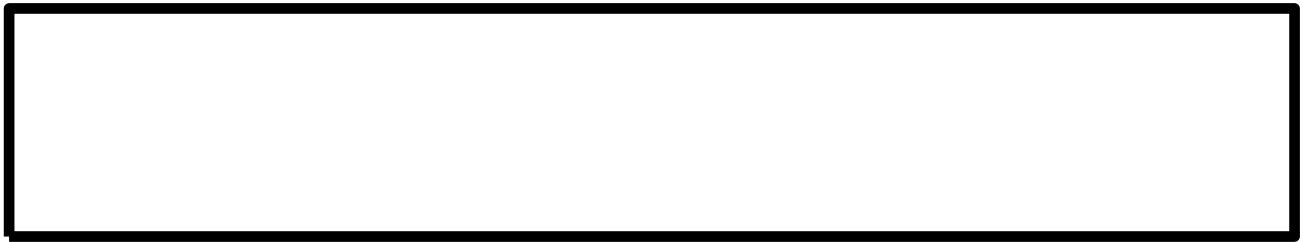
根据上述经文划线部分，基督徒可以在圣餐中聚在一起为什么是如此美好？

26) According to Romans 16:17 there would be a group of people with whom it would be inappropriate to partake of the Lord's Supper. Whom does the Bible say would be in this group?

根据罗马书16:17，跟某些人一起领圣餐是不合适的。圣经说这些人是谁？

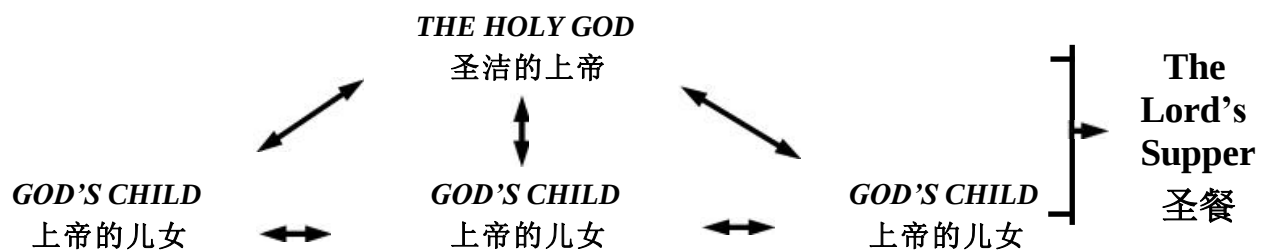
On the basis of those passages, how would you answer that question, “WHAT RELATIONSHIPS DO WE CELEBRATE IN THE LORD’S SUPPER?”

基于上述我们所学的，如何回答问题，“在圣餐中我们庆祝什么关系”？



You could illustrate the relationships celebrated in the Lord’s Supper in this way:

你可以用如下方式来解释在圣餐中我们庆祝的关系：



In Lord’s Supper we celebrate both the vertical relationship between God and his children and the horizontal relationship between fellow Christians. This relationship between Christians is based on *the confession* of their faith, since only God can see the faith itself (“For it is with your heart that you believe and are justified, and it is with your mouth that you confess...” Romans 10:10.). Therefore it is appropriate and desirable that fellow Christians study God’s Word together before communing together. The study of the Word and subsequent acknowledgement of unity of faith is a practice sometimes called “confirmation.” Celebrating the Lord’s Supper on the basis of this unity is known as “close communion.”

在圣餐中，我们既庆祝上帝与其儿女之间的纵向关系，也庆祝基督徒弟兄姐妹之间的横向关系。基督徒之间的横向关系基于他们的信仰声明，因为唯有上帝能看到信心本身（“因为人心里相信，就可以称义；口里承认…” 罗马书10:10）。因此，基督徒在同领圣餐之前一起学习上帝的话是很恰当和可取的。学习上帝的道，然后承认信心的合一，这样的实践有时被称为“坚信礼”。基于这样的合一一起庆祝圣餐，则被称为“紧密圣餐”。

✓ **DEFINITION: confirmation** — a strengthening given in directed Bible study, after which an individual publicly confesses faith in Jesus and unity of faith with a body of believers

✓ **定义: 坚信礼**——在加固有指导的圣经学习后，个体在公众声明自己在耶稣中的信心与一个信徒群体的信心所统一。

✓ **DEFINITION: close communion** — *the practice of admitting to the Lord's Supper only those who have, after a course of directed study, confessed faith in Jesus and unity of faith with the body of believers. The goal of this practice is to ensure that: a) the participant doesn't take the Lord's Supper in an "unworthy manner" and thereby damage the vertical relationship with God in the Lord's Supper (cf. 1 Cor. 11:27), and b) the horizontal relationship among the communicants in the Lord's Supper may be maintained (cf. 1 Cor. 10:17).*

✓ 定义：紧密圣餐——在一系列有指导的学习后，承认其相信基督且与信徒群体有合一的信心，在此基础上才被允许同领圣餐的实践。这个实践的目的是为了确保：a) 领餐者不是“不按理”领受圣餐，从而破坏圣餐中与上帝之间的纵向关系（参看哥林多前书11:27），及 b) 保持圣餐中领餐者之间的横向关系（参看哥林多前书10:17）。

For the traditional Lutheran confession concerning the Lord's Supper, please see Martin Luther's explanation of the Lord's Supper as it's found in the the Small Catechism. This is printed in Appendix XI.

关于传统的路德宗对圣餐的信仰声明，请参看马丁路德在小问答中对圣餐的解释。见附录十一。

TAKING IT DEEPER

深入思考

A) Agree or Disagree — Everyone who goes to the Lord's Supper receives Jesus' body and blood.

同意与否 —— 每一个参加圣餐的人都领受了耶稣的身体和血。

B) Agree or Disagree — Everyone who goes to the Lord's Supper receives the forgiveness of sins.

同意与否 —— 每一个参加圣餐的人都领受了罪得赦免。

C) Agree or Disagree — We should not go to Communion if we have sinned that day.

同意与否 —— 如果我们在圣餐主日那天犯了罪，则不应该去领圣餐。

D) Agree or Disagree — When we go to Communion we earn the forgiveness of sins.

同意与否 —— 当我们领受圣餐时，我们赚得了罪的赦免。

E) Agree or Disagree — We should not go to the Lord's Supper if we don't feel the need for it.

同意与否 —— 如果我们觉得我们不需要，我们就不应该领圣餐。

F) Question: Look carefully at the different accounts of the Lord's Supper that are printed on that special sheet. Specifically, look at what Jesus says before he distributes the Lord's Supper in each of those accounts. How can we tell that those "words of institution" aren't some magical incantation which we need to repeat exactly in order for the "real presence" to take place?

问题： 仔细阅读附加页上关于圣餐的描述。尤其是耶稣在设立圣餐之前所说的话。我们如何能够说，这些“设立的话”不是为了让“实体临在”发生，而需要我们精确重复的魔法咒语呢？

G) Question: God offers forgiveness through his Word. Why does he need to offer it in the Lord's Supper as well?

问题： 上帝透过他的话语赐给我们赦罪。为什么他也要在圣餐中赐给我们赦罪呢？

H) Explain: Some people might look at the practice of "close communion" and say it is unloving because it prevents some people from taking the Lord's Supper temporarily. But on the basis of what we have learned in this study, explain how practicing close communion *actually shows love* to God's Word and to the individual that we ask to wait. Explain how it would be *unloving* not to practice close communion.

解释： 有些人看到“紧密圣餐”的实践，可能会说这是无爱心的。因为它阻止了某些人暂时领受圣餐。但是基于我们本课所学的，解释为什么实行紧密圣餐，实际上是显明了对上帝之道的爱，以及对那个我们要求等待之人的爱。解释不实行紧密圣餐为什么是无爱心的。

The Accounts of the Lord's Supper 设立圣餐的记录

LUKE 22:14-20

¹⁴ When the hour came, Jesus and his apostles reclined at the table. ¹⁵ And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. ¹⁶ For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God."

¹⁷ After taking the cup, he gave thanks and said, "Take this and divide it among you. ¹⁸ For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes."

¹⁹ And he took bread, gave thanks and broke it, and gave it to them, saying, "This is *my body* given for you; do this in remembrance of me."

²⁰ In the same way, after the supper he took the cup, saying, "This cup is **the new covenant** in *my blood*, which is poured out for you."

MATTHEW 26:20-30

²⁰ When evening came, Jesus was reclining at the table with the Twelve. ²¹ And while they were eating, he said, "I tell you the truth, one of you will betray me."

²² They were very sad and began to say to him one after the other, "Surely not I, Lord?"

²³ Jesus replied, "The one who has dipped his hand into the bowl with me will betray me. ²⁴ The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born."

²⁵ Then Judas, the one who would betray him, said, "Surely not I, Rabbi?" Jesus answered, "Yes, it is you."

²⁶ While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take and eat; this is *my body*."

²⁷ Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you.

²⁸ This is *my blood of the covenant*, which is poured out for many for **the forgiveness of sins**.

²⁹ I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom."

³⁰ When they had sung a hymn, they went out to the Mount of Olives.

MARK 14:17-26

¹⁷ When evening came, Jesus arrived with the Twelve. ¹⁸ While they were reclining at the table eating, he said, "I tell you the truth, one of you will betray me -- one who is eating with me."

¹⁹ They were saddened, and one by one they said to him, "Surely not I?"

²⁰ "It is one of the Twelve," he replied, "one who dips bread into the bowl with me. ²¹ The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born."

²² While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take it; this is *my body*."

²³ Then he took the cup, gave thanks and offered it to them, and they all drank from it.

²⁴ "This is *my blood of the covenant*, which is poured out for many," he said to them. ²⁵ "I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God."

²⁶ When they had sung a hymn, they went out to the Mount of Olives.

1 CORINTHIANS 11:23-29

²³ For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread,

²⁴ and when he had given thanks, he broke it and said, "This is *my body*, which is for you; do this in remembrance of me."

²⁵ In the same way, after supper he took the cup, saying, "This cup is **the new covenant** in *my blood*; do this, whenever you drink it, in remembrance of me."

²⁶ For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

²⁷ Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. ²⁸ A man ought to examine himself before he eats of the bread and drinks of the cup. ²⁹ For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself.

The Accounts of the Lord's Supper 设立圣餐的记录

路加福音 22:14-20

14 时候到了，耶稣坐席，使徒也和他同坐。15 耶稣对他们说：“我很愿意在受害以先和你们吃这逾越节的筵席。16 我告诉你们，我不再吃这筵席，直到成就在神的国里。”

17 耶稣接过杯来，祝谢了，说：“你们拿这个，大家分著喝。18 我告诉你们，从今以后，我不再喝这葡萄汁，直等神的国来到。”

19 又拿起饼来，祝谢了，就擘开，递给他们，说：“这是我的身体，为你们舍的，你们也应当如此行，为的是纪念我。”

20 饭后也照样拿起杯来，说：“这杯是用我血所立的新约，是为你们流出来的。

马太福音 26:20-30

20 到了晚上，耶稣和十二个门徒坐席。21 正吃的时候，耶稣说：“我实在告诉你们，你们中间有一个人要卖我了。”

22 他们就甚忧愁，一个一个的问他说：“主，是我吗？”

23 耶稣回答说：“同我蘸手在盘子里的，就是他卖我。24 人子必要去世，正如经上指着他所写的；但卖人子的人有祸了！那人不生在世上倒好。”

25 卖耶稣的犹大问他说：“拉比，是我吗？”耶稣说：“你说的是。”

26 他们吃的时候，耶稣拿起饼来，祝福，就擘开，递给门徒，说：“你们拿着吃，这是我的身体”；

27 又拿起杯来，祝谢了，递给他们，说：“你们都喝这个；28 因为这是我立约的血，为多人流出来，使罪得赦。29 但我告诉你们，从今以后，我不再喝这葡萄汁，直到在我父的国里同你们喝新的那日子。”

30 他们唱了诗，就出来往橄榄山去。

马可福音 14:17-26

17 到了晚上，耶稣和十二个门徒都来了。18 他们坐席正吃的时候，耶稣说：“我实在告诉你们，你们中间有一个与我同吃的人要卖我了。”

19 他们就忧愁起来，一个一个的问他说：“是我吗？”

20 耶稣对他们说：“是十二个门徒中同我蘸手在盘子里的那个人。21 人子必要去世，正如经上指着他所写的；但卖人子的人有祸了！那人不生在世上倒好。”

22 他们吃的时候，耶稣拿起饼来，祝了福，就擘开，递给他们，说：“你们拿着吃，这是我的身体”；

23 又拿起杯来，祝谢了，递给他们；他们都喝了。

24 耶稣说：“这是我立约的血，为多人流出来的。25 我实在告诉你们，我不再喝这葡萄汁，直到我在神的国里喝新的那日子。”

26 他们唱了诗，就出来，往橄榄山去。

哥林多前书 11:23-29

23 我当日传给你们的，原是从主领受的，就是主耶稣被卖的那一夜，拿起饼来，

24 祝谢了，就擘开，说：“这是我的身体，为你们舍（有古卷：擘开）的，你们应当如此行，为的是纪念我。”

25 饭后，也照样拿起杯来，说：“这杯是用我的血所立的新约，你们每逢喝的时候，要如此行，为的是纪念我。

26 你们每逢吃这饼，喝这杯，是表明主的死，直等到他来。

27 所以，无论何人，不按理吃主的饼，喝主的杯，就是干犯主的身、主的血了。28 人应当自己省察，然后吃这饼、喝这杯。29 因为人吃喝，若不分辨是主的身体，就是吃喝自己的罪了。

Appendix X — Arguments Against the Doctrine of Real Presence

附录十 —— 反对实体临在教义的论点

The following arguments are the ones most commonly leveled against the doctrine of Real Presence.
下面的说法是最常见的反对实体临在教义的论点。

ARGUMENT — The doctrine of Real Presence is unnecessary for the proclamation of the forgiveness of sins. God offers forgiveness through his Word.

论点 —— 实体临在的教义对宣告赦罪是不必要的。上帝透过他的话语赐予我们赦罪。

RESPONSE — That is true. The Old Testament believers are proof that we don't "need" the Lord's Supper at all. Even the Bible limits who should partake of the Lord's Supper. However, it is not logical to assume that because God offers forgiveness one way (through the Word) that he would not / could not offer it in other ways as well (through Baptism and the Lord's Supper). In his love God desired to connect forgiveness to something we can touch in order to make the message of forgiveness even more clear and vivid. It would not be absolutely "necessary," but he chose to do it nonetheless.

回应 —— 这是真的。旧约信徒可以证明我们完全不“需要”圣餐。圣经甚至限制了谁应该领受圣餐。然而，如果上帝以一种方式（透过圣道）提供赦罪，那么上帝不会也以另一种方式（透过洗礼和圣餐）提供赦罪吗？上帝在他的爱中，渴望将赦免和我们可以触摸到的东西相连，使赦罪的信息更加清晰和生动。这不是绝对“必要的”，但他仍然选择这样做。

ARGUMENT — Jesus was speaking figuratively when he said, “This is my body. This is my blood.”

论点 —— 耶稣是在用比喻手法说，“这是我的身体。这是我的血。”

RESPONSE — Jesus makes no mention of doing so. This is a dangerous road to go down, for if we can say that Jesus was speaking figuratively at the Lord's Supper, how can we be sure he isn't speaking figuratively when he makes statements such as “I am the resurrection and the life. He who believes in me will live, even though he dies” (John 11:25). Good principles of Biblical interpretation say that we let the text itself tell us if it is meant to be taken figuratively. The Bible loses all sense and meaning if we abandon this principle.

回应 —— 耶稣没有提到他有这样做。这是一条危险的下坡路。如果我们可以说，耶稣在设立圣餐时，是在用比喻手法说话，那么我们如何能确定，当他说“复活在我，生命也在我。信我的人虽然死了，也必复活”时，不是在用比喻手法呢（约翰福音11:25）。圣经诠释的正确原则是，让文本自身告诉我们，它是否在用比喻手法。如果放弃了这一原则，那么圣经就失去了一切的意义。

ARGUMENT — Jesus indicated he was speaking figuratively when he said, “Do this in remembrance of me.”

论点 —— 当耶稣说“为的是纪念我”时，这标志他是在用比喻手法说，“这是我的身体。这是我的血。”

RESPONSE — That statement is not an indicator of figurative speech. Reversing the words of institution demonstrates this. Imagine Jesus had said, “Take and eat, this is bread... Do this in remembrance of me.” Would we then assume that Jesus was distributing something other than bread? Of course not.

回应 —— 这句话不是比喻手法的标志。将设立圣餐的词交换一下便可以证明这一点。假如耶稣说：“你们拿着吃，这是饼... 为的是纪念我。”那么，我们会假定耶稣是在分发别的东西而不是饼吗？当然不会...

The statement “Do this in remembrance of me” in no way hints at figurative speaking. The recollection and remembrance of Christ’s redemptive work is not hindered by the doctrine of Real Presence, but only enhanced.

“为的是纪念我”这句话，没有任何暗示其为比喻手法的意思。实体临在的教义并没有妨碍回忆和纪念基督的救赎工作，而是加强了它。

ARGUMENT — It is repulsive to think of eating Jesus’ body and blood.

论点 —— 想到吃耶稣的身体和喝耶稣的血令人难以接受。

RESPONSE — This is not an argument but an emotion, and one that is born from a misunderstanding of the doctrine of Real Presence. The bread does not become a piece of Christ’s flesh. Nor does the wine turn into a liter of blood like you might give at a blood bank. This error has sometimes been called “Capernaite Eating”. The Bible teaches that the body and blood of Christ are truly there, but in a miraculous way — “in, with, and under” the bread and wine.

回应 —— 这不是一种论点，而是一种情绪，来自对实体临在教义的某种错误理解。饼不会变成基督的一块肉。酒也不会变成基督的一杯血，就好像你在献血时所献出的那样。这一错误有时被称为“迦百农式的吃喝”。圣经教导我们，在圣餐中基督的身体和血真的在那里，但却是以一种神奇的方式——藉着饼和酒。

ARGUMENT — Jesus body and blood couldn’t be present in the Lord’s Supper. With the millions of people who have taken the Lord’s Supper throughout the years, Christ’s body and blood would have been used up long ago.

论点 —— 耶稣的身体和血不可能真的出现在圣餐中。这么多年来成千上万的人领圣餐，基督的身体和血早就该被用完了。

RESPONSE — This is an attempt to rationalize a doctrine of God’s Word that proclaims the miraculous. Similar to the previous argument, it approaches the Lord’s Supper with a strictly physical understanding. The miracle of the Real Presence cannot be rationally comprehended any more than the Trinity, the union of Christ’s human and divine natures, the six-day creation, etc. It is simply believed by faith (cf. Hebrews 11:1).

回应 —— 这是试图将上帝话语中宣告了神迹的教义合理化的尝试。与前一个论点类似，它以严格的物理方式来理解圣餐。实体临在的神迹与三位一体，基督人神二性，六日创造等一样，无法被理性地理解，只能简单地藉着信心相信（参照希伯来书11:1）。

ARGUMENT — The Lutheran teaching of the Sacraments is inconsistent. For Baptism they teach that it is open to anyone, including children. Yet for the Lord’s Supper they teach it is limited.

论点 —— 路德宗对圣礼的教导是不一致的。他们教导圣洗礼是向任何人敞开的，包括小孩子。但圣餐礼却是受限制的。

RESPONSE — This is not Lutheran teaching, but Biblical teaching. Christ’s command to baptize “all nations” (Matthew 28:19) is all-inclusive. Unless a different passage can be found limiting “all nations,” it would be unscriptural to do so. Yet in 1 Corinthians 11:27-28 we read, “Therefore, whoever eats the

bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup.”

回应 —— 这不是路德宗的教导，这是圣经的教导。基督命令施洗的“万民”（马太福音28:19）包含所有人。除非能找到另一段限制“万民”的经文，对它的任何限制都是违背圣经的。在哥林多前书11:27-28我们读到，“所以，无论何人，不按理吃主的饼，喝主的杯，就是干犯主的身、主的血了。人应当自己省察，然后吃这饼、喝这杯。”

It is presumptive to assume that God would apply identical principles of practice to the two different Sacraments. Scriptures show that both Baptism and the Lord's Supper are intended for faithful use, but at different points in a person's life.

假定上帝会对两个不同的圣礼施行相同的原则，这不过是一种臆断。圣经表明，圣洗礼和圣餐礼都意在让人忠心的使用，但却是在个人生命中的不同阶段。

SUMMARY

总结

It would be unfair to say that the doctrine of Real Presence is simple. It is fair, however, to say that the doctrine of Real Presence is clear. When reading the accounts of that first celebration of the Lord's Supper in all the synoptic Gospels, we must ask ourselves, "What does Christ clearly say?" "This is my body." "This is my blood." He makes no indication that he is speaking in a figurative, metaphorical sense. Not one of the Gospel writers indicate that Christ is speaking figuratively. At the time he speaks the words, he has but a few hours before he will be taken away from his disciples and crucified. It is not a time to speak in riddles.

如果说实体临在的教义很简单，这个说法并不公平。然而，确实可以说，实体临在的教义是清楚的。当阅读所有对观福音中对第一次圣餐的记载时，我们必须问自己，“基督清楚地说了什么？”“这是我的身体。”“这是我的血。”他并没有暗示他在使用比喻或隐喻手法说话。没有一部福音书作者暗示基督在用比喻手法说话。在耶稣说这话的时候，还有几个小时，他就要被带离他的门徒并钉十字架。那并不是一个说谜语的时候。

Then there is the parallel account that Paul gives us in 1 Corinthians 11. He warns about "sinning against the body and blood of the Lord." Again, there is nothing to indicate Paul is writing figuratively.

保罗在哥林多前书11章中也有相似的记载。他对“干犯主的身、主的血”发出警告。同样，没有任何迹象表明保罗是在用比喻手法写作。

The attacks that are leveled against the doctrine of Real Presence are extremely dangerous, not just because they destroy the celebration of the Lord's Supper, but because they destroy the clarity of the Scriptures. If we can arbitrarily chose when Jesus and the apostles are speaking or writing figuratively, then there can be no such thing as absolute truth in the Scriptures. Their interpretation is open to subjective whim. They lose all sense. They lose all meaning. They lose all value.

对实体临在教义的攻击是及其危险的，不仅因为它们破坏了对圣餐的庆祝，还因为它们破坏了圣经的清晰性。如果我们能够随意选择，耶稣和使徒什么时候是在用比喻手法说话或写作，那么在圣经中就没有绝对真理了。他们的解释向主观的心血来潮大开其门。这样的解释失去了全部的意义，全部的意思，全部的价值。

Appendix XI — Martin Luther and the Lord's Supper

附录十一 —— 马丁路德和圣餐礼

The following paragraphs are taken from Martin Luther's *Small Catechism* and are a summary of the doctrine of the Lord's Supper. Martin Luther would explain doctrines by utilizing a series of questions and answers.

下面的段落摘自马丁路德小问答，是对圣餐教义的总结。马丁路德使用一系列问-答的方式解释了这个教义。

HOLY COMMUNION IS A SACRAMENT

圣餐礼

What is the sacrament of Holy Communion?

圣餐礼是什么？

It is the true body and blood of our Lord Jesus Christ together with the bread and wine, instituted by Christ for us Christians to eat and to drink.

就是我们主耶稣基督的真身体和血，在饼和酒里，赐给基督徒吃喝。这是基督亲自设立的。

Where is this written?

这事记在何处？

The holy Evangelists Matthew, Mark, Luke and the Apostle Paul tell us: The Lord Jesus, on the night he was betrayed, took bread;; and when he had given thanks, he broke it, gave it to his disciples and said, "Take and eat. This is my body, which is given for you;; do this in remembrance of me." In the same way, after supper he took the cup, gave thanks, gave it to them and said, "Drink from it, all of you. This cup is the new covenant in my blood, which is poured out for you for the forgiveness of sins. Do this, whenever you drink it, in remembrance of me."

福音书的作者马太、马可、路加和圣保罗这样写着：我主耶稣基督被卖的那一夜，拿起饼来，祝谢了，擘开递给门徒，说：“你们拿着吃；这是我的身体，为你们舍的。你们应当如此行，为的是記念我。”饭后也照样拿起杯来，祝谢了，递给他们，说：“你们都喝这个；这杯是用我的血所立的新约，就是为你们流出来的，使罪得赦。你们每逢喝的时候要如此行，为的是記念我。”

THE BLESSINGS OF HOLY COMMUNION

圣餐礼的益处

What blessing do we receive through this eating and drinking?

这样的吃喝有什么益处呢？

That is shown us by these words, "Given and poured out for you for the forgiveness of sins." Through these words we receive forgiveness of sins, life and salvation in this sacrament. For where there is forgiveness of sins, there is also life and salvation.

“为你们舍的，为你们流出来的，使罪得赦。”这些话向我们表明：在圣礼中藉着这些话，将赦罪、生命和救恩都赐给我们了。因为哪里有赦罪，哪里就有生命和救恩。

THE POWER OF HOLY COMMUNION

圣餐礼的力量

How can eating and drinking do such great things?

肉身的吃喝怎能行这些大事呢？

It is certainly not the eating and drinking that does such things, but the words, “Given and poured out for you for the forgiveness of sins.” These words are the main thing in this sacrament, along with the eating and drinking. And whoever believes these words has what they plainly say, the forgiveness of sins.

只是吃喝自然不能行这些大事，成事的是这里所写的话：“为你们舍的，为你们流出来的，使罪得赦。”这些话，连同肉体的吃喝，是这圣礼的主体。凡信这些话的，就正得着所说的赦罪。

RECEIVING HOLY COMMUNION

领受圣餐礼

Who, then, is properly prepared to receive this sacrament?

谁配领受着圣礼呢？

Fasting and other outward preparations may serve a good purpose, but he is properly prepared who believes these words, “Given and poured out for you for the forgiveness of sins.”

禁食与身体的准备当然是良好的外表训练。但人若信这些话：“为你们舍的，为你们流出来的，使罪得赦”，那人就真正配领受，也是准备好去领受了。

But whoever does not believe these words or doubts them is not prepared, because the words “for you” require nothing but hearts that believe.

但任何人不信这些话或有怀疑，那人就不配领受，也没有准备好；因为“为你们”这些字是要求人一心相信。