**Heinrich Bullinger - The Second Helvatic Confession 1566**

**布林格牧师 - 第二瑞士信条（1566）**

**THE SACRAMENTAL UNION 论圣礼联合**

因此，这些标记取得了实体之名，因为它们是那神圣实体的奥秘标记，同时也是因为它们之间有圣礼性的联合（我所谓的联合，或说，出于那设立圣礼者的旨意、藉着奥秘的方式而来的联合）。因为（圣礼中的）水、饼和杯并非俗物，而是神圣的标记。那位将水设立为圣礼的主并不是要单单使信徒被洗礼中的水所洒而设立洗礼的；照样，那位吩咐我们在圣餐中吃喝饼和杯的主也并不希望信徒单从圣餐中吃喝饼和杯，如同我们在家中吃喝一般；而是要使信徒以属灵的方式有份于被标记的实体、藉着信心真实地罪得洁净、有份于基督。

Therefore, the signs accquire the names of things because they are mystical signs of sacred things, and because the signs and the things signified are sacramentally joined together; joined together, I say, or united by a mystical signification, and by the purpose or will of Him who instituted the sacraments. For the water, bread, and wine are not common, but holy signs. And He that instituted water in baptism did not institute it with the will and intention that the faithful should only be sprinkled by the water of baptism; and He who commanded the bread to be eaten and the wine to be drunk in the Supper did not want the faithful to receive only bread and wine without any mystery as they eat bread in their homes; but that they should spiritually partake of the things signified, and by faith be truly cleansed from their sins, and partake of Christ.

对于上述红字部分的进一步解释，请看下面的说法，同样引用自布林格牧师的第二瑞士信条：

**IN WHAT THE SACRAMENTS CONSIST 圣礼由哪些部分构成**

正如前约的圣礼由圣道、标记、被标记的实体构成；照样，新约的圣礼也是由相同的部分构成，如同前约一样。因为神的道使它们成为圣礼，而在此前它们并不是圣礼。

And as formerly the sacraments consisted of the word, the sign, and the things signified; so even now they are composed, as it were, of the same parts. For the Word of God makes them sacraments, which before they were not.

**THE CONSECRATION OF SACRAMENTS 圣礼标记的分别为圣**

它们被圣道所分别为圣、被设立圣礼的那一位所分别为圣。将某物分别为圣归于神的意思是把某物献上作为神圣的用途；这就意味着，将他们从俗物中分别出来，任命它们归于圣用。因为圣礼中的标记正是取于外在的、可见的俗物。洗礼的标记使用的是水的元素，以及牧师所施行的水洗，但那被标记的实体是重生与罪得洁净。类似地，在圣餐中，外在的标记是饼和杯，这饼和杯取自于我们日常所食用之物，但被标记的实体是主的身体与宝血。因此，水、饼和杯按其天然的本质而论（并非基于圣言的吩咐与分别为圣的用途），无非正如其名所是的，也无非是我们日常所用的。但当神的圣言加在其上之时，连随对神之圣名的求告，以及圣礼的初次设立与圣化所带来的更新，这些标记被分别为圣、被基督所圣化了。因为基督起初设立的圣礼在他的教会中永远有效，如此那些不以别的方式、而唯独按照主在起初设立圣礼之时所吩咐的话施行圣礼的人，在如今也得以安享那一次立定、就永远发挥功效的，超越的分别为圣。为此在每次施行圣礼之时，基督的吩咐被再次宣告。

For they are consecrated by the Word, and shown to be santified by Him who institued them. To sanctify or consecrate anything to God is to dedicate it to holy uses; that is, to take them from ordinary use, and to appoint it to a holy use. For the sign in the sacraments are drawn from common use, things external and visible. For in baptism the sign is the element of water, and that visible washing which is done by the minister; but the thing signified is regeneration and the cleansing from sins. Likewise, in the Lord’s Supper, the outward sign is bread and wine, taken from things commonly used for meal and drink; but the thing signified is the body and blood of the Lord. Wherefore, the water, bread, and wine, according to their nature and apart from the divine institution and sacred use, are only that which they are called and what we experience. But when the Word of God is added to them, together with invocation of the divine name, and the renewing of their first institution and sanctification, then these signs are consecrated, and shown to be sanctified by Christ. For Christ’s first institution and consecration of the sacraments remains always effectual in the Church of God, so that these who do not celebrate the sacraments in any other way than the Lord Himself instituted from the beginning still today enjoy that first and all-surpassing consecration. And hence in the celebration of the sacraments the very Words of Christ are repeated.