In our last lesson we learned about the important Bible-word, “justification”. Justification refers first of all to the declaration of forgiveness which God proclaims to the world in the gospel. This declaration is for all people. This declaration is “universal”.

在上节课中，我们学习了一个重要的圣经词汇“称义”。称义首先指的是宣告罪被赦免，这是神在福音中向整个世界做出的宣告。这一宣告是面向所有人的；这一宣告是“普世性的”。

This declaration is also “personal”. In the words of Article 4: “humans … are freely justified for Christ’s sake through faith”. This declaration of forgiveness blesses those who believe (or: trust) in Jesus.

这一宣告也是“个人化的”。在信条4中有这样的话：“人---因为基督的缘故透过信心就被白白地称义了”。这一赦罪的宣告祝福那些相信（或信靠）耶稣的人。

In Article 5 we will learn what the Bible says about “*the ministry*”. The ministry is the work God has given to his Church. The ministry is the service Christians provide to the world: We tell people who Jesus is and that Jesus has redeemed them from sin, from death and from the power of the devil. This ministry brings forgiveness to people. Through this ministry God the Holy Spirit works saving faith in those who believe the gospel. **Our Opening Scripture: Romans 10:14-17**

在信条5中，我们将学习圣经所说的“福音事工”。传福音的事工是神给教会的工作。福音事工是基督徒为世界提供的服务：我们告诉人耶稣是谁，以及耶稣已经把他们从罪恶，从死亡以及从撒旦的权势之下救赎出来。这一事工带给人赦罪的恩典。透过这一事工，三位一体的神-圣灵在那些相信福音的人心里建立得救的信心。**我们的开篇经文是：罗马书10:14-17**

**Article 5: About the Ministry[[1]](#footnote-1)**

**信条5：论传福音的事工**

**1]** So that we might receive this faith, God established the ministry of teaching the gospel and administering the sacraments. For the Holy Spirit is given to people through the Word and sacraments, the tools through which God works. **2]** Whenever and wherever it pleases God, this ministry creates faith in the hearts of those who hear the gospel. **3]** And the gospel message is this: that not because of our own merits, but for Christ’s sake, God justifies those who believe that they are received into grace because of what Christ did.

**1]** 为了使我们能接受这一信心，神设立了教导福音和施行圣礼的事工。因为圣灵是透过神的话语和圣礼——神做工的工具，颁赐给人的。**2]** 无论何时何地，只要神喜悦，这一事工都会在那些听到福音的人心里制造信心。**3]** 福音的信息是这样的：不是因为我们自己的功劳，而是由于基督的缘故，神使那些相信他们是因为基督的作为而被接纳进入恩典的人称义。

**4]** We condemn the Anabaptistsand all others who believe that the Holy Spirit can come to people without the external Word, through their own preparations, thoughts, and actions.

**4]** 我们谴责再洗礼派以及所有那些相信圣灵可以不通过圣经的外在话语，而只通过他们自己所做的准备，以及他们的思想和行为就能领受圣灵的那些人。

1]我们教会还教导，人在神面前不能靠自己的力量、优点或善行而被神称义（被称为没有罪的义人）；人只能透过相信基督，因基督的缘故被神白白地称义。**2]**我们说的透过相信的意思是：他们相信他们不仅被接纳进入神的恩典，而且他们的罪也因为基督的缘故而被赦免；因为基督用他的死为我们偿还了所有的罪债。**3]**这样，神就看那个拥有如此信心的人在祂眼中为义人（罗马书第3、4章）。

1. **Through the ministry people believe in Jesus and are saved.**

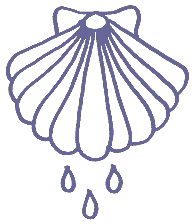
**I. 人通过传福音的事工相信耶稣并得到拯救**

* 1. *God established the ministry of word and sacraments.*

a. 神设立了有关他话语和圣礼的事工

Mark 16:15-16 He said to them, "Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.”

可16:15-16 他 又 对 他 们 说 ： “你 们 往 普 天 下 去 ， 传 福 音 给 万 民 （ 万 民 ： 原 文 是 凡 受 造 的 ） 听 。信 而 受 洗 的 ， 必 然 得 救 ； 不 信 的 ， 必 被 定 罪 。---”



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.

太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 （ 或 作 ： 给 他 们 施 洗 ， 归 于 父 、 子 、 圣 灵 的 名 ） 。

Concerning the ministry of the gospel, to whom did Jesus send the church?

有关传福音的事工，耶稣差遣教会到哪些人那里去？

Which sacrament is mentioned in these passages from Matthew and Mark?

在马太和马克福音的经文中提到了哪个圣礼？

Does God really want us to go to the Islamic world? Even to the Buddhists of Asia? Even the Hindus of India? Why the whole world?

神真地想让我们到伊斯兰教的国家中去吗？甚至到亚洲的佛教国家去吗？甚至到印度教的国家去吗？为什么要到世界各地去？

* 1. *God the Holy Spirit works through the gospel in the word and sacraments.*

b. 三位一体的神-圣灵在神的话语和圣礼中透过福音做工。

**Read** John 6:63

**读** 约6:63

Who is at work in the words of Jesus?

谁在耶稣的话语中做工？

**Read** Hebrews 4:12

**读** 来4:12

Why is God’s word “living and active”?

为什么说神的话语是“生动活泼”的？

**Read** Romans 10:17

**读** 罗10:17

What is God’s word able to work in us?

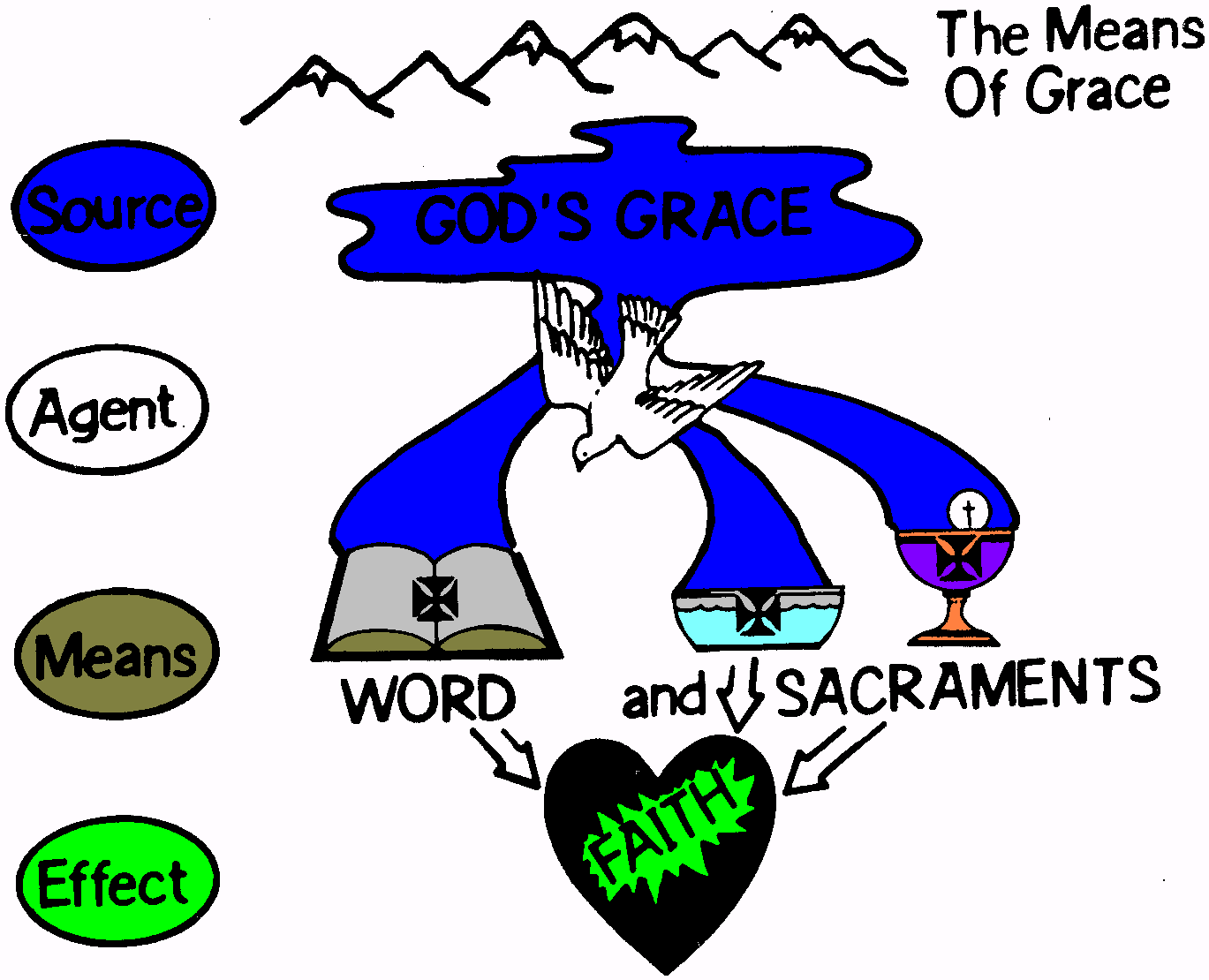
神的话语能够在我们里面做什么？

Romans 1:16 I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.

罗1：16我 不 以 福 音 为 耻 ； 这 福 音 本 是 神 的 大 能 ， 要 救 一 切 相 信 的 ， 先 是 犹 太 人 ， 后 是 希 利 尼 人 。

Can the Gospel really produce this change of heart so that salvation is received?

福音真地能够促使人的内心发生变化从而接受救恩吗？



**II. God our Savior wants to work faith in us through *the means of grace.*  The means of grace is the gospel in word and sacraments.**

**II. 神我们的救主想要透过*恩典的管道*在我们里面建立信心。**恩典的管道是神的话语和圣礼中的福音。

* 1. *God graciously works faith in those who hear the gospel.*

*c. 神仁慈地在那些听到福音的人心中建立信心。*

* 1. *The gospel is the good news of our justification (forgiveness of sins) because of Jesus.*

*d. 福音是我们因为耶稣而被称义的好消息（罪得赦免）。*

Our Article also contains a peculiar expression that we also need to discuss: *The Holy Spirit works faith where and when it pleases God.*

 我们的信条还包含一个需要讨论的特别表达：*圣灵在神喜悦的时间和地点做工建立信心。*

The Bible makes it very clear to us that in the matter of creating and preserving justifying faith, this is entirely out of the hands of men and entirely in the hands of God the Holy Spirit. In other words, the sinner who is to come to faith can do nothing about it himself. We cannot make up our mind to believe and then start to believe. We cannot cooperate with the Holy Spirit when he is at work trying to create faith in us. We cannot prepare ourselves for his work. We cannot desire “saving faith” and pray for it; for the things of the Spirit are by nature foolishness to us, and we detest them.

圣经很清楚地向我们表明：在建立并保守使人称义的信心这件事上，完全是神-圣灵在做工，人根本没有能力掌控。换句话说，那个将要相信的罪人自己对他是否能相信这件事什么都不能做。我们不能下定决心要相信，然后便开始信了。我们也不能在圣灵在我们里面做工并开始建立信心时与他合作；我们也不能自己做好准备让圣灵开始做工；我们不能渴望得到“得救的信心”并为此祷告；因为圣灵的做工方式我们难以理解，甚至认为很愚蠢，我们本身会厌弃它。

After the Holy Spirit has kindled a spark of faith in us, then we can begin to wish for an increase of faith and to pray for it; then we can begin to cooperate with the Holy Spirit in battering down the opposition of our old Adam and in nourishing our faith. But up to the moment that faith is actually produced by the Holy Spirit in our heart, we can do nothing but resist him. Therefore it is the Holy Spirit alone who works faith, where and when it pleases God.

当圣灵在我们里面点燃起信心的火种之后，我们就可以开始祈求让自己的信心能够加增，并为之祷告了；然后我们便可以开始与圣灵合作，征服我们里面老亚当的抵挡，让我们的信心得到滋养。但是当圣灵在我们心里真正制造出信心之前，我们什么都不能做，我们所做的只有排斥他。因此，是圣灵独自在神喜悦的时间和地点在人里面创建信心。

Isaiah 55:11 “So is my word that goes out from my mouth: it will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.”

 赛55：11我 口 所 出 的 话 也 必 如 此 ， 决 不 徒 然 返 回 ， 却 要 成 就 我 所 喜 悦 的 ， 在 我 发 他

去 成 就 （ 发 他 去 成 就 ： 或 译 所 命 定 ） 的 事 上 必 然 亨 通 。

II Timothy 3:15 …and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.

提后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。

**III. We reject the Anabaptists and all others who say that God does not work faith through the means of grace.**

III. 我们反对再洗礼派以及其他那些说神不通过恩典的管道创建信心的人。

* 1. *The Anabaptists (and others) say that God the Holy Spirit works faith apart from the means of grace.*

*e. 再洗礼派（和其他人）说神-圣灵不透过恩典的管道创建信心。*

* 1. *The Anabaptists (and others) say that people are able to believe in Jesus by using their own natural powers.*

*f. 再洗礼派（和其他人）说人能够通过使用他们自己的自然能力来相信。*

Anabaptists ([Greek](http://en.wikipedia.org/wiki/Greek_language) ανα (again, twice) + βαπτιζω (baptize), thus "re-baptizers")

再洗礼论派：（希腊语为 ανα（又、两次）+ βαπτιζω（洗礼），由此得名“再洗礼派”）

Anabaptists rejected infant baptism. Anabaptists taught that if you were baptized as a baby, you needed to be baptized again. This false teaching is referred to as “believer baptism”. Anabaptists required that those who are baptized must first be able to make their own confession of faith. This is why they refused baptism to infants.

再洗礼派反对给婴儿施洗。再洗礼派教导，如果你在婴儿时期受了洗，那你还需要再接受一次洗礼。这种假教导被称为“信徒洗礼”。再洗礼派要求，那些受洗的人必须首先能够自己做出信仰的宣告。这就是他们为何拒绝给婴儿施洗的原因。

**Read** Exodus 33:17-20

读 出埃及记33:17-20

Anabaptists and others like them say that God is able to meet with us directly, apart from the means of grace. Why was Moses not able to see the full, unveiled glory of God? Why is that also true for us?

再洗礼派和其他类似的人说，神能够直接和我们相遇，不需要恩典的管道。

摩西为何不能看见神的全部、不受遮蔽的荣耀？为什么那对我们也一样？

**Read** 1 John 3:1-3

读 约翰一书3:1-3

When will you and I be able to see God’s full, unveiled glory?

Why will that be possible?

你和我什么时候能见到神完全没有遮蔽的荣耀？

Which of the previous four articles of the Augsburg Confession is being denied by those who agree with the Anabaptists? (See the summary sentence “b” above.)

奥格斯堡宣言的前四个信条中哪一个被那些赞同再洗礼派的人所反对？

（见上面的“b”部分的总结。）

1. About God
2. About Original Sin
3. About the Son of God
4. About Justification

1. 论神

2. 论原罪（正确答案）

3. 论神子

4. 论称义

ADDITIONAL READING ON THE HISTORY OF THOSE WHO REJECT

THE DOCTRINE OF THE MEANS OF GRACE

附加阅读：历史上反对恩典管道教义的人和派别

**Charismatic manifestations**

**新五旬节圣灵显现派**

Within the inspirationist wing of the Anabaptist movement, it was not unusual for charismatic manifestations to appear, such as dancing, falling under the power of the Holy Spirit, "prophetic processions" (at Zurich in 1525, at Munster in 1534 and at Amsterdam in 1535), and speaking in tongues. In Germany some Anabaptists, "excited by mass hysteria, experienced healings, glossolalia, and other manifestations of a camp-meeting revival". The Anabaptist congregations that later developed into the Mennonite and Hutterite churches tended not to promote these manifestations, but did not totally reject the miraculous.

再洗礼派运动的灵感论派内部出现五旬节圣灵显现派并不稀奇，比如跳灵舞，被圣灵扑倒，“先知游行”（1525年在苏黎士，1534年在明斯特（德国城市）以及1535年在阿姆斯特丹）以及说方言。德国一些再洗礼派的表现有“群体歇斯底里的激动，经历医治，说方言，以及其它室外布道奋兴会中的表现形式”。后来发展成孟诺教派和哈特教派 (美国西北部各洲及加拿大的孟诺教派的一支) 的再洗礼派逐渐不再提倡这些现象，但没有完全反对神迹。

Much of the historic Roman Catholic and Protestant literature has represented the Anabaptists as groups who preached false doctrine and led people into apostasy. That negative historiography remained popular for about four centuries. The Roman Catholics and Protestants alike persecuted the Anabaptists, resorted to torture and other types of physical abuse, in attempts to curb the growth of the movement. The Protestants under Zwingli were the first to persecute the Anabaptists. Felix Manz became the first martyr in 1527. The Anabaptists were the most persecuted religion sect throughout the Catholic Reformation. They were mainly persecuted because they broke away from the Catholic Church and questioned many of the main Catholic beliefs.

罗马天主教和新教的很多历史记载都将再洗礼派看作是宣扬假教义、引人背离真道的团体。那些负面的历史记载持续了大约四个世纪而不衰。罗马天主教和新教都迫害再洗礼派，诉诸折磨和其它形式的体罚，以扼制其活动的蔓延。以茨温利(Zwingli 1484-1531,瑞典宗教改革家)为首的新教首先开始迫害再洗礼派。菲力克斯-曼兹（Felix Manz）在1527年成了第一个殉难者。在天主教改革的所有过程中，再洗礼派是受到迫害最多的宗派。他们受迫害的主要原因是因为他们从天主教会分离出来，而且质疑天主教的很多教义。

**Today**

**今天**

Several existing denominational bodies may be regarded as the successors of the continental Anabaptists—Amish, Brethren, Hutterites, Mennonites and to some extent the Bruderhof Communities. Some historical connections have been demonstrated for all of these spiritual descendants, though perhaps not as clearly as the noted institutionally lineal descendants. Although many see the more well-known Anabaptist groups (Amish, Hutterites and Mennonites) as ethnic groups, the Anabaptist bodies of today are no longer composed mostly of descendants of the continental Anabaptists. Total worldwide membership of the Mennonite, Brethren in Christ and related churches totals 1,616,126 (as of 2009) with about 60 percent in Africa, Asia and Latin America.

几个现存的宗派被认为是欧洲大陆再洗礼派的接续者——门诺教派，兄弟会、哈特教派、阿们宗派（孟诺派教徒），以及某种程度上的社区国际。所有这些属灵后代都表现出了和历史上的类似派别的联系，虽然或许不像那些著名的正规直属后裔那样明显。尽管很多人把著名的再洗礼派团体（门诺教派、哈特教派、阿们宗派（孟诺派教徒））看作是异族群体，今天的再洗礼派已经不局限于欧洲大陆的再洗礼派了。世界范围内的门诺教派、耶稣兄弟会、以及相关教会的总人数达1,616,126人(据 2009年统计)，其中60%在非洲，亚洲和拉丁美洲。

Groups deriving from the Schwarzenau Brethren, often called German Baptists, while not directly descended from the 16th-century Anabaptists, are usually considered Anabaptist because of an almost identical doctrine and practice. Puritans of England and their Baptist branch arose independently, but were influenced by the Anabaptist movement.

从德国浸礼会教友发展来的团体常被称为德国浸礼会教派。他们虽然不是16世纪再洗礼派的直接继承人，但因为一个几乎是标明身份的教义和做法而通常被认为是再洗礼派。英国新教和他们的洗礼派分支是独立成长起来的，但却受到了再洗礼派运动的影响。

**Who are the “Others” that this article of faith condemns**

**这一信条谴责的“其他那些人”是谁？**

The others referred to in this article of faith are men like “Thomas Muenzer, a leader of the Peasant War, who met his death in the battle near Muehlhausen, 1525; and there was Karlstadt, who died in 1541. Also Zwingli, who died in the battle of Kappel, 1531. Men of their sort repeated again and again that only by the Holy Spirit can we have the assurance that we have been received into grace for Christ’s sake. Yet they refused to accept the Biblical way in which the Holy Spirit works, through the water and word in baptism and through the Word of God. Martin Luther once made the remark, “When you hear these people talk, you might think that they were endowed (given) with at least 7 Holy Spirits.”

这一信条中提到的“其他那些人”是指像“托马斯-闵采尔（一个农民领袖，于1525年在米尔豪森附近的战役中丧生）；还有卡尔斯塔特（死于1541年），另外还有茨温利（死于1531年卡伯尔的战役中）。与他们同类的人不断重复地强调：只有借助圣灵我们才能得着确据，知道我们是因基督的缘故而被接纳进入恩典中。但他们拒绝接受圣灵会借助圣经做工的方式，即圣灵通过洗礼中的水和神的话做工，以及圣灵会借助圣经神的话语做工。马丁路德曾评论说：“当你听这些人说话时，你可能认为他们被赐予了至少7个圣灵。”

**The false teaching held by the Anabaptists and “others” of that time period**

**那一时期的再洗礼派以及“其他人”所主张的错误教导**

The “others” referred to in this article are guilty of separating the Holy Spirit from his instruments. The instruments or tools that the Holy Spirit uses to convert a person to faith or to keep a person in faith are the gospel in both God’s Word and the sacraments – Holy Baptism and Holy Communion.

这一信条中提到的“其他人”所犯的错误在于，他们把圣灵与他的工具分割开了。圣灵用来使人相信或让人持守信心的器皿或工具是存在于神话语和圣礼（圣洗礼和圣餐）中的福音。

They would scoff or make fun of Christians, who for centuries practiced Biblical Christianity saying, “How can a handful of water cleanse my soul?” or, “How can a bit of bread and a swallow of wine nourish faith?” “No,” they shouted, “The Spirit must do it internally!”

他们常常讥讽取笑很多世纪一直持守圣经的基督徒，说：“一捧水怎么能使我的灵魂得到洁净？”还说：“一丁点儿饼和一小口葡萄汁怎么能滋养信心？”“不可能，”他们大喊到：“必须有圣灵在内部做工！”

Martin Luther wrote against them in the Smalcald Articles (Another confession of faith that Lutherans adhere to because they accurately reflect what Scripture teaches).

马丁路德在斯摩卡尔德信条（路德所坚持的另一个信仰宣言，因为他们精确地反映了圣经的教导）中对他们做了批驳。

In those things which concern the spoken, outward Word, we must firmly hold that God grants His Spirit or grace to no one, except through or with the preceding outward Word, in order that we may [thus] be protected against the enthusiasts, i.e., spirits who boast that they have the Spirit without and before the Word…All this is the old devil and old serpent, who also converted Adam and Eve into enthusiasts, and led them from the outward Word of God to spiritualizing and self-conceit, and nevertheless he accomplished this through other outward words. Just as also our enthusiasts [at the present day] condemn the outward Word, and nevertheless they themselves are not silent, but they fill the world with their writings, as though, indeed, the Spirit could not come through the writings and spoken word of the apostles, but [first] through their writings and words he must come. Why [then] do not they also omit their own sermons and writings, until the Spirit Himself come to men, without their writings and before them, as they boast that He has come into them without the preaching of the Scriptures?” (Smalcald Articles III, VIII: 3-6)

“对于那些有关神所说的、发出来的话语，我们必须牢牢地坚持：神在通过或借助先前发出的话语之外，不会把他的灵或恩典赐给任何人。我们要借此防备那些狂热分子，也就是那些声称他们不需要神的话语，而且能在得到神的话语之前就得着圣灵的那些灵。这一切都是那老魔鬼和古蛇的伎俩，它把亚当和夏娃也变成了狂热分子，让他们偏离神说出的话，而进入对灵的追求和自欺中；魔鬼能够做到这些，凭借的却是其它说出来的话语。虽然我们现今的狂热分子指责神发出的话语，但他们自己却并不沉默。他们让自己所写的材料充斥全世界，好像圣灵不能借助使徒所写和所说的临到人，而是先通过他们所写和所说的话才能临到人。那么他们为什么不也像他们所宣称的，即圣灵不需要借助圣经的话语就已经降临在他们身上，而省掉自己的讲道和写出来的材料，不用把他们所写的材料放在面前，先让圣灵自己降临在人身上？”（斯摩卡尔德信条III，VIII: 3-6）

**Who are the modern day Enthusiasts who hold to the ancient errors**

**哪些现代狂热分子还在坚持古老的错误？**

The Reformed churches (Baptist, Presbyterian, Non-denominational churches, Assembly of God, Pentecostal churches) hold that there is no grace of God for those who have been predestinated by God to eternal damnation. The problem with this is that God never said in his Word that he predestines anyone to eternal damnation but rather man goes to eternal damnation because of his refusal to believe the gospel.

改革宗/归正宗教会(浸礼会，长老派教会，非宗派教会，神召会，灵恩派教会)认为，神的恩典没有为那些被神预定要进入永远灭亡的人预备。这种说法的问题在于，神从未在他的话语中说，他预定任何人进入永远的灭亡，而是人因为自己拒绝相信福音而走向永远的灭亡。

Not only do the Reform deny the working of the means of grace in the unbelieving world, but they also deny its effective power for those who have come to faith in Jesus, which means that the Word and Sacraments are going to be downplayed if not sometimes completely ignored in some of these circles.

改革宗不仅否认恩典的管道在不信世界的工作，他们还否认其在那些信耶稣的人身上所起的作用。这也就意味着神的话和圣礼将要被贬低，即使他们不是偶尔被全部忽略。

In an article in the Presbyterian Guardian for January 25, 1940, the question “Why not Lutheran” was discussed. This is what the article stated as to why they were not in agreement with Lutheran theology:

在1940年1月25日长老教会卫报上的一篇文章中，“为什么不是路德宗？”的问题被拿出来讨论。下面的文章是他们为什么不同意路德宗神学教义所做的陈述：

“We (the orthodox Presbyterians) teach that the Bible is used by the Holy Spirit to convict and covert sinners. They (The Lutherans) teach not only that the Spirit uses the Word but that the Word itself is effective to this end. They (Lutherans) teach that Christ died for all men. We (Presbyterians) teach that Christ died for His elect, those who believe on him, and in so doing actually saved them. Otherwise the death of Christ does not save but only makes salvation possible.”

“我们（正统的长老教会）教导，圣经是圣灵用来使罪人知罪并悔改的工具。他们（路德宗教会）不仅教导圣灵使用神的话做工，还教导神的话本身会为达到这一目的而起作用。他们（路德宗教会）教导基督为所有的人死了。我们（长老教会）教导基督为他的选民死了，就是为那些信他名的人死了。他们通过如此相信而使自己真正得到拯救。否则，基督的死并不救赎，而只是使救恩成为可能。”

Charles Hodge, one of the most famous Presbyterian theologians in America (died in 1878), says in his great work, Systematic Theology, “In the work of regeneration all second causes are excluded.” When Hodge says, “Second causes,” this means the same thing that our Augsburg Confession calls “instruments.”

查尔斯-豪奇，美国最著名的长老会神学家之一（死于1878年）。在他的巨作*系统神学*中说：“在重生的工作中，任何辅助因素都被排除在外”。豪奇所说的“辅助因素”指的就是我们在奥格斯堡信仰宣言中所说的“管道或媒介”。

The instruments that we commonly call, the “Means of Grace,” contain the deep and everlasting thoughts of God for our salvation. Read the following:

我们通常所说的工具或“恩典的管道”包含着深刻的神永远要拯救我们的心意。读下面的经文：

I Corinthians 2:10-13 But God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God. For who among men knows the thoughts of a man except the man’s spirit within him? In the same way no one knows the thoughts of God except the Spirit of God. 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.

林前2：10-13

10只 有 神 藉 着 圣 灵 向 我 们 显 明 了 ， 因 为 圣 灵 参 透 万 事 ， 就 是 神 深 奥 的 事 也 参 透 了 。 11除 了 在 人 里 头 的 灵 ， 谁 知 道 人 的 事 ； 像 这 样 ， 除 了 神 的 灵 ， 也 没 有 人 知 道 神 的 事 。 12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 。 13并 且 我 们 讲 说 这 些 事 ， 不 是 用 人 智 慧 所 指 教 的言 语 ， 乃 是 用 圣 灵 所 指 教 的 言 语 ， 将 属 灵 的 话 解 释 属 灵 的 事 （ 或 作 ： 将 属 灵 的 事 讲 与 属 灵 的 人 ）

The Holy Spirit is a life-giving person who works through the power of the Word! From the very beginning the Holy Spirit has always been joined together with the Word. “By the word of the LORD were the heavens made, their starry host by the breath [the Spirit] of his mouth” (Psalm 33:6). And so it is today. Jesus emphatically declares about his words: “The words I have spoken to you are spirit and they are life” (John 6:63). So it is that the Spirit and the Word are inseparable. Where the Word is, there is the Spirit also; and you cannot find the Spirit except in the Word.

圣灵是一个通过神话语的能力而赐给人生命的个体/位格！圣灵从最初就与神的话语一直连接在一起。“诸天藉耶和华的命而造，万象藉他口中的气而成”（诗33：6）。今天依然如此。耶稣对他的话语做过郑重的宣告：“我对你们所说的话就是灵，就是生命”（约6：63）。所以圣灵和神的话是不可分割的。神的话在哪里，那里就有圣灵的同在；所以，除了在他的话语中找圣灵外，你在别处找不到圣灵。

That is why our article or confession of faith today says, “The Word and sacraments are instruments of the Spirit.” He uses them as his vehicles to reach our hearts, and then he uses them as his tools to work in our hearts.

因此我们今天的信条和宣言说：“神的话和圣礼是圣灵的工具。”他把它们当作自己做工的工具来触动我们的心，然后，他用这些工具在我们心里做工。

What a strong incentive we Christians have to embrace the Third Commandment! That we do not despise preaching and the Word of God, but regard it as holy, and gladly hear and learn it! An instrument of the Holy Spirit!

我们基督徒是多么迫切地要接纳圣经诫命中的第三条！我们不藐视神的话语和对这话语的宣讲，反而视它为神圣，并且欣然去听、去学！它是圣灵的一个工具！

Review of Article 5 – About the Ministry

复习信条5——论传福音的事工

**Prepare your answers so that you can help us to review Article 5 (About the Ministry) as we begin our next session.**

预备好答案，让你能帮助我们复习信条5（论传福音的事工），然后进入下一课的学习。

1. In each of the following pair of sentences, only one of the sentences is true. Check the sentence that is true.

1. 下面的句子中，每组里有一句正确，一句错误，请你做出判断。

\_\_\_\_\_ Sin is rebellion against God.

\_\_\_\_\_ 罪是违背神.

\_\_\_\_\_ Sin is primarily a weakness or lack of potential happiness

\_\_\_\_\_ 罪从根本上说是一个弱点或缺少潜在的快乐。

\_\_\_\_\_ The Law is a means or tool toward accomplishing the goal of conversion by driving a person to make a moral choice for God.

\_\_\_\_\_ 律法是一个手段或工具，要人为神做出道德的抉择，以达到归信基督的目标。

\_\_\_\_\_ The Law of God is the tool that God uses to make a person realize he cannot measure up even if he

would make a moral commitment to God.

\_\_\_\_\_ 神的律法是神使用的工具，目的是让人有这样的认识：即使他愿意向神做出道德上的承诺，他还是无法达到神要求的标准。

\_\_\_\_\_ A conversion takes place when God’s grace comes to a person through the holy gospel, and the Spirit uses that Word to create faith in his heart.

\_\_\_\_\_ 当神的恩典透过神圣福音临到人时，就有归信基督的事发生，而且是圣灵借助神的话在他心里创建了信心。

\_\_\_\_\_ A conversion takes place through the decision of man, realizing that he’s lost without God.

\_\_\_\_\_ 归信基督是通过人的决定而发生的，是因为人意识到他没有神便会失丧后做出的决定。

\_\_\_\_\_ Baptism is an outward sign of something that has already occurred in a man’s heart and therefore no washing of sins takes place in this sacrament.

\_\_\_\_\_ 洗礼是一个外在的标志，表明发生在一个人内心的事情。因此，在这个圣礼中并没有罪被洗净的事发生。

\_\_\_\_\_ Baptism is a means by which God generously gives to us all the blessings attached to baptism in the Word of God. - New life, forgiveness of sins, washing of renewal and regeneration, salvation, the pledge of a good conscience towards God, and the garments of Christ’s righteousness.

 \_\_\_\_\_ 洗礼是神使用的方式或手段，通过这种方式，神将他的话语连同与洗礼相关的一切祝福丰富地赐给我们，包括新的生命、罪得赦免、更新和重生的洗、救恩、向神承诺存有一颗清洁的良心，以及基督的义袍。

\_\_\_\_\_ The Lord’s Supper conveys Christ’s forgiveness to the penitent, but to those who are impenitent it

conveys God’s wrath against sin and therefore the participant who is impenitent takes it to their own damnation.

 \_\_\_\_\_ 圣餐表明基督对悔罪者的赦免与饶恕，但对于那些不悔改的人，它表明的是神对罪的愤怒。因

此，不悔罪的参与者领圣餐就是在招致对自己的刑罚。

\_\_\_\_\_ The Lord’s Supper doesn’t really convey the forgiveness of sins to a sinner’s heart, but only emphasizes our obedience to Christ’s command when we take communion. For the Holy Spirit does not work through means, but rather directly.

\_\_\_\_\_  圣餐并不真地表示在罪人心里对罪的饶恕，而只是藉着领圣餐来强调我们对基督命令的顺服。因圣灵不通过任何途径做工，而是直接做工。

\_\_\_\_\_ In our conversion to Christianity, we are submitting ourselves to God in Jesus Christ and promising him our allegiance.

\_\_\_\_\_ 在我们归信基督时，我们在耶稣基督里把自己交给神，并向他承诺我们的忠诚。

\_\_\_\_\_ In conversion, while man might desire morality, no person is able to desire Christian conversion, properly understood, for conversion means setting aside our own moral agenda and coming before God as those who have sinned, wanting not morality but forgiveness for immorality. And therefore only God can effect such a desire and change!

 \_\_\_\_\_ 在归信基督这件事上，虽然人会期望拥有美德，但没有人能够期望自己去归信基督。更恰当地说，因为归信基督就意味着要把自己的品德修养计划放在一边，而要像所有犯罪的人一样来到神的面前，不是再为拥有美德而祈求，而是为自己的不道德来祈求神的赦免。因此，只有神才能做出这样的期望和转变。

2. Which people is God able to save through the gospel? Check the correct answer:

2. 神能透过福音拯救哪些人？

A\_\_\_\_ Only those people who are old enough to understand the gospel

A \_\_\_\_\_只有那些年龄到了已经能明白福音的人。

B\_\_\_\_ Only those people who have the ability to think logically and speak clearly

B.\_\_\_\_只有那些有能力进行逻辑思考并且能讲清楚的人。

C\_\_\_\_ Anyone – no matter how old or how young they are; no matter what their intellect is or isn’t.

C.\_\_\_\_ 任何一个人——不管他多大或多小；不管他是否聪明。

**Read:** 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.

**读**：以弗所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 。

3. Fill in the blank: Faith, as with all of our salvation is a… \_\_\_\_\_\_\_\_\_ from God

3.填空： 信心，就像我们的整个救恩一样，都是从神来的\_\_\_\_\_\_\_\_\_\_\_\_\_\_。

**Read:**Titus 3:5-6 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, whom he poured out on us generously through Jesus Christ our Savior.

读：提多书3:5-6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 。圣 灵 就 是 神 藉 着 耶 稣 基 督 我 们 救 主 厚 厚 浇 灌 在 我 们 身 上 的 ，

4. What words in this (above) passage teach us that our will or mind or reason did not play any part in our

salvation?

4. 上面那节经文中的哪个词告诉我们，我们的意志、思想或理性在我们的救赎中没有起任何作用？

Reading Assignment for Next Session

下节课阅读作业

**Augsburg Confession**

**奥格斯堡信纲**

**Article 6: About New Obedience[[2]](#footnote-2)**

**信条6：论新的顺服**

**1]** We teach that this faith must bring forth good fruits and that one must do the good works commanded by God, in accord with God’s will. However, one must never rely on such works to earn justification in God’s eyes. **2]** For we receive forgiveness of sins and justification only by faith. Christ himself says, “When you have done everything . . . say, ‘We are unworthy servants’” (Luke 17:10). The church fathers teach this same thing. **3]** Ambrosesays, “God has established that whoever believes in Christ freely receives the forgiveness of sins. He is saved without works, by faith alone.”

**1]** 我们教导，这一信心必定会结出好果子，而且一个人必须要按照神的旨意去做神所命令的善工。然而，一个人永远不能凭借那些好行为得以在神的眼中称义。**2]** 因为我们的罪被赦免并被神称义只有通过信心才能得到。基督自己也说：“这样，你们做完了一切所吩咐的，只当说：‘我们是无用的仆人，---”（路17：10）。教会的先辈们也有同样的教导。**3] 安波罗修**说：“神设立一切相信基督的人白白地接受罪得赦免。他得到拯救不是因为他的行为，而是他只通过他的信心得到的。”

**Optional** Reading Assignment for Next Session

可选性阅读作业

**The Defense of the Augsburg Confession Article III**

**奥格斯堡宣言信条III辩护文**

**About Love and Fulfilling of the Law**

**有关爱与遵守律法**

**The English translation can be found at**

**英语译文可在以下网址找到**

[**http://bookofconcord.org/defense\_5\_love.php**](http://bookofconcord.org/defense_5_love.php)

1. ***The Unaltered Augsburg Confession* by Glen L. Thompson © 2005 Northwestern Publishing House. Used with permission.** [↑](#footnote-ref-1)
2. The English Translation is the work of Dr. Glen Thompson. **Used by permission**

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