**The Blessing of the Augsburg Confession**

奥格斯堡宣言的祝福

1. The Augsburg Confession is a Christian summary of critical teachings of the Bible.

奥格斯堡宣言是圣经极其重要的教导，是基督徒的信仰纲要。

1. The Augsburg Confession developed as a reaction and response to Satan’s work in the visible church during the Middle Ages in Europe (A.D. 476 – 1453; The fall of the Roman Empire to the fall of Constantinople).

奥格斯堡宣言是对撒旦在欧洲中世纪对有形教会所作所为做出的回应和答复（公元后476 – 1453；从罗马帝国的衰落到君士坦丁堡的衰落）；

1. During the Middle Ages Satan had been very effective in his effort to pervert the teachings of the Roman Church.

撒旦在中世纪时对罗马天主教会的教导进行了极大的扭曲，主要表现在以下几个方面：

* 1. Those who were leaders in the church had become most concerned about political matters and about acquiring money for projects.

那些教会领袖最关心的事情是政治上的事务以及如何谋取钱财来达成他们的企划。

* 1. Those who should have been like the prophets and should have proclaimed the truth of God’s Word had embraced false doctrines and had become more concerned about themselves than God’s people.

那些本应该如先知般的人，本应该在那里宣告神真理话语的人，却开始接受假教导，开始只关心自己的需要，而不是神子民的需要。

* 1. God’s people had become superstitious. The sinful nature in them and the law (as emphasized by Rome) threatened to completely destroy what was left of their spiritual life.

神的子民开始变得迷信。他们里面的罪性和律法（如罗马教廷所强调的）发出威胁要完全毁掉他们残留的属灵生命。

1. The church of the Middle Ages had become like God’s people during the time of King Ahab of Israel and the time in Judah immediately before the exile in Babylon.

中世纪的教会开始变得像以色列亚哈王以及被掳到巴比伦之前的犹大王时期的神子民一样。

1. Isaiah’s words (Isaiah 29:13) correctly described the church of the Middle Ages also: ﻿ The LORD says: “These people come near to me with their mouth and honor me with their lips, but their hearts are far from me. Their worship of me is made up only of rules taught by men.”

以赛亚的话（赛29：13）也恰当地描述了中世纪时期的教会光景：主说：“因为这百姓亲近我，用嘴唇尊敬我，心却远离我；他们敬畏我，不过是领受人的吩咐。”

1. Although the faithful still were present in the church of the Middle Ages, many of the church leaders were “far from” the LORD.

尽管中世纪教会中仍有忠心信主的人，但很多教会领袖却已离神“很远”。

1. Martin Luther (1483-1546) was a product of his time. He had been taught to see God as an angry and just judge. Luther believed that the only way to be right with God was to work hard; to make himself worthy.

马丁路德（1483-1546）就是这个时代的产物。他接受的教导是：神是一个怒气十足的公正审判官。路德相信，能让他与神恢复正常关系的唯一方式就是要在行为上做出努力，让自己够资格。

1. The Lord gave Luther a special gift. The Holy Spirit guided Luther’s heart to remain like that of a child. Luther was concerned about his spiritual welfare and the Holy Spirit used that concern when Luther finally studied the Bible on his own.

主给路德一个特别的礼物，让圣灵引导他，使他一直保持一颗孩童般的心灵。路德担忧他的属灵状况，圣灵便使用他的担忧让他最后开始自己研读圣经。

1. Luther did not listen only to those teachers and leaders whom Satan had deceived. Luther also studied the Bible to see what the Bible teaches.

路德并没有只听那些被撒旦欺骗的教师和领袖的教导，他还自己研究圣经，弄明白圣经的教导。

1. Luther noted that immorality was everywhere, even among those who claimed to be leaders and teachers of God’s people.

路德注意到，不道德的行为随处可见，甚至在那些自称为神子民的领袖和教师中间也是如此。

1. What finally became God’s teachable moment in Luther’s life was Rome’s sale of indulgences. Rome collected money from people to sell God’s forgiveness of sins.

最后成为路德生命中受教时刻的事件是罗马教会出售赎罪券的事。罗马教会让人拿钱来购买神对罪的宽恕。

1. Luther’s childlike heart realized how demonic the sale of indulgences was. That happened when Luther learned from Scripture alone that sinners are saved by grace alone, through faith alone, in Jesus Christ alone.

路德孩童般的心灵认识到，出售赎罪券做法是邪恶的。他能够认识到这一点，是因为他已经明白，人只要单单依靠神的话，单单通过相信耶稣基督，单单凭借恩典，就能让罪人得到拯救。

1. The Augsburg Confession (1530) was written by Luther’s associate, Phillip Melanchthon. The Augsburg Confession was written for political leaders and for church leaders and for King Charles V, the emperor of the Holy Roman Empire.

奥格斯堡宣言（1530）的执笔者是路德的伙伴菲利普·墨兰顿。奥格斯堡宣言的写作对象是政治领袖、教会领袖以及当时的圣罗马帝国国王查尔斯五世。

1. Those political and church leaders of Germany who accepted the biblical teachings (as expressed by the Augsburg Confession) were willing to allow the emperor to cut off their heads rather than to rejoin the Roman Church and hold to that church’s false teachings.

那些接受这一圣经教导（如奥格斯堡宣言中表述的内容）的德国政治和教会领袖宁愿被国王砍头，也不愿意重新加入罗马教会，服从那个教会的错误教导。

1. In our study of the Augsburg Confession…

在我们学习奥格斯堡宣言的过程中…

* 1. We will learn about those biblical teachings which Rome had challenged or changed and what God’s Word says about those teachings.

我们将学到那些受到罗马天主教会的挑战或者改变了的圣经教导，还要看到神的话对那些话语的正确教导。

* 1. We will also learn to appreciate the courage of those political and church leaders who were willing to proclaim those truths even though the powers of the time, the emperor and the papacy, wanted to have them all killed for holding to God’s Word.

我们也会去欣赏那些政治和教会领袖的勇气，看到他们如何在当时的权贵、国王和罗马教皇因为他们坚持神的话想要致他们于死地的危险境地中仍然愿意宣告那些真理的情形。

* 1. The Holy Spirit will use this study to keep us from becoming like the church during the days of Ahab of Israel and the days of Judah at the time of the Babylonian captivity.

圣灵将使用这个学习来阻止我们变成以色列亚哈王和被虏到巴比伦之前的犹大王时期的教会。

Matthew 10:32 "Whoever *acknowledges* me before men, I will also *acknowledge* him before my Father in heaven.”

太10：32“凡在人面前认我的，我在我天父 的面前也必认他。”

How do Christians “*acknowledge*” Jesus?

基督徒怎样“承认”耶稣？

Luke 9:26 If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his glory and in the glory of the Father and of the holy angels.

路9：26“凡把我和我的道当作可耻的，人子在自己的荣耀里，并天父与圣天使的荣耀里降临的时候，也要把那人当作可耻的。”

What are the consequences of covering up known and accepted Scriptural truths that are clearly laid out for us in the Word of God?

对于已经在神的话语中清楚表明出来的圣经真理，一个人如果已经了解而且接受，但却故意遮掩的话，会有什么后果？

Romans 10:9,10 That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.

罗马书10：9，你若口里认耶稣为主，心里信神叫他从死里复活，就必得救。因为人心里相信，就可以称义；口里承认，就可以得救。

What relationship exists between the heart that believes and the mouth that confesses?

一颗相信的心和一张承认主名的口之间存在着怎样的关系？

From this study, we will see something that Jesus already told us in God’s Word when he said:

34"Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. 35 For I have come to turn 'a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law - 36a man's enemies will be the members of his own household.' 37"Anyone who loves his father or mother more than me is not worthy of me; anyone who loves his son or daughter more than me is not worthy of me” (Matthew 10:34-37).

从这个学习中，我们将会看到耶稣在神的话语中已经告诉我们的事情。他说：

“34你们不要想，我来是叫地上太平；我来并不是叫地上太平，乃是叫地上动刀兵。35因为我来是叫人与父亲生疏，女儿与母亲生疏，媳妇与婆婆生疏。36人的仇敌就是自己家里的人。37爱父母过于爱我的，不配作我的门徒；” （太10：34-37）

With these words of our precious Savior, we are reminded that his Word will do one of two things to the people of this world – either unite us or divide us and sometimes that division goes right through the members of one’s own family.

我们的宝贵救主说的这些话提醒我们，他的话会在这个世上的人中间产生两种结果：要么将我们凝聚在一起，要么将我们分开。有时这种分裂就发生在一个人的家庭中。

As Christians grow in their faith, they will also see through this study that faith mandates a response of what we believe. It is not enough to tell someone that you believe in Jesus. For people today have made Jesus into the greatest false god by denying the plain Scriptural truths of what the Bible tells us about Jesus. Some say he’s a great prophet, but not true God; some say that he’s one of many ways into heaven, but not the only way. Anything short of what the Bible reveals to us about Jesus is idolatry. It’s important, therefore, that Christians know the Jesus of the Bible and are prepared to defend their faith according to the Bible just as the following passages remind us…

随着基督徒信心的增长，他们也将会从这个学习中看到，信心会指示我们对所信内容作出何种反应，只对别人说你相信耶稣还不够，因为今天的人否认圣经所记载的有关耶稣的明了真理，已经把耶稣当成了最大的假神。有人说他是一个大先知，而不是真神。有人说他是通往天国的很多方法之一，而不是唯一的方法。任何对耶稣的说法，只要不是像圣经所启示的那样完整，就是在崇拜偶像。因此，基督徒要认识圣经中的耶稣。就像下面的经文所提醒的，我们要做好准备以圣经为根据来护卫我们的信仰，这一点很重要。

**Assignment**

**作业**

**Complete your reading of the Preface** (below) **and the summary comments beneath each section.**

**阅读 前言部分剩下的所有内容，包括每一部分下面的总结语。**

**Write down and bring your questions or comments next time we meet.**

**写下你的问题或评论，我们将在下节课回答并分享。**

**Preface to Emperor Charles V[[1]](#footnote-0)**

**给国王查尔斯五世的奏折序言**

Charles V (A.D. 1500-1558) was King of Spain. Charles became emperor of the Holy Roman Empire in 1519.

**查尔斯五世（**A.D. 1500-1558**）是西班牙国王。查尔斯于1519年成为圣罗马帝国国王。**

**1]** All Powerful Emperor, Caesar Augustus, Most Merciful Lord: Your Royal Majesty has called a council of the empire here at Augsburg to discuss what to do against the Turks, that most fearful and longtime enemy of our Christian name and religion. You wish us to agree on a strong and lasting military action that can successfully defeat their furious attacks.

**1]**伟大的国王，凯撒奥古斯都，最有怜悯的主：陛下您已经宣布在奥格斯堡这里召开一次全国性会议，商议如何应对土耳其人，那些最可怕而且长期与我们基督之名及宗教为敌的人。你希望我们能达成一个强有力而且持久的军事行动计划，来成功击败他们的猛烈攻击。

The reference to “the Turks” is a reference to the Ottoman Empire (A.D. 1299-1922). The Turks were hoping to invade and conquer Europe. The Turks were Muslim. They worshiped Allah. They did not worship the Triune God. The emperor had summoned his princes from around Germany in order to deal with this political emergency.

这里提到的“土耳其人”就是奥斯曼帝国（土耳其）（公元后1299-1922）。土耳其试图侵略并征服欧洲。土耳其人是穆斯林，他们崇拜安拉。他们不敬拜三位一体的耶和华神。国王从德国四境召集他的亲王回来处理这一紧急政治事件。

**2]** You also called this meeting to consider the disagreements about our holy religion and Christian faith. In these religious matters you wished the opinions and judgments of the different sides to be heard in each other’s presence. **3]** You wanted us to consider and discuss these matters among ourselves with both sides showing love and kindness. Then, you wished us to settle these matters by removing and correcting those things that were described and understood in different ways in the writings of both sides. Only then will Christians again find agreement on a single simple truth. **4]** Christians could then also be able to accept and hold onto one pure and true religion in the future. Since we are all under one Christ and fight under him, we should also be able to live in unity and agreement in the one Christian church.

**2]**您召集这次会议也是为商议我们的圣宗教与基督信仰方面的不和。在这些宗教问题中，您希望不同方面的意见和判断都能当着对方的面进行陈述。**3]**您希望我们双方都能在仁爱与友善的气氛中一起考虑并讨论这些事情。然后，您希望我们能通过删除并改正双方书面陈述中描述不同、理解不同的内容来解决这些问题。**4]**只有那样，基督徒才能再次找到对每一个简单真理的统一。基督徒也才能够在将来接受并坚持一个纯正的宗教。因为我们都在一个基督之下，在他之下抗争，我们也应该能够活在一个基督教会里面，团结一致。

The emperor had also summoned his German princes in order to address a religious concern: Many German church leaders and governmental leaders were no longer willing to submit to the Roman Catholic Church’s false teachings. The emperor wished to restore religious unity under the Roman papacy and in this way to make Europe (The Holy Roman Empire) strong enough to resist the Turks.

国王还召集他的德国亲王们来处理宗教事务：很多德国教会领袖和政府领导不再愿意服从罗马天主教会的错误教导。国王希望能恢复在罗马教权下的宗教统一，并以此使欧洲（圣罗马帝国）国体强大，足以抵制土耳其。

**5]** We, the undersigned electors, princes, and other leaders who joined with us, have been called to this council just like the other electors, princes, and authorities. We have obeyed your royal command and promptly come to Augsburg. Although we don’t want to boast, we were among the first to arrive.

**5]**我们，包括在底部签名的选招人员、亲王以及其他加入到我们中间的领导人，连同其他选派人员、亲王和权贵一样，都已经被召集来参加这个会议。我们已经遵守了圣上您的命令，并立即来到奥格斯堡。尽管我们不想夸耀，但我们在最先到达的人员之列。

Augsburg was the city in Germany where this council was held. The writers of the Augsburg Confession boldly presented themselves to the emperor. These men could have lost their lives for refusing to submit to Rome’s false teachings.

奥格斯堡是举行这次会议的德国城市。奥格斯堡宣言的作者们大胆地把自己介绍给皇帝。这些人可能会因为拒绝向罗马的假教导屈服而丢掉自己的性命。

**6]** Among other things, which at the very beginning of the council Your Royal Majesty proposed to the electors, princes, and other authorities of the empire here at Augsburg, was this: That the various authorities of the empire, in response to your royal decree, should write down and submit their opinions and decisions in both the German and Latinlanguages. **7]** So on the first Wednesday, after careful consideration, we told Your Royal Majesty that we would submit the statements of our side’s confession on the following Wednesday. Now, in order to obey Your Royal Majesty’s wishes in these religious matters, **8]** we here present the confession of our preachers and of ourselves. This shows what kind of doctrine from the Holy Scriptures and the pure Word of God has been preached up to this time in our lands, territories, and cities, and what is taught in our churches.

**6]**在会议刚开始时，陛下您提议那些选派人员、亲王以及帝国其他官员，他们在奥格斯堡这儿要做的事情中，还有一件事，就是帝国的各方面权威人士，作为对您命令的回应，应该写下他们的意见和决定，并用德语和拉丁语递交上去。**7]**所以在第一个星期三，经过仔细考虑之后，我们向陛下您告知了我们将在下周星期三上交我们这边的宣言陈述。现在，遵照陛下您在这些宗教事务方面的指示，**8]**我们在这里呈递上我们牧师和我们自己的宣言。它表明迄今为止在我们的国土和我们的疆域里，以及我们的城市中所传讲的从圣经和神的纯粹话语而来的教义是什么，以及在我们教会中教导的内容是什么。

Notice how politely and properly these men speak to their emperor. But also notice that these men show a great respect for the “pure word of God”. This is the way Christians are to regard human authorities. We are to obey our human authorities. But our greater duty is to obey God (Acts 5:29).

留意这些人对国王说话时的语气是多么客气，多么严密，但也请留意，这些人也对“神的纯粹话语”表现了极大的尊敬。这就是基督徒对待人间权威的方式。我们应该顺服我们的人间权柄，但更要顺服神（徒5：29）。

**9]** The other electors, princes, and authorities of the empire may wish, according to the royal decree mentioned above, to present similar writings in Latin and German, giving their opinions about these religious matters. **10]** If so, then we, with the princes and friends listed above, are prepared for a friendly meeting with them here before Your Royal Majesty, our most merciful lord. We can then discuss all the possible ways and means through which we might be united, as far as this may be done with honor. After this matter has been peacefully discussed between us on both sides without giving offense, may it be brought to an end with God’s help, and may we all agree again to one true religion.

**9]**其他选派人员、亲王和帝国权威们可能也希望遵照上面提到的皇上您的命令，用拉丁文和德文呈递类似的手写稿，提出他们对这些宗教事务的意见。**10]**如果是这样，那我们就与上面提到的亲王和朋友们，在陛下我们最仁慈的主面前，做好准备与他们在这里友好地会面。然后我们就可以一起讨论所有可以让我们可能联合起来的方式与方法，直到这件事可以体面地完成。在我们双方不相互攻击的情况下，在我们对这件事做出平和的讨论之后，愿它能在神的帮助下圆满结束，也愿我们都能再次在一个真正的宗教上达成一致。

**11]** For just as we are all under one Christ and fight under his command, we ought to confess the one Christ, in agreement with Your Royal Majesty’s decree. Everything ought to be handled in agreement with the truth of God. With earnest prayers, we ask God to do this.

**11]**因为正如我们所有人都在一个基督之下，在他的命令之下争执一样，我们也应该遵照陛下您的命令，承认这一个基督。一切都应该按照神的真理来处理。我们真诚地祈求神来做成这件事。

The Christian is an optimist. “Love rejoices in the truth.” “Love believes all things.” (1 Corinthians 13:6-7). The men who wrote and presented the Augsburg Confession knew that their adversaries were not agreed with them. But they held on to the hope that God’s Word –[which does what God wants it to do (Isaiah 55:10-11)]– would convince their adversaries of the truth. If that happened, the unity that resulted would be genuine and not manufactured.

基督徒是乐观主义者。“爱只喜欢真理”，“爱是凡事相信”（林前13：6-7）。那些写下并递交奥格斯堡宣言的人知道，他们的敌对者不会认同他们，但是他们持守那个盼望，即神的话语——[赛55：10-11却要成就我所喜悦的、在我发他去成就的事上〔发他去成就或作所命定的〕必然亨通。]——将会说服那些真理的敌对者。如果能成功，最终带来的合一就将是真诚而非虚假的了。

**12]** Now we turn to the other electors, princes, and authorities on the opposing side. Your Royal Majesty has ordered each side to present its case in writing and then to calmly discuss it with each other. But if this produces no progress, or if we reach no solution after handling the matter this way, **13]** at least we will show you clearly that we are making every effort to bring about Christian harmony. And we will do so as far as God and a good conscience allow us. **14]** Your royal majesty and the other electors and authorities of the empire, and everyone who has a sincere love and zeal for religion and who will listen honestly to this matter, will graciously notice and understand our good faith efforts from this confession of ours and our associates.

**12]**现在，我们转向敌对方的其他选派人员、亲王以及权威们。陛下您已经命令每一方以书面形式递交案子，然后平静地互相讨论。然而，如果这样做没有进展，或者如果我们以这种方式处理之后没有结果，**13]**至少我们能向你清楚证明我们在尽自己一切的努力来争取基督徒之间的和谐共处，而且我们会在神的美好品德允许我们做的情况下会一直这样做。**14]**陛下您和其他选派人员以及帝国的权威，还有对宗教有着真诚之爱和热情的每一个人，以及愿意真诚聆听这件事的每一个人，都将从我们和我们的团队做出的宣言中仁慈地看到并理解我们为信仰做出的极大努力。

However, these men would not yield any of the truth in order to establish “peace” between themselves and those who rejected the truth.

然而，这些人虽然在努力建立他们与那些反对真理的人之间的“和平”，但并不愿意对任何真理做出妥协。

**15-16]** Your Royal Majesty, not just once but often you graciously informed the electors, princes, and authorities of the empire that in dealing with this religious matter, you were not willing to and would not decide anything on your own. You had this proclaimed publicly in your royal decrees, as well as at the Council of Speyerin A.D. 1526. Instead, you used your office to encourage the Roman pope to call a general council. **17]** The same thing was announced publicly in greater detail a year ago at the last council at Speyer. **18]** There Your Royal Majesty, through his highness Ferdinand, King of Bohemia and Hungary, our friend and merciful lord, as well as through the official speaker and royal commissioners, had presented the following points, among others: that Your Royal Majesty had read and considered the decision of Your Majesty’s representative in the empire, and of the president and royal counselors, and the representatives from other authorities gathered at Regensburgas to the calling of a general council; **19]** that Your Royal Majesty also thought it proper to call a council; and that Your Royal Majesty thought the Roman pope could be persuaded to hold a general council, **20]** because the other matters that needed settling between Your Royal Majesty and the Roman pope were nearing agreement and Christian reconciliation. Therefore, Your Royal Majesty promised that you would yourself try to obtain the pope’s consent for calling a general council and that Your Royal Majesty would send out letters to announce it as soon as possible.

**15-16]**陛下您不止一次地，而且时常仁慈地通告选派人员、亲王和帝国权威，在处理宗教事务方面，您不愿意也不会自己做出任何决定。您在您的圣旨中公开宣布了这件事，还在1526年的施派尔会议上宣布过。不仅如此，您还使用了您的事务所来鼓励罗马教皇召集一次总理事会。**17]**一年前在施派尔召开的上一届大会中也更具体地公开宣布了同一件事。**18]**在那里，陛下您通过费迪南德殿下，波希米亚及匈牙利国王，我们的朋友和仁慈的主，又通过官方发言人和皇家专门委员会，提出的内容中包括以下几点：陛下您已经阅读并考虑过您帝国中作为陛下代表人的决定，以及主席、皇家顾问以及聚集在雷根斯堡的其他权威人士关于召集总理事会的决定；**19]**陛下您认为召集理事会是恰当的做法；陛下您认为教皇可以经过劝说来主持一次总理事会，**20]**因为在陛下您与教皇之间还有其它需要解决的事情有待达成一致，并有基督徒的事务需要协调。因此，陛下您承诺，你自己会设法取得教皇的同意来召集一次总理事会，而且陛下您会发出书信尽快宣布这件事。

It was the year 1530. There was a desire for a general council of the Church of Rome. This council was not held until years later [1545-1563] in Trent, Italy. Among its many other actions, the Council of Trent condemned salvation by grace alone through faith in Christ alone.

罗马天主教会在1530年打算召开一次总理事会，但几年之后才在意大利的特伦特召开[1545-1563]。除了很多其它事项外，特伦特会议谴责了唯独通过相信基督、唯独靠恩得救的教义。

**21]** So, if the differences between us and the other parties in this religious matter cannot be settled peacefully and in love, then here, before Your Royal Majesty, we agree to the following. In addition to what we have already done, we will all come and defend our position before such a general, free, Christian council. For at all the royal councils held during Your Majesty’s reign, the electors, princes, and other authorities of the empire have voted in favor of calling a general council. **22]** Already previously we have in a lawful manner taken a stand and urged that a general council be called in Your Royal Majesty’s presence to settle this most important and serious matter. **23]** We remain firm in seeking support from Your Royal Majesty and in seeking a general council. We do not intend nor would it be possible for us to give up our position by this or any other document, unless the matter between us and the other side is settled in a friendly way, the tensions are lessened, and Christian peace is restored, as called for in your latest royal decree. **24]** We hereby solemnly and publicly testify to this.

**21]**所以，如果我们在这些宗教问题上的看法与其他团体的看法存在差异，而这些差异又不能和平友爱地解决，那么，我们在此，在陛下您面前，同意以下的内容：包括我们已经完成的部分，我们都会来到这样一个全面、自由的基督教会议中为我们的立场辩论，因为在陛下您在位期间举行的所有皇家会议上，选派人员、亲王和帝国其他权威人士都已经投票同意召集一次总理事会。**22]**我们先前已经以法律形式表明了立场，也催促能在陛下您的面前召开一次总理事会，来解决这最重要、最严肃的问题。我们仍然坚定地寻求陛下您的支持，并且期望能召开一次总理事会。**23]**我们不打算，对我们来说也不可能通过这个或任何其它文件放弃我们的立场，除非我们与另一方的问题能以一种友好的方式解决，紧张气氛得以缓解，基督的和平得以恢复，如您在最后的命令中所呼吁的那样。**24]**我们特此庄严并公开地为这些事情作见证。

The religious and political leaders who presented the Augsburg Confession were not contentious. Instead, they were “*irenic*”. They wanted *peace*. But they would not accept any peace that came at the loss of the truth.

这些呈递奥格斯堡宣言的宗教和政治领袖并不是爱争论的人，相反，他们是 “爱好和平”的人。他们想要*和平*，但是他们不会接受任何以牺牲真理为代价的和平。

Regular reading Assignment for next Session



**Augsburg Confession – Article 1: About God[[2]](#footnote-1)**

**奥格斯堡宣言——信条1：论神**

**1]** Our churches are united in teaching what the **Council of Nicaea** decreed: it is true that there is only one **divine being**, but there are three **person**s; and that this should be believed without a doubt. **2]** In other words, there is one divine being, which is called God and which truly is God. He is eternal, has no body, has no parts, has all power, wisdom, and goodness. He is the maker and preserver of all things, both visible and invisible. **3]** Yet there are also three persons—the Father, the Son, and the Holy Spirit. They are of the same being and power and are equally eternal. We use the word *person* in the same way the early Christians used it. **4]** It does not mean a part or quality of another being but something that exists in and of itself.

我们教会一致认同，我们确实在教导尼西亚信经中有关至圣之神的一体性，以及有关三个位格（个体）的信条是真实的，是必须要无可置疑地相信的，也就是说，有一位至圣的存在，他被称为神，他也是神；他是永恒的；没有主体，没有部分；具有无限的能力、智慧以及良善；是万物的创造者和保存者；既是可见的，又是不可见的；有三个具有相同本质和能力的位格（个体），是同样永恒存在的，即圣父、圣子和圣灵。他们使用“位格（个体）person”一词，如先辈们所使用的，是用来表示一个独立的个体，它不是某个物体的一部分，或存在于另一个物质之中的物质。

**5]** Our churches condemn all **heresies** that have sprung up against this teaching, such as the **Manicheans**, who taught there were two divine beings, one good and the other evil. We also condemn the **Valentinians**, **Arians**, **Eunomians**, **Muslims**, and all others like them. **6]** We also condemn the ancient and modern followers of **Paul of Samosata**.They claim that there is only one divine person. Through clever and ungodly reasoning, they argue that the Word [Christ] and the Holy Spirit are not distinct persons, but that “Word” means only a spoken word, and that “Spirit” refers to a movement within created beings.

5] 我们教会谴责所有与这一教导相悖的异端，如摩尼教徒。他们教导有两个神，一善、一恶。我们也谴责瓦伦提尼安派，阿里乌派，优诺米派，穆斯林以及其它类似的教派。 6] 我们还谴责古代以及今天信奉撒摩撒他之保罗的信徒，他们认为神只有一个位格。他们通过狡猾不敬虔的推理，认为“道（基督）”和“圣灵”并不是独立的位格/个体，“道”只是说出来的话，而“圣灵”则指被造之物里面的一种活动。

1. ***The Unaltered Augsburg Confession* by Glen L. Thompson © 2005 Northwestern Publishing House. Used with permission.** [↑](#footnote-ref-0)
2. ***The Unaltered Augsburg Confession* by Glen L. Thompson © 2005 Northwestern Publishing House. Used with permission.** [↑](#footnote-ref-1)