

This We Believe

Questions and Answers



Richard L. Gurgel

试读本

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QUESTIONS and ANSWERS

我们所信

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I. GOD AND HIS REVELATION 上帝及其启示

1. We believe that there is only one true God (Isaiah 44:6). He has made himself known as the triune God, one God in three persons. This is evident from Jesus' command to his disciples to baptize "in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19). Whoever does not worship this God worships a false god, a god who does not exist. Jesus said, "He who does not honor the Son does not honor the Father, who sent him" (John 5:23).

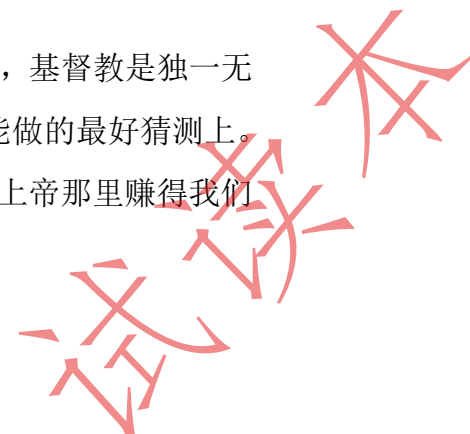
1、我们相信只有一位真神（赛 44:6）。祂显明自己是三位一体的上帝，拥有三个位格。耶稣指示祂的门徒“奉父、子、圣灵的名”（太 28:19）施洗证明了这一点。任何人不敬拜这位上帝就是敬拜虚无的假神。耶稣说“不尊敬子的，就是不尊敬差子来的父。”（约 5:23）。

Q: Since there are so many religions and different gods in each religion, how can we be confident that our God is the true God?

问：既然有这么多宗教，而每种宗教都有不同的神，我们怎么能确定我们的上帝是真神呢？

A: As you study the teachings of world "religions," it soon becomes evident that Christianity is unique. All other religions are based on man's best guesses with the guidance of only nature and conscience. In one way or another those religions put the burden on us to earn our own salvation with God. For example, the Muslim worshiper strives to give Allah obedience (Islam means "submission" or "obedience"). The Buddhist monk seeks to rise above this world's evils by his devotion to meditation. All other world religions ask sinners to make themselves right with God by their own efforts.

答：当你研究这世界“宗教”的教导时，你很快就会发现，基督教是独一无二的。所有其它宗教都建立在，人在自然和良心的引导下所能做的最好猜测上。这些宗教以各种各样的方式，将重担放在我们身上，让我们从上帝那里赚得我们



的救恩。比如，穆斯林信徒努力地向安拉献上顺服（伊斯兰的意思是“服从”或“顺服”）。佛教僧人借着他们专注地冥想寻求超越这个世界的邪恶。这个世界所有其它宗教都要求罪人，借着他们自身的努力，使他们与上帝和好。

On the other hand, Christianity alone offers a completely different solution. Only Christianity teaches that being right with God is God's gift to us, not man's gift to God. Only Christianity teaches that God became man, not to teach us how to rise to him but to lift us up by his grace to himself. Christianity is not just one selection among many similar entrees on the world's religious smorgasbord. Its unique message testifies to its unique origin—a miraculous revelation by the true God. God has revealed the one saving truth that “no eye has seen, no ear has heard, no mind has conceived . . . but God has revealed it to us by his Spirit” (1 Corinthians 2:9,10).

另一方面，唯有基督教提供了一个完全不同的解决方案。唯有基督教教导，与上帝和好是上帝给我们的礼物，而不是人给上帝的礼物。唯有基督教教导，上帝成为人，不是要教导我们怎么攀到他那里去，而是借着他的恩典将我们升高归向他自己。基督教不是这个世界宗教大杂烩里，许多相似菜色里的其中一个选择。它是独特的信息，证明了它独特的起源——一个由真神而来的神奇的启示。上帝显明了唯一得救的真理：“眼睛未曾看见，耳朵未曾听见，人心也未曾想到。只有上帝借着圣灵把这事向我们显明了”（林前 2:9,10）。

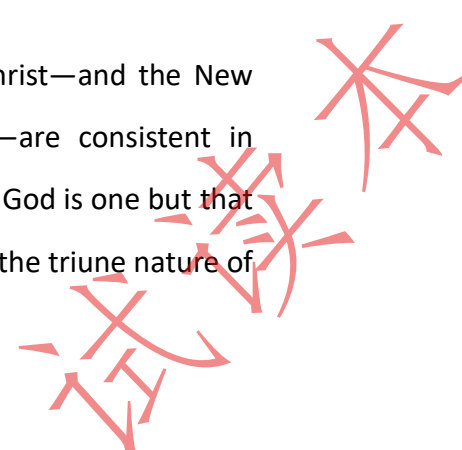
Finally, the Holy Spirit himself works through the Word to convince us that the God who inspired Scripture is the one true God. Because this God gives us forgiveness and eternal life, we trust that his words are reliable and true.

最后，圣灵亲自借着圣道做工，使我们确信那默示圣经的上帝是唯一真神。因为这个上帝赐我们赦免和永生，我们相信他的话是可靠和真实的。

Q: Was God triune even before the birth of Jesus?

问：在耶稣降生前，上帝是三位一体的上帝吗？

A: Both the Old Testament—written before the birth of Christ—and the New Testament—written after Jesus' life, death, and resurrection—are consistent in teaching that there is only one true God. Both teach not only that God is one but that he is three persons within that one God. Certainly the teaching of the triune nature of



God is expressed more fully in the New Testament, but the Old Testament had sufficient revelation of this truth for believers of that day to know it and believe it.

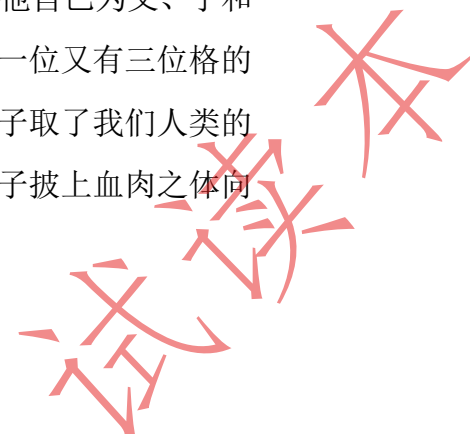
答：无论是在旧约——写于基督降生之前——还是在新约——写于耶稣出生、死亡和复活之后——它们在只有一位真神的教导上是一致的。它们都既教导了只有一位上帝，也教导了他是三个位格在一位神里面。当然，上帝三一本性的教导，在新约中得到了更充分的表达，但是旧约对这一真理有足够的启示，让当时的信徒知道它并相信它。

For instance, Jesus did not have to explain to the Jews of his day that there was a son of God since passages, such as Psalm 2:7 and Psalm 110:1, had already shared this truth with them. Their problem was not the concept of a son of God. They just refused to believe that Jesus was the Son of God. When Jesus spoke of the Holy Spirit, no one wondered what he was talking about. Old Testament passages, such as Genesis 1:2 and Isaiah 42:1, had clearly established the existence of the Holy Spirit.

比如，耶稣不必向他的时代的犹太人解释，上帝有一个儿子，因为正如诗篇 2:7 和诗篇 110:1 这些经文，已经向他们分享了这一真理。他们的问题不是上帝有一个儿子这样的概念。他们只是拒绝相信耶稣是上帝的儿子。当耶稣谈到圣灵，没有人诧异他在说什么。旧约圣经，比如创世记 1:2 和以赛亚书 42:1，清楚地确定了圣灵的存在。

God, from all eternity, has been and will continue to be one God, who has also revealed himself as Father, Son, and Spirit. While the word *triune* or *trinity* is not found in either the Old or New Testament, the truth that God is one and yet three is eternal. After his conception and birth the second person of the Trinity, the eternal Son of God took our human flesh and blood. God did not suddenly have a Son at Christmas, but rather the eternal Son revealed himself to the world in flesh and blood clothing.

上帝，从永恒中，就是，并一直是独一的上帝，他也显示他自己为父、子和圣灵。虽然三一或三位一体没有出现在旧约或新约中，上帝是一位又有三位格的真理却是永恒的。在三一真神第二位格受孕和出生后，永恒神子取了我们人类的血肉。上帝不是在耶稣降生时突然有了一个儿子，而是永恒神子披上血肉之体向



世界显明他自己。

Q: How can we explain the Trinity as three persons and yet one God in a way that makes sense?

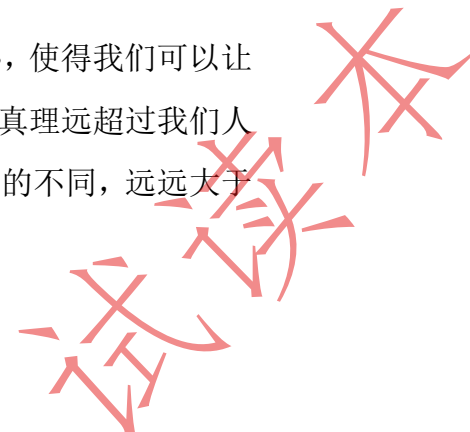
问：我们如何解释三位一体：三个位格却是一个上帝，让它能够说得通呢？

A: God is absolutely unique. We can make no perfect comparison between him and anything we have seen or experienced in this world. Nothing created can adequately illustrate the uncreated triune God to the satisfaction of the human mind. In fact, all who insist upon making sense of the Trinity either end up with *three* gods or reduce Christ and the Holy Spirit to things less than God (such as in the teachings of the Jehovah's Witnesses).

答：上帝是完全独一的。我们没法在他和我们在世上看到和经历到的任何事，进行完美的比较。受造的任何事都不能充分地阐明非受造的三一上帝，让人心满意。事实上，所有坚持将三位一体说通的人，要么最终教导三位上帝，要么将基督和圣灵降低为比上帝次等的存在（比如耶和华见证人的教导）。

God has revealed to us a wondrous glimpse of who he is, not to satisfy our curiosity so that we can make sense of him but to save us. Should it really surprise us that there are truths about our infinite God that go beyond our human understanding? For example, the difference between God and us is infinitely greater than the difference between a parent and a young child. The best response is to simply marvel at the wonder of God's essence and nature like a small child. A small child does not understand a parent but, in the best situation, simply trusts in the care and protection of that parent. We confess with the psalmist, "My heart is not proud, O LORD, my eyes are not haughty; I do not concern myself with great matters or things too wonderful for me. But I have stilled and quieted my soul; like a weaned child with its mother" (Psalm 131:1,2).

上帝使我们得以窥见他是谁，不是为了满足我们的好奇心，使得我们可以让他说得通，而是为了拯救我们。关于我们无限的上帝，有很多真理远超过我们人类的理解，这真的应该让我们惊讶吗？比如，上帝和我们之间的不同，远远大于



一个父母和小孩之间的不同。最好的回应，是像一个小孩一样，单纯地惊讶于上帝奇妙的本质和本性。一个小孩不理解父母，但是，在最好的情况下，单纯相信父母的保护和照顾。我们与诗人一起承认道“耶和华啊，我的心不狂妄，我的眼不高傲；重大和测不透的事，我也不敢行。我使我心安稳平静，好像母亲怀中断奶的孩子；我的心在我里面如同断过奶的孩子。”（诗 131:1,2）

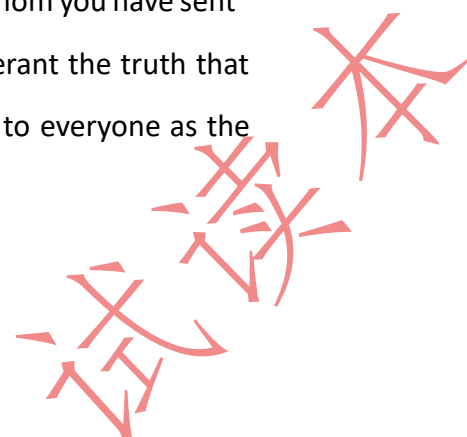
Q: Are we unloving or intolerant when we proclaim that everyone who does not worship the triune God is actually worshiping a false god or a god who does not exist?

问：当我们宣称，任何不敬拜三一上帝的人，实际上是在敬拜一个假神或一个不存在的神时，我们是没有爱心或缺乏包容吗？

A: James tells us, “Remember this: Whoever turns a sinner from the error of his way will save him from death and cover over a multitude of sins” (5:20). We do not label a parent as unloving who points out danger to children. To point out an error in belief that could eventually condemn someone to an eternity apart from God is neither unloving nor intolerant. In fact, it can save someone from eternal death.

答：雅各告诉我们：“该知道，使一个罪人从迷途中回转，会从死亡中把他的灵魂救回来，而且遮盖许多的罪”（雅 5:20）。我们不会给向孩子指出危险的父母贴上缺乏爱心的标签。指出一个信仰上的错误——这错误最终会让一个人与上帝永远分离，既不是没有爱心也不是缺乏包容。事实上，它可以拯救一个人免于永恒的死亡。

On the Last Day, every person who has ever lived or is living is going to bow before Jesus of Nazareth and confess him to be the true God and Lord (Philippians 2:10,11). Those who have believed in him will do this with joy and delight. Those who have not known him or have rejected him will do this with terror and sadness. How important it is that we share the simple truth that Jesus spoke in John 17: “Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent” (verse 3). On that Last Day, no one will label as unloving or intolerant the truth that there is no other God than the triune God. It will simply be clear to everyone as the truth that gives eternal life.



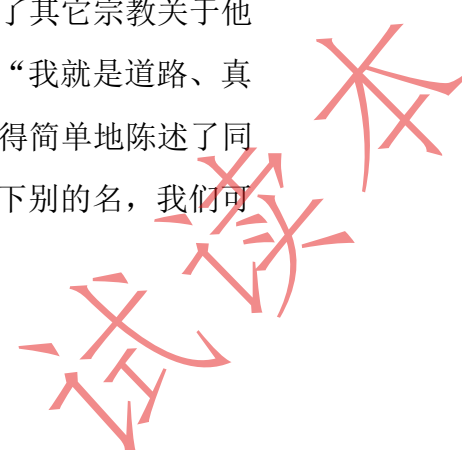
在末日，每一个曾活着或正活着的人，都要在拿撒勒人耶稣面前屈膝，承认他是真上帝和主（腓 2:10,11）。那些相信他的人会欢欢喜喜地这样做。那些不认识他或拒绝他的人会带着恐惧和悲伤这样做。我们分享的这简单的真理是何等重要，耶稣在约翰福音 17 章说：“认识你——独一的真神，并且认识你所差来的耶稣基督，这就是永生”（约 17:3）。在末日，没有人会将这一真理——即，除了三一上帝没有别神，贴上没有爱心或缺乏包容的标签。每一个人都及其清晰地知道，这是赐予永生的真理。

Q: Couldn't God have revealed himself to different peoples in different ways and by different names?

问：难道上帝不能够向不同的人，以不同的方式，借着不同的名字显明他自己吗？

A: The assumption behind this question is that all the different religions of the world teach basically the same thing. They just call God by different names. This assumption also believes that religion is essentially nothing more than a set of good moral rules to live by in order to make God happy. In that sense, most world religions do have much in common. But God says something different in Scripture. He contradicts what those other religions teach about him and what they think *religion* is all about. In Scripture Jesus proclaims boldly, “I am the way and the truth and the life. No one comes to the Father *except* through me” (John 14:6; emphasis added). Peter so simply stated the same thought, “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:12).

答：这个问题背后假设了，这个世界所有不同宗教，教导的基本上是一样的。它们只是用不同的名字称呼上帝。这一假设还相信，宗教本质上不过是一套好的，为了让上帝高兴而活出来的道德规范。在这个意义上，大多数这个世界的宗教确实有很多相同之处。但是上帝在圣经中说的截然不同。他否定了其它宗教关于他的教导，以及它们对宗教的理解。在圣经中耶稣直白地宣告，“我就是道路、真理、生命；若不借着~~我~~，没有人能到父那里去”（约 14:6）。彼得简单地陈述了同样的思想：“除他以外，别无拯救，因为在天下人间，没有赐下别的名，我们可



以靠着得救”（徒 4:12）。

Claiming that God has revealed himself in many different ways by many different names is a belief fostered more to keep outward earthly peace than to convey heavenly spiritual truth. The only saving revelation of God is that which comes through Jesus Christ and proclaims not human morality but God's own perfection as our salvation.

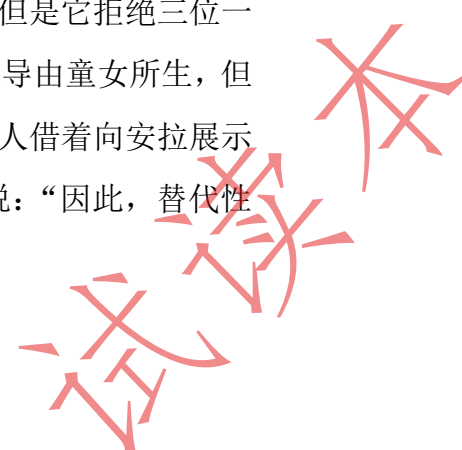
宣称上帝借着很多不同的名字，以很多不同的方式显明他自己，这样的信仰更多地鼓励维持外在的世上的平安，而不是传达属天的属灵的真理。上帝救恩的启示，唯独透过耶稣基督而来，作为我们的拯救，它宣告的不是人类的道德，而是上帝自己的完美。

Q: How does Islam differ from Christianity?

问：伊斯兰教和基督教有何不同？

A: The Islamic faith believes that there is only one God, whom Muslims call Allah, but it rejects the teaching of the Trinity. Muslims revere Jesus highly as one of the greatest prophets of Allah, even teaching the virgin birth, but they refuse to believe that Jesus was both God and man. In addition, the Islamic faith teaches that sinners make up for their own sins by showing Allah their obedience. One Islamic author puts it this way: “The idea of a vicarious sacrifice [one person offering himself in the place of another] is therefore alien to Islam, and the claim that Jesus, or anyone else, had to be slain in atonement for human sins is unacceptable. God's forgiveness, in Islam, is to be sought through sincere repentance and doing righteousness” (Hassan Hathout, *Reading the Muslim Mind*, page 33). The difference between Islam and Christianity is the difference between a religion of earning forgiveness and a religion of receiving God's gift of forgiveness through Jesus Christ.

答：伊斯兰信仰相信只有一位上帝，穆斯林称其为安拉，但是它拒绝三位一体的教导。穆斯林尊敬耶稣为安拉最伟大的先知之一，甚至教导由童女所生，但是他们拒绝相信耶稣既是神又是人。此外，伊斯兰信仰教导罪人借着向安拉展示他们的顺从来弥补他们自身的罪。一位伊斯兰作者这样表述说：“因此，替代性



献祭（一个人代替另一个人献上他自己）的观念，与伊斯兰教是格格不入的，宣称耶稣，或其他任何人，必须为补偿人类的罪而被杀，这是不可接受的。在伊斯兰教，上帝的赦免，是借着真诚的忏悔和做义事来寻求的”（哈桑·哈撒韦，穆斯林思想纵览，33 页）。伊斯兰教和基督教之间的区别，是两种宗教的区别，一种，是赚得赦免，另外一种，是透过耶稣基督领受上帝赦免的礼物。

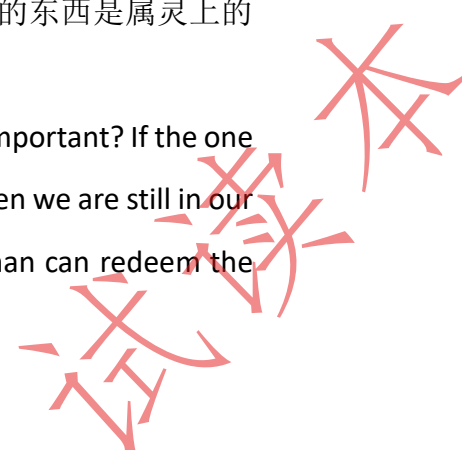
Q: What about those who claim to worship the God of the Bible but who do not believe that Jesus is fully God from all eternity, like members of the Church of Jesus Christ of Latter-day Saints (Mormons) or Jehovah's Witnesses?

问：那些宣称崇拜圣经中的上帝，却不相信耶稣是从永恒而来的完全的神的人，比如耶稣基督末世圣徒教会（摩门教）或耶和华见证人，又该怎么看待他们呢？

A: The apostle John wrote in his second epistle, "Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world" (2 John 7). All who refuse to acknowledge that the one who came "in the flesh" is God himself are deceivers who do not know God and who do nothing but deceive and confuse others. Despite all their talk about the God of the Bible, Mormons and Jehovah's Witnesses do not know God as he has clearly revealed himself in the Bible. Such deceivers may be very sincere in what they share, but their sincerity and devotion does not change the fact that what they share is spiritual deception.

答：使徒约翰在他第二封书信中写道：“有许多迷惑人的已经来到世上，他们不宣认耶稣基督是成了肉身来的”（约翰二书 1:7）。所有拒绝承认那“成了肉身来的”是上帝自己的人，都是迷惑人的，他们不认识上帝，只能够欺骗和迷惑别人。尽管他们都在谈论圣经的上帝，摩门教和耶和华见证人并不认识，那已经清晰地圣经中显明他自己的上帝。这些欺骗者可能对他们分享的东西非常真诚，但是他们的真诚和虔诚并不改变这样一个事实，即，他们分享的东西是属灵上的欺诈。

Why is knowledge of "Jesus Christ as coming in the flesh" so important? If the one who bled and died on the cross was not the eternal Son of God, then we are still in our sins and under God's judgment. The Scriptures remind us, "No man can redeem the



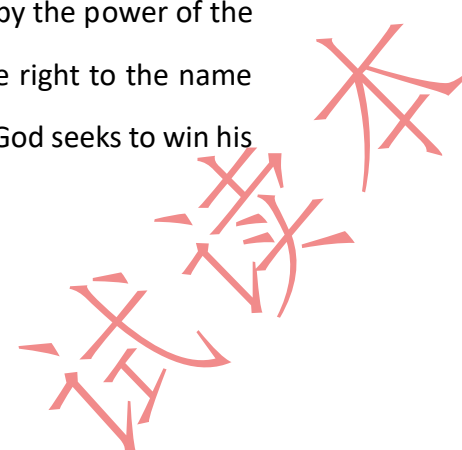
life of another or give to God a ransom for him” (Psalm 49:7). Only the God-man Savior could make us right with God. We needed a Savior who was “in the flesh,” a true human being like us, so that he could place himself under the law’s perfect demands that we had broken. He had to be human to suffer and die in our place. At the same time, he had to be God so that his perfect life and innocent death would count as the perfect substitution for all who have ever lived.

为什么认识“耶稣基督是成了肉身来的”如此重要？如果在十字架上流血并死亡的那一位，并不是上帝永恒的儿子，那么我们依然在我们的罪中和上帝的审判之下。圣经提醒我们，“没有一个能赎自己的弟兄，能将赎价给上帝”（诗 49:7）。唯有神-人的救主能让我们与神和好。我们需要一位“成了肉身”的救主，一位和我们一样真正的人，因此他能够代替我们，满足律法完美的要求——而这是我们曾破坏了的。他必须成为人，代替我们受苦和死亡。与此同时，他也必须成为人，这样他完美的生命和无罪的死亡，才能被算为给所有的人完美的替代。

Q: Since people of the Jewish faith worship the God of the Old Testament, why don't they believe in the same God?

问：既然犹太信仰敬拜旧约的上帝，为什么他们不相信同一位上帝呢？

A: God chose Israel as the nation from which he would bring into the world the Savior, through whom “all peoples on earth [would] be blessed” (Genesis 12:3). The Old Testament tells the interesting and important story of the Israelites. When the Savior came, he was a Jew as God promised, but sadly, “his own did not receive him” (John 1:11). The first Christians were almost all Jews, yet many of their own people rejected Jesus. By that rejection of the world’s true and only Messiah, they ceased being worshipers of the true God. Those who today profess the Jewish faith do not know the true God because they continue to reject Jesus as the Messiah. He is the one eternal Son of God who took on flesh and blood. Only those who by the power of the Spirit know and confess Jesus Christ as their Savior truly have the right to the name “children of God” (John 1:12). Of course, it is from all nations that God seeks to win his children, including those who are Jewish.



答：上帝拣选以色列民族，从他们里面带来这个世界的救主，借着祂，“地上的万民都将得福”（创 12:3）。旧约讲述了以色列人有趣和重要的故事。当救主来到时，祂成为一个犹太人，正如祂所应许的那样，但不幸的是，“祂自己的人却不接待祂”（约 1:11）。最初的基督徒几乎都是犹太人，但是他们同胞中很多人拒绝耶稣。借着拒绝这世上真正的唯一的弥赛亚，他们不再敬拜真神。今天那些信奉犹太信仰的人并不认识真神，因为他们继续拒绝耶稣为弥赛亚。祂是上帝独一无二永恒的儿子，成了肉身而为人。唯有那些借着圣灵的能力，认识并承认耶稣基督为祂们救主的人，才有权柄被称为“上帝的儿女”（约 1:12）。当然，上帝要从万民中赢得祂的儿女，包括那些是犹太人的人。

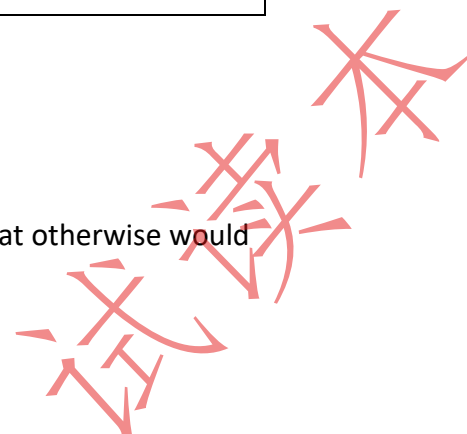
2. We believe that God has revealed himself in nature. “The heavens declare the glory of God; the skies proclaim the work of his hands” (Psalm 19:1). “Since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse” (Romans 1:20). So there is no excuse for atheists. Since the requirements of the law are written on people’s hearts, the consciences of people also bear witness that there is a God to whom they are accountable (Romans 2:15). However, nature and conscience present only a partial revelation of God and one that is not able to show the way to heaven.

2、我们相信上帝在大自然中显明自己。“诸天述说上帝的荣耀；穹苍传扬祂的手段”（诗 19:1），“自从造天地以来，上帝的永能和神性是明明可知的，虽是眼不能见，但借着所造之物就可以晓得，叫人无可推诿”（罗 1:20），所以，无神论者并无借口支持他们的立场。因为律法的要求已写在人心中，他们的良心也见证要他们向上帝负责（罗 2:15）。但是大自然和人的良心对有关上帝的启示并不完整，也不能指示通往天堂的道路。

Q: What does it mean that God has “revealed himself”?

问：上帝“显明他自己”是什么意思？

A: The word revelation means “to make something known that otherwise would



remain unknown.” God desires that we know who he is, believe in him, and enjoy fellowship with him as his children now and forever. In order for these things to happen, God is determined to “reveal” himself to the world he has created. He does not want humanity to be ignorant of who he is and what he has done.

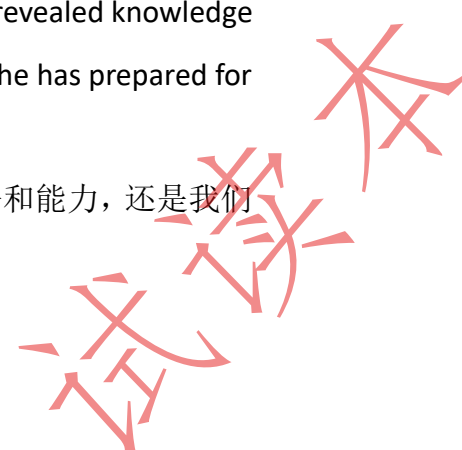
答：显明这个词的意思是：“让一些原本不为人知的事被人知道。”上帝愿意我们知道他是谁，相信他，作为他儿女享受和他一起的团契，从今时直到永远。为了这些事能够发生，上帝决定向他所创造的世界“显明”他自己。他不要人类不知道他是谁，以及他做了什么。

God tells us how he does this. First, he has given all humans what we call the natural knowledge of God. This means that we can know something about God by observing the wonders of what he has created and by listening to the voice of conscience that he planted within each of us. Through created things and our consciences, God simply seeks to convince every human being that he exists.

上帝告诉我们他是怎么做的。首先，他给了所有人上帝的自然知识。这意味着，借着观察他所创造的世界和倾听他种植在我们每个人心里的良心的声音，我们能够知道一些关于上帝的事。借着受造之物和我们的良心，上帝单单寻求让每个人都确定他的存在。

This natural knowledge of God is not enough. Neither the beauty and power of nature nor the voices of our consciences will lead us to an accurate and saving knowledge of God. As the apostle Paul tells us in 1 Corinthians, “No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him” (2:9). God wants to make sure that we know exactly who he is and what he has done for us, so God has also revealed to us who he is in a second way. This second way we often call the revealed knowledge of God. This is the knowledge that God has given us in the Bible. It is through this revealed knowledge of God that we can come to know not just that some “god” must exist but who the true God is. This revealed knowledge of God also teaches us the wonderful truth of the eternal heaven he has prepared for us in Jesus.

这种对上帝的自然知识是不足够的。无论是大自然的美好和能力，还是我们



良心的声音，都不能让我们认识上帝准确的救恩的知识。正如使徒保罗在哥林多前书所说：“上帝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”（林前 2:9）。上帝想要我们确切地知道他是谁以及他为我们做了什么，因此上帝用另一种方式向我们显明他是谁。这第二种方式我们通常称之为上帝的启示知识。这是上帝在圣经中赐给我们的知识。透过上帝的这启示知识，我们不仅仅知道某些必定有个“神”存在的概念，我们还知道真神是谁。上帝的这启示知识，还教导我们一个奇妙的真理——他在基督里为我们预备的永生。

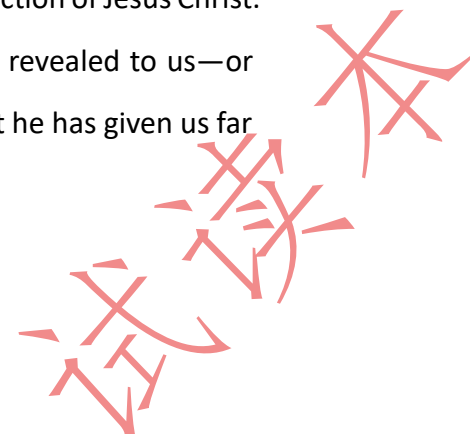
Q: Why is God’s revelation of himself in nature and our consciences not able to show someone the way to heaven?

问：为什么上帝在自然和我们良心中对他自己的启示，不能向我们显明通往天堂的道路？

A: We can learn much about God from observing the wonders of his creation. The majesty, beauty, and wonder of his creation teaches us that God is wise, loving, and powerful (Romans 1:20). From the testimony of our consciences—as they commend us for doing right but condemn us when we sin—we learn that God is holy and that sin deserves his judgment (Romans 2:14,15).

答：从观察上帝奇妙的创造，我们可以学到很多关于他的知识。他创造之物的宏伟，美丽和神奇，教导我们上帝是智慧的，慈爱的和全能的（罗 1:20）。从我们良心的见证中——它命令我们做正确的事，并在我们犯罪时谴责我们——我们学到上帝是圣洁的，罪应得他的审判（罗 2:14,15）。

But while such knowledge about God is important, it leaves large gaps in our knowledge of God. While nature and our consciences both powerfully witness to the existence of a “god,” they can never teach us to know exactly who he is. Our consciences can show us our guilt and teach us that we are subject to God’s judgment, but our consciences could never know about the death and resurrection of Jesus Christ. That information must come from what God tells us—it must be revealed to us—or we would never know. That is why we thank our gracious God that he has given us far more than what we can know from nature and our consciences.



虽然关于上帝的这些知识是重要的，它在我们认识上帝上有很大的欠缺。虽然自然和我们的良心都强有力地见证了一位“上帝”的存在，它们不能准确地指教我们知道他是谁。我们的良心能够表明我们的罪并指教我们伏在上帝的审判之下，但是我们的良心永远不知道耶稣基督的死亡和复活。这些知识必须来自于上帝告诉我们——它必须被显明给我们——否则我们永远不会知道。这就是为什么我们感谢我们恩慈的上帝，他给我们的，远超过我们能够从自然和我们良心中知道的。

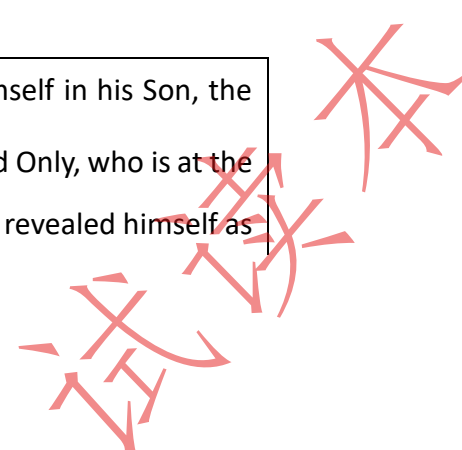
The apostle Paul tells us in Acts 17 that God gave evidence of himself in nature and our consciences so that “men would seek him and perhaps reach out for him and find him” (verse 27). However, humans stubbornly either ignored the truth found in nature and their consciences or they invented their own gods. As Paul tells us, “There is no one who understands, no one who seeks God” (Romans 3:11). Humans are responsible for their refusal to listen to nature and their consciences. They are “without excuse” (Romans 1:20).

在使徒行传 17 章，使徒保罗告诉我们，上帝在自然和我们的良心中，见证着他自己的存在，以便人们可以“寻求上帝，或者可以揣摩而找到他”(徒 17:27)。然而，人类要么顽固地不管在自然和良心中找到的真理，要么发明他们自己的神。正如保罗告诉我们：“没有明白的，没有寻求上帝的”(罗 3:11)。人类需要为他们拒绝倾听自然和良心负责。他们“无可推诿”(罗 1:20)。

Since many live without the gospel, we who know Jesus have a powerful reminder to proclaim the message of God’s revealed law and gospel. Our prayer is that the many who are now living in ignorance of God’s truth may be brought to repentance and faith.

由于许多人没有福音，这对我们这些认识耶稣的人是一个强有力的提醒，提醒我们去宣讲上帝显明的律法和福音的信息。我们祷告祈求，许多现在对上帝的真理不管不顾之人，能够被带入悔改和信心之中。

3. We believe that God has given the full revelation of himself in his Son, the Lord Jesus Christ. “No one has ever seen God, but God the One and Only, who is at the Father’s side, has made him known” (John 1:18). In Jesus, God has revealed himself as



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

3、我们相信上帝已在祂儿子主耶稣基督身上完全显明自己。“从来没有人看见上帝；只有在父怀里的独生子将祂表明出来”（约 1:18）。在耶稣身上，上帝显明自己是救主真神。祂“爱世人，甚至将祂的独生子赐给他们，叫一切信祂的，不致灭亡，反得永生”（约 3:16）。

Q: How can Scripture say, “No one has ever seen God” when Jesus appeared on earth to give us the “full revelation” of God?

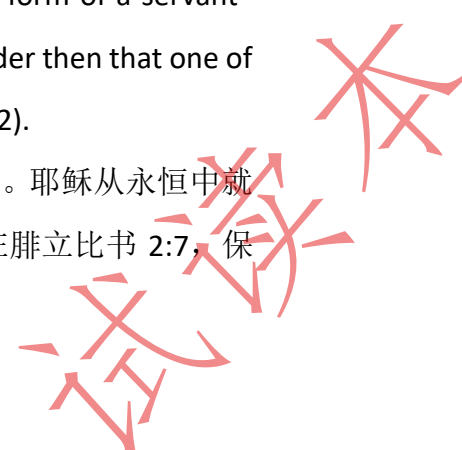
问：耶稣出现在世上，将上帝完全向我们显明，为什么圣经说：“从来没有人看见上帝”？

A: Jesus reminds us that “God is spirit” (John 4:24). Except for Jesus, God is not flesh and blood as we are. The apostle Paul also reminds us that God is the one “who alone is immortal and who lives in unapproachable light, whom no one has seen or can see” (1 Timothy 6:16). Although God has at times given glimpses of his glory to human beings (consider Moses seeing God’s “back” in Exodus 33 and 34), no one this side of heaven has ever seen God in his full, unveiled majesty.

答：耶稣提醒我们，“上帝是灵”（约 4:24）。要不是因着耶稣，上帝就不是和我们一样的血肉之体。使徒保罗也提醒我们，上帝是那“独一不死、住在人不能靠近的光里，是人未曾看见，也是不能看见的”（提前 6:16）。虽然上帝有时让人瞥见他的荣耀（想想出埃及记 33 和 34 章摩西看到上帝的“背”），在天堂的这一边，没有人见过上帝完全的彻底显露的威荣。

That is true; it was true even when Jesus took on our flesh and blood. Jesus has possessed all divine majesty from eternity, yet he humbled himself during his earthly ministry. In Philippians 2:7, Paul reminds us that Jesus took “the form of a servant” (from the NIV footnote, which is a better translation). It is no wonder then that one of the greatest joys of heaven will be to see God “as he is” (1 John 3:2).

这是真的，甚至当耶稣取了我们的血肉之体，这也是真的。耶稣从永恒中就持有一切神圣的威荣，但是当他在世上时，他谦卑他自己。在腓立比书 2:7，保



罗提醒我们耶稣取了“奴仆的形象”。难怪我们在天堂里最大的喜乐之一，就是将会见到“他的本相”（约一 3:2）。

Q: How can we be confident that the Bible is true if other religions claim that their holy books are also true?

问：当别的宗教宣称他们的圣书是真的，我们怎么确定圣经是真的？

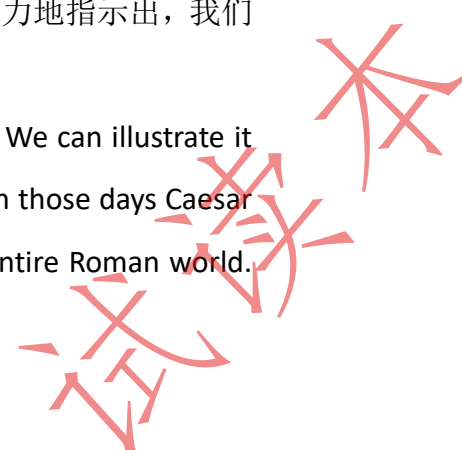
A: It is true that almost every religion possesses its own holy book. There are the Koran of Islam, the *Bhagavad Gita* of Hinduism, and the *Book of Mormon* of The Church of Jesus Christ of Latter-day Saints, just to name a few. All of these books claim to reveal truth about spiritual things. Except for the Bible, the basic message of these books is always the same. They tell us that we can gain the love and blessing of God by what we do. In eastern religions, holy books hold out escapes from the physical world through devotion and meditation.

答：的确，几乎所有的宗教都宣称拥有自己的圣书。比如，伊斯兰教的古兰经，印度教的博伽梵歌，耶稣基督末世圣徒教会的摩门经。所有这些书都宣称显明了关于属灵之事的真理。除了圣经，这些书的基本信息总是相同的。它们告诉我们，我们可以借着做什么挣得上帝的爱和祝福。在东方宗教中，圣书让人透过修行和冥想逃脱物质的世界。

But the Bible tells a different message. First of all, only the Bible tells us that God's love and blessings are gifts of God. They come to us through what Jesus did while he was on earth. Salvation is not based on what we must do but on what God himself has done in our place. That is a strong indication that the origin of our holy book is different from the rest.

但是圣经告诉了我们不同的信息。首先，唯有圣经告诉我们，上帝的爱和祝福是上帝的恩赐。它们透过耶稣在世上所做的临到我们。救恩不是建立在我们必须做什么，而是建立在上帝自己为我们做了什么之上。这强有力地指示出，我们圣书的源头和其它的有所不同。

There is a second difference in the holy books of the world. We can illustrate it best by a well-known verse from the Christmas story in Luke 2. "In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world.



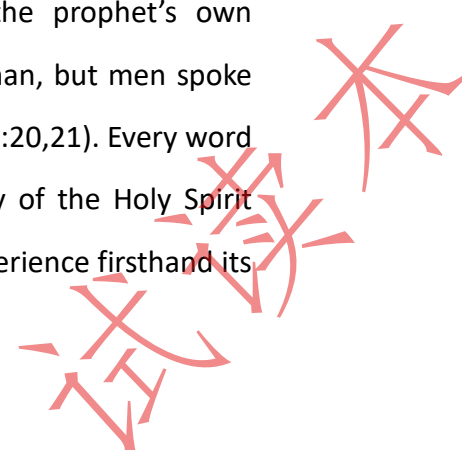
(This was the first census that took place while Quirinius was governor of Syria.)” (verses 1,2). Other holy books of the world tend to deal with nothing but unprovable opinion about spiritual matters. The Bible, on the other hand, is unafraid to speak of real historical events that match with documented history. There actually was a Roman emperor named Augustus, a governor of Syria named Quirinius, and a census in the Roman world at the time of Christ’s birth. The Bible is not afraid that it will be proved wrong because it is the revealed truth of the God of all history. It is not something spun out of the imagination of a human mind.

这个世上的圣书和圣经还存在第二个区别。在路加福音 2 章圣诞节的故事中有一段知名的经文，我们可以借此来说明这一点。“在那些日子，凯撒奥古斯都降旨，叫全国人民都登记户籍。这第一次登记户籍是在居里扭作叙利亚总督的时候行的”（路 2:1,2）。这世上别的圣书往往只涉及有关属灵之事的无法证实的观念。另一方面，圣经，并不害怕提及与历史文献相符的真实历史事件。事实上，真的有一位罗马皇帝叫奥古斯都，有一位叙利亚总督叫居里扭，在耶稣出生的时间罗马世界有一次人口普查。圣经并不害怕它会被证明是错的，因为他是在一切历史上掌权的上帝启示的真理。它并不是某些人脑子里想象出来的事。

Third, consider the amazing detail of clearly fulfilled prophecy. Psalm 22 and Isaiah 53 were written centuries before their fulfillment, which is recorded in Matthew, Mark, Luke, and John. The Bible’s accuracy of specific prophecy and specific fulfillment is unparalleled among the holy books of the world.

第三，想想那些清晰实现的预言以及它们惊人的细节。诗篇 22 和以赛亚书 53 写于它们应验的数个世纪之前，这些都被记录在马太、马可、路加和约翰福音中。圣经在具体预言及其具体应验上的精确性，是这个世界上其它圣书不可比拟的。

Finally, Scripture makes its own claims of what it is. “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” (2 Peter 1:20,21). Every word of Scripture is the “living and active” (Hebrews 4:12) testimony of the Holy Spirit himself. The best proof of that is simply to read the Bible and experience firsthand its



powerful truth. The Bible is its own best defender when it works its wonders on our hearts as we read it and take it to heart.

最后，圣经自己宣称了它是什么。“第一要紧的，你们要知道，经上所有的预言是不可随私意解释的，因为预言从来没有出于人意的，而是人被圣灵感动说出上帝的话来”（彼后 1:20,21）。圣经的每一句话，都有圣灵亲自见证它“是活泼的，是有功效的”（来 4:12）。对此最好的证明是直接阅读圣经，亲身体验它强有力的真理。圣经是它自己最好的护卫者，当我们阅读它并记住它时，圣经就在我们心里做它奇妙的工作。

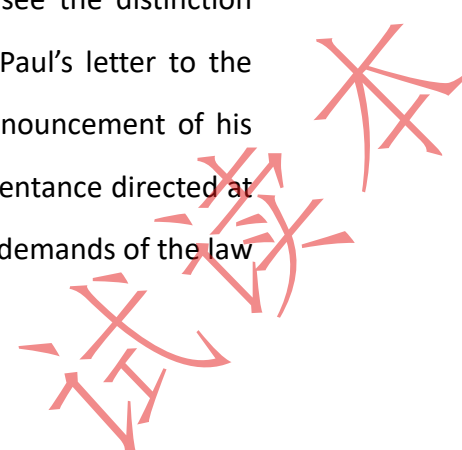
4. We believe that God has also given a written revelation for all people in the Holy Scriptures. His revelation in the Bible has two main messages, the law and the gospel. The law declares what is right and wrong, and it threatens God's punishment for sin. The gospel presents the love of God, which he has shown especially by providing salvation from sin through Jesus Christ.

4、我们相信圣经是上帝给所有人的文字启示。祂在圣经中揭示两个信息，就是律法和福音。律法宣告什么是对、什么是错，律法警告人上帝因为他们的罪要施行惩罚。福音彰显上帝的爱；耶稣把人从罪恶中拯救出来的救恩，表明了这爱。

Q: Where in the Bible do we find the distinction between law and gospel?

问：在圣经中的哪儿，我们能找到律法和福音的区别？

A: The entire Bible constantly holds these two main teachings before us. The twin messages of the law and gospel, that is, the law declaring the perfection God demands of us and the gospel proclaiming the message of what God freely gives to us in Jesus, are found everywhere in the Scriptures. Perhaps the place to see the distinction between the two most plainly is in the first three chapters of Paul's letter to the Christians in Rome. After the letter's introduction and Paul's announcement of his basic theme (1:17), Paul launches into a heart-piercing call to repentance directed at both Jews and Gentiles. From 1:18 through 3:20, Paul heralds the demands of the law



so that “every mouth may be silenced and the whole world held accountable to God” (3:19). That is precisely the chief purpose of the law—to rob us of any hope of saving ourselves.

答：整部圣经一直把这两个教导摆在我们面前。律法和福音的双重信息，即，律法宣告上帝对我们完美的要求，福音宣告了上帝在耶稣里将什么白白赐给我们的信息。它们在圣经里随处可见。也许最明显地看到这两者区别的地方，是在保罗写给罗马基督徒的信的前三章中。在这封信的简介和保罗宣告了他的基本主题（罗 1:17）后，保罗向犹太人和外邦人发出了一个痛彻心扉的呼召，呼召他们悔改。从 1:18 到 3:20，保罗宣告了律法的要求，“好塞住各人的口，使普世的人都伏在上帝的审判之下”（罗 3:19）。这正是律法的首要目的——剥夺我们拯救我们自己的任何盼望。

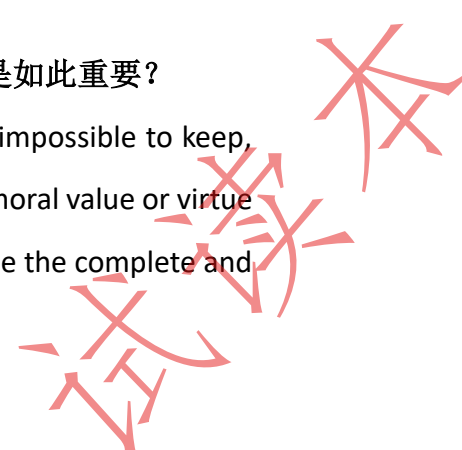
Beginning with Romans 3:21, Paul gives us one of the fullest expositions of the gospel that can be found in the Scriptures. To hearts crushed by the law and overcome by sin and guilt, Paul wrote, “A righteousness from God, apart from law, has been made known, to which the Law and the Prophets [that is, the whole Old Testament Scriptures] testify. This righteousness from God comes through faith in Jesus Christ to all who believe” (3:21,22). These sections of Romans hold before us the clearest and simplest distinction between the law and the gospel.

从罗马书 3:21 开始，保罗给了我们一个关于福音最完整的阐述。对于那些心灵被律法压伤，被罪和罪疚所制服的人，保罗写道：“但如今，上帝的义在律法之外已经显明出来，有律法和先知（也就是，整本旧约圣经）为证：就是上帝的义，因信耶稣基督加给一切信的人”（罗 3:21,22）。罗马书的这一段，向我们展示了律法和福音最清晰最简单的区别。

Q: Why is it so important for every Christian to be able to distinguish between law and gospel?

问：为什么对于每个基督徒来说，能够区分律法和福音是如此重要？

A: If we fail to understand that the demands of the law are impossible to keep, every proud human heart will always want to claim some human moral value or virtue instead of clinging completely to the cross of Christ. If we fail to see the complete and



perfect sacrifice of Christ as God's total answer to human sin and imperfection, we claim that we deserve salvation. Then we may be led to despair by consciences that know our sins all too well. A proper understanding of law and gospel guards us from Satan's two basic temptations: pride and despair.

答：如果我们不明白，律法的要求是不可能得到遵守的，每一颗骄傲的心，就会一直想要宣称拥有某些人类的道德价值或美德，而不是完全倚赖于基督的十字架。如果我们宣称我们应该得到救恩，却没有看到，基督完全的和完美的献祭，是上帝对人类的罪和不完美全部的回答。那么，我们将会被良心带入绝望，因为它太知道我们一切的罪了。正确理解律法和福音，将会护卫我们远离撒旦这两个根本的试探：骄傲和绝望。

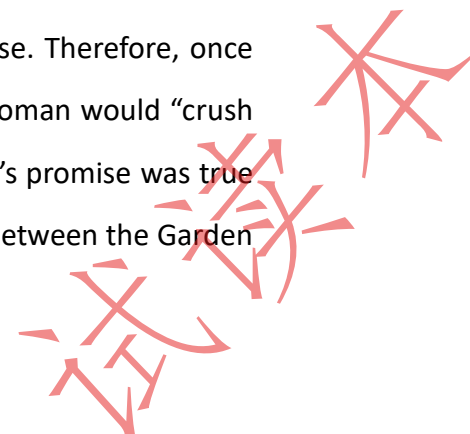
5. We believe that the entire Bible is Christ-centered. In the Old Testament God repeatedly promised a divine deliverer from sin, death, and hell. The New Testament proclaims that this promised deliverer has come in the person of Jesus of Nazareth. Jesus himself says of the Old Testament, "These are the Scriptures that testify about me" (John 5:39).

5、我们相信整本圣经是以基督为中心。在旧约中，上帝屡次应许一位把人从罪恶、死亡及阴间拯救出来的神圣的救赎者。新约中宣告这位应许的救赎者道成肉身，成为拿撒勒人耶稣。耶稣曾这样说旧约圣经：“给我作见证的就是这经”（约 5:39）。

Q: How could believers in Old Testament times be saved by faith in Jesus if Christ had not yet lived or died as the Savior?

问：如果基督还没有作为救主出生或死亡，旧约时代的信徒如何借着信耶稣得救？

A: God in his faithfulness never fails to keep a single promise. Therefore, once God had promised to Adam and Eve that an "offspring" of the woman would "crush [the serpent's] head" (Genesis 3:15), it was as good as done. God's promise was true even though several thousand years of world history intervened between the Garden



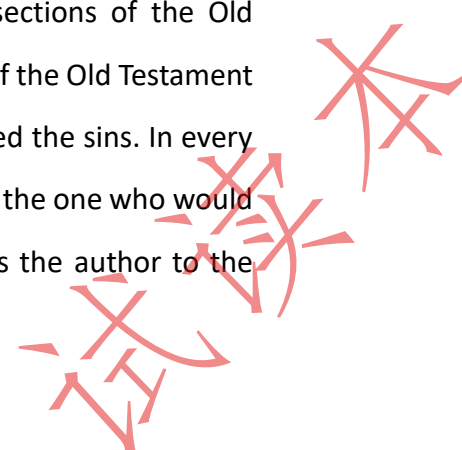
of Eden and the hill called Calvary. The sins committed before Christ came to earth were charged to his account just as were the sins committed after he came. In God's sight, faith in the Savior who would live, die, and rise again is no different from faith in the Savior who did live, die, and rise again. Paul made that same point when he wrote, "God presented him [Jesus] as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished—he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus" (Romans 3:25,26).

答：上帝在他的信实里，从未不遵守任何一个应许。因此，当上帝向亚当夏娃应许，有一个女人的“后裔”会伤蛇的“头”时（创 3:15），这就等于已经发生了。虽然在伊甸园和加略山中间间隔了几千年的历史，上帝的应许依然是真实的。在基督来到世上之前所犯的罪，和他来之后所犯的罪一样，都被算到他的帐上。在上帝眼中，相信救主将会出生、受死并复活，与相信救主已经出生、受死并复活了没有任何区别。保罗表达了同样的观点，他写道：“上帝设立耶稣作赎罪祭，是凭耶稣的血，藉着信，要显明上帝的义；因为他用忍耐的心宽容人先前所犯的罪，好使今时显明他的义，让人知道他自己为义，也称信耶稣的人为义”（罗 3:25,26）。

Q: What are some key portions of the Old Testament that show that the whole Bible is centered on Christ?

问：旧约中哪些关键部分，表明了整本圣经都是以基督为中心？

A: The most obvious Christ-centered portions of the Old Testament are the numerous sections of prophecy about the Messiah. The book of Isaiah alone is filled with examples of such messianic prophecies. Look, for example, at chapters 7, 9, 11, 40, 42, 50, 52, and 53. But in addition to the more obvious sections of the Old Testament that proclaim Christ, consider also all the sin offerings of the Old Testament in which animals died as substitutes for the people who committed the sins. In every one of those sacrifices, God gave a picture of what was to come in the one who would offer himself as the great substitute for the sins of the world. As the author to the



Hebrews wrote, “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. But when this priest [Jesus Christ] had offered for all time one sacrifice for sins, he sat down at the right hand of God” (10:11,12). Our problem is not that we see Christ too often on the pages of the Old Testament. It is that we do not see him often enough.

答：旧约中最明显的以基督为中心的部分，是众多关于弥赛亚的预言。仅仅是以赛亚书就充满了这样的弥赛亚预言。比如，看看第 7、9、11、40、42、50、52 和 53 章。旧约中有更多明显的宣告基督的部分，除此之外，也可以思考旧约中所有的赎罪祭，在这些赎罪祭中，动物代替犯罪之人死去。在每一次献祭中，上帝都给了我们这样一幅画面：那即将来到的那一位，将背负全世界的罪献上他自己。正如希伯来书作者写道：“所有的祭司天天站着事奉上帝，屡次献上同样的祭物，这祭物永不能除罪。但基督献了一次永远有效的赎罪祭，就坐在上帝的右边”（来 10:11,12）。我们的问题不在于我们太过频繁地在旧约中看到基督，问题在于，我们经常看不到他。

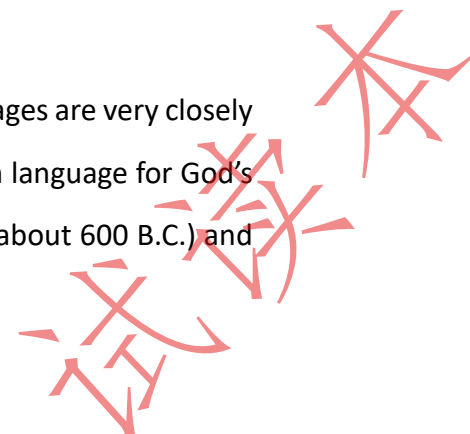
6. We believe that God gave the Scriptures through men whom he chose, using the language they knew and the style of writing they had. He used Moses and the prophets to write the Old Testament in Hebrew (some portions in Aramaic) and the evangelists and apostles to write the New Testament in Greek.

6、我们相信上帝借祂拣选的人，用他们懂得的语言及他们的写作技巧，赐下圣经。祂借摩西及先知用希伯来文写成旧约圣经（其中某些部份用亚兰文写成），借传道者和使徒用希腊文写成新约圣经。

Q: What is the Aramaic language, and what portions of the Bible are written in that language?

问：亚兰文是什么？圣经中哪些部分是用这种语言写的？

A: Aramaic, like Hebrew, is a Semitic language. The two languages are very closely related and use the same alphabet. Aramaic became the common language for God's Old Testament people from the time of the Babylonian captivity (about 600 B.C.) and



was the language spoken by the common people of Jesus' time. While Hebrew is the predominant language in which God inspired the Old Testament, there are a few sections of the Old Testament that were written in Aramaic. Two words in Genesis 31:47; Ezra 4:8–6:18 and 7:12-26; Jeremiah 10:11; and Daniel 2:4–7:28 were written in the Aramaic language.

答：亚兰文，和希伯来文一样，属于闪族语系。这两种语言关系密切，它们使用相同的字母表。从巴比伦被囚的时代（大约公元前 600 年），亚兰文就成了旧约上帝子民的常用语言，它也是耶稣时代人们的日常语言。虽然希伯来文是上帝启示旧约的主要语言，旧约的一些部分是由亚兰文写成。创世记 31:47 的两个词；以斯拉记 4:8-6:18 和 7:12-26；耶利米书 10:11；但以理书 2:4-7:28 都是用亚兰文写的。

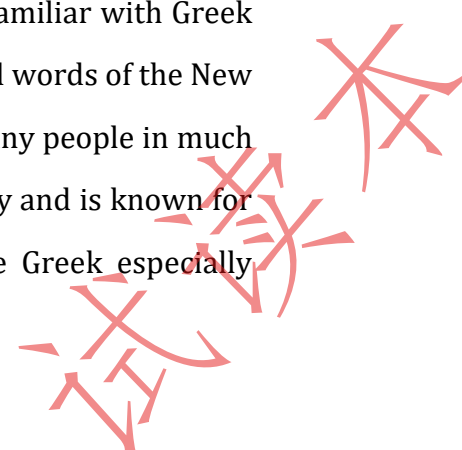
Q: Why did God use the Greek language for the New Testament?

问：为什么上帝要使用希腊语写新约？

A: Since God nowhere in Scripture tells us his exact reason for using the Greek language, we can only offer some best-guess observations from history. By doing this we may only be scratching the surface of the many reasons why God, in his perfect wisdom, used Greek as the original language of the New Testament.

答：由于圣经没有告诉我们上帝使用希腊语的确切原因，我们只能从观察历史中提供一些最佳的猜测。对于为什么上帝，在他完美的智慧中，使用希腊语作为新约的原始语言，我们可能只能触摸到众多原因的表面。

The conquests of Alexander the Great (fourth century B.C.) helped spread the Greek language throughout much of the ancient world. Shortly after Alexander, Greek became the language of commerce and business in the Roman Empire. It seems to have enjoyed even more of an international status than English does today. Those who received any formal education often were familiar with Greek in addition to their own native tongues. Therefore, the inspired words of the New Testament were familiar without the need of translation to many people in much of the inhabited world. In addition, Greek has a rich vocabulary and is known for its attention to grammatical detail. These two factors made Greek especially



suitable for passing on the depth of meaning that God wished to communicate in his revelation to us.

亚历山大大帝的征服史（公元前四世纪），帮助希腊语传播到了古代世界的大部分地区。亚历山大之后不久，希腊语变成了罗马帝国贸易和商务的语言。它似乎比今天的英语享有更高的国际地位。那些受过任何正规教育的人，除了他们自己的母语外，往往都通晓希腊语。因此，在很多居住区，许多人不需要翻译就能熟知新约上帝默示的道。除此之外，希腊语词汇丰富，以注重语法细节而闻名。这两个因素，使希腊语特别适合于传递，上帝在他对我们的启示中，想要传达给我们的深刻含义。

Q: Since there were many other books written in both Old and New Testament times that claimed to be written by inspired prophets or apostles, how do we know that we have the right books in the Bible?

问：由于在旧约和新约时代，都有很多其它的书声称它们是由先知和使徒受默示写成的，我们怎么知道在圣经中的这些书卷是正确的呢？

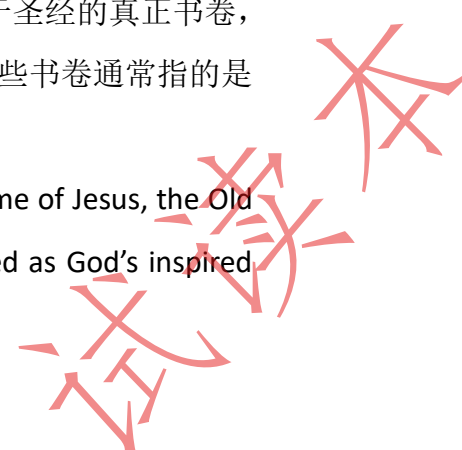
A: The accepted books of both the Old Testament and New Testament are often called the canon. But the Christian church did not create this canon. Instead God's people over time came to recognize which books are genuine and belong in the Scriptures.

答：被旧约和新约接受的书，通常被称为正典。但是这正典并不是由基督教会创造的。相反，随着时间的推移，上帝的子民认识到哪些书是真的并属于圣经。

It is true that many other books with claims of being authentic books of Scripture were written in both Old and New Testament times, but they were rejected as something less than God's inspired words. Those books are commonly referred to as Old and New Testament apocrypha, or pseudepigrapha (false writings).

的确，一些写于旧约和新约时代的其它书卷，声称其是属于圣经的真正书卷，但是由于某些不属于上帝默示话语的东西，它们被拒绝了。这些书卷通常指的是旧约和新约的次经或伪经（错误的作品）。

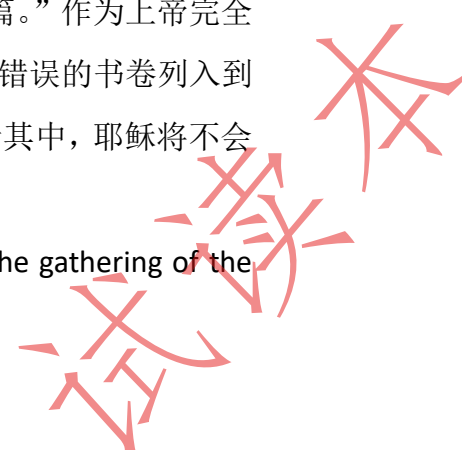
Let's consider the canon of the Old Testament first. At the time of Jesus, the Old Testament as we know it had already been gathered and received as God's inspired



Word. The beginning of the gathering of the Old Testament canon is recorded in Scripture itself as Moses commanded those in charge of the ark of the covenant to place his five inspired books beside the ark (Deuteronomy 31:26). By the time of Jesus' earthly ministry, all the inspired books of the Old Testament that we know today were included in the accepted canon of Israel. Nowhere did Jesus speak a word against the books that his Old Testament people had gathered and that all revered as inspired by God. Far from making any suggested additions or subtractions, he even spoke of that canon as the complete revelation about himself in Old Testament times. For instance, when talking with his disciples the first Easter evening, he said, "Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms" (Luke 24:44). Jesus used the common three-part name for the Old Testament that was in use in his day: "Law of Moses, the Prophets and the Psalms." He spoke of them all as fully faithful portions of God's revelation. Clearly if God's people had included unauthentic books among their list of inspired books or if they had failed to include books that were inspired, Jesus would not have spoken in such an approving tone of their accepted canon.

让我们首先看看旧约正典。在耶稣时代，我们所知道的旧约就已经被聚集在一起并被接受为上帝默示的话语。圣经自身记录了聚集旧约正典的开始，正如摩西命令那些主管约柜的人，将他五本上帝默示的书卷放在约柜旁边（申 31:26）。在耶稣在世上传道的时代，我们今天知道的所有上帝默示的旧约书卷，都被包含在以色列所公认的正典里。耶稣没有在任何一处，说过一句话反对他旧约子民聚集这些书卷并尊崇它们为上帝默示的道。他非但没有提出任何增加或删减的建议，他甚至说，这些正典是旧约时代对于他自己完全的启示。比如，在第一个复活节的晚上，当耶稣和他的门徒交谈时，他说：“摩西的律法、先知的书，和诗篇上所记一切指着我的话都必须应验”（路 24:44）。在耶稣时代，旧约圣经被分为三部分，耶稣使用了这三部分的名字：“摩西律法、先知书和诗篇。”作为上帝完全信实的启示，他把它们都提到了。很明显，如果上帝的子民将错误的书卷列入到上帝默示的书单中，或者他们没有将某本上帝默示的书卷包括其中，耶稣将不会以如此肯定的语气，谈到他们公认的正典。

We do not have the words of Jesus himself to guide us in the gathering of the



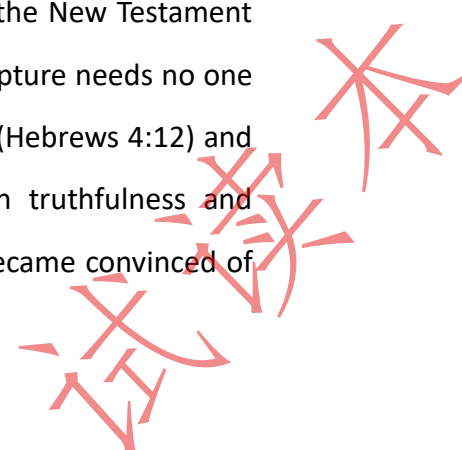
New Testament canon, yet evidence within the New Testament Scriptures suggests the beginning of this gathering of books. Peter wrote in his second epistle, “Bear in mind that our Lord’s patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction” (2 Peter 3:15,16). Peter’s fascinating reference reveals that already while Peter was still alive the letters of Paul were gathered and recognized as inspired portions of Holy Scripture.

我们没有耶稣自己的话，来引导我们聚集新约正典，然而在新约圣经内部的证据，暗示出聚集这些书卷的开始。彼得在他的第二封书信中写道：“并且要以我们主的容忍作为你们得救的机会，就如我们所亲爱的弟兄保罗，照着所赐给他的智慧写信给你们。他一切的信上都谈到这事。信中有些难明白的，那无学问、不坚定的人加以曲解，如曲解别的经书一样，自取灭亡”（彼后 3:15,16）。彼得迷人的引用表明，在彼得还活着的时候，保罗书信就已经被收集起来，并被认为是上帝启示的圣经的一部分。

The books of the New Testament come from the first generation of Christians—those who lived at the time of Jesus. Our faith is founded on the teaching of the apostles themselves. The long life of the apostle John also helps verify the list of books in the New Testament canon. John lived to about A.D. 100 and was a reliable witness to the authenticity of any letters that claimed to be inspired apostolic writings.

新约书卷来自于第一代基督徒——那些活在耶稣时代的人。我们的信心建立在使徒自己的教训上。使徒约翰的长寿也帮助我们验证新约正典的书单。约翰活到公元 100 年左右，对于任何声称是上帝默示的使徒著作的书信，约翰是这些书信真实性的可靠见证人。

However, the most powerful witness to the authenticity of the New Testament books is the power of their witness itself. Authentic, inspired Scripture needs no one to come to its defense. The words of God are “living and active” (Hebrews 4:12) and have the power to convince each human heart of their own truthfulness and authenticity. The story of how God’s New Testament believers became convinced of

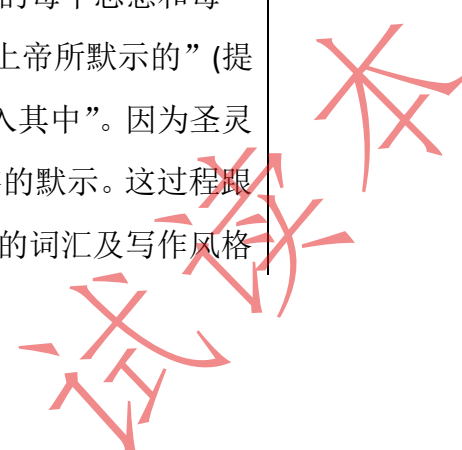


which books were genuine testifies to the saving power of God's inspired Word. The Holy Spirit moved the hearts of many to treasure the genuine Scriptures, collect them, copy them, and share them. We conclude that God did not desire for his inspired Word to be lost in the dusty corners of history.

然而，对于新约书卷的真实性，最有力的见证是它们自身的大能。上帝默示的真实的圣经不需要任何人为它辩护。上帝的道“是活泼的，是有功效的”（来 4:12），它有能力使每个人心确信它自己的真实性和可靠性。新约信徒确信哪些书信是真实的历史，见证了上帝默示的道救恩的大能。圣灵感动许多人的心，珍视真正的圣经，收集它们，抄写它们，并分享它们。我们的结论是，上帝不愿意他所默示的道，湮没在历史封尘的角落里。

7. We believe that in a miraculous way that goes beyond all human investigation, God the Holy Spirit moved these men to write his Word. These men “spoke from God as they were carried along by the Holy Spirit” (2 Peter 1:21). What they said was spoken “not in words taught us by human wisdom but in words taught by the Spirit” (1 Corinthians 2:13). Every thought they expressed and every word they used were given them by the Holy Spirit. Saint Paul wrote to Timothy, “All Scripture is God-breathed” (2 Timothy 3:16). The church has called this miraculous process inspiration, which means “breathing into.” Since every word of Scripture was inspired, we also call this process verbal inspiration, or word-for-word inspiration. This is not to be equated with mechanical dictation, since the Holy Spirit guided the writers as they used their individual vocabularies and writing styles.

7、我们相信圣灵借人不能知悉的奇妙方法，感动人写下祂的话语。这些人“被圣灵感动说出上帝的话来”（彼后 1:21）。他们所说的“不是由人智慧所指教的语言，乃是用圣灵所指教的语言”（林前 2:13）。他们表达的每个思想和每一个用字都是由圣灵来的。圣保罗写信给提摩太说：“圣经都是上帝所默示的”（提后 3:16）。教会称这个奇妙的过程为“默示”，意思是“吹气进入其中”。因为圣灵的每一个字都是默示出来的，我们称这过程为完全默示或逐字的默示。这过程跟机械化的默写不一样，因为圣灵在当中引导执笔人运用其个人的词汇及写作风格



书写。

Q: Do we have any proof for the inspiration of the Scriptures?

问：我们有任何圣经默示的证据吗？

A: While the Scripture references listed in this paragraph from This We Believe state explicitly that God gave the authors of Scripture every word they were to write, perhaps the most powerful proof of Scripture's inspiration is the testimony the Spirit gives whenever the Scriptures are read. The Holy Spirit is always at work in the hearts of those who hear the message of the Bible. We can also add that the perfect fulfillment of all biblical prophecy is a further evidence of the divine inspiration of the Scriptures.

答：在《我们所信》的这一段所引用的圣经中，清楚地表明，圣经作者所写的每一个字都是上帝赐下的，但是对圣灵默示最强有力的证据，是每当阅读圣经时圣灵赐下的见证。圣灵一直在那些倾听圣经信息之人心里做工。我们还可以补充说，所有圣经预言的完美应验，是圣经神圣默示更深一步的证据。

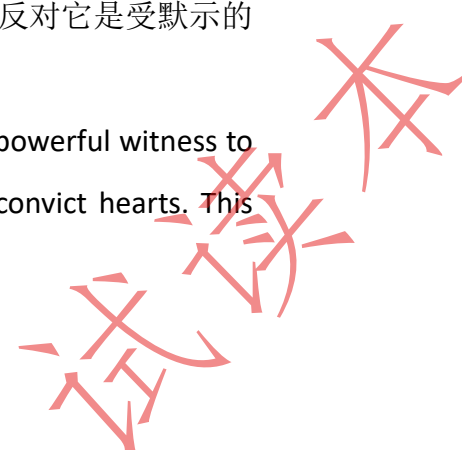
Q: Is it unreasonable to say that the inspired Scriptures testify to their own inspiration?

问：说上帝默示的圣经证明它自己是受默示的，这合理吗？

A: Scripture cannot be faulted for stating a simple fact, even if that fact is about its own reliability. God is the highest witness of all, and the Word is his witness about himself. For Scripture to have remained silent on the point of its own inspiration could have easily been regarded as an argument against its inspiration.

答：圣经不能因陈述一个简单的事实而受指责，即使这一事实关乎的是他自身的可靠性。上帝是万有至高的见证，而他自己有圣道为他的见证。因为圣经若在它自身是上帝默示这一点上保持沉默，将很容易被当做一个反对它是受默示的论据。

Remember that those who read the Bible find that its most powerful witness to the truth of inspiration comes from the power it possesses to convict hearts. This



power is not limited to our own age, but the power of the Bible stretches back in history to the words Moses first wrote. God's Word has demonstrated a power on human hearts throughout history. The Bible is self-authenticating and proves its inspiration by the power of its message.

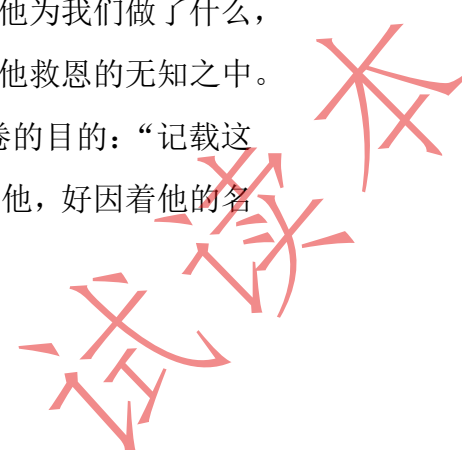
请记住，那些读过圣经的人，将会发现，对于上帝默示的真理最强有力的见证，来自于它拥有的使人知罪的力量。这一力量并不局限在我们的时代，圣经的这力量可以追溯到历史上摩西第一次写下这文字的时刻。纵观整个历史，上帝的道都在人心显明了它的大能。圣经是自证的，并借着其信息的大能来证明它的默示。

Q: Why doesn't belief in an inspired and errorless Bible make us worshipers of a book instead of a Savior?

问：为什么相信一本受默示无谬误的圣经，不会让我们敬拜一本书而不是救主呢？

A: How do we know who Jesus is? How can we know what Jesus has done for us? Where do we look to find what his life and death mean for us? Without the revelation of who Jesus is, what he has done for us, and what that means for us, we would remain ignorant of Jesus and his salvation. What John tells us near the end of his gospel is a fitting purpose statement for all of Scripture: "These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (John 20:31). The Bible and Jesus are not competing for the loyalty of our hearts. Rather, an inspired and errorless Bible gives us faithful and reliable information about the Savior in whom we believe. While we can logically divide Jesus from the revelation that shares him with us, practically speaking, the two always go together.

答：我们如何知道耶稣是谁？我们如何知道耶稣为我们做了什么？我们在哪里能找到他的生命和死亡对我们的意义？如果没有耶稣是谁，他为我们做了什么，以及这对我们意味着什么的启示，我们将仍然留在对耶稣和他救恩的无知之中。约翰在他福音书结尾告诉我们的，恰当地陈述了所有圣经书卷的目的：“记载这些事是要使你们信耶稣是基督，是上帝的儿子，并且使你们信他，好因着他的名



得生命”（约 20:31）。圣经和耶稣并不是在争夺我们心灵的效忠。相反，一本受默示无谬误的圣经，给了我们关于我们所信的救主信实可靠的信息。虽然从逻辑上，我们能够将耶稣和将他分享给我们的启示区分开，但实际上，这两者总是在一起的。

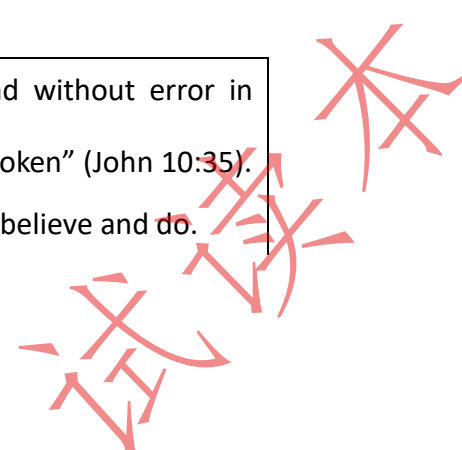
Q: How can we say there is no possibility of errors in the inspired texts when there was a human element involved in the process of inspiration?

问：当人的因素参与了默示的过程，我们怎么能说在受默示的文本中不可能有错误呢？

A: Human beings make mistakes. But human beings under inspiration by the Holy Spirit do not record mistakes. In his great love and power, God saw to it that by the miracle of his Son's incarnation, life, death, and resurrection we were purchased from sin, death, and hell. That same God by his love and power worked the miracle of inspiration to provide us a faithful and absolutely reliable testimony to that salvation. The writers were human. But the intelligence or reputation of each of the inspired writers does not guarantee reliability. The perfect wisdom of the Holy Spirit is that guarantee. That is why Jesus can make the simple and yet profound statement that "The Scripture cannot be broken" (John 10:35).

答：人会犯错。但是在圣灵默示之下的人不会记录错误。在上帝伟大的爱和能力之中，上帝看到，借着祂儿子道成肉身、生命、死亡和复活的神迹，我们被从罪、死亡和地狱中被赎买回来。这同样的一位上帝，借着祂的爱和大能，在这默示的神迹中做工，为这救恩向我们提供了一个信实的绝对可靠的证词。这些作者都是人。每一位受默示的作者，他们的智力和声誉并不能保障圣经的可靠性。圣灵完美的智慧才是其保障。这就是为什么耶稣能够简洁却深刻地陈述说：“经上的话是不能废的”（约 10:35）。

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



8、我们相信圣经所说的是整体一致的、真实及没有谬误的。因为救主说：“经上的话是不能废的”（约 10:35）。所以圣经是我们所信、所行无误的权威及指导。

Q: How can we sinful human beings claim to possess absolute truth?

问：我们这些有罪的人怎么能宣称拥有绝对的真理呢？

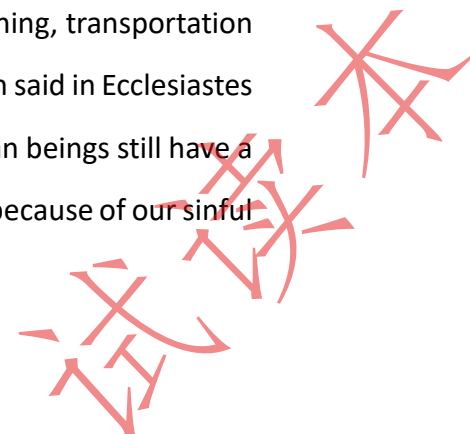
A: Absolute truth exists because what God has revealed will always be faithful and true. This gift of truth does not depend on sinful human beings. We do not create this truth, but God has revealed it through the inspired Scriptures. Even if every human being in the world refused to believe every single thing God has said, God's message would remain true in every part. Jesus prayed, "Sanctify them by the truth; your word is truth" (John 17:17). There is such a thing as absolute, unchanging, and unchangeable truth because "God is not a man, that he should lie, nor a son of man, that he should change his mind" (Numbers 23:19).

答：绝对的真理存在，是因为上帝显明给我们的，永远是信实和真实的。这个真理的礼物不依赖于有罪的人。我们并没有创造这真理，而是上帝透过默示的圣经将它显明出来。即使世界上每一个人都拒绝相信上帝说的每一件事，上帝的信息在每一方面都将仍然是真的。耶稣祷告祈求：“求你用真理使他们成圣；你的道就是真理”（约 17:17）。这样一个绝对的，不变的，也不能变的真理的存在，是因为“上帝非人，必不致说谎，也非人子，必不致后悔”（民 23:19）。

Q: How can a book whose most recent portion was written almost two thousand years ago still speak the truth today to our rapidly changing culture?

问：一本最近的部分都写于几乎 2 千年前的书，对于今天我们这个迅速变化的文明，怎么可能依然是真理呢？

A: While many outward things change from age to age—clothing, transportation methods, communication tools—in a very real sense what Solomon said in Ecclesiastes 1:9 still remains true: "There is nothing new under the sun." Human beings still have a basic problem. Simply, we are creatures isolated from our Creator because of our sinful



nature. We neither trust in him nor love him above all things. When we are born, we lack a love for our Creator. In addition, we do not by nature love our neighbors as ourselves. Our lovelessness toward God and our neighbors is still the root cause behind all the trouble and grief of this world. These basic problems with God and our neighbors don't change just because our chariots are now powered by engines or because our letters are now sent by electricity.

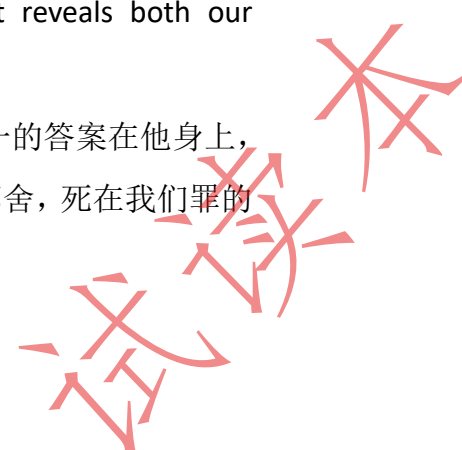
答：随着年代的变化，虽然很多外在的东西都改变了——衣服、交通方式、通讯工具——在某种非常真实的意义上，所罗门在传道书 1:9 所说的依然是真的：“日光之下并无新事。”人类依然有一个根本的问题。简单来说，我们这些受造物，因为我们的罪性，与我们的创造者隔绝。我们既不相信他，也不爱他超过万事。当我们出生时，我们没有对我们创造者的爱。此外，我们在本性上也不爱我们的邻舍如同自己。我们对上帝和我们邻舍的无爱，依然是这个世界一切麻烦和悲剧背后的根源。这些与上帝和我们邻舍的根本问题，不会因为我们的战车现在由引擎驱动，或是因为我们的信件现在由电子发送而改变。

In spite of all the advances in many fields, we still are unable to change one reality. Life here on earth is temporary. We will all die at some point, and that cannot be changed, even by great advances in medical science.

尽管在许多领域都取得了进步，我们依然无能改变一个现实。在世上的生命是暂时的。我们都会在某一时刻死去，这无法改变，即使在医学上我们取得了很大的进步。

And there's something else that will never change. The only answer to all that troubles us is found in him who, as our substitute, loved God and our neighbors perfectly in our place, died under the curse for our sins, and rose to proclaim that our rescue was complete. In Jesus we find forgiveness for all that troubles us, new power to love God and our neighbors, and a sure hope of victory over death itself. The Bible will always remain perfectly relevant in every age because it reveals both our unchanging basic needs and, in Jesus, the answer to those needs.

还有一些东西同样永不改变。我们面临的一切困难，唯一的答案在他身上，他作为我们的替代，在我们的位置上完美地爱上帝和我们的邻舍，死在我们罪的



咒诅之下，并且复活，宣告我们的拯救已经完成了。在耶稣里，我们找到了所有困扰我们罪的赦免，爱上帝和我们邻舍的新力量，胜过死亡本身的确定的盼望。圣经永远与每个时代息息相关，因为它既揭露了我们不变的根本需要，又在耶稣里，揭露了这些需要的答案。

9. We believe that the Bible is fully sufficient, clearly teaching people all they need to know to get to heaven. It makes them “wise for salvation through faith in Christ Jesus” (2 Timothy 3:15), and it equips them for “every good work” (2 Timothy 3:17). Since God’s plan of salvation has been fully revealed in the canonical books of the Bible, we need and expect no other revelations (Hebrews 1:1,2). The church is built on the teachings of the apostles and prophets (Ephesians 2:20).

9、我们相信圣经的教导是完全足够及清晰的，让人可以知道所有使他们得救的事。圣经使他们“因信基督耶稣有得救的智慧”（提后 3:15），也装备他们行“各样的善事”（提后 3:17）。因为上帝救赎的计划已经在圣经的正典书卷中完全显明出来，我们不需要也不期望上帝有其它的启示（来 1:1,2）。教会是被建造在使徒和先知的根基上（弗 2:20）。

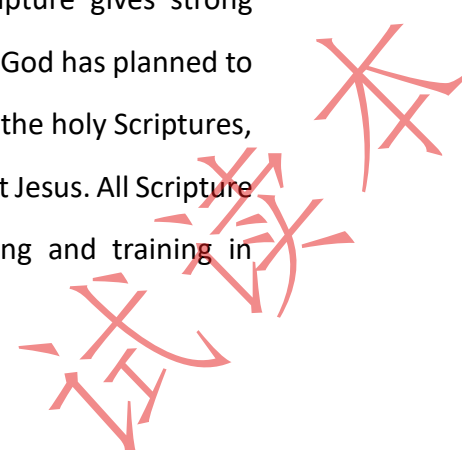
Q: Since the Bible is “fully sufficient,” does that mean that there can never be further revelations by God?

问：既然圣经的教导是“完全足够”的，这是否意味着上帝永远不会再有进一步的启示？

A: The Scriptures do not promise that there will be further general revelations for all people or specific revelations for individuals.

答：圣经并没有应许，会有对所有人进一步的普遍启示或对个人的特殊启示。

When it comes to general revelations for all people, Scripture gives strong indication that in the Old and New Testaments we possess all that God has planned to reveal to us. As Paul tells Timothy, “From infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in

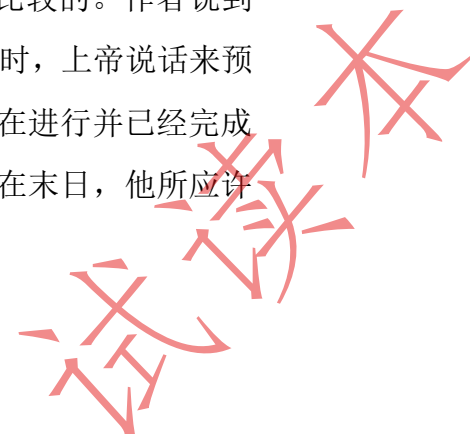


righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Timothy 3:15-17). In the Old and New Testament Scriptures, we possess all we need to know to be “wise for salvation” and all the knowledge and strength we need “for every good work.”

当涉及对所有人的普遍启示时，圣经强有力地指出，在旧约和新约中我们拥有上帝计划启示给我们的一切事。正如保罗告诉提摩太：“并且知道你从小明白圣经，这圣经能使你因在基督耶稣里的信有得救的智慧。圣经都是上帝所默示的，于教训、督责、使人归正、教导人学义都是有益的，叫属上帝的人得以完全，预备行各样的善事”（提后 3:15-17）。在旧约和新约圣经中，我们拥有“有得救的智慧”我们需要知道的一切，以及“行各样的善事”我们需要的一切知识和力量。

The book of Hebrews begins, “In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe” (Hebrews 1:1,2). Notice how the inspired author contrasts God’s Old Testament revelation with his New Testament revelation. The author speaks of the Old Testament “in the past” and the New Testament revelation of the Son coming in “these last days.” God spoke in preparation for his Son’s life and work (Old Testament), and God spoke of that work while it was in progress and when it was completed (New Testament). We do not await further word from God but only the final fulfillment on the very last day of all he has already promised us. As those who live in the continuation of the “last days,” we need nothing more from God. With Isaiah, we need to encourage all people to turn “to the law and to the testimony! If they do not speak according to this word, they have no light of dawn” (Isaiah 8:20).

希伯来书的开头说道：“古时候，上帝藉着众先知多次多方向列祖说话，末世，藉着他儿子向我们说话，又立他为承受万有的，也藉着他创造宇宙”（来 1:1,2）。注意受默示的作者如何将上帝旧约的启示和他新约的启示作比较的。作者说到“古时候”的旧约和在“末世”藉着他儿子启示的新约。在古时，上帝说话来预备他儿子的生命和工作（旧约），而在末世，上帝在这工作正在进行并已经完成说话（新约）。我们不再等候上帝进一步的话，而唯独等候在末日，他所应许



给我们的一切最终实现的那一天。作为活在“末世”的延续中的人，我们不需要从上帝来的更多的启示。我们需要鼓励所有人，和以赛亚一起，“以教诲和律法书为准；人所说的若不与此相符，必没有黎明”（赛 8:20）。

We believe that the Scripture of the Old and New Testaments is God's sufficient revelation. At the same time, the Scripture provides a way to test the words of those who claim to have received further revelation from God. Many have claimed to have special revelations from God that are in addition to the Bible. Any revelation that claims to be from God but contradicts what the Old and New Testament Scriptures say clearly marks itself as the work of man, not God. God will never contradict himself.

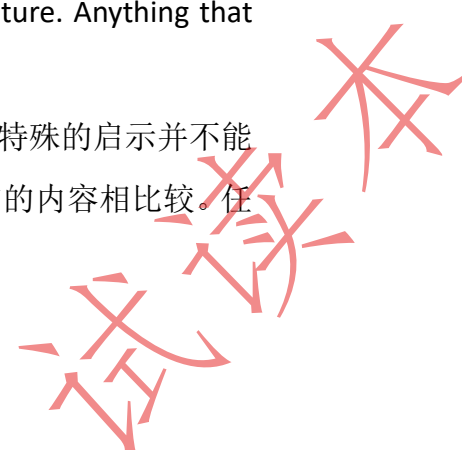
我们相信旧约和新约圣经是上帝充足的启示。同时，对于那些宣称领受了从上帝而来的进一步启示的人，圣经提供了方法去检测他们的话。许多人声称除了圣经外，他们还有从上帝来的特殊的启示。任何宣称从上帝来的，却与旧约和新约圣经所说的相矛盾的启示，都清楚地表明它自己是人的工作，而不是上帝的。上帝决不自相矛盾。

Some also claim that God has given them visions, dreams, or revelations about specific events or decisions in their lives. But God has not promised such revelations or dreams, and we have no promise from God that they are reliable. God simply asks us to trust in the truth that he has revealed in the Bible and directs us to put its principles into action in our lives.

一些人还宣称，对于他们生命中某些特别的事件或决定，上帝给了他们异像、异梦或启示。但是上帝并没有应许这样的启示或异梦，我们也没有从上帝而来的，说它们是可靠的的应许。上帝单单要求我们去相信他所显明在圣经中的真理，并指导我们将其原则实践在我们的生命之中。

While God does not promise that his children will receive such specific revelations, such specific revelations cannot be categorically ruled out. Every supposed revelation would have to be compared with what is already known in Scripture. Anything that contradicts the Scriptures could not possibly come from God.

虽然上帝没有应许他的儿女会领受这样特殊的启示，这样特殊的启示并不能被完全地排除。每一个假定的启示都必须和我们在圣经中已知的内容相比较。任



何和圣经相矛盾的事都不可能来自上帝。

The danger in looking for such special revelations is that those waiting for such visions or dreams ignore the very real answers God has already given in his Word. The means of grace, which is the gospel in Word and sacrament, are neglected for that which seems more spectacular and for that which caters to our own spiritual appetites. While God has not asked us to be the judges of the reality and validity of all such revelations, he does urge us to continue to direct people to the sure and certain revelation that we have in the means of grace. There alone we have what God has promised to use to create and strengthen faith.

寻求这些特殊启示的危险在于，那些等待着这样的异像和异梦的人，忽略了上帝在他的道里给我们的非常真实的答案。施恩具，即圣道和圣礼中的福音，因着那些看上去更加惊奇，和那些看上去更能迎合我们属灵嗜好的东西，而被忽略了。虽然上帝并没有要求我们，去判断所有这些启示的真实性和有效性，他确实督促我们，带领人们归向我们在施恩具里拥有的确定无疑的启示。唯有在那里，我们拥有上帝应许的，用来创造并坚固信心的启示。

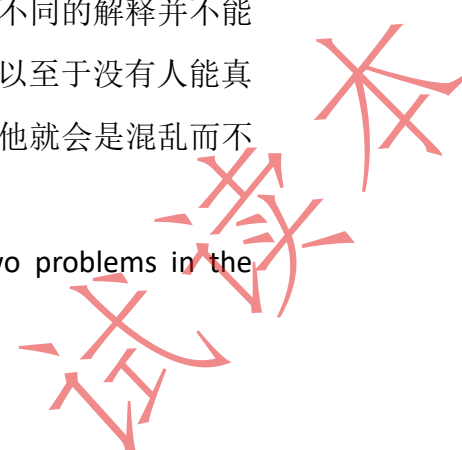
Q: If Scripture “clearly” teaches all we need to know to get to heaven, then why are there so many different interpretations about what Scripture teaches?

问：如果圣经“清晰地”教导了我们不知道的进入天堂的一切，那为什么关于圣经的教导有如此多不同的解释呢？

A: Has God made these interpretations? Where did they come from? The blame for all the different interpretations cannot be leveled at God, as if he gave us such a hopelessly confusing and mysterious revelation that no one can truly know what it says. If that were true, God would not be perfectly wise. He would be the author of confusion, not truth.

答：是上帝做出了这些解释吗？它们来自于哪儿呢？这些不同的解释并不能归咎给上帝，好像他给了我们一个无望的混乱和神秘的启示，以至于没有人能真正知道他在说什么。如果这是真的，上帝就不是完全智慧的。他就会是混乱而不是真理的作者。

Instead, differences in interpretation arise chiefly from two problems in the

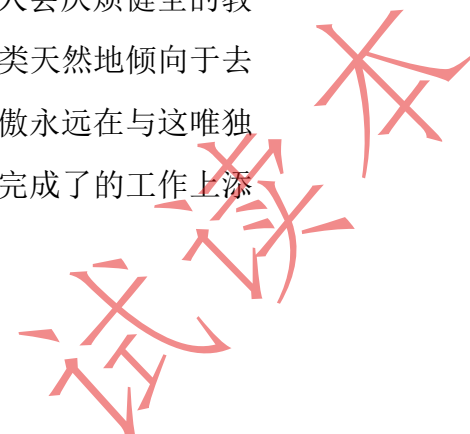


human heart. First, human beings insist on believing only what is reasonable to them. Humans often let reason judge Scripture, thereby refusing to acknowledge that God's reason is far above ours (Isaiah 55:8,9). Exalting human reason leads to a distortion of the Word. Often the message of the Scripture is twisted to make it more acceptable to our way of thinking. Paul reminds us that the "things that come from the Spirit of God . . . are foolishness" (1 Corinthians 2:14) to natural man.

相反，解释上的不同主要是由人心里的两个问题引起的。第一，人类坚持只相信对他们来说可理解的东西。人类常常让理性来评判圣经，因此拒绝承认上帝的理性远高过我们的理性（赛 55:8,9）。高举人类的理性导致了对圣道的曲解。圣经的信息常常被扭曲，使得它更易于被我们的思维方式接受。保罗提醒我们，对自然的人来说，他会以“上帝的灵的事”“为愚拙”（林前 2:14）。

Second, humans possess a sinful pride. Our naturally proud hearts do not like to be confronted with our sinfulness or to be told that the only way for us to be acceptable before God is through the life, death, and resurrection of Jesus Christ. As Paul warned Timothy, "The time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear" (2 Timothy 4:3). Human beings by nature are inclined toward what they "want to hear" rather than what they need to hear. That is why human pride is forever fighting against the saving message of salvation by grace alone through faith alone. Instead of trusting only in Christ, humans attempt to add something to Christ's completed work—perhaps some good works, some decision to believe, or some noble intentions. But the gospel leaves no room for any human pride or boasting.

第二，人类拥有有罪的骄傲。我们天然骄傲的心，不喜欢面对我们的罪性，或被告知，对我们来说，在上帝面前可被接纳的唯一方式，是透过耶稣基督的生命、死亡和复活。正如保罗警告提摩太说，“时候将到，那时人会厌烦健全的教导，耳朵发痒，就随心所欲地增添好些教师”（提后 4:3）。人类天然地倾向于去听他们想要听的而不是他们需要听的。这就是为什么人类的骄傲永远在与这唯独透过信心唯独借着恩典得救的信息争战。人类总是试图在基督完成了的工作上添



加一些东西——也许是某些好行为，也许是决定去相信，也许是某种高尚的意向——而不是唯独相信基督。但是福音对人类的任何骄傲和自夸没有留下丝毫空间。

Q: What is meant by “the canonical books of the Bible”?

问：“圣经的正典书卷”是什么意思？

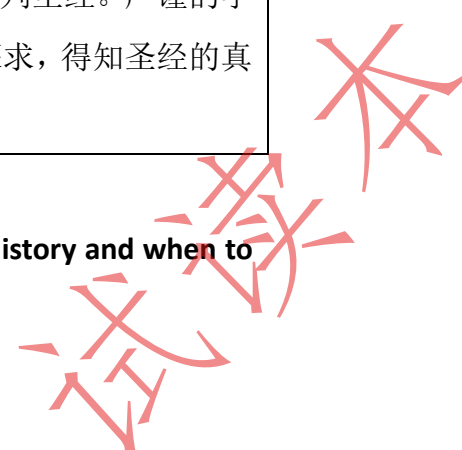
A: “The canonical books of the Bible” are those books of the Old Testament (39 books) and New Testament (27 books) that the church has learned to recognize as verbally inspired by God. The church did not create the canon but rather came to recognize the uniqueness of the books that the Spirit had given to the church. Please see the questions and answers under paragraph 6 for a fuller description of the canon.

答：“圣经的正典书卷”指的是教会认识到的上帝逐字默示的旧约（39卷）和新约（27卷）。教会并没有创造正典，而是认识到圣灵赐给教会的这些书卷是独特的。请参看第6段的问答，以获得对正典更充分的描述。

10. We believe and accept the Bible on its own terms, accepting as factual history what it presents as history and recognizing as figurative speech 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—whether it is human 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.

10、我们相信及接纳圣经所表达的方式。圣经表达为历史的，我们便接纳所述的为真确的历史；圣经明显表明为比喻的，我们亦接纳为比喻。我们相信以经解经，意思清楚的章节给予亮光解说较难明白的章节。我们相信无论是人的思考、科学或学术研究，都没有任何在圣经之上的权威，可以批判圣经。严谨的学术研究不会以假定批判圣经为其目的，而是通过忠实的研究探求，得知圣经的真义。

Q: How are we to know when to read the Bible as factual history and when to



read it as figures of speech?

问：我们怎么知道，当我们阅读圣经时，什么时候将它作为真确的历史，什么时候作为比喻去读？

A: The principle of scriptural interpretation, "Scripture interprets Scripture," is the key to this question. Scripture itself will indicate when it intends us to see figures of speech. For example, Jesus most often clearly marks the beginning of his parables by saying, "The kingdom of heaven is like . . ." (Matthew 13:24). In other cases, a careful reading of the surrounding context of the chapter or, at times, the whole book will often make it clear whether the Scripture is talking of factual history or is using a figure of speech to make a point. Another good rule of thumb is to assume that Scripture is speaking literally unless there is clear indication in the context to the contrary.

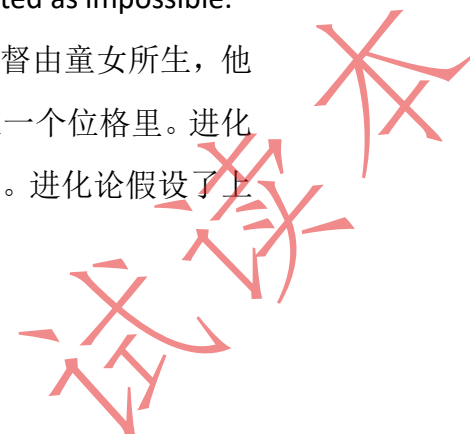
答：圣经诠释的原则，“圣经解释圣经”，是这个问题的关键。圣经本身会指示我们什么时候它让我们看到的是比喻。比如，耶稣在他比喻的开头，常常很清楚地说道：“天国好比……”（太 13:24）。在其它情况下，仔细地阅读本章上下文，有时甚至是整卷书，就会清楚地看出经文在这一点上是在讲真确的历史还是在用比喻。另一个好的经验法则是，假定经文是按字面意思讲的，除非上下文中明确指示不是这样。

Q: How have human reason and science stood in judgment of Scripture?

问：人类的理性和科学是如何批判圣经的？

A: Human reason considers many teachings of the gospel to be foolishness, such as the virgin birth of Christ, his bodily resurrection from the grave, and the idea that he was fully eternal God and fully man in one person. The example of the teaching of evolution reveals unbelieving bias against God's answer to human origins. Evolution assumes that God, if he exists, cannot directly affect human history. Therefore, a miraculous creation and the effects of a worldwide flood are rejected as impossible.

答：人类的理性认为，福音的很多教导是愚蠢的，比如基督由童女所生，他的身体从坟墓里复活，以及他是完全永恒的上帝和完全的人在一个位格里。进化论的教导，展示了不信的偏见，以反对上帝对人类起源的回答。进化论假设了上



帝，如果他存在的话，并不能直接地影响人类历史。因此，奇迹的创造和大洪水的影响被认为是不可能的。

Q: How can we say that no authority may stand in judgment over Scripture and still honor the Fourth Commandment by obeying people in authority over us?

问：我们怎么能说，没有权威可以在圣经之上评判圣经，又依然尊重第四诫命，顺服那些在我们之上的权威呢？

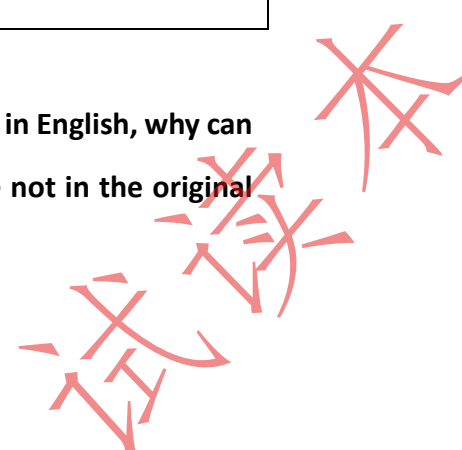
A: Since the Scriptures themselves command us to give obedience to parents and to other divinely instituted authorities, such as the government (see Romans 13), there is no contradiction. Of course, if those authorities would command us to do something Scripture forbids or would insist that we omit something Scripture commands, then we would need to follow the example of the apostles who told the Jewish Sanhedrin, “We must obey God rather than men!” (Acts 5:29).

答：由于圣经本身命令我们顺服父母和其它上帝设立的权威，比如政府（罗 13），因此，这并没有矛盾。当然，如果这些权威命令我们去做某些圣经禁止的事，或坚持让我们忽略某些圣经命令的事，那么，我们需要跟随使徒的榜样，他们告诉犹太公会说：“我们必须顺从上帝，胜于顺从人”（徒 5:29）。

11. We believe that the original Hebrew text of the Old Testament and the Greek text of the New Testament are the inspired Word of God. Translations of the Hebrew and Greek that accurately reflect the meaning of the original text convey God’s truth to people and can properly be called the Word of God.

11、我们相信圣经旧约的希伯来原文及圣经新约的希腊原文均为上帝所默示的话语。这些希伯来原文及希腊原文的翻译本，若能准确地反映原文的意思，传达上帝的真理给人们，它们也可称为上帝的话语。

Q: Since the Bible was written in Hebrew and Greek and not in English, why can we call our English translations the Word of God when they are not in the original languages?



问：由于圣经是用希伯来文和希腊文而不是用中文写的，为什么中文翻译本并不是原文，我们却依然能称它们为上帝的道？

A: While God did inspire the Scriptures in the Hebrew and Greek languages, the Word of God is not limited to the sounds of the syllables in the original language. The Word of God is the meaning of the message of those inspired words. When a translation is faithful to the meaning of the original Hebrew and Greek, then what it shares is the Word of God— no less than the meaning expressed in the Hebrew and Greek.

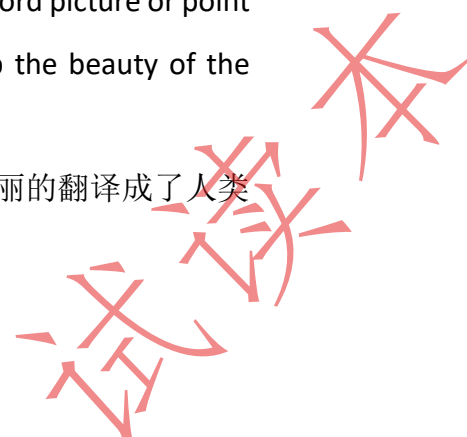
答：虽然上帝确实用希伯来文和希腊文默示了圣经，上帝的道并不局限于原始语言的语音和文字。上帝的道是那些默示的话语携带信息的意思。当一个翻译本忠实于希伯来文和希腊文原文的意思时，它们都共享了上帝的道——它们并不亚于希伯来文和希腊文所表达的意思。

Q: Is someone who doesn't know Greek or Hebrew at a disadvantage when it comes to knowing God's revelation?

问：一个不懂希伯来文或希腊文的人，在认识上帝的启示时会处于劣势吗？

A: There is no language test at the gates of heaven, and God's saving truth translates beautifully into every language humans speak. However, there is no doubt that knowledge of Greek and Hebrew is of great value. First, while there are many good English translations that can be used with a high degree of confidence, those who know Hebrew and Greek will be able to tell when a Bible translation has missed the precise meaning found in those original languages. Second, even when the translation has been faithful to the meaning of the original, there are still many times when a beautiful word picture or an important point of grammar from the original language cannot be expressed without excessive wordiness in the English translations. While the meaning found in the translation will be the same, the word picture or point of grammar that would have helped the reader more fully grasp the beauty of the message may have been lost.

答：在天堂的大门口没有语言测试，上帝救恩的真理被美丽的翻译成了人类



所说的各种语言。然而，毫无疑问，认识希腊语和希伯来语很有价值。首先，虽然有很多好的中文翻译本可以被高度信赖地使用，那些认识希伯来文和希腊文的人，将能分辨，什么时候一个圣经翻译本遗失了从原文中能找到的精确意思。其次，尽管翻译本忠实于原文的意思，很多时候，若在中文译文中，不加上冗长的解释，就无法表达原文一个词语美丽的画面或一个重要的语法要点。虽然在译文中的意思是一样的，但是这些词语的画面或语法要点可能就被丢失了，而这本可以帮助读者更充分地把握这信息的美好。

For these two reasons alone, it is vital that those who prepare for the pastoral ministry be thoroughly trained in the original languages. That allows them with an extra measure of confidence to stand up and say, "This is what the Lord says!"

仅仅因为这两点，那些预备从事教牧事工的人，必须接受透彻的原始语言训练。这让他们能够格外确信地，站起来说，“这就是主所说的！”

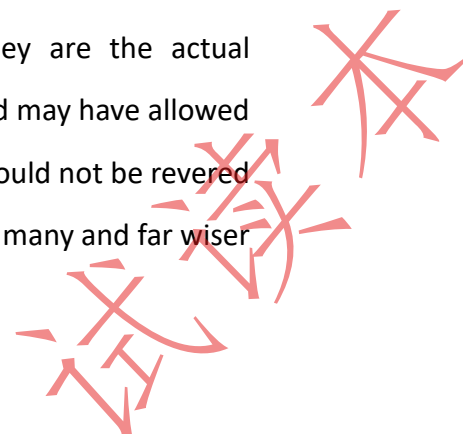
12. Although the original documents themselves have been lost, we believe that the Lord in his providential care has accurately preserved the Hebrew and Greek texts through the many hand-copied manuscripts that exist. Although there are minor differences or "variants" between the various hand-copied manuscripts, these variants do not cause any changes in doctrine.

12、虽然圣经的原本已不能寻回，我们相信在上帝的保守下，希伯来原文及希腊原文均在现存的众多手抄本中准确地保存下来。虽然手抄本之间出现微细的分别或“差异”，这些差异丝毫没有改变圣经中的教义。

Q: Why did God allow the original documents to be lost?

问：为什么上帝允许原始文本丢失了？

A: Since Scripture makes no mention of this, all we can offer is an unauthoritative guess. Some call the original documents the autographs. They are the actual manuscripts on which the inspired authors wrote their letters. God may have allowed all of those autographs to disappear so that the pieces of paper would not be revered more than the message they contained. Yet God's reasons may be many and far wiser



than this guess.

答：由于圣经没有提到这一点，我们所能提供的都是一些不权威的猜测。一些人称原始文本为亲笔稿。它们是受默示的作者在其上写信的真正原稿。上帝使所有这些亲笔稿都遗失了，可能是免得这些纸张被崇敬，甚至超过了它们所承载的信息。然而上帝的理由可能有很多，并且远比这个猜测有智慧。

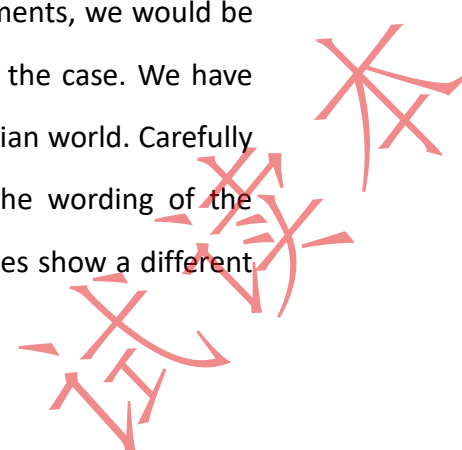
It is more important to marvel at the great care with which thousands of handwritten copies of both testaments were preserved for us. We can thank God for the marvelous way he saw to it that both his Old and New Testament churches faithfully preserved thousands of copies of their original manuscripts. Even though all the copies are not identical, the quantity and quality of the many different manuscripts of the Bible leave no doubt about what was written on the original documents by the inspired authors. God carefully preserved the truth by moving many faithful believers to copy the sacred Scriptures.

更重要的是，我们为成千上万的手抄本被精心地保存给我们而感到惊奇。我们感谢上帝，他以这种奇妙的方式，照料着他的旧约和新约教会，忠实地保存了成千上万份手抄稿。尽管所有这些抄本并不完全一样，但这许多不同圣经手稿的数量和质量，都让受默示的作者在原稿上所写的内容，不再有任何可疑之处。上帝感动很多忠信的信徒抄写圣经，并借此仔细地保存他的真理。

Q: Since human copyists did make mistakes, how can we be sure that what we have is the Word of God?

问：由于人类抄写员会犯错误，我们怎么能确定我们拥有的是上帝的道呢？

A: Every copyist valued the Scriptures highly and copied them with great care and accuracy. But copying the Scripture by hand was tiring and tedious work, which naturally allowed for small variants to creep into manuscripts. If all we had was one copy—and copies made from it—of both the Old and New Testaments, we would be at the mercy of the accuracy of that one copyist. But that's not the case. We have thousands of manuscripts from many different areas of the Christian world. Carefully comparing and studying these numerous manuscripts makes the wording of the original document clear. Even when some of the manuscript copies show a different



or variant reading, we can be confident of the original. In the rare cases where we cannot be sure what the original said, we can say clearly that no teaching of the Scriptures rests in those passages.

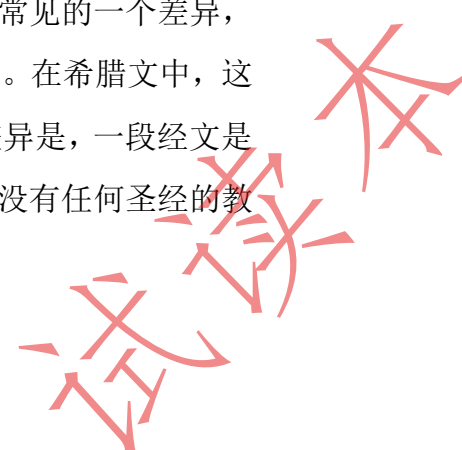
答：每一个抄写员都非常重视圣经，并且非常仔细和精确地抄写它。但是手工抄写圣经是一个非常疲劳和乏味的工作，这自然使得微小的差异渗入了手抄稿。如果对于旧约和新约，我们只有一份抄本——而其它抄本都是由它而来，我们就任由这一个抄写员的准确性支配。但事实并不是这样。我们有来自基督教世界不同地区的成千上万份手稿。仔细地比较和研究这些大量的手稿，让原始文本的用词变得清楚。甚至当一些手稿的副本展示了某种不同或多样的解读，我们也能够确认其原文。在极稀有的情况下，我们不能确定原文说了什么，我们可以清楚的说，没有任何圣经的教导依赖于这样的段落。

Q: How much of the Bible is affected by the variants that are mentioned?

问：圣经在多大程度上被这里提到的差异影响？

A: For the vast majority of the words of Scripture, the text is unquestioned. Only a small percentage needs to be carefully studied where different manuscripts show variant readings. What is more, the overwhelming majority of such variant readings have no effect on the obvious meanings of the verses. For instance, one of the most common variants found in the manuscripts is the variant between a first (we) or second person (you) pronoun. In Greek, several common forms of those pronouns differ by only one slight stroke of the pen. Another of the most common variants is whether a verse has just the name “Christ” or also “Jesus” along with it. It can be said with confidence that no doctrine of Scripture is in question because of variant readings.

答：对于圣经绝大多数文字，其文本是毫无疑问的。唯有一小部分，在不同的手稿中展现了不同的解读，因此需要仔细研究。更重要的是，这些不同解读的绝大多数，对于经文的意思并没有明显影响。比如，在手稿中最常见的一个差异，是第一人称代词（我们）和第二人称代词（你们）之间的差异。在希腊文中，这些代词的几种常见形式之间只有一笔之差。另一个最常见的差异是，一段经文是否只有“基督”还是有“耶稣”跟在它后面。可以确信地说，没有任何圣经的教



义因为这些不同的解读而受到质疑。

13. We believe that the three ecumenical creeds (the Apostles', the Nicene, and the Athanasian) as well as the Lutheran Confessions as contained in the Book of Concord of 1580 express the true doctrine of Scripture. Since the doctrines they confess are drawn from Scripture alone, we are bound to them in our faith and life. Therefore all preaching and teaching in our churches and schools must be in harmony with these confessions, and we reject all the errors that they reject.

13、我们相信在 1580 年协同书中的三个大公信经（即使徒信经、尼西亚信经、亚他那修信经）及路德宗信仰告白，均表达真确的圣经教义。这是因为它们认信的教义唯独根据圣经，是我们信仰及生命的规范。所以我们教会及学校所传讲和教导的，定要跟这些信经和谐一致。它们所拒绝的，我们也同样拒绝。

Q: Why are the Apostles', the Nicene, and the Athanasian creeds labeled "the three ecumenical creeds"?

问：为什么使徒信经、尼西亚信经和亚他那修信经被称为三个大公信经？

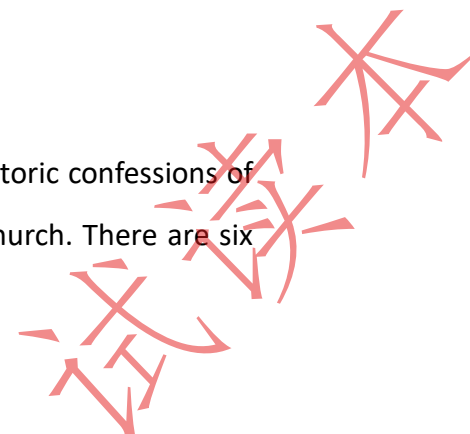
A: While many of our Lutheran confessions (such as Luther's catechisms, the Augsburg Confession, and the Formula of Concord) are the unique possession of the Lutheran church, the Apostles', the Nicene, and the Athanasian creeds are labeled "ecumenical" because they are widely accepted in the visible Christian church across many denominational boundaries.

答：虽然很多路德宗信仰告白（比如路德的大小问答，奥斯堡信条，协同式）唯独是路德宗教会的遗产，但是使徒信经、尼西亚信经和亚他那修信经却是“大公”的，因为它们跨越许多教派的分界，而被可见的基督教会广泛接受。

Q: What is the Book of Concord?

问：什么是协同书？

A: The Book of Concord is the official collection of all the historic confessions of faith that explain in great detail the teachings of our Lutheran church. There are six



confessions of faith unique to our Lutheran church within the Book of Concord. These six are the Small and Large Catechism, the Augsburg Confession, the Apology (Explanation or Defense) of the Augsburg Confession, the Smalcald Articles, and the Formula of Concord.

答：协同书是路德宗所有历史性的信仰告白的官方集合，它详细地诠释了我们路德宗教会的教导。在协同书中有 6 个信仰告白是我们路德宗教会独有的。它们是小问答、大问答、奥斯堡信条、奥斯堡信条辩护（解释或护卫）文、施马加登信条和协同式。

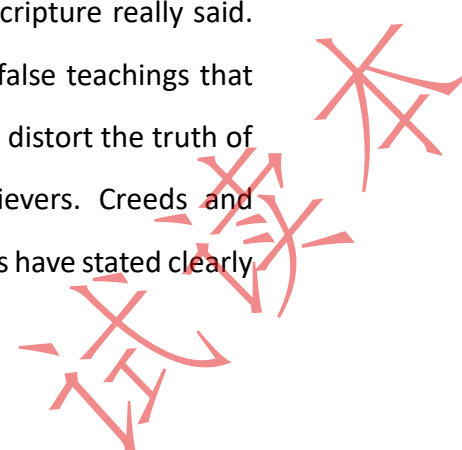
Q: Why do we need creeds and confessions if the Bible is fully sufficient for our faith?

问：如果圣经对我们的信仰是完全足够的，为什么我们会需要信经和信仰告白？

A: Two reasons explain why creeds and confessions have sprung up repeatedly in the history of the church. First, the very nature of faith wants to express itself. Believers want to tell others what they believe. The Apostles' Creed grew from that desire to confess what the apostles taught. "For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved" (Romans 10:10).

答：为什么信经和信仰告白在教会历史中反复出现，有两个原因可以解释。首先，信心非常重要的本质是想要表达它自己。信徒想要告诉别人他们相信什么。使徒信经从想要去宣认使徒所教导的而来。“人心里信就可以称义，口里宣认就可以得救”（罗 10:10）。

Second, false teachings and false teachers who claim scriptural support for their errors continually arise in the church. These errors have led Christians throughout the centuries to compose summaries of what they were convinced Scripture really said. Both the Nicene and Athanasian creeds came about because of false teachings that circulated in the early church. To remain silent when error tries to distort the truth of God is to allow confusion and to endanger the faith of believers. Creeds and confessions have been one way Christians throughout the centuries have stated clearly



what they are convinced is the truth of Scripture.

其次，假教师和假教导不断地在教会中出现，它们宣称圣经支持它们的错误。各个世纪以来，这些错误让基督徒将他们确信圣经真的在说什么总结起来。尼西亚信经和亚他那修信经，都是因为早期教会流传的错误教导而来。当错误试图扭曲上帝的真理时，保持沉默是在允许混淆并危及信徒的信仰。各个世纪以来，信经和信仰告白一直是基督徒清楚陈述他们相信的圣经真理的一种方式。

Q: Do we place the ecumenical creeds and our Lutheran Confessions on the same level as Scripture?

问：我们是否将大公信经和我们路德宗信仰告白放到了和圣经一样的水平？

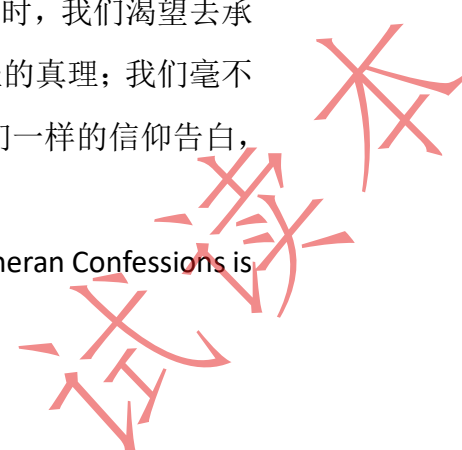
A: The church always runs the risk of placing the words of people on the same level as the words of God. Christians also risk only parroting the good words of our spiritual ancestors, forgetting what Scriptural truths were the base for those statements. For such worship of the words of people we must always be on our guard. We believe and teach that the Scriptures alone, never the writings of people, are the source of every doctrine.

答：教会总是冒着将人的话和上帝的话放在同一水平上的风险。基督徒同样冒着的一个风险是，只会呆板的模仿我们属灵先祖美好的话，而忘了圣经真理是这些陈述的根基。我们必须一直警惕这样一种对人的话的敬拜。我们相信并教导，唯独圣经，而绝不是人的著作，是一切教义的源头。

Yet when we study the Scriptures and come to the same conclusions as those who went before us, we desire to confess the same truths as they did. Others in a previous time and place beautifully stated the truths of Scripture; we do not hesitate to confess that we preach and teach just as they did. Our subscription to their confessions makes that declaration clear.

然而，当我们研究圣经，并和我们的前人得出同样的结论时，我们渴望去承认和他们所承认的一样的真理。他人在先前优美地陈述了圣经的真理；我们毫不犹豫地承认，我们宣讲和教导的和他们一样。我们持守和他们一样的信仰告白，清楚地声明了这一点。

Pledging our faithfulness to teach in accordance with the Lutheran Confessions is



also a safeguard for those who will be under the care of our called workers. Those who are calling Lutheran public servants to their congregations deserve to know the theological beliefs of those who will be teaching for them. A clear and unequivocal promise to teach in accord with the Lutheran Confessions is an assurance that a congregation of believers will hear nothing preached or taught that is in violation of Scripture.

对于被呼召的工人来说，保证我们忠实地按照路德宗信仰告白去教导，同样是对那些受我们照料之人的保障。那些呼召路德宗公职人员去他们教会的人，应当知道将要教导他们之人的神学信仰。清晰和明确的承诺将会按照路德宗信仰告白来教导，是对教会信徒的保证，保证他们不会听到任何违背圣经的宣讲和教导。

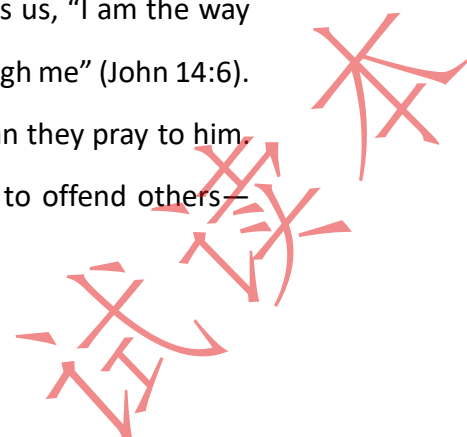
14. We reject any worship that is not directed to the triune God as revealed in the Bible. We reject the use of feminine names and pronouns for God because in Scripture God reveals himself as Father and Son. We reject the opinion that all religions lead to the same God.

14、我们拒绝接受任何对象不是圣经所显明的三位一体上帝的敬拜。我们拒绝接受以女性的名字及代词称呼上帝，因为圣经以父及子把祂显明出来。我们拒绝接纳认为所有宗教均把人引领到同一位上帝的观点。

Q: What's wrong with prayers that are spoken to God but don't mention Jesus in order to avoid offending those who don't believe in him?

问：在祷告的时候，为了不冒犯那些不相信他的人，向上帝祷告却不提及耶稣，这有什么错？

A: While not every prayer will contain the name of Jesus (see the Lord's Prayer), to leave Jesus' name out of a prayer so as not to offend those who don't believe in him is a denial of Jesus. He is the eternal Son of God. As Jesus reminds us, "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6). Apart from faith in Jesus, people do not know the true God nor can they pray to him. Such an approach to prayer—leaving out Jesus' name so as not to offend others—



suggests that the love for the praise of people is more important than the desire to do what is right in the eyes of God.

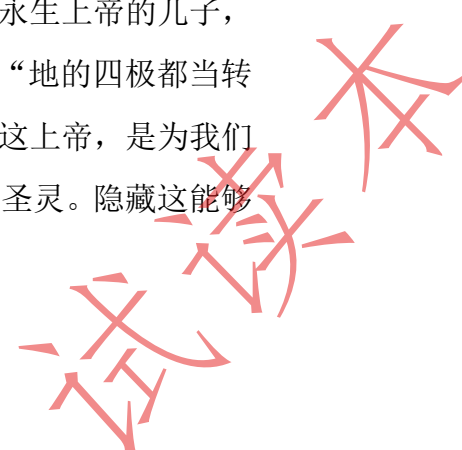
答：虽然不是每一个祷告都包含耶稣的名（参见主祷文），为了不冒犯那些不相信他的人，而将耶稣的名排除在祷告之外，这是在否认耶稣。他是永生上帝的儿子。正如耶稣提醒我们：“我就是道路、真理、生命；若不藉着我，没有人能到父那里去”（约 14:6）。除了相信耶稣，人们不知道真神，也不能向他祷告。这样一种祷告方式——不提耶稣的名以免冒犯他人——表明了，喜爱他人的赞扬比渴望去做上帝眼中正确的事更重要。

Q: Is it intolerant to say that all religions do not lead to the same God?

问：说所有宗教并不把人引到同一位上帝，这不是太不宽容了吗？

A: No. All religions don't lead to the same God, as Scripture proclaims. Listen to Jesus' own words in his prayer on Maundy Thursday evening: "Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent" (John 17:3). On the last day of this world's existence, all who have ever lived will be gathered before the judgment seat of God. Jesus of Nazareth will be the one judging the living and the dead. He is the eternal Son of God who became our brother to offer his life and death as that which alone can save us. The God who said, "Turn to me and be saved, all you ends of the earth; for I am God, and there is no other" (Isaiah 45:22), is the Father who planned our salvation, the Son who won our salvation, and the Holy Spirit who has taught us to know our salvation. To hide the truth that can save someone's soul is not tolerant but unloving.

答：不。正如圣经所说的，所有的宗教并不把人引到同一位上帝。听听耶稣在濯足星期四晚上祷告中亲自说的话：“认识你——独一的真神，并且认识你所差来的耶稣基督，这就是永生”（约 17:3）。在末日，所有曾经活着的人都将聚集到上帝的审判台前。拿撒勒人耶稣，将要审判活人死人。他是永生上帝的儿子，却成为了我们的弟兄，为了拯救我们献上他的生命。上帝说，“地的四极都当转向我，就必得救；因为我是上帝，再没有别的”（赛 45:22），这上帝，是为我们计划救恩的圣父，为我们赢得救恩的圣子，教导我认识救恩的圣灵。隐藏这能够



救人灵魂的真理，并不是包容，而是无爱。

15. We reject any thought that makes only part of Scripture God's Word or that allows for the possibility of factual error in Scripture, even in so-called nonreligious matters such as historical or geographical details. We likewise reject all views that say Scripture is merely a human record of God's revelation as he encounters mankind in history, and so is a record subject to human imperfections.

15、我们拒绝接受任何认为圣经中只有部份是上帝话语的观点。我们也拒绝接受认为圣经有错误可能性——即使是那些所谓非宗教的事情，如历史或地理的细节——的任何观点。同样，我们拒绝接受任何认为圣经只是人为地记载了上帝在历史中彰显自己及与人相遇的事情，所以这些人为的记录均不是完全无瑕的观点。

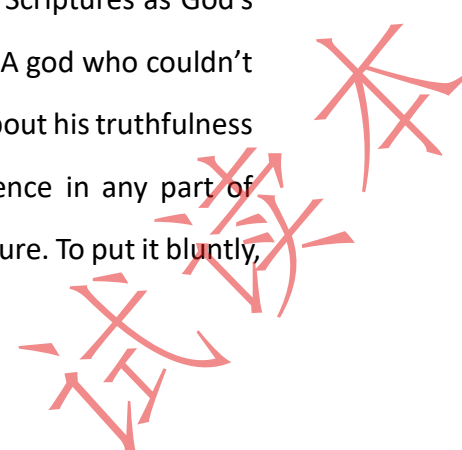
Q: Since we are not saved by the historical or geographical facts of the Scriptures, why is it so important to insist that the Bible is true and factual even in those details?

问：既然我们不是借着圣经的历史或地理细节而得救，为什么坚持圣经甚至在这些细节上都是正确的和真实的如此重要？

A: First, we insist on the complete reliability of Scripture because we are convinced from Scripture that it is so. "Every word of God is flawless" (Proverbs 30:5).

答：首先，我们坚持圣经是完全可靠的，因为我们从圣经中确信它是如此。“上帝的言语句句都是炼净的”（箴 30:5）。

In addition, if we decide that we cannot trust God's own words in the lesser details of history and geography, why can we suddenly trust him in the greater matters of forgiveness and eternal life? If we accept only a portion of the Scriptures as God's Word, we arrogantly decide what God should and should not say. A god who couldn't inspire truth about dates and facts does not earn our confidence about his truthfulness in general. Satan loves nothing more than to shake our confidence in any part of Scripture, because he then can shake our confidence in all of Scripture. To put it bluntly,



the lie of dividing God's words into reliable and unreliable portions came from Satan himself already in the Garden of Eden when he asked, "Did God really say ...?" (Genesis 3:1).

此外，如果我们决定在历史和地理最小的细节上，我们不能相信上帝自己的话，为什么我们能够在赦免和永生的大事上突然相信他呢？如果我们只接受圣经的一部分是上帝的道，我们就是在傲慢地决定上帝应该说什么和不应该说什么。一个对于真正的时间和事实都没法启示的神，并不能赢得我们对其普遍的真实性的信任。撒旦最喜欢做的就是，动摇我们对圣经任何一部分的信任，因为随后他就能动摇我们对全部圣经的信任。说白了，将上帝的话分为可靠的部分和不可靠的部分，这谎言来自于撒旦本身，早在伊甸园里他就说：“上帝岂是真说……？”（创 3:1）

16. We reject any emphasis upon Jesus as the personal Word of God (John 1:1) that minimizes the role of the Scriptures as the written Word of God (Romans 3:2).

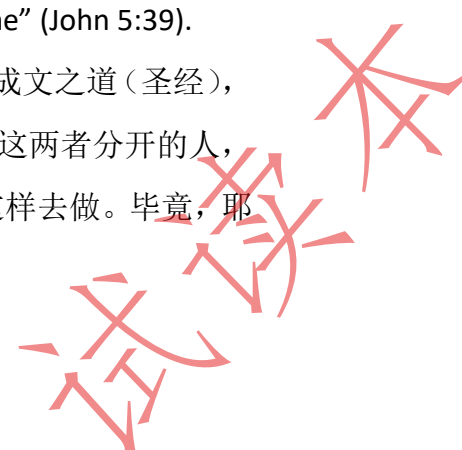
16、我们拒绝接受任何过度强调耶稣为上帝肉身之道的说法（约 1:1），以至于贬低圣经为上帝成文之道（罗 3:2）的作用。

Q: Since we worship Jesus, the personal Word of God, and not a book, isn't he much more important to us than the written Word of God?

问：既然我们敬拜耶稣，上帝的肉身之道，而不是一本书，难道他对我们不比上帝的成文之道更重要吗？

A: Since we do not live at a time when Jesus is conducting an earthly ministry, we have no way of knowing the personal Word of God (Jesus) apart from the written Word of God (the Bible). Those who want to separate the two often seek to do so because they are not willing to listen to all that God has to say in the Bible. After all, Jesus himself proclaimed, "These are the Scriptures that testify about me" (John 5:39).

答：因为我们不是活在耶稣在世上传道的时代，离开上帝成文之道（圣经），我们没有任何方式去认识上帝的肉身之道（耶稣）。那些想要将这两者分开的人，往往因为他们不愿意听从上帝在圣经中所说的一切，而寻求这样去做。毕竟，耶



稣亲自宣称：“这经正是为我作见证的”（约 5:39）。

17. We reject every effort to reduce the confessions contained in the Book of Concord to historical documents that do not have binding confessional significance for the church today. We likewise reject any claim that the church is bound only to those doctrines of Scripture that are specifically addressed in these confessions.

17、我们拒绝接受任何把协同书中的信仰告白弱化为历史文献，不应成为现今教会所持信仰规范的观点。我们同样拒绝接受，任何认为唯有在这些信仰告白中特别提到的圣经教义才能规范教会的观点。

Q: Are the confessions of the Book of Concord merely historical documents?

问：协同书中的信仰告白仅仅是历史文献吗？

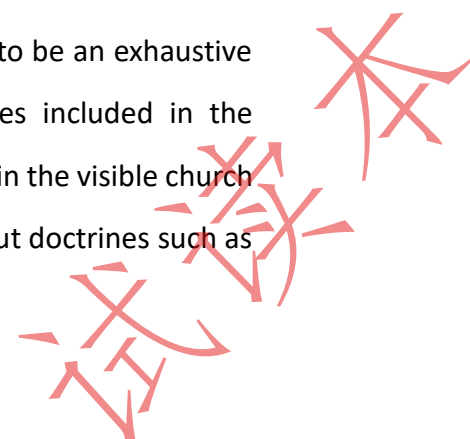
A: Yes, the confessions in the Book of Concord are historical documents, but we do not think of them as merely historical documents. Those who claim they are merely historical documents usually do so because they no longer agree with the truths expressed in the confessions. Their approach to the confessions as only historical documents suggests that doctrine is always developing and that we today can no longer hold to all of the truths the documents confess.

答：是的，协同书中的信仰告白是历史文献，但是我们不认为它只是历史文献。那些声称它们仅仅是历史文献的人，之所以如此，是因为他们不再认同在这些信仰告白里表达的真理。他们将这些信仰告白仅仅作为历史文献的方法，是暗示教义一直在发展，并且今天我们不能再持守这文献宣告的全部真理。

Q: Do the Lutheran Confessions discuss every doctrine of the Bible?

问：路德宗的信仰告白是否讨论了圣经的每一条教义？

A: No. The confessions of our Lutheran church do not claim to be an exhaustive resource on every doctrine of Scripture. Most of the doctrines included in the confessions are there because of false or confusing teachings within the visible church at the time the confessions were written. No questions arose about doctrines such as



creation or the inspiration of Scripture. The silence of our confessions on such doctrines does not reflect ignorance or disagreement on those doctrines. The silence instead reflects that such doctrines were almost universally accepted in the visible church at that time. We are bound to teach in accord with all the doctrines of Scripture (Matthew 28:20) whether the confessions mention them or not.

答：不。我们路德宗教会的信仰告白，并不是圣经每一条教义的详细资料。包含在信仰告白里的大多数教义，之所以出现在那儿，是由于在信仰告白写作的年代，在可见教会内部存在的错误和混淆的教导。无人质疑的教义，比如创造或圣经的默示，并没有出现在信仰告白里。我们的信仰告白在这样的教义上保持沉默，并不意味着对这些教义的无知或分歧。这沉默，反倒意味着，这样的教义在当时的可见教会几乎被普遍接受。我们必须按照圣经一切教义规范去教导（太28:20），无论信仰告白是否提及它们。

Additional Reading for This Section:

这部分的扩展阅读：

Law and Gospel: Bad News—Good News by Leroy A. Dobberstein

律法和福音：坏消息——好消息

Trinity: One God, Three Persons by Richard D. Balge

三位一体：一个上帝，三个位格

Biblical Interpretation: The Only Right Way by David P. Kuske

圣经诠释：唯一正确的方式

Law and Gospel: Foundation of Lutheran Ministry by Robert J. Koester

律法和福音：路德宗事工的根基

Bible: God's Inspired, Inerrant Word by Brian R. Keller

圣经：上帝默示的无误的道



II. CREATION, MANKIND, AND SIN 创造、人及罪

1. We believe that the universe, the world, and the human race came into existence in the beginning when God created heaven and earth and all creatures (Genesis 1,2). Further testimony to this event is found in other passages of the Old and New Testaments (for example, Exodus 20:11; Hebrews 11:3). The creation happened in the course of six consecutive days of normal length by the power of God's almighty word.

1、我们相信起初上帝创造天、地及一切生物的时候，这个宇宙、世界及人类也即时存在（创 1,2）。其它旧约及新约圣经中的章节均见证这事实（例如，出 20:11;来 11:3）。上帝借祂全能的话语完成创造；整个创造的过程历时连续六天，每天的长短跟现在的没有两样。

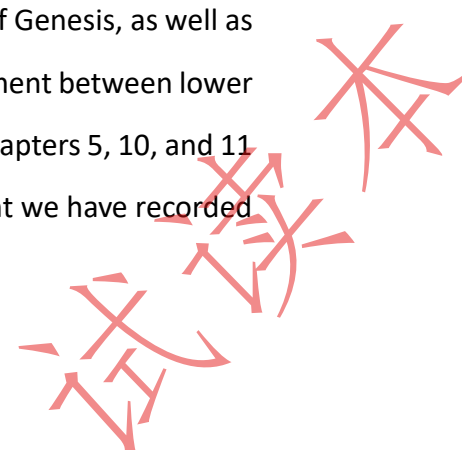
Q: Where does Scripture indicate to us precisely how old the earth is?

问：圣经在哪儿告诉我们地球确切的年龄有多少？

A: Nowhere does Scripture give us a precise calendar date for the creation of the world. God did not inspire Scripture with the purpose of helping us to fix an exact chronological date for creation. At the same time, Scripture clearly leaves no room for the millions and billions of years that evolutionary theory suggests. Why?

答：对于这个世界的创造，圣经上没有任何地方给我们一个确切的日期。上帝默示圣经的目的，并不是帮助我们确定一个关于创造确切的年代日期。与此同时，进化论理论假设了数百万年乃至数十亿年的时间，圣经显然没有为该理论留下任何空间。为什么？

First, the Bible clearly presents the days of creation as 24-hour days following one another consecutively in the span of one week. The first chapter of Genesis, as well as the rest of Scripture, does not allow for a slow process of development between lower and higher species. Second, the biblical chronologies of Genesis chapters 5, 10, and 11 bring us up to the time of Abraham (about 2000 B.C.). At that point we have recorded



history from secular sources. The Bible does not leave room for any longer periods of time from Adam to Abraham. Finally, even though the Hebrew word translated in Genesis as “became the father of” does not always demand a strict one-generation interval of father and son, trying to stretch any link of those chronologies beyond several generations would clearly distort beyond recognition the common use of that term.

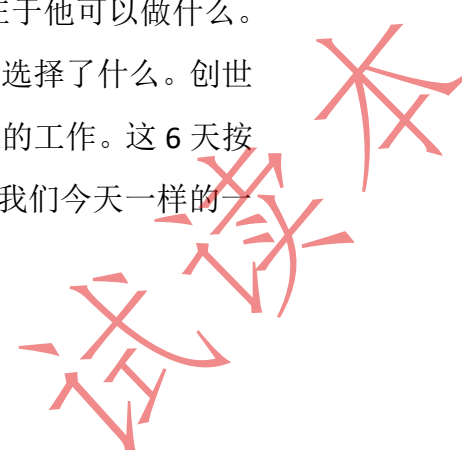
首先，圣经清楚地表明，创世的日子是在一周的跨度内，一天接着一天，每天 24 小时。创世记第一章，和圣经其它的部分，并没有考虑说在低等物种和高等物种之间有一个缓慢发展的过程。第二，创世记 5、10、11 章的圣经年表，将我们带到了亚伯拉罕时代（大约公元前 2000 年）。那时我们已经有了来自于世俗资料的记录历史。从亚当到亚伯拉罕，圣经没有为很长一段时间留下空间。最后，尽管创世记中被翻译为“生”的希伯来词，并不总是严格地指父-子之间一代的间隔，试图将这些年表的任何记录延伸到几代之外，显然扭曲了这个术语普遍的使用法，将它变得面目全非。

Q: Why do we insist that the six days of creation were “consecutive days of normal length”? Couldn’t God have made the days of creation much longer?

问：为什么我们坚持，创造的六天是“连续六天，每天的长短跟现在的没有两样”？难道上帝不能让创造的“一天”变得更长吗？

A: God could have created the world in any way that pleased him. But what he could have done is not the question. How God did choose to create the world and what the Bible reveals about his choice are the questions. Genesis 1 and 2 tell us that God did all his creating work in six 24-hour days. Those six days followed one another in strict sequence— together with the seventh day—to form one calendar week as we still know it today.

答：上帝可以用任何他喜悦的方式创造世界。但是问题不在于他可以做什么。问题在于，上帝确实选择了怎样创造世界，以及圣经揭示出他选择了什么。创世记 1、2 章告诉我们，上帝在 6 个 24 小时的一天完成了他创造的工作。这 6 天按照严格的顺序一天接着一天——再加上第 7 天——构成了和我们今天一样的



个自然周。

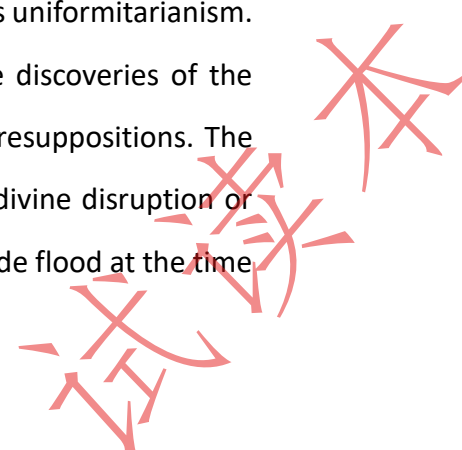
Moses repeats this refrain without change: “And there was evening, and there was morning—the first [second, third, etc.] day.” That phrase clearly shows us that God was using the word day in its meaning of “calendar day” and not in the sense of “daylight” or “era.” Is this a correct understanding? Yes, because numbering is used for each of the seven days with the word day (first, second, etc.). Such numbering is never used with the Hebrew word for “day” except when it is recounting calendar days. Further evidence for this usage of the term day in Genesis 1 and 2 can be found in Exodus 20:8-11. There the Israelites used six “days” for work and the seventh “day” was set aside for rest. This exactly parallels God’s creating activity at the beginning of time.

摩西没有改变地重复着这句话：“有晚上，有早晨，这是第一（二、三……）日。”这句话清楚表明，上帝使用“日”这个词，指的是自然日，而不是某种意义上的“白日”或“纪元”。这是正确的理解吗？是的，因为数字（第一、第二，等等）和“日”这个词放在一起，用于表示这7日的每一日。这样的数字在希伯来语中，除非是在描述自然日的时候，否则它绝不和“日”放在一起。创世记1、2章“日”这个词的这种用法，在出埃及记20:8-11能找到进一步证据。在那儿，以色列人六“日”工作，第七“日”休息。这恰好类似于起初上帝的创造活动。

Q: Don’t the fossilized forms of dinosaurs and other extinct animals prove our world is millions and billions of years old?

问：难道恐龙和其它已灭绝的动物化石，不能够证明我们的世界有数百万年乃至数十亿年之久吗？

A: The fossilized forms found in rock do not themselves prove or disprove any theory of the earth’s origins. Evolutionary scientists date fossils by the rock layers in which they are found. They assume that those layers have always formed in the same speed and manner in which we see them form today. Some call this uniformitarianism. These presuppositions or assumptions are made apart from the discoveries of the fossils, and then the discoveries are dated on the basis of the presuppositions. The past is considered to be a uniform copy of the present without divine disruption or intrusion. Most discount completely an event such as the worldwide flood at the time



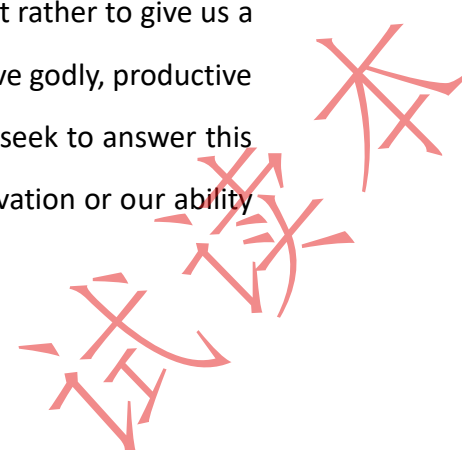
of Noah. But the flood certainly changed the earth and altered rock formation. Similarly, the moment the universe left the hand of God it would have had an appearance of great age. Adam and Eve were not day-old infants; sedimentary rock layers may have already been in existence; light from distant galaxies light-years away already appeared in the night sky on the evening of the day they were created.

答：在岩石中发现的化石，它们本身并不能证实或证伪关于地球起源的任何理论。进化论科学家根据岩层来确定他们在其中发现的化石的年代。他们假定这些岩层形成的速度和方式，总是和我们今天看到的一样。一些人称此为均变论。这样的预设或假定与这些化石的发现无关，然后在这个预设的基础上测定这些发现的年代。过去被看作是现在的一个始终如一的复制，而没有上帝的干预和打扰。大多数人都完全忽视了比如挪亚时代的大洪水这样的事件，但是大洪水确实改变了地球并改变了岩石的构成。同样地，在宇宙被上帝之手创造的那一刻，它就会呈现出一个巨大的年龄。亚当和夏娃不是初生的婴儿；沉淀的岩层可能已经存在；来自多少光年之外遥远星系的光，在它们被创造的那天晚上，已经在夜空中闪耀。

Q: Does Scripture say anything about life on other planets or in other galaxies?

问：圣经是否提到过别的星球或别的星系上的生命？

A: As we strive to answer this question, please remember the chief reason that Scripture was written. John reminded us of this reason as he brought his gospel to a conclusion: “These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (John 20:31). Paul also wrote, “From infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Timothy 3:15-17). Scripture was not written to answer every curious question we can raise but rather to give us a saving knowledge of Jesus and to give us everything we need to live godly, productive lives. Therefore, it should not surprise us that Scripture does not seek to answer this question directly. This question does not alter our certainty of salvation or our ability to live our lives to the glory of God.

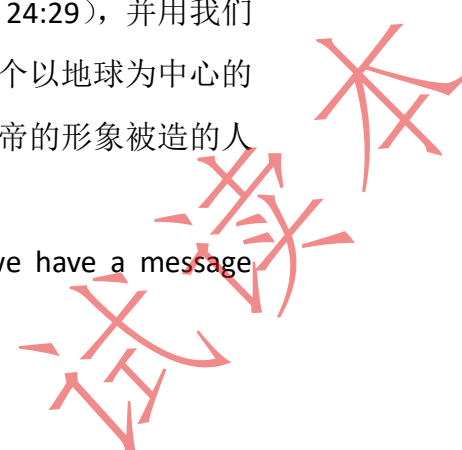


答：在我们努力回答这个问题时，请记住圣经被书写的主要原因。约翰在他福音书的结尾，提醒了我们这个原因：“但记载这些事是要使你们信耶稣是基督，是上帝的儿子，并且使你们信他，好因着他的名得生命”（约 20:31）。保罗也写道：“并且知道你从小明白圣经，这圣经能使你因在基督耶稣里的信有得救的智慧。圣经都是上帝所默示的，于教训、督责、使人归正、教导人学义都是有益的，叫属上帝的人得以完全，预备行各样的善事”（提后 3:15-17）。圣经不是为回答我们能够提出的每一个奇怪的问题而写，而是为了给我们关于耶稣的得救的智慧，并给我们所需要的一切去活出一个敬虔的、多结果子的生命。因此，对于圣经没有直接回答这个问题，我们不应该感到惊奇。这个问题并不改变我们救恩的事实，和我们为荣耀上帝而活的能力。

But Scripture makes some indirect assertions that seem to indicate that life on earth is a unique creation of God. First, one indication of the purpose of the rest of the universe is found in the record of its creation. “And God said, ‘Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, and let them be lights in the expanse of the sky to give light on the earth’” (Genesis 1:14,15). One purpose of the universe clearly seems to be to serve earth and the humans on it. Consider, for instance, how Jesus mentions signs in the heavens (Matthew 24:29) as an indication of the end of the universe as we know it. While nowhere does Scripture teach an earth-centered physical map of the universe, it does teach that the whole universe serves earth and human beings, who were originally created in God’s likeness.

但是，圣经有一些间接的认定，似乎表明地球上的生命是上帝独一无二的创造。首先，在宇宙创造的叙述中，有一句话表明了宇宙其余部分的目的。“上帝说：‘天上要有光体来分昼夜，让它们作记号，定季节、日子、年份，它们要在天空发光，照在地上’”（创 1:14,15）。宇宙的一个目的，显然是服务于地球和在其上的人类。比如，想一想，耶稣是如何提到天国的迹象（太 24:29），并用我们已知宇宙的终结来指示它。虽然圣经上没有任何地方，教导一个以地球为中心的宇宙物理图，它确实教导了整个宇宙服务于地球和最初按照上帝的形象被造的人类。

Second, consider that in the good news of Jesus Christ we have a message



intended for “all creation” (Mark 16:15). We would have no idea what message to proclaim to intelligent and rational creatures that inhabit different planets with different histories. Since Scripture equips us for “every good work,” it seems that in having equipped us for dealing with our fellow residents of earth, it has equipped us for every situation we may encounter.

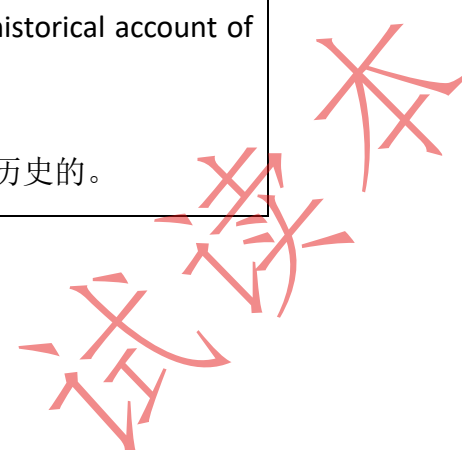
第二，考虑到在耶稣基督的好消息中，我们有一个想要分享给“所有受造者”（可 16:15）的信息。我们不知道该向居住在不同星球上有不同历史的智慧生物分享什么样的信息。由于圣经装备我们去做“一切的善事”，它似乎已经装备好我们去与我们地球上的邻舍打交道，它已经装备好我们去面对我们可能遭遇的一切情况。

Finally, consider also that when God brings the great day of judgment upon the earth, the entire universe will be destroyed and then renewed at the same time. That’s what Peter tells us in his second letter when he writes, “But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare” (2 Peter 3:10). Since the judgment for the sins of all people will bring an end to the whole universe, God would seem to be unjust if he would judge other intelligent creatures in the universe for the sins of all people on earth.

最后，同样考虑到当上帝在世上带来末日审判的那一天，整个宇宙都将会被摧毁并同时被更新。这就是彼得在他的第二封书信中告诉我们的，他写道：“但主的日子要像贼一样来到；那日，天必在轰然一声中消失，天体都要被烈火熔化，地和地上的万物都要烧尽”（彼后 3:10）。因为对所有人罪的审判将会带来整个宇宙的终结，如果上帝为地球上所有人的罪审判宇宙中其他智慧生物，他似乎是不公义的。

2. We believe that the Bible presents a true, factual, and historical account of creation.

2、我们相信圣经叙述的创造过程是准确、符合事实及历史的。



Q: Why is it so important to hold to the Bible's account of creation when it is only belief in the gospel that saves?

问：既然只有相信福音才能得救，为什么持守圣经对创造的描述如此重要？

A: If we cannot trust God in the details of science and history, why can we trust him with the details of eternal life and salvation? To accuse God—or his inspired writers—of error or inaccuracy in any part of his revelation is to cast doubt on every part of his revelation.

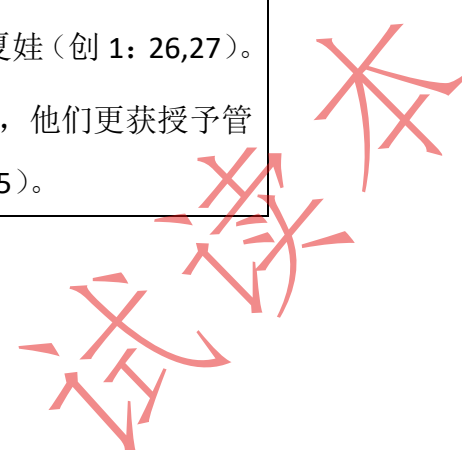
答：如果我们不能在科学和历史细节上相信上帝，为什么我们能在永生和救恩的细节上相信他呢？指责上帝——或受他默示的作者——在他启示的任何一部分存在错误或含糊之处，就是在对他启示的每一部分提出质疑。

While Scripture nowhere demands that it be the only educational textbook for every detail of life, what it does reveal about things such as science or history prove just as reliable as what it reveals about life and salvation. As the psalm writers put it so simply, “O LORD . . . all your words are true” (Psalm 119:159,160) and again, “The words of the LORD are flawless” (Psalm 12:6).

虽然圣经没有要求它是我们人生方方面面唯一的教材，他所启示的关于科学或历史的事，和他所启示的关于生命和救恩的事，一样可靠。正如诗篇作者简单直接地说：“耶和华啊……你的话都是真理”（诗 119:159,160），他又说：“耶和华的言语是纯净的言语”（诗 12:6）。

3. We believe that God created Adam and Eve in his own image (Genesis 1:26,27), that is, holy and righteous. Their thoughts, desires, and will were in full harmony with God (Colossians 3:10; Ephesians 4:24). They were furthermore given the capacity to “subdue” God’s creation (Genesis 1:28) and the responsibility to care for it (Genesis 2:15).

3、我们相信上帝照着祂圣洁及公义的形象创造亚当及夏娃（创 1: 26,27）。他们所想、所求均与上帝完全和谐、融合（西 3:10；弗 4:24），他们更获授予管理上帝所创造的万物的能力（创 1:28）及看管的责任（创 2:15）。



Q: What does it mean that Adam and Eve were to “subdue” God’s creation? It sounds like there was something imperfect or unfinished about God’s creation.

问：亚当和夏娃要“管理”上帝创造的万物是什么意思？它听起来好像上帝的创造有某些不完美或未完成之处。

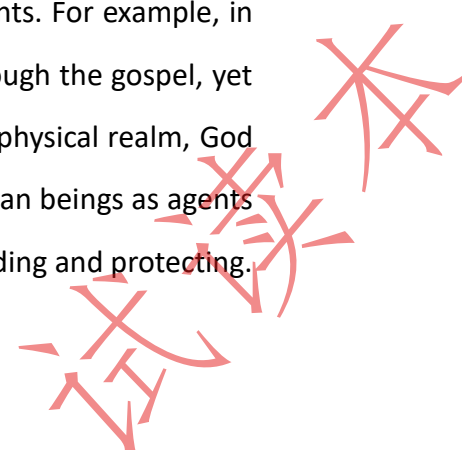
A: That Adam and Eve were to “subdue” God’s creation implied neither imperfection nor incompleteness in God’s creation. God’s own verdict on his creation was that it was “very good” (Genesis 1:31). By commanding Adam and Eve to “subdue” the earth, God gave to Adam and Eve an opportunity to use their wisdom and understanding to master the wonders of God’s created order. Every legitimate discovery by a person, in the fields of technology or medicine for example, still happens as a result of God’s command to “subdue” the wonders of his created world. Even if no one acknowledges God as the real author of such wonders or gives him the glory, still God has given humans a universe that is beautiful, intricate, and wonderfully made.

答：亚当和夏娃要“管理”上帝创造的万物，并不意味着上帝的创造是不完美或不完全的。上帝自己对他的造物评价说，这一切都“非常好”（创 1:31）。借着命令亚当夏娃“管理”世界，上帝给了亚当夏娃一个机会，使用他们的智慧和理解力来管理上帝创造的奇景。每一个人类正当的发现，比如在技术或医学领域的发现，其发生依然是因为上帝命令人类“管理”他创造的奇景。即使没有人承认上帝是这些奇景真正的创作者，也没有人归荣耀给他，上帝依然给了人类一个美丽的，复杂的，制作奇妙的宇宙。

Q: If caring for the world is God’s responsibility, why did God give humans the responsibility to care for his creation?

问：如果看管世界是上帝的责任，为什么上帝给人类责任去看管他的创造呢？

A: God delights to do much of his work through human agents. For example, in the spiritual realm, it is the Holy Spirit who brings us to faith through the gospel, yet God uses human agents to proclaim that gospel. Likewise, in the physical realm, God ultimately provides for and protects his creation, yet he uses human beings as agents (parents, employers, police, soldiers, etc.) to do much of his providing and protecting.



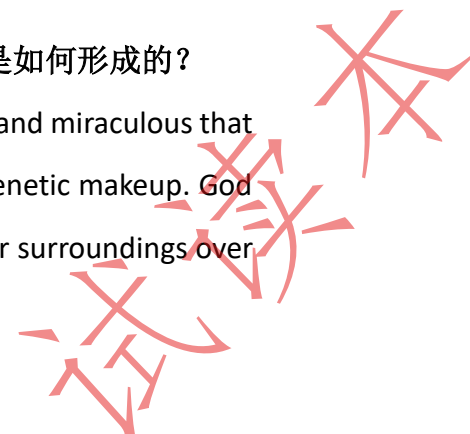
To be such a tool or agent of God at work in this world is one of the greatest honors God can give to a person. We are involved in this work whenever we use the abilities and resources God gives to serve his purpose on earth. In this way, God enriches our lives—often through others—in order to pass on those gifts to even more people. The apostle Paul referred to this great chain reaction when he wrote this in 2 Corinthians 9:10,11: “Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness. You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.” Of course, only Christians recognize that every gift comes to us freely from God because of his grace to us in Christ Jesus (Romans 8:32). We then find delight in giving.

答：上帝喜欢透过人类这个代理来做他的工作。比如，在属灵领域，是圣灵透过福音带领我们相信，然而上帝使用人类代理来宣扬福音。同样，在物质领域，上帝最终供应并保守他的创造物，然而他使用人类作为代理（父母、老板、警察、士兵，等等）来做许多他供应和保守的工作。成为上帝在这世上工作的工具或代理，是上帝给人的最伟大的荣耀之一。每当我们使用上帝赐下的能力和资源服务于他对这世界的目的时，我们就参与了他的工作。以这种方式，上帝丰富着我们的生命——往往是透过别人——以便将这些恩赐传给更多的人。使徒保罗在哥林多后书 9:10,11 提到了这样的链式反应，他写道：“那赐种子给撒种的，赐粮食给人吃的，必多多加给你们种地的种子，又增添你们仁义的果子。你们必凡事富足，能多多施舍，使人藉着我们而生感谢上帝的心。”当然，唯有基督徒意识到，每一个恩赐都是因为上帝在基督耶稣里对我们的恩典，而被他白白地赐给我们（罗 8:32）。然后我们就乐于给予。

Q: If all people come from Adam and Eve, how did all the different races of humankind come to be?

问：如果所有人都来自亚当和夏娃，人类所有不同种族是如何形成的？

A: The genetic code God gave Adam and Eve was so complex and miraculous that all the possibilities of all the different races existed within their genetic makeup. God has also equipped people with an amazing ability to adapt to their surroundings over



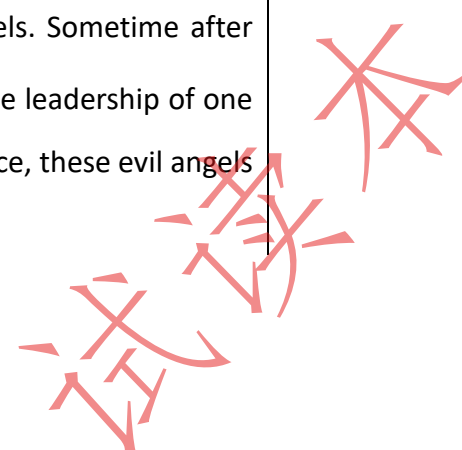
the course of time. Such small adaptations over the course of many generations may also help to explain some of the differences among the races. Biblical evidence of such development of different races from a common ancestry can be seen in the Table of Nations in Genesis 10.

答：上帝给亚当和夏娃的遗传代码是如此的复杂和不可思议，所有不同种族的所有可能性都存在于他们的基因构成里。上帝还赋予人一种惊人的能力，随着时间的流逝来适应他们周围的环境。这样一种在很多代的过程中微小的适应，同样能帮助我们解释各种族之间的某些差异。在创世记 10 章的民族表里，我们能够看到，从一个共同的祖先发展出不同种族的圣经证据。

Any kind of bigotry or racism that considers any one race better or superior cannot use the Bible as an excuse for its sin. Such prejudice and racism violates God's message of law and gospel, which proclaims that we are all equally sinners and yet are all equally clothed with the righteousness of Christ. After all, that was Paul's point in Galatians 3 when he wrote, "You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (verses 26-28).

任何类型的种族偏见或种族主义——即，认为某种族更好或更优越，都不能使用圣经作为其犯罪的借口。这样的偏见和种族主义，违背了上帝律法和福音的信息，它宣称我们都是同样的罪人，却都同样披戴了基督的义。毕竟，这就是保罗在加拉太书 3 章的观点，他写道：“其实，你们藉着信，在基督耶稣里都成为上帝的儿女。你们凡受洗归入基督的都披戴基督了：不再分犹太人或希腊人，不再分为奴的自主的，不再分男的女的，因为你们在基督耶稣里都成为一了”（加 3:26-28）。

4. We believe that God created a multitude of good angels. Sometime after creation, a number of these angels rebelled against God under the leadership of one of their own who is called Satan or the devil (2 Peter 2:4). Ever since, these evil angels have opposed God and God's people (1 Peter 5:8).



4、我们相信上帝创造了众多好的天使。在创造之后，有一些天使跟随了那个称为撒旦（又称为魔鬼）的，背叛上帝（彼后 2:4）。从此之后，这些邪恶的天使一直与上帝及属上帝的人为敌（彼前 5:8）。

Q: When did God create the angels?

问：上帝是什么时候创造天使的？

A: This question may fascinate us, but Scripture makes no specific reference to the time of their creation. We know, of course, that God alone is eternal, so we do know that the angels were part of God's creation. All things, visible and invisible, were created during the six days of creation. We just don't know the exact day God created them.

答：这个问题可能会让我们着迷，但是圣经没有特别提到它们受造的时间。当然，我们知道，唯有上帝是永恒的，所以我们知道天使也是上帝的造物。所有的东西，可见的和不可见的，都是在创世 6 天中被创造。我们只是不知道上帝创造它们是在具体的哪一天。

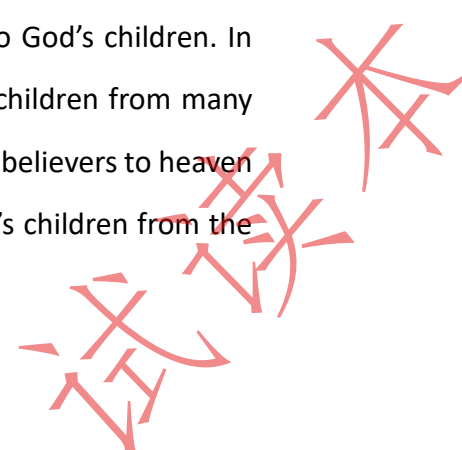
Q: What was God's purpose in creating angels?

问：上帝创造天使的目的是什么？

A: The book of Hebrews gives us the simplest and most direct answer when the author writes, "Are not all angels ministering spirits sent to serve those who will inherit salvation?" (1:14). God's angels are his created spirit-beings, which he uses to provide care and protection for his believers.

答：希伯来书给了我们最简单也最直接的回答，作者写道：“众天使不都是事奉的灵，奉差遣为那将要承受救恩的人服务的吗？”（来 1:14）。上帝的天使是他创造的灵，他使用它们来照顾和保护他的信徒。

There are many examples of the services the angels offer to God's children. In Psalm 91:11,12 we see that the care they provide shields God's children from many evils and troubles. We see that the angels help gather the souls of believers to heaven at the time of their deaths (Luke 16:22) and will help gather God's children from the



four corners of the earth on judgment day (Matthew 24:31). At times the angels have fulfilled the meaning of their name by communicating important messages to believers (Luke 1:26,27). The word translated “angel” in both Hebrew and Greek literally means “messenger.”

有很多天使为上帝的儿女提供服务的例子。在诗篇 91:11,12 章，我们看到它们为上帝的儿女提供保护，使他们免于邪恶和苦难。我们看到天使在信徒死后将他们的灵魂带到天堂（路 16:22），并在审判日从地的四方召集上帝的子民（太 24:31）。有时，天使通过向信徒传达重要的信息来履行它们名字的意义（路 1:26,27）——在希伯来文和希腊文中被翻译为“天使”的这个词，字面意思为“信使”。

While the angels serve us, they render praise and worship to their Creator. The thunderous chorus of the angels, labeled “seraphs” in Isaiah 6, and the many songs of the angels in heaven as recorded in Revelation give ample evidence of this purpose of their existence.

在天使服事我们的同时，它们也在赞美和敬拜它们的创造者。在以赛亚书 6 章被称为“撒拉弗”的天使雷鸣般的合唱，以及启示录中记载的很多天使在天堂的歌唱，都充分证明了它们存在的目的。

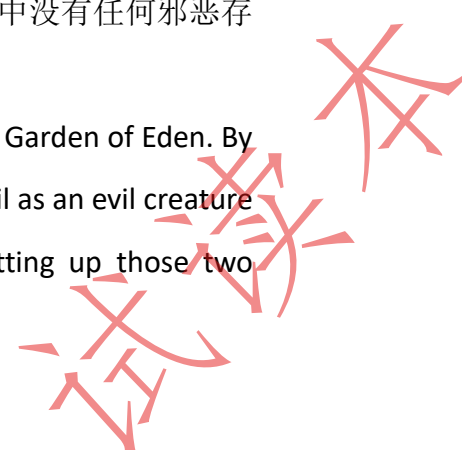
Q: How long after creation did the fall of the angels take place?

问：天使的堕落是在创世之后多久发生的？

A: Scripture supplies no definite time sequence for the fall of the angels. We only have two bookends between which that fall must have taken place. At the end of God’s creating work on the sixth day, God pronounced everything that he had created to be “very good” (Genesis 1:31). At that time no evil existed anywhere in God’s creation.

答：圣经没有提供天使堕落确切的时间顺序。我们只有两个时间点，而天使的堕落必定发生在其间。在第 6 天上帝的创造工作结束时，上帝宣告他所创造的每一件事都“非常好”（创 1:31）。在那个时候，在上帝的创造中没有任何邪恶存在。

The other bookend is the temptation of Adam and Eve in the Garden of Eden. By that time the fall of the angels had obviously taken place. The devil as an evil creature tempted Adam and Eve with disobedience to God. Beyond setting up those two



bookends, Scripture gives us no other details of when the angels fell.

另一个时间点是亚当和夏娃在伊甸园里受引诱的时候。那时，天使的堕落显然已经发生了。魔鬼作为一个邪恶的受造物，引诱亚当夏娃不顺服上帝。除了这两个时间点，圣经没有给我们关于天使何时堕落的其它细节。

Q: Why did Satan and so many other angels rebel against God?

问：为什么撒旦和其它那么多天使背叛上帝？

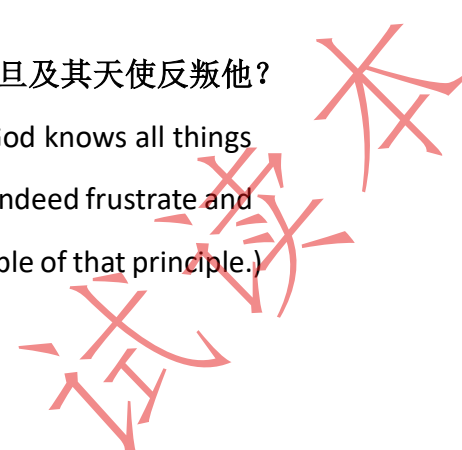
A: Scripture offers no direct explanation of the fall of the angels. The closest thing Scripture offers is the hint given by Paul in 1 Timothy 3:6. There Paul speaks of the qualifications for spiritual leaders in congregations. He writes that such leaders “must not be a recent convert, or he may become conceited and fall under the same judgment as the devil.” Paul lets us know that pride was behind the rebellion of the devil and his angels, but exactly how that pride spawned the rebellion of the angels is not revealed to us. We can say that any rebellion against the God of infinite love and kindness defies rational explanation. All such rebellion is arrogant foolishness. That is true both of the fall of the angels as well as the fall of Adam and Eve.

答：圣经没有直接解释为什么天使会堕落。圣经给出的最接近的解释是保罗在提摩太前书 3:6 所暗示的。在那儿保罗谈到教会属灵领袖的资格要求。他写道，这些领袖“不可刚信主，恐怕他自高自大，落在魔鬼所受的惩罚里。”保罗让我们知道，骄傲是魔鬼及其天使反叛上帝的原因，但是骄傲是如何具体的催生了天使的反叛，这并没有启示给我们。我们可以说，任何对上帝无限的爱和恩慈的反叛，都是理性不能理解的。所有这样的反叛都是狂傲自大的愚蠢。无论是对于天使的堕落还是亚当夏娃的堕落，都是如此。

Q: If God knows all the things that will happen, why didn't he prevent Satan and the evil angels from rebelling against him?

问：如果上帝知道一切将会发生的事，为什么他不阻止撒旦及其天使反叛他？

A: There is much here that God has not revealed to us. But God knows all things before they happen and has unlimited power. Every day God does indeed frustrate and hinder many evil plans of the wicked. (See Psalm 2:1-6 for an example of that principle.)



At times, in his perfect wisdom, he permits his creatures to do the evil that he hates. That does not change his knowledge, power, wisdom, or love. While God often has hidden purposes behind such permission, he keeps us from understanding exactly what he is doing.

答：这里上帝有很多事并没有显明给我们。但是上帝知道一切尚未发生的事，他也有无限的力量。每一天，上帝确实挫败和阻止了许多恶人邪恶的计划。（参见诗篇 2:1-6 作为对此的一个例子。）有时，在他完全的智慧中，他允许他的受造物去做他所恨恶的恶事。这并不改变他的知识、能力、智慧和慈爱。在这样的允许背后，上帝常常有其隐含的目的，虽然如此，他却使我们不能确切明白他在做什么。

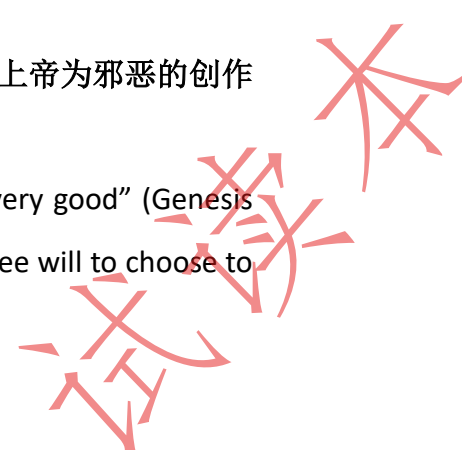
We have many questions about the persistence of evil in our world, but two things we know. First, God has given us everything in Jesus. He will not withhold anything good from us (Romans 8:31,32) and will even make evil serve his people (Romans 8:28). Second, we are limited creatures of God. We simply must marvel with the apostle Paul, “Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out! Who has known the mind of the Lord? Or who has been his counselor?” (Romans 11:33,34).

对于这个世界邪恶的持续存在，我们有很多疑问，但是有两件事是我们已知的。首先，上帝在耶稣里给了我们一切。他不会留下任何好处不给我们（罗 8:31,32），他也不会用邪恶来招待他的子民（罗 8:28）。其次，作为上帝有限的受造物，我们必须和保罗一起，单单惊叹说：“深哉，上帝的丰富、智慧和知识！他的判断何其难测！他的踪迹何其难寻！谁知道主的心？谁作过他的谋士？”（罗 11:33,34）。

Q: How do we avoid calling God the author of evil since God created Satan knowing that he would fall?

问：由于上帝创造了撒旦并知道他会堕落，我们怎能不称上帝为邪恶的创作者呢？

A: When God proclaimed that everything in creation was “very good” (Genesis 1:31), that included creating angels and human beings with the free will to choose to



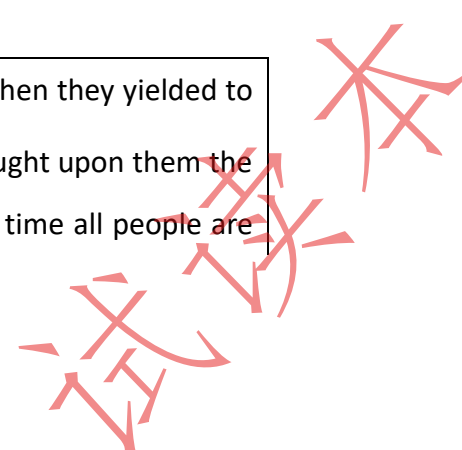
love and serve God. Free will remained “very good,” even though it carried the possibility that both angels and humankind would abuse and destroy their God-given freedom by choosing to sin. When angels, and later humans, chose to abuse God’s gift, that did not make God the author of evil. He neither desired nor decreed their sin.

答：当上帝宣称他所创造的一切都“非常好”（创 1:31）时，这包括创造的天使和人类，他们有自由意志选择爱和服事上帝。虽然自由意志承载着一种可能性，即，天使和人类会借着选择犯罪而滥用和摧毁上帝赐给他们的自由，但自由意志依然是“非常好”。当天使，和随后的人类，选择滥用上帝的恩赐，这并不让上帝是邪恶的创作者。他既不希望他们犯罪，也没有让他们注定犯罪。

Here it can be somewhat helpful to remember that there is a difference between God’s knowledge of an event before it happens and God’s desire, or will, for that action to happen. While God knows every action before it happens, including Satan’s fall, nowhere does Scripture allow us to say that God desires such evil to take place. The following passage from James applies even to Satan’s fall: “When tempted, no one should say, ‘God is tempting me.’ For God cannot be tempted by evil, nor does he tempt anyone; but each one is tempted when, by his own evil desire, he is dragged away and enticed” (1:13,14). God’s knowledge of sinful actions before they occur does not make him the author of evil.

上帝知道一件事将会发生，和上帝希望，或决定让一件事发生，这两者是有区别的，在这里，记住这一点将会有所帮助。虽然上帝在每一件事发生前就知道它，包括撒旦的堕落，圣经没有任何地方允许我们说，上帝愿意这样的邪恶发生。下面引用的雅各书的经文，对于撒旦的堕落同样适用：“人被诱惑，不可说：‘我是被上帝诱惑’；因为上帝是不被恶诱惑的，他也不诱惑人。但每一个人被诱惑是因自己的私欲牵引而被诱惑的”（雅 1:13,14）。上帝在罪恶的行为发生前就知道它，并不让他是邪恶的创作者。

5. We believe that Adam and Eve lost their divine image when they yielded to the temptation of Satan and disobeyed God’s command. This brought upon them the judgment of God: “You will surely die” (Genesis 2:17). Since that time all people are



conceived and born in a sinful condition (Psalm 51:5) and are inclined only to evil (Genesis 8:21). “Flesh gives birth to flesh” (John 3:6). Since all people are by nature dead in sin and separated from God (Ephesians 2:1), they are unable to reconcile themselves to God by their own efforts and deeds.

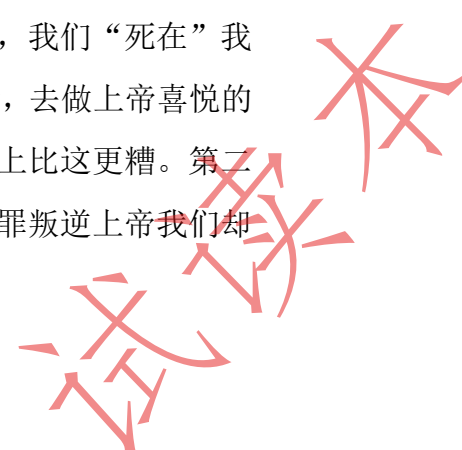
5、我们相信当亚当及夏娃不服从上帝的命令，屈服于撒旦引诱之后，他们便失去了原有圣洁的形象。上帝的审判临到他们：“你们必定死”（创 2:17）。从那时起，所有的人都在罪中受孕、出生（诗 51:5），他们心里只有恶念（创 8:21），“从肉身生的，就是肉身”（约 3:6）。因为所有人均死在罪中与上帝隔绝（弗 2:1），他们不能借着自身的努力及行为使他们自己与上帝和好。

Q: How does Scripture describe this “sinful condition” into which we are born?

问：圣经如何描述我们出生之时就处于的“有罪的状态”？

A: Scripture uses many pictures to describe our “sinful condition.” Two in particular help us to see clearly the sinful condition we all have at birth. In Ephesians 2:1 Paul describes it by saying, “As for you, you were dead in your transgressions and sins.” As far as doing what pleases God, we are “dead” in our sins. The picture is clear: we have lost any spiritual power to do what pleases our God. To be “dead” is to be powerless. But our “sinful condition” is actually worse than that. The second picture is also clear. While we are “dead” when it comes to pleasing God, we are not “dead” when it comes to actions against him. The Bible tells us that “the sinful mind is hostile to God” (Romans 8:7). So while we are “dead” to anything good, we are very much alive to anything that is opposed to God. That describes the two sides of the “sinful condition” that we have all inherited since the fall of Adam and Eve.

答：圣经用很多画面来描述我们“有罪的状态”。特别是其中两个，将帮助我们清晰地看到我们在出生时就都拥有的有罪状态。在以弗所书 2:1 保罗描述道：“你们因着自己的过犯罪恶而死了。”就做上帝喜悦的事而言，我们“死在”我们的罪中。这幅画面是很清楚的：我们失去了任何属灵的力量，去做上帝喜悦的事。“死了”意味着无能为力。但是我们“有罪的状态”实际上比这更糟。第二幅画面同样很清楚。向蒙上帝喜悦我们是“死的”，但是向犯罪叛逆上帝我们却



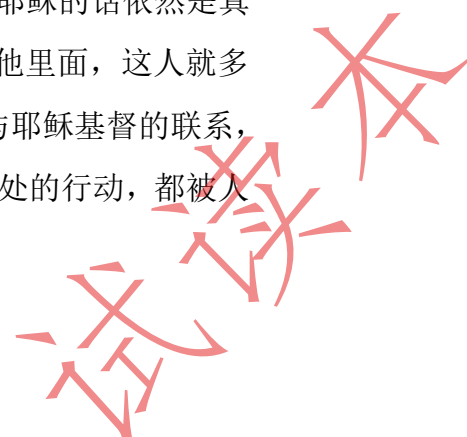
不是“死的”。圣经告诉我们，“体贴肉体就是与上帝为敌”（罗 8:7）。所以，当我们向任何良善“死了”，我们就向任何反抗上帝之事活蹦乱跳的。这描述了我们“有罪状态”的两面性，自亚当夏娃堕落以来，我们所有人都继承了这样的状态。

Q: If all people are totally depraved and unable to please God from birth, how do even unbelievers do so many helpful and beneficial things for others?

问：如果所有人都完全堕落，从出生就不能蒙上帝喜悦，为什么不信者还能做那么多对他人有所帮助和有益的事？

A: No doubt unbelievers do many helpful things that benefit their fellow human beings in this life. We call these acts of concern and kindness civic righteousness, since society in general benefits from these helpful actions of unbelievers. At the same time, we must clearly keep in mind that before God, everything we do without Jesus Christ is sin. It is impossible for an unbeliever to do what pleases God because “without faith it is impossible to please God” (Hebrews 11:6). Despite those actions that benefit society, Jesus’ words still remain true: “I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing” (John 15:5). Without a connection to Jesus Christ, we do not have the forgiveness of sins. Then all deeds done even for the good of society are stained by human imperfection and sin. But believers in Jesus cling to the promise of God that the blood of Jesus cleanses us of all sin (1 John 1:7).

答：毫无疑问，不信的人在今生做了很多有益的事去帮助他们的人类同胞。我们称这些关心和良善的行动为公民的义，因为社会通常会从不信者这些有所帮助的行动受益。与此同时，我们必须清楚地知道，在上帝面前，离开耶稣基督的任何行为都是罪。一个不信者做任何事蒙上帝喜悦都是不可能的，因为“没有信，就不能讨上帝的喜悦”（来 11:6）。尽管那些行动于社会有益，耶稣的话依然是真的：“我就是葡萄树，你们是枝子。常在我里面的，我也常在他里面，这人就多结果子，因为离了我，你们就不能做什么”（约 15:5）。离开与耶稣基督的联系，我们就没有罪的赦免。那么，所有的行动，即使是为了社会益处的行动，都被人



类的不完全和罪沾污。但是相信耶稣的人，紧紧抓住上帝的应许——耶稣的宝血洁净了我们一切的罪（约一 1:7）。

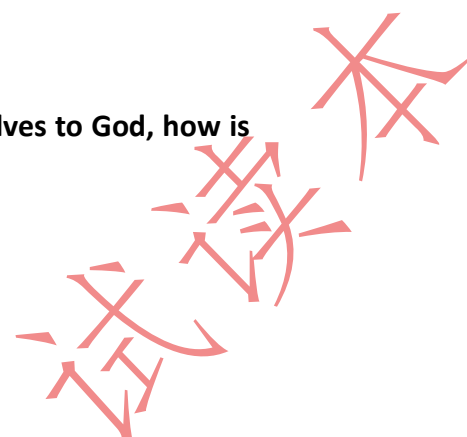
Q: What do we mean when we say that sinful human beings are “unable to reconcile themselves to God”?

问：我们说，有罪的人“不能使他们自己与上帝和好”，这是什么意思？

A: Nothing that any human being can do is able to change that person’s status before God from sinner to saint, from enemy to friend. We cannot play even the smallest part in making our relationship with God right. Even accepting the reconciling work of Jesus by faith is beyond our powers. “The man without the Spirit [an unbeliever] 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” (1 Corinthians 2:14). God determined to reconcile and save us the very same way he created us—with no help from us! Christ suffered for our sins and rose again from the grave. That was God’s work and his alone. Then in time God came to us and created faith in our hearts. That was God’s work too. “It is because of him that you are in Christ Jesus” (1 Corinthians 1:30).

答：任何人都没法做任何事以改变这个人在上帝面前的状态，从罪人成为圣人，从敌人成为朋友。我们不能起哪怕一点点作用，让我们与上帝的关系和好。即使是借着信接受耶稣和好的工作，也不在我们的能力之内。“属血气的人（不信的人）不接受上帝的灵的事，他反倒以这为愚拙，并且他不能了解，因为这些事惟有属灵的人才能领悟”（林前 2:14）。上帝决定使我们与他和好并拯救我们，正如他创造我们的方式一样——不需要我们的任何帮助！基督为我们的罪受苦，又从坟墓里复活。这是上帝的工作并唯独是他的工作。然后上帝及时地临到我们并在我们心里创造信心。这同样是上帝的工作。“你们得以在基督耶稣里是本乎上帝”（林前 1:30）。

Q: If we are born dead in sin and unable to reconcile ourselves to God, how is God just in holding us accountable for our sinfulness?



问：如果我们生来就死在罪中，且没有能力使我们自己与上帝和好，上帝怎能让我们为我们的罪负责呢？

A: Every human is born dead to sin, and no one can reconcile himself or herself to God. But God sent Jesus. He reconciled all humanity to himself. All have sinned, but God freely declared all to be righteous because of Christ (Romans 3:23,24). God will hold us accountable for our own sinfulness when we reject God's gift of forgiveness in Christ. When we do not believe in Jesus, in effect we tell God that we don't need his remedy for sin and the victory over death he provided. God's justice has no alternative but to condemn those who reject the solution to sin and death that he freely and graciously provided in Jesus.

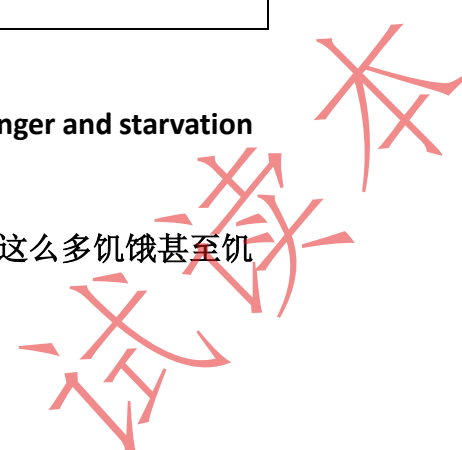
答：每一个人生来就死在罪中，没有人能够使他自己与上帝和好。但是上帝差派耶稣。他使所有人与他自己和好。所有人都犯了罪，但是上帝因着基督白白宣称所有人为义（罗 3:23,24）。当我们拒绝上帝在基督里赦免的恩赐时，上帝会让我们对我们自己的罪负责。当我们不相信耶稣时，实际上我们是在告诉上帝，我们不需要他所提供的对罪的医治和对死亡的得胜。上帝在耶稣里白白地恩慈地提供了一份对罪和死亡的解决方案，对于那些拒绝这解决方案的人，上帝的公义除了定他们的罪，别无他法。

6. We believe that God in his gracious providence richly and daily provides for the bodily needs of all people (Psalm 145:15,16). He furthermore protects believers against all danger by keeping evil away from them (Psalm 121:7) or by making it serve their good (Romans 8:28).

6、我们相信上帝施恩，丰富地供应人类每日生活所需（诗 145:15,16）。上帝更使邪恶不能接近及危害相信祂的人，令他们免受一切的危险（诗 121:7），或使用这些危险，让人得益处（罗 8:28）。

Q: If God provides for all people, why do we see so much hunger and starvation in our world?

问：如果上帝供应所有人，为什么在这个世上我们看到了这么多饥饿甚至饥



荒？

A: The earth God created produces much more food every year than what is needed to provide for the nutritional needs of the world's population. People in the wealthiest countries of this world waste more in any given year than is needed to feed the hungry. It has happened more than once that political rivals in poor countries leave donated food rotting on loading docks while their own people starve. Sinful human beings' selfishness, greed, and lovelessness towards their fellow human beings play large roles in the hunger many face.

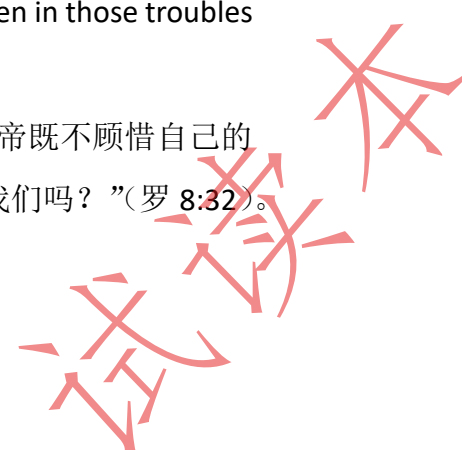
答：上帝创造的地球每年产生的粮食量，远远高于满足世界人口所需营养的需求量。在任何一年里，这个世界最富裕国家的人们对粮食的浪费，都比养活饥饿之人所需的粮食要多。穷国的政治竞争者将捐赠的粮食放在码头腐烂，而他们的人民却在挨饿，这样的事发生不止一次两次了。罪人的自私、贪婪和对他们同胞的无情，在很多人面临的饥饿中发挥着巨大的作用。

Q: Why does God often allow so many troubles into our lives?

问：为什么上帝常常让这么多烦恼进入我们的生命中？

A: We are to think of the cross. We are to think of the fact that “he who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?” (Romans 8:32). While our troubles, pain, and difficulty may often lead us to cry out as if God's love has failed us, God promises that he will not ever fail us. God's love in Christ gives us only what is good. God spoke to the Old Testament Israelites at one of the most trying times in their history. When they had been taken captive from Judah to Babylon, God promised, “ ‘For I know the plans I have for you,’ declares the LORD, ‘plans to prosper you and not to harm you, plans to give you hope and a future’ ” (Jeremiah 29:11). All believers find comfort in these words. In the midst of trouble, we live by faith and not by sight. Even in those troubles God's plans are always to “prosper you and not to harm you.”

答：让我们想想十字架。让我们想想这样一个事实：“上帝既不顾惜自己的儿子，为我们众人舍了他，岂不也把万物和他一同白白地赐给我们吗？”（罗 8:32）。



虽然我们的烦恼、疼痛和困境常常让我们哭泣，仿佛上帝的爱离开了我们一样，上帝应许了他将永远不会离弃我们。上帝在基督里的爱只会把好东西赐给我们。当旧约中以色列民处于他们历史上一个最艰苦的时期时，上帝向他们说话。当他们在犹大被虏巴比伦时，上帝应许说：“我知道我向你们所怀的意念是赐平安的意念，不是降灾祸的意念，要叫你们末后有指望。这是耶和華说的”（耶 29:11）。所有的信徒都能从这些话中找到安慰。在烦恼之中，我们靠着信心而不是靠着眼见活着。即使在这些烦恼中，上帝的意念也总是“赐平安而不是降灾祸”。

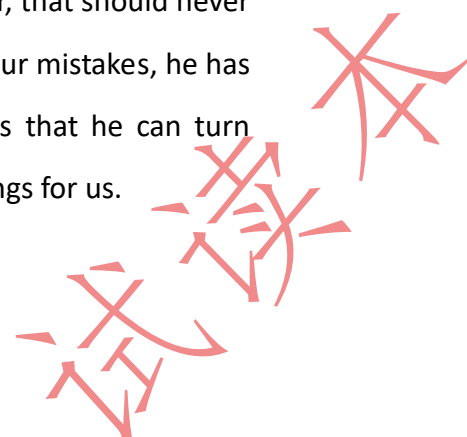
Q: How can God promise to make evil serve our good when at times the trouble in our lives comes from some sinful decision or action?

问：有时候，当我们生命中的烦恼来自于一些有罪的决定或行动时，上帝怎么能应许让邪恶服务于我们的益处呢？

A: We can learn from the story of Joseph and his brothers (Genesis 37–47). Neither Joseph nor his brothers were completely innocent. Family rivalries eventually resulted in Joseph’s brothers selling Joseph as a slave to merchants on their way to Egypt. And how did God work through all their bitterness and rivalry? When famine broke out, God preserved not just the nation from which he would bring the Savior but also many Egyptians. From all that sin and evil God brought wonderful good.

答：我们可以学习约瑟和他兄弟的故事（创 37-47）。约瑟和他兄弟都不是完全无辜的。家族斗争最终导致约瑟的兄弟将约瑟卖给前往埃及的商人为奴隶。上帝怎么透过他们相互间的苦恨和斗争工作呢？当饥荒爆发时，上帝不仅保护了这个他将借着他们带来救主的民族，他也保护了很多埃及人。从这一切罪和邪恶中上帝带来了奇妙的益处。

The same is true in our lives. God’s promise that “in all things [he] works for the good of those who love him” (Romans 8:28) is not annulled by our sinfulness. God will bring good from the sinful mistakes we make in our lives. However, that should never be an excuse for us to sin. Even when God allows us to suffer for our mistakes, he has our good in mind. God’s forgiving love in Christ is so boundless that he can turn everything—even the results of our sinful stumblings—into blessings for us.



在我们的生命中，也是如此。上帝应许说，“万事都互相效力，叫爱上帝的人得益处”（罗 8:28），这应许并没有被我们的罪恶废除。上帝会我们从生命中所犯的罪里，为我们带来益处。然而，这绝不是我们犯罪的借口。即使上帝允许我们为我们的过错受苦，他也是为了我们的益处着想。上帝在基督里的爱是无限的，这使得他能够翻转任何事——甚至是我们犯罪的结果——成为对我们的祝福。

7. We reject all theories of evolution as an explanation of the origin of the universe and the human race and all attempts to harmonize the scriptural account of creation with such theories.

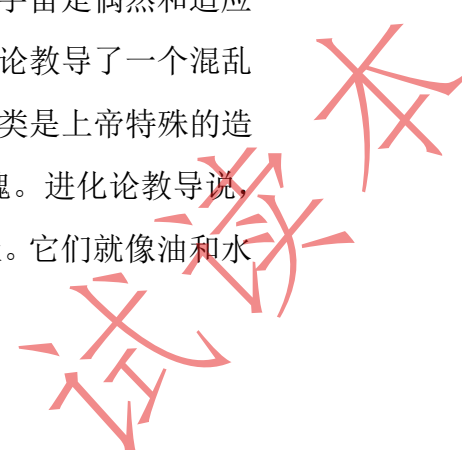
7、我们拒绝接受一切基于进化论来解释宇宙和人类起源的理论，并拒绝接受任何尝试把圣经中创造叙述与进化论相互协调的论说。

Q: Can we harmonize creation and evolution?

问：我们能协调创造论和进化论吗？

A: Creation and evolution express opposite views of the origins of the universe. Creation teaches us that our universe is the wise and majestic plan of our Creator. Evolution teaches that our universe is the result of chance and adaptation. Creation teaches a perfect beginning that was ruined by sin. Evolution teaches a chaotic beginning that has been developing into something better all along. Creation teaches that human beings are special creatures of God, the crown of his creation, possessing unique rational and responsible souls. Evolution teaches that we are only the most highly evolved animals. Creation and evolution represent polar opposites. They are like oil and water. No matter how hard you try to shake them together, they do not mix.

答：创造论和进化论表达了对宇宙起源的相反的观点。创造论告诉我们，我们的宇宙是造物主智慧和宏伟的设计。进化论教导说，我们的宇宙是偶然和适应的结果。创造论教导了一个完美的开始，却被罪所摧毁。进化论教导了一个混乱的开始，它一直向着某种更好的方向发展。创造论教导说，人类是上帝特殊的造物，是他创造里的王冠，拥有独一的有理性和有责任感的灵魂。进化论教导说，我们只是高度进化的动物。创造论和进化论呈现了对立的两极。它们就像油和水



一样。无论你多么努力地摇晃它们，它们都不会彼此混合。

Q: Aren't we closing our eyes to scientific facts when we reject all the theories of evolution?

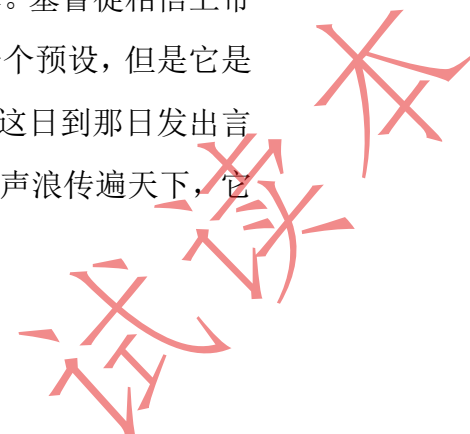
问：当我们拒绝所有进化的理论时，我们难道不是在对科学事实视而不见吗？

A: As Christians, we are always open to scientific facts. We marvel at the advances in medical science and readily welcome new technologies and approaches based on new discoveries in physics, astronomy, biology, and other fields. The Bible encourages such exploration and discovery.

答：作为基督徒，我们总是对科学事实持开放态度。我们惊叹于医药科学的进步，并随时欢迎基于物理学、天文学、生物学以及其它领域新发现，而产生的新技术和新方法。圣经鼓励这样的探索和发现。

But scientific fact is one thing, and scientific theory is another. It is unfair to suggest that those who believe in God's creation of the universe ignore scientific discovery and close their minds to new research. The presuppositions and assumptions of evolutionary theory provide an explanation of the origins of the universe and humanity without God. Christians believe God provides a better explanation in Genesis and the rest of the Scripture. This too is a presupposition, but it is based on the Scriptures: "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. Their voice goes out into all the earth, their words to the ends of the world" (Psalm 19:1-4).

但科学事实是一回事，科学理论是另一回事。认为那些相信上帝创造了宇宙的人，是不顾科学发现，并对最新的研究视而不见，这是不公平的。进化论的预设和假定，对于宇宙和人类的起源提供了一个没有上帝的解释。基督徒相信上帝在创世记和圣经别的部分提供了一个更好的解释。这同样是一个预设，但是它是基于圣经的：“诸天述说上帝的荣耀，穹苍传扬他手的作为。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。它们的声浪传遍天下，它



们的言语传到地极。上帝在其中为太阳安设帐幕”（诗 19:1-4）。

Q: Can I believe in evolution and still believe in the God of the Bible?

问：我能够既相信进化论，又相信圣经中的上帝吗？

A: Every false teaching is a poison that endangers faith. Living in ignorance of what the Bible says about God’s creating activity will never be a benefit to people’s faith. In fact, it robs them of the comfort of knowing God’s continuing care for them and for the world in which they live. To know what God says and then to choose to believe something different sets a very dangerous course; it suggests that a human can decide which part of the Bible to believe and which part to ignore. God asks us to humbly accept his revelation and to trust him even when we might have some doubts. The Scripture clearly asserts God’s creation and tells us that our Savior is the one “through [whom] all things were made” (John 1:3).

答：每一个错误教导都是危害信心的毒药。活在对圣经关于上帝的创造活动说了什么的无知中，这对人的信心没有一点好处。事实上，这剥夺了他们的安慰，让他们不能认识到上帝对他们和他们生活的世界持续的看顾。另一方面，知道上帝说了什么，却选择去相信不同的事，这是一个非常危险的路线；它表明一个人能够决定相信圣经的哪一部分，不相信哪一部分。上帝要求我们谦卑地接受他的启示并相信他，尽管有时我们会有一些疑惑。圣经清楚而坚定地陈述了上帝的创造，并告诉我们“万物都是借着祂（我们的救主）造的”（约 1:3）。

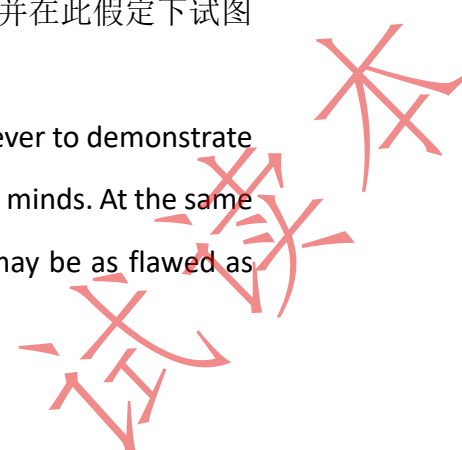
Q: What is creation science?

问：什么是创造科学？

A: Creation science is an attempt to approach the facts and data with the assumption that the world came into existence by God’s creative power.

答：创造科学假定了世界是借着上帝创造的大能而存在，并在此假定下试图揭露事实并获得数据。

Creation science can be useful when speaking with an unbeliever to demonstrate that belief in creation does not spring from the ravings of irrational minds. At the same time, some of the conclusions and analyses of creation science may be as flawed as



those of evolution. In addition, Christians may begin to base their faith on human research instead of God's revelation. The author to the Hebrews proclaims what will always be the reason we confess that we are creatures of a loving and all-powerful Creator: "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). Since God was the only eyewitness of his creative work, it is "by faith" that we accept his testimony.

当与一个不信者交谈，来展示相信创造并不是从非理性思维而来的胡说八道，创造科学可能会有所帮助。与此同时，创造科学的一些结论和分析，可能和进化论的结论和分析一样有缺陷。此外，基督徒可能开始把他们的信心建立在人类研究而不是上帝的启示上。希伯来书作者宣告，我们宣认我们是由一个慈爱全能的创造主所造的，其原因一直是：“因着信，我们知道这宇宙是藉上帝的话造成的。这样，看得见的是从看不见的造出来的”（来 11:3）。由于上帝是他创造工作唯一的目击证人，我们“借着信”接受他的见证。

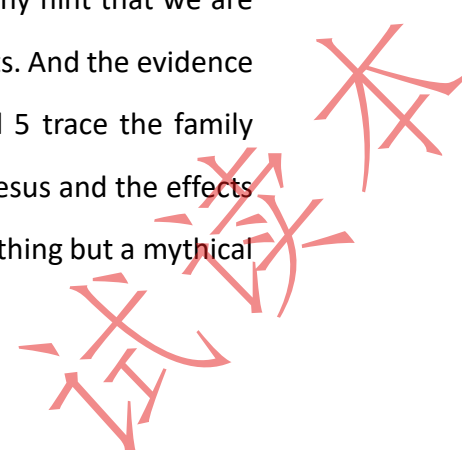
8. We reject interpretations that reduce the first chapters of Genesis to a narration of myths or parables or poetic accounts that are not factual history.

8、我们拒绝接受把创世记开头几章的史实理解为神话、比喻或诗歌叙事体裁的诠释。

Q: Aren't the first chapters of Genesis simply a long parable about our origins and what is the common experience of everyone who has fallen into sin?

问：创世记开头几章难道不只是一个长寓言，它寓言了我们的起源和我们每一个堕入罪中之人的共同经历吗？

A: Nowhere in Genesis 1-3 does the text of Scripture give any hint that we are dealing with anything but the revelation of factual, historical events. And the evidence of the rest of Scripture backs up that conclusion. Genesis 4 and 5 trace the family history of Adam and Eve. In Romans 5, Paul contrasts Adam and Jesus and the effects of their actions on the rest of the whole human race. If Adam is nothing but a mythical



man, then Paul's whole point is meaningless. In 2 Corinthians 11:3 Paul speaks of Eve and her fall as a real, historical event that we are in danger of copying.

答：在创世记 1-3 章中，经文没有任何一处暗示说，我们处理的不是对事实和历史事件的启示。圣经其它部分的证据支持这个结论。创世记 4、5 章追溯了亚当夏娃的家族史。在罗马书 5 章，保罗比较了亚当和耶稣，以及他们的行为对整个人类的影响。如果亚当只是一个虚构的人，那么保罗的全部观点都将毫无意义。在哥林多后书 11:3，保罗谈到夏娃和她的堕落，将其作为一个真实的历史事件，并警告我们有追随她的危险。

Claims that the opening portions of the Bible are nothing but myth and parable often come because one is not willing to accept the Genesis record as God's special revelation about the origins of the universe and humanity.

声称圣经开头部分只是神话和预言，通常是因为人们不愿意接受，创世记的记录为上帝特殊的，关于宇宙和人类起源的启示。

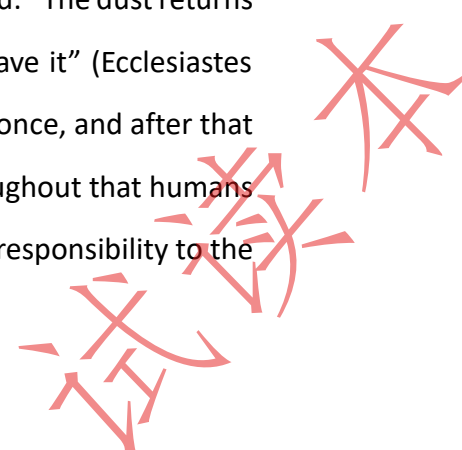
9. We reject all theories that blur the distinction between human beings and animals, since only human beings have immortal souls and are accountable to God.

9、我们拒绝接受任何把人类和动物之间的分别变得模糊不清的理论，因为只有人类才有不朽的灵魂，也只有人类须要就自己的行为向上帝负责。

Q: How do we know that only human beings have immortal souls?

问：我们怎么知道唯有人类有不朽的灵魂？

A: First, we would not know anything about this question for sure unless God had told us the truth in his Word. God tells us that only human beings were created in the image of God and are rational, responsible creatures accountable to God. According to the Scripture, only human beings have a spirit that returns to God: "The dust returns to the ground it came from, and the spirit returns to God who gave it" (Ecclesiastes 12:7). Only human beings face judgment: "Man is destined to die once, and after that to face judgment" (Hebrews 9:27). Second, Scripture asserts throughout that humans have unique bodies and souls and have a unique relationship and responsibility to the



Creator. Finally, the fact that Jesus' redemption won salvation for all human beings, and only human beings, is further evidence that we are the only two-part— body and soul—creatures that God created.

答：首先，除非上帝在他的道里告诉我们这真理，我们对这个问题实在是一无所知。上帝告诉我们，唯有人类是按照上帝的形象受造的，是有理性的，有责任感的受造物，并要向上帝负责。根据圣经，唯有人类有回归上帝的灵：“尘土仍归于地，像原来一样，气息仍归于赐气息的上帝”（传 12:7）。唯有人类面临审判：“按着命定，人人都有一死，死后且有审判”（来 9:27）。第二，圣经自始至终都断言，人类有独特的身体和灵魂，并且向创造主有独特的关系和责任。最后，耶稣的代赎为所有的人，并唯独为人赢得了拯救，这样的事实，证明了我们是上帝造物中唯一有两部分——身体和灵魂——的生物。

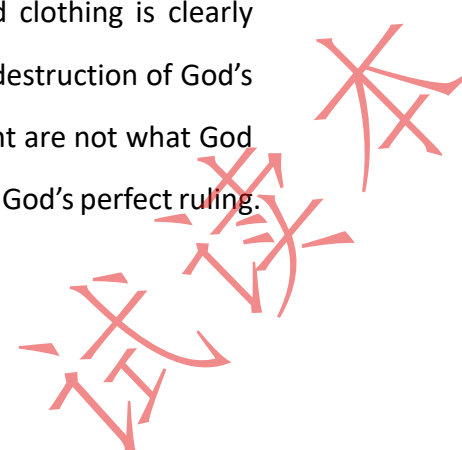
Q: Can humans abuse other created animals because we are more important than they are?

问：人类可以因为我们比其它受造的动物更重要，而虐待它们吗？

A: Those who make such claims have an argument with God. He told Adam and Eve, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground” (Genesis 1:28). God has indeed given to human beings a position of rule over every other creature.

答：那些这样宣称的人是在和上帝争辩。他告诉亚当和夏娃：“要生养众多，遍满这地，治理它；要管理海里的鱼、天空的鸟和地上各种活动的生物”（创 1:28）。上帝确实给了人类一个管理所有其它受造物的位置。

But we must be quick to point out that our concept of rule is often corrupted. Sinful human beings distort it to mean control for selfish advantage, no matter what harm or pain that may inflict. While using animals for food and clothing is clearly defended by Scripture (Genesis 3:21; Genesis 9:1ff), the careless destruction of God's creatures and the thoughtless pollution of the earth's environment are not what God commanded us to do. Our rule of the world is to be patterned after God's perfect ruling.



但是我们必须迅速地指出，我们对管理的概念常常被腐败。罪人扭曲了它，使它意味着为了自私的益处去掌控，不管这有可能造成什么样的伤害或痛楚。尽管使用动物做食物和衣服是圣经同意的（创 3:21；创 9:1 之后），肆意的破坏上帝的创造物和轻率的污染地球的环境，这并不是上帝命令我们去做的事。我们对这个世界的管理是要效仿上帝完美的管理。

10. We reject all theories that blur the distinction between God and his creation (pantheism).

10、我们拒绝接受任何把上帝和其受造物之间的分别变得模糊不清的理论（泛神论）。

Q: What exactly is pantheism?

问：泛神论是什么？

A: Pantheism is the false teaching that “all is God, and God is all.” Pantheism denies that there is any difference between the Creator and the creation. It denies the existence of a personal, divine being who is separate from his creation, often substituting some kind of impersonal universal force that pervades everything.

答：泛神论是这样一种错误的教导：“一切是上帝，上帝是一切。”泛神论否定创造主和受造物之间存在任何区别。它拒绝一个有位格的，神圣的，与他的造物相分离的存在，而常常代之以某种遍及一切的，非位格的，普遍的力量。

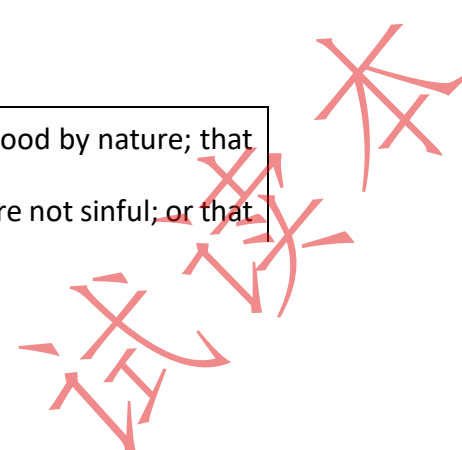
Q: Where would we find those who teach pantheism today?

问：今天我们可以在哪里找到那些教导泛神论的人？

A: Most eastern religions, such as Hinduism and Buddhism, are pantheistic.

答：大多数东方宗教，比如印度教和佛教，都是泛神论。

11. We reject all views that look upon people as basically good by nature; that consider their natural tendencies to be mere weaknesses, which are not sinful; or that



fail to recognize their total spiritual depravity and their inability to please God (Romans 3:9-18).

11、我们拒绝接受任何提倡人性本善的见解；这些见解认为人类犯罪的倾向只源于一时软弱，与罪性无关。这些见解未能认识到人类在属灵上彻底的堕落，及他们无法达到上帝要求的事实（罗 3:9-18）。

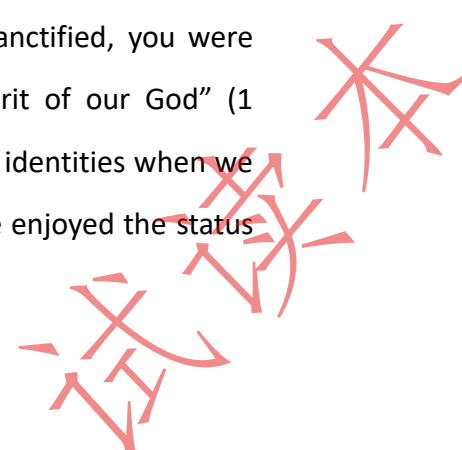
Q: Don't the concepts of human sin and total spiritual depravity damage self-esteem?

问：人类犯罪和属灵上完全堕落的概念，难道不会伤害自尊吗？

A: If self-esteem means “trust in one's own innate goodness and abilities,” then God indeed desires not just to damage but to destroy such self-esteem. God says through Jeremiah the prophet, “Cursed is the one who trusts in man, who depends on flesh for his strength and whose heart turns away from the LORD” (17:5). Solomon also asserted, “Trust in the LORD with all your heart and lean not on your own understanding” (Proverbs 3:5). By trusting in human power and not in God's power and grace we place ourselves under God's curse. This is the proud opposite of humble faith in God.

答：如果自尊意味着“相信自身固有的良善和能力”，那么上帝确实不仅想要伤害这种自尊，还想要摧毁这种自尊。上帝透过先知耶利米说：“倚靠人，以血肉为膀臂，心中离弃耶和华的，那人该受诅咒”（耶 17:5）。所罗门同样声称：“你要专心仰赖耶和華，不可倚靠自己的聪明”（箴 3:5）。借着相信人的能力而不是上帝的能力和恩典，我们就将自己放在上帝的诅咒之下。这样的自负是谦卑相信上帝的反面。

But of course that is not Scripture's only message. Human self-esteem builds on the love God has for flawed, sinful humans. In the life, death, and resurrection of Jesus Christ, God says of each of us, “You were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God” (1 Corinthians 6:11). In the water of our baptisms, we received new identities when we were connected to Jesus Christ. Ever since our baptisms, we have enjoyed the status



of being holy, righteous, dearly loved children of God.

但这当然不是圣经唯一的信息。人类的自尊建立在上帝对有缺陷的罪人的爱上。在耶稣基督的生命、死亡和复活里面，上帝对我们每一个人说：“现在你们奉主耶稣基督的名，并藉着我们上帝的灵，已经洗净，已经成圣，已经称义了”（林前 6:11）。在我们洗礼的水里，当我们与耶稣基督相连时，我们领受了新的身份。从我们受洗以来，我们享受作为上帝圣洁、公义、亲爱儿女的状态。

To build our concept of self in ourselves is a formula for eternal failure. Such self-esteem is a proud fraud and a deception that God's law seeks to burst. But God doesn't knock down our pride in order to see us grovel. He desires that we see ourselves for what we are so that he might lift us up far higher than any self-help program ever could. He desires in his gospel to lift us up forever to the exalted status of his holy children and heirs of eternal life.

在我们自己身上建立自我概念是一个永远失败的方案。这样的自尊是骄傲的诡计，是上帝的律法想要戳破的谎言。但是上帝击倒我们的骄傲不是为了去看我们卑躬屈膝。他渴望我们看到我们自己真实的样子，这样他就可以高举我们，远远超过任何自我帮助计划所能达到的高度。他渴望在他的福音里高举我们，将我们提高到他圣洁儿女和永生后裔这样崇高的地位，直到永远。

Additional Reading for This Section:

这部分的扩展阅读：

God's Providence: He Cares for You by Mark J. Lenz

上帝的眷顾：他照顾着你

Man: From Glory to Ashes and Back by Lyle L. Luchterhand

人：从荣耀到灰烬，然后回归荣耀

Genesis by John C. Jeske

创世记

Creation: God Made All Things by Cleone H. Weigand

创造：上帝创作一切的事

Angels and Demons: Have Wings—Will Travel by John D. Schuetze



天使和魔鬼：属灵争战

试读本

III. CHRIST AND REDEMPTION 基督与救赎

1. We believe that Jesus Christ is the eternal Son of God, one with the Father from all eternity (John 1:1,2). In the course of time, he took a true and complete, yet sinless, human nature to himself (Galatians 4:4) when he was conceived as a holy child in the virgin Mary through a miracle of the Holy Spirit (Luke 1:35). God's angel testified, "What is conceived in her is from the Holy Spirit" (Matthew 1:20). Jesus Christ is unique, for in him the true God and a true human nature are inseparably united in one person, the holy God-man. He is called Immanuel, which means "God with us" (Matthew 1:23).

1、我们相信耶稣基督就是上帝永恒的儿子，自太初与父上帝同在（约 1:1,2）。及至适当的时间，借着圣灵施行的神迹使童贞女马利亚受孕（路 1:35），祂成为真实、完全却又无罪的人（加 4:4）。上帝的天使见证说：“因她所怀的孕是从圣灵来的”（太 1:20）。耶稣基督是独一无二的，因为真实的神性和真实的人性在祂身上不可分割地共存；祂是神圣的神-人。祂被称为以马内利，意思是“上帝与我们同在”（太 1:23）。

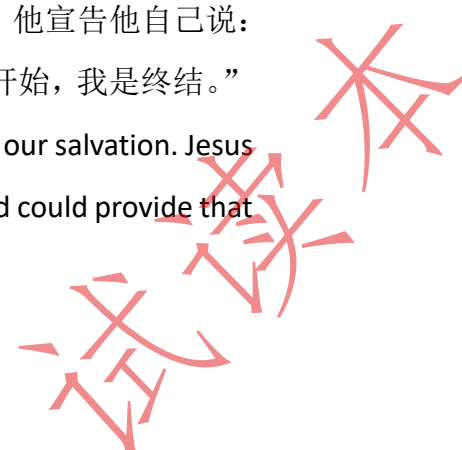
Q: Why is it so important that Jesus is "one with the Father from all eternity"?

问：为什么耶稣“自太初与父上帝同在”是如此重要？

A: Such a statement clearly proclaims the biblical truth that Jesus is fully God, coequal and coeternal with God the Father. Jesus beautifully teaches that truth in Revelation 22:13 when he declares about himself, "I am the Alpha and the Omega, the First and the Last, the Beginning and the End."

答：这样的陈述清楚地宣告了圣经的真理，耶稣是完全的上帝，与父上帝同等并永远同在。在启示录 22:13 耶稣美好的教导了这一真理，他宣告他自己说：“我是阿拉法，我是俄梅戛；我是首先的，我是末后的；我是开始，我是终结。”

The concept is important because of what it assures us about our salvation. Jesus is God and came to earth to rescue us from sin and death. Only God could provide that



rescue. The suffering and death of Jesus was payment for all the world's sin because he is "one with the Father from all eternity." No mere human sacrifice would have been enough. The plan of God to save sinful humans is not wishful thinking by humans who are unable to solve the problems of sin and death. It is the plan of God who came to earth to accomplish it. In addition, Jesus came as "one with the Father from all eternity" to teach us what God wanted us to know. Jesus is not just some ethical teacher or example of virtue; he is God, and his words are the words of one who knows God and is God.

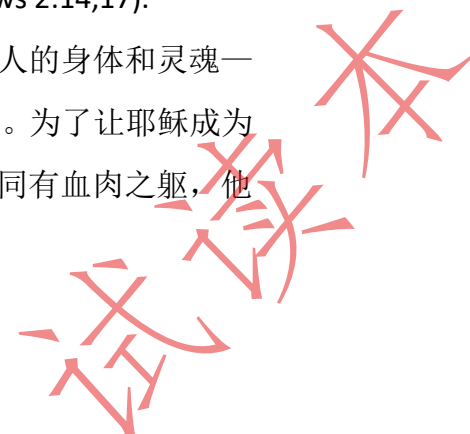
这个概念很重要，因为它确保了我们的得救。耶稣是上帝，他来到这个世上从罪和死亡中拯救我们。唯独上帝能提供这拯救。耶稣的受苦和死亡偿还了这个世界一切的罪，因为他是“自太初与父上帝同在”的那一位。仅仅是一个人的牺牲是不够的。上帝拯救罪人的计划，不是不能解决罪和死亡这个问题的人类的痴心妄想。它是上帝来到世上去完成的计划。此外，耶稣作为“自太初与父上帝同在”的那一位，来教导我们什么是上帝想要我们知道的。耶稣不仅仅是某个道德导师或美德榜样；他是上帝，他的话是上帝的话。

Q: What do we mean by saying that Jesus took a "complete" human nature?

问：我们说耶稣取了“完全的”人性是什么意思？

A: We say that Jesus had a "complete" human nature because he possessed a true human body and soul no different from ours—except that he was without sin. This simple truth is very important. In order for Jesus to be our substitute, he had to be flesh and blood like us. "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. For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people" (Hebrews 2:14,17).

答：我们说耶稣有“完全的”人性，因为他拥有一个真正人的身体和灵魂——和我们一样，只是他没有罪。这个简单的真理是非常重要的。为了让耶稣成为我们的替代，他必须成为和我们一样的血肉之体。“既然儿女同有血肉之躯，他



也照样亲自成了血肉之躯，为能藉着死败坏那掌管死权的，就是魔鬼。所以，他凡事应当与他的弟兄相同，为要在上帝的事上成为慈悲忠信的大祭司，为百姓的罪献上赎罪祭”（来 2:14,17）。

Q: How could Jesus have been born a true human being and yet have been sinless?

问：耶稣怎么能生为一个真正的人却没有罪呢？

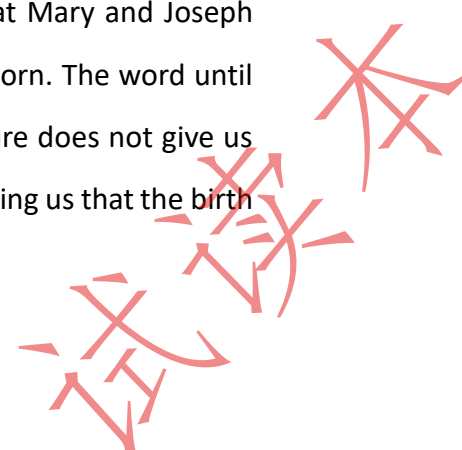
A: There is no other explanation than that the same miraculous power of the Holy Spirit that enabled him to be born of a virgin also enabled him to be born without the inherited sinful condition that has been passed down to us from Adam and Eve. Notice how closely the angel Gabriel joins the one miracle with the other as he announces to Mary how she, a virgin, would be able to give birth to a son: “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” (Luke 1:35).

答：圣灵使耶稣由童女所生，圣灵同样能够使他在出生时，没有从亚当夏娃遗传给我们的原罪，除了圣灵这神奇的大能，没有其它解释能解释它。注意当天使加百列向马利亚宣告，她，一位童女，将会生一个儿子时，它是如何将一个神迹和另一个神迹紧紧联系在一起的：“圣灵要临到你身上；至高者的能力要庇荫你，因此，那要出生的圣者要称为上帝的儿子”（路 1:35）。

Q: Does Scripture tell us whether Mary had any other children after Jesus was born?

问：圣经有没有告诉我们，在耶稣出生后，马利亚是否还有别的孩子？

A: We don't know absolutely, but the Scriptures provide a strong indication that Mary did have other children. First, Matthew 1:25 tells us that “[Joseph] had no union with her until she gave birth to a son.” The passage suggests that Mary and Joseph carried on a normal married sexual relationship after Jesus was born. The word until only assures us of what happened before Jesus was born. Scripture does not give us details of Mary and Joseph's marriage but, rather, focuses on assuring us that the birth of Jesus was an astounding miracle of God.



答：我们不是完全知道这件事，但是圣经强有力地提示了，马利亚确实还有别的孩子。首先，马太福音 1:25 告诉我们：约瑟“没有和她同房，直到她生了儿子”。这段话表明，在耶稣出生后，马利亚和约瑟有正常的婚姻生活。“直到”这个词只是向我们保证了在耶稣出生前发生了什么。关于马利亚和约瑟的婚姻，圣经没有告诉我们太多细节，其重点是向我们保证，耶稣的出生是一个多么惊人的神迹。

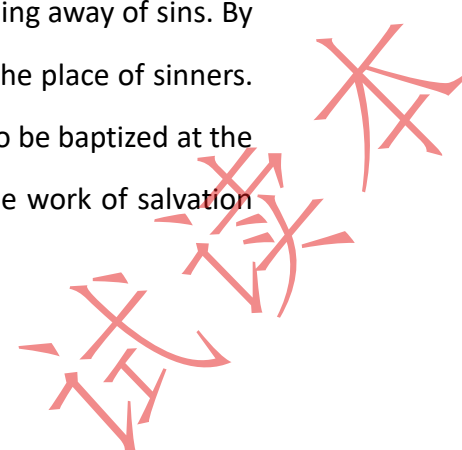
Second, Jesus' brothers and sisters are mentioned in Scripture (Matthew 12:46 and 13:55; Mark 6:3; and Galatians 1:19). Some believe the Greek word used for "brother" could mean "relative" rather than the normal understanding of the word. While such a use of the word can be found, the mention of those brothers and sisters in close connection with Mary seems to indicate strongly that they were natural-born sons and daughters of Mary and Joseph after the birth of Jesus.

第二，圣经提到了耶稣的兄弟姐妹（太 12:46,13:55；可 6:3；加 1:19）。一些人相信希腊文使用“兄弟”一词的意思是“亲戚”，而不是我们通常理解的意思。虽然我们能够找到这个词的这样一种用法，但是当提到这些兄弟姐妹时，总和马利亚紧紧联系在一起，这看上去强烈暗示着，他们是马利亚和约瑟在耶稣出生后，自然而生的儿女。

Q: Why was Jesus baptized by John if he was sinless?

问：如果耶稣是无罪的，为什么他要受约翰的洗？

A: Jesus certainly didn't receive Baptism in order to have his sins washed away. He was sinless (1 Peter 2:22; Hebrews 4:15). John the Baptist knew that and hesitated to baptize Jesus. But Jesus had come to earth to be our substitute. Jesus understood what his own words to John revealed: "Let it be so now; it is proper for us to do this to fulfill all righteousness" (Matthew 3:15). The "righteousness" Jesus fulfilled was not some demand of God's law. John's baptism was gospel—the washing away of sins. By being baptized by John, Jesus showed his willingness to stand in the place of sinners. Jesus presented himself as our substitute when he came to John to be baptized at the beginning of his public ministry. He was willing to fulfill the whole work of salvation the Father had given him to do as our Savior.

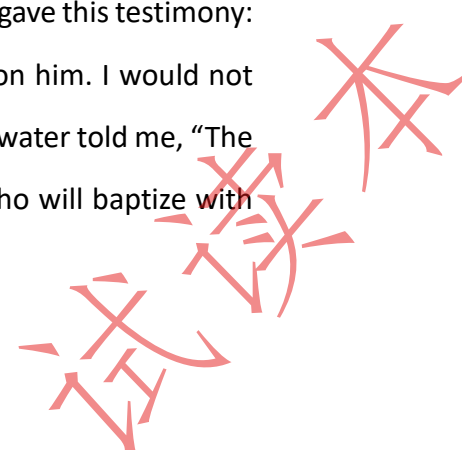


答：耶稣领受洗礼，当然不是为了洗去他的罪。他是无罪的（彼前 2:22；来 4:15）。施洗约翰知道这一点，并对给耶稣施洗感到踌躇。但是耶稣来到世上是要成为我们的替代。耶稣明白他自己向约翰所说的话：“暂且这样做吧，因为我们理当这样履行全部的义”（太 3:15）。耶稣履行的“义”并不是上帝律法的某个要求。约翰的洗礼是福音——洗去罪。借着被约翰施洗，耶稣显明他乐意站在罪人的位置。在耶稣开始他公开传道之前，他来约翰这里接受洗礼，让他自己作为我们的替代呈现在世人面前。他乐意履行救恩全部的工作，这工作是父让他作为我们的救主去完成的。

To put it another way, in the water of the Jordan, the sinless Jesus put himself in the place of sinners like you and me. Because Jesus put himself in our place and forgives us, we stand in his place with his heavenly Father as dearly loved children. Jesus publicly did what he came to do—stand in our place so that we might stand in his. “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God” (2 Corinthians 5:21).

换句话说，在约旦河的水里，无罪的耶稣将他自己放在你我这样罪人的位置。因为耶稣用他自己代替我们并赦免我们，我们代替他成为天父亲爱的儿女。耶稣公开地做了他要做的事——站在我们的位置，使得我们可以站在他的位置。“上帝使那无罪的，替我们成为罪，好使我们在他里面成为上帝的义”（林后 5:21）。

There was also a second purpose served by Jesus’ baptism. When the Holy Spirit visibly descended as a dove on Jesus, he marked Jesus as the great Anointed One. (The Greek word Christ and the Hebrew word Messiah both mean “Anointed One.”) The coming of the Holy Spirit gave John the Baptist the certainty that Jesus of Nazareth was indeed the “Lamb of God, who takes away the sin of the world” (John 1:29). John the Baptist was the one who was to prepare the way for the Messiah. He of all men needed such divinely given certainty to complete his task of pointing sinners to Jesus. God had promised John precisely such heavenly proof: “Then John gave this testimony: ‘I saw the Spirit come down from heaven as a dove and remain on him. I would not have known him, except that the one who sent me to baptize with water told me, “The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit” ’” (John 1:32,33).



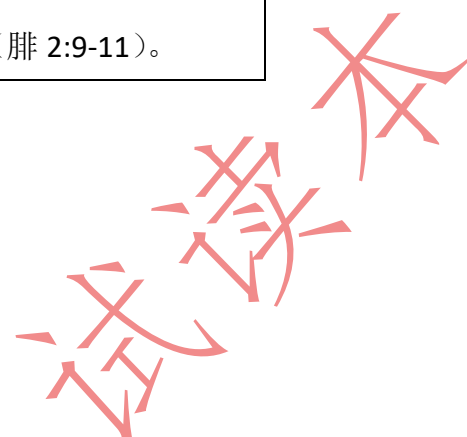
耶稣受洗还存在第二个目的。当圣灵如同鸽子可见的降临耶稣身上时，他让耶稣成为了伟大的受膏者。（希腊词基督和希伯来词弥赛亚的意思都是“受膏者”。）出现在现场的圣灵，让施洗约翰确定拿撒勒人耶稣确实是“上帝的羔羊，除去世人的罪的”（约 1:29）。施洗约翰是为弥赛亚预备道路的那一位。他需要上帝赐下这样的确定来完成他的使命，将罪人指向耶稣。上帝应许给约翰的正是这样属天的证据：“约翰又作见证说：‘我曾看见圣灵仿佛鸽子从天降下，停留在他的身上。我先前不认识他，可是那差我来用水施洗的对我说：“你看见圣灵降下来，停留在谁的身上，谁就是用圣灵施洗的”’”（约 1:32,33）。

2. We believe that Jesus at all times possessed the fullness of the Deity with all divine power, wisdom, and glory (Colossians 2:9). His divinity was evident when he performed miracles (John 2:11). But while he lived on earth, he took on the form of a servant, humbling himself by laying aside the continuous and full display and use of his divine characteristics. During this time he lived as a man among mankind, endured suffering, and humbled himself to the shameful death on the cross (Philippians 2:7,8). We believe that Christ descended into hell to proclaim his victory over Satan (1 Peter 3:18,19). We believe that he rose again from the grave with a glorified body, ascended, and is exalted on high to rule with power over the world, with grace in his church, and with glory in eternity (Philippians 2:9-11).

2、我们相信耶稣在每时每刻，都拥有完全的神性，包括一切神性的权能、智慧和荣耀（西 2:9）。当祂施行神迹的时候，祂的神性得以证明（约 2:11）。但当祂活在世上时，谦卑地取了奴仆的形象，不彰显也不使用自己那常存的、完全的神性。在人世间，祂不折不扣地过着人的生活，祂承受痛苦，卑微自己，以至羞辱地死在十字架上（腓 2:7,8）。我们相信基督曾降到阴间去宣扬祂已胜过撒旦（彼前 3:18-19）。我们相信祂从坟墓带着荣耀的身体复活、升天，被高举；祂有权柄管辖全世界，以恩典管治教会，并满有荣耀地掌管永恒（腓 2:9-11）。

Q: What does the word deity mean?

问：神性这个词是什么意思？



A: To speak of “the Deity” is to use another name for God or his qualities. To say that Jesus “possessed the fullness of the Deity” is to say that he is truly and fully God.

答：说“神性”是在用另一个词称呼上帝或他的特性。说耶稣“拥有完全的神性”是说他是真正的完全的上帝。

Q: How did Jesus possess all the divine fullness and yet live here like a normal human being?

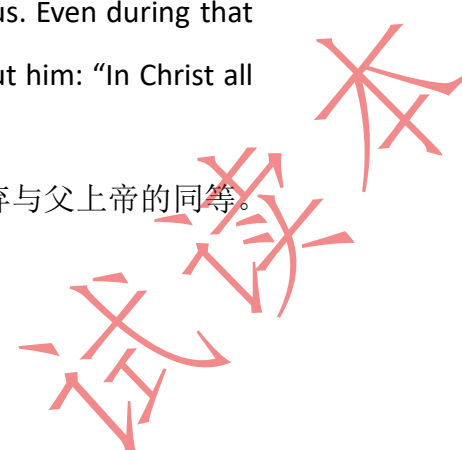
问：耶稣是怎么拥有完全的神性，又在世上如同一个普通人一样活着的？

A: This question has troubled many since Jesus’ earthly life. He often appeared in such great weakness and humility that some wonder if he possessed all the divine “fullness.” During his life here on earth, Jesus chose to humble himself in such a way that his full divine glory and power was not always, or not fully, evident. In Philippians 2:6-8, Paul tells us that although Jesus is fully equal with God the Father, he did not live in such a way to show that off. Instead he took the form “of a servant.” He did that willingly so he could suffer and die for the sins of the world. We call this Jesus’ state of humiliation.

答：自从耶稣降生以来，这个问题困扰了很多人。他常常表现出极大的软弱和卑微，使得很多人怀疑他是否拥有“完全”的神性。在耶稣在世的时候，他选择以这样一种方式谦卑他自己，即，他神性完全的荣耀和能力并不总是，或者说，并不完全地彰显出来。在腓力比书 2:6-8，保罗告诉我们，虽然耶稣与父上帝完全同等，他却并不抓住这样的地位不放。相反，他取了“仆人”的形象。他甘心乐意地如此做，这样他就可以为世人的罪受苦和死亡。我们称这为耶稣降卑的状态。

But even during the time he humbled himself, he did not lose or give up equality with God the Father. Jesus always possessed his divine power and glory, he just didn’t always, or fully, make use of it as he humbled himself to rescue us. Even during that time, this statement of Colossians 2:9 always remained true about him: “In Christ all the fullness of the Deity lives in bodily form.”

但是，即使在他降卑他自己的时候，他并没有失去或放弃与父上帝的同等。



耶稣一直拥有他神性的大能和荣耀，只是，当他谦卑他自己来拯救我们时，他不总是，或者说，不完全使用它。即使在那期间，歌罗西书 2:9 关于他的陈述一直是真的：“上帝本性一切的丰盛都有形有体地居住在基督里面。”

During his ministry, Jesus did give glimpses of that limitless power and glory he possessed. Every miracle he performed was a brief glimpse of his infinite power. When his face was as bright as the sun during his transfiguration (Matthew 17), he showed the glory that was his as true God.

在耶稣传道期间，他确实让我们瞥见了他所拥有的无限的大能和荣耀。他创造的每个神迹，都让我们简短地瞥见了他无穷的大能。在他登山显荣时，他的脸明亮如同太阳（太 17），他展现了作为真上帝的荣耀。

In all of this, the most important point to remember is his great love for us. How great is his love for us that he would willingly refrain from making use of his power and glory in order to live, suffer, and die so that we might be his brothers and sisters forever!

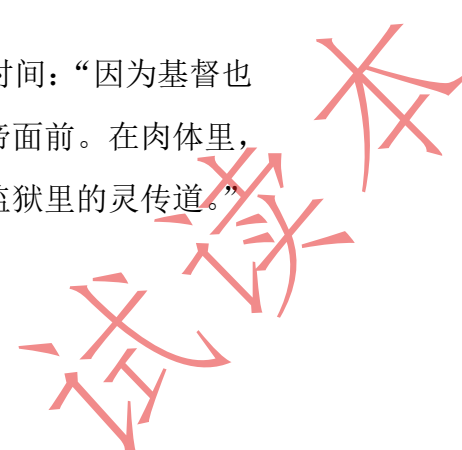
在这一切中，最重要的一点是记住他对我们伟大的爱。他对我们的爱是多么伟大啊，竟使他甘愿不使用他的能力和荣耀，在这世上活着，受苦和死亡，使得我们可以成为他的兄弟姐妹，直到永远！

Q: When did Jesus descend into hell?

问：耶稣什么时候降到阴间？

A: Peter tells us when Jesus' descent took place in 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." Peter tells us that Jesus went to proclaim his victory in hell after he had been "made alive." While the exact chronology of all the Easter morning events cannot be stated, Jesus' descent took place sometime early on that first Easter morning.

答：在彼得前书 3:18,19，彼得告诉我们耶稣下降发生的时间：“因为基督也曾一次为罪受苦，就是义的代替不义的，为要引领你们到上帝面前。在肉体里，他被治死；但在灵里，他复活了。他藉这灵也曾去向那些在监狱里的灵传道。”



彼得告诉我们，耶稣在他复活后，下到阴间去宣告他的得胜。虽然复活节早上发生的所有事件，其精确的时间表无法确定，耶稣的下降发生在第一个复活节早上的某个时候。

Q: Did Jesus descend into hell to give a second chance to the souls who were in hell at that time?

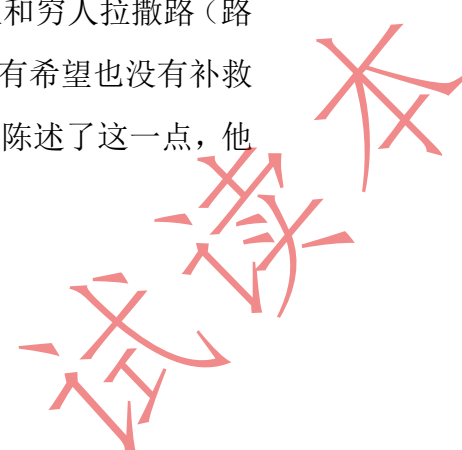
问：耶稣降到阴间，是为了给当时在阴间的灵魂第二次机会吗？

A: Nowhere does 1 Peter 3:18,19 give any indication that the purpose of Jesus' descent was to rescue souls from hell. The word Peter uses for what Jesus did ("preached") means simply "to herald a message." Jesus was doing nothing more in hell than announcing to Satan and the souls there that he, not Satan, had been victorious in the struggle. That he who had been crucified stood there gloriously alive was the greatest proof of the truth of his proclamation.

答：彼得前书 3:18,19 没有地方给出任何迹象表明，耶稣降到阴间的目的是去拯救那里的灵魂。彼得使用耶稣做什么的这个词（“传道”）仅仅意味着“通报一个信息”。耶稣在阴间只是向撒旦和那里的人宣告了，他，而不是撒旦，在这场争战中得胜了。那个曾被钉十字架的人，在荣耀中活生生的站在那儿，这是对他宣告的真理最好的证明。

Also from other Scripture passages we can see that a human being's time of grace ends upon his or her death. Scripture does not hold out the hope of a second chance after death. Jesus' story of the rich man and poor Lazarus (Luke 16:19-31) makes that clear. The rich man had no hope or help after his death. His time of grace was over. The author to the Hebrews also states that quite directly when he writes, "Man is destined to die once, and after that to face judgment" (Hebrews 9:27).

从其它经文中我们也可以看到，在一个人死的时候他恩典的时间就结束了。圣经并没有给我们希望说在死后有第二次机会。耶稣说的富人和穷人拉撒路（路 16: 19-31）的故事清楚说明了这一点。这个富人在他死后既没有希望也没有补救措施。他的恩典时间结束了。希伯来书的作者同样相当直接地陈述了这一点，他说：“按着命定，人人都有一死，死后且有审判”（来 9:27）。



Q: How can Jesus be with us always if he is in an exalted position in heaven at God's right hand?

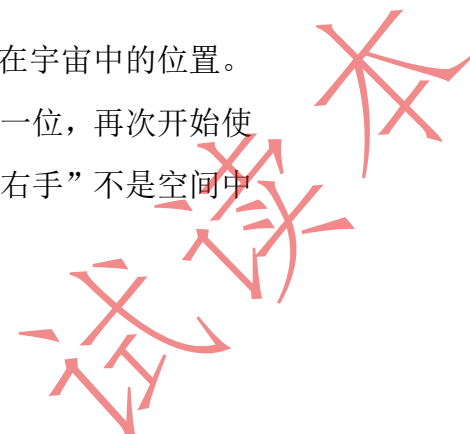
问：如果耶稣坐在天堂上帝的右手边，他怎么能一直与我们在一起呢？

A: When Scripture speaks of God's right hand, it is using a figure of speech. God is a spirit (John 4:24) who has neither left nor right hand. Yet the Scriptures do speak of God's right hand. But God's right hand is not a place. Instead, it is a figure of speech for God's power and authority. It is God's gracious ruling power for the sake of his plan of salvation. Consider Moses' words in Exodus 15:6 just after God had rescued the Israelites from Pharaoh's army at the Red Sea: "Your right hand, O LORD, was majestic in power. Your right hand, O LORD, shattered the enemy." Clearly Moses was not talking about a particular place when he spoke of the Lord's "right hand." But Moses was praising God for his gracious power.

答：当圣经说上帝的右手边，它是在用一个比喻的说法。上帝是个灵(约 4:24)，他既没有左手也没有右手。然而圣经确实谈到了上帝的右手。上帝的右手边不是一个位置。它是上帝能力和权柄的象征。它是上帝为了他救恩的缘故恩慈的统治力量。想想在出埃及记 15:6，当上帝在红海边从法老的手中搭救了以色列人后，摩西说：“耶和华啊，你的右手施展能力，大显荣耀；耶和华啊，你的右手摔碎仇敌。”很明显，当摩西谈到耶和华的“右手”时，他不是在一个具体的位置，摩西是在赞美上帝恩慈的大能。

When Scripture says that Jesus is at the "right hand" of God, it is not telling us about his location in the universe. Rather it is assuring us that Jesus, who humbled himself to save us, has resumed using his full power and authority together with the Father and the Holy Spirit. Therefore, since the "right hand" of God is not a place in space but rather a way of speaking of the power of Jesus, he can rule all things while at the same time being with us. What a comforting truth that our Brother who saved us is with us every moment of our lives, wherever we are!

当圣经说耶稣在上帝的“右手边”时，它不是在告诉我们他在宇宙中的位置。相反，它是在向我们确保，耶稣，降卑他自己来拯救我们的这一位，再次开始使用他和圣父圣灵一样完全的能力和权柄。因此，由于上帝的“右手”不是空间中



的某个地方，而是一种表达耶稣大能的方式，他就能在统管万有的同时又与我们同在。这是一件多么给人安慰的真理啊，无论我们在哪儿，那拯救了我们的弟兄，在我们生命中的每一刻都与我们同在！

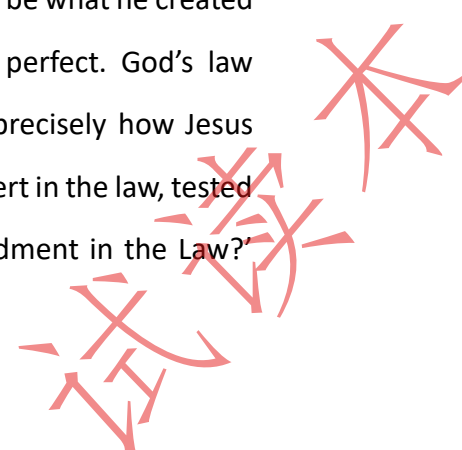
3. We believe that Jesus Christ, the God-man, was sent by the Father to redeem all people, that is, to buy them back from the guilt and punishment of sin. Jesus came to fulfill the law (Matthew 5:17) so that on the basis of his perfect obedience all people would be declared holy (Romans 5:18,19). He came to bear “the iniquity of us all” (Isaiah 53:6), ransoming all people by his sacrifice for sin on the altar of the cross (Matthew 20:28). We believe that he is the God-appointed substitute for all people. His righteousness, or perfect obedience, is accepted by the Father as our righteousness, his death for sin as our death for sin (2 Corinthians 5:21). We believe that his resurrection gives full assurance that God has accepted the payment he made for all (Romans 4:25).

3、我们相信神人耶稣基督是父上帝差来，为要把人类从罪恶与惩罚中赎回来。耶稣来是要成全律法（太 5:17），在祂完全顺从的基础上，所有人得以被称为圣洁（罗 5:18,19）。祂来是要承担“我们众人的罪孽”（赛 53:6），祂在十字架上把自己献上作赎罪的祭，成为众人的赎价（太 20:28）。我们相信祂是上帝选定作罪人的代替者。父上帝接纳祂的义，就是祂完全的顺服，成为我们的义；祂因我们的罪的缘故而死，替代我们在罪中死亡（林后 5:21）。我们相信祂的复活，给了我们上帝已接纳祂为众人所付赎价完全的确据（罗 4:25）。

Q: In what way has Jesus fulfilled the law?

问：耶稣以什么方式成全了律法？

A: Our holy and perfect Creator has every right to expect us to be what he created us to be. Human beings were created in his image, holy and perfect. God’s law demands perfect love for both God and our neighbors. That is precisely how Jesus summed up what God’s law justly asks of us: “One of them, an expert in the law, tested him with this question: ‘Teacher, which is the greatest commandment in the Law?’”



Jesus replied: ‘ “Love the Lord your God with all your heart and with all your soul and with all your mind.” This is the first and greatest commandment. And the second is like it: “Love your neighbor as yourself” ’ (Matthew 22:35-39).

答：我们圣洁完美的造物主，有权利期待我们成为他所创造的那样。人类是按照他的形象受造的，圣洁而完美。上帝的律法要求对上帝和我们邻舍完美的爱。这就是耶稣如何总结上帝的律法对我们公正的要求的：“其中有一人是律法师，要试探耶稣，就问他：‘老师，律法上的诫命哪一条是最大的呢？’耶稣对他说：‘你要尽心、尽性、尽意爱主—你的上帝。这是最大的，且是第一条诫命。第二条也如此，就是要爱邻如己’”（太 22:35-39）。

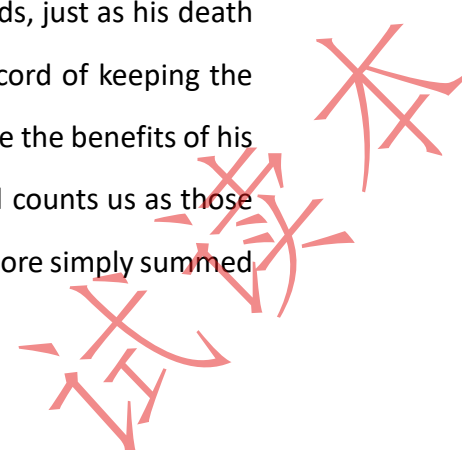
Sadly, all of that is completely out of reach for every one of us. We were born with a sinful nature that was dead in sin and hostile to God, and we have daily proven countless times that we are far from perfect.

不幸的是，这一切对我们每个人来说都遥不可及。我们生来就有了罪，且死在罪中，与上帝为敌，我们每天都无数次地证明了我们远不完美。

But Jesus has fulfilled God’s law as our substitute. He willingly placed himself under the same law we break. Throughout his 33 years of earthly life, he never once failed to offer perfect love to his heavenly Father and perfect love to everyone else as well. Jesus could boldly say even to his enemies, “Can any of you prove me guilty of sin?” (John 8:46).

但是耶稣已经作为我们的替代成全了律法。他心甘情愿地将他自己放在我们违反了的律法之下。贯穿他在世上 33 年的一生，他从来没有一次未向天父和每个人献上完美的爱。耶稣甚至能向他的敌人放胆说：“你们中间谁能指证我有罪呢？”（约 8:46）。

The righteous life of Jesus perfectly fulfilled every demand of God’s law. In addition, Jesus took our place and paid the penalty we deserve for our failure to do as God requires. He is our full and complete substitute. In other words, just as his death paid for our sins against God’s law, so also his life gave us his record of keeping the demands of the law. When we believe in what Jesus did, we receive the benefits of his work. As God looks at us, he sees his Son’s perfect obedience and counts us as those who have met every demand of his law. Perhaps nowhere is that more simply summed



up than in 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.”

耶稣公义的生命完美地成全了上帝律法的每一个要求。此外，耶稣代替我们，为我们未能满足上帝的要求而配得的惩罚负上了赎价。他是我们完全和完美的代替者。换句话说，正如他的死亡为我们违背上帝律法的罪负上了代价，他的生命也将他遵守律法要求的档案给了我们。当我们相信耶稣做了什么，我们就领受了他工作的益处。当上帝看我们，他看到了他儿子完美的顺服，并算我们为那些遵守他一切命令之人。也许没有比哥林多后书 5:21 更简洁的总结了：“上帝使那无罪的，替我们成为罪，好使我们在他里面成为上帝的义。”

Q: In what way does Jesus’ resurrection from the dead give us “full assurance that God has accepted the payment he made for all”?

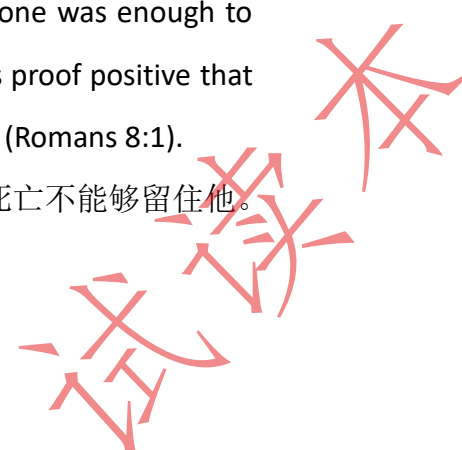
问：耶稣从死里复活，怎样给了我们“上帝已接纳祂为众人所付赎价完全的确据”？

A: God the Father had entrusted the work of being the world’s Savior to his Son. The Son of God took on our human flesh and blood and lived and died to complete that work of salvation. In his own words on Calvary, the Son of God declared, “It is finished” (John 19:30).

答：父上帝将做世人救主的工作托付给了他的儿子。上帝的儿子取了人类的血肉之体，生活并死亡，完成了救恩的工作。用他自己在骷髅地的话说，那就是：“成了”（约 19:30）。

Easter morning was God the Father’s stamp of approval on his Son’s work. Death could not hold Jesus. Instead he arose from the dead. Paul wrote, “He was delivered over to death for our sins and was raised to life for our justification” (Romans 4:25). The apostle asserts that Jesus died because our sins were upon him. But when Jesus arose on Easter morning, God was declaring that what he had done was enough to declare sinners not guilty. The empty tomb of Easter morning was proof positive that “there is now no condemnation for those who are in Christ Jesus” (Romans 8:1).

复活节的早上发生的事，是父上帝对他儿子工作的批复。死亡不能够留住他。



他反倒从死亡中复活。保罗写道：“耶稣被出卖，是为我们的过犯；他复活，是为使我们称义”（罗 4:25）。使徒声称，耶稣因为我们的罪被加在他身上而死了。但是当耶稣在复活节早上复活的时候，上帝宣告，他所做的足以宣称罪人为无罪。复活节早上的空坟墓是一个确定的证据，证明“那些在基督耶稣里的人就不被定罪了”（罗 8:1）。

Q: Does the Bible claim that Jesus died even for people who will never believe in him?

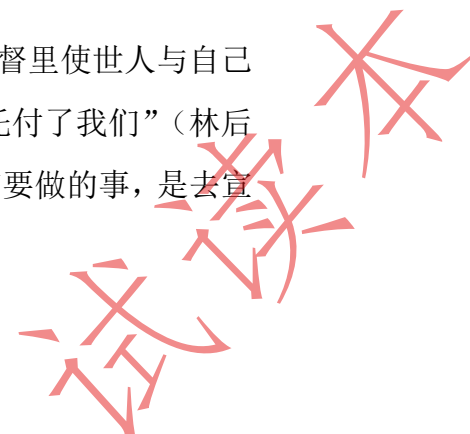
问：圣经说耶稣甚至为那些不信他的人死了吗？

A: One of the most familiar passages of all of Scripture (John 3:16) reminds us that God gave his one and only Son for “the world” so that “whoever believes in him shall not perish but have eternal life.” Faith in Jesus does not make him the Savior; Jesus is already the Savior of the world. Faith is the individual, personal claim on what Jesus has already done. That’s why what Jesus has done can be sure and certain for “whoever believes in him.”

答：圣经最常见的经文之一（约 3:16），提醒我们，上帝将他独一的儿子赐给“世人”，叫“一切信他的人不致灭亡，反得永生。”并不是相信耶稣让他成为救主；耶稣已经是世人的救主。信心是对耶稣已经做了的事个人的，亲自的认领。这就是为什么耶稣所做之事，对于那些“信他的人”是确实肯定的。

God leaves no doubt about that truth. The Bible says, “God was reconciling the world to himself in Christ, not counting men’s sins against them. And he has committed to us the message of reconciliation” (2 Corinthians 5:19). All sins of all people—the world—were counted against Christ. The only thing that needs to be done is to announce this completed reconciliation between God and the world. Whether people believe the message or not, it is true. Faith claims the reconciliation. Unbelief fails to claim it and loses its blessings.

上帝对这一真理没有留下任何怀疑。圣经说：“上帝在基督里使世人与自己和好，不将他们的过犯归到他们身上，并且将这和好的信息托付了我们”（林后 5:19）。所有人——世人的所有罪，都被看为反叛上帝。唯一需要做的事，是去宣



告上帝和世人这完全的和好。无论人们相不相信这信息，它都是真的。信心认领了这和好。不信没有认领它并失去了它的祝福。

Peter wrote, “But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them—bringing swift destruction on themselves” (2 Peter 2:1). Notice that these false prophets will end up in eternal destruction, but that does not change the fact that the Lord himself “bought them.”

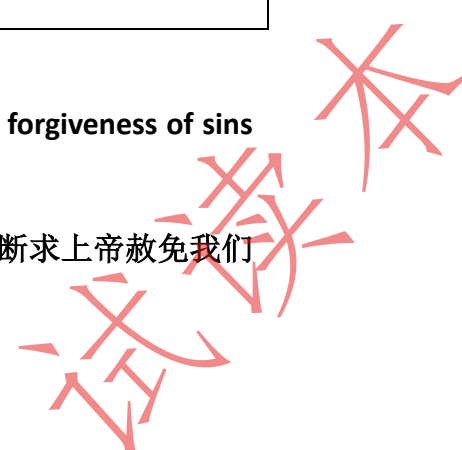
彼得写道：“从前在民间有假先知起来；同样，将来在你们中间也会有假教师，偷偷地引进使人灭亡的异端。他们甚至不认买他们的主人，自取迅速灭亡”（彼后 2:1）。注意这些假先知最终会进入永恒的毁灭，但是这并不改变主自己“买了他们”的事实。

4. We believe that God reconciled “the world to himself in Christ, not counting men’s sins against them” (2 Corinthians 5:19). We believe that Jesus is “the Lamb of God, who takes away the sin of the world” (John 1:29). The mercy and grace of God are all-embracing; the reconciliation through Christ is universal; the forgiveness of sins has been gained as an accomplished fact for all people. Because of the substitutionary work of Christ, God has justified all people, that is, God has declared them to be not guilty. This forms the firm, objective basis for the sinner’s assurance of salvation.

4、我们相信上帝“叫世人与自己和好，不将他们的过犯归到他们身上”（林后 5:19）。我们相信耶稣是“上帝的羔羊，除去世人罪孽的”（约 1:29）。上帝的仁爱 and 恩典拥抱一切；祂借基督与普世复和；赦罪之功已经达成，这是为每一个人成就的事实——因为基督替代我们所作的，上帝称所有人为义——意思是，上帝已宣布我们为无罪。这构成一个稳固的、客观的基础，让罪人确信救恩已经临到他们。

Q: Why do we repeatedly ask God to forgive our sins if our forgiveness of sins has already been gained by Christ?

问：如果我们的罪已经被基督赦免了，为什么我们还要不断求上帝赦免我们



的罪呢？

A: Daily confession is not something we do for God's benefit—as if we have to somehow plead with him to be willing to forgive us. Confession of sins is important because we still live with a sinful nature. Because of that sinful nature, we have a tendency to grow comfortable with sin and neglect the forgiveness Jesus won for us. Therefore, when we confess our sins each day, we turn from the sins that want to choke our faith in Christ's grace and renew our faith in the forgiveness of sins secured long ago by Christ. That regular activity strengthens our faith so that we might live as God expects. It is what Paul urges us to do in Galatians 5:24: “Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires.”

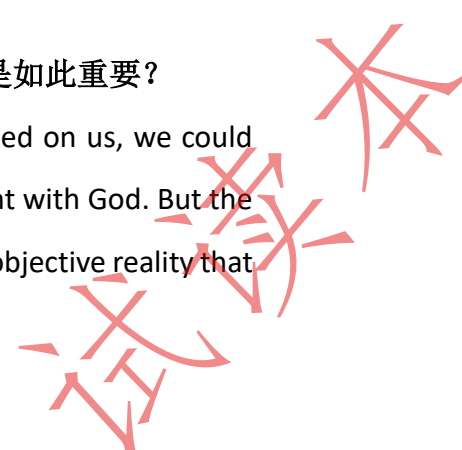
答：我们每天的认罪并不是为了上帝的益处做的某件事——仿佛我们必须得以某种方式恳请他来原谅我们一样。恰恰相反，正是因为上帝已经赦免了我们，并且借着他的赦免，他使我们成为新人，让圣灵住在我们里面，当我们的罪性搅扰我们，让我们犯罪时，我们的义心就天天伤痛，这让我们情不自禁地来到上帝面前，为我们的罪恳求上帝的赦免和帮助，正如约翰福音 16:8 说，圣灵来，要“叫世人为罪、为义、为审判，自己责备自己。”

另一方面，认罪是重要的，因为我们依然和罪性一起活着。因着这罪性，我们有一种倾向，就是和罪舒舒服服地在一起，并忽视耶稣为我们赢得的赦免。因此，当我们每日承认我们的罪时，我们从想要扼杀我们对基督恩典的信心的罪中转离，并更新我们对罪得赦免的信心，这赦免是耶稣早就保证了的。这定期的活动坚固我们的信心，使得我们可以按上帝期望的方式去活。这就是在加拉太书 5:24 保罗督促我们去做的事：“凡属基督耶稣的人，是已经把肉体与肉体的邪情私欲同钉在十字架上了。”

Q: Why is it so important to have an “objective basis” for our assurance of salvation?

问：为什么对于我们得救的确据，一个“客观的基础”是如此重要？

A: If some part of salvation, even the smallest part, depended on us, we could never be certain that we had done our part well enough to be right with God. But the Scriptures describe the work of salvation as a completed fact—an objective reality that



does not depend on any human action, thought, or desire. It is certain because it depends completely on the life, death, and resurrection of the Son of God and not on us. Because our salvation is all done and was accomplished by God himself, we find certainty and security in our doubts and in life's highs and lows.

答：如果救恩的某一部分，即使是最小的一部分，取决于我们，我们将永远不能确定，对于与上帝和好我们的这一部分，我们已经做得足够好了。但是圣经将救恩的工作描述为一个完成了的事实——一个不依赖于任何人的行动、思想或渴望的客观现实。它是确实的，是因为它完全取决于上帝儿子的生命，死亡和复活，而不是取决于我们。因为我们的救恩已经被上帝亲自完成并完全了，我们在我们的怀疑和我们生命的高潮和低谷中，都能找到确据和保证。

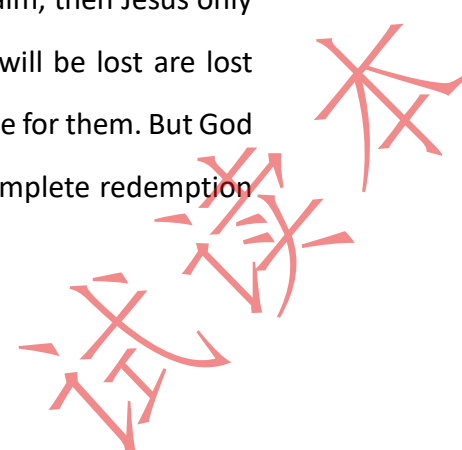
5. We reject any teaching that in any way limits Christ's work of atonement. We reject any teaching that says Christ paid the penalty only for the sins of some people. We reject any teaching that says Christ made only a partial payment for sins.

5、我们拒绝接受以任何形式限制基督赎罪之工的观点。我们拒绝接受任何指称基督只为部份人付上因罪而来的惩罚代价的观点。我们拒绝接受任何指称基督只付上部份因罪而来的惩罚代价的观点。

Q: Why do some try to limit Christ's work of atonement?

问：为什么有些人试图限制基督的赎罪之工？

A: Since not all people will be saved, people have forever tried to come up with human theories about why some are saved and some are not. Some incorrectly conclude that if God really wanted all people to be saved, then all would be going to heaven. They continue with the thought that since all will not be going to heaven, God must not really want all people to be saved. If that is true, they claim, then Jesus only died for those who will be found in heaven forever. Those who will be lost are lost because God never really wanted them and because Jesus didn't die for them. But God has redeemed the world, and those who reject God's full and complete redemption are lost by their own fault because they failed to believe it.



答：既然不是所有人都会得救，人们就永远试图用人的理论来解释，为什么一些人得救而一些人没有。一些人错误地推论说，如果上帝真的想要所有人得救，那所有人就都会上天堂。他们继续发展这样的思想，说，由于不是所有人都会上天堂，上帝必定不是真的想要所有人都得救。他们宣称，如果这就是事实，那么上帝就只为那些将会永远在天堂里的人死了。那些迷失的人之所以迷失，是因为上帝从未真正渴望他们并因为耶稣没有为他们死。但是上帝拯救了所有人，那些拒绝上帝丰富完全救恩的人，因着他们自己的过错而迷失，因为他们拒绝相信它。

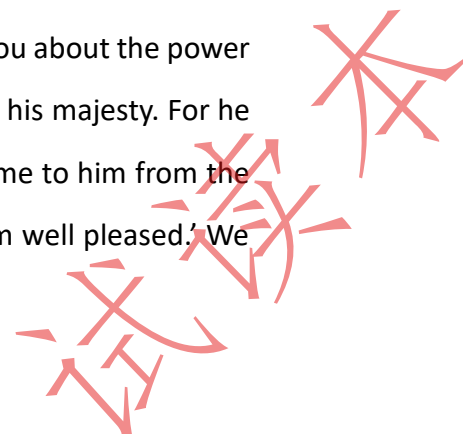
6. We reject the views that consider the Gospel accounts to be pious fiction developed by early Christians to express their ideas about Jesus Christ rather than a true account of what actually happened in history. We reject all attempts to make the historical accuracy of events in Christ's life—such as his virgin birth, his miracles, or his bodily resurrection—appear unimportant or even doubtful. We reject the attempts to stress a “present encounter with the living Christ” in such a way that Jesus' redemptive work recorded in Scripture loses its importance.

6、我们拒绝接受认为福音是早期基督徒，为表达他们对耶稣基督的看法而虚构的虔敬故事，而非真确历史的相关假设。我们拒绝接受任何令基督生平正确的史实——诸如祂由童贞女所生，祂的神迹，或祂的肉身复活——显得不甚重要或可被置疑的企图。我们拒绝接受强调“此刻接触活着的基督”，以至圣经上记载的基督救赎的工作失去其重要性的一切观点。

Q: How do we know that the Scriptures are more than pious fiction developed by the early church?

问：我们怎么知道圣经不是早期教会发展出来的虚构的敬虔故事？

A: The best answer for that question was given long ago by Peter in his second letter: “We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received honor and glory from God the Father when the voice came to him from the Majestic Glory, saying, ‘This is my Son, whom I love; with him I am well pleased.’ We



ourselves heard this voice that came from heaven when we were with him on the sacred mountain. And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. 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" (1:16-21).

答：对这个问题最好的回答，很久之前彼得在他的第二封书信中就已经给出了：“我们从前把我们主耶稣基督的大能和他来临的事告诉你们，并不是随从一些捏造出来的无稽传说，我们是曾经亲眼见过他的威荣的人。他从父上帝得尊贵荣耀的时候，从至高无上的荣耀有声音出来，对他说：‘这是我的爱子，我所喜悦的。’我们同他在圣山的时候，亲自听见这声音从天上出来。我们有先知更确实的信息，你们要好好地留意这信息，如同留意照耀在暗处的明灯，直等到天亮，晨星在你们心里升起的时候。第一要紧的，你们要知道，经上所有的预言是不可随私意解释的，因为预言从来没有出于人意的，而是人被圣灵感动说出上帝的话来”（彼后 1:16-21）。

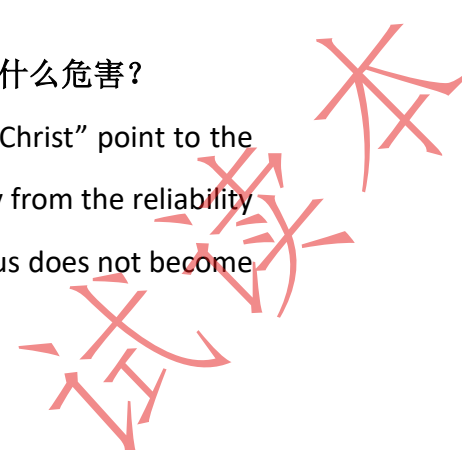
It is more than just passing interest to note as well that those who testified to these truths were willing to die for the truth of what they taught. That should not surprise us, because as Peter points out, they were not sharers of pious fiction but eyewitnesses to the glory of our Savior.

同样，请注意，那些见证这真理的人甘心为他们所教导的真理而死，而不仅仅是一时的兴趣。这不应当让我们感到惊讶，因为正如彼得指出的，他们不是分享了一个虚构的敬虔故事，而是我们救主荣耀的见证人。

Q: What does a “present encounter with the living Christ” mean, and what is the danger of such an emphasis?

问：“此刻接触活着的基督”是什么意思？这样的强调有什么危害？

A: Those who speak of a “present encounter with the living Christ” point to the experience one might have with Christ. This approach points away from the reliability of the objective, written truth of the gospel message. Instead, Jesus does not become



real and personal until some kind of subjective experience validates that he is our Savior. Such teaching places us on the sandy ground of the human heart instead of on the unmovable solid rock of God's objective truth. Our experiences and opinions about the message of Christ become more important than the inspired witness of the gospel itself.

答：那些宣称“此刻接触活着的基督”的人，指的是一个人可能拥有的对于基督的经历。这样的方式偏离了福音信息中客观的，成文的真理的可靠性。相反，除非某种主观的经验验证了他是我们的救主，基督就不会成为真实的和个人的。这样的教导将我们放在人心的沙滩上，而不是放在上帝客观真理的磐石上。我们关于基督信息的观点和经验，变得比福音本身默示的见证更加重要。

Additional Reading for This Section:

这部分的扩展阅读：

Matthew by G. J. Albrecht and M. J. Albrecht

马太福音

Mark by Harold E. Wicke

马可福音

Luke by Victor H. Prange

路加福音

John by Gary P. Baumler

约翰福音

The Life of Christ by Armin J. Panning

基督的一生

We Believe in Jesus Christ: Essays on Christology edited by Curtis A. Jahn

我们相信耶稣基督：基督论论文集

中文
译本

IV. JUSTIFICATION BY GRACE THROUGH FAITH

本于恩透过信称义

1. We believe that God has justified all sinners, that is, he has declared them righteous for the sake of Christ. This is the central message of Scripture upon which the very existence of the church depends. It is a message relevant to people of all times and places, of all races and social levels, for “the result of one trespass was condemnation for all men” (Romans 5:18). All need forgiveness of sins before God, and Scripture proclaims that all have been justified, for “the result of one act of righteousness was justification that brings life for all men” (Romans 5:18).

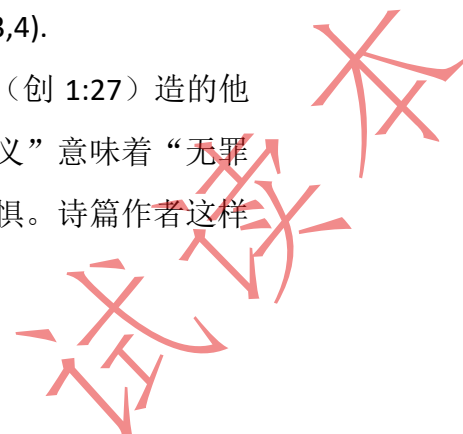
1、我们相信上帝已把所有罪人称为义，意思是说：祂已宣告所有罪人因着基督的缘故得称为义。这是圣经的核心信息，教会的存在也是建基于此。这个信息对所有不同时代、不同地方、不同种族及不同社会阶层的人同样适用，因为“因一人的过犯，众人都被定罪”（罗 5:18）。所有人都需要上帝赦罪，而圣经就在这事上宣布所有人都已被称义，因为“因一次的义行，众人也就被称义得生命了”（罗 5:18）。

Q: What does it mean to be “righteous”?

问：“义”是什么意思？

A: When God created Adam and Eve, he created them “in his own image” (Genesis 1:27). They were both righteous, that is, in perfect harmony with God. To be “righteous” means to be “sinless and perfect.” Anyone who is righteous can stand before God without fear of his judgment. The psalm writer describes that state of righteousness this way: “Who may ascend the hill of the LORD? Who may stand in his holy place? He who has clean hands and a pure heart” (Psalm 24:3,4).

答：当上帝创造亚当夏娃时，他是“照着他自己的形象”（创 1:27）造的他们。他们生来就是义的，也就是，在与上帝完美的和谐中。“义”意味着“无罪和完美”。任何义人都能够站在上帝面前，对他的审判无所畏惧。诗篇作者这样



描述义人的状态：“谁能登耶和華的山？誰能站在他的聖所？就是手潔心清，意念不向虛妄，起誓不懷詭詐的人”（詩 24:3,4）。

Q: What does it mean to be declared righteous?

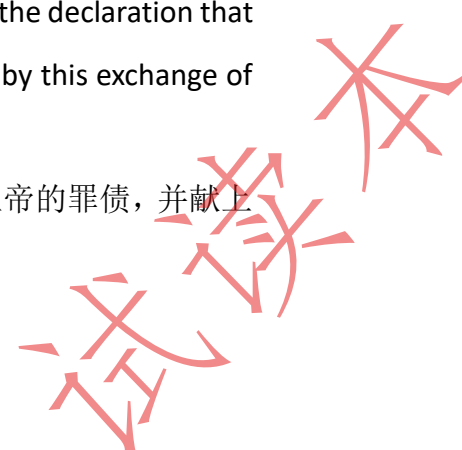
問：被宣稱為義是什麼意思？

A: None of us could ever attain the status of being perfect and holy (righteous) in God's sight. ("There is no one righteous, not even one; there is no one who understands, no one who seeks God" [Romans 3:10,11].) Yet God provided a way in which we can still receive the status of being considered righteous before him. "God made [Jesus] who had no sin to be sin for us, so that in him we might become the righteousness of God" (2 Corinthians 5:21). God the Father "made him . . . to be sin for us" by considering Jesus to be guilty in our place, for every sin of every person of all time. God considered the suffering and death of Jesus as the punishment for all the sins of the world. But that is not all. God also credited the perfect life of Jesus to sinners. In this way we "become the righteousness of God."

答：我們沒有一個人能夠達到上帝眼中完美和聖潔的狀態。（“沒有義人，連一個也沒有。沒有明白的，沒有尋求上帝的”（羅 3:10,11）。）然而上帝提供了一種方式，使我們能借此在他面前依然被認為是義的。“上帝使那無罪的，替我們成為罪，好使我們在他里面成為上帝的義”（林後 5:21）。上帝將耶穌放在我們的位置，為每一個人任何時刻犯的每一個罪，被算為有罪，借此，上帝讓他“替我們成為罪”。上帝將耶穌的受苦和死亡算為對世人一切罪的懲罰。同樣，上帝將耶穌完美的生命算到罪人頭上。借此，我們成為了“上帝的義”。

Because of his love for all humanity, Jesus stepped forward to accept the guilt of our sins against God and offered his perfect life as the righteous life God required. Picture a courtroom. We stand guilty, but Jesus steps forward and willingly takes the penalty for us. We go free, and God considers us righteous. That is the declaration that has occurred in God's courtroom. God now views us as righteous by this exchange of sin and holiness between Jesus and each one of us.

因為耶穌對所有人的愛，他站出來接受了我們犯罪叛逆上帝的罪債，並獻上



他完美的生命，作为上帝对公义生命的要求。想象一个法庭。我们站在被告席上，但是耶稣站起来，甘心情愿的为我们承担惩罚。我们白白地离开被告席，而上帝认为我们是义的。这就是发生在上帝法庭的宣告。通过对耶稣和我们每个人这罪和圣洁的交换，上帝现在视我们为义的了。

Q: Why do we say that justification is the “central message of Scripture”?

问：为什么我们说称义是“圣经的核心信息”？

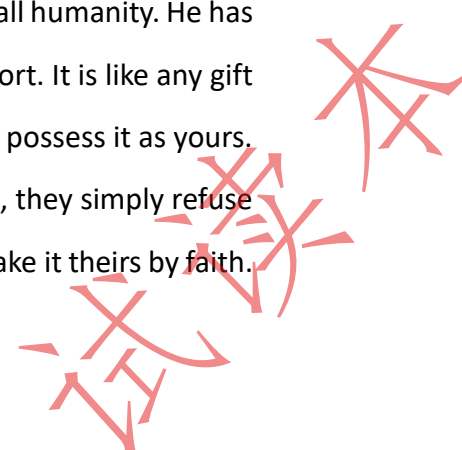
A: God planned the justification of humanity from the first sin in the Garden of Eden, and the story of the Bible is how God carried out his plan. Not only is justification central to all of Scripture, it is also central to every sinner. Without what Jesus has done to justify us, we cannot stand in a right relationship with God. All sinners would be condemned without God’s declaration of acquittal, or justification. In addition, through the message of our justification (being declared righteous), the Holy Spirit works faith in our hearts. Only through faith in Jesus’ justifying life, death, and resurrection do we receive acquittal from sin as our personal possession.

答：上帝从伊甸园第一次犯罪就计划了人类的称义，圣经的故事就是上帝如何实现他的计划。称义不仅是圣经一切的核心，它也是每一个罪人的核心。没有耶稣为称我们为义所做的一切，我们就不能站在与上帝和好的关系中。没有上帝宣告无罪，或称义，所有罪人都将被定罪。此外，透过我们称义（宣告为义）的信息，圣灵在我们心里做工，赐下信心并坚固信心。唯有透过相信耶稣公义的生命，死亡和复活，我们才能领受从罪中的无罪开释，成为我们个人所有。

Q: How can we say that all have been justified when billions don’t believe in Jesus?

问：当数十亿人不相信耶稣时，我们怎么能说所有人都被称义了？

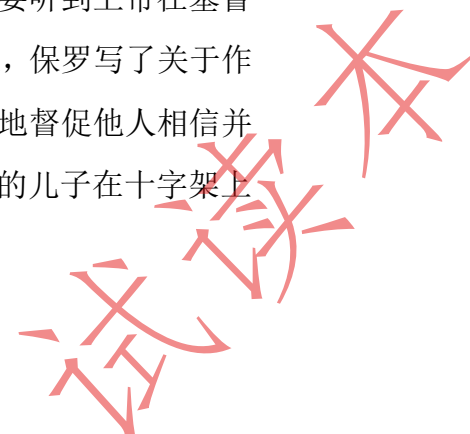
A: Justification, or the declaration of acquittal, is God’s gift to all humanity. He has provided it freely and without any consideration of any human effort. It is like any gift offered in love. But like any gift, it doesn’t do any good unless you possess it as yours. Faith makes God’s gift yours. When billions do not believe in Jesus, they simply refuse God’s gift. All have been justified by God’s free grace, but not all make it theirs by faith.



答：称义，或者说宣告无罪，是上帝赐给所有人的礼物。他白白地提供它，不在乎任何人类的努力。它就像一个在爱中给予的礼物一样。但是正如一个礼物，除非你自己拥有它，它不会有任何益处。信心让上帝的礼物成为你的。当数十亿人不相信耶稣时，他们只是拒绝了上帝的礼物。所有人都被上帝白白的恩典称义，但是不是所有人借着信让其属于他们。

Scripture tells us about the importance of sharing the message of forgiveness in Christ. Paul wrote, “God was reconciling the world to himself in Christ, not counting men’s sins against them. And he has committed to us the message of reconciliation. We are therefore Christ’s ambassadors, as though God were making his appeal through us. We implore you on Christ’s behalf: Be reconciled to God” (2 Corinthians 5:19,20). Clearly Paul says that the whole world has been reconciled to God, but not everyone believes. The billions without Jesus need to hear of God’s acquittal of sinners in Christ. Sharing that message brings faith in the hearts of some. Therefore, Paul writes about being ambassadors who share God’s message. Through those who are already believers, God continues to urge others to believe and “be reconciled to God.” Whether a sinner believes in Jesus or not does not change the fact of what God has done at the cross of his Son. The only thing that changes is whether a sinner continues to live in hostility toward God or through faith enjoys living in a reconciled relationship with God. Unbelief refuses to enjoy what Christ has done. Unbelief takes the priceless gift of forgiveness and righteousness that God has given to all sinners and throws it away!

圣经告诉我们，分享在基督里赦免的信息的重要性。保罗写道：“这就是：上帝在基督里使世人与自己和好，不将他们的过犯归到他们身上，并且将这和好的信息托付了我们。所以，我们作基督的特使，就好像上帝藉我们劝你们一般。我们替基督求你们，与上帝和好吧”（林后 5:19,20）。保罗清楚地说，全世界都与上帝和好了，但是不是每一个人都信。没有耶稣的数十亿人需要听到上帝在基督里对罪人的无罪开释。分享这个信息在人心带来信心。因此，保罗写了关于作分享上帝信息的特使的话。透过那些已经相信的人，上帝持续地督促他人相信并“与上帝和好”。无论一个罪人是否相信耶稣，都不改变上帝的儿子在十字架上



做了什么的事实。它唯一改变的事是，一个罪人是继续活在对上帝的敌对中，还是透过信享受活在与上帝和好的关系中。不信者拒绝享受上帝所做之事。不信者丢弃了上帝这无价的礼物——即，上帝给所有罪人赦免和公义的礼物。

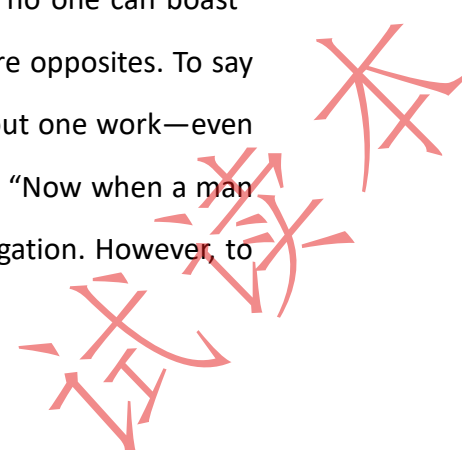
2. We believe that individuals receive this free gift of forgiveness not on the basis of their own works, but only through faith (Ephesians 2:8,9). Justifying faith is trust in Christ and his redemptive work. This faith justifies not because of any power it has in itself, but only because of the salvation prepared by God in Christ, which it embraces (Romans 3:28; 4:5). On the other hand, although Jesus died for all, Scripture says that “whoever does not believe will be condemned” (Mark 16:16). Unbelievers forfeit the forgiveness won for them by Christ (John 8:24).

2、我们相信每个人借着信领受这份礼物（弗 2:8,9），而非借着他们的行为。使我们称义的信心就是信赖基督及祂的救赎之工。这使人称义的信并不是因为它本身有任何能力，而是因为它谨守上帝在基督里预备的救赎（罗 3:28;4:5）。另一方面，虽然基督为所有人死，圣经说：“不信的，必被定罪”（可 16:16），不信的人将失去基督为他们赢取的赦罪（约 8:24）。

Q: Isn't my faith the small contribution I make to my own salvation?

问：我的信心难道没有为我自己的救恩做一点点奉献吗？

A: That would be a valid and rational conclusion to make if Scripture pictured faith as a work that we do. Instead, everywhere in Scripture faith is described as a gift of the Holy Spirit. We can do nothing to deserve God's declaration. Even faith does not contribute to our salvation. It only receives what God has accomplished and given. The apostle Paul wrote, “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” (Ephesians 2:8,9). The Scriptures maintain that faith and works are opposites. To say that we are saved through faith is to say that we are saved without one work—even one small work. Paul emphasized this point also in Romans 4:4,5: “Now when a man works, his wages are not credited to him as a gift, but as an obligation. However, to



the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness.” Scripture is consistent in presenting faith as God’s gift that saves us without even the least contribution on our part.

答：如果圣经将信心描述为我们的工作，这就是一个有根据和符合理性的结论。然而，在圣经的每一处，信心都被描述为圣灵的礼物。我们不能做任何事让我们配得上帝的宣告。甚至信心对我们的得救也没有任何贡献。它唯独接受上帝已经完成和赐下的。使徒保罗写道：“你们得救是本乎恩，也因着信；这并不是出于自己，而是上帝所赐的；也不是出于行为，免得有人自夸”（弗 2:8,9）。圣经坚持这与行为相对立的信。说我们得救是透过信，就是说我们得救不借着任何行为——哪怕是一个小行为。保罗在罗马书 4:4,5 同样强调了这一点：“做工的得工资不算是恩典，而是应得的；但那不做工的，只信那位称不敬虔之人为义的，他的信就算为义。”圣经一致呈现信心为上帝拯救我们的礼物，不需要我们这部分哪怕一点点的贡献。

The question comes from our human struggle with the pride of our sinful nature. We want to take at least some credit for our salvation instead of bowing to the humbling conclusion that we could do nothing. To our sinful nature, this will always remain a part of what Paul calls “the offense of the cross” (Galatians 5:11).

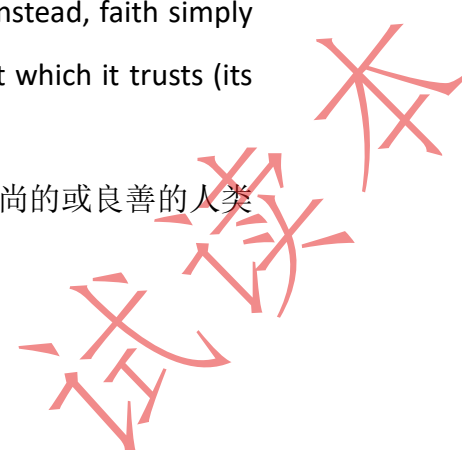
这个问题来自于我们与我们的罪性的骄傲之间的争战。我们想要为我们的救恩获得哪怕是一点点功劳，而不是得出一个谦卑的结论，即，我们实在什么都不能做。对我们的罪性来说，这将总是保罗所说的“十字架绊倒人的地方”的一部分（加 5:11）。

Q: What does it mean that faith doesn’t have any “power . . . in itself”?

问：信心“就其本身”没有任何能力是什么意思？

A: Faith has no power in itself. In other words, faith is not such a noble or good human effort that it moves God to love the one who has faith. Instead, faith simply trusts what God has already done. The “power” of faith is in that which it trusts (its object) and not in itself.

答：信心本身没有任何能力。换句话说，信心不是某种高尚的或良善的人类



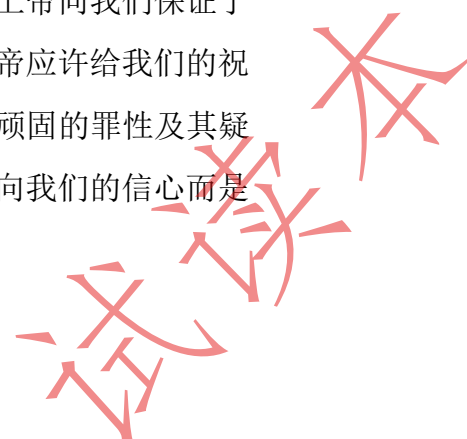
成就，使其感动上帝去爱那些相信的人。恰恰相反，信心只是相信上帝已经完成的事。信心的能力在于它所相信的（它的对象）而不是在于它本身。

For instance, children have faith that their mothers and fathers will provide food, clothing, and shelter. The children live every day with this absolute faith. When they arrive at home for dinner, the meal is on the table ready to eat. Their faith has not provided the meal. Instead, the parents have provided it by buying the food and preparing it. It is not the faith but the object of that faith. Of course, the faith of a child is valuable and important, but it has no power to put food on the table. The power of faith is in that to which it clings—not in the faith itself. We don't have faith in faith. We have faith in Jesus Christ.

例如，小孩相信他们的父母会供应食物、衣服和保护。小孩每天活在这种绝对的信心中。当他们回家吃午饭时，食物已经摆在餐桌上并准备开吃了。他们的信心没有供应食物。相反，父母供应了它，他们购买食材并准备食材。提供食物的不是信心而是信的对象。当然，小孩的信心是有价值的，也是重要的，但是它没有能力将食物放在桌子上。信心的力量在于它所依附的对象——而不是在信心本身。我们不是对信心有信心，我们对耶稣基督有信心。

Of course, sometimes our faith is weak and we are filled with doubts. God assures us of his love and forgiveness, but sometimes we wonder if it's true. It is very important to understand that the blessings God has promised do not depend on how strong our faith is. In fact, because of our stubborn sinful nature with its doubts, the hardest thing for a believer to believe is that he or she believes! That is why it is so comforting to be directed not to our faith but to our Savior. As our eyes are lifted to his cross and the depth of his saving love—the object of our faith—our faith is strengthened. We so frequently must join our voices to say the simple prayer of a man who once came to Jesus: "I do believe; help me overcome my unbelief!" (Mark 9:24).

当然，有时候，我们的信心是软弱的，我们充满了怀疑。上帝向我们保证了他的爱和宽恕，但是时不时我们会怀疑它是否是真的。知道上帝应许给我们的祝福并不取决于我们信心的强弱，这很重要。事实上，因为我们顽固的罪性及其疑惑，一个信徒最难相信的事就是他信了！这就是为什么不被引向我们的信心而是



被引向我们的救主，是多么令人安慰。当我们的目光被他的十字架和他深深的拯救的爱——我们信心的对象——吸引时，我们的信心就被坚固了。我们必定何等频繁地，和那个来到耶稣面前的男人一样，单单祷告说：“我信，求你帮助我的不信！”（可 9:24）。

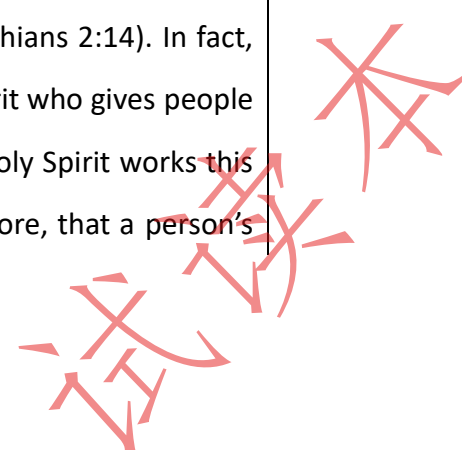
Q: Since all have been justified, why don't all go to heaven whether they believe or not?

问：既然所有人都被称义了，为什么不是所有人都上天堂，不管他信不信呢？

A: John 3:16 is very familiar to many people. If we listen to that passage with its following verses, we have Jesus' own answer to our question: "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." To refuse to believe in Jesus Christ is to call God a liar. Such rejection of the very message that saves will condemn people forever.

答：约翰福音 3:16 对很多人都非常熟悉。如果我们听一下这一节和它接下来的几节经文，我们就有了耶稣亲自对我们这个问题的回答：“上帝爱世人，甚至将他独一的儿子赐给他们，叫一切信他的人不致灭亡，反得永生。因为上帝差他的儿子到世上来，不是要定世人的罪，而是要使世人因他得救。信他的人不被定罪；不信的人已经被定罪了，因为他不信上帝独一儿子的名。”拒绝相信耶稣基督是称上帝为骗子。对拯救信息这样的拒绝将永远定人的罪。

3. We believe that people cannot produce this justifying faith, or trust, in their own hearts, because "the man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him" (1 Corinthians 2:14). In fact, "the sinful mind is hostile to God" (Romans 8:7). It is the Holy Spirit who gives people faith to recognize that "Jesus is Lord" (1 Corinthians 12:3). The Holy Spirit works this faith by means of the gospel (Romans 10:17). We believe, therefore, that a person's



conversion is entirely the work of God's grace. Rejection of the gospel is, however, entirely the unbeliever's own fault (Matthew 23:37).

3、我们相信人心不能产生这使人称义的信心/信赖，因为“属血气的人不领会上帝圣灵的事，反倒以为愚拙”（林前 2:14）。事实上，“体贴肉体的，就是与上帝为仇”（罗 8:7）。是圣灵赐人信心，使他们认识“耶稣是主”（林前 12:3），圣灵借福音成就这信心（罗 10:17），所以，我们相信一个人悔改完全是上帝恩典的作为。而拒绝福音，则完全是基于不信的人自决的错误（太 23:37）。

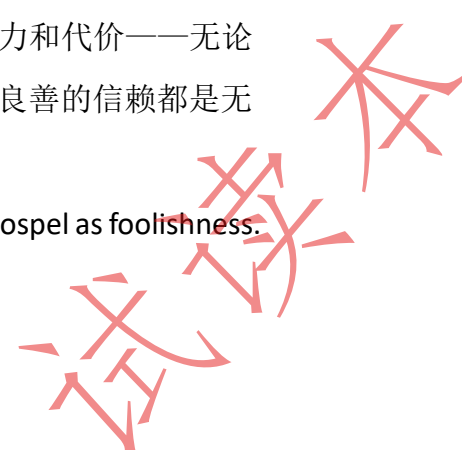
Q: Why is the gospel foolishness to an unbeliever?

问：为什么福音对不信的人是愚拙的？

A: The good news of Christ is foolishness to an unbeliever chiefly because of “the offense of the cross” (Galatians 5:11). The Scriptures proclaim that every human is conceived and born as a sinner who is hostile to God. The Scriptures also proclaim that the only way for any human to be saved is through the suffering and death of Jesus. Natural human pride ridicules such teachings as foolishness because it desires to claim some human contribution toward its status before God. Consider how every other “religion” other than true Christianity is based on the teaching that in some way we can make ourselves acceptable—at times with great effort and expense—to whoever god is. Unbelievers reject the gospel as foolishness because it calls all reliance on human goodness useless. Christ has done everything necessary for salvation.

答：基督的好消息对不信的人是愚拙的，主要是因为“十字架绊倒人”（加 5:11）。圣经宣称每个人受孕和出生都是有罪的，与上帝为敌。圣经同样宣称任何人得救唯一的道路是透过耶稣的受苦和死亡。人的骄傲嘲笑这样的教导为愚拙，因为它渴望声称在上帝面前，它拥有某些属人的奉献。想想不同于真基督信仰的其它每一个“宗教”，它们是如何建基于这样一种教导之上的：在某种程度上我们能让自已，成为神可以接受的——有时甚至伴随着巨大的努力和代价——无论那个神是谁。不信的人认为福音是愚拙的，因为它称所有对人良善的信赖都是无用的。基督为救恩做了全部必要的事。

There are also other reasons human sinful nature rejects the gospel as foolishness.



Every miracle of the gospel appears to be foolishness. Human logic and thought consider God's miracles foolish, such as the Son of God taking on a real human nature, Jesus' resurrection from the dead, and the inspiration of Scripture by the Holy Spirit. The miracles of the Holy Spirit using plain water in Baptism or bread and wine in the Lord's Supper to work wonderful blessings of grace do not make sense to unbelievers. How thankful we are that "the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength" (1 Corinthians 1:25).

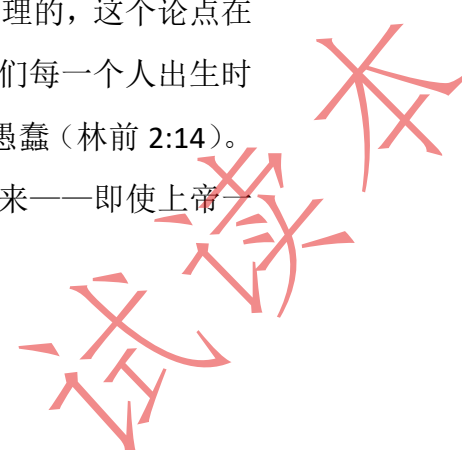
还有一些其它原因使人类的罪性将福音当做愚拙。福音的每一个神迹看上去都是愚拙的。人类的逻辑和思想认为，上帝的神迹很愚蠢，比如，上帝的儿子取了一个真实的人性，耶稣从死亡中复活，圣灵默示圣经。圣灵在洗礼中使用清水，或在圣餐中使用饼和酒做工，带来恩典奇妙的祝福的神迹，对于不信的人来说毫无意义。圣经说：“上帝的愚拙总比人智慧，上帝的软弱总比人强壮”（林前 1:25），我们对此是多么感恩啊！

Q: If I can reject Jesus, don't I also have the power to accept him?

问：如果我可以拒绝耶稣，那是否我也有能力接受他？

A: While we cannot deny that such an argument seems reasonable to human logic, that argument fails in one particularly important point: It is not what the Bible says. Every one of us entered this life dead in sin (Ephesians 2:1), hostile to God (Romans 8:7), and thinking the gospel is nothing but foolishness (1 Corinthians 2:14). We had absolutely no spiritual power to move toward God. We could only run from him and hide—even while God was tracking us down and calling to us with the very message that saves us. God then performed the miracle of faith within us. "God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions" (Ephesians 2:4,5; see also Colossians 2:13).

答：虽然我们并不否认，这样的论点对于人类的逻辑是合理的，这个论点在特别重要的一点上却不成立，那就是，圣经不是这样说的。我们每一个人出生时都死在罪里（弗 2:1），与上帝为敌（罗 8:7），认为福音不过是愚蠢（林前 2:14）。我们完全没有属灵的力量去接近上帝。我们只能逃离他并藏起来——即使上帝一



直在寻找着我们，用拯救我们的信息呼召我们。然后，上帝在我们里面成就了信心的神迹。“上帝有丰富的怜悯，因着他爱我们的大爱，竟在我们因过犯而死了的时候，使我们与基督一同活过来”（弗 2:4-5；也可参见加 2:13）。

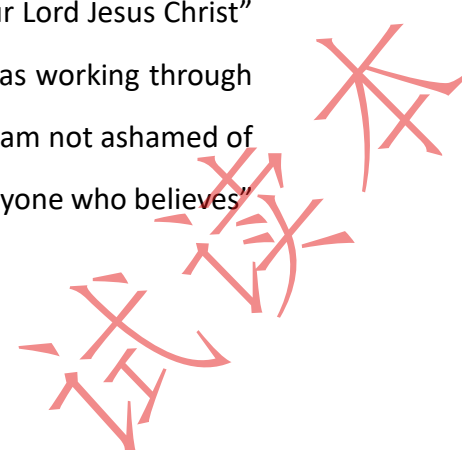
In 1 Corinthians 1:26-31 Paul repeatedly emphasizes that God chose us and that we did not choose him. Paul's whole point is that we don't have reason to be proud because we did not choose God or accept him. But we have reason for praise and thanks because God did it all for us, including giving us the gift of faith in his Son. That's why Paul concludes that section by saying, "Therefore, as it is written: 'Let him who boasts boast in the Lord'" (1 Corinthians 1:31).

在哥林多前书 1:26-31，保罗反复强调，是上帝选择了我们而不是我们选择了上帝。保罗的重点是，我们没有理由骄傲，因为我们没有选择上帝或接纳他。但是我们有理由赞美和感恩，因为上帝为我们做了这一切，包括在他儿子里面给我们信心的恩赐。这就是为什么保罗总结这一部分说：“如经上所记：‘要夸耀的，该夸耀主’”（林前 1:31）。

Q: How does the Holy Spirit use the gospel to bring people to faith?

问：圣灵如何用福音带领人相信？

A: "Faith comes from hearing the message, and the message is heard through the word of Christ" (Romans 10:17). Every time the message of the gospel is read, heard, and remembered, the Holy Spirit is at work. Every time the gospel is heard, seen, touched, and tasted in the sacraments (Baptism and Lord's Supper), the Holy Spirit is at work. The Holy Spirit uses these sacraments to create or strengthen faith in Jesus Christ. The Bible confirms this point: "But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth. He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ" (2 Thessalonians 2:13,14). Notice how the Holy Spirit is pictured as working through the gospel's message. God tells us that the gospel is his power: "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes" (Romans 1:16).



答：“信道是从听道来的，听道是从基督的话来的”（罗 10:17）。每当福音信息被阅读、听到以及被记住时，圣灵就在做工。每当福音在圣礼（洗礼和圣餐）中被听到、看到、触摸到以及被尝到时，圣灵就在做工。圣灵使用这圣礼来创造并坚固在耶稣基督里的信心。圣经证实了这一点：“主所爱的弟兄们哪，我们本该常为你们感谢上帝，因为他拣选你们为初熟的果子，使你们因信真道，又蒙圣灵感化成圣，得到拯救。为此，上帝藉着我们所传的福音呼召你们，好得着我们主耶稣基督的荣光”（帖后 2:13,14）。注意圣灵的工作是如何透过福音信息被描述出来的。上帝告诉我们福音是他的大能：“我不以福音为耻；这福音本是上帝的大能，要救一切相信的”（罗 1:16）。

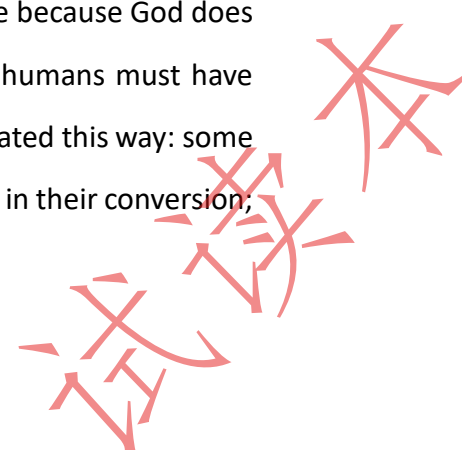
We call the gospel in Word and sacrament the means of grace because the Holy Spirit uses these tools, or means, to create and strengthen faith in God's grace. God has not promised that he will work in any other way than through these means of grace. Therefore, it is important for believers to use the gospel by attending worship services and having regular personal or family devotions.

我们称圣道和圣礼中的福音为施恩具，因为圣灵使用这工具，或途径，来创造并坚固对上帝恩典的信心。除了借着施恩具，上帝并没有应许他会以任何别的方式工作。因此，信徒借着参加主日敬拜，有定期的个人或家庭灵修来运用福音，是很重要的。

Q: If God wants all people to be saved and saving faith is a gift of the Holy Spirit, why hasn't God simply given this gift to all people?

问：为什么上帝想要所有人得救，并且，拯救的信心是圣灵的礼物，为什么上帝不简单地把这礼物赐给所有人呢？

A: Often this question is asked because of doubts about God's desire to save all people and about faith as a gift of the Holy Spirit. Since God has clearly not given saving faith to all people, some insist that logic indicates that this must be because God does not really want all people to be saved. The other option is that humans must have some cooperative role in coming to faith. This option could be restated this way: some are saved because they cooperate at least a little bit with the Spirit in their conversion; others are lost because they do not cooperate with the Spirit.



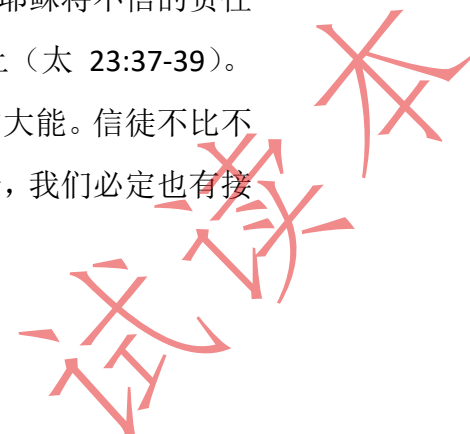
答：这个问题被问到，常常是因为怀疑上帝渴望拯救所有人，或怀疑信心是圣灵赐下的礼物。由于上帝显然没有赐所有人得救的信心，一些人坚称，逻辑表明，这必定是因为上帝不是真的想要所有人得救。另一个选项是，人类在进入信心中必须扮演某种合作的角色。这个选项可以被这样重述：一些人得救，是因为在他们的归信中，他们至少和圣灵有一点点合作；别的人迷失是因为他们没有和圣灵合作。

But this is one of those many places where human reason must give way to God's superior revelation. God's Word clearly states both that God wants all people to be saved (for example, Isaiah 45:22; Ezekiel 33:11; John 3:16; 2 Corinthians 5:14-21; 1 Timothy 2:3,4) and that faith is the gift of the Holy Spirit (see answer to previous question).

但是在很多地方，人类的理性必须让位于上帝超越的启示，而这个问题就是其中之一。上帝的道清楚地陈明了这两个真理：上帝想要所有人得救（比如，赛 45:22；结 33:11；约 3:16；林后 5:14-21；提前 2:3,4），以及信心是圣灵的礼物（参见前一个回答）。

The fact that some people do not possess saving faith is not because God does not want those people. Jesus places the responsibility for unbelief squarely and only on those who continue to reject the offered gospel (Matthew 23:37-39). At the same time, a believer trusts God's promises because of the power of the Holy Spirit working through the means of grace. Believers do not resist less than unbelievers nor do they cooperate more. Claiming that if we can resist the gospel, we must also have the power to accept it is humanly logical but biblically indefensible. Nowhere does Scripture speak of lesser resistance on the part of some and greater resistance on the part of others. By nature all are equally dead in sin, hostile to God, and consider the gospel to be foolishness.

一些人没有得救的信心，并不是因为上帝不渴望这些人。耶稣将不信的责任明确地放在那些持续拒绝福音的人身上，并唯独放在他们身上（太 23:37-39）。另一方面，信徒相信上帝的应许是因为圣灵借着施恩具做工的大能。信徒不比不信者有更少的抗拒或有更多的合作。声称如果我们能抗拒福音，我们必定也有接



受它的能力，这符合人的逻辑，但不符合圣经。圣经没有任何地方提到，一些人较少的抵抗而另外一些人较大的抵抗。所有人在本性上都同样死在罪里，与上帝为敌，并认为福音是愚拙的。

If someone is saved through faith in Jesus, God deserves all the credit. If someone is lost because of unbelief, the sinner is totally responsible. Beyond that, Scripture does not allow us to speculate. If we go beyond what God tells us in the Scriptures, we forget that God's ways and logic are far beyond us. " 'For my thoughts are not your thoughts, neither are your ways my ways,' declares the LORD. 'As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts'" (Isaiah 55:8,9).

如果有人透过相信耶稣而得救，上帝配得一切的颂赞。如果有人因为不信而迷失，罪人负有全部的责任。圣经并不允许我们进行除此之外的推断。如果我们超过了上帝在圣经中告诉我们的，我们就忘记了，上帝的道路和逻辑远超过我们的。“我的意念非同你们的意念，我的道路非同你们的道路。这是耶和华说的。天怎样高过地，照样，我的道路高过你们的道路，我的意念高过你们的意念”（赛 55:8,9）。

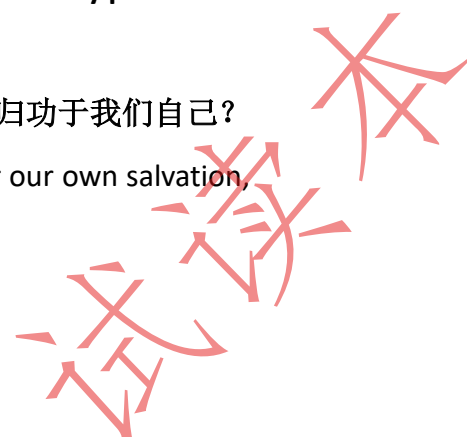
4. We believe that sinners are saved by grace alone. Grace is the undeserved love of God for sinners. This love led God to give sinners everything they need for their salvation. It is all a gift of God. People do nothing to earn any of it (Ephesians 2:8,9).

4、我们相信罪人唯独借恩典得救。恩典就是上帝对罪人的爱。这爱是他们不配得到的。这爱使上帝给予罪人一切，为了获得救恩他们必须有的东西。这一切都是上帝的礼物。人们不能借着任何行为赚得这个救恩（弗 2:8,9）。

Q: Why are we so careful to say that we don't take any credit for any part of our salvation?

问：为什么我们要如此仔细地，不将我们得救的任何部分归功于我们自己？

A: When we begin to think that we play even a small part for our own salvation, we set ourselves up for either pride or despair.



答：当我们开始认为，对于我们自己的救恩我们承担了哪怕是一点点作用时，我们就让我们自己要么骄傲要么绝望。

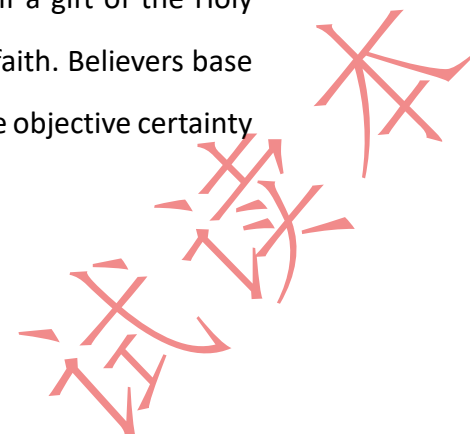
First, someone might take pride in contributing to salvation. But taking pride in something we have done is the opposite of faith in Christ. Pride over what we do in our relationship with God asserts that we desire to find our salvation in law, that is, in what we do, rather than in gospel, that is, in what Christ has done. In Galatians, Paul warns us of the awful results of such spiritual pride: “You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace” (5:4).

首先，一些人可能因为有功于救恩而骄傲。但是骄傲于我们所做的某件事，与对基督的信心是背道而驰的。骄傲于在和上帝的关系中我们做了什么，表明我们渴望在律法，即，在我们做了什么上找到救恩，而不是在福音，即，在上帝做了什么上找到救恩。在加拉太书中，保罗警告我们这属灵骄傲可怕的后果：“你们这要靠律法称义的是与基督隔绝，从恩典中坠落了”（加 5:4）。

But thinking that our salvation depends on us in any way also can lead to the exact opposite problem: despair. As soon as anyone begins to believe that salvation depends on any human effort or inclination, doubts arise. One may wonder if he or she has done enough to please God. Even an emphasis on making a “decision for Christ” can bring uncertainty. One might wonder if the decision was really valid or if it was only made at a time of emotional excitement.

但是认为我们的救恩以任何方式取决于我们自己，同样能带来一个完全相反的问题：绝望。一旦有人开始相信救恩取决于任何人的努力或倾向，怀疑就出现了。人们会怀疑他做的是否足以讨上帝喜悦了。甚至强调“为基督做一个决定”，也会带来这种不确定。人们会怀疑这个决定是否真的有效，或者是否它只是在情绪亢奋时做出来的。

The only safe path is the one Scripture holds before us: Everything for our salvation has been accomplished by Christ, even our faith is itself a gift of the Holy Spirit. Believers find great comfort in God’s gifts of salvation and faith. Believers base their comfort not on their emotions, decisions, or efforts but on the objective certainty of God’s love at the cross and empty tomb of Jesus.



唯一安全的道路是圣经摆在我们面前的道路：我们救恩的每一件事都是基督完成的，甚至我们的信心本身，也是圣灵的礼物。信徒在上帝救恩和信心的礼物上得到极大的安慰。信徒的安慰不是建立在他们的情绪、决定或努力上，而是建立在上帝在十字架上和空坟墓里确定的客观的爱上。

5. We believe that already before the world was created, God chose those individuals whom he would in time convert through the gospel of Christ and preserve in faith to eternal life (Ephesians 1:4-6; Romans 8:29,30). This election to faith and salvation in no way was caused by anything in people but shows how completely salvation is by grace alone (Romans 11:5,6).

5、我们相信在创世之先，上帝已拣选谁人可在合适的时候借基督的福音得救，并保守他们在信里直至得到永生（弗 1:4-6；罗 8:29,30）。这拣选并不是由于人的任何因素，却显明救恩是唯独借恩典所成就的（罗 11:5,6）。

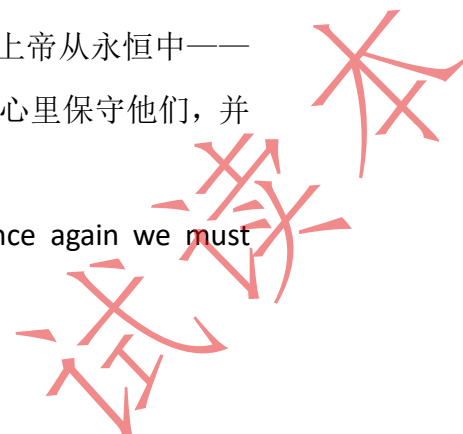
Q: How can the Bible say that God wants all people to be saved and that he elected some to be saved from eternity?

问：圣经怎么能说上帝愿意人人得救又说他从永恒中拣选了一些人得救呢？

A: Both statements are clearly biblical. God's Word clearly proclaims that he equally desires all people to be saved and sent his Son to bleed and die for every last sinner (Isaiah 45:22; Ezekiel 33:11; John 3:16; 2 Corinthians 5:14-21; 1 Timothy 2:3,4). God's Word also clearly proclaims that from all eternity, God—by pure grace alone—elected some to be brought to faith in Jesus, preserved in faith, and brought home to heaven (Romans 8:29,30; Ephesians 1:3-14).

答：这两个陈述显然都是属圣经的。上帝的道清楚地宣称，他同等地渴望所有人都得救，并差派他的儿子为每一个罪人流血舍命（赛 45:22；结 33:11；约 3:16；林后 5:14-21；提前 2:3,4）。上帝的道同样清楚地宣称，上帝从永恒中——唯独借着纯粹的恩典——拣选一些人，使他们相信耶稣，在信心里保守他们，并把他们带到天家（罗 8:29,30；弗 1:3-14）。

While those two truths seem to contradict each other, once again we must



remember that God has never promised that his reason and logic will make sense to us. Since we live by faith and not by sight, God asks us to trust that he is still faithful and just even when we cannot understand all that he does.

虽然这两个真理看上去彼此矛盾，但是我们必须记住，上帝从未应许说他的理性和逻辑会对我们说得通。由于我们是凭着信心而不是凭着眼见活着，上帝要我们相信他是信实和公义的，即使是在我们不能明白他所做的一切的时候。

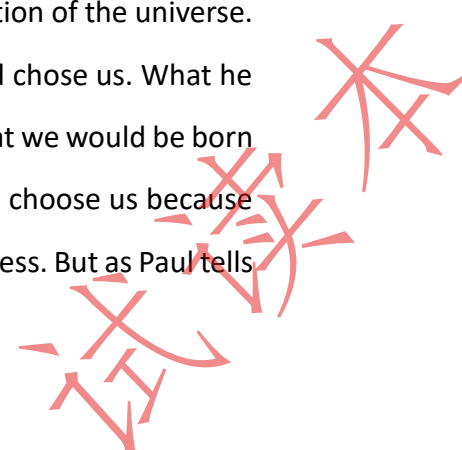
When believers are confronted by these difficulties, they recall words such as these from Psalm 131: “My heart is not proud, O LORD, my eyes are not haughty; I do not concern myself with great matters or things too wonderful for me. But I have stilled and quieted my soul; like a weaned child with its mother, like a weaned child is my soul within me. O Israel, put your hope in the LORD both now and forevermore” (verses 1-3). Our Father in heaven reveals many things that are beyond our full grasp. Yet notice how the psalm ends— not in frustration but in hope.

当信徒遭遇这些困难时，他们回想起诗篇 131 这样的话：“耶和华啊，我的心不狂妄，我的眼不高傲；重大和测不透的事，我也不敢行。我使我心安稳平静，好像母亲怀中断奶的孩子；我的心在我里面如同断过奶的孩子。以色列啊，你当仰望耶和华，从今时直到永远”（诗 131:1-3）。我们在天上的父显明的很多事远超过我们的理解。但请注意这篇诗篇是怎么结尾的——不是抱着沮丧，而是抱着希望。

Q: Why is our election not “caused by anything in people”?

问：为什么我们的拣选不是“由于人的任何因素”？

A: The doctrine of election is one of the most powerful proofs that we are saved completely by grace and not by anything in us. Paul clearly talks about election in Ephesians 1:4: “For he chose us in him before the creation of the world to be holy and blameless in his sight.” Notice that God elected us before the creation of the universe. From his vantage point of eternity, God looked ahead, saw us, and chose us. What he saw from eternity was the fall into sin of all humankind. He saw that we would be born as sinful rebels. But despite the sin he saw, he chose us. He didn’t choose us because we were different, as if somehow we were already holy and blameless. But as Paul tells



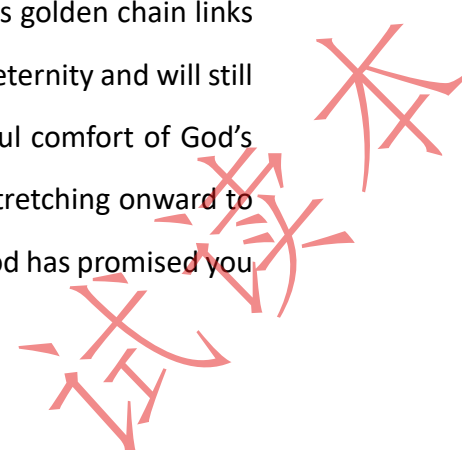
us, out of pure grace alone God chose us “to be holy and blameless in his sight.”

答：拣选的教义是一个最有力的证据，证明我们得救完全是靠着恩典而不是靠着我们里面的任何东西。保罗在以弗所书 1:4 清楚地谈到拣选：“因为他从创世以前，在基督里拣选了我们，使我们在他面前成为圣洁，没有瑕疵，满有爱心。”注意上帝在创造宇宙之前就拣选了我们。上帝从他永恒的高度往前看，他看到了我们并拣选了我们。他从永恒中看到所有人堕入罪中。他看到我们生在罪性的叛逆中。但是尽管他看到了这一切的罪，他拣选了我们。他拣选我们并不是因为我们有所不同，仿佛我们在某种程度上本就是圣洁和没有瑕疵。但是正如保罗告诉我们的，上帝拣选我们“在他面前成为圣洁，没有瑕疵”，唯独是出于他纯粹的恩典。

Q: How can I be sure that I am one of God’s elect?

问：我怎能确定我是上帝的选民呢？

A: God does not permit us to peer into eternity to see him at work, choosing us to be his own. We cannot look into heaven either to see ourselves there for eternity. But the Scriptures explain God’s actions in this way: “For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified” (Romans 8:29,30). In this passage God promises to work in the lives of his people, his elect. In their baptisms, he has “called” them to faith as his children. By his Holy Spirit, he has taught them to trust that they are his “justified” sons and daughters who have Jesus as their brother. What God has done in the lifetimes of his elect is evidence that he will also glorify them in the resurrection from the dead. He will gather his own and give them places in his glorious mansions in heaven. Picture Romans 8:29,30 as a “golden chain” of God’s activity for believers from eternity, in time, and to all eternity. This golden chain links what God has done in the lives of believers now to what he did in eternity and will still do for them for eternity. The passage gives believers the powerful comfort of God’s gracious activity on their behalf already before they were born, stretching onward to their eternal lives in heaven. You are one of God’s elect because God has promised you



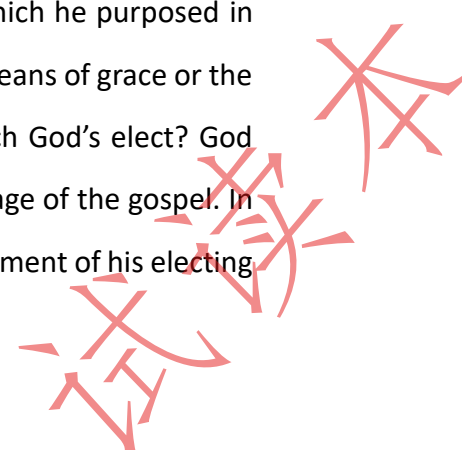
forgiveness and life in Jesus and made you a believer.

答：上帝没有允许我们窥探永恒，以明白上帝拣选我们归向他自己的工作。我们也不能窥探天堂来看看我们是否在那儿。但是圣经这样解释上帝的行动：“因为他所预知的人，他也预定他们效法他儿子的榜样，使他儿子在许多弟兄中作长子。他所预定的人，他又召他们来；所召来的人，他又称他们为义；所称为义的人，他又叫他们得荣耀”（罗 8:29,30）。在这段经文中，上帝应许在他子民，他的选民的生命中工作。在他们的洗礼中，他“呼召”他们相信，成为他的儿女。借着他的圣灵，他指教他们是他“被称义”的儿女，有耶稣为他们的兄弟。上帝在他的选民的一生中所做的，是他将同样在他们的死后复活中荣耀他们的证据。他将召聚属他的人并将他们安置在天堂他荣耀的殿里。罗马书 8:29,30 将上帝为信徒所做的行为，描述为一条从永恒，在现在，再到永恒的一条“金链”。这条“金链”，将上帝此时在信徒的生命中做的，与他在永恒中已经做的和他将持续为他们的永恒做的，连接在一起。这一段经文给了信徒强有力的安慰，上帝为了他们的益处恩慈的行动，在他们出生之前就已经做了，并将一直延伸到他们在天堂的永生里。你是上帝的选民，因为上帝在基督里把赦免和生命应许给你了，并让你成为了一名信徒。

Q: If God is going to get all of his elect home to heaven one way or another, why is it so important that we share our faith with those who don't know Jesus?

问：如果上帝会让他所有的选民以各种方式回到天家，为什么向那些不认识耶稣的人分享我们的信仰如此重要？

A: Included in God's election was also the message, means, and method through and by which he would call, gather, and preserve his elect children. Notice in Ephesians 1:9 what was included in his electing love: "And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ." He brings his elect to faith as he makes known to them "his good pleasure, which he purposed in Christ." That "good pleasure" is the message of Jesus Christ, the means of grace or the gospel in Word and sacrament. And how does the message reach God's elect? God simply uses those who are already his children to share the message of the gospel. In that way God wondrously gives believers a part to play in the fulfillment of his electing



love!

答：上帝的拣选也包括信息、方式和方法，他借此呼召，聚集和保守他的子民。注意以弗所书 1:9 在他拣选的爱里包含了什么：“照自己在基督里所立定的美意，使我们知道他旨意的奥秘。”他带领他的选民相信，使他们知道他“在基督里所立定的美意”。这“立定的美意”是耶稣基督的信息，是施恩具和圣道圣礼中的福音。这信息如何临到上帝的选民呢？上帝正是使用那些已经相信耶稣的人来分享这福音信息。借此，上帝神奇地让信徒参与到他拣选的爱实现中。

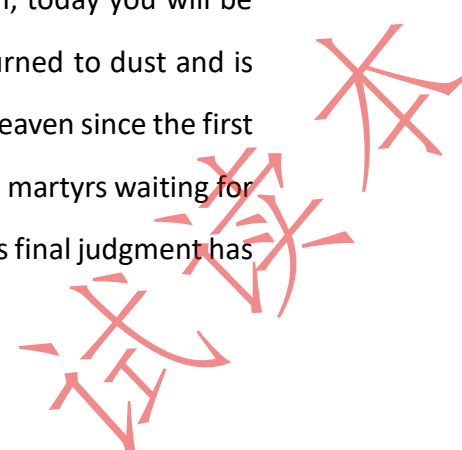
6. We believe that at the moment of death, the souls of those who believe in Christ go immediately to be with the Lord in the joy of heaven because of the atoning work of Christ (Luke 23:43). The souls of those who do not believe in Christ go to an eternity of misery in hell (Luke 16:22-24).

6、我们相信就在信主的人死亡的一刻，因为基督赎罪之工，他们的灵魂便立刻与主同在，享受天堂的福乐（路加福音 23:43）。不信的人，他们的灵魂将要在阴间受永恒的苦难（路 16:22-24）。

Q: Some teach that after we die, our souls sleep with our bodies until judgment day. Why don't we teach such "soul sleep"?

问：一些人教导说，在我们死后，我们的灵魂和我们的身体一起沉睡到审判日。为什么我们不教导这样的“灵魂沉睡”呢？

A: When Jesus tells the story of the rich man and poor Lazarus (Luke 16:19-31), neither Lazarus nor the rich man were asleep in the grave. Instead, Lazarus was in heaven aware of his great blessings and the rich man was in hell fully aware of his suffering. At the same time, the rich man's brothers continued to live on earth. When Jesus spoke to the thief on the cross, he said, "I tell you the truth, today you will be with me in paradise" (Luke 23:43). The thief's body long ago returned to dust and is now waiting for judgment day, yet his soul has been with Jesus in heaven since the first Good Friday. In addition, Revelation 6:9ff shows us the souls of the martyrs waiting for judgment day. We are aware that they are in heaven and that God's final judgment has



not yet come.

答：当耶稣讲富人和穷人拉撒路的故事（路 16:19-31）时，拉撒路和那个富人没有在坟墓里沉睡。相反，在天堂的拉撒路意识到他巨大的祝福，而在地狱的富人充分意识到他的痛苦。与此同时，富人的兄弟继续活在世上。当耶稣和在十字架上的强盗交谈时，他说：“我实在告诉你，今日你要同我在乐园里了”（路 23:43）。这个强盗的身体早就归回尘土，正在等待着审判日的复活，但是他的灵魂，从耶稣受难日就已经和耶稣同在天堂了。此外，启示录 6:9 及之后向我们显明了等待着审判日的殉道者的灵魂。我们知道他们在天堂里，而上帝最后的审判还没有到来。

Q: If souls go immediately to heaven or hell at the moment of death, what is the purpose of judgment day?

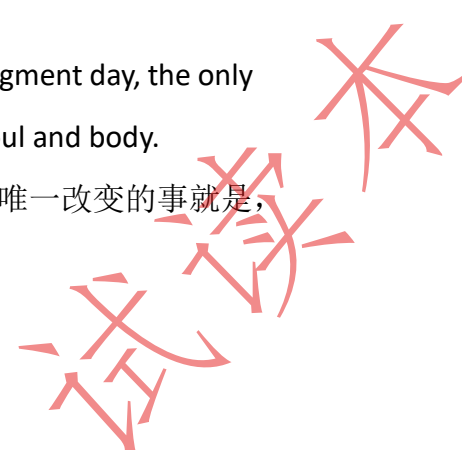
问：如果在死亡那一刻，灵魂就立刻上了天堂或下了地狱，审判日的目的是什么？

A: Judgment day is not for God's benefit, as if on that day God will decide for the first time what he's going to do with all people for eternity. For all those who already died, that part of judgment will have already been determined. Judgment day will make God's judgment public and evident to all humanity of all time. All will understand that God's judgments are just and merciful. In addition, Jesus will publicly commend his believers for the works they did in his name while denouncing the unbelievers for their failure to live for him.

答：审判日并不是为了上帝的益处，仿佛到那一天上帝将第一次决定他会在永恒中对所有人做什么。对于所有死了的人，那部分的审判已经决定了。审判日将会让上帝的审判对所有时刻的所有人都是公开可见的。所有人都会明白上帝的审判是公正仁慈的。除此之外，耶稣将公开地称赞他的信徒奉他的名所做的工作，同时谴责不信者未能为他而活。

For those souls who are already in heaven and hell before judgment day, the only thing that will change is that they will continue there forever as soul and body.

对于那些在审判日之前就已经在天堂和地狱的灵魂来说，唯一改变的事就是，



他们的灵魂和身体将会永远在那儿。

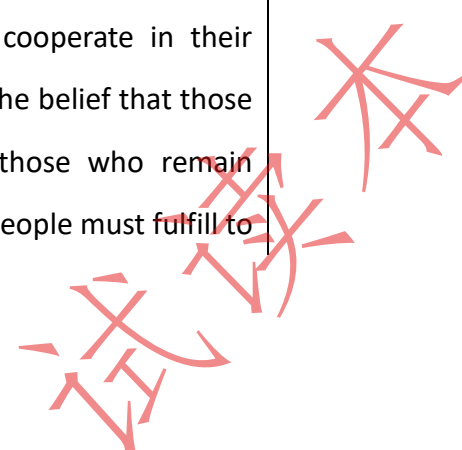
Q: What will it be like to be a soul without a body if we die before judgment day?

问：如果我们在审判日之前死去，没有身体的灵魂将会是什么样子？

A: Scripture gives us no details about the conditions of the soul between death and judgment day. But enjoying the presence of Jesus—even as a soul without a body—will be far more glorious than anything we can imagine. In Philippians, Paul assures us that such an existence with Christ is a great gain compared to life in a sin-troubled world. As Paul discussed his impending trial before Caesar and the possibility of his execution, he wrote, “For to me, to live is Christ and to die is gain. If I am to go on living in the body, this will mean fruitful labor for me. Yet what shall I choose? I do not know! I am torn between the two: I desire to depart and be with Christ, which is better by far; but it is more necessary for you that I remain in the body” (Philippians 1:21-24).

答：对于在死亡和审判日之间灵魂存在的状态，圣经没有告诉我们细节。但是享受耶稣的同在——即使是一个没有身体的灵魂——将会是远超我们所能想象的荣耀。在腓立比书中，保罗向我们保证，这样一种和耶稣的同在，相比活在这个被罪搅扰的世界，好得无比。正如保罗谈到他即将在凯撒面前的试炼，和随时可能的殉道，写道：“因为我活着就是基督，死了就有益处。但是，我在肉身活着，若有工作的成果，我就不知道该挑选什么。我处在两难之间：我情愿离世与基督同在，因为这是好得无比的；然而，我为你们肉身活着更加要紧”（腓 1:21-24）。

7. We reject every teaching that people in any way contribute to their salvation. We reject the belief that people with their own power can cooperate in their conversion or make a decision for Christ (John 15:16). We reject the belief that those who are converted were less resistant to God’s grace than those who remain unconverted. We reject all efforts to present faith as a condition people must fulfill to



complete their justification. We reject all attempts of sinners to justify themselves before God.

7、我们拒绝接受那些认为人可以以任何形式帮助自己得救的观点。我们拒绝接受那些认为人有能力在他们的归信中与上帝合作, 或为基督做一个决定的观点(约 15:16)。我们拒绝接受那些认为归信的人比不归信的人, 较少抗拒上帝恩典的观点。我们拒绝接受任何将信心描述为, 人们为了完成他们的称义必须满足的条件。我们拒绝罪人在上帝面前证明他们自己为义的任何企图。

Q: If someone believes that he or she contributes to salvation in a very small way, has that person lost saving faith in Jesus?

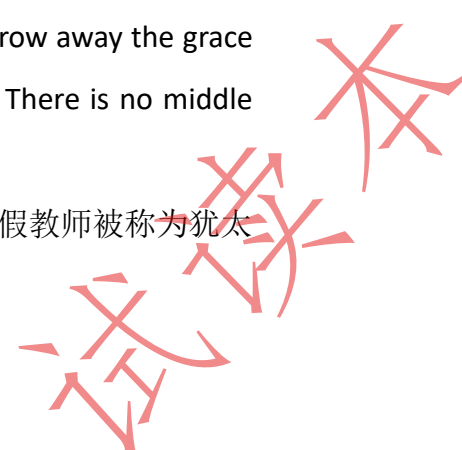
问: 如果有人相信他以某种微小的方式对救恩有所帮助, 这个人是否失去了对耶稣得救的信心?

A: Because we have a sinful nature, we daily wrestle with the idea that we contribute something to our salvation. But struggling against such thoughts and agreeing with them are two vastly different things.

答: 因为我们有罪性, 我们每一天都在与我们的得救有所帮助这样的观点争战。但是与这样的想法争战和认同它们是截然不同的两回事。

The Galatian Christians struggled against false teachers after Paul left them. Those false teachers were called Judaizers, and they taught that faith in Christ's life, death, and resurrection was not enough. Faith in Jesus was a good start. It did almost everything, but you also needed to be circumcised and continue to follow at least some of the Old Testament ceremonial laws of the Jews in order to become a full child of God. Paul wrote some strong words to those who believed the Judaizers' message of Jesus' gospel plus a little human effort: "You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace" (Galatians 5:4). Indeed, to believe that we can contribute to our salvation is to throw away the grace of Jesus Christ. We are either saved by grace alone or by works. There is no middle ground—no both/and.

加拉太的基督徒在保罗离开他们后, 与假教师争战。那些假教师被称为犹太



主义者，他们教导说相信基督的生命、死亡和复活是不够的。相信耶稣是一个好的开始。它做了几乎所有的事，但是你还需要受割礼，并继续遵守至少某一些旧约犹太人的礼仪律，这样你才能成为上帝完全的孩子。对于犹太主义者说，耶稣的福音加上一些人的努力才能得救，保罗写了一些强烈的话给那些相信这信息的人：“你们这要靠律法称义的是与基督隔绝，从恩典中坠落了”（加 5:4）。确实，相信我们能够为我们的救恩有所帮助，就是抛弃了耶稣基督的恩典。我们得救，要么唯独靠着恩典，要么唯独靠着行为。没有中间立场——没有两者兼而有之。

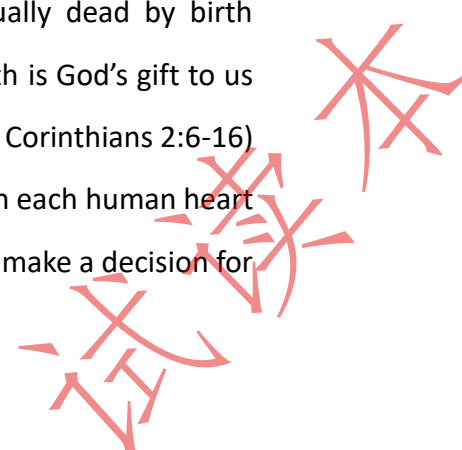
Q: Why do we reject the teaching that we can cooperate in our conversion or make a decision for Christ?

问：为什么我们拒接受我们能够我们的归信中与上帝合作，或为基督做一个决定的教导？

A: We are so careful to reject any cooperation in conversion because of the spiritual peril that occurs when someone believes that false teaching. That false teaching makes someone vulnerable to the twin spiritual dangers of pride and despair.

答：我们是如此小心翼翼地拒绝在归信中有任何合作的教导，因为当有人相信这错误教导时，属灵的危险就出现了。这样错误的教导让人们易于受两种属灵的危险攻击——即，骄傲和绝望。

The greatest reason for rejecting these ideas is that both of them seek to retain some human credit for the spiritual gifts God provides. First, we believe that Jesus Christ has secured our forgiveness and victory over death by grace. We could not earn those gifts by our efforts. Instead they are free gifts of God to humanity (Romans 3:21-24). A decision for Christ seeks to add some small human effort to an individual's salvation. That position implies that Christ's work is not complete or finished until one makes the decision to believe. It makes salvation depend on the decision rather than on the grace of God in Christ. Second, because we are spiritually dead by birth (Ephesians 2:1-10), we cannot choose Christ or come to God. Faith is God's gift to us too; the Holy Spirit reveals the truth to the natural human mind (1 Corinthians 2:6-16) through the gospel, which is the power of God creating faith within each human heart (Romans 1:16). When one claims to cooperate in conversion or to make a decision for

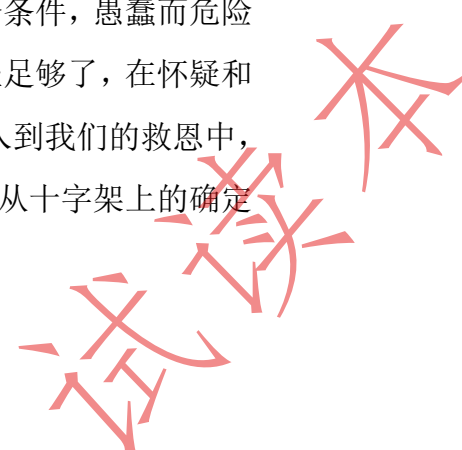


Christ, that person asserts that human beings are not dead in sin. Instead they have some life, even if it is only a little.

拒绝这样的观念的最大原因，是它们都试图为上帝赐下的属灵恩赐，寻求某些属人的功绩。首先，我们相信耶稣基督借着恩典担保了我们的赦免和对死亡的得胜。我们不能借着我们的努力赢得这些恩赐。相反，它们是上帝给人类白白的恩赐（罗 3:21-24）。为基督做一个决定，寻求在个人救恩上增加一些微小的属人成就。这一立场暗示着基督的工作是不完整的或未完成的，直到一个人做了一个决定去相信。它让救恩依赖于决定而不是依赖于上帝在基督里的恩典。其次，由于我们生来在属灵上就是死的（弗 2:1-10），我们不能选择基督或来到上帝面前。信心同样是上帝对我们的恩赐；圣灵透过福音向人心显明这真理（林前 2:6-16），这福音是上帝在每个人心里面创造信心的大能（罗 1:16）。当一个人声称在归信上与上帝合作或为基督做一个决定，这个人就在断言人类并不是死在罪里。相反他们有一些属灵的生命，哪怕只有一点点。

The dual dangers of pride and despair often follow. Pride enters the human heart when one claims to take credit for his or her own salvation—deciding and choosing puts human effort into conversion where only God’s grace belongs. Despair sometimes follows—teaching some kind of cooperation in conversion foolishly and dangerously inserts a part you must fulfill in God’s plan for your salvation. One wonders if he or she has done enough, and despair and confusion arise in moments of doubt and temptation. When we add a human element to our salvation and make it anything less than a full and complete gift of God, we take our eyes off the certainty of the cross and focus our attention on the uncertainties of human actions and decisions.

随之而来的往往是骄傲和绝望的双重危险。当一个人声称对于他自己的救恩他有一些功绩时——即，将决定或选择视为人的功绩，这将属人的成就放入了唯独属于上帝恩典的归信里面，借此，骄傲就进入了他的心。绝望有时会随之而来——教导在归信中某种类型的合作，是将你必须满足某部分条件，愚蠢而危险的插入到上帝对你的救恩计划中。人们会怀疑他做的是否已经足够了，在怀疑和试探的时刻，绝望和困扰就会反复浮现。当我们将人的因素加入到我们的救恩中，并让它不再是上帝完全和彻底的恩赐时，我们就将我们的目光从十字架上的确定



性上挪开，并将我们的关注点聚焦在人类行为和决定的不确定性上。

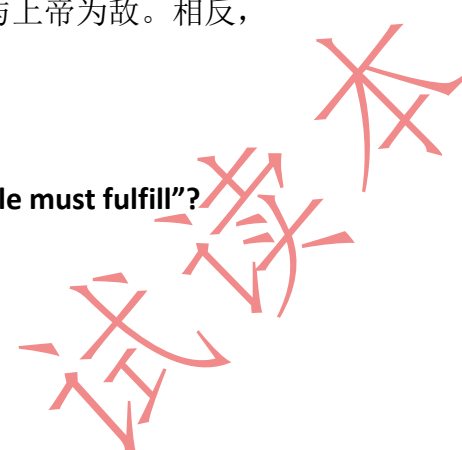
Q: Why do we reject the teaching that some resist the Holy Spirit less than others, since that seems to make sense in understanding why some come to faith and others do not?

问：为什么我们拒绝接受一些人比其他人更少抗拒圣灵的教导，因为这似乎在理解为什么一些人相信而其他人不信上说得通？

A: We were all dead in sin (Ephesians 2:1) and hostile to God (Romans 8:7). God tells us clearly, “What shall we conclude then? Are we any better? Not at all! We have already made the charge that Jews and Gentiles alike are all under sin. As it is written: ‘There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless’” (Romans 3:9-12). This unbiblical idea that believers must resist less than those who continue in unbelief is just a more refined version of cooperation in conversion, which is addressed in the previous question. The same problems of pride and despair apply here as well. If believers resist less, then they must be better than unbelievers somehow. But believers are not better or less hostile to God. Instead it is a miracle of God’s grace that any humans, who are equally “all under sin,” believe.

答：我们都死在罪中（弗 2:1）并与上帝为敌（罗 8:7）。上帝清楚地告诉我们：“那又怎么样呢？我们比他们强吗？绝不是！因我们已经指证：犹太人和希腊人都在罪恶之下。就如经上所记：‘没有义人，连一个也没有。没有明白的，没有寻求上帝的。人人偏离正路，一同走向败坏。没有行善的，连一个也没有’”（罗 3:9-12）。这种认为信徒比那些持续不信的人更少抗拒的非圣经的观点，不过是在归信中与上帝合作的另一个更微妙的版本，对此我们在上一个问题中已经谈过了。相同的骄傲和绝望的问题，在这儿同样适用。如果信徒更少抗拒，那么无论如何他们必定比不信者更好。但是信徒并不更好或更少与上帝为敌。相反，任何“在罪恶之下”的人得以相信，都是上帝恩典的神迹。

Q: Why do we refuse to label saving faith a “condition people must fulfill”?



问：为什么我们拒绝将得救的信心归类为一个“人们必须满足的条件”？

A: Such terminology makes faith sound like “one little work” we do to complete God’s plan of salvation. God’s work of salvation has been complete since Good Friday (John 19:30). Jesus is already the Savior of the world (John 3:16). All sins have been paid for, and Christ’s righteousness has been declared to be the property of the world (2 Corinthians 5:14ff). Our faith is not some “condition” we must fulfill in order to make our forgiveness and salvation valid. Faith is nothing more than the Spirit-worked confidence that holds on to the gift of salvation that is already sure, certain, and complete. Faith is not a condition to fulfill but rather a confidence in what Christ has already fulfilled.

答：这样的用辞，让信心听起来像一个我们为满足上帝救恩的计划而做的“很小的行为”。由于耶稣的受难，上帝救恩的工作已经完成了（约 19:30）。耶稣已经是全世界的救主（约 3:16）。所有的罪都被付上了代价，基督的义已经被宣告为全世界的产业（林后 5:14 及之后）。我们的信心不是某个为了让我们的赦免和得救有效，我们必须满足的“条件”。信心单单是圣灵的工作，使我们持守在这已经确定并完成了的救恩的礼物上。信心不是一个用来满足的条件，它反倒是对于上帝已经完成了什么的确信。

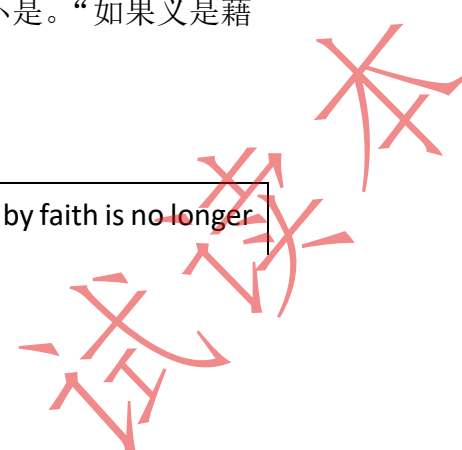
Q: Why is every attempt of sinners to justify themselves before God always a complete failure?

问：为什么罪人在上帝面前证明他们自己为义的企图，总是完全失败呢？

A: Here’s why: Every attempt of sinners to justify themselves is the arrogant pride of a spiritually dead sinner telling God that his Son died for nothing. “If righteousness could be gained through the law, Christ died for nothing!” (Galatians 2:21).

答：这就是原因：罪人试图证明他们自己为义的每一个企图，都是属灵上已死的罪人狂妄的傲慢，他们在告诉上帝他儿子的死亡什么都不是。“如果义是藉着律法而获得，那么基督就白白死了”（加 2:21）。

8. We reject any suggestion that the doctrine of justification by faith is no longer



meaningful today.

8、我们拒绝接受任何指因信称义这教义在今天已无意义的观点。

Q: Why would someone claim that the doctrine of justification “is no longer meaningful today”?

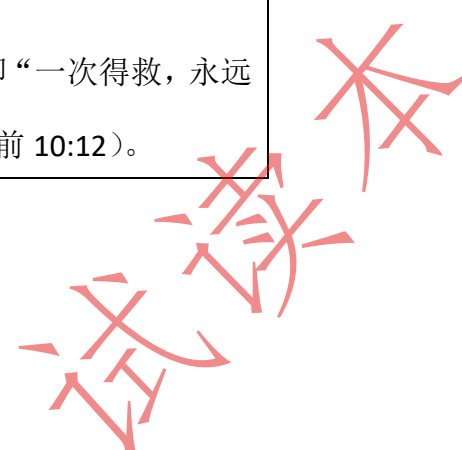
问：为什么有人会声称称义的教义“在今天已无意义”？

A: Ultimately, here’s why someone would claim that: “For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear” (2 Timothy 4:3). The doctrine of justification is greatly offensive to human pride. As sinful human beings ignore their own consciences, which warn that things are not right with God, and attempt to lose themselves only in the issues and concerns of life in this world, they lose any focus on forgiveness before God, resurrection from the dead, and eternal life. Will anyone who stands before Jesus on the Last Day say that justification “is no longer meaningful today”?

答：这就是为什么一些人会这样声称的根本原因：“因为时候将到，那时人会厌烦健全的教导，耳朵发痒，就随心所欲地增添好些教师”（提后 4:3）。称义的教义极大地冒犯了人类的骄傲。由于有罪的人忽略他们自己的良心——这良心警告他们违背了上帝，并试图让他们自己沉溺在今生的问题和事情上，他们就对于在上帝面前的赦免，从死里复活和永生不再有任何关注。在末日审判的那一天，谁能站在上帝面前说，称义“在今天已无意义”呢？

9. We reject the teaching that believers can never fall from faith (“once saved, always saved”), because the Bible says it is possible for believers to fall from faith (1 Corinthians 10:12).

9、我们拒绝接受那些指信徒永不会离开信心的说法（即“一次得救，永远得救”之说），因为圣经说信徒是有可能跌倒离开信心的（林前 10:12）。



Q: God has elected from eternity some who will be preserved in faith to eternal life, and yet it is possible for a believer to fall from faith. How can this be?

问：上帝从永恒中拣选了一些人，保守他们在信心里直到永生，但信徒有可能跌倒离开信心。这是怎么回事呢？

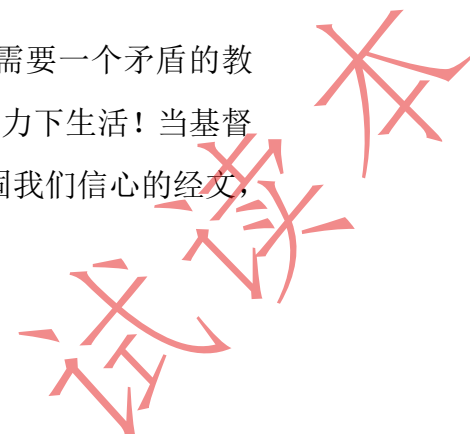
A: A believer of a past generation succinctly and beautifully answered this difficult question:

答：过去时代的信徒简洁而优美的回答了这个问题：

Reason finds it impossible to see how the man who is convinced that he can fall, that he may fall, that he is in great danger of falling away throughout his earthly life, can also be perfectly sure that he will never fall away. One answer that Lutheranism gives is that the contradictory heart of man needs a contradictory doctrine. . . . Thus the Christian must learn to live in constant tension between these two. When he begins to lean over to the left, toward pride and presumption and confidence in the strength of his faith, and to trust in his own character, then the warnings against apostasy, the Savior's, "Watch and pray, lest ye enter into temptation" pushes him upright once more. But usually man, even the Christian man, whose heart is never fully what it ought to be, begins then to lean over to the right—he becomes afraid and begins to doubt that he will ever make it to the gates of the heavenly city. Once again the Savior comes and stands on the other side to support him and to push him upright once more with his promise, "Do not fear, for I am with you; do not be dismayed, for I am your God" (Isaiah 41:10). And he knows that when his pilgrimage comes to an end, "all the trumpets" will be blowing "for him on the other side." (Dr. Siegbert Becker, *The Foolishness of God*, second edition, pages 213-215)

理性无法理解人怎么能够一方面相信自己能够失落，或可能失落，或透过他在世的生活而陷入失落的巨大危险中，另一方面却极为笃定地确信自己永远不会失落。

路德主义者给出的一个答案是：人的心是矛盾的，所以需要一个矛盾的教义。……因此，基督徒必须学习如何在二者之间持续不断的张力下生活！当基督徒开始倾向倚靠左边一栏内的经文（即，上帝在圣经中应许坚固我们信心的经文，



如林前 10:13、约 10:28、腓 1:6、林前 1:8) 时, 很可能会对自己所拥有的信心力量, 有过度骄傲、放肆和自信的情形产生, 也会过度信任自己的品格; 于是, 我们的救主对于这样的变节发出了警告: “你们要警醒, 免得入了迷惑。” 以便使信徒再次恢复正直。但是一般来说, 一般人的心, 甚至是基督徒的心, 从来就不是完完全全知道自己应该是要成为什么样子的, 于是, 开始倾向倚靠右边一栏内的经文 (即, 上帝在圣经中警告我们不要从信心中失落的经文, 如林前 10:12、林前 9:27、来 6:4-6、罗 11:20-22) ——他变得惊慌失措, 开始怀疑自己是否真的能够进入天上之城的大门。再一次, 救主降临, 站在另一边, 以他的应许支持他, 鼓励他再次持守正直: “你不要害怕, 因为我与你同在; 不要惊慌, 因为我是你的上帝” (赛 41:10)。而且, 他知道当他的圣徒抵达终点时, “所有的号角” 都将 “为站在他那一边的人” 吹响。(《神的愚拙》)

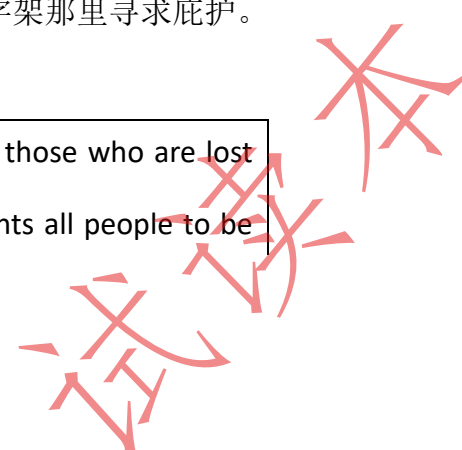
Q: What is so dangerous about teaching “once saved, always saved”?

问: 教导 “一次得救, 永远得救” 有什么危险?

A: Teaching “once saved, always saved” tries to solve logically the previous question by refusing to take seriously any scriptural warnings about falling from faith. It is a doctrine that assumes God must not be quite serious when he said through Paul, “So, if you think you are standing firm, be careful that you don’t fall” (1 Corinthians 10:12). Teaching “once saved, always saved” is a dangerous doctrine that creates secure and self-confident believers who may fail to run for shelter to the cross of Christ in the storms of temptation.

答: “一次得救, 永远得救” 的教导, 试图通过拒绝认真对待, 小心不要从信心中失落的属灵警告, 来符合逻辑地解决上一个问题。这个教义假定上帝必定不会严肃地对待他通过保罗说的话: “自以为站得稳的人, 必须谨慎, 免得跌倒” (林前 10:12)。“一次得救, 永远得救” 是一个危险的教义, 它创造了安全而自信的信徒, 这可能让他们在试探的风暴中, 不再跑向基督的十字架那里寻求庇护。

10. We reject the false and blasphemous conclusion that those who are lost were predestined, or elected, by God to damnation, for God wants all people to be



saved (1 Timothy 2:4; 2 Peter 3:9).

10、我们拒绝接受那些虚假及亵渎上帝的言论，就是那些指称上帝预定或拣选谁人受永远的惩罚之说。因为上帝愿意所有人得救（提前 2:4；彼后 3:9）。

Q: If God chose some to be saved in eternity, why isn't it also reasonable to say that he must have chosen in eternity some to be condemned?

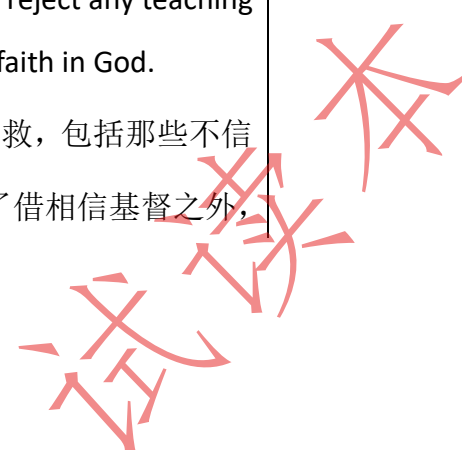
问：如果上帝在永恒中拣选了一些人得救，为什么不符合逻辑的说，他必定在永恒中拣选了一些人被定罪呢？

A: For those who are reading this whole book, please forgive the repetition. Is the conclusion above logical? Yes. Is it biblical? No. A teaching that God from eternity wanted some people to be damned paints God as a deceiver who has claimed to be reaching out to the world with Christ when in fact he has never really wanted the whole world to be saved. Such a teaching calls God a liar when he says, "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" (Ezekiel 33:11).

答：对于那些从头到尾阅读这本书的人，请原谅我的啰嗦。这个结论符合逻辑吗？是的。它符合圣经吗？不。一种宣称上帝从永恒中就想要一些人被定罪的教导，将上帝描述为一个骗子，他声称要透过基督帮助这个世界，但事实上他从未真的想要整个世界得救。这样的一种教导称上帝为一个骗子，因为上帝曾说：“我指着我的永生起誓，我断不喜悦恶人死亡，惟喜悦恶人转离他所行的道而存活”（结 33:11）。

11. We reject universalism, the belief that all people are saved, even those without faith in Christ (John 3:36). We reject pluralism, the belief that there are other ways to salvation besides faith in Christ (John 14:6; Acts 4:12). We reject any teaching that says it does not matter what one believes so long as one has faith in God.

11、我们拒绝接受普救主义，该主义相信所有人都可得救，包括那些不信基督的人（约 3:36）；我们拒绝接受多元主义，该主义相信除了借相信基督之外，



还有其它的方法可使人得救（约 14:6；徒 4:12）。我们拒绝接受那些认为人只要对上帝有信心，相信什么都无所谓的说法。

Q: Isn't the teaching of "universalism" just taking seriously the fact that Jesus made a payment for the sins of the entire world?

问：“普救主义”的教导，不正是认真地对待了耶稣为全世界的罪负上了代价这样一个事实吗？

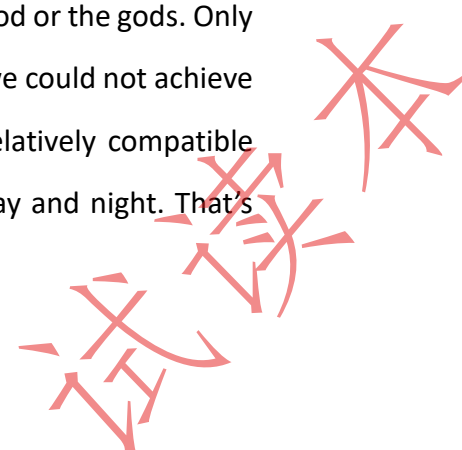
A: While "universalism" may take seriously Scripture's statements about the universality of Christ's work, it fails to take seriously Scripture's clear statements about the disastrous results of unbelief. Jesus could hardly speak any more clearly than he does in Mark 16:16: "Whoever believes and is baptized will be saved, but whoever does not believe will be condemned." The entire conversation of Jesus with Nicodemus in John 3 confirms the teaching of the rest of Scripture.

答：虽然“普救主义”可能认真对待了圣经关于基督工作普世性的陈述，它没有认真对待圣经关于不信灾难性后果的清楚陈述。在马可福音 16:16，耶稣说的再清楚不过了：“信而受洗的必然得救，不信的必被定罪。”在约翰福音 3 章耶稣和尼哥底母的全部对话，也证实了圣经的这个教导。

Q: Aren't all religions the same? Don't they teach people of many different cultures about the one true God, only in different ways and with different names?

问：所有宗教不都是一样的吗？它们不是以不同的方式用不同的名称，教导不同文化的人认识同一位真神吗？

A: Such a statement sounds good to human ears, but it ignores the fact that if that were the case, God would be a grand deceiver who would be saying utterly contradictory things to people of different cultures. All other world religions make people their own saviors in order to make themselves right with God or the gods. Only Christianity offers us a Savior who came to earth to give us what we could not achieve on our own. Christianity and all other world religions are not relatively compatible branches sprung from the same tree. They are as different as day and night. That's



what Peter told the Jewish Sanhedrin shortly after Pentecost, and it is still the truth today: “[Jesus Christ] is ‘the stone you builders rejected, which has become the capstone.’ Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:11,12).

答：对人来说这样的说法相当好听，但是它忽视了这样的事实，如果事情是这样的话，上帝就是一个大骗子，他对不同文化里的人说的事情完全自相矛盾。世界上所有其它宗教，都让人们自己成为自己的救主，来让他们与神或诸神和好。唯有基督教，为我们提供了一位来到这世上的救主，给了我们靠着我们自己无法实现的东西。基督教和这世上其它宗教并不是从同一棵树上发出的可以相对兼容的分枝。它们如同白天和黑夜一样截然不同。这就是彼得在五旬节后不久在犹太公会所说的话，并且它今天依然是真理：“这位耶稣是‘你们匠人所丢弃的石头，已成了房角的头块石头。’除他以外，别无拯救，因为在天下人间，没有赐下别的名，我们可以靠着得救”（徒 4:11,12）。

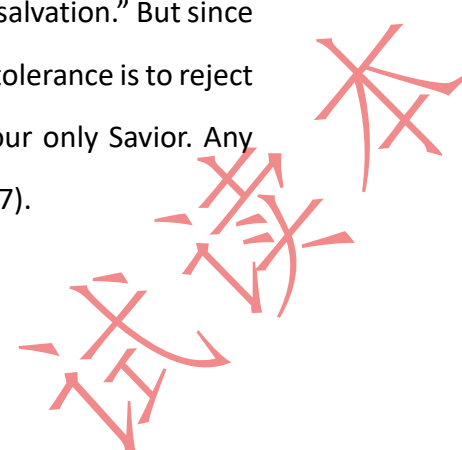
Claiming that all religions basically teach the same thing is a teaching designed to win praise from people. However, it is a lie forged in the fires of hell by Satan, who knows the truth and trembles (James 2:19).

声称所有宗教基本上都在教导一样的东西，是一种故意为了赢得人的称赞的教导。然而，这是撒旦在地狱的烈火中制造的谎言，他知道真理，且怕得发抖（雅 2:19）。

Q: Aren't we being arrogant and intolerant to claim that Jesus is the only right way to salvation?

问：宣称耶稣是得救唯一正确的道路，我们难道不是太傲慢和不宽容吗？

A: If the message of the gospel were nothing but a human story that someone had authored in order to try to make sense out of our world, we would indeed be arrogant and intolerant to insist that “Jesus is the only right way to salvation.” But since the gospel is God’s message to his world, the real arrogance and intolerance is to reject God’s own message about God’s own Son who was sent to be our only Savior. Any other message of salvation is “really no gospel at all” (Galatians 1:7).



答：如果福音的信息只是一个人类的故事，有人为了试着去搞明白我们的世界而书写了这样一个故事，那么，坚持“耶稣是得救唯一正确的道路”，确实是傲慢和不宽容的。但是，因为福音是上帝对他的世界的信息，真正的傲慢和不宽容，是拒绝上帝自己的信息，那就是，上帝自己的儿子被派到这个世界来成为我们唯一的救主。任何别的救恩的信息，“并不是福音”（加 1:7）。

Additional Reading for This Section:

这部分的扩展阅读：

The Proper Distinction between Law and Gospel by C. F. W. Walther

恰当地区分律法与福音

Law and Gospel: Foundation of Lutheran Ministry by Robert J. Koester

律法和福音：路德宗事工的根基

Law and Gospel: Bad News—Good News by Leroy A. Dobberstein

律法和福音：坏消息——好消息

Predestination: Chosen in Christ by John A. Moldstad, Jr.

预定：在基督里的拣选

Justification: How God Forgives by Wayne D. Mueller

称义：上帝如何赦免

Conversion: Not by My Own Choosing by John M. Brenner

归信：不是借着我自己的选择

Justification: Am I Good Enough for God? by Rolf Preus

称义：对上帝而言我足够好了吗？

敬啟者

V. GOOD WORKS AND PRAYER 好行为和祷告

1. We believe that faith in Jesus Christ always leads a believer to produce works that are pleasing to God. "Faith by itself, if it is not accompanied by action, is dead" (James 2:17). As a branch in Christ the vine, a Christian produces good fruit (John 15:5).

1、我们相信在耶稣基督里的信心，一直带领信徒产生上帝喜悦的好行为，“信心若没有行为就是死的”（雅 2:17）。作为基督葡萄树上的枝子，基督徒会常结出好的果子（约 15:5）。

Q: What is a good work?

问：什么是好行为？

A: A good work is something that a believer does (John 15:5) out of love for Christ and his free gift of salvation (2 Corinthians 5:14). A believer desires to follow God's will and to do what agrees with God's holy will (Psalm 119:32). The Scriptures summarize the principles or standards for a believer's good works in the Ten Commandments.

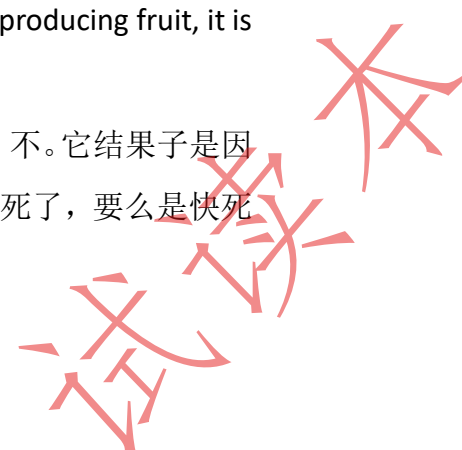
答：好行为是信徒出于对上帝和他白白的救恩（林后 5:14）的爱而做的事（约 15:5）。信徒渴望去遵守上帝的旨意并做和上帝旨意相一致的事（诗 119:32）。圣经在十诫中总结了信徒好行为的原则和标准。

Q: How do we avoid thinking that good works are necessary for salvation if we say that faith "always leads a believer to produce works that are pleasing to God"?

问：当我们说，信心“一直带领信徒产生上帝喜悦的好行为”，我们怎么避免认为好行为对得救是必须的呢？

A: Why does a fruit tree produce fruit? In order to make itself a fruit tree? No. It produces fruit because it is a fruit tree. In fact, if a fruit tree is not producing fruit, it is either dead or dying.

为什么一棵果树会结果子？为了让它自己是一棵果树吗？不。它结果子是因为它是一棵果树。事实上，如果一棵果树不结果子，它要么是死了，要么是快死

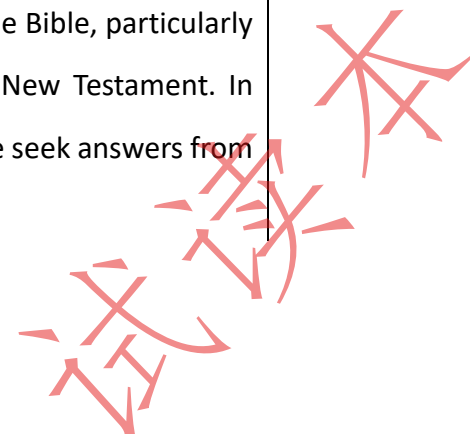


了。

So it is with Christians and their fruits of faith. As Jesus said, “I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit” (John 15:5). Because believers are connected to Jesus, they are alive to salvation. As those who are now spiritually alive, it isn’t that we believers might bear much fruit nor is it that we must bear much fruit. Jesus promises that every believer attached to him as the vine “will bear much fruit.” Such promises of God lead us to say that faith “always leads a believer to produce works that are pleasing to God.” The power of the Spirit through the gospel produces faith that shows itself to be alive. A faith that is not living is no real faith. “Faith by itself, if it is not accompanied by action, is dead” (James 2:17). This does not mean that works earn salvation, but fruits of faith are the natural visible evidence that a believer already possesses life and salvation in Jesus.

基督徒和他们信心的果子同样如此。正如耶稣说：“我就是葡萄树，你们是枝子。常在我里面的，我也常在他里面，这人就多结果子”（约 15:5）。因为信徒与耶稣相连，他们就向救恩活着。作为现在在属灵上是活着的人，这既不是说我们可能会多结果子，也不是说我们必须要多结果子。耶稣应许了每一个如同葡萄树连在他里面的人，将会“多结果子。”上帝这样的应许引导我们说，信心“一直带领信徒产生上帝喜悦的好行为。”圣灵透过福音产生信心的大能显明它自己是活的。一个不是活着的信心不是真正的信心。“信心也是这样，若没有行为是死的”（雅 2:17）。这不是说信心赚得了救恩，而是说，对于一个已经在耶稣里拥有了生命和救恩的信徒，信心的果子是一个自然的可见的结果。

2. We believe that works pleasing to God are works of love, for “love is the fulfillment of the law” (Romans 13:10). Faith, however, does not set up its own standards to determine what is loving (Matthew 15:9). True faith delights to do only what agrees with God’s holy will. That will of God is revealed in the Bible, particularly in the Ten Commandments as their content is repeated in the New Testament. In wrestling with current moral problems, the Christian will therefore seek answers from God’s law.



2、我们相信蒙上帝喜悦之工作乃是爱的工作，因为“爱完全了律法”（罗 13:10）。可是有信心并不表示人可以自行决定什么是爱的工作（太 15:9），真正的信心只喜欢做合乎上帝旨意的事。圣经启示了上帝的旨意，特别是在十诫中，而新约圣经把十诫的内容再次表达出来。在面对今天的道德问题时，基督徒定要从上帝的律法中寻找答案。

Q: Define love as it's used here.

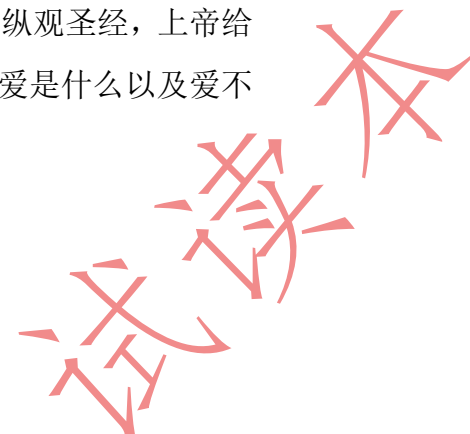
问：这里说的爱是什么意思？

A: The apostle Paul provides a beautiful description. He wrote, "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres" (1 Corinthians 13:4-7). The description defines love by what it does and what it does not do. Love is always seeking to do what is best for others. When a believer loves God, that believer will give God the primary position in his or her life and seek to do what God wants at all times.

答：使徒保罗给出了一个美丽的描述，他写道：“爱是恒久忍耐；又有恩慈；爱是不嫉妒；爱是不自夸，不张狂，不做害羞的事，不求自己的益处，不轻易发怒，不计算人的恶，不喜欢不义，只喜欢真理；凡事包容，凡事相信，凡事盼望，凡事忍耐”（林前 13:4-7）。这个描述借着它做什么和它不做什么定义了爱。爱总是寻求做对别人最好的事。当一个信徒爱上帝时，这个信徒就会将上帝放在他生命中的首要位置，并总是寻求去做上帝想要他去做的事。

The Ten Commandments provide clear directions for loving God and others. As if that were not enough, throughout Scripture God gives many living illustrations in the lives of real people of what love is and what it is not.

十诫对爱上帝和他人提供了一个清楚的指导。除此之外，纵观圣经，上帝给了很多活生生的例子，在这些真实的人的生命中向我们展示了爱是什么以及爱不是什么。



Q: Why are God's standards for love more important than setting our own standards?

问：为什么上帝对爱的标准比我们自己设定的标准更重要？

A: Jesus often dealt with the Pharisees during his earthly ministry. They were fond of setting up their own standards of what it meant to love God and neighbor. At the same time, they ignored genuine love for God and neighbor. By doing this they defined love in whatever way allowed them to live as they wished to live. But Jesus denounced their self-created standard of love. Because their standard ignored real love for God and neighbor, Jesus said, "You hypocrites! Isaiah was right when he prophesied about you: 'These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men'" (Matthew 15:7-9).

答：当耶稣在世上从事他的事工期间，他经常和法利赛人打交道。他们喜欢建立他们自己的，关于什么是爱上帝和邻舍的标准。与此同时，他们忽略了对上帝和邻舍真诚的爱。借此，他们随心所欲地定义什么是爱，并让他们可以按照他们想要的方式活着。由于他们的标准忽视了对上帝和邻舍真正的爱，耶稣说，“假冒为善的人哪！以赛亚指着你们所预言的说得好：‘这百姓用嘴唇尊敬我，他们的心却远离我。他们把人的规条当作教义教导人；他们拜我也是枉然’”（太 15:7-9）。

Q: What are we to do about current moral problems or situations that God's law does not seem to address?

问：对于当今上帝的律法似乎没有谈到的道德问题或情形，我们应该怎么做？

A: First, we must remember that the Bible's main purpose is to make us "wise for salvation through faith in Christ Jesus" (2 Timothy 3:15). The Bible was not written with the primary purpose of giving us a complete code of laws and regulations that would give us an easy answer to every decision in life. Such a code of laws and regulations could never save us, even if we sought to devote our whole lives to following its moral precepts.

答：首先，我们必须记住，圣经主要的目的是让我们“因在基督耶稣里的信



有得救的智慧”（提后 3:15）。圣经的主要目的，不是给我们一个整全的律法和规则条文，让我们对生命中的每个决定可以拥有一个轻松的答案。这样的律法和规则条文绝不能拯救我们，即使我们整个一生都在致力于遵守它的道德戒律上。

Nevertheless, it is still amazing how the Bible answers very specific modern moral problems. The Bible gives such answers, not because it mentions every specific moral question that could ever arise in the history of the world but, rather, the Bible presents God's basic principles for what is moral and immoral, defining that which is evil and that which is good. Armed with those basic principles, we are guided to wise decisions as new specific questions arise.

虽然如此，圣经回答具体的现代道德问题的方式，依然让人惊讶。圣经给出了这些答案，不是因为它谈到了这个世上历史中可能出现的每一个具体的问题，而是因为对于什么是道德什么是不道德，圣经呈现了上帝的基本原则，它定义了什么是邪恶什么是良善。有了这些基本原则，当新的具体问题出现时，我们就被带领着做出明智的决定。

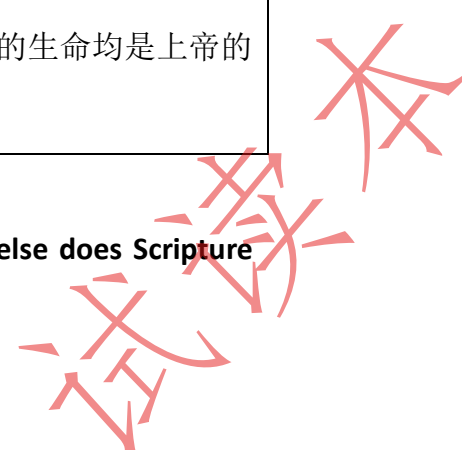
For instance, the Scriptures obviously make no specific reference to many modern life-and-death issues, yet the principle that “The LORD brings death and makes alive” (1 Samuel 2:6) guides us in making decisions. With that principle we consider life a precious gift of God that we should treat with respect.

比如，圣经显然没有特别谈到现代的很多关于生-死的议题，然而圣经说：“耶和华使人死，也使人活”（撒上 2:6），这原则带领我们去做决定。本着这一原则，我们认为生命是上帝珍贵的礼物，我们应该尊重地对待它。

3. We believe, for example, that the Fifth Commandment teaches that all human life is a gift from God. This commandment speaks against abortion, suicide, and euthanasia (“mercy killing”).

3、例如，我们相信十诫中的第五诫教导我们，所有人的生命均是上帝的礼物。这条诫命反对堕胎、自杀及安乐死。

Q: Besides the words of the Fifth Commandment, where else does Scripture



teach that life is a gift from God?

问：除了第五诫，圣经还有其它地方教导我们说生命是上帝的礼物吗？

A: The passage referred to in the previous answer (1 Samuel 2:6) is a powerful reminder that God holds the right both to begin life and to end it. In addition to the Fifth Commandment, other passages include Psalm 31:15: “My times are in your hands.” In this passage, the psalmist finds comfort in knowing that every moment of our existence is secure in God’s hands. Certainly any list of such passages would be incomplete without noting God’s creating activity in Genesis 1 and 2, especially Genesis 2:7: “The LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.”

答：前一个回答引用的经文（撒下 2:6），是一个强有力的提醒，上帝有权柄开始生命和结束生命。除了第五诫以外，其它经文包括诗篇 31:15：“我的一生都在你的手中。”在这一节中，诗人知道我们存在的每一刻都被保管在上帝手中，这让他感到安慰。当然，离开上帝在创世记 1、2 章的创造活动，任何这样的经文列表都将是不完整的，特别是在创世记 2:7 圣经说：“耶和华上帝用地上的尘土造人，将生命之气吹进他的鼻孔，这人就成了有灵的活人。”

Q: Is abortion ever the best option?

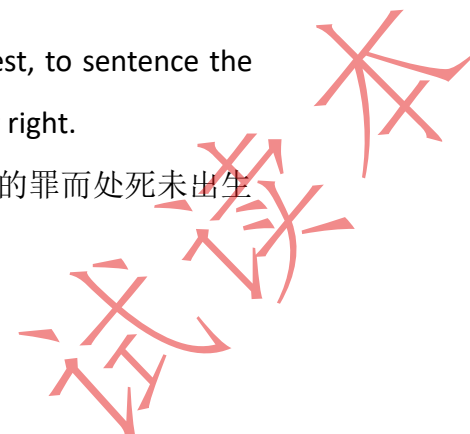
问：堕胎绝不会是最好的选择吗？

A: If allowing a pregnancy to continue would result in the death of both mother and child, then an abortion may indeed be necessary to save the life of the mother. Such is the case in an ectopic pregnancy (sometimes called a tubal pregnancy) when the fertilized egg implants itself in the fallopian tube or outside of the uterine cavity.

答：如果继续怀孕可能会导致母亲和婴儿的死亡的话，那么为了挽救母亲的生命，堕胎可能确实是必要的。宫外孕（有时也称为输卵管妊娠）就是这样一种情况，即，受精卵在输卵管里面或宫腔外着床。

However, in the case of a pregnancy caused by rape or incest, to sentence the unborn child to death for the sin of the “father” is neither just nor right.

然而，在由强奸或近亲通奸导致的怀孕中，由于“父亲”的罪而处死未出生



的孩子，这既不公平也不正确。

Q: Are there any forms of euthanasia that would not be considered murder?

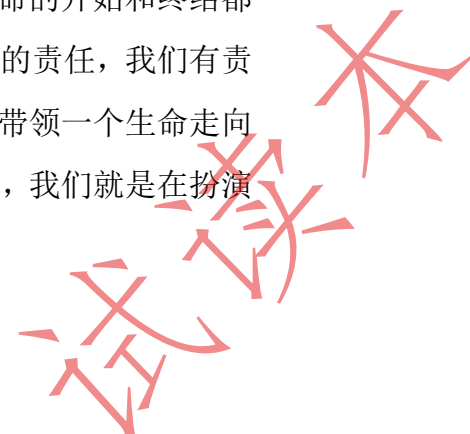
问：有没有某种形式的安乐死不会被认为是谋杀？

A: As many typically use the term, all forms of euthanasia are really nothing more than human beings trying to play the role of God in determining who has a right to live and who does not. To play God is arrogant and always a sin. When we play God in matters of life and death, we are committing murder.

答：正如人们通常使用这一术语表达的那样，所有形式的安乐死，实际上都只不过是人类试图扮演上帝的角色，以决定谁有权利活着而谁没有这个权利。扮演上帝是自高自大，并始终是罪。当我们在生与死的问题上扮演上帝时，我们就是在谋杀。

We must remember two important truths. First and foremost is that the beginning and end of life are in God's hands. At the same time, we also understand that this does not release us from all responsibility in using our God-given wisdom and knowledge to discern when God clearly seems to be bringing a life to an end. Where death is not imminent, we play God and violate the principle that life is in God's hands if we directly cause the death of another. We violate that principle even when we rationalize such action in order to ease pain or because life lacks some subjective "quality" we feel it must have to justify continued existence. At the same time, we can refuse certain medical treatments or discontinue them. For example, if after seeking competent medical advice it appears that death is imminent in a matter of days or hours and medical treatment is only prolonging the process of dying, then refusing or discontinuing certain medical treatment may make a powerful statement that we believe that God holds our times in his hands.

我们必须记住两个重要的事实。首先也是最重要的是，生命的开始和终结都掌握在上帝手里。同时，我们也明白，这并不是免除我们一切的责任，我们有责任使用上帝赐我们的智慧和知识，来分辨什么时候上帝似乎要带领一个生命走向终点。当死亡并没有迫近时，如果我们直接导致了他人的死亡，我们就是在扮演



上帝的角色并违背了生命掌握在上帝手里这一原则。即使是当我们合理化这一行为，说我们是为了减轻痛苦，或是因为生命缺少了某种主观的，我们觉得生命继续下去必须得拥有的“品质”时，也是如此。与此同时，我们能够拒绝某些医学治疗或不再继续治疗。比如，在咨询医生建议后，当死亡即将在这数日或数小时发生，而医学治疗只是在延缓死亡的过程，那么拒绝或停止某些医学治疗，对于我们相信上帝掌管我们的生命，也许是一个强有力的声明。

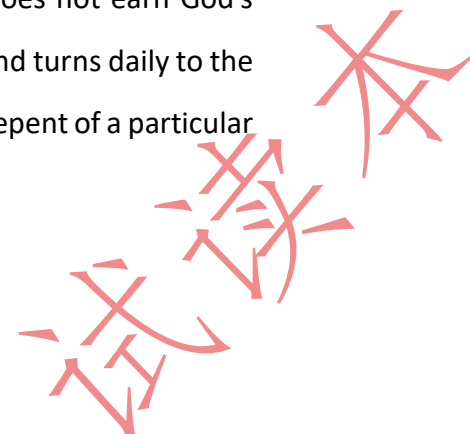
Q: Since a person who commits suicide doesn't have time to repent of that sin, is there any chance of that individual being saved?

问：由于一个自杀的人没有时间为他的这个罪忏悔，这个人有没有可能得救呢？

A: We need to begin by remembering that Christians do not fall from faith every time they sin. If that were true, we would be falling from faith countless times every day since we possess within us a sinful nature that always opposes God. With the apostle Paul, we must confess, "I know that nothing good lives in me, that is, in my sinful nature" (Romans 7:18). While that struggle against our sinful nature continues, we rejoice with Paul that we possess victory in Jesus (verses 24,25).

答：我们首先需要记住，不是基督徒每次犯罪他们就从信心里堕落。如果这是真的，我们将每一天都从信心里堕落无数次，因为在我们里面，我们拥有一个罪性，它一直在反对上帝。我们必须和使徒保罗一起承认说：“我也知道，住在我里面的，就是我肉体之中，没有善”（罗 7:18）。当这种与我们罪性的争战一直在持续时，我们和保罗一起，为我们拥有在耶稣里的得胜而喜悦（罗 7:24,25）。

In other words, while every sin deserves damnation and persisting in refusing to repent of sin destroys faith, wherever saving faith exists we stand in God's grace through Jesus Christ (Romans 5:1,2). Saving faith clings to the perfect life and death of Jesus, not to the perfection of its repentance. Our repentance does not earn God's forgiveness, but repentance is an attitude of heart that hates sin and turns daily to the Savior's grace. Therefore, even in cases where the opportunity to repent of a particular sin may be cut short, that does not mean that a person is lost.



换句话说，尽管每一个罪都配得咒诅，而持续拒绝对罪忏悔摧毁信心，但无论在哪里，只要有得救的信心，我们就透过耶稣基督站在上帝的恩典当中（罗 5:1,2）。得救的信心附着在耶稣完美的生命和死亡上，而不是附着在忏悔的完美上。我们的忏悔并没有赢得上帝的赦免，但忏悔是一种内心的态度——恨恶罪，每日转向上帝的恩典。因此，即使在某些情况下，对某一个特定的罪忏悔的机会可能被缩短了，这不意味着这个人丧失了。

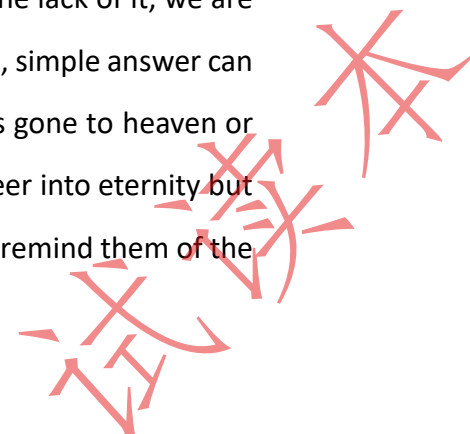
The real question is one of faith or unbelief. Did the person who died by his or her own hand die in faith in Jesus Christ? If a suicide was a premeditated act of despair that utterly rejected God's help in life, it indeed may be evidence of a loss of faith in Jesus. Therefore, the real problem was more than no time to repent. Did the person who committed suicide abandon God's help and reject his promises? If that was true, then the suicide reveals an impenitent heart that rejected all the love and grace of God.

真正的问题是这个人是否相信。这个死在自己手里的人，他是在对耶稣基督的信心里死的吗？如果自杀是一个绝望的蓄谋已久的行动，完全拒绝上帝在他生命中提供的帮助，这确实可能证明他失去了对耶稣的信心。因此，真正的问题远不是没有时间去忏悔。这个自杀的人抛弃了上帝的帮助并拒绝了他的应许吗？如果这是真的，那么自杀显明了一颗不悔改的心，拒绝了上帝全部的爱和恩典。

On the other hand, if a suicide was a rash act of momentary weakness or of confusion of a mind under great pressure, it is very possible that saving faith in Christ may not have been extinguished. If the person was standing through faith in the grace of God, despite the fact that there was no time for repentance, that person still stands in the righteousness of Christ as a child of God.

另一方面，如果自杀是一时的软弱或在巨大压力之下头脑发胀的行动，很有可能在基督里的信心并没有被熄灭。如果这个人透过信心站在上帝的恩典之中，尽管没有时间去忏悔，这个人依然作为上帝的儿女站在基督的义里。

Of course, only God can see the existence of saving faith or the lack of it; we are limited to drawing conclusions from what we see and hear. No one, simple answer can be given about whether someone who has committed suicide has gone to heaven or hell. Indeed, our most pressing concern should not be trying to peer into eternity but rather to seek out those who may be discouraged or depressed to remind them of the



grace of God in Jesus Christ.

当然，唯有上帝能够看到救恩的信心是否存在；我们只能从我们的所见所闻中得出结论。因此，对于某个自杀的人是上了天堂还是在地狱，没有人能够给出一个简单的答案。的确，我们最迫切关心的不应该是窥探永恒，而是寻找那些可能沮丧或绝望的人，提醒他们上帝在耶稣基督里的恩典。

Q: If life is God's gift, can we carry out the death penalty?

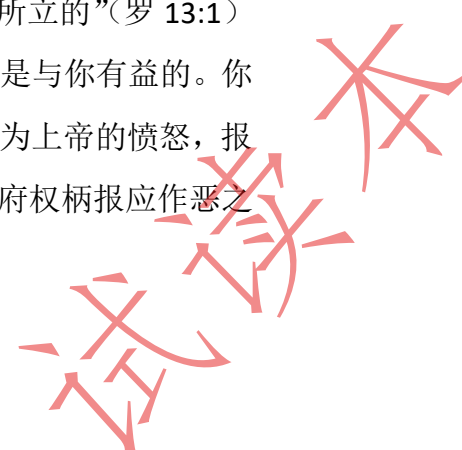
问：如果生命是上帝的礼物，我们能执行死刑吗？

A: Scripture clearly proclaims the truth that the beginning and end of life are in God's hands: "The LORD brings death and makes alive; he brings down to the grave and raises up" (1 Samuel 2:6). Life is God's gift, and only he has the authority to bring it to an end.

答：圣经清楚地宣告了这一真理，生命的开始和终结都掌握在上帝手里：“耶和華使人死，也使人活，使人下阴间，也使人往上升”（撒下 2:6）。生命是上帝的礼物，唯有上帝有权柄拿走它。

However, God often exercises some of his authority through human beings. God maintains law and order through the government, "which God has established" (Romans 13:1). Someone serving in government "is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer" (Romans 13:4). It is significant that Paul mentions the "sword" as a symbol for the government's God-given authority against those who do wrong. The sword was one mode of execution used by the Roman government. When a government acts justly against someone who has committed a serious crime, it is not violating God's gift of life. Rather, the government is acting as God's servant, exercising the authority over life God gave.

然而，上帝常常透过人来行使他的某些权柄。上帝透过他“所立的”（罗 13:1）政府来维持法律和秩序。在政府中服事的人是“上帝的用人，是与你有益的。你若作恶，就该惧怕，因为他不是徒然佩剑；他是上帝的用人，为上帝的愤怒，报应作恶的”（罗 13:4）。显然，保罗提到“剑”，作为上帝赐政府权柄报应作恶之



人的一个象征。剑是罗马政府使用的一种行刑方式。当政府公正的报应某个犯了严重罪行的人时，它并没有侵犯生命这一上帝的礼物。相反，政府是作为上帝的用人行事，行使上帝赐予的对生命的权柄。

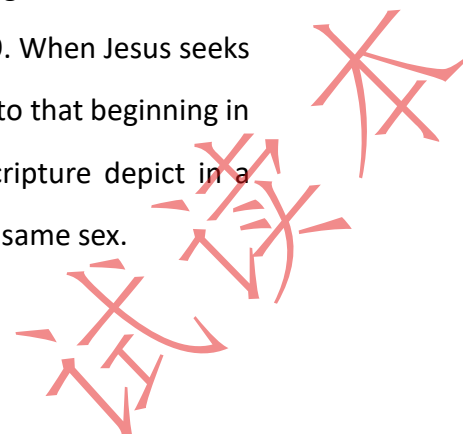
4. We believe that the Sixth Commandment regulates marriage and the family. God instituted marriage as a lifelong union of one man and one woman (Matthew 19:4-6). It is the only proper context for sexual intimacy and the procreation of children. A marriage can be ended without sin only when God ends the marriage through the death of one of the spouses. Nevertheless, a Christian may obtain a divorce if his or her spouse has broken the marriage through adultery (Matthew 19:9) or malicious desertion (1 Corinthians 7:15). The Sixth Commandment forbids all sexual intimacy apart from marriage, including homosexuality (1 Corinthians 6:9,10).

4、我们相信第六诫管理婚姻及家庭。上帝设立婚姻为一男一女的终身结合（太 19:4-6）。只有在婚姻里的性行为及生育才是恰当的。婚姻只有在一个情况下终结才算是无罪，那就是上帝让配偶其中一员死亡。但是，若一个基督徒的配偶因通奸（太 19:9）或恶意遗弃对方（林前 7:15），他 / 她是可以离婚的。第六诫禁止一切在婚姻以外的性行为，包括同性间的性行为（林前 6:9-10）。

Q: Is there anywhere besides Matthew 19 where Scripture teaches that marriage is defined as being between one man and one woman?

问：除了马太福音 19 章，圣经还有其它地方教导说婚姻是一男一女之间的关系吗？

A: The best place to go would be to the account of the creation of Adam and Eve in Genesis 2. When God established marriage, he created one man and then one woman to be “a helper suitable for him” (Genesis 2:18). It is very significant that Jesus quotes from Genesis 2 in his discussion of marriage in Matthew 19. When Jesus seeks to illustrate for us what God intends marriage to be, he goes back to that beginning in the Garden of Eden. It is also significant that nowhere does Scripture depict in a positive light any kind of sexual relationship between those of the same sex.



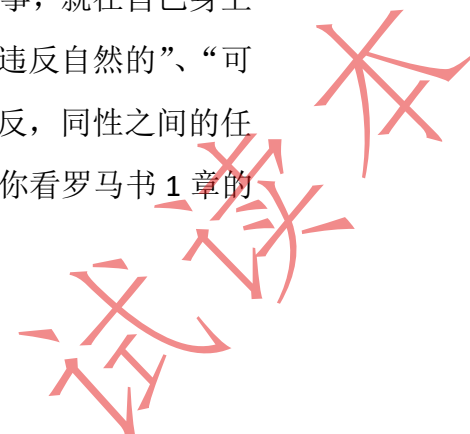
问：最好的地方是创世记 2 章对创造亚当夏娃的描述。当上帝设立婚姻时，他创造了一个男人，又创造一个女人来“帮助他”（创 2:18）。值得注意的是，耶稣在马太福音 19 章关于婚姻的讨论中，引用了创世记 2 章。当耶稣试图向我们阐明上帝对婚姻的目的时，他回到了伊甸园的开端。同样值得注意的是，圣经中没有任何地方从正面的角度谈到任何同性间的性关系。

Q: Some say that the Bible isn't forbidding all homosexual relationships, just promiscuous abuses of sexuality, such as homosexual prostitution. Is that true?

问：有人说，圣经并没有禁止所有的同性性关系，它只是禁止性的滥用，如同性卖淫。是这样吗？

A: Such arguments are nothing more than the common instinct of our sinful human nature to try to defend and excuse its sin. The apostle Paul uses strong language in Romans 1:26,27: "Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion." Paul describes sexual intimacy between people of the same sex as "unnatural," "indecent," and "perversion." Paul isn't just speaking about promiscuous homosexual sexual relations. Instead, any sexual contact between persons of the same sex is a distortion of God's gifts of male and female. In fact, if you look at the whole context of Romans 1, such sexual perversion is a result of utterly shutting out the true knowledge of God.

答：这样的辩论，不过是我们的罪性试图防护它的罪并为其找借口的一种普遍的本能。使徒保罗在罗马书 1:26,27 严肃的说：“因此，上帝任凭他们放纵可羞耻的情欲。他们的女人把自然的关系变成违反自然的；男人也是如此，放弃了和女人自然的关系，欲火攻心，男的和男的彼此贪恋，行可耻的事，就在自己身上受这逆性行为当得的报应。”保罗描述同性之间的性行为为“违反自然的”、“可耻的”、“逆性的”。保罗不只是在谈同性恋关系中性滥交。相反，同性之间的任何性行为，都扭曲了上帝赐给男人和女人的恩赐。事实上，当你看罗马书 1 章的



全部内容，你会看到，这样的性变态是将上帝的真知识完全拒之门外的结果。

Q: Why would we disapprove of a lifelong, faithful union between two men or two women?

问：为什么我们反对两个男人或两个女人之间终生的忠实的结合呢？

A: Please read again the simple and clear statement of Paul from Romans 1 quoted in the answer to the previous question. The question is not whether a homosexual relationship is faithful or promiscuous; the question is whether any such relationship is pleasing to God at all. The direction God gives us in Scripture is clear. A lifelong, faithful union of two men or two women twists and perverts God's plan for male and female. That this is clearly the case cannot be denied by those who listen to Scripture rather than their own reason.

答：请再次阅读，在上一个问题的答案里引用的，保罗在罗马书 1 章简单而清晰的陈述。问题不在于一段同性关系是忠实的还是混乱的；问题在于任何这样的关系都完全不蒙上帝喜悦。上帝在圣经中对我们的指示是清楚的。两个男人或两个女人终生的忠实的结合，扭曲并颠倒了上帝对男人和女人的计划。对于那些听从圣经而不是他们自身理性的人，这一点显然是不可否认的。

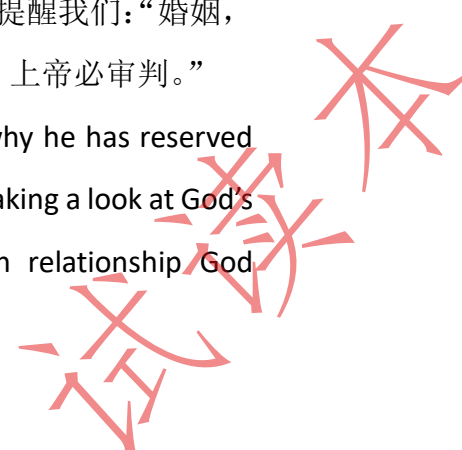
Q: Why did God restrict sexual intimacy to marriage?

问：为什么上帝要将性关系限制在婚姻里？

A: Nowhere does God have a specific list of his reasons to limit sexual intimacy to marriage, though it is clear from Scripture that he does. Hebrews 13:4 clearly reminds us, "Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral."

答：对于为什么将性关系限制在婚姻中，上帝没有在任何地方给出具体的理由，虽然圣经清楚地告诉我们确实如此。希伯来书 13:4 明确的提醒我们：“婚姻，人人都当尊重，共眠的床也不可污秽，因为淫乱和通奸的人，上帝必审判。”

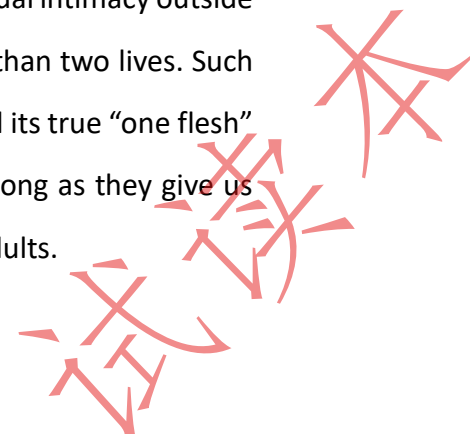
While God has not furnished us with an exhaustive list of why he has reserved sexual intimacy for marriage, we can learn at least one reason by taking a look at God's institution of marriage. Marriage is the most intimate human relationship God



designed for this world. When God brought Eve to Adam and established marriage, the Scriptures say, “For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh” (Genesis 2:24). Marriage assumes that all other human relationships come secondary, even that of parent and child. It also assumes that two people openly and freely commit their lives to each other in a lifelong relationship. As one man and one woman unite themselves to each other, then, and only then, do two people become “one flesh.” Those words indicate more than just sexual intimacy—God intended an entire interweaving of the lives of husband and wife. Yet sexual relations are the most intimate expressions of that “one flesh” life together in marriage. When two people commit their lives to each other and are united as husband and wife, their sexual intimacy is truly the selfless giving to each other that God intended it to be.

虽然上帝没有给我们一个详尽的清单，告诉我们为什么他为婚姻保留了性关系，但是借着考察上帝的婚姻制度，我们至少可以学到一个原因。婚姻是上帝为世人设计的最亲密的人际关系。当上帝把夏娃带到亚当那儿并设立婚姻时，圣经说：“因此，人要离开父母，与妻子结合，二人成为一体”（创 2:24）。婚姻预设所有其它人际关系都是次要的，甚至是父母和孩子的关系。它也预设了两个人公开和自由的将他们的人生彼此交托，一生之久。当一个男人和一个女人彼此结合时，那时，也只有在那时，这两个人成为“一体”。这些话暗示的不仅仅是性行为——上帝想要丈夫和妻子的生命完全的交织在一起。然而，性关系是在婚姻里“一体”的生命最亲密的表达。当两个人将他们的生命彼此交托，并作为丈夫和妻子彼此结合时，他们的性关系是上帝给他们婚姻和给他们彼此美好的祝福。

Outside of marriage, physical intimacy asks for a physical expression without the commitment of a full and lifelong relationship. Instead of being an expression of such a whole commitment to another in every way, sexual intimacy outside of marriage becomes a taking of sexual pleasure without any commitment. Sexual intimacy outside of marriage is nothing more than the union of two bodies rather than two lives. Such a distortion of God’s plan violates his beautiful gift of marriage and its true “one flesh” relationship. God did not create us to selfishly use others for as long as they give us pleasure, even if such selfish pleasure is mutually consented by adults.



在婚姻之外身体上的亲密，寻求的是一个身体上的表达，而不是一个完全和终生的委身关系。没有了在各个方面对另外一个人完整的委身，婚姻之外的性关系成了一个没有任何委身的性愉悦。婚姻之外的性关系不过是两个身体的结合而不是两个生命的结合。这样一种对上帝旨意的扭曲，亵渎了上帝对婚姻及其真正“一体”关系的美好恩赐。上帝创造我们，并不是为了他人给我们的愉悦自私地使用其他人，即使这样自私的愉悦是两个成人互相同意的。

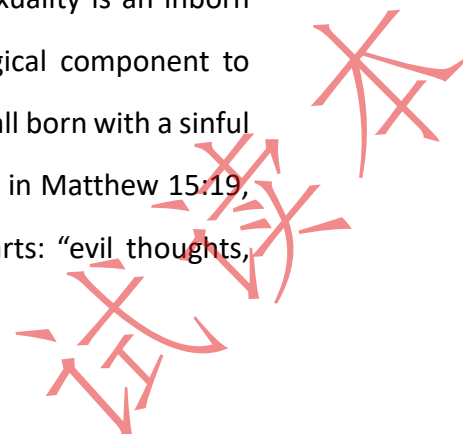
God also intended marriage for the purpose of bringing children into his world. He told Adam and Eve, “Be fruitful and increase in number” (Genesis 1:28). God desired to bless each child with a loving father and mother who are committed to raising their child in a home in which they live together as husband and wife. Our sinful nature sometimes distorts and fractures the environment of a loving home with two parents and children. Nevertheless, such a home is God’s ideal environment for the growth and development of children. God said, “Has not the LORD made them one? In flesh and spirit they are his. And why one? Because he was seeking godly offspring” (Malachi 2:15).

将孩子带到这个世界也是上帝对婚姻的目的。他告诉亚当和夏娃：“要生养众多”（创 1:28）。上帝想要用一对相爱的父母祝福每一位小孩，这对父母住在一个家里，作为丈夫和妻子，共同扶持去养育他们的孩子。我们的罪性有时会扭曲和拆毁，一个由父母和孩子组成的充满爱的家庭环境。然而，这样的家是上帝让孩子成长和发展的理想的环境。上帝说：“虽然上帝有灵的余力能造多人，他不是单造一人吗？为何只造一人呢？乃是他愿人得虔诚的后裔”（玛 2:15）。

Q: How can we say homosexuality is wrong when it appears some people may be born with such an inclination?

问：一些人似乎天生就有同性恋倾向，我们怎么能说同性恋是错的呢？

A: No unbiased, conclusive medical study confirms homosexuality is an inborn disposition. Even if such studies did conclusively show a biological component to homosexuality, that still would not make it right. We know we are all born with a sinful nature that is dead in sin and hostile to God. As Jesus reminds us in Matthew 15:19, many things flow quite “naturally” out of our natural sinful hearts: “evil thoughts,



murder, adultery, sexual immorality, theft, false testimony, slander.” We don’t defend such sins because they come to us naturally. Rather, we flee to the cross of Jesus for forgiveness and for power to run from such temptations. The same should be true with any “natural,” or “biological,” inclination to homosexuality.

答：没有不带偏见的，确定性的医学研究证实同性恋是一种天生的性情。即使这样的研究最终表明同性恋存在某种生理性的成分，这依然不能表明它是正确的。我们知道我们所有人生来都是有罪的，我们死在罪里，与上帝为敌。正如耶稣在马太福音 15:19 提醒我们，很多事情都是完全“自然地”从我们有罪的心里流出来的：“恶念、凶杀、奸淫、淫乱、偷盗、伪证、毁谤。”我们并不能因为这样的罪天生就属于我们而为其辩护。相反，我们逃到耶稣的十字架那里，寻求赦免，并寻求力量脱离这样的试探。任何“天生的”，或“生理性的”同性恋倾向，同样如此。

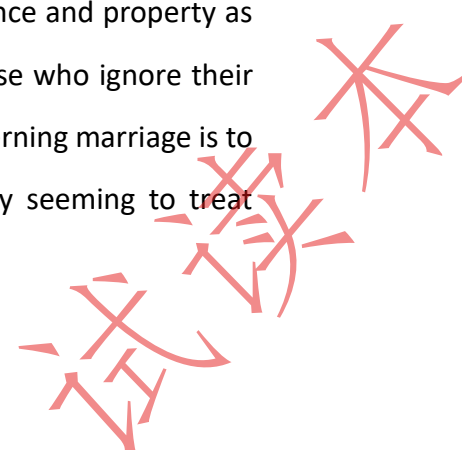
Q: Why are we concerned about a man-made institution that requires a piece of paper by the government?

问：为什么我们要在乎一个人定的制度要求的，由政府颁发的一张纸（结婚证）呢？

A: A quick reading of Genesis 2 or Matthew 19 reveals clearly that marriage is not a man-made institution, but God established and instituted marriage.

答：快速浏览创世记 2 章或马太福音 19 章，它们清楚地表明，婚姻并不是一个人定的制度，乃是上帝制定和创建了婚姻。

It is true that God has not demanded that governments establish marriage laws, such as requiring a marriage license. Yet the government is within its God-given authority to regulate marriage for the purpose of keeping good order in society. The government has an interest in passing laws that help society understand clearly who is married and who is not. Such laws help protect family inheritance and property as well as protect children and spouses from being forsaken by those who ignore their responsibilities. For a Christian to ignore governmental laws concerning marriage is to violate the Fourth Commandment as well as to give offense by seeming to treat marriage more lightly than even unbelievers in society.



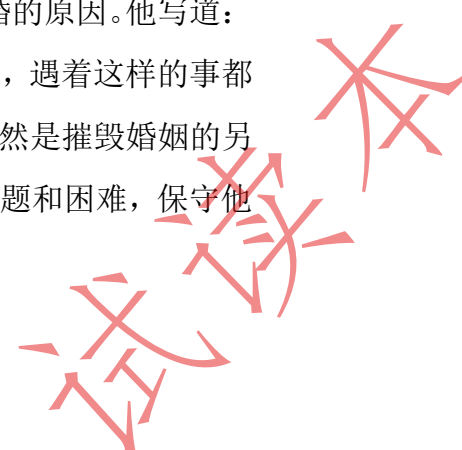
是的，上帝并没有命令政府制定婚姻法，比如要求人领结婚证。然而，政府拥有上帝赋予的权柄，为了保持社会良好的秩序去管理婚姻。政府感兴趣的是，通过法律帮助社会清楚的知道谁已婚谁未婚。这样的法律有助于保护家庭遗产和财产，也有助于保护孩子和配偶，不被那些忽视他们责任的人遗弃。对一个基督徒来说，忽视政府关于婚姻的法律，是违背了第四条诫命，并且看起来比社会上不信的人更加轻视婚姻。

Q: For what reasons can a marriage be dissolved in divorce?

问：有哪些原因可以借着离婚解除婚姻关系呢？

A: God gave Adam and Eve to each other and intended that their relationship be not only intimate and sexual but also endure throughout their lives. Jesus responded to the same question with these words, “I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery” (Matthew 19:9). Sexual unfaithfulness dissolves the intimate relationship of marriage implied by the “one flesh” of Genesis 2:24. The apostle Paul provided another reason for divorce. He wrote, “If the unbeliever leaves, let him do so. A believing man or woman is not bound in such circumstances; God has called us to live in peace” (1 Corinthians 7:15). Desertion is clearly another way in which the marriage is destroyed. In other cases, husband and wife will find ways to solve problems and difficulties and keep the marriage bond. Divorce recognizes the end of the union. Where sexual unfaithfulness and desertion have not destroyed the relationships, believers will seek God’s help and consult counselors for solutions rather than end their marriages.

答：上帝将亚当夏娃赐给彼此，他希望他们不仅拥有亲密的和性的关系，也希望他们一生相守。耶稣对这个问题的回答是：“我告诉你们，凡休妻另娶的，若不是为不贞的缘故，就是犯奸淫了”（太 19:9）。性的不贞解除了在创世记 2:24 “一体”中暗示的婚姻的亲密关系。使徒保罗提供了另一个离婚的原因。他写道：“倘若那不信的人要离开，就由他离开吧！无论是弟兄是姊妹，遇着这样的事都不必拘束。上帝召你们原是要你们和睦”（林前 7:15）。遗弃显然是摧毁婚姻的另一种方式。在其它情况下，丈夫和妻子将会寻找方法，解决问题和困难，保守他



们的婚姻。离婚意味着这联合的终结。当性不贞和遗弃并没有摧毁这关系的时候，信徒将寻求上帝和婚姻咨询来解决问题，而不是终结他们的婚姻。

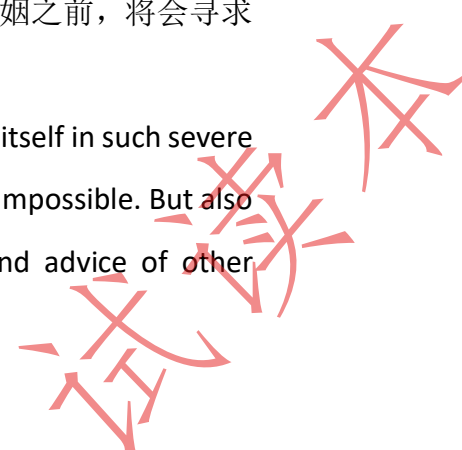
Q: Would physical or emotional abuse ever be the same as “malicious desertion”?

问：身体上或情感上的虐待，和“蓄意遗弃”是一样的吗？

A: First, a word of caution: Some eagerly look for a supposed biblical reason as an excuse to end a marriage because they are dissatisfied. They have not been deserted but, in fact, are in danger of being the ones deserting the marriage. When Paul mentions “such circumstances” in 1 Corinthians 7:15 (see previous answer), he indicates that he is speaking about a category of actions that destroy marriages. The category is made up of actions on the part of one spouse that make it impossible for the other spouse to live in peace. For example, physical abuse by which the health and even life of the spouse or a child are in danger can indeed make life together impossible. God has given us not only the Sixth Commandment but also the Fifth Commandment. To continue to put life and health in danger would violate the Fifth Commandment. Certainly, in all “such circumstances,” a Christian spouse would seek ways to change the circumstances before the marriage would need to be dissolved.

答：首先，必须提一句警告：有些人急切地寻找所谓的圣经上的理由，作为借口去终结他们不满意的婚姻。他们并没有被遗弃，事实上，恰恰相反，他们处于遗弃婚姻的危险之中。当保罗在哥林多前书 7:15 提到“这样的事”（参见前一个问答）时，他表明他在说摧毁婚姻的一类行为。这类行为由配偶中的一方发动，并导致配偶的另一方无法平安地活着。比如，身体上的虐待，因此配偶或孩子的健康甚至生命都处于危险中，这样的状况确实让一起生活成为不可能。上帝不仅给了我们第六诫命也给了我们第五诫命。持续将生命和健康置于危险中侵犯了第五诫命。当然，在一切“这样的事”中，基督徒配偶在解除婚姻之前，将会寻求各种方式改变这一状况。

It is also conceivable that a spouse’s sinful hatred could show itself in such severe verbal and emotional cruelty that life together in peace would be impossible. But also in those circumstances, the spouse should seek the counsel and advice of other



Christians who value God's gift of marriage to see if there is another way to deal with such unloving behavior.

同样可以想象的是，配偶罪恶的怨恨，在言语和情绪上以一种极其残酷的方式表现出来，以至于平安相处成为不可能。但在这种情况下，同样的，配偶将会向珍惜上帝婚姻恩赐的其他基督徒寻求咨询和建议，看看是否有别的方式处理这种不爱的行为。

5. We believe that individuals are free to make their own decisions concerning matters that are neither forbidden nor commanded by God's Word (adiaphora). People must be careful, however, that their use of this freedom does not cause others to sin.

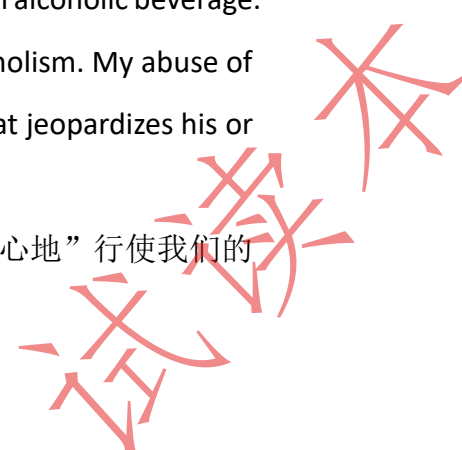
5、我们相信在圣经没有禁止或命令的事情上（中立物），个人可以自由作决定。然而，个人在行使自由时，必须小心不要绊倒别人或令人犯罪。

Q: What does it mean to be "careful" about using our Christian freedom?

问：我们需要“小心地”行使基督徒自由，这是什么意思？

A: The apostle Paul reminds us in Romans 14:13 why we should be "careful" about using our freedom: "Make up your mind not to put any stumbling block or obstacle in your brother's way." For example, I may be able to make use of alcohol without stumbling to the abuse of drunkenness. But there may be a fellow Christian for whom taking even one alcoholic beverage would mean not stopping until he or she was drunk, plunging his or her life back into alcoholism. When I am with that fellow Christian, it would be an unloving abuse of my freedom to exercise my ability to use alcohol when that may be an overwhelming temptation to my brother or sister to abuse it. His or her well-being is far more important at that moment than having an alcoholic beverage. My freedom to drink may encourage the downward spiral of alcoholism. My abuse of my freedom may send my brother or sister in faith on a course that jeopardizes his or her faith.

答：保罗在罗马书 14:13 提醒我们，为什么我们需要“小心地”行使我们的



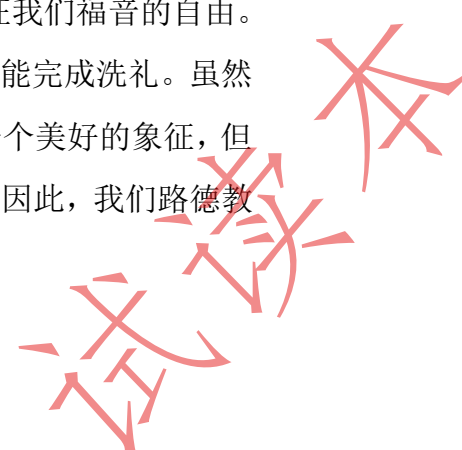
自由：“所以，我们不可再彼此评断，宁可决意不给弟兄放置障碍或绊脚石。”比如，我也许可以喝酒却不至于喝到踉跄大醉。但是可能有一个基督徒同伴，对他来说，哪怕只是喝一杯酒，就意味着直到醉倒之前都不会停下来，并使他的生活重新一头扎进酗酒当中。当我和这个基督徒同伴在一起时，行使我喝酒的自由，将会是对我的自由一种无爱的滥用，因为这可能会给我的兄弟姐妹一个难以克服的试探。在那一刻，他/她的福祉远比喝一杯酒要重要。我喝酒的自由可能会助长酗酒的恶性循环。我对我自由的滥用，可能会让我的兄弟姐妹走上危害其信仰的道路。

Q: Are there times when we might purposefully make use of our freedom to make a point about the truth of the gospel?

问：有没有一些时候，我们可以有意地使用我们的自由，来表明福音的真理？

A: At times others may try to bind our freedom by telling us that we are sinning by a particular action when God has not labeled it as sinful. At such times, we may need to give testimony to our gospel freedom by doing that which God permits but these others forbid. For example, there are some Christian denominations that insist that Baptism can only be done by completely immersing in water the one who is being baptized. While immersion can indeed be a beautiful symbol of the death and resurrection that the Holy Spirit accomplishes in our baptism, nowhere does Scripture ever command a certain method of applying the water in Baptism. Therefore, one of the reasons our Lutheran church pours the water instead of immersing is to declare clearly that Baptism is pure gospel and not some legal ordinance in which the water must be applied in a certain way to be legitimate.

答：有些时候，别人可能会试图辖制我们的自由，他们告诉我们，借着某些特定的行为，我们正在犯罪，而这些行为上帝并没有把它称为罪。在这样的时候，我们可能需要借着做那些上帝允许但其他人禁止的事，来见证我们福音的自由。比如，有些基督教派坚称，只有将受洗者全身都浸入水中，才能完成洗礼。虽然对于上帝在我们洗礼中成就的死亡和复活，浸礼可能确实是一个美好的象征，但圣经没有任何地方，规定了在洗礼中使用水的某种具体方式。因此，我们路德教



会使用点水而不是浸水的其中一个原因，就是清楚地宣告，洗礼是纯粹的福音，而不是某种律法条例，必须以某种具体的方式使用水才是合法的。

6. We believe that good works, which are fruits of faith, must be distinguished from works of civic righteousness performed by unbelievers. Although unbelievers may do much that appears to be good and upright, these works are not good in God's sight, for "without faith it is impossible to please God" (Hebrews 11:6). While we recognize the value of such works for human society, we know that unbelievers cannot do their duty to God through works of civic righteousness.

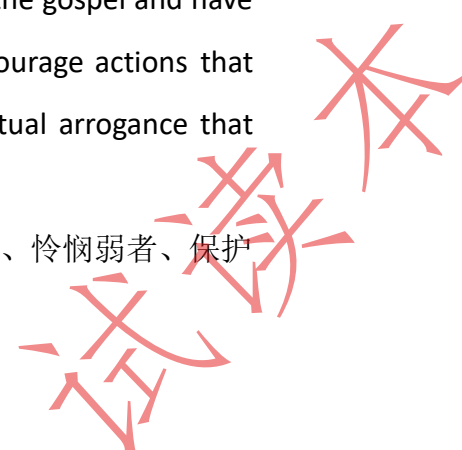
6、我们相信好行为是信心的果子，必须与非信徒所做的公民的义行分别出来。虽然非信徒的行事为人可以显得美好及正直，但在上帝眼中并非这样，因为“人非有信，就不能得上帝的喜悦”（来 11:6）。虽然我们认同这些行为对人类社会的价值，但非信徒并不能借着这些公民的义行满足他们对上帝的责任。

Q: If an unbeliever's acts of civic righteousness are not good in God's sight, why don't we discourage them?

问：如果非信徒公民的义行并不是上帝眼中的好行为，为什么我们不阻止他们呢？

A: Good citizenship, truth, integrity, honor, diligence, faithfulness, concern for the unfortunate, environmental responsibility, and other virtues benefit all of society and should be honored and encouraged. We praise acts of civic righteousness performed by unbelievers as long as our praise gives no indication that such acts improve their standing in the sight of God. However, if we praise acts of civic righteousness in such a way that people become proud, as if their actions render unnecessary a Savior and his life and death for them, then we have done a great disservice to the gospel and have created nothing but proud Pharisees. We are not trying to discourage actions that benefit society. What we are trying to discourage is proud spiritual arrogance that blinds people to their need for Jesus.

答：良好的公民意识、诚实、正直、有信用、勤奋、忠信、怜悯弱者、保护



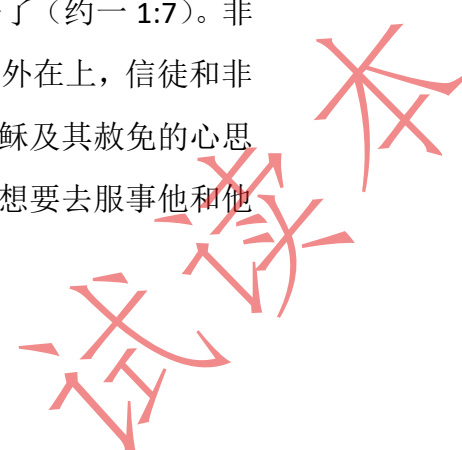
环境，以及其它的美德，都有益于整个社会，并应当受到尊重和鼓励。我们称赞非信徒所做的这些公民的义行，只要我们的称赞没有表明，这些行为能够提高他们在上帝眼中的位置就好。然而，倘若我们以一种使人变得骄傲的方式来称赞公民的义行，仿佛他们的行为使救主和他为我们的生命和死亡变成不必要的，那么，我们就是大大损害福音了，并且只可能创造出骄傲的法利赛人。我们并不是试图去阻止有益于社会的行为。我们试图阻止的是属灵的傲慢，它蒙蔽了人们的眼睛，使他们看不到他们对耶稣的需要。

Q: How is it fair to say that a believer and an unbeliever can carry out the same outward act of kindness or compassion and for one it would be a good work and for another it would not be?

问：一个信徒和非信徒做了同样的良善和慈悲的行为，但说它们一个是好行为一个不是，这公平吗？

A: Before God the forgiveness of sins is most important. He sent his Son, Jesus, to cleanse us of all sin. A believer's works are cleansed of every stain of sin through Jesus (1 John 1:7). An unbeliever has no forgiveness, because he or she has not accepted God's forgiveness by faith in Jesus. Works produced by believers and unbelievers may be very similar on the outside, but the believer's acts come from a heart and a mind that know Jesus and his forgiveness. What delights God are hearts that render service to him or to a fellow human being because they are moved by his love and reflect his grace. Without faith in Jesus the motives of the heart behind outwardly good actions have no sense of serving Jesus. Even when the works are motivated by a sincere desire to help others, we abide by the verdict of Jesus. He said that apart from him we "can do nothing" (John 15:5).

答：在上帝面前，罪得赦免是最重要的。他差派他的儿子，耶稣，来洗净我们一切的罪。信徒行为上每一个罪的污秽，都透过耶稣被洗净了（约一 1:7）。非信徒没有赦免，因为他并不接受上帝在耶稣里借着信的赦免。外在上，信徒和非信徒产生的行为可能非常相似，但是信徒的行为来自于知道耶稣及其赦免的心思意念。蒙上帝喜悦的是，一颗因为他的爱和他的恩典激动，而想要去服事他和他



人的心。离开对耶稣的信心，外在好行为背后的动机与服事耶稣毫无关系。即使这些行为的动机是真诚地想要帮助他人，我们也坚持耶稣对此的判决。他说，离开他，我们就“不能做什么”（约 15:5）。

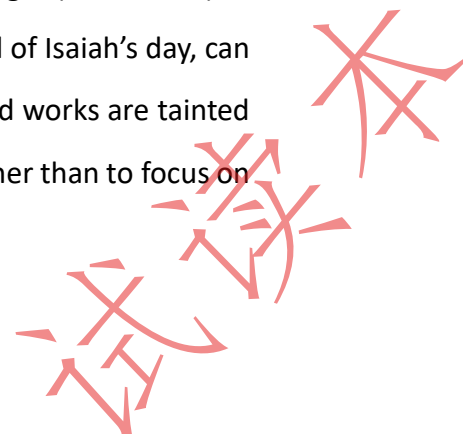
7. We believe that in this world even the best works of Christians are tainted with sin. A sinful nature still afflicts every Christian. Therefore Christians often fail to do the good they want to do but keep on doing the evil they do not want to do (Romans 7:18-21). They must confess that all their righteous acts are like filthy rags (Isaiah 64:6). Because of Christ's redemption, however, these imperfect efforts of Christians are considered holy and acceptable by their heavenly Father.

7、我们相信在世上，即使是基督徒最好的行为也受到罪的污染。每个基督徒仍然受罪性的困扰。所以基督徒很多时候没有做他们期望的好行为，却继续做他们不想做的恶事（罗 7:18-21）。他们不得不承认他们所有的义都像污秽的破衣服（赛 64:6）。然而，因为基督救赎的缘故，天父接纳并把这些不完全的行为看为圣洁。

Q: Won't teaching that all our best works are tainted with sin discourage Christians from living for Christ?

问：教导我们最好的行为都被罪沾污，会不会让基督徒对于为基督而活感到气馁？

A: Scripture also teaches that our good works are pleasing in God's sight because even their imperfections stand under the forgiving grace of Christ. Again and again the Scriptures encourage us to live active Christian lives of service to God and others. But that does not take away the fact that Scripture clearly teaches, "All of us have become like one who is unclean, and all our righteous acts are like filthy rags" (Isaiah 64:6). If such is the confession of the prophet Isaiah and the people of God of Isaiah's day, can anything less be said about us? This biblical teaching that our good works are tainted by sin is an antidote to our tendency to be proud of our efforts rather than to focus on our Savior and his forgiveness.



答：圣经同样教导说，我们的好行为在上帝眼里是蒙喜悦的，因为即使是我们的不完美，也被基督赦免的恩慈所遮盖。圣经一遍遍鼓励我们积极地活出基督徒的生命，服事上帝和他人。但这并不能拿走圣经清楚教导的这一事实：“我们都如不洁净的人，所行的义都像污秽的衣服”（赛 64:6）。如果这是先知以赛亚和以赛亚时代上帝子民的信仰告白，关于我们自己，我们还有什么可说的呢？圣经关于我们的好行为都被罪污秽的这一教导，是一剂解药，因为我们总是倾向于因我们的努力而骄傲，而不是聚焦在我们的主和他的赦免之上。

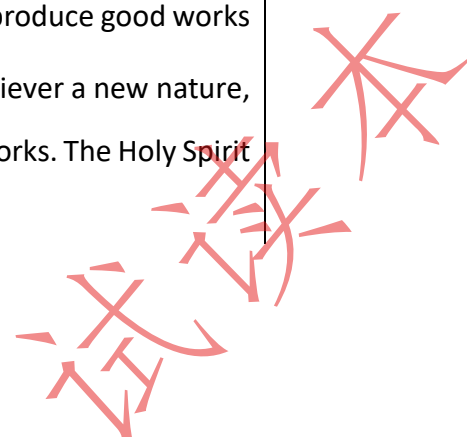
Q: Where in Scripture is it taught that God accepts our imperfect works as perfectly pleasing in his sight for Jesus' sake?

问：圣经在哪里教导说，上帝因耶稣的缘故，完全悦纳了我们不完美的行为？

A: When Jesus speaks about the sheep, or believers, on his right on judgment day, he commends them for the evidence of their faith (see Matthew 25:31-46). He makes no comments about any of their sins or even the imperfections of those very fruits of faith. The imperfections and all the rest of their sins have already been forgiven. They are removed from them “as far as the east is from the west” (Psalm 103:12). Since all sin is forgiven and paid for in the life and death of Jesus, all that is left for God to see in our good works is their good.

答：当耶稣谈到审判日在他右边的绵羊——信徒时，他为他们信心的证据而称赞他们（参见太 25:31-46）。他没有提到他们任何的罪，甚至也没有提到那些信心果子的任何不完美之处。那些不完美之处和他们所有其它的罪，都已经被赦免了。“东离西有多远”（诗 103:12），它们就离他们有多远。由于所有的罪，在耶稣的生命和死亡中都得到了赦免和偿还，上帝在我们的好行为中所能看见的，就只剩下好了。

8. We believe that the Holy Spirit enables every believer to produce good works as fruits of faith (Galatians 5:22-25). The Holy Spirit gives every believer a new nature, or “new man,” that cooperates with the Holy Spirit in doing good works. The Holy Spirit uses the gospel to motivate believers to do good works.



8、我们相信圣灵让每个信徒能够产生好行为，作为信心的果子（加 5:22-25）。圣灵给每个信徒新的本性，或者说，一个“新人”，使它们与圣灵合作一起做好行为。圣灵借福音激励信徒去做好行为。

Q: Why do we say here that we cooperate with the Holy Spirit in our good works but not in our conversion?

问：为什么我们在这里说，在我们的好行为上，而不是在归信上，我们与圣灵合作呢？

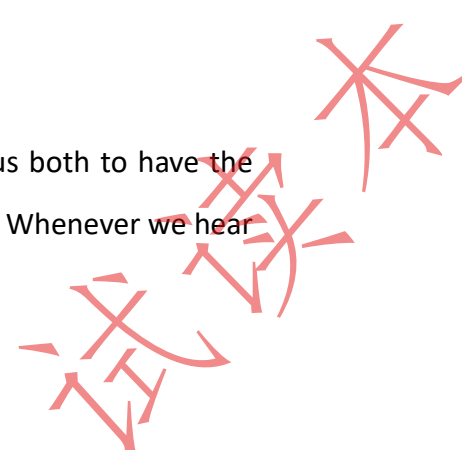
A: If we teach that there is some spiritual cooperation before we are brought to faith, that would be false doctrine. Before we are brought to faith, we are dead in sin (Ephesians 2:1) and hostile to God (Romans 8:7). We can't cooperate with God in the least. But in the water of our baptism, we are buried with Christ and rise to live with Christ (see Romans 6:1-4). When we are brought to faith, God plants a new self within us. Paul describes that new self as being "created to be like God in true righteousness and holiness" (Ephesians 4:24). That new self, created by the Spirit himself, possesses the power to cooperate with the Holy Spirit in producing fruits of faith.

答：如果我们教导说，在我们被带入信心前，存在某些属灵的合作，这就是错误的教义。在我们被带入信心前，我们死在罪中（弗 2:1），与上帝为敌（罗 8:7）。我们一点都不能与上帝合作。但是在受洗的水中，我们与基督一同埋葬，并与基督一同复活（参见 6:1-4）。当我们被带入信心时，上帝在我们里面栽种了一个新我。保罗描述这个新我为“照着上帝的形像造的，有从真理来的公义和圣洁”（弗 4:24）。这个由圣灵亲自创造的新我，拥有力量和圣灵合作，结出信心的果子。

Q: How does the Holy Spirit use the gospel to "motivate believers to do good works"?

问：圣灵是如何使用福音“激励信徒去做好行为”的？

A: The power of God's love for us in Jesus Christ works in us both to have the desire and to have the power to carry out good works in our lives. Whenever we hear



or remember the gospel of Jesus in Word and sacrament, we are filled both with a desire to live a thankful life and the power to do so. As Paul tells us in Philippians 2:13, “It is God who works in you to will and to act according to his good purpose.”

答：上帝在耶稣基督里爱我们的大能，在我们里面工作，使我们有意愿和能力在我们的生命行善。无论什么时候，当我们听到或想到在圣道和圣礼中耶稣的福音时，我们都充满了活出一个感恩的生命的渴望，上帝也给我们力量如此去行。正如保罗在腓力比书 2:13 告诉我们的：“上帝在你们心里运行，使你们又立志又实行，为要成就他的美意。”

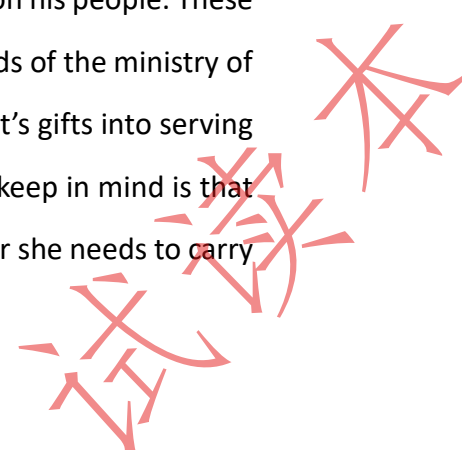
9. The Holy Spirit also equips the church with all the spiritual gifts it needs for its well-being (1 Corinthians 12:4-11). During the beginning of the New Testament era, special charismatic gifts were given to the church, such as signs, miracles, and speaking in tongues. These gifts were connected with the ministry of the apostles (2 Corinthians 12:12). There is no evidence in Scripture that we today should expect the continuation of such charismatic gifts.

9、圣灵亦装备教会，给予教会一切所需的属灵恩赐（林前 12:4-11）。在新约时代的初期，教会获赐特殊灵恩，例如异能、神迹、说方言；这些恩赐与使徒的圣工有密切关系（林后 12:12）。从圣经中，我们找不到证据，指出今天我们还应该期望这类灵恩继续临到教会。

Q: What kinds of spiritual gifts does the Spirit give to the church?

问：圣灵给教会什么属灵恩赐？

A: Nowhere in Scripture does God give us an exhaustive list of such gifts. However, if you read through Romans 12, 1 Corinthians 12, and 1 Peter 4, you will find a rather lengthy list of the many spiritual gifts that the Holy Spirit showers on his people. These gifts are given to God’s people in order to meet the particular needs of the ministry of the gospel in every age. Sometimes Bible students divide the Spirit’s gifts into serving gifts and speaking gifts. But perhaps the most important truth to keep in mind is that the Holy Spirit gives to each believer the precise spiritual gifts he or she needs to carry



out the service of the gospel God has planned. In 1 Corinthians 12:7, Paul assures us that “to each one the manifestation of the Spirit is given for the common good.” These gifts are indeed given to “each one” so that we might accomplish the “good works, which God prepared in advance for us to do” (Ephesians 2:10).

答：关于上帝给我们这样的恩赐，圣经没有哪个地方记录了一个详尽的清单。然而，如果你通读罗马书 12 章、哥林多前书 12 章和彼得前书 4 章，你会发现，圣灵浇灌在他子民身上的属灵恩赐是相当多的。这些恩赐被赐给上帝的子民，以满足各个时代福音事工特定的需要。有时，圣经学者将圣灵的恩赐分为服事的恩赐和讲道的恩赐。但也许，我们需要记住的最重要的真理是，圣灵赐给每一个信徒他所需要的明确的属灵恩赐，来完成上帝计划的福音事工。在哥林多前书 12:7，保罗向我们保证：“圣灵彰显在各人身上，是要使人得益处。”这些恩赐确实赐给了我们“各人”，使我们可以“行善，就是上帝早已预备好要我们做的”（弗 2:19）。

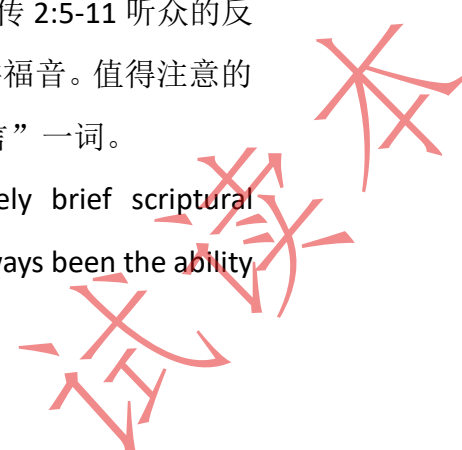
Q: What does Scripture mean when it mentions “speaking in tongues”?

问：圣经提到的“说方言”是什么意思？

A: The clearest example of “speaking in tongues” in the Scriptures is in Acts 2 on the day of Pentecost. At Pentecost, speaking in tongues was clearly the miraculous ability to speak in known human languages. The disciples did not have a speaking knowledge of those languages, but the Holy Spirit gave them that miraculous ability. The response of the hearers in Acts 2:5-11 confirms that definition. They suddenly heard the gospel proclaimed in their native languages. It is enlightening to note that the Greek word that is used for this miracle of the Holy Spirit is also the regular Greek word for “languages.”

答：“说方言”在圣经中最明显的例子，是在使徒行传 2 章五旬节的那天。在那个五旬节，说方言显然是一个神奇的，说已知的人类语言的能力。门徒们并不懂这些语言，但是圣灵给了他们这个神奇的能力。在使徒行传 2:5-11 听众的反应证实了这一定义。他们突然听到有人用他们各自的母语宣讲福音。值得注意的是，用来表示圣灵的这个神迹的希腊词，正是希腊语里“语言”一词。

All other references to speaking in tongues are relatively brief scriptural references. Acts 2 indicates that speaking in tongues may have always been the ability



to speak known human languages for the advancement of the gospel. Nevertheless, a brief comment in 1 Corinthians 13:1 (“If I speak in the tongues of men and of angels, but have not love . . .”) may indicate that it is possible that at times speaking in tongues could also have meant speaking in a language otherwise unknown.

圣经中所有其它谈到说方言的地方都相对简短。使徒行传 2 章表明，说方言可能一直是一种说已知的人类语言的能力，以促进福音的传播。然而，哥林多前书 13:1 一个简短的叙述（“我若能说人间的方言，甚至天使的语言，却没有爱……”），可能表明，有时，说方言可能同样意味着说一种别人不知道的语言。

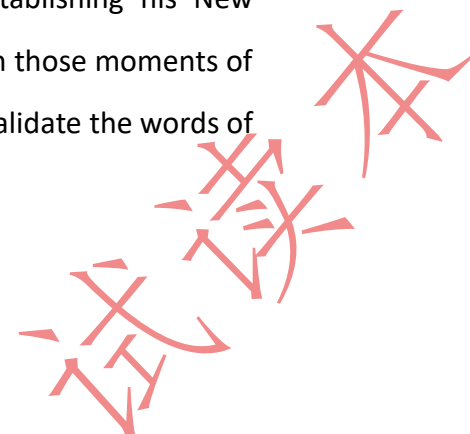
Q: Why did the Holy Spirit give to the early Christian church such miraculous outward gifts such as healing and speaking in tongues?

问：为什么圣灵赐给早期基督教会如此神奇的外在恩赐，比如医治和说方言？

A: While God can do miracles anywhere and anytime he pleases, if you look back at recorded Bible history stretching from the Garden of Eden until the time of the apostles, you will notice that God has not typically used flurries of miracles to accomplish the work of his kingdom. God’s typical course of action is to accomplish wonders in human hearts through the quiet whisper of his gospel message shared from heart to heart by human messengers.

答：虽然倘若上帝乐意，他可以随时随地行使神迹，但是，如果你回顾圣经记载的历史，从伊甸园直到使徒的时代，你将会注意到，上帝不常使用一系列神迹来完成他国度的工作。上帝典型的行动方式是，他的福音信息借着人类使者在各人心里传扬，从而完成他在人心的奇迹。

Yet at certain crucial times in his plan of salvation, he has permitted a significant grouping of miracles. Those times include when he rescued Israel from Egypt, the time when Baal worship had almost extinguished the true knowledge of God during the ministries of Elijah and Elisha, and finally when God was establishing his New Testament church during the ministry of Jesus and the apostles. In those moments of church history, God used special miraculous gifts to support and validate the words of his chosen spokespeople.



然而，在他救恩计划的某些关键时刻，他允许了大量神迹的出现。这些时刻包括，他拯救以色列人出埃及时，在以利亚和以利沙事工期间，当巴力崇拜几乎灭绝对上帝的真知识时，而最终，在耶稣和使徒事工期间，当上帝建立他新约教会时。在教会历史的这些时刻，上帝使用特别的神迹，来支持并证实他拣选的代言人的话。

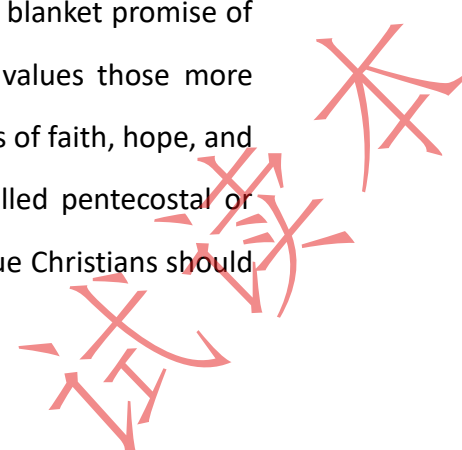
Q: Should we expect such special outward gifts today? Are we setting limits on what the Holy Spirit can still do?

问：我们今天应该期待这些特别的外在恩赐吗？我们是在给圣灵依然能够做的事施加限制吗？

A: We certainly cannot limit what God can or cannot do. “Our God is in heaven; he does whatever pleases him” (Psalm 115:3). God can demonstrate his power by miraculous gifts, but he has not promised to do so. God makes it clear to us in the Scriptures what he promises to do, but beyond that we have no promise that God will do anything miraculous. We seek to discern from Scripture what God tells us he has done and what he continues to do.

答：我们当然不能限制上帝能做什么不能做什么。“我们的上帝在天上，万事都随自己的旨意而行”（诗 115:3）。上帝能够用神迹的恩赐彰显他的大能，但是他并没有应许如此去做。上帝在圣经中清楚地告诉我们他要做什么，但除此之外，我们没有得到应许说上帝将会做任何神迹般的事。我们从圣经中努力地辨别，上帝告诉我们他已经做了和他持续在做的事。

Nowhere can anyone point to a Scripture verse that indicates that God has promised that every Christian will perform miracles or receive other miraculous spiritual gifts such as speaking in tongues. The danger is not only to say less than Scripture says about such gifts but also to say more than it says. In 1 Corinthians 12:29-31, the apostle Paul makes it very clear that God has not made a blanket promise of such gifts to all Christians. In fact, in those same verses, Paul values those more outwardly astounding gifts as less than God’s greater spiritual gifts of faith, hope, and love. Some Christian groups within the visible church (often called pentecostal or charismatic) claim, without justification from Scripture, that all true Christians should



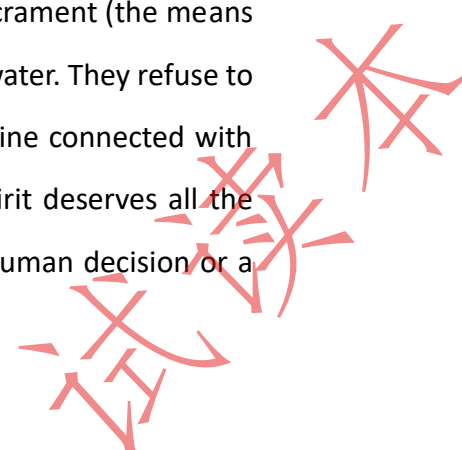
expect such special outpouring of spiritual gifts. They claim such miraculous gifts are a mark of advancement in the kingdom of God. It is also interesting to note what Jesus said to those in his day who repeatedly demanded from him just such miraculous signs: “A wicked and adulterous generation looks for a miraculous sign” (Matthew 16:4).

没有人能够指出圣经中有哪一节经文，表明上帝应许了每一个基督徒都将施行神迹，或获得其它神奇的属灵恩赐，比如说方言。关于这些恩赐，危险不仅仅在于说的比圣经所说的要少，还在于说的比其所说的要多。在哥林多前书 12:29-31，使徒保罗清楚地说到，上帝并没有应许所有基督徒都有这样的恩赐。事实上，在同样的经文里，保罗视那些外在的令人震惊的恩赐，其价值低于信心、盼望、爱这些更大的属灵恩赐。可见教会的一些基督教团体（通常被称为五旬节派或灵恩派），离开任何圣经依据，声称，所有真正的基督徒都应该期待这些特殊的属灵恩赐。他们声称这些神奇的恩赐是在上帝国度里长进的标志。有趣的是，我们注意到耶稣对在他那个时代，反复向他要求神迹之人所说的话：“邪恶淫乱的世代求看神迹”（太 16:4）。

Scripture provides us with a better approach. While the New Testament was being written and established as the inspired Word of God, God confirmed the truth and reliability of the Word of his apostles by granting them some very spectacular spiritual gifts. The need for such gifts is not the same today since we have the complete apostolic New Testament Scriptures.

圣经给我们提供了一个更好的认识上帝的方式。在新约圣经被写下来并被确立为上帝默示的话语期间，上帝借着授予他的使徒一些非常壮观的属灵恩赐，确证他借使徒而来的话语是真实可靠的。这样的恩赐在今天不再需要，因为我们已经有了完整的从使徒而来的新约圣经。

One last thought is very important. Those who typically claim that we, as Lutherans, do not value the gifts of the Spirit are the same ones who often refuse to see that the Spirit truly works through the gospel in Word and sacrament (the means of grace). They tend to scoff at his gift of Baptism as nothing but water. They refuse to see him at work in the Lord’s Supper, in the simple bread and wine connected with Jesus’ real body and blood. They refuse to see that the Holy Spirit deserves all the credit for bringing believers to faith. Instead they depend on a human decision or a



human inclination or feeling. Isn't it fair to ask who really is downplaying the most important work of the Holy Spirit? Is it those who are skeptical about some claims of speaking in tongues and doing miracles or those who are skeptical about the very means of grace by which the Holy Spirit does his most vital work of creating and strengthening faith?

最后的想法非常重要。通常，那些声称我们，作为路德宗信徒，不珍视圣灵恩赐的人，同样是那些拒绝看到，圣灵真真实实地透过在圣道圣礼中的福音（施恩具）做工的人。他们常常嘲笑他洗礼的恩赐不过是水。他们拒绝看到他在圣餐中的工作，在这简单的饼和酒中连结着耶稣的真身体和真宝血。他们拒绝看到，圣灵独自做工将人带入信心。相反，他们倚赖于人的决定或人的倾向或感觉。试问谁真正的在贬低圣灵最重要的工作呢？是那些对某些人声称说方言和行神迹持怀疑态度的人呢，还是那些对施恩具——圣灵借此做他最重要的工作：创造信心并坚固信心——持怀疑态度的人呢？

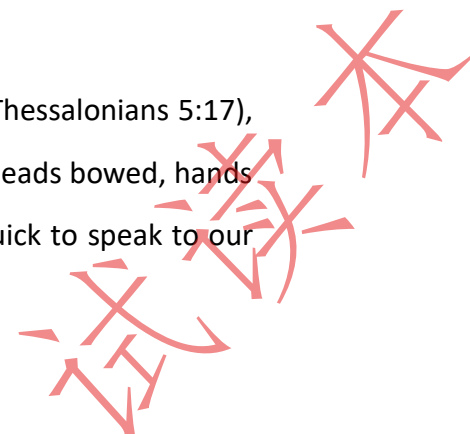
10. We believe that a life of prayer is a fruit of faith. Confidently, through faith in their Savior, Christians address their heavenly Father with petitions and praise. They present their needs and the needs of others, and they give thanks (1 Timothy 2:1). Such prayers are a delight to God, and he grants their requests according to his wisdom (Matthew 7:7,8; 1 John 5:14).

10、我们相信一个祷告的生命是信心的果子。基督徒借着在救主里的信心可以毫不疑惑地在天父面前祈求及赞美。他们呈上自己及别人的需要和感谢（提前 2:1）。上帝喜悦这些祷告，并按自己丰盛的智慧回应他们的诉求（太 7:7,8；约一 5:14）。

Q: What is meant by the phrase “life of prayer”?

问：“祷告的生命”是什么意思？

A: When the apostle Paul urges us to “pray continually” (1 Thessalonians 5:17), he clearly doesn't mean that we must always be found with our heads bowed, hands folded, and eyes closed. But he does mean that we should be quick to speak to our



heavenly Father in thanksgiving about every need of life for ourselves and all others at all times. A “life of prayer” is that continual conversation that beloved children of God carry on as they address their dear heavenly Father. Prayer is the natural response of the children of God who know that because of the life, death, and resurrection of our Lord Jesus, they can approach God at any time, for anything, and for anyone. Believers rely on God’s promise that their prayers will never be turned aside. As Paul puts it, “In him and through faith in him we may approach God with freedom and confidence” (Ephesians 3:12).

答：当使徒保罗督促我们“不断祷告”（帖前 5:17）时，他显然不是在说我们必须总是低着头，合着手掌并闭着眼睛。但他确实在说，我们在任何时刻，在我们自己和别人生命中的一切需要上，都应当向我们的天父献上感恩。一个“祷告的生命”，是上帝蒙爱的儿女，和他们亲爱的天父持续不断的交流。祷告是上帝儿女自然的反应，他们知道，因为我们主耶稣的生命、死亡和复活，他们能够在任何时候，为任何事和任何人来到上帝面前。信徒倚赖上帝的应许，他告诉他们，他们的祷告绝不会被弃置不管。正如保罗说：“我们因信耶稣，就在他里面放胆无惧，满有自信地进到上帝面前”（弗 3:12）。

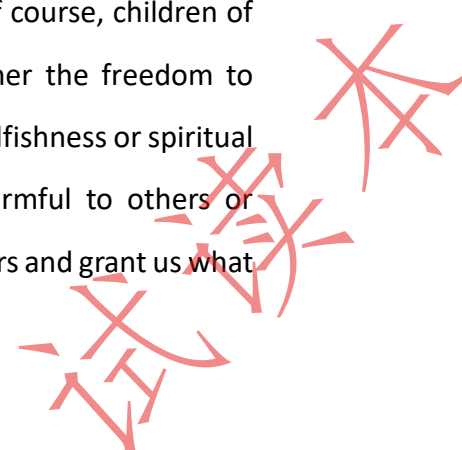
Remember that the second half of this conversation occurs as we listen carefully to God’s response to us in the Word and sacrament.

记住，这个交流的第二部分，是我们仔细地倾听上帝在圣道和圣礼中对我们的回应。

Q: Scripture has some bold statements about us receiving whatever we ask for in prayer. Does God really promise to fulfill those open-ended promises?

问：圣经有一个大胆的说法：在祷告中，无论我们求什么，都必得着。圣经真的应许要实现哪些开放式的承诺吗？

A: We are to take such promises of God at full face value. Of course, children of God would never presume to remove from their heavenly Father the freedom to improve upon the answers he gives to our prayers. Where sinful selfishness or spiritual near-sightedness causes us to ask for what would truly be harmful to others or ourselves, we trust our heavenly Father to improve upon our prayers and grant us what



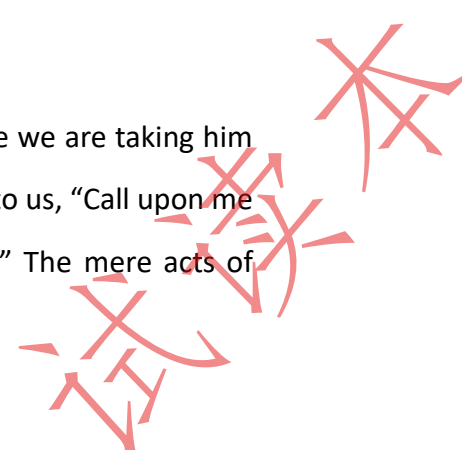
is even better than what we have asked. That is what we mean when we say that we trust that God answers our prayers “according to his wisdom.” John puts that into simple form when he writes in his first epistle, “This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And if we know that he hears us— whatever we ask—we know that we have what we asked of him” (1 John 5:14,15). Notice how John took at full face value God’s promise to hear and answer every prayer. At the same time, he also cautioned believers to defer exact answers to the gracious and loving will of the Father. Without that understanding, prayer would become nothing more than the demands of spoiled children, stomping their feet until their father concedes to their demands. A view of prayer that refuses to allow room for God’s will and timing in his answers really reverses the roles of who is God and who is the child.

答：我们完全按照字面的意思领受这一应许。当然，上帝的儿女绝不擅自离开他们天上的父，来增加他对我们祷告的回答。当罪性的自私或属灵的短视，导致我们去求对别人或自己有害的事时，我们相信我们的天父会改善我们的祷告并把我们所求的更好的东西给我们。这就是为什么我们说，我们相信上帝“按着自己的智慧”回应我们的祷告。约翰在他的第一封书信中，以简洁清晰的形式说：“我们若照着上帝的旨意祈求，他就垂听我们；这就是我们对他所存坦然无惧的心。既然我们知道他听我们一切所求的，就知道我们所求于他的，无不得着”（约一 5:14,15）。对于上帝应许和垂听每一个祷告，注意约翰是如何完全表达其价值的。同时，他也告诫信徒照着天父恩惠慈爱的旨意正确的祈求。如果没有这样的理解，祷告就变成了一个被宠坏了的孩子的索求，他跺着他的脚直到他的父亲对他的索求让步。拒绝为上帝的旨意让出空间，并为上帝的回应设定时间，这样的对于祷告的观点，真正颠倒了谁是上帝谁是孩子的角色。

Q: Why do our prayers delight God?

问：为什么我们的祷告蒙神喜悦？

A: The prayers of God’s children in Jesus delight him because we are taking him at his promises and living by them. In Psalm 50:15 God proclaims to us, “Call upon me in the day of trouble; I will deliver you, and you will honor me.” The mere acts of



believing God's promise to hear us in trouble and running to him in prayer honor him. Whenever believers turn their eyes heavenward to thank God for blessings or seek future blessings for themselves or others, they make a powerful statement that they trust not in themselves but in their gracious God and his wonderful promises. God delights, therefore, in our prayers because they boldly proclaim before the world that we have taken to heart his promises: "Trust in the LORD with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight" (Proverbs 3:5,6).

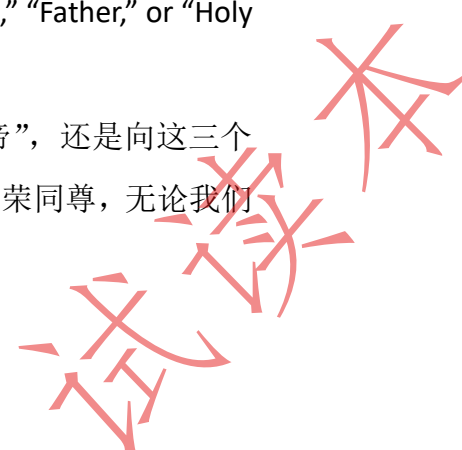
答：上帝儿女在耶稣里的祷告蒙他喜悦，因为我们领受了他的应许，并借此而活。在诗篇 50:15，上帝向我们宣告说：“要在患难之日求告我，我必搭救你，你也要荣耀我。”相信上帝应许了在患难之日听我们，并在祷告中跑到他那里，单单是这样的行动就是荣耀他。无论什么时候，当信徒将他们的目光转向天国，感谢上帝的祝福，或是为他们自己或他人寻求未来的祝福时，他们就发出了一个强有力的陈述：他们相信的并不是他们自己，而是他们恩慈的上帝及他美妙的应许。因此，上帝喜悦我们的祷告，因为这祷告在世界面前放胆宣告着，他的应许已经存在我们心里：“你要专心仰赖耶和华，不可倚靠自己的聪明，在你一切所行的路上都要认定他，他必使你的道路平直”（箴 3:5,6）。

Q: Should we be praying to God in general, or is it better to address our prayers to a specific person of the triune God?

问：我们应该向作为一个整体的上帝祷告，还是向三一上帝某个特定的位格祷告比较好？

A: As long as we are coming in faith to the one true and triune God, it does not matter whether we say "God" or speak the prayer more specifically to any one of the three persons of the Godhead. Since all three persons are coequal and coeternal, we are approaching the God in whom we trust whether we say "Jesus," "Father," or "Holy Spirit" in our prayers.

答：只要我们相信的是独一三一上帝，无论我们说“上帝”，还是向这三个位格中某一特定的位格祷告，都无关紧要。由于这三个位格同荣同尊，无论我们



在祷告中说“耶稣”、“天父”还是“圣灵”，我们都是来到我们所信的上帝面前。

Q: You often hear people asking their pastor to pray for them. Are we to understand that his prayers are more powerful or effective than ours?

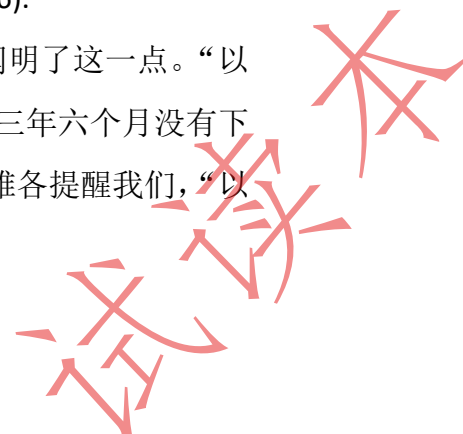
问：你常常听到人们请求他们的牧师为他们祷告。我们可以认为他的祷告比我们的更有力量或更有效吗？

A: There is nothing wrong with asking another Christian, including a pastor, to pray for us. Scripture urges us to pray for one another in our needs in life (James 5:16). One person's prayer is not more valuable or powerful than another's. In Christ we are all equal before God. Believers do not pray on the basis of their own righteousness or goodness but on the basis of Christ alone. Everyone whose trust is in Jesus Christ has the same power of prayer as anyone else whose trust is in him.

答：请求其他基督徒，包括牧师，为他们祷告，这并没有错。圣经督促我们在我们生命的缺乏中彼此代祷（雅 5:16）。没有谁的祷告比别人的更有价值或更有力量。在基督里我们在上帝面前都是平等的。信徒并不基于他们自己的义和良善祷告，他们唯独基于基督。任何相信耶稣基督的人，和其他相信他的人，他们祷告的能力是一样的。

James makes that point powerfully as he compares each of us to the prophet Elijah. "Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years. Again he prayed, and the heavens gave rain, and the earth produced its crops" (James 5:17,18). James reminds us that "Elijah was a man just like us." Since everyone who believes in Jesus Christ is a child of God who has been washed and declared righteous in the blood of Christ, we all have the same access to God's throne of grace! The prayers of all such sinners declared righteous in Christ are indeed "powerful and effective" (James 5:16).

当雅各将我们每一个人比作先知以利亚时，他强有力地阐明了这一点。“以利亚与我们是同样性情的人，他恳切地祈求不要下雨，地上就三年六个月没有下雨。他又祷告，天就降下雨来，地就有了出产”（雅 5:17,18）。雅各提醒我们，“以



利亚与我们是同样性情的人。”由于每一个相信耶稣基督的人都是上帝的儿女，他们在基督的宝血里已经被洗净并被宣告为义了，我们都有同样的特权来到上帝施恩宝座前！所有这些在基督里被宣告为义的罪人，他们的祷告确实是“大有功效的”（雅 5:16）。

11. We reject every thought that the good works of Christians in any way earn or contribute toward establishing a right relationship with God and gaining salvation in heaven.

11、我们拒绝接受任何认为借基督徒的好行为，可使他们取得或帮助他们建立与上帝的关系，并获得永恒救恩的言论。

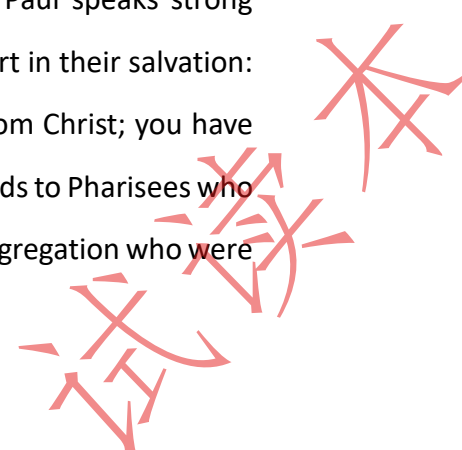
Q: Why do we so strongly reject any thought of our good works contributing to a right relationship with God?

问：为什么我们如此强烈地拒绝，任何认为我们的好行为有助于我们和上帝有好的关系的想法？

A: We strongly reject any contribution of good works to our salvation because that would destroy any possibility of our being saved. To mix our obedience with Christ's obedience in our place is an eternally foolish attempt to produce salvation that is partially by God and partially by us. By doing so, we are trying to find our salvation in law instead of gospel.

答：我们强烈反对任何好行为有助于我们救恩的观点，因为这将摧毁我们得救的任何可能性。将我们的顺服和基督代替我们的顺服混杂在一起，产生了部分靠上帝部分靠我们的救恩，这永远是一种愚蠢的尝试。借此，我们是在律法里而不是在福音里寻找我们的拯救。

The Scriptures strongly reject such a thought. The apostle Paul speaks strong words to those who wish to have their works play even a small part in their salvation: "You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace" (Galatians 5:4). Paul didn't write those words to Pharisees who were completely rejecting Christ but to members of a Christian congregation who were



trying to add a few works of law to the work of Christ. To add human works to Christ's completed work places humans back under the impossible burden of perfect and complete obedience to the law. There are only two ways of salvation: trusting fully in the work of Christ or depending fully on keeping the law. No one will be saved by the second way.

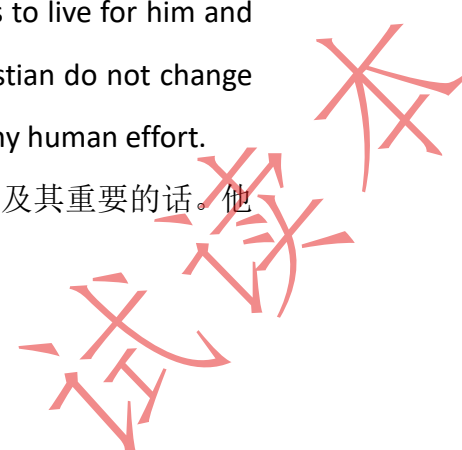
圣经强烈地反对这样的想法。使徒保罗对于那些想要让他们的行为在他们救恩中发挥哪怕一点作用的人，强烈的说道：“你们这要靠律法称义的是与基督隔绝，从恩典中坠落了”（加 5:4）。这些话，保罗并不是写给那些完全拒绝基督的法利赛人，而是试图将一点点律法的行为加在基督的工作之上的基督徒。将人的行为加在基督已经完成了的工作之上，是使人重新回到完全和完美地遵守律法这不可能重担之下。只有两条得救的道路：完全相信基督的工作或完全倚赖于遵守律法。没有人可以借着后一条道路得救。

Q: Since the Scriptures often show God pouring out blessings on obedience to his will, how can we say that our good works don't contribute toward a right relationship with God?

问：圣经经常显明，上帝在我们对他旨意的顺服上倾倒他的祝福，我们怎么能说，我们的好行为并没有帮助我们和上帝有正确的关系呢？

A: When Jesus bowed his head and died on Good Friday, he said something extremely important. "It is finished" (John 19:30), he cried. With those words he let us know that everything that needed to be done for heaven to be ours had been done. To put our trust in our works to make us right with God is to disagree with Jesus, as if he were mistaken on Good Friday. While God does delight in the good works of his children because of Jesus, our works are fruits of faith that spring from our position as loved children of God. They are not what has made God love us. God does bless obedience to his will in many ways. He does that to encourage us to live for him and to accomplish his will in this world. But the good works of a Christian do not change his or her relationship with God. God's love is not influenced by any human effort.

答：当耶稣在受难日低下他的头死去的时候，他说了一些及其重要的话。他



喊道：“成了”（约 19:30）。借着这些话，他让我们知道，为了让天堂属于我们，每一件需要完成的事都已经完成了。将我们的信心放在我们的行为上，靠着行为与上帝和好，就是不同意耶稣的话，好像他在受难日那天所说的是错的。上帝固然喜悦他儿女因着耶稣而来的善行，我们的行为是信心的果子，从我们作为上帝蒙爱的儿女的位置流淌出来。它们并不是上帝爱我们的原因。上帝确实在很多方面祝福对他旨意的顺服。他如此做，以鼓励我们在这世上为他而活并完成他的旨意。但是一个基督徒的好行为并不改变他和上帝的关系。上帝的爱并不被任何人的努力影响。

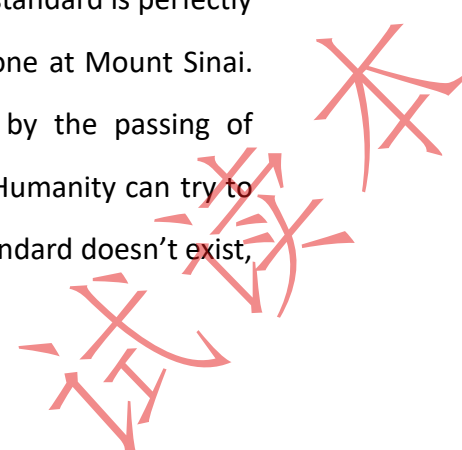
12. We reject every attempt to abolish the unchanging moral law of God as revealed in the Bible as the absolute standard of what is right and wrong.

12、我们拒绝接受任何指上帝在圣经中所启示的道德律，不再是对与错的绝对标准的言论。

Q: Is it true that all moral laws are nothing but tools by which one group in society exercises its authority over other groups who are less powerful?

问：所有道德律都不过是社会某一群体对其它群体行使其权威的工具，是这样吗？

A: At times people have abused their power to inflict upon others values that they claimed were “right” and “wrong” only to protect their own power and authority. Yet God’s absolute standard of right and wrong for human behavior has existed since creation. His standard does not reflect a human thirst for power and authority. Instead it guides our attitudes and actions toward him as our Creator and toward our neighbor. That perfect and unchanging standard of right and wrong is reflected—even in a fallen world—in the voice of conscience that is within us all. That same standard is perfectly summarized in the Ten Commandments, which God wrote in stone at Mount Sinai. This moral standard has remained unchanged and unaltered by the passing of centuries and the changing of the nations and people in power. Humanity can try to ignore this standard or try to silence conscience and claim this standard doesn’t exist,



but on the basis of this unchanging standard of God's law, all people who have ever lived will be "held accountable to God" (Romans 3:19).

答：有时，人们会滥用他们的权力，将他们宣称为“对”和“错”的价值观强加在别人头上，不过是为了保护他们自己的权力和权威。然而，上帝对人类行为对和错的绝对标准，从创世以来就一直存在。他的标准并不是某个人对权力和权威的渴望。相反，他指引着我们对他，我们的创造者，以及对我们的邻舍的态度和行动。这一完美和不变更的对与错的标准——即使是在堕落的世界里——也反映出在我们所有人里面良心的声音。上帝在西奈山上写于石板上的十诫，完美的总结了这一标准。随着时间的流逝，民族的变迁，以及掌权者的改变，这一道德标准永不改变。人类可以试着去忽视这一标准，或试着让他们的良心缄默，或声称这一标准并不存在，但是基于上帝律法这永不改变的标准，所有活着的人和曾经活着的人都“伏在上帝的审判之下”（罗 3:19）。

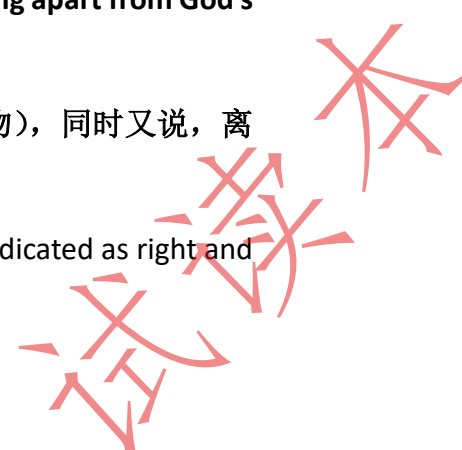
13. We reject the view that people may decide for themselves what is right and wrong apart from God's Word. We reject any misuse of the term love to condone behavior contrary to God's Word. We recognize these arguments as schemes of Satan to obscure the knowledge of God's holy will and to undermine the consciousness of sin.

13、我们拒绝接受那些认为人可以在上帝的话语之外，自行决定什么是对，什么是错的观点。我们拒绝接受任何把“爱”这个字误用，以至纵容与上帝话语相违的行为。我们认为这些论点是撒旦的诡计，旨在混淆人对上帝旨意的认知及削弱我们对罪的良知。

Q: How can we say that we have freedom in many decisions (adiaphora) and at the same time say that we can't decide if anything is right or wrong apart from God's Word?

问：我们怎么能说，我们可以自由地做很多决定（中立物），同时又说，离开上帝的话，我们不能决定什么是对什么是错呢？

A: There are many areas of human life that God has clearly indicated as right and



wrong. But many decisions of life must be made in areas where God's Word has not established whether one choice is sin and the other is not. For example, each person must choose among many possible careers in life. God has not provided a definite answer. As long as the careers are not essentially evil or dishonest, there is no right or wrong decision. God has left that choice up to each individual. While Christians will certainly pray for wisdom when making such important decisions, they do not have to bear the burden of a troubled conscience as if they were going against God's will by the choices that they make.

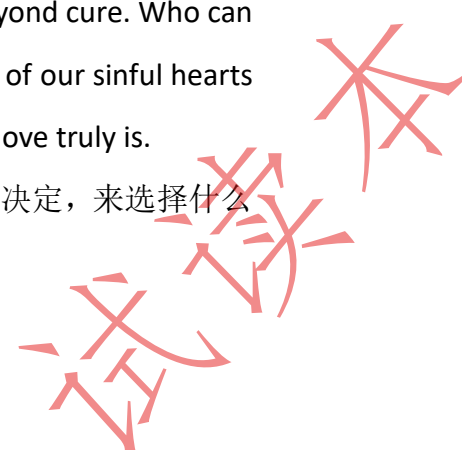
答：在人类生命的很多领域，上帝已经清楚地指示了什么是、对、什么是错。而对于生命中的很多决定，上帝的话并没有确定说这个选择是犯罪而那个不是。比如，每个人在其一生必定要在很多可能的职业中做出选择。上帝没有给我们一个确定的回答。只要这个职业本质上不是邪恶或不诚实的，就没有正确或错误的选择。上帝将这一选择留给了每个人。虽然基督徒在做这些重要选择的时候，他们肯定会请求上帝赐他们智慧，但是他们不必要承受良心困扰的重担，仿佛他们借着所做的选择违背了上帝的旨意似的。

Q: Since God has given us the power to think, why shouldn't we be using this power to decide what is loving and what isn't?

问：既然上帝给了我们思考的能力，为什么我们不能使用这一能力来决定什么是爱、什么不是呢？

A: Certainly there are many times in life when we need to think through a decision and choose what action is loving and what is not. But one cannot abandon what God has revealed in the Scripture. Whenever our intellect would lead us to determine that something is "loving" which God has clearly labeled "sin," we yield to God's definition. He is wiser than we are. Our sinful human nature can easily mislead us. As the prophet Jeremiah warns us, "The heart is deceitful above all things and beyond cure. Who can understand it?" (Jeremiah 17:9). It is because of the deceitfulness of our sinful hearts that we run to God's errorless Word for a clear definition of what love truly is.

答：当然，在生命中的很多时候，我们需要仔细考虑某个决定，来选择什么



行动是有爱的什么不是。但是人不能抛弃上帝在圣经中启示的道。无论什么时候，当我们的智力引导我们决定某件事是“爱”，而上帝清楚地表明其是“罪”，我们顺服于上帝的定义。他比我们更有智慧。我们的罪性很容易误导我们。正如先知耶利米警告我们：“人心比万物都诡诈，坏到极处，谁能识透呢？”（耶 17,9）。正是因为我们的罪性会欺骗我们，对于什么是真正的爱，我们跑到上帝无误的话语里来寻求清晰的定义。

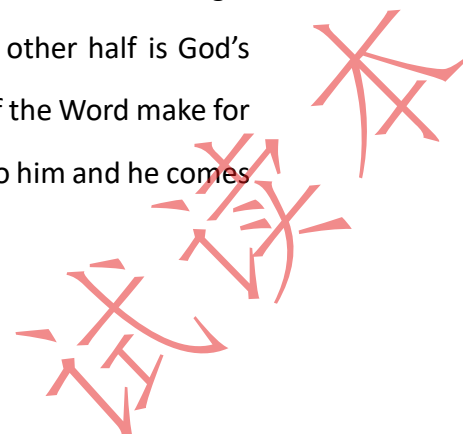
14. We reject any view that considers the act of praying a means of grace. Although God certainly gives good gifts to believers in answer to their prayers, he conveys his forgiving grace and strengthens faith only through the Word and sacraments. Furthermore, we reject any view that looks upon prayer as beneficial only because it helps the one who prays feel better.

14、我们拒绝接受任何认为祈祷这个行为是上帝施恩具的观点。纵然上帝在回答祷告时的确会给予他们美好的恩赐，但上帝只会通过祂的话语及圣礼给予赦罪的恩典及坚固信心。而且，我们拒绝接受任何认为祷告的益处只在于帮助祷告者感觉好一点的观点。

Q: Explain what it means that prayer is not a means of grace.

问：解释祷告不是施恩具是什么意思。

A: The direction of prayer is from us to God. Prayer is the privilege that God has given us to communicate to him our thanks and praise and our needs and concerns for ourselves and all others. Scripture does not promise that God will strengthen our faith or increase our knowledge through prayer. God does promise that he will do that through the means of grace, the gospel in Word and sacrament. Through the gospel, God, the Holy Spirit, comes to us and gives us faith, strength, comfort, and knowledge. Prayer by itself is only half of our communication with God. The other half is God's communication with us through the Scriptures. Prayer and study of the Word make for a beautiful two-way communication with God by which we speak to him and he comes to us.



答：祷告的方向是从我们到上帝。祷告是上帝赐给我们的特权，让我们可以向他传达我们的感谢和赞美，我们的需要，以及我们对自己和他人的关心。圣经并没有应许，上帝会透过祷告坚固我们的信心或增加我们的知识。上帝确实应许了，他将会透过施恩具——圣道和圣礼中的福音，做到这一点。透过福音，圣灵上帝，来到我们里面，赐我们信心、坚固、安慰和知识。祷告本身只是我们与上帝交流的一半。另一半是上帝透过圣经与我们的交流。祷告和学习圣道，组成了一个和上帝完美的双向交流，借此我们向他说话，他临到我们。

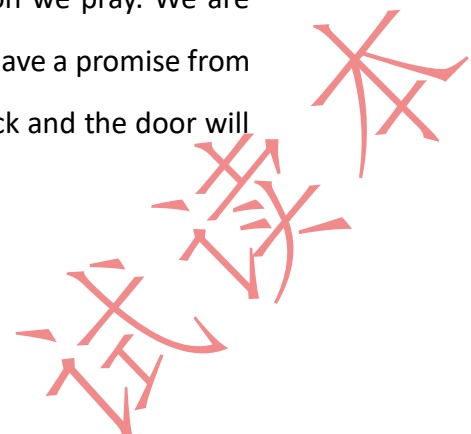
To put it another way, “faith comes from hearing the message” (Romans 10:17) and not from our prayers. That is why we don’t direct unbelievers to prayer in order for them to find the Savior; we simply proclaim the truth of the Savior so that the Holy Spirit may work faith in their hearts. Prayer is a fruit that springs from faith. Faith does not spring from prayer.

换句话说，“信道是从听道而来”（罗 10:17），而不是从我们的祷告而来。这就是为什么我们不指导不信者祷告以寻找救主；我们单单宣讲救主的真理，使得圣灵可以在他们心里做工，创造信心。祷告是从信心而来的果子。信心并不从祷告而来。

Q: What error are we trying to avoid by saying that “we reject any view that looks upon prayer as beneficial only because it helps the one who prays feel better”?

问：我们说，“我们拒绝任何认为祷告的益处只在于帮助祷告者感觉更好一点的观点，”这帮助我们避免什么错误？

A: Some do not believe that prayer has any real power or that the true God actually hears and answers prayers. They teach that prayer is beneficial merely because we feel better when we unburden ourselves by going through the motions of prayer. Prayer for them is simply a psychological release or aid. While it is true that prayer brings a psychological relief, that is not the primary reason we pray. We are convinced that the greatest comfort of prayer is knowing that we have a promise from Jesus: “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you” (Matthew 7:7).



答：一些人不相信祷告有任何实际的力量，或者上帝确实在听和回应祷告。他们教导说，祷告是有益的，不过是因为，当我们借着祷告的动作来放松我们自己时，我们感觉更好。对他们来说，祷告仅仅是一个心理上的释放或解脱。虽然祷告确实带来心理上的释放，这并不是我们祷告的主要原因。我们深信祷告最大的安慰，是知道我们拥有从耶稣而来的应许：“你们祈求，就给你们；寻找，就找到；叩门，就给你们开门”（太 7:7）。

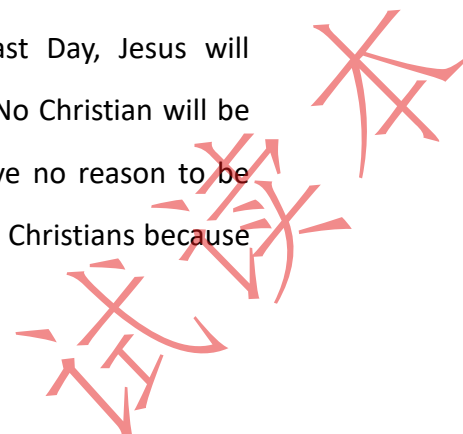
15. We reject the view that all prayers are acceptable to God, and we hold that the prayers of all who do not have faith in Christ are vain babbling addressed to false gods (Matthew 6:7).

15、我们拒绝接受上帝会接纳所有祷告的观点。我们坚持没有在基督里信心的祷告，不过是在假神面前徒然的唠叨（太 6:7）。

Q: What should we think about prayers that are purposefully worded to leave out the name of Jesus so as to not offend those in a group who may not believe in him?

问：我们应该如何看待那些自觉不提耶稣的名，以免冒犯那些不相信之人的祷告呢？

A: Jesus himself declared, “I am the way and the truth and the life. No one comes to the Father except through me” (John 14:6). To intentionally leave Jesus’ name out of a prayer is to give the false impression that there is more than one way to be right with the true God. To participate in such prayers is to value the praise of human beings more highly than praise from God. At such times we need to remember these sobering words of our Lord Jesus, “If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father’s glory with the holy angels” (Mark 8:38). On the Last Day, Jesus will acknowledge every Christian as his child and an heir of heaven. No Christian will be ashamed to declare Jesus “Savior” and “Brother.” Christians have no reason to be ashamed of Jesus now. Even if the world wants nothing to do with Christians because



they pray to Jesus, believers seek the approval of Jesus rather than the approval of others.

答：耶稣亲自宣称：“我就是道路、真理、生命；若不藉着我，没有人能到父那里去”（约 14:6）。在祷告中故意不提耶稣的名，是给人一种错误的印象，让人以为不止有一种方式可以与真上帝和好。参加这样的祷告是视人的称赞，胜过来自上帝的称赞。在这样的时候，我们需要记住我们主耶稣那发人深省的话：“凡在这淫乱罪恶的世代，把我和我的道当作可耻的，人子在他父的荣耀里与圣天使一同来临的时候，也要把那人当作可耻的”（可 8:38）。在末日，耶稣将会承认每一个基督徒为他的孩子和天堂的后嗣。没有基督徒会羞于宣称耶稣为“救主”和“兄弟”。现在，基督徒没有理由以耶稣为耻。即使这个世界因为基督徒向耶稣祷告，而不想和他们有任何关系，信徒寻求耶稣的认可而不是他人的认可。

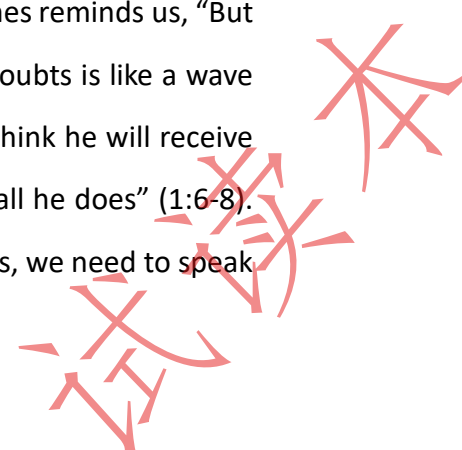
Q: When might the prayers of Christians become vain babbling?

问：什么时候，基督徒的祷告可能变为徒然的唠叨？

A: Whenever our prayers become just so much the mere repetition of words spoken with little or no thought, then we are offering to God nothing more than the vain babbling of the unbelievers. Martin Luther once said that the Lord's Prayer may be the greatest martyr in the world for all of its abuse by Christians who recite it mindlessly.

答：每当我们的祷告，不过是重复的堆砌词汇，很少或根本没有任何思想时，那么，我们献给上帝的，不过是不信者徒然的唠叨。马丁路德曾经说，主祷文可能是这个世上最伟大的殉道者，因为当基督徒不过脑子地背诵它时，他们就总是在滥用它。

We are also guilty of vain babbling whenever we speak our prayers but give in to the doubts of our sinful nature. Prayers become vain babbling when we believe that our prayers will not really be heard or answered. At such times James reminds us, "But when he asks, he must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind. That man should not think he will receive anything from the Lord; he is a double-minded man, unstable in all he does" (1:6-8). At such times when we feel the doubts that our sinful nature raises, we need to speak



the prayer of a man who also wrestled with doubts about God's power to help: "I do believe; help me overcome my unbelief!" (Mark 9:24).

每当我们祷告，却屈服于怀疑和我们的罪性时，我们同样犯了徒然唠叨的罪。当我们相信我们的祷告不会真的被听见或回应时，祷告就变成了徒然的唠叨。在这样的时刻，雅各提醒我们：“只要凭着信心求，一点也不疑惑；因为那疑惑的人，就像海中的波浪被风吹动翻腾。这样的人不要想从主那里得到什么。三心二意的人，在他一切所行的路上都摇摆不定”（雅 1:6-8）。当我们的罪性让我们感到怀疑的时候，我们需要和圣经中，那个同样在与怀疑摔跤的男人，一起祷告说：“我信，求你帮助我的不信”（可 9:24）。

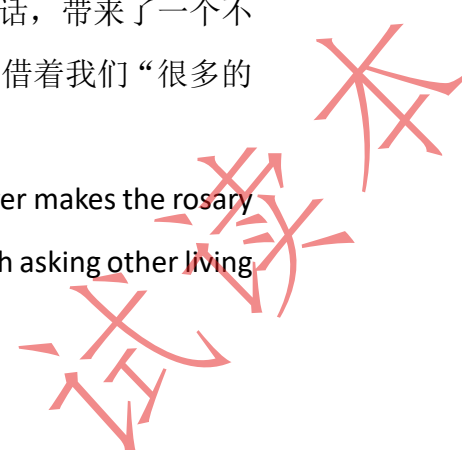
Q: Would we include the praying of the Roman Catholic rosary as nothing more than “vain babbling addressed to false gods”?

问：我们会认为，罗马天主教玫瑰经的祷告，不过是“在假神面前徒然的唠叨”吗？

A: The Roman Catholic rosary is made up of multiple repetitions of the Lord's Prayer interspersed with repetitions of a prayer to the virgin Mary. The constant repetition of the Lord's Prayer seems to have at its heart an idea that God must somehow be persuaded to be merciful by the constant repetition of the same words. While Scripture does indeed urge us to be persistent in our praying as we “cry out to him day and night” (Luke 18:7), to repeat the same words over and over gives the unbiblical impression that God does not delight to answer our prayers but must be worn down by our “many words” (Matthew 6:7).

答：罗马天主教的玫瑰经，是由多次重复的主祷文组成，中间穿插着向童女马利亚的祷告。主祷文的不断重复，其核心思想似乎是在表明，在某种程度上，我们必须借着这同样的话不断的重复，来说服上帝施展仁慈。虽然圣经确实督促我们持续祷告，“昼夜呼吁他”（路 18:7），一遍遍重复同样的话，带来了一个不属圣经的印象，似乎上帝并不喜悦回应我们的祷告，因此必须借着我们“很多的话”（太 6:7）来让他回心转意。

The inclusion of prayers to Mary together with the Lord's Prayer makes the rosary worse than mere “vain babbling.” While there is nothing wrong with asking other living



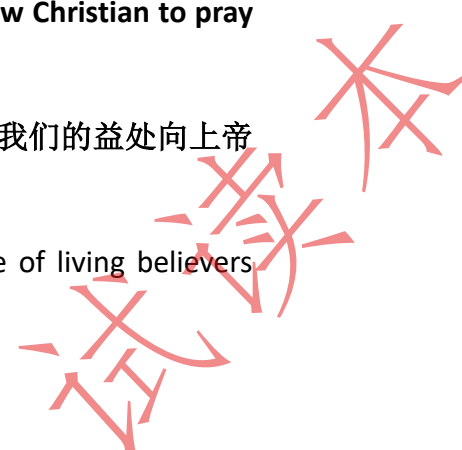
Christians to pray for us, the very words of the prayer to Mary indicate that she is being addressed as though she were our mediator before the throne of God. Roman Catholics believe that prayers to Mary gain special favor and more intimate access to God. The Scriptures say, however, that only Jesus Christ is our mediator who makes our prayers acceptable and powerful in God's sight. "For there is one God and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5). Prayers to Mary are built on the faulty assumption that she has some special position with God that we do not have. Scripture pictures Mary as a sinner like us who rejoices that she has a Savior. In her beautiful song, called the Magnificat, Mary declares, "My spirit rejoices in God my Savior" (Luke 1:47). Every Christian whose trust is in Jesus Christ has the same access to the throne of grace as any other believer has ever had—including the one believer whom God used to be the human mother of the Savior.

将对马利亚的祷告和主祷文放在一起，让玫瑰经比仅仅是“徒然的唠叨”更加糟糕。虽然请求其他活着的基督徒为我们祷告并没有错，但对马利亚祷告的这些话表明，她被当做我们在上帝宝座前的中保。罗马天主教相信，向马利亚祷告会获得特别的青睐，并能更亲密地接近上帝。然而，圣经说，唯有耶稣基督是我们的中保，使我们的祷告在上帝眼里蒙悦纳。“因为只有一位上帝，在上帝和人之间也只有一位中保，是成为人的基督耶稣”（提前 2:5）。向马利亚祷告建立在一个错误的假设上，那就是，她在上帝面前有某些我们没有的特殊地位。圣经描述马利亚为一个和我们一样的罪人，她因她有一位救主而喜乐。在被称为马利亚颂的美丽的赞美诗中，她宣称：“我灵以上帝我的救主为乐”（路 1:47）。每一个相信耶稣基督的基督徒，和任何其他基督徒——包括这样一位基督徒，上帝使用她成为救主的人类母亲——一样，有同样的特权来到施恩宝座前。

Q: Why don't we pray to the saints in heaven so that they might also speak to God on our behalf? How is that any different than asking a fellow Christian to pray for us?

问：为什么我们不向天上的圣徒祷告，使得他们也可以为我们的益处向上帝请求？这与请求弟兄姐妹为我们祷告有什么不同？

A: There is no example or command anywhere in Scripture of living believers



appealing to dead believers to pray for them. In fact, there is strong indication in Scripture that those who have gone home to heaven before us are ignorant of the details of the world they have left behind. In the book of Isaiah, the prophet directs the Israelites not to their long-dead ancestors—the patriarchs Abraham and Israel—but to the Lord alone. “But you [LORD] are our Father, though Abraham does not know us or Israel acknowledge us; you, O LORD, are our Father, our Redeemer from of old is your name” (Isaiah 63:16). We need no extra advocates in heaven other than our triune God, who has proclaimed through his eternal Son that we are his dearly loved children who have his ear. He hears our prayers at all times.

答：圣经没有任何例子或命令表明，活着的基督徒恳求死了的信徒为他们祷告。事实上，圣经有明显的迹象表明，那些在我们之前回到天堂的人，对于他们已经离开了的世界的详情一无所知。在以赛亚书中，先知并没有将以色列人指向他们死去很久的祖先——先祖亚伯拉罕和以色列——而是单单指向主。“亚伯拉罕虽然不承认我们，以色列也不承认我们，你却是我们的父。耶和华啊，你是我们的父；自古以来，你的名是‘我们的救赎主’”（赛 63:16）。除了我们的三一上帝，我们在天堂不需要额外的代求者，他已经透过他永恒的儿子宣告，我们是他亲爱的孩子，蒙他眷顾，他随时听我们的祷告。

Additional Reading for This Section:

这部分的扩展阅读：

Prayer: An Audience with the King by Joel V. Petermann

祷告：会见国王

Sanctification: Alive in Christ by Lyle W. Lange

成圣：在基督里活着

Christian Freedom: Christ Sets Us Free by William E. Fischer

基督徒的自由：基督释放我们使我们得自由

Sanctification: Christ in Action by Harold L. Senkbeil

成圣：行动中的基督

Luther and Prayer by Martin E. Lehmann



路德和祷告

A Simple Way to Pray by Martin Luther (translated by C. J. Trapp)

一个简单的祷告方式

The Pentecostals and Charismatics: A Confessional Lutheran Evaluation by Arthur

J. Clement

五旬节派和灵恩派：认信路德宗的评价

Growing Together in Christ by Gene Gronholz and Mark Zarling

在基督里共同成长

敬啟者

VI. THE MEANS OF GRACE 施恩具

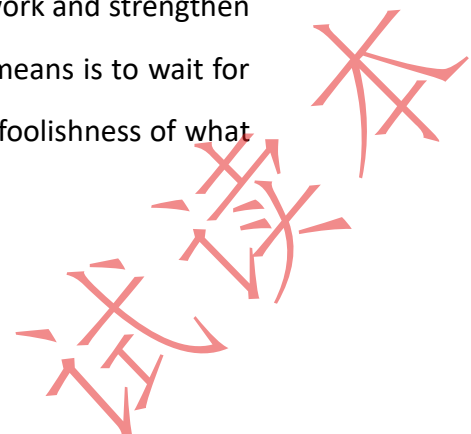
1. We believe that God bestows all spiritual blessings upon sinners by special means established by him. These are the means of grace, the gospel in Word and sacraments. We define a sacrament as a sacred act established by Christ in which the Word connected with an earthly element gives the forgiveness of sins.

1、我们相信上帝借祂设立的特别方法来赐予罪人一切的属灵福分。这些方法就是施恩具，即是在上帝话语中的福音及圣礼。我们界定施恩具为基督设立的神圣圣礼，在当中，上帝的话语与外在媒介联系起来，借此使罪得到赦免。

Q: Why doesn't God deal with us directly instead of using the means of grace?

问：为什么上帝不直接和我们打交道而是使用施恩具呢？

A: Since "nothing is impossible with God" (Luke 1:37), there is no doubt that God could have chosen to deal with us directly, without any outward means at all. But what God could do and what he has promised to do are two different things. Nowhere do we have any promise from God that he will speak to our hearts directly, apart from the outward means of the gospel in Word and sacrament. But we have plenty of promises in Scripture that the Holy Spirit works faith and strengthens faith through the outward means that he himself has ordained for our salvation. The Scripture clearly binds us to the proclamation of the gospel when it says, "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? Consequently, faith comes from hearing the message, and the message is heard through the word of Christ" (Romans 10:14,17). It is through the proclamation of the "word of Christ," the gospel, found in Word and sacrament, that God has promised to work and strengthen faith. To wait for some other influence of God apart from those means is to wait for something God has not promised. "God was pleased through the foolishness of what was preached to save those who believe" (1 Corinthians 1:21).



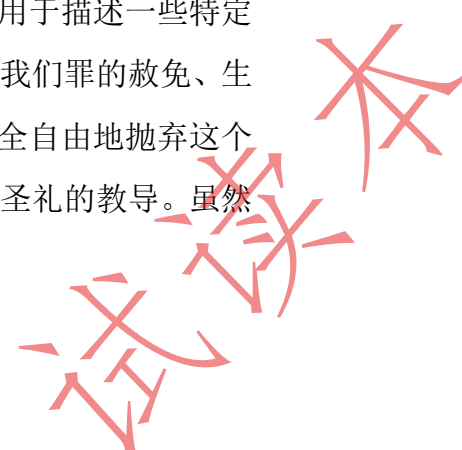
答：由于“在上帝没有一件事是不可能的”（路 1:37），毫无疑问，上帝可以选择直接地，压根不借着任何外在工具和我们打交道。但是上帝可以做什么和他应许了做什么是一回事。我们在任何地方都没有得到上帝的任何应许，说他将离开圣道圣礼中的福音这外在的工具，直接地向我们的心说话。而在圣经中，我们有丰富的应许，圣灵透过他亲自授予救恩的外在工具做工，建立信心并坚固信心。圣经清楚地将我们与福音的宣告绑定在一起，它说：“然而，人未曾信他，怎能求告他呢？未曾听见他，怎能信他呢？没有传道的，怎能听见呢？可见，信道是从听道来的，听道是从基督的话来的”（罗 10:14,17）。正是透过宣告“基督的话”，即，在圣道圣礼中的福音，上帝应许来创造信心并坚固信心。离开这些工具，等待上帝某些其它的感化，是在等待上帝并没有应许的事。“上帝就本着自己的智慧乐意藉着人所传愚拙的话拯救那些信的人”（林前 1:21）。

Q: Since the word sacrament is not found in the Scriptures, why do we still use it?

问：由于圣礼一词并不能在圣经中找到，为什么我们依然使用这个词呢？

A: It is true that the word sacrament is not a biblical term. It is a term that developed within the visible church through the centuries to describe the special blessings Jesus has given to his church. The word is used to describe special ceremonies that have visible elements connected to God's Word that give to us and seal our forgiveness of sins, life, and salvation. We would be perfectly free to abandon that term and develop another one if a better one could be found. However, that would create confusion and an apparent denial of what the church has taught about the sacraments. Although the word is not biblical, the teaching with which sacrament is connected is biblical.

答：确实，圣礼一词并不是圣经术语。它是一个数个世纪以来在有形教会中形成的，来描述耶稣赐给他的教会特别祝福的术语。这个词被用于描述一些特定的仪式，这些仪式里可见的元素，与上帝赐给我们，并封装了我们罪的赦免、生命和拯救的话语相连。如果有一个别的更好的词，我们可以完全自由地抛弃这个词并使用别的词。然而，这将造成混淆，并明显否定教会关于圣礼的教导。虽然



这个词并不是圣经上的，但连于圣礼上的教导确实是属圣经的。

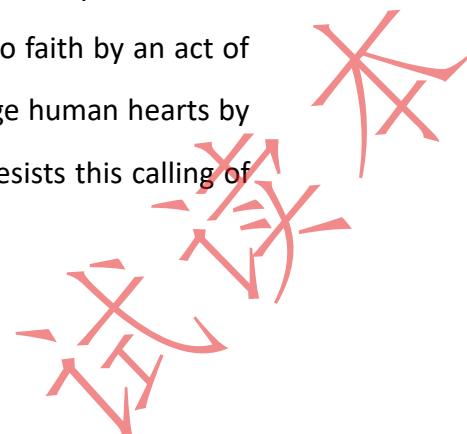
2. We believe that through the gospel, the good news of Christ's atoning sacrifice for sinners, the Holy Spirit works faith in people, whose hearts are by nature hostile to God (1 Peter 1:23). Scripture teaches that "faith comes from hearing the message, and the message is heard through the word of Christ" (Romans 10:17). This Spiritworked faith brings about a renewal in sinners and makes them heirs of eternal life in heaven.

2、我们相信福音是基督成为罪人的赎罪祭的好消息，借着这福音圣灵在人的心中动工建立信心，否则按着本性人心是抗拒上帝的（彼前 1:23）。圣经教导我们“信道是从听道来的，听道是从基督的话来的”（罗 10:17）。圣灵建立的信心使罪人更新，令他们成为承受天上永生的后嗣。

Q: If hearing the gospel is the way the Holy Spirit works faith in people, how come so many hear the gospel and still do not believe?

问：如果听福音是圣灵在人心创造信心的方式，为什么这么多的人听到福音并依然不信呢？

A: The power of the Holy Spirit is always at work whenever the gospel is heard. That is why the author to the Hebrews could proclaim, "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" (Hebrews 4:12). Yet human nature possesses the power to reject that message. Jesus mourned over the many in Jerusalem who had resisted the power of the gospel. Overlooking Jerusalem, he said, "O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing" (Matthew 23:37). The Holy Spirit does not bring people to faith by an act of omnipotence that is irresistible but rather seeks to win and change human hearts by drawing those hearts to himself. Sadly, stubborn human nature resists this calling of the Holy Spirit.



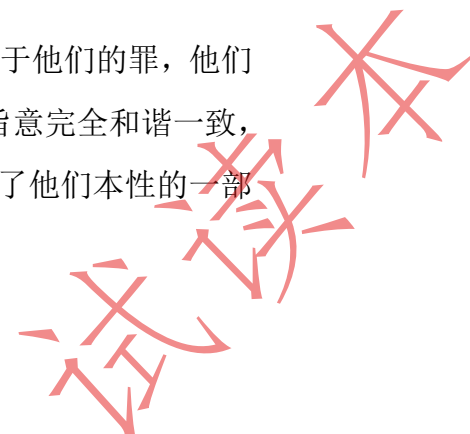
答：无论什么时候，当福音被听到，圣灵的大能总是在做工。这就是为什么希伯来书作者宣告说：“上帝的道是活泼的，是有功效的，比一切两刃的剑更锋利，甚至魂与灵、骨节与骨髓，都能刺入、剖开，连心中的思念和主意都能辨明”（来 4:12）。然而，人的本性拥有拒绝这信息的能力。耶稣为耶路撒冷的众人拒绝这福音而哀恸。他眺望耶路撒冷说：“耶路撒冷啊，耶路撒冷啊，你常杀害先知，又用石头打死那奉差遣到你这里来的人。我多少次想聚集你的儿女，好像母鸡把小鸡聚集在翅膀底下，但是你们不愿意”（太 23:37）。圣灵并不是借着某种无所不能不可抗拒的行动带领人进入信心，而是借着吸引人心归向他自己，来赢得并改变他们的心。可悲的是，顽固的人性拒绝圣灵的这一呼召。

Q: What is the “renewal in sinners” mentioned in this section?

问：这一部分提到的“罪人更新”是什么意思？

A: When Adam and Eve fell into sin, they died spiritually. By their sin they changed from being friends of God to being enemies of God. Before their sin they were completely in harmony with God’s will, but after their sin they were completely hostile to him and his will. This flaw became a part of their nature, and they were incapable of changing it. Their flawed nature was passed down to their children and then to each of us. The Scriptures tell us that “flesh gives birth to flesh” (John 3:6). But when we are brought to faith, a new self is born within us that is “created to be like God in true righteousness and holiness” (Ephesians 4:24). Adam and Eve renewed their relationship with God and became his friends when they trusted the promise of a Savior to come (Genesis 3:15). Every sinner renews that relationship when he or she believes in the Savior who has come, Jesus Christ. Even though we still struggle with the remnant of our sinful nature, and will until we are in heaven, that creation of a believing new self within each of us is the “renewal in sinners” referred to in this section.

答：当亚当和夏娃堕入罪里，在属灵上他们已经死了。由于他们的罪，他们从上帝的朋友变成上帝的敌人。在他们犯罪前，他们与上帝的旨意完全和谐一致，但是在他们犯罪后，他们完全敌挡他和他的旨意。这一缺陷成了他们本性的一部



分，他们无能改变它。他们残缺的本性遗传给了他们的孩子，然后遗传给了我们每个人。圣经告诉我们“从肉身生的就是肉身”（约 3:6）。但是当我们被带入信心时，一个新我在我们里面降生了，“这新我是照着上帝的形像造的，有从真理来的公义和圣洁”（弗 4:24）。当亚当和夏娃相信了一个救主将要来临的应许（创 3:15）时，他们更新了他们与上帝的关系并成为他的朋友。每一个罪人，当他相信这已经来到的救主，耶稣基督时，他们就更新了这一关系。虽然我们依然在与我们残余的罪性争战，并且将一直持续到我们进入天堂，在我们每个信徒里面被造的新我，就是这一部分提到的“罪人更新”。

Q: What does Scripture mean when it calls us heirs of heaven?

问：圣经称我们为天堂的后嗣，这是什么意思？

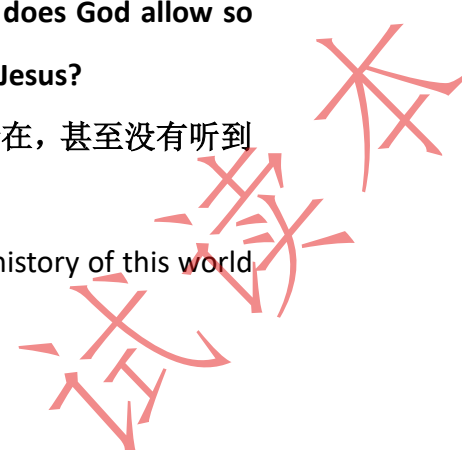
A: When the Holy Spirit brings us to faith in Jesus, we not only possess the acquittal of God, that is, not only are we justified, but at that moment we also “become heirs having the hope of eternal life” (Titus 3:7). As in earthly relationships, the heir is the one who will inherit the family estate. So too as children of God through Jesus, we stand to inherit the family estate of God, which is heaven with all its glory and joy. We will live there in the presence of our Father forever. Now we live as heirs entitled to that inheritance because of Jesus.

答：当圣灵带领我们相信耶稣时，我们不但拥有了无罪开释，即，得称为义，并且，在那一刻，我们也“凭着永生的盼望成为后嗣”（多 3:7）。在世俗关系中，后嗣是将来继承家庭财产的那个人，我们透过耶稣作为上帝的儿女，也是如此，我们继承着上帝之家的财产，那就是，天堂及其一切的荣耀和喜乐。我们将在我们天父面前，与他永远活在那儿。现在，我们因着耶稣，作为可以承受那产业的后嗣而活。

Q: If it is so important for people to hear the gospel, why does God allow so many to live their lives without ever hearing the message about Jesus?

问：如果听到福音是如此重要，为什么上帝允许很多人活在，甚至没有听到关于耶稣的信息之中呢？

A: We often blame God for the sinful activities of man. The history of this world



reveals the repeated attempts of God to give away the truth of his gospel, but humans continue to turn away from it. As many as four times in human history the gospel may have been heard by people all over the world.

答：我常常把人类罪恶的行动归咎给上帝。这个世界的历史，揭露了上帝反复地试图分发他福音的真理，但是人类持续地弃绝它。在人类历史上，福音可能被全世界所有人听到过四次。

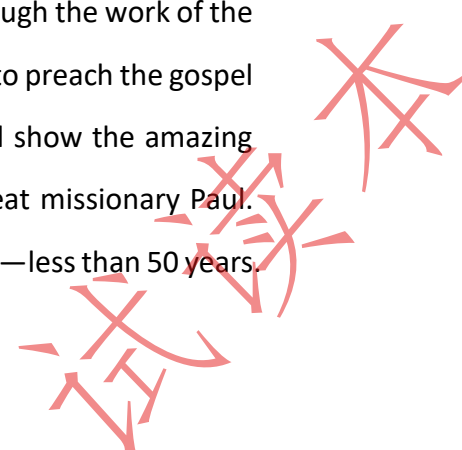
The first time would have been in the Garden of Eden when God announced the gospel for the first time after the first sin. Adam and Eve knew the gospel and shared it with their children. At the very beginning of human history, everyone knew the gospel!

第一次是在伊甸园里，在人类第一次犯罪后，上帝首次宣告了福音。亚当和夏娃知道福音，并将其分享给他们的孩子。在人类历史的开端，每个人都知道这福音！

Over time the vast majority of humankind turned from God's message of grace and forgiveness. God took action again to restore the knowledge of the gospel. The second time in human history that all the people of the world knew the gospel was after the flood. God had reduced the human population to eight souls. All of them witnessed God's great power and knew the truth and God's promise of the woman's seed to crush Satan's head.

随着时间的推移，绝大多数人都背离了上帝恩典和赦免的信息。上帝再次采取行动恢复福音的知识。人类历史上，第二次全世界所有人都知道这福音，发生在大洪水之后。上帝将人类数量减少为八个。他们所有人都见证了上帝的大能，知道真理和上帝对于女人的后裔要打碎撒旦的头的应许。

But the pattern persisted. Humans once again chose to turn away from God and his promises. When once again the vast majority of the world lived in self-inflicted darkness, God spread the gospel a third time across the world through the work of the apostles. The apostles clearly took very seriously Jesus' command to preach the gospel to the entire world. Even a quick reading of the book of Acts will show the amazing distances and many peoples covered by just one apostle, the great missionary Paul. The events of Acts took place in a remarkably short amount of time—less than 50 years.



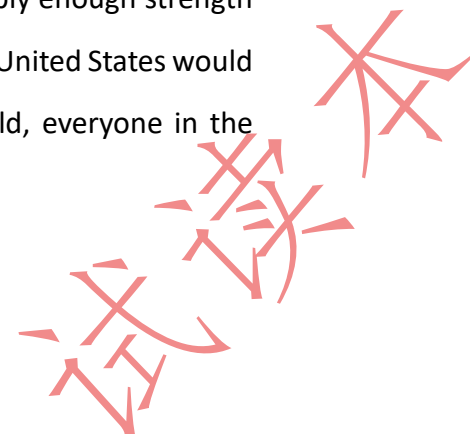
The book of Acts records the efforts of Paul and his missionary team, but it is not an exhaustive travelogue of all the apostles. The rest of the apostles, as well as many other early Christians, also responded to Jesus' urgent appeal to reach out with the gospel. Some Christian traditions suggest that Christians went into Africa, India, China, and the British Isles.

但是情形依然如此。人类再一次选择转离上帝和他的应许。当世界上绝大多数人，再一次活在自己造成的黑暗之中时，上帝透过使徒的工作，再一次将福音传遍整个世界。使徒们显然非常认真的对待上帝将福音传到全世界的命令。快速阅览使徒行传，它向我们展示了仅仅一个使徒，伟大的宣教士保罗，他所触及的地区和人民。使徒行传的事件发生在一段相当短的时间里——不到 50 年。使徒行传记录了保罗和他宣教团队的努力，但它并不是所有使徒详尽的游记。其他的使徒，以及早期很多其他基督徒，也响应着耶稣传扬福音的紧急呼召。一些基督教传统认为，那些基督徒去了非洲、印度、中国和不列颠群岛。

Again, however, many places that once had the gospel lost it. Our own age is the fourth time in human history when the gospel stretches around the world. Technology and advances in mass communication help us in beaming the gospel around the globe. Clearly there are some barriers, such as language and culture, but it is amazing how far the gospel can reach in our electronic and technological world.

然而，再一次，很多曾经有福音的地方失去了它。我们这个时代，是人类历史上第四次福音触及整个世界。大众传媒的技术和发展帮助我们在全球传播福音。显然某些阻碍依然存在，比如语言和文化，但是在我们这个电子的科技的世界，福音能够走得如此之远，依然是令人惊讶的。

The story of this world's history clearly bears record to God's eager desire for the salvation of sinners around the globe. As Christians, we are part of God's plan. He uses us to share the gospel with others in many ways. But we must also confess how often we miss opportunities to share the gospel. God never fails to supply enough strength and resources to meet those opportunities. If the Christians of the United States would take seriously Jesus' command to spread the gospel to the world, everyone in the world would hear the gospel in a very short period of time.



这个世界的历史故事，清楚地记录了上帝对拯救全世界每个罪人热切的渴望。作为基督徒，我们是上帝计划的一部分。他使用我们在很多方面去与他人分享福音。但是我们必须承认，我们是多么频繁地错失分享福音的机会。如果中国的基督徒认真的对待耶稣的命令，向全世界传福音，在这世上的每一个人将会在很短的一段时间内听到福音。

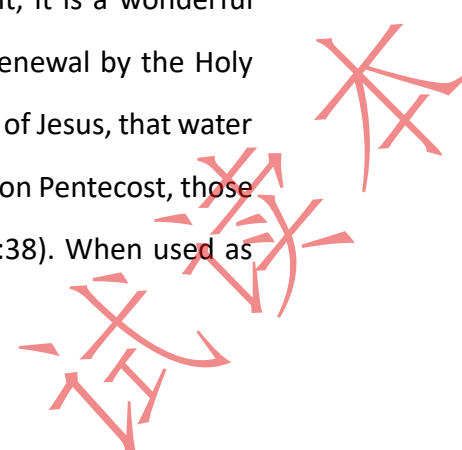
3. We believe that also through the Sacrament of Baptism the Holy Spirit applies the gospel to sinners, giving them new life (Titus 3:5) and cleansing them from all sin (Acts 2:38). The Lord points to the blessing of Baptism when he promises, "Whoever believes and is baptized will be saved" (Mark 16:16). We believe that the blessing of Baptism is meant for all people (Matthew 28:19), including infants. Infants are born sinful (John 3:6) and therefore need to be born again, that is, to be brought to faith, through Baptism (John 3:5).

3、我们也相信圣灵借洗礼这圣礼，向罪人施予福音，给他们新生命（多 3:5）及洗净他们一切的罪（徒 2:38）。当主耶稣应许“信而受洗的必然得救”（可 16:16）的时候，祂清楚地指出这是洗礼带来的福分。我们相信洗礼的福分是为所有人设立的（太 28:19），当中包括婴儿。婴儿生而有罪（约 3:6），所以需要重生，也就是借着洗礼得到信心（约 3:5）。

Q: How is the water of Baptism able to give us new life and the forgiveness of sins?

问：洗礼的水，如何能给我们新的生命和罪的赦免？

A: The water in itself is nothing special; it is simply a common and necessary part of our lives. But because the water is connected to God's Word, bears the promise of Jesus, and comes with the presence and power of the Holy Spirit, it is a wonderful water of life. God's Word makes it "the washing of rebirth and renewal by the Holy Spirit" (Titus 3:5). Because the water of Baptism bears the promise of Jesus, that water of Baptism "now saves you also" (1 Peter 3:21). As Peter promised on Pentecost, those who receive Baptism "receive the gift of the Holy Spirit" (Acts 2:38). When used as



Christ commanded, the water of Baptism can do these things because it is a God-appointed means to connect the sinner to the cross of the Savior.

答：水本身没有什么特别的；它只是我们生活中普通和必要的一部分。但是因为这水与上帝的道相连，承载着耶稣的应许，并随着圣灵的同在和大能而来，它就成了奇妙的生命之水。上帝的道让它成为“重生的洗和圣灵的更新”（多 3:5）。因为洗礼的水承载着耶稣的应许，这洗礼的水“现在藉着耶稣基督的复活拯救你们”（彼前 3:21）。正如彼得在五旬节那天所说的，那些领受洗礼的人“领受了所赐的圣灵”（徒 2:38）。当按着耶稣的命令被使用时，洗礼的水就能做这些事，因为它是上帝指定的，将罪人和救主的十字架连接在一起的方式。

Q: Since most baptisms mentioned in Scripture were for adults, doesn't that speak against infant baptism?

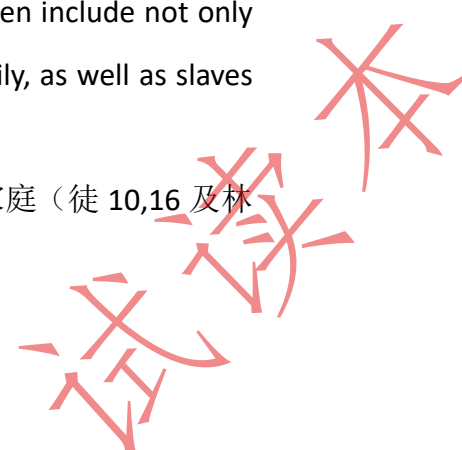
问：圣经中提到的大多数洗礼都是为成人举行的，这难道不是在反对婴儿洗吗？

A: It shouldn't surprise us that adult baptisms are mentioned more prominently in the New Testament, since what is recorded for us was the beginning of mission work as the message of Christ was reaching new places and lands. Unlike today, when most who are baptized are born into Christian families, during that first century of the Christian church the vast majority of adults were new converts to the faith.

答：我们不应该惊讶，在新约中成人洗礼被更显著地提到，因为它记录的，是宣教工作开始时，基督的信息被传到新地方新区域的事情。不像今天很多受洗的人出生在基督徒家庭，在基督教会头一个世纪，绝大多数新归信者都是成年人。

At the same time, it is important to note that three times in Scripture baptisms include entire households (Acts 10, 16, and 1 Corinthians 1). The Greek word used to describe those households is a word that is never used in a situation where children are excluded. In fact, the typical household of that day would often include not only parents and children but also other relatives living with that family, as well as slaves and their families.

与此同时，需要注意的是，圣经中有三次洗礼包括整个家庭（徒 10,16 及林



前 1)。用来描述这些家庭的这个希腊词，从来没有用于将小孩包括在外的情况。事实上，当时典型的家庭常常不仅是包括父母和孩子，还包括和这个家庭住在一起的亲属，以及奴隶及其家人。

But most important, Jesus uses inclusive words when he institutes Baptism. He commands his disciples then and now to make disciples of “all nations” by baptizing and teaching (Matthew 28:19). On the first Pentecost, Peter copied the way his Lord spoke as he spoke of Baptism and its blessings: “The promise is for you and your children and for all who are far off—for all whom the Lord our God will call” (Acts 2:39).

但最重要的是，耶稣在他设立洗礼时使用了概括性的词。他在当时和现在都命令他的门徒，借着施洗和教导，让“万民”做他的门徒（太 28:19）。在第一个圣灵降临节，彼得说到洗礼及其祝福，照着他的主的方式说：“这应许是给你们和你们的儿女，并一切在远方的人，就是给所有主——我们的上帝所召来的人”（徒 2:39）。

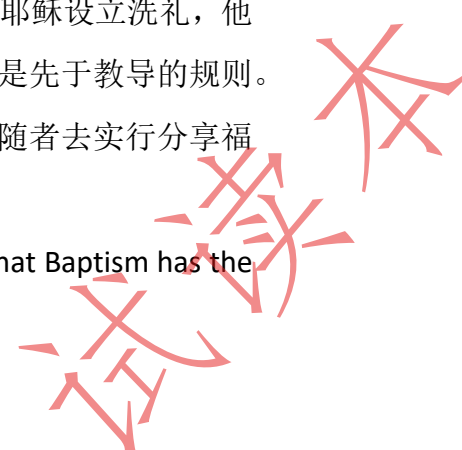
Q: Since Jesus mentioned faith first and then Baptism in Mark 16:16, how can Baptism come before faith when we baptize infants?

问：在马可福音 16:16，耶稣首先提到信心，然后提到洗礼，当我们给婴儿施洗时，洗礼怎么能先于信心而来呢？

A: Nowhere in Jesus’ words in Mark 16 does he declare that he is stating an absolute rule of the order in which things must always take place. In Matthew 28:19,20, when Jesus institutes Baptism, he places baptizing before teaching. But that does not mean that he was setting up a rule that Baptism must always precede teaching. In both cases Jesus was simply mentioning how he expects his followers to carry out the work of sharing the gospel.

答：耶稣在马可福音 16 章的话，从未表明他陈述的是一个绝对的顺序规则，而其中的事情必定一直是这样发生。在马太福音 28:19,20，当耶稣设立洗礼，他将洗礼放在教导前。但这并不意味着他设立了一个洗礼必须总是先于教导的规则。在这两种情况下，耶稣只是单单地谈到，他是如何期待他的跟随者去实行分享福音的使命。

In addition, Scripture clearly indicates in John 3 and Titus 3 that Baptism has the



power of working a second birth. The Bible uses that expression as another way of speaking about being brought from unbelief to faith. While faith may indeed precede Baptism for adults, with infants Baptism itself works faith through the power of the Spirit working through the gospel.

此外，在约翰福音 3 章和提多书 3 章，圣经清楚地指出，洗礼有使人重生的大能。圣经使用这样的话，作为另一种方式来描述从不信到被带入信心。虽然对成人来说，信心确实可能先于洗礼，但对婴儿洗来说，其本身透过圣灵借着福音工作的大能，创造信心。

Q: If Baptism is a sacred act instituted by Christ, why didn't Christ baptize anyone during his ministry?

问：如果洗礼是基督设立的神圣的行动，为什么基督在其事工期间没有给人施洗呢？

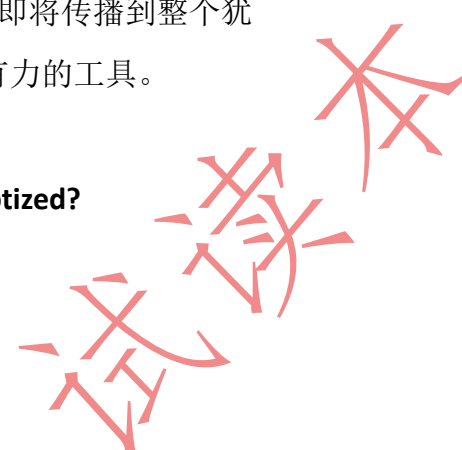
A: Remember that Jesus carried out his ministry among “the lost sheep of Israel” (Matthew 15:24). Many of them had been prepared for Jesus’ ministry by the baptism of John the Baptist. Jesus did not set up a rival baptism. Instead, his ministry complemented the ministry of John. God established John’s ministry to prepare for the coming of Jesus.

答：注意耶稣是在“以色列家迷失的羊”（太 15:24）中间实施他的事工。他们中很多人已经借着施洗约翰的洗礼，为耶稣的事工做了预备。耶稣并没有设立一个相互竞争的洗礼。相反，他的事工补全了约翰的事工。上帝设立约翰的事工，为即将到来的耶稣做预备。

Only after Jesus’ suffering, death, and resurrection did he institute Baptism. When the gospel was about to go out into the world of both Jews and Gentiles, Jesus instituted Baptism as one of the powerful tools of his church’s work.

唯有当耶稣受苦、死亡并复活后，他才设立洗礼。当福音即将传播到整个犹太人和外邦人世界时，耶稣设立洗礼作为他教会工作的一个有力的工具。

Q: Is there any way for someone to be saved who is not baptized?



问：有没有人不受洗但依然得救了呢？

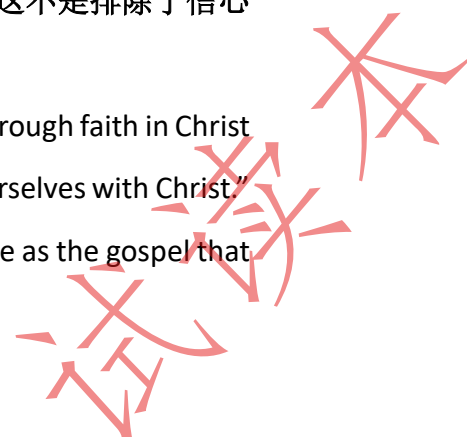
A: What saves is faith in Jesus Christ. Baptism saves (1 Peter 3:21) not because it is a different way of salvation than through faith in Jesus but because it is one way such faith in Jesus can be created in the human heart. Scripture clearly tells us that through the washing of Baptism “the Spirit gives birth to spirit” (John 3:6). The Scripture also says that faith can be created by hearing the message of the gospel as it is preached and taught. Where faith has been created before Baptism, Baptism then becomes a wonderful personal gift that strengthens the faith that already exists. Therefore, if someone who has been brought to faith through the proclamation of the gospel dies before he or she learns of Baptism or has opportunity to be baptized, that person is still prepared to stand before God’s judgment seat through faith in the Savior. The thief on the cross appears to be a prime example of someone brought to faith by the spoken Word who may not have had an opportunity to be baptized.

答：得救在于相信耶稣基督。洗礼拯救人，不是因为它是一种与借信耶稣得救不同的得救方式。而是因为它是一种能够在人心建立对耶稣的信心方式。圣经清楚地告诉我们，透过洗礼“从灵生的就是灵”（约 3:6）。圣经也说，信心能借着听到福音信息的宣传和教导而得以建立。当信心在受洗之前就已经存在的时候，洗礼就变成了一个美妙的个人恩赐，坚固已经存在的信心。因此，如果有人借着福音的宣讲被带入信心，在他还未得知洗礼或还没有机会受洗之前就死了。这个人依然透过相信耶稣，预备好了站立在上帝的审判面前。十字架上的强盗显然是一个极好的例子，有些人或许并没有机会受洗，但却借着圣道的宣讲被带入信心。

Q: Since Romans 10:17 tells us that “faith comes from hearing the message” of Christ, doesn’t that rule out faith coming from Baptism?

问：由于罗马书 10:17 告诉我们，“信道是从听道来的”，这不是排除了信心来自于洗礼的观点吗？

A: Paul tells us in Galatians 3:26,27, “You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ.” When the gospel is spoken or preached, it works faith. It is the same as the gospel that



comes to us with the Word and water in Baptism. The only difference in Baptism is that the gospel is accompanied by the visible sign of an earthly element. The message of Christ is the same, and the Holy Spirit works through it in the same way.

答：保罗在加拉太书 3:26,27 告诉我们：“你们藉着信，在基督耶稣里都成为上帝的儿女。你们凡受洗归入基督的都披戴基督了。”当福音被宣讲或教导时，它就创造信心。伴随着圣道和洗礼的水临到我们的，是同样的福音。唯一不同的是，在洗礼中，福音与属世元素可见的标志，相伴而来。基督的信息是一样的，圣灵透过它以同样的方式做工。

Q: Since Paul doesn't specifically mention Baptism in Titus 3:5, how are we justified in saying that he is speaking about Baptism?

问：保罗在提多书 3:5 并没有特别提到洗礼，我们怎么能说他说的就是洗礼呢？

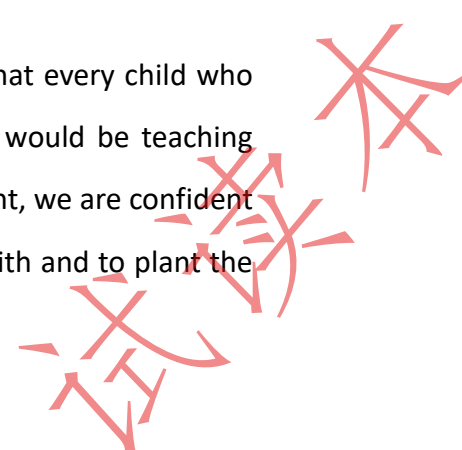
A: The Greek word that is translated “washing” in Titus 3:5 is a synonym for the Greek word more commonly used for “Baptism” in the New Testament. The close similarity in wording and expression between Jesus' words in John 3:5,6 and Paul's words in Titus 3:5 is also another powerful indication that Baptism is being spoken of here.

答：在提多书 3:5 被翻译成中文“洗”的希腊词，与新约中更常用来表述“洗礼”的希腊词，是同义词。耶稣在约翰福音 3:5,6 的话和保罗在提多书 3:5 的话，其措辞和表述都非常相似，这也是另一个强有力的迹象，表明这里所说的是洗礼。

Q: If we teach that every child who is baptized automatically receives faith, aren't we then teaching irresistible grace?

问：如果我们教导说每个受洗的孩子都自动地获得了信心，那我们不是在教导不可抗拒的恩典吗？

A: It would be going beyond Scripture to say categorically that every child who has ever been baptized has always been brought to faith. That would be teaching irresistible grace. When we bring our children to the baptismal font, we are confident that the Holy Spirit works in the water and the Word to create faith and to plant the



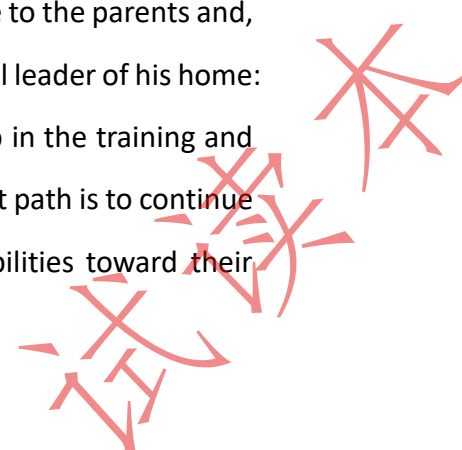
new self that trusts in Jesus as Savior. That such power of the Spirit is present in the water and Word of Baptism is clear from John 3 and Titus 3. God has not equipped us with any way to read the hearts of children or adults to determine whether saving faith exists or has been rejected. To quote Martin Luther in the Large Catechism, “We carry the child to the font with the purpose and the hope that he may believe, and we pray that God would give him faith.” Our confidence is not that we can see into one heart and so determine what has happened in every case. Rather, we put our hope in the power of the Holy Spirit’s working through the gospel.

答：绝对地说每一个曾受洗的孩子都相信了，这就超过圣经所说的了。这就是在教导不可抗拒的恩典。当我们带领我们的孩子来到洗礼台时，我们相信圣灵在水和道中工作，创造信心，栽种新我去相信耶稣为救主。约翰福音 3 和提多书 3 清楚地表明，圣灵这样的大能存在于洗礼的水和道中。圣灵并没有给我们任何方法，来读懂孩子或成人的心，以判断得救的信心是存在还是被拒绝。引用马丁路德在大问答上的话说：“我们将孩子带到洗礼台前，目的和盼望是他可以相信，并且，我们祷告求上帝赐给他信心。”我们的确信并不在于我们能看透每一颗人心，从而确定在每个实例中发生了什么，我们的盼望在于圣灵透过福音工作的大能。

Q: What should we do if someone refuses to have an infant baptized when we know how important Baptism is for that child?

问：我们知道洗礼对孩童是多么重要，如果有人拒绝给婴儿施洗，我们该怎么办？

A: Because we know the wonderful blessings God offers and gives in Baptism, we might at first think that the best course of action might be to take matters into our own hands and secretly baptize that infant ourselves. But we have a much better course of action. God has entrusted that child’s physical and spiritual welfare to the parents and, in particular, the father, whom God desires to be the loving spiritual leader of his home: “Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord” (Ephesians 6:4). The most open and honest path is to continue to encourage those parents to consider their spiritual responsibilities toward their



child. As Christians, we keep that family in our prayers at the same time. Showing those parents the beautiful gifts of Baptism as revealed in Scripture may be the best way to help them appreciate Baptism's blessings for their child.

答：因为我们知道上帝在洗礼中提供和赐下的美好祝福，我们可能首先会认为，最好的做法是把事情掌握在自己手里，秘密地给婴儿施洗。但是我们有更好的做法。上帝把孩童身体和属灵的福祉交托给了父母，特别是父亲，上帝希望他做他家庭亲爱的属灵领袖：“作父亲的，你们不要激怒儿女，但要照着主的教导和劝戒养育他们”（弗 6:4）。最公开和诚实的途径，是继续鼓励那些父母去思考他们对他们儿女属灵的责任。作为基督徒，我们同时也为这个家庭祷告。向这些父母展示，圣经显明了洗礼是一个美好的恩赐，可能是最好的方式，帮助他们领会到洗礼对他们孩子的祝福。

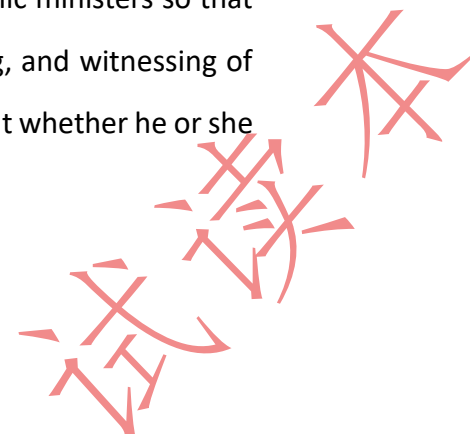
Q: Who does Scripture say can administer Baptism?

问：圣经说谁能够施洗？

A: The power of Baptism is in the promises of God, not in the human hand that administers it. Just as Christ has commanded every Christian to share the gospel, so the tools by which the gospel is shared have also been entrusted to every Christian.

答：洗礼的力量在于上帝的应许，而不在施洗之人的手里。正如基督命令每一个基督徒分享福音一样，因此，这福音得以分享的工具，同样被交托给了每一个基督徒。

Nevertheless, just because any Christian can administer Baptism, we should not abolish the practice of having our called public ministers perform all baptisms except those in cases of emergency. There are two sound biblical reasons for this practice. First, since “God is not a God of disorder but of peace” (1 Corinthians 14:33), God would have Baptism done “in a fitting and orderly way” (1 Corinthians 14:40). We have entrusted the public administration of the sacraments to our public ministers so that there is a careful system in place for the administering, recording, and witnessing of all baptisms. We don't want to create doubt in anyone's mind about whether he or she has been baptized at all or baptized properly.



然而，正因为每一个基督徒都能施洗，我们就不应该抛弃让我们呼召的神职人员施行洗礼的做法，除非是遇到紧急的情况。这样的做法有两个合乎圣经的理由。首先，由于“上帝不是叫人混乱，而是叫人和谐的上帝”（林前 14:33），上帝会让洗礼“规规矩矩地按着次序”而行（林前 14:40）。我们已经将圣礼的公共管理委托给我们的神职人员，以便有一个谨慎的系统来管理、记录和见证所有洗礼。我们不想在任何人心里制造疑惑，使他怀疑他是否已经受洗或这洗礼是否合适。

Second, since the work of proclaiming the gospel has been entrusted to every believer (1 Peter 2:9), one believer should not function on behalf of another without a call to do so. As members of the universal priesthood of all believers, we call our pastors to publicly preach the gospel and administer the sacraments in Christ's name on our behalf. Such orderly public proclamation of the gospel was one of the reasons that Jesus instituted the public ministry.

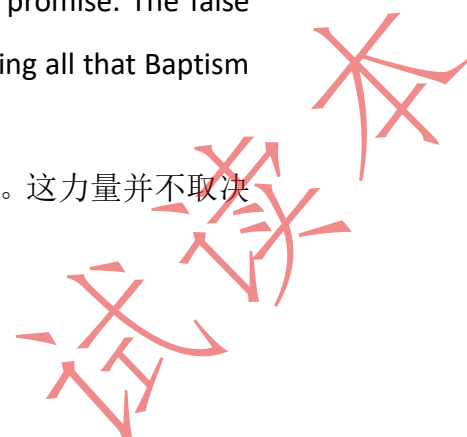
第二，由于宣讲福音的工作被委托给每个信徒（彼前 2:9），一个信徒不应该在没有呼召的情况下代表另一个信徒行事。作为一名拥有普世祭司职的信徒，我们呼召我们的牧师，代表我们奉基督的名公开地宣讲福音并施行圣礼，福音被如此有序地公开传扬，是耶稣设立公共圣职的原因之一。

Q: Is Baptism valid if it is administered in a church that teaches false doctrines?

问：如果洗礼是在一个教导错误教义的教会施行，那它还有效吗？

A: The power in Baptism is the power of the Spirit who works through the Word connected to the water. The power is not dependent on those who use Baptism. We accept as valid all baptisms performed by churches that teach the Trinity. Clearly a confession of the Trinity is intimately connected to the application of Baptism. Even churches that teach falsely about the blessings of Baptism have a valid Baptism since the power is not dependent on our understanding but on God's promise. The false doctrines of such churches may hinder their members from enjoying all that Baptism has actually given them, but the baptisms are still valid.

答：洗礼的力量，在于圣灵借着连于水的圣道做工的大能。这力量并不取决

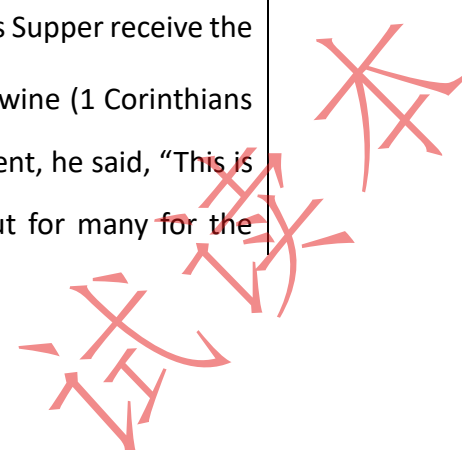


于那些使用这洗礼的人。我们承认那些教导三一上帝的教会施行的所有洗礼都是有效的。显然，三一上帝的认信与洗礼的应用密切相关。甚至那些错误教导洗礼的教会，也有一个有效的洗礼，因为这力量并不取决于我们的理解而是取决于上帝的应许。这样的教会，其错误的教义可能会阻碍他们的成员享受洗礼实际上赐予他们的一切，但这洗礼依然有效。

The only exception to this would be if a church denied the doctrine of the Trinity so that “Father, Son, and Holy Spirit” were taught to be something other than what they plainly mean in Scripture. The power of the Word is not in the sounds of its syllables. If it were, Bible translations could not share the gospel with us, and we would have to be baptized using Greek. The power of the Word is in its God-established meaning. Any church that denies the doctrine of the Trinity may use the proper sounds and syllables, but it has emptied the Word of its meaning and so has destroyed the validity of its baptism. To call such baptisms valid in the face of such distortion of the meaning of the Word is to treat the syllables of God’s Word as some magical incantation that works apart from its meaning. To put it another way: that church is no longer connecting the Word of God to the element. All it has is water!

唯一的例外是，当一间教会否认三位一体的教义，以至于“圣父、圣子、圣灵”的教导，与圣经中直白的意思不再相同。圣道的力量并不在于它的发音。如果是这样，圣经译本就不能与我们分享福音，而我们都需要使用希腊语受洗。圣道的力量在于上帝设立它的意思。任何拒绝三一教义的教会，可能会使用恰当的发音，但是它清除了圣道的意思并因此摧毁了洗礼的有效性。在圣道的意思被如此扭曲之后，称这样的洗礼有效，就是将上帝之道的发音，视为某种魔法咒语，可以离开其意义而产生效果。换句话说，这样的教会不再将上帝的道与属世元素相连。它所拥有的只有水！

4. We believe that all who join in the Sacrament of the Lord’s Supper receive the true body and blood of Christ in, with, and under the bread and wine (1 Corinthians 10:16). This is true because, when the Lord instituted this sacrament, he said, “This is my body. This is my blood of the covenant, which is poured out for many for the



forgiveness of sins” (Matthew 26:26,28). We believe that Christ’s words of institution cause the real presence—not any human action. As believers receive his body and blood, they also receive the forgiveness of sins (Matthew 26:28) and the comfort and assurance that they are truly his own. Unbelievers also receive Christ’s body and blood, but to their judgment (1 Corinthians 11:29).

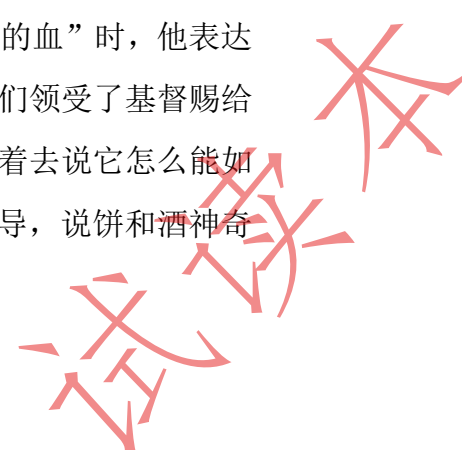
4、我们相信所有参与圣餐的人在领受饼和酒时，同时领受主的身体及宝血——基督在饼和酒之内，与饼和酒同在，在饼和酒之下（林前 10:16）。这是真理，因为主设立这圣礼时，祂说：“这是我的身体。这是我立约的血，为多人流出来，使罪得赦”（太 26:26,28）。我们相信是基督设立这圣礼的话语让基督临在，而不是人的作为。当信徒领受主的真身体和宝血时，他们也同时领受罪的赦免（太 26:28），并受安慰及被肯定他们是属于主的。非信徒若领受基督的身体和宝血，只会令他们被定罪（林前 11:29）。

Q: What are we trying to say by the phrase “in, with, and under”?

问：我们用在饼和酒“之内、同在和之下”这一短语，想要表达什么？

A: “In, with, and under” does not fix an exact spot where we can look and find the body and blood of Jesus somehow mingled with the bread and the wine. With this phrase we confess our belief that when Jesus said “This is my body” and “This is my blood,” he truly meant what he said. Without trying to say how it can be, we confess that as we eat the bread and drink from the cup, we receive Christ’s true body and blood once given and shed for us on the cross. At the same time, “in, with, and under” also protects us from the error of saying that the bread and wine magically disappear (transubstantiation) rather than remain together with the body and blood of our Lord.

答：“之内、同在和之下”，不是为了确定某一个具体的点，我们能够在其中看到并找到，以某种形式和饼与酒混杂在一起的耶稣的身体与血。用这一短语，我们宣认，我们相信，当耶稣说“这是我的身体”和“这是我的血”时，他表达的就是他所说的意思。我们承认，当我们吃这饼喝这杯时，我们领受了基督赐给我们并为我们从十字架上流出来的真身体和真宝血，而不是试着去说它怎么能如此。同时，“之内、同在和之下”也保护我们，不去错误地教导，说饼和酒神奇



地消失了，并没有和我们主的身體和血在一起（變體說）。

Q: At what moment does Jesus' body and blood begin to be present in the observance of the Lord's Supper?

問：在聖餐儀式中，耶穌的身體和血在哪一刻開始出現呢？

A: Jesus has not revealed to us the exact moment when the real presence of his body and blood begins. All that we can know for sure is that when we consecrate the bread and wine for this special Supper, distribute them, and eat and drink of them, we know that we have received his true body and blood. It is not necessary to know at what moment the sacramental union begins.

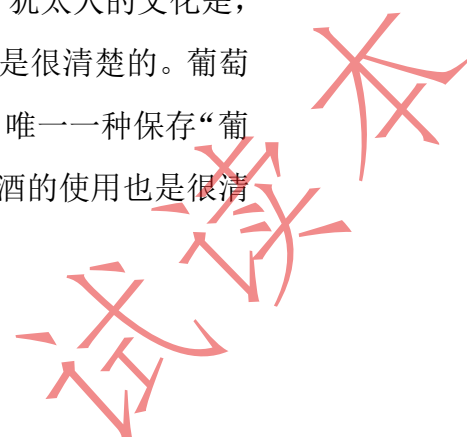
答：耶穌並沒有向我們顯明，他身體和血真正出現的精確時刻。我們所能確定的是，當我們為聖餐的餅和酒祝聖，分發它們，吃喝它們，我們知道我們領受了他的真身體和真寶血。我們不需要知道這聖禮的聯合是在哪一刻開始的。

Q: Some substitute grape juice for wine in the Lord's Supper. Is that wrong?

問：有些人在聖餐中用葡萄汁代替酒。這有錯嗎？

A: There is no doubt that Jesus used wine at the first Lord's Supper. The custom of the Jews at the Passover meal was to use wine mixed with water. This is also clear from the time of the year in which the Passover took place. Grape harvest is in the autumn of the year, but the Passover is celebrated in the spring. In Jesus' day, the only way to preserve the "fruit of the vine" was to allow it to ferment into wine. The use of wine is also clear from 1 Corinthians 11. Some in the church in Corinth were abusing the wine of the Lord's Supper and were getting drunk (1 Corinthians 11:21). Scripture does not forbid the use of alcoholic beverages, just their abuse. Therefore, to say that the use of wine is wrong would be clearly saying something the Scriptures do not say.

答：毋庸置疑，在第一次聖餐的時候，耶穌使用的是酒。猶太人的文化是，在逾越節用餐中使用酒摻水。這從逾越節發生的時間來看，也是很清楚的。葡萄丰收是在一年的秋季，而逾越節是在春季舉行。在耶穌的時代，唯一一種保存“葡萄樹果子”的方式，是將它釀成酒。在哥林多前書 11 章，對酒的使用也是很清



楚的。哥林多教会里的一些人滥用圣餐的酒并喝醉了（林前 11:21）。圣经并没有不准使用酒精制品，只是反对滥用它们。因此，说使用酒是错的，显然是在说圣经并没有说的话。

Yet, at the same time, nowhere in the accounts of the Lord's Supper does Scripture use the common Greek term for "wine." Rather, the Bible speaks of the "cup" or the "fruit of the vine." While it is clear that Jesus used fermented "fruit of the vine" at the first Lord's Supper, we would be in danger of legalistically going beyond Scripture to insist that unfermented "fruit of the vine" would render the sacrament invalid. Especially for the sake of those who struggle with alcoholism or who cannot take alcohol for another reason, this may be a legitimate option.

然而，同时，在圣餐的记载中，圣经没有任何地方使用“酒”这个常见的希腊词。圣经上说的是“杯”或“葡萄树果子”。虽然很清楚，耶稣在第一次圣餐中使用的是发酵了的“葡萄树果子”，但若坚称未发酵的“葡萄树果子”会使圣餐无效，那我们就会冒着超越圣经的危险。特别是对于那些与酗酒争战或那些因其它原因不能饮酒的人，这将会是一个恰当的选择。

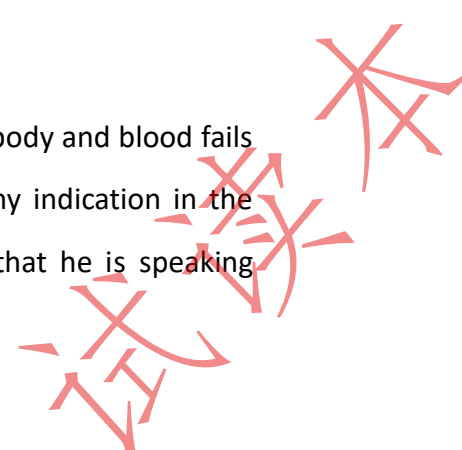
Perhaps even a better alternative for those who cannot drink alcohol is to make use of nonalcoholic wine, which has the added advantage of being fermented "fruit of the vine." The concern is always to raise as little doubt as possible about the Sacrament. We desire those who commune to concentrate on the miraculous gift they are receiving and not on what form of the earthly element is in the cup.

对于那些不能饮酒的人，使用无醇葡萄酒，或许是一个更好的选择。我们所关心的，总是尽可能地减少关于圣礼的疑惑。我们希望我们的弟兄姐妹，聚焦在他们领受的这不可思议的恩赐上，而不是这杯中属世元素的形式上。

Q: What is wrong with saying that the bread and the wine merely represent Christ's body and blood?

问：说饼和酒只是代表了基督的身体和血，这有错吗？

A: To say that the bread and wine merely represent Christ's body and blood fails to take Jesus at his Word in the Supper. Jesus does not give any indication in the account from the upper room on that first Maundy Thursday that he is speaking



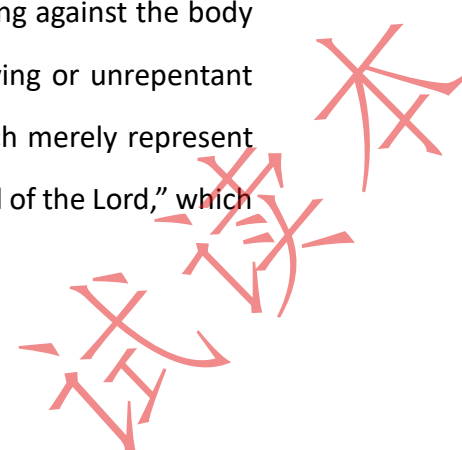
figuratively as he distributes the bread and the cup. He speaks plainly and simply as he says, “This is my body” and “This is my blood.” While it is true that what he says is astounding and that it goes beyond our human reason and understanding, we are always safe when we just take Jesus at his Word and promise.

答：说饼和酒只是代表基督的身体和血，不符合在圣餐中耶稣自己的话。在第一个濯足星期四，当耶稣分发饼和杯时，耶稣在楼上叙述的话，并没有给出任何迹象说他在用比喻说话。他直白简洁地说：“这是我的身体，”“这是我的血。”虽然他所说的确实令人震惊，并且远超过我们人类的理性和理解力，但是当我们单单抓住耶稣的道和应许，我们就总是安全的。

In 1 Corinthians 10 and 11, the apostle Paul also helps us to see that we are not mistaken as we believe that Jesus is speaking plainly and not figuratively. In 1 Corinthians 10:16 Paul writes, “Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ?” Notice that Paul tells us there are two “participations” going on in the Lord’s Supper. First, what is in the cup participates with the blood of Christ. Second, the bread participates with the body of Christ. There can be no real participation unless the body and blood of Christ are truly present in the cup and with the bread.

在哥林多前书 10、11 章，使徒保罗同样让我们看到，耶稣是在直白的说话而不是在用比喻。在哥林多前书 10:16，保罗写道：“我们所祝谢的杯，岂不是同领基督的血吗？我们所擘开的饼，岂不是同领基督的身体吗？”注意保罗告诉我们在圣餐中存在两个“同领”。第一，杯中所盛的与基督的血同领。第二，饼与基督的身体同领。除非基督的身体和血真实的存在于杯和饼中，否则就不可能有真正的同领。

In 1 Corinthians 11:27 Paul warns, “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.” If we come to the Supper with unbelieving or unrepentant hearts, we are not just sinning against the bread and wine, which merely represent Jesus’ body and blood. We are “sinning against the body and blood of the Lord,” which are truly present in this Supper.



在哥林多前书 11:27，保罗警告说：“所以，任何不按规矩吃了主的饼，喝了主的杯，就是干犯主的身体和主的血了。”如果我们带着不信和不悔改的心来到圣餐前，我们就不只是干犯了那仅仅是代表耶稣身体和血的饼和酒。我们是干犯了真实地存在于圣餐中的“主的身体和主的血”。

Finally, Jesus describes the Lord's Supper as “the new covenant in my blood” (Luke 22:20). We do not have the option to change the details of any covenant or contract. This was the last will and testament of Jesus before his death. We are bound to take Jesus at his Word, even if we do not fully comprehend how the miracle of the Sacrament can be.

最后，耶稣描述圣餐为“用我的血所立的新约”（路 22:20）。我们不能改变任何契约或合同的细节。这是耶稣在他临死前最后的旨意和遗嘱。我们务必要抓住耶稣的道，即使我们不能完全理解圣礼的神迹是如何成就的。

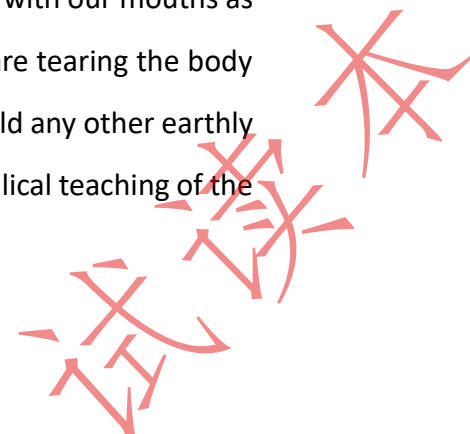
Those who reject the real presence usually do so not on the basis of the words of Scripture but on the basis of their human reason, which cannot comprehend how Jesus can mean what he clearly does say.

那些拒绝真实临在的人，往往不是基于圣经的话，而是基于他们属人的理性，这理性无法理解耶稣这清晰的话意味着什么。

Q: Do we eat and drink Christ's body and blood in the Lord's Supper the same way that we eat and drink the bread and wine?

问：在圣餐中，我们是以同样的方式吃喝基督的身体和血，正如我们吃喝饼和酒吗？

A: We receive his true body and blood as we eat and drink with our mouths. The bread and the wine are present in a very natural way, as any other food would be present in any meal. Jesus' body and blood, however, are present in a miraculous way according to the promise of Jesus. While we receive all four things with our mouths as we commune, nowhere does Scripture tell us to believe that we are tearing the body of Christ with our teeth or digesting his body and blood as we would any other earthly food. Those who say such things are often trying to ridicule the biblical teaching of the real presence.



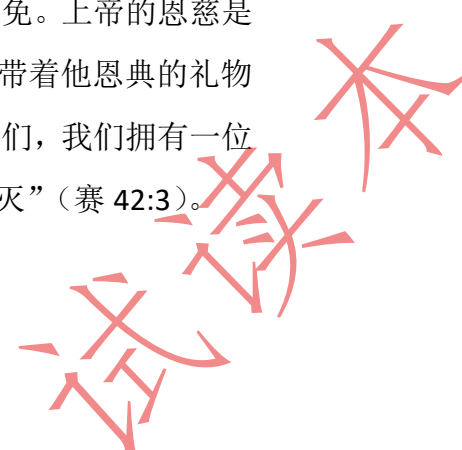
答：当我们用口吃喝时，我们领受了他的真身体和血。这饼和酒以一种自然的方式存在，正如任何别的食物自然的存在于某一餐中。然而，耶稣的身体和血，按照耶稣的应许以一种奇异的方式存在。当我们在圣餐中用口领受这四样东西时，圣经没有任何地方告诉我们，去相信我们正在用牙齿咀嚼基督的身体，或者正在消化他的身体和血，如同我们消化任何别的地上的食物那样。那些说这些话的人，往往是在试图嘲笑真实临在的圣经教导。

Q: How can I receive forgiveness in the Lord's Supper if I already have received forgiveness in my baptism?

问：如果在我的洗礼中，我已经领受了赦免，我怎么在圣餐中领受赦免呢？

A: The gospel in the spoken or preached Word and in the Word that accompanies Baptism and the Lord's Supper is indeed the same gospel every time. Whenever the gospel is proclaimed to us, it gives us the gifts of forgiveness of sins, life, and salvation. God knows that since we continue to struggle with sin until we leave this life, he cannot communicate to us too often the gift of his forgiveness. In the announcement of our forgiveness, God helps us grow in faith and confidence, comforts us in times of difficulty, and assures us that we are forgiven. God is so rich in mercy that he does not want our doubts and sins to destroy our faith but comes to us again and again with his gifts of grace. This constant repetition of his gifts of grace is a reminder that we have a Savior about whom it is said, "A bruised reed he will not break, and a smoldering wick he will not snuff out" (Isaiah 42:3).

答：在讲论和教导圣道中的福音，以及伴随着洗礼和圣餐而来的圣道中的福音，是同一个福音。无论何时，当福音向我们宣讲，它给了我们罪得赦免，生命和救恩的礼物。上帝知道，直到我们离开这个世界，我们会一直和罪争战，他给我们赦免的礼物，永远也不会太多。在对我们赦免的宣告中，上帝帮助我们在信心里成长，在困难的时候安慰我们，并向我们保证我们已得赦免。上帝的恩慈是何等丰富，他不想让我们的怀疑和罪摧毁我们的信心，他反倒带着他恩典的礼物一次又一次地临到我们。这恩典的礼物不断地重复着，提醒我们，我们拥有一位救主，他说：“压伤的芦苇，他不折断；将残的灯火，他不吹灭”（赛 42:3）。



Q: Does the Lord's Supper actually give forgiveness to me or is it just an assurance and reminder of forgiveness?

问：圣餐真的给了我赦免吗？还是只是对赦免的一种保证和提醒？

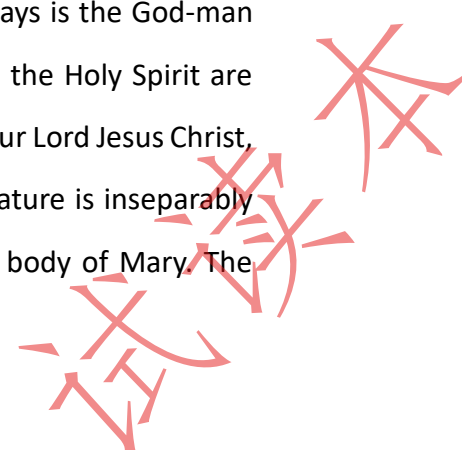
A: Because the Lord's Supper is truly a means of grace in which the Holy Spirit is working through the gospel, it not only assures us of forgiveness but actually communicates to us the gift of forgiveness first won for us on the cross. The gospel in Word and sacrament is God's means to communicate from the cross to our hearts the actual gifts Christ has won for us. That is why Jesus proclaims to us as he distributes the cup, "This is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Matthew 26:28).

答：因为圣餐是真实的施恩具，圣灵透过福音在其中做工，它不仅向我们保证了赦免，实际上它也将那首先在十字架上为我们赢得的赦免传递给我们。圣道和圣礼中的福音，是上帝将基督为我们赢得的真实的礼物，从十字架上传递到我们心里的工具。这就是为什么在耶稣分发这杯时，向我们宣告说：“这是我立约的血，为许多人流出来，使罪得赦”（太 26:28）。

Q: If Jesus is ruling on a throne in heaven, how can he give me his body and blood in the Lord's Supper?

问：如果耶稣正在天上掌权，他怎么能在圣餐中给我们他的身体和血呢？

A: Asking this question reveals a misunderstanding that unnecessarily confuses the issue. While Jesus does rule all things from the right hand of God, we must remember that the right hand of God is not some exalted chair placed in one certain spot in the universe. Consider the last words of the gospel of Matthew. There Jesus promised us, "And surely I am with you always, to the very end of the age" (Matthew 28:20). The I who was with the first disciples and who is still with us is the same I who visibly walked the earth for 33 years. The one who is with us always is the God-man Savior whom we know as Jesus. Just as God the Father and God the Holy Spirit are present everywhere and not just in the visible glory of heaven, so our Lord Jesus Christ, just as he promises, is present with us everywhere. His human nature is inseparably united to his divine nature ever since his incarnation within the body of Mary. The



human nature of Jesus possesses all the attributes of his divine nature. That is why we can say that his rule at the right hand is not a rule in one place in heaven but is his position of power and authority. He exercises this power and authority now and is present everywhere as both our God and our brother.

答：问这个问题揭露了一个误解。虽然耶稣确实在上帝的右边统管万有，我们需要记住，上帝的右边不是在宇宙中某个确定的位置的一个尊贵的座位。想想马太福音最后一句话，在那儿耶稣向我们应许说：“看哪，我天天与你们同在，直到世代的终结”（太 28:20）。那与第一批使徒同在的“我”和依然与我们同在的“我”，和在世上可见地活了 33 年的“我”，是同一个“我”。那一直与我们同在的神-人救主，就是我们所认识的耶稣。正如圣父和圣灵无处不在，而不仅仅是在天堂可见的荣耀中，我们的主耶稣基督也是如此，正如他所应许的，随时随地与我们同在。自从他从马利亚身体里面道成肉身以来，他的人性就不可分割地连于他的神性。耶稣的人性拥有他神性的一切属性。这就是为什么我们能够说，他在上帝右边掌权，不是一个在天堂某个地方的掌权，而是他大能和权柄的状态。他现在正行使着这大能和权柄，并作为我们的上帝和我们的弟兄随时随地与我们同在。

While Jesus is omnipresent both as God and man and not stuck in some chair in heaven, that still does not explain the presence of his body and blood in the Lord's Supper. The unique presence of his body and blood with the bread and wine in his special Supper is true only because he promises it is. As the God-man Savior, he can do whatever he chooses to do. Therefore, he is more than able to keep his promise to be present in this special way as we receive his special Supper.

虽然作为神-人的耶稣无处不在，并不被困于天堂的某个座位上，这依然不能解释他身体和血在圣餐中的临在。这种他的身体和血，在圣餐中与饼和酒特别的存在，之所以是真的，单单因为他应许如此。作为神-人救主，他能够做任何他选择去做的事。因此，当我们领受圣餐时，他完全能够持守他的应许，以这种特殊的方式临在。

Q: How can unbelievers receive Jesus' body and blood in Holy Communion since they don't believe Jesus' promise that his body and blood are truly present?



问：由于非信徒不相信耶稣对于他身体和血真实临在的应许，在圣餐中他们怎么能领受耶稣的身体和血呢？

A: Enjoying the blessings of the sacraments does depend on our faith. Without faith in what is being offered in either Baptism or the Lord's Supper, there is no benefit for the one who receives those sacraments.

答：享受圣礼的祝福倚赖于我们的信心。不相信在洗礼或圣餐中所提供的，对于领受这圣礼的人来说并没有益处。

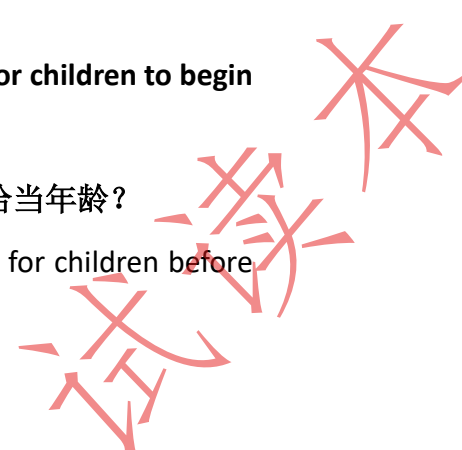
However, there is a difference between enjoying the blessings of the sacraments and the reality (or validity) of the sacraments. God's gifts and promises are true even if no one believes them. "What if some did not have faith? Will their lack of faith nullify God's faithfulness? Not at all! Let God be true, and every man a liar" (Romans 3:3,4). The body and blood that our Lord Jesus promises to be present in the Sacrament will be present even if all those who come refuse to believe his faithfulness. That is why Paul warns that someone who comes to the Lord's Table in an unworthy manner, that is, in unbelief or impenitence, still receives the Lord's body and blood. But by not recognizing what he or she is receiving, he or she "eats and drinks judgment on himself" (1 Corinthians 11:29).

然而，享受圣礼的祝福和圣礼的真实性（有效性）是有区别的。上帝的恩赐和应许是真的，即使没有人相信它们。“即使有不信的，这又何妨呢？难道他们的不信就废掉上帝的信实吗？绝对不会！不如说，上帝是真实的，而人都是虚谎的”（罗 3:3,4）。我们主耶稣应许了他的身体和血会临在于圣餐中，它就会临在，即使所有来的人都拒绝相信他的信实。这就是为什么保罗警告说，当有人以一种不相称的方式，即，在不信或不悔改中，来到圣餐台前，他依然领受了主的身体和血。但是由于不知道他所领受的是什么，他的“吃喝就是定自己的罪了”（林前 11:29）。

Q: Where in Scripture does God determine the proper age for children to begin receiving the Lord's Supper?

问：上帝在圣经中的哪里，确定了孩童开始领受圣餐的恰当年龄？

A: Nowhere does Scripture set an absolute age requirement for children before



they can begin to receive the Lord's Supper. What we know from Scripture is that a person who approaches the Lord's Table needs to be able "to examine himself before he eats of the bread and drinks of the cup" (1 Corinthians 11:28). This speaks of having attained a certain amount of spiritual maturity through instruction in the Word. Any communicant should be able to carry out such spiritual self-examination. Yet Scripture does not give us a specific age at which such maturity will be present.

答：圣经没有任何地方，为孩子们能够来领受圣餐设定一个绝对的年龄要求。从圣经中我们知道，那些来到圣餐台前的人，需要能够“省察自己，然后吃这饼，喝这杯”（林前 11:28）。这说的是透过在圣道中的教导，已经达到了一定程度上属灵的成熟。任何领圣餐者都应当能够进行这样属灵上的自我省察。然而，圣经并没有给我们一个这样的成熟会出现的具体年龄。

Q: Whom does Scripture say can consecrate and distribute Holy Communion?

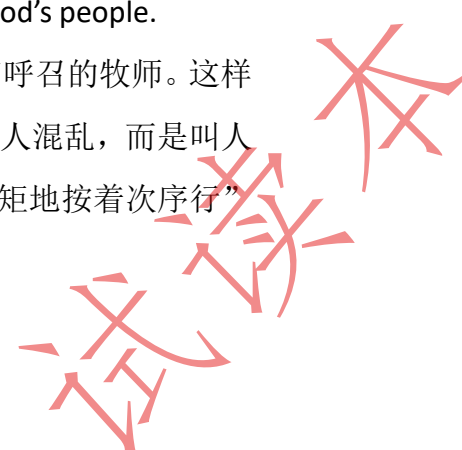
问：圣经说谁能够为圣餐祝圣并分发圣餐呢？

A: Just as it is with Baptism, the validity of the Lord's Supper does not depend on the person who consecrates and distributes it but rather on the promise and the power of Jesus.

答：正如洗礼一样，圣餐的有效性不在于祝圣及分发圣餐的人，而在于耶稣的应许和大能。

Just as with Baptism, there is good reason why we typically entrust the administration of the Lord's Supper to our called pastors. The same two sound biblical reasons exist for this practice. First, since "God is not a God of disorder but of peace" (1 Corinthians 14:33), God would have this important Sacrament done "in a fitting and orderly way" (1 Corinthians 14:40). One reason we have entrusted the public administration of the sacraments to our public ministers is so that there is a careful and orderly way for this precious sacrament to be distributed to God's people.

正如洗礼一样，我们有很好的理由将圣餐管理托付给我们呼召的牧师。这样的做法同样有两个合乎圣经的原因。首先，由于“上帝不是叫人混乱，而是叫人和谐的上帝”（林前 14:33），上帝要让这重要的圣礼“规规矩矩地按着次序行”



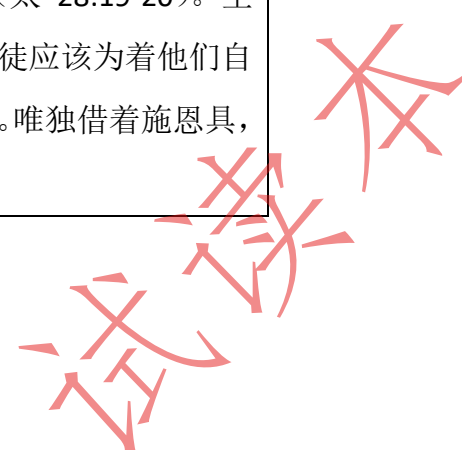
(林前 14:40)。我们将这圣礼的公共管理托付给我们的神职人员，使得这宝贵的圣礼能够以一种谨慎有序的方式分发给上帝的子民。

Second, since the work of proclaiming the gospel has been entrusted to every believer (1 Peter 2:9), no one believer should function on behalf of another without a call to do so. As members of the universal priesthood of all believers, we call our pastors to publicly preach the gospel and administer the sacraments in Christ's name on our behalf. Such orderly public proclamation of the gospel was one of the reasons that Jesus instituted the public ministry.

第二，由于宣讲福音的工作被委托给每个信徒（彼前 2:9），一个信徒不应该在没有呼召的情况下代表另一个信徒行事。作为一名拥有普世祭司职的信徒，我们呼召我们的牧师，代表我们奉基督的名公开地宣讲福音并施行圣礼，福音被如此有序地公开传扬，是耶稣设立公共圣职的原因之一。

5. We believe that the Lord gave his Word and the sacraments of Baptism and the Lord's Supper for a purpose. He commanded his followers, "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" (Matthew 28:19,20). Through God's Word and sacraments he preserves and extends the holy Christian church throughout the world. Believers should therefore be diligent and faithful in the use of these divinely established means of grace for themselves and in their mission outreach to others. These are the only means through which immortal souls are brought to faith and to life in heaven.

5、我们相信主赐下祂的话语和洗礼、圣餐这两个圣礼是有祂的目的的。祂这样命令跟随祂的人：“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，”（太 28:19-20）。主借着上帝的话语及圣礼，保守教会并把教会广传世界。所以信徒应该为着他们自己和他们的传道事工，勤勉忠信地使用这些上帝设立的施恩具。唯独借着施恩具，朽坏的灵魂才会得到信心及属天的生命。



Q: Since we practice close communion (also called closed communion), won't we drive people away and frustrate the mission purpose of one of the sacraments?

问：由于我们施行紧密圣餐（也被称为封闭圣餐），我们会不会把人赶走，并阻扰圣餐传道的目的呢？

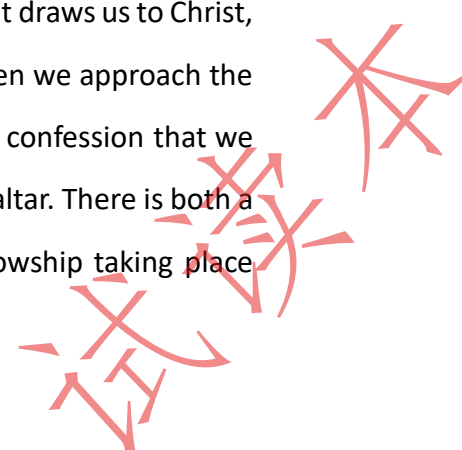
A: For many centuries, Christians have recognized that there is a difference between Baptism and the Lord's Supper in just this area. Baptism has long been called the sacrament of initiation; it is the sacrament by which souls are brought into the kingdom. The Lord's Supper has been called the sacrament of confirmation; it is the sacrament by which those already within the kingdom are strengthened.

答：数个世纪以来，基督徒认识到洗礼和圣餐在这一方面是有区别的。洗礼长期被称为起始圣礼；它是灵魂被带入天国的圣礼。圣餐被称为坚信圣礼；它是那些已经在天国的人得坚固的圣礼。

Those distinctions have their biblical origins in the different way each sacrament was instituted. Baptism was instituted with an encouragement to go to all nations and baptize them in order to make disciples from those nations. However, the Lord's Supper was instituted in a close circle of disciples who had been trained and taught by the Lord for a considerable amount of time. Very much like the ancient Passover meal at which it was instituted, the Lord's Supper is a meal for those who are already united as family within the flock of Christ.

这些区别源于圣经，这两个圣礼是以不同的方式被设立的。在鼓励门徒往普天下去，向万民施洗，使他们做门徒时，耶稣设立了洗礼。然而，圣餐是在一群经过一段时间训练和教导的门徒中间设立的。正如古代逾越节的设立一样，圣餐是为那些在耶稣的羊圈里连于一家的人预备的。

That is the very point Paul drives home in 1 Corinthians 10:17: "Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf." The Lord's Supper not only strengthens our unity in faith with one another as it draws us to Christ, but at the same time, it publicly confesses that unity of faith. When we approach the Lord's Table, we not only commune with Christ but make a public confession that we share a common faith with those communing with us before that altar. There is both a vertical—with Christ—and a horizontal—with one another—fellowship taking place



whenever we commune. That is why we ask those who wish to receive the Lord's Supper with us first to learn what we believe and teach. Then they are ready to join us in making their confession of the same teachings when they receive the Lord's Supper with us. That is one of the reasons why even those who grow up in our churches are first instructed before they commune.

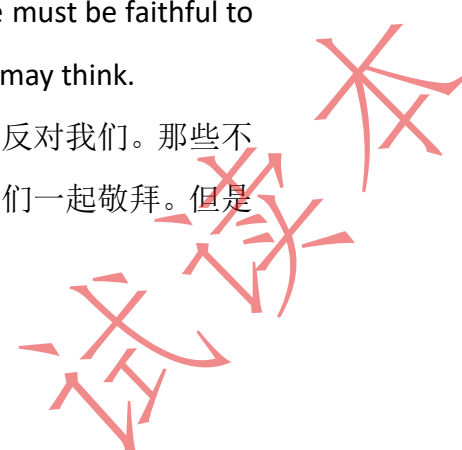
这正是保罗在哥林多前书 10:17 表达的观点：“因为饼只是一个，我们虽然人多，仍是一体，我们同享一个饼。”圣餐不仅仅是借着将我们吸引到基督那里，加强我们在信仰里彼此的联合，与此同时，它也公开地宣认这种信仰的联合。当我们来到圣餐台前，我们不仅与基督相通，也是在公开地宣认，我们与那些与我们共领圣餐的人，分享了同样的信仰。无论何时，当我们同领圣餐时，这既产生了一种垂直的团契——与基督，也产生了一种水平的团契——我们彼此。这就是为什么我们要求那些想要与我们一起领受圣餐的人，首先学习我们相信和教导的是什么。然后，当他们准备好加入我们，与我们一起领受圣餐时，他们就是在宣认和我们拥有同样的教导。这就是为什么甚至那些在我们教会中长大的人，在他们领受圣餐前，首先也要接受教导的原因之一。

Of course, there is even another concern behind this scriptural practice of close communion. We must also be concerned that those who commune are aware of the real presence of Christ's body and blood in the Supper. Those who receive the Lord's Supper without recognizing the body and blood of the Lord bring on themselves judgment instead of blessing (1 Corinthians 11:29).

当然，在紧密圣餐这一属圣经的实践背后，还涉及另一个问题。我们还必须注意到，那些领受圣餐的人认出了在圣餐中基督的身体和血真实临在。那些没有认出主的身体和血却领受圣餐的人，得到的是定罪而不是祝福（林前 11:29）。

It is true that our biblical practice of close communion causes many to disagree with us. Often those who do not understand this biblical practice become angry with us and perhaps no longer worship with us. But we believe that we must be faithful to the Scriptures and to the Lord's institution no matter what others may think.

的确，我们持守紧密圣餐这一属圣经的做法，导致很多人反对我们。那些不了解这一属圣经做法的人，常常向我们发怒，也许也不再和我们一起敬拜。但是



我们相信，我们必须忠实于圣经和主的制度，不论别人会怎么想。

Q: Do public ministers or members of the congregation have the chief responsibility in using the means of grace to reach out to others?

问：在使用施恩具向他人传福音中，神职人员和教会成员谁更有责任呢？

A: While our public ministers are called to be overseers for our souls as they care for us with the means of grace (Hebrews 13:17), they are also called to use those means of grace to equip each believer for service to Christ and his gospel (Ephesians 4:11-13).

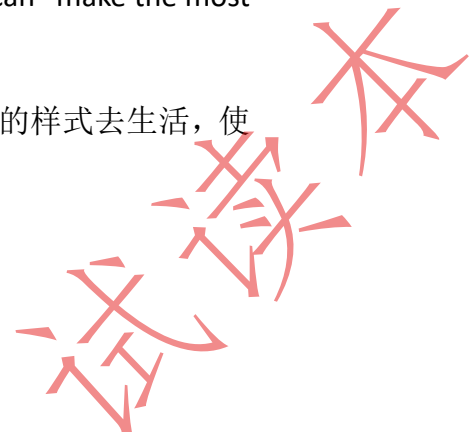
答：虽然神职人员被呼召使用施恩具照顾我们，为我们的灵魂警醒（来 13:17），他们同样被呼召，使用这施恩具装备每一个信徒，服事基督和他的福音（弗 4:11-13）。

Ever since the water of Baptism ushered us into Christ's kingdom, every Christian is a royal priest of God. As such, we have all been called to "declare the praises of him who called [us] out of darkness into his wonderful light" (1 Peter 2:9). Therefore, the ministry of the gospel—the use of the means of grace—is the privilege and responsibility of every Christian. That is true both when we use that gospel to encourage those already within the kingdom as well as when we seek the other sheep Christ has not yet gathered into his flock (John 10:16).

自从洗礼的水引领我们进入基督的国，每一个基督徒都是上帝君尊的祭司。借此，我们都被召来“宣扬那召（我们）出黑暗入奇妙光明者的美德”（彼前 2:9）。因此，传福音的使命——使用施恩具——是每个基督徒的特权和责任。当我们使用福音来鼓励那些已经在神国里的人，以及当我们寻找那些耶稣还没有聚集到圈里的羊（约 10:16）时，都是如此。

Instead of wondering who has the "chief responsibility," it is much better for us, as Christians, to be living with our eyes and ears open so that we can "make the most of every opportunity" (Colossians 4:5) that God gives us.

与其疑惑谁更有责任，倒不如打开我们的心，按着基督徒的样式去生活，使得我们可以把握上帝赐给我们的每一个机会（西 4:5）。



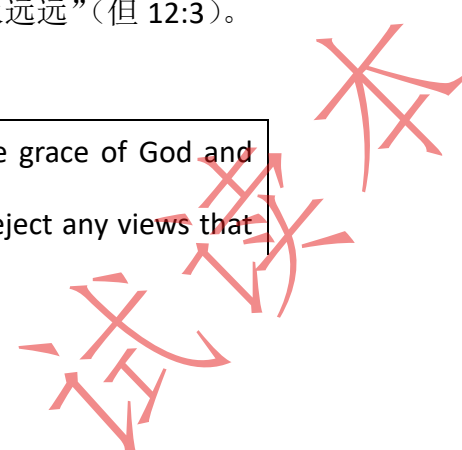
Q: Won't God save others without the means of grace by using some other method?

问：上帝会离开施恩具，使用一些别的方式拯救别人吗？

A: God has not revealed that he plans to save anyone apart from the means of grace. "God was pleased through the foolishness of what was preached to save those who believe" (1 Corinthians 1:21). He has not revealed that he plans to use anyone to share that message other than those whom he has already brought to faith. "How can they hear without someone preaching to them?" (Romans 10:14). Except for a few angelic exceptions at Christmas and Easter, the privilege to share the message of the gospel is ours. Wouldn't it be foolish arrogance on our part to sit back and expect God to reach those who are still lost in another way than through the gospel shared by those who already confess Jesus' name? We are heirs of God's grace. God has given us work to do, which angels themselves oversee with rejoicing (Luke 15:10). Our witnesses can make an eternal difference in the lives of others. God encourages that. Though the world may reject us for what we share, by God's free grace those who lead others to righteousness will shine "like the stars for ever and ever" (Daniel 12:3).

答：上帝并没有表明，他计划离开施恩具拯救任何人。“上帝就本着自己的智慧乐意藉着人所传愚拙的话拯救那些信的人”（林前 1:21）。他并没有表明，他计划使用任何不属于他已经带入信心的人，来分享这信息。“没有传道的，怎能听见呢？”（罗 10:14）。除了在圣诞日和复活日的几个天使外，分享福音信息的特权是属于我们的。当我们无动于衷的坐着，期待上帝以别的方式，却不借着已经宣认耶稣之名的人所分享的福音，来临到那些依然迷失的人，这难道不是一种愚蠢的傲慢吗？我们是上帝恩典的继承人。上帝给了我们使命去完成，这使命，甚至天使也带着欢喜观看（路 15:10）。我们的见证可以使他人的生命拥有永恒的不同。上帝鼓励我们如此。虽然世人可能因我们所分享的拒绝我们，借着上帝白白的恩典，那些引领他人进入义的人，将“发光如星，直到永永远远”（但 12:3）。

6. We reject any views that look for the revelation of the grace of God and salvation apart from the gospel as found in the Scriptures. We reject any views that



look for the Holy Spirit to work faith apart from the means of grace. We likewise reject the view that the law is a means of grace.

6、我们拒绝接受任何认为人可以从圣经中的福音之外，找到上帝的恩典和救恩的观点。我们拒绝接受任何认为在施恩具之外可以找到圣灵对信心作工的观点。同样，我们拒绝接受认为律法是施恩具的观点。

Q: Where does Scripture indicate that God will work only through the means of grace?

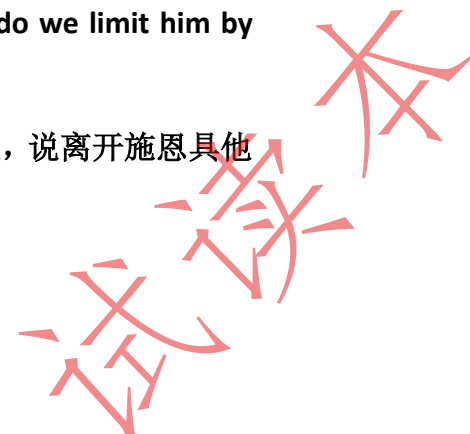
问：圣经在什么地方表明，上帝唯独透过施恩具做工？

A: In addition to what was stated in the answer to the preceding question, we can find God's plan in the story of the rich man and Lazarus (Luke 16:19ff). The rich man was sent to hell. While he was there, he suggested that God made a mistake by not bringing him to faith by some special signs and wonders. He then requested that his living brothers be given such a miraculous call to faith. But Abraham spoke for God and answered the rich man: "They have Moses and the Prophets; let them listen to them" (verse 29). God has appointed his means of grace by which we will come to faith. A sinner ignores such means only to his or her eternal judgment.

答：除了前一个问答里所陈述的，我们还能在财主和拉撒路的故事（路 16:19 及其后）里看到上帝的计划。财主下到地狱。当他在那儿时，他暗示上帝犯了一个错误，没有借着一些特别的神迹奇事让他相信。然后，他请求把一个这样的神迹给他活着的兄弟看，来呼召他们相信。但是亚伯拉罕代上帝回答这个财主说：“他们有摩西和先知的話可以听从”（路 16:29）。上帝已经指定了他的施恩具，借此我们得以相信。一个对这施恩具不理不顾的罪人，等待着他的唯有永恒的审判。

Q: Since the Holy Spirit is God and can do anything, why do we limit him by saying that he won't work faith apart from the means of grace?

问：既然圣灵是上帝并能做任何事，为什么我们要限制他，说离开施恩具他不会做信心的工作呢？



A: The question here is not what God can do. The obvious answer to that is that he can do “whatever pleases him” (Psalm 115:3), since “nothing is impossible with God” (Luke 1:37). The question here is what God has told us and has promised us he will do. Please read the previous two questions and answers. Remember what Paul tells us in Romans 10:17: “Faith comes from hearing the message, and the message is heard through the word of Christ.” God himself is not bound, but we are bound to use the means of grace because God has not promised that he will work on human hearts in any other way.

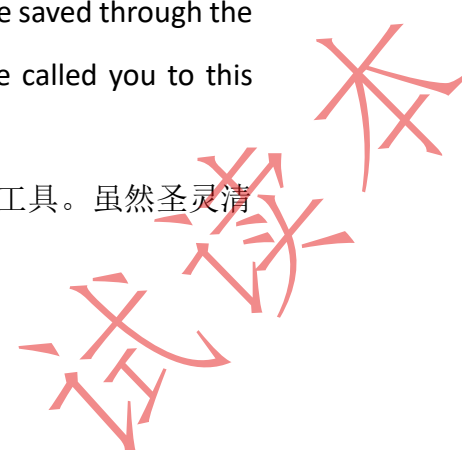
答：这里，问题不在于上帝能做什么。若是如此，显而易见的答案是，他能够随他自己的旨意行任何事（诗 115:3），因为“上帝没有一件事是不可能的”（路 1:37）。这里，问题在于，上帝告诉我们并应许了我们他将做什么。请阅读前面的两个问题和回答。记住保罗在罗马书 10:17 告诉我们的话：“信道是从听道来的，听道是从基督的话来的。”上帝自己并没有被束缚，但是我们被束缚于使用施恩具来认识上帝，因为上帝没有应许他将会用任何别的方式在人心工作。

Q: Why isn't the law also a means of grace since it too is divinely revealed?

问：律法同样是上帝的启示，为什么它不也是施恩具呢？

A: By “means of grace” we mean those tools that God uses to create or strengthen faith. While the Holy Spirit clearly uses the law to convict hearts of sin (John 16:8), that, in itself, does not work faith or strengthen faith. In 2 Corinthians 3:6, Paul labels the law “the letter” and tells us, “The letter kills, but the Spirit gives life.” It is through the good news of the gospel found in Word and sacrament that the Spirit gives us life in Jesus. Although the law is divinely inspired and the Spirit is at work in it, when it comes to the work of creating and saving faith, only the gospel has that power. As Paul tells the Thessalonian Christians, “But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth. He called you to this through our gospel” (2 Thessalonians 2:13,14).

答：我们用“施恩具”，来指上帝用来创造并坚固信心的工具。虽然圣灵清



楚地使用律法来使人心知罪（约 16:8），但律法，就其本身，并不能创造信心或坚固信心。在哥林多后书 3:6，保罗用“仪文”来指代律法并告诉我们：“仪文使人死，圣灵使人活。”透过圣道和圣礼中的福音，圣灵赐我们在基督里的生命。虽然律法是上帝的默示，并且圣灵在其中做工，当涉及的是创造并坚固信心的工作时，唯有福音有这能力。正如保罗告诉帖撒罗尼迦的基督徒：“主所爱的弟兄们哪，我们本该常为你们感谢上帝，因为他拣选你们为初熟的果子，使你们因信真道，又蒙圣灵感化成圣，得到拯救。为此，上帝藉着我们所传的福音呼召你们，好得着我们主耶稣基督的荣光”（帖后 2:13,14）。

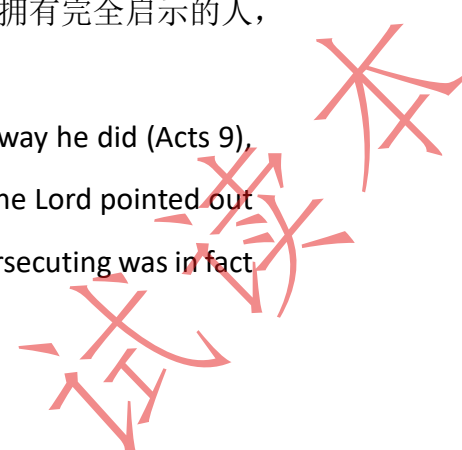
Q: How do some claim that the Holy Spirit works apart from the means of grace?

问：为什么有人说，圣灵离开施恩具做工呢？

A: Some believe that the Spirit speaks to them more directly than through the means of grace. They expect to hear the Spirit speak to them through dreams, visions, or voices that they hear in their minds. While God has at times used such methods to communicate to his inspired apostles and prophets, there is no promise from God that he will speak to us through such direct means in order to bring people to faith or keep us in the faith. In fact, such occurrences were typically not to bring someone to faith or strengthen their faith. Such special revelations were given before and during the time of the writing of Scripture as God sought to communicate his will to those who did not have the complete revelation we now have in the Bible.

答：有些人相信，相比透过施恩具，圣灵更直接地对他们说话。他们期望圣灵透过梦、异像或他们脑海里听到的声音，向他们说话。虽然上帝有时会使用这样的方式，与他所默示的使徒和先知沟通，然而上帝并没有应许他将透过这样直接的方式向我们说话，将人带入信心或保守我们在信心里。事实上，这样的事情通常不会带人相信或坚固他们的信心。这样一种特殊的启示，在写圣经之前和写圣经的过程中曾被赐下，上帝借此将他的启示传达给那些尚未拥有完全启示的人，而这启示，我们现在在圣经里已经完全拥有。

When God called the apostle Paul to faith in the miraculous way he did (Acts 9), God used the spoken external Word to communicate with Paul. The Lord pointed out through audible words that the message of the gospel Paul was persecuting was in fact



a persecution of the Son of God himself. Then God sent Ananias to Paul, and Ananias baptized him.

当上帝以一种神奇的方式呼召使徒保罗相信（徒 9），上帝使用说出来的外在的道与保罗沟通。上帝透过可听见的话指出，保罗逼迫福音信息，实际上是在逼迫上帝的儿子。然后，上帝差派亚拿尼亚去见保罗，亚拿尼亚就给保罗施洗。

Therefore, since God has not promised to work or strengthen faith through such direct means or has not even promised to any specific Christian that he or she will ever have any such dreams or visions, it is important for us to make use of the means he has promised to use: the gospel in Word and sacraments.

因此，由于上帝没有应许透过这样直接的工具创造信心或坚固信心，他也没有向任何特定的基督徒应许说他会拥有这样的梦或异像，对我们来说，重要的是，使用他应许使用的工具：圣道和圣礼中的福音。

Those who claim to have special revelation from God must also search the Scriptures to see if their revelation contradicts the written Word of God. Anything that is contrary to the written Word is from Satan and cannot be trusted.

那些声称拥有从上帝而来的特殊启示的人，同样必须考察圣经，看看他们的启示和上帝写下的道是否矛盾。任何与上帝的道相矛盾的事，都是从撒旦而来，且是不能相信的。

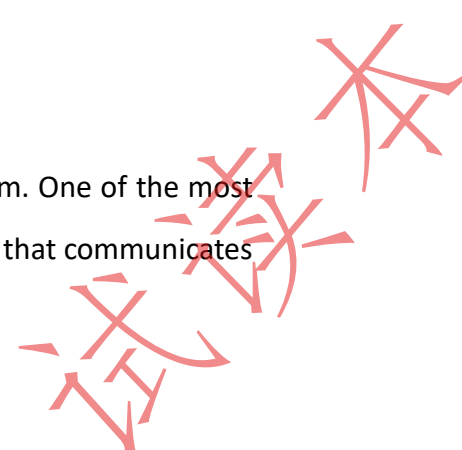
7. We reject the view that babies should not be baptized and that they cannot believe in Christ (Luke 18:15-17). We reject the view that baptism must be by immersion.

7、我们拒绝接受那些认为婴儿不应受洗及婴儿不能相信基督的观点（路 18:15-17）。我们拒绝接受那些认为洗礼一定要以浸礼形式进行的观点。

Q: Why do so many reject infant baptism?

问：为什么如此多的人拒绝婴儿洗？

A: There are several reasons why people reject infant baptism. One of the most common reasons is the failure to see Baptism as a means of grace that communicates

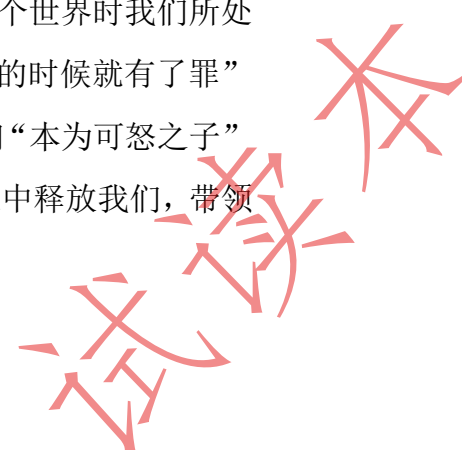


Christ's saving love from his cross to our hearts. If Baptism is nothing more than a symbol to remind us of what Christ has done, then it is wasted on infants who cannot recognize or understand the symbol. But if Baptism is indeed the "washing of rebirth and renewal by the Holy Spirit" (Titus 3:5) that Paul tells us it is, then all ages can benefit from the powerful work of the sacrament of Baptism.

答：人们拒绝婴儿洗有好几个原因。其中最常见的一个原因是，他们不将洗礼视为施恩具——基督借此将他拯救的爱从十字架传达到我们心里的工具。如果洗礼不过是提醒我们基督做了什么的一个象征，那么在不能认识到或理解这一象征的婴儿身上，它就浪费了。但是如果洗礼确实如同保罗告诉我们的，是“重生的洗和圣灵的更新”（多 3:5），那么所有年龄的人，都能够从洗礼大能的做工上得益处。

Another reason that many reject infant baptism is that they misunderstand original sin. They do not recognize that outward sinful actions are not what make us sinners. Such outward sinful actions are simply the evidence of the sinful state of our human hearts that already exists. Although children may not have had opportunity to fully show the sinfulness of their hearts yet, it doesn't mean that they are not already sinners. King David so clearly proclaimed the truth of the sinful state in which we enter this world: "Surely I was sinful at birth, sinful from the time my mother conceived me" (Psalm 51:5). It is because of that natural state of sinfulness that Paul could also write, "We were by nature objects of wrath" (Ephesians 2:3). Baptism is God's wonderful application of his grace that frees us from being objects of wrath and makes us instead objects of his mercy which are brought into the kingdom of his grace.

许多人拒绝婴儿洗的另一个原因是，他们不理解原罪。他们并没有意识到，让我们成为罪人的不是外在的罪行。这些外在的罪行，不过证明了在我们里面早已存在的罪恶状态。虽然孩子可能还没有机会充分展示他们心里的罪恶，但这并不意味着他们还不是罪人。大卫王清楚地宣告，当我们来到这个世界时我们所处罪恶状态的真相：“看哪，我是在罪孽里生的，在我母亲怀胎的时候就有了罪”（诗 51:5）。正是由于这种天然的罪恶的状态，保罗也说，我们“本为可怒之子”（弗 2:3）。洗礼是上帝奇妙地运用他的恩典，从他愤怒的对象中释放我们，带领



我们进入他恩典的国度，成为他恩慈的对象。

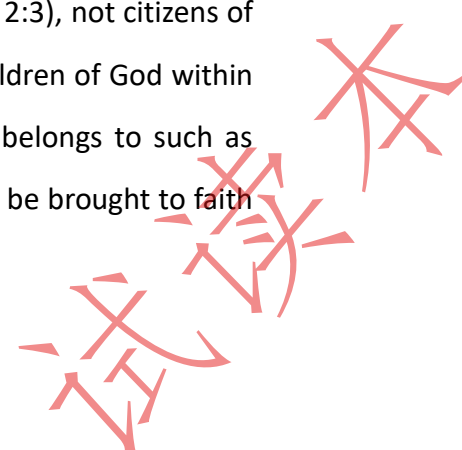
A third reason many reject infant baptism is that they do not understand the biblical definition of faith. They believe that faith is the conscious decision of the human will after God has presented the message of his gospel. Obviously, if faith is a conscious decision of human will, then infants could not believe and Baptism could not work faith in them. However, Scripture clearly proclaims that faith is a “gift of God” (Ephesians 2:8) that is worked by the Holy Spirit. We do not choose God, but he chooses us and brings us to faith (1 Corinthians 1:26ff). Since faith is a miracle worked by the power of the Holy Spirit as the gospel is proclaimed, then such a miracle can be performed not only in adult hearts but also in the hearts of infants.

许多人拒绝婴儿洗的第三个原因是，他们不明白圣经对信心的定义。他们相信，信心是在上帝宣告他福音的信息后，人类意志有意识的决定。显然，如果信心是人类意志一个有意识的决定，那么，婴儿并不能相信，而洗礼也不能在他们里面创造信心。然而，圣经清楚地宣告说，信心是“上帝所赐的”（弗 2:8）。我们没有选择上帝，而是他选择我们并带领我们相信（林前 1:26 及其后）。由于信心是一个神迹——圣灵的大能随着福音的宣讲创造这神迹，因此，这神迹不仅可以行使在成人心里，也可行使在婴儿的心里。

Q: How does Luke 18:15-17 teach that infants can believe?

问：路加福音 18:15-17 如何教导了婴儿能够相信？

A: Luke mentions that many of those brought to Jesus were “babies.” The Greek word he uses is the word for “very young children,” in fact, it is often used even for “the unborn in the mother’s womb.” Then notice what Jesus says next about these little “babies” who were brought to him. He mentions that “the kingdom of God belongs to such as these” (18:16). The kingdom of heaven belongs to no one, except through faith. By nature we are objects of God’s wrath (Ephesians 2:3), not citizens of his kingdom. Only through faith in Jesus Christ do we become children of God within God’s saving kingdom (Galatians 3:26). If the “kingdom of God belongs to such as these,” then little ones—such as those “babies”—must be able to be brought to faith in their Savior.



答：路加提到，很多被带到耶稣面前的人是“婴孩”。他使用的希腊语单词的意思是“非常年幼的孩童”，事实上，它甚至常常用来表示“在子宫里未出生的婴儿”。然后，请注意，关于那些被带到他那里的小“婴孩”，耶稣接下来说了什么。他说，“上帝的国属于这样的人”（路 18:16）。若不是透过信心，天堂不属于任何人。凭本性我们都是上帝愤怒的对象（弗 2:3），不属他的国。唯有透过相信耶稣基督，我们成为上帝的儿女，在他救恩的国度里（加 3:26）。如果“上帝的国属于这样的人”，那么，小孩子——这些“婴孩”——必定能够被带入对他们救主的信心中。

Q: What is immersion?

问：什么是浸礼？

A: Immersion is the method of applying the water in Baptism by which the person is entirely submerged beneath the water.

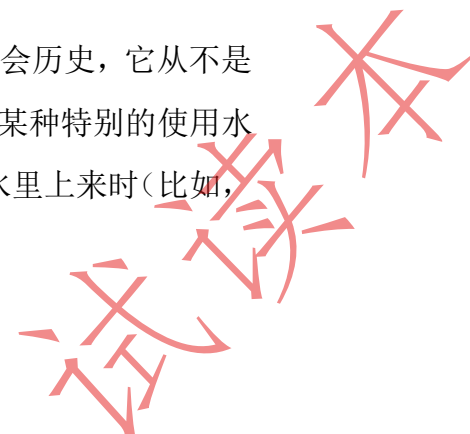
答：浸礼是洗礼中一种使用水的方式，在浸礼中，一个人完全浸没在水面下。

Q: Why is it wrong to insist on immersion when immersion may have been a common practice in the early church?

问：在早期教会，浸礼可能是一种常见的做法，为什么坚持必须要用浸礼是错误的呢？

A: Yes, immersion was an ancient method for applying the water in Baptism, but throughout the history of the church, it has never been the only way that baptisms have been performed. Most important, not even once in all of Scripture is a particular method of applying the water mentioned. Even when the Bible speaks of the one baptizing and the one being baptized going down into the water and coming up out of it (for example, Acts 8:38,39), it tells us nothing about how the water was applied during the baptism itself.

答：是的，浸礼是一种古老的用水施洗的方式，但纵观教会历史，它从不是唯一的施洗方式。最重要的是，在整本圣经，没有一次提到有某种特别的使用水的方式。甚至当圣经谈到，施洗之人和受洗之人下到水里并从水里上来时（比如，



徒 8:38,39), 它也没告诉我们在洗礼的过程中, 是如何使用水的。

The Greek word used most commonly for “baptism” or “to baptize” did have as its original meaning “to put something completely under water,” but by the time of the writing of the New Testament, that word had taken on a broader meaning of “putting water on something” without specifying in what way that had to be done. Therefore, to insist on a particular method of applying water in Baptism is to go beyond Scripture. Perhaps even worse, it introduces a law where the gospel should dominate.

最常用于“洗礼”和“洗”的希腊词, 其原始的意思确实有“把某物完全没入水下”, 但是在新约写作时期, 这个词有了更广泛的意思: “将水倒在某物上”, 而不需要指定这么做的方式。因此, 在洗礼中, 坚持必须以某种特别的方式使用水, 超出了圣经的意思。可能更糟的是, 它在本应是福音统治的地方引入了律法。

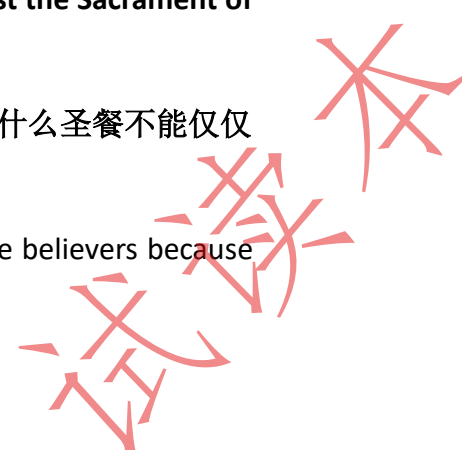
8. We reject all teachings that the Sacrament of the Altar offers nothing more than signs and symbols of Jesus’ sacrifice, thereby denying that Christ’s true body and blood are received in the Lord’s Supper. We reject the view that those who eat the body of Christ in the sacrament merely receive Christ spiritually by faith. We reject the claim that unbelievers and hypocrites do not receive the true body and blood of Jesus in the Sacrament.

8、我们拒绝接受任何认为圣餐礼, 不过是耶稣牺牲的记号及象征的说法, 这样的说法不接纳领圣餐同时也是领受基督的真身体和真宝血的真理。我们拒绝接受那些认为在领圣餐时, 只是在属灵的层面上凭信心领受基督身体的观点。我们拒绝接受那些认为不信者和虚伪者在领圣餐时, 耶稣的身体和宝血没有临在圣餐的观点。

Q: Since we are saved by faith, not by church rites, why must the Sacrament of the Altar be more than a sign or symbol?

问: 既然我们得救是借着信心, 而不是借着教会仪式, 为什么圣餐不能仅仅是一个记号或象征呢?

A: We are saved through faith in Jesus alone, but we became believers because



the Holy Spirit worked through the means of grace. The gospel in Word and sacrament is the means by which God takes the blessings of Christ at his cross, brings those gifts to our hearts, and thereby works or strengthens faith in us to trust those gifts.

答：我们唯独透过相信耶稣得救，但是我们成为信徒，是因为圣灵透过施恩具做工。圣道和圣礼中的福音是施恩具，上帝借此将基督在十字架上的祝福带入我们的心里，并因此在我们里面创造和坚固相信这些祝福的信心。

To call the sacraments nothing but church rites is to forget that Baptism and the Lord's Supper are divinely instituted means for communicating to our hearts the grace of Jesus Christ. To speak of the Lord's Supper as a mere sign or symbol is to treat it as something far less than Scripture declares it to be. The Lord's Supper is and until the Last Day will always remain the "new covenant in [his] blood" (Luke 22:20) by which we receive all the blessings Jesus has won for us: forgiveness of sins, life, and salvation.

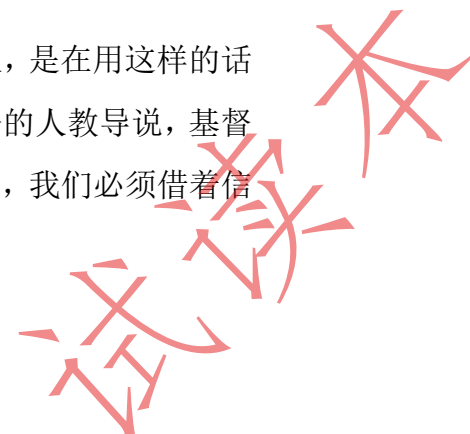
称圣礼不过是教会仪式，忘记了洗礼和圣餐是上帝设立的，向我们的心传达耶稣基督恩典的工具。称圣餐不过是一个记号或象征，就是以远远不如圣经所宣称的那样去看待它。圣餐是并直到末日都一直是他“立约的血”（路 22:20），借此我们领受耶稣为我们赢得的一切祝福：罪的赦免、生命和拯救。

Q: What is wrong with saying that we receive Christ's body and blood merely spiritually in the Lord's Supper?

问：说我们在圣餐中只是在属灵上领受了基督的身体和血，这有什么错吗？

A: Those who say that we receive Christ's body and blood merely spiritually use such language to deny the real presence of Christ's body and blood in the Lord's Supper. Those who use such terminology teach that Christ's body and blood can only be found in heaven. They teach that when we go to the Lord's Supper, we must by faith ascend to heaven and in a "spiritual" way receive his body and blood since they are not actually present in the Sacrament.

答：那些说我们只是在属灵上领受了基督的身体和血的人，是在用这样的话拒绝在圣餐中基督的身体和血真实地临在。那些使用这一术语的人教导说，基督的身体和血只能在天上找到。他们教导说，当我们领受圣餐时，我们必须借着信



心升到天上，并以一种“属灵的”方式领受他的身体和血，因为它们并不实际地存在于圣餐礼中。

Q: How can unbelievers and hypocrites receive the body and blood of Jesus since they don't believe the promise Jesus made when he gave us his Supper?

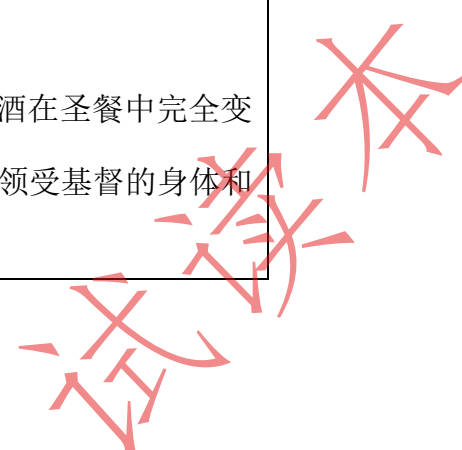
问：不信者和伪善者不相信耶稣赐下圣餐时给我们的应许，他们怎能领受耶稣的身体和血呢？

A: Unbelievers and hypocrites forfeit the blessings that Jesus' body and blood bring in his Supper, but by their lack of faith, they do not cancel what the Supper is. "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" (1 Corinthians 11:27). Notice that Christ's body and blood are present whether someone believes it or not. Those communing in an unworthy manner will sin against the body and blood if they refuse to believe it. Christ's promise is what makes the Supper what it is, not our faith or lack of it.

答：不信者和伪善者丧失了圣餐中耶稣的身体和血带来的祝福，但是他们的不信，并没有取消圣餐是什么。“所以，任何人不按规矩吃了主的饼，喝了主的杯，就是干犯主的身体和主的血了”（林前 11:27）。注意无论一个人信不信，基督的身体和血都是存在的。那些不按规矩领圣餐的人，当他们拒绝相信它时，就是干犯这身体和血了。基督的应许让圣餐如此，而不是我们的信心或缺乏信心让圣餐如此。

9. We reject the doctrine of transubstantiation, which teaches that the substance of the bread and wine are changed entirely into the body and blood of Christ. Scripture teaches that all communicants receive both the bread and wine and the body and blood of Christ (1 Corinthians 10:16).

9、我们拒绝接受变质说的教义，该教义教导说，饼和酒在圣餐中完全变成基督的身体和宝血。圣经教导在我们领受饼和酒的同时；也领受基督的身体和宝血（林前 10:16）。



Q: How does 1 Corinthians 10:16 teach that we receive Christ's body and blood and bread and wine in Holy Communion?

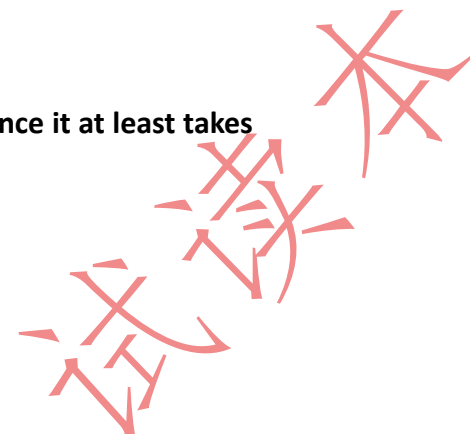
问：哥林多前书 10:16 怎样教导说，在圣餐中，我们同时领受了基督的身体和血，以及饼和酒？

A: First Corinthians 10:16 says, "The cup of thanksgiving for which we give thanks" is "a participation in the blood of Christ," and the passage tells us that "the bread that we break" is "a participation in the body of Christ." This verse is talking about the consecrated bread and wine distributed to those who are communing, and yet it still speaks of "the cup," that is, the wine in the cup, and "the bread" as still present. The passage also says that "the cup" and "the blood of Christ" and "the bread" and "the body of Christ" have a "participation" with one another. If the wine and bread have been completely changed into Christ's blood and body, then there is nothing left to participate with. A "participation" clearly demands at least two things to be present together. This passage clearly tells us that there are two "participations" going on in the Lord's Supper: the bread and the body of Christ and the wine and the blood of Christ. Therefore, every time we receive the Lord's Supper we are receiving those four things.

答：哥林多前书 10:16 说：“我们所祝谢的杯”是“同领基督的血”，“我们所擘开的饼”是“同领基督的身体”。这节经文谈到祝谢的饼和酒被分发给那些领受圣餐的人，然而它依然说到“这杯”，也就是，杯中的酒，以及“这饼”。这节经文还说，我们“同领”这“杯”和“基督的血”，这“饼”和“基督的身体”。如果酒和饼完全变成基督的血和身体，那就没有什么东西可以让我们“同领”了。

“同领”显然需要至少两样东西都存在。这节经文清楚地告诉我们，在圣餐中存在着两种“同领”：饼和基督的身体，酒和基督的血。因此，每当我们领受圣餐，我们就是在领受这四样东西。

Q: What is wrong with the teaching of transubstantiation since it at least takes seriously the presence of Jesus' body and blood?



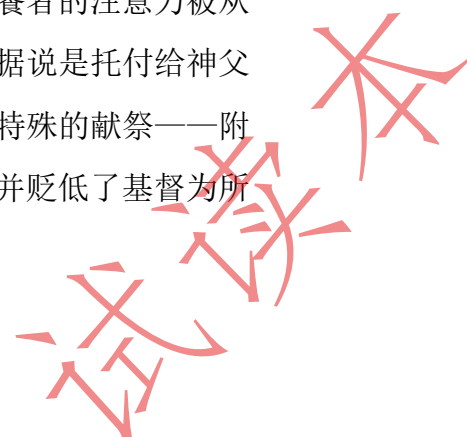
问：变质说的教导至少非常重视耶稣身体和血的临在，它有什么错误呢？

A: While it is true that transubstantiation takes very seriously the real presence of Christ's body and blood in the Sacrament, the problem is that it goes beyond the words of Scripture. Transubstantiation attempts to explain in an almost magical way how Christ's body and blood are present in the Supper. Nowhere does Scripture explain to us how Jesus fulfills his promise of being truly present with his body and blood in the Supper. Transubstantiation also denies the "participation" of the elements (see previous answer).

答：虽然变质说确实非常重视基督身体和血在圣餐中真实临在，问题在于，它超出了圣经的话。变质说试图以一种近乎魔术的方式解释基督的身体和血是怎样在圣餐中临在的。圣经没有任何地方向我们解释，耶稣是怎样满足他的应许，用他的身体和血真实地临在于圣餐中。变质说同样否定了这些元素的“同领”（参见前一个回答）。

The teaching of transubstantiation leads to other problems as well. The Roman Catholic Church teaches that the priest in his ordination is given the special power to transform the bread and wine into Christ's body and blood as he says the proper words at the proper time in the celebration of the mass. The danger is that the attention of the one communing is taken off of Christ, whose promise is the real power of the Lord's Supper, and focused instead on some almost magical power supposedly entrusted to the priest. In addition, the mass then becomes a special sacrifice—additional to the one sacrifice of Christ on Calvary—for the sins of people. This makes atonement for sin dependent upon the action of a priest and minimizes Christ's one sacrifice for all sins (Hebrews 7:27 and 9:26-28).

变质说的教导也导致了其它的问题。罗马天主教会教导说，在庆祝弥撒的时候，神父在他的祝圣礼中被赋予了某种特殊的力量，当他在恰当的时间说恰当的话时，他就将饼和酒转变成基督的身体和血。危险在于，领圣餐者的注意力被从基督——他的应许是圣餐真正的力量——上拿走，反倒聚焦在据说是托付给神父的某种近乎魔幻的力量上。此外，弥撒成为了一种对人们的罪特殊的献祭——附加于基督在各各他的献祭之外。这让赎罪倚赖于神父的行动，并贬低了基督为所



有罪一次的献上（来 7:27;9:26-28）。

Furthermore, because the Roman Catholic Church teaches that the priest changes the bread and wine into Christ's body and blood, the bread and wine remain body and blood even if there is no reception of the elements. This leads to worship of the consecrated elements, which the church believes, apart from eating and drinking, are the body and blood of Christ. This can be seen when the bread, or the host, is paraded in events such as a Corpus Christi celebration. Jesus never said, "This worship." He said, "Take eat" and "Take drink."

除此之外，因为罗马天主教会教导神父将饼和酒变为了基督的身体和血，即使在没有领受这些元素的时候，饼和酒依然是身体和血。这导致对这些祝圣了的元素的崇拜，正如罗马天主教会相信的，脱离吃喝它们，它们依然是基督的身体和血。当这饼在基督圣体节之类的活动中被游行展示时，我们能看到这一点。耶稣从来没有说，“这是敬拜我。”他说，“拿着吃”，“拿着喝”。

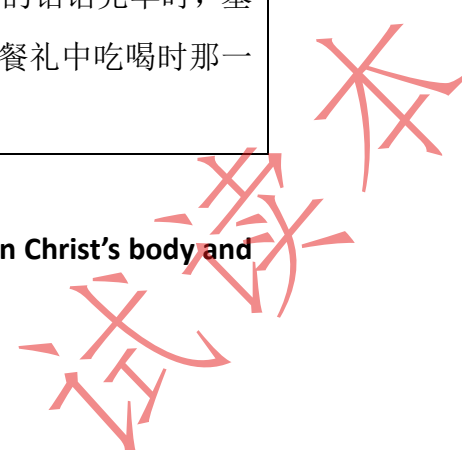
All these problems are evidence of the trouble we cause if we insist on going beyond what Scripture has told us.

所有这些问题都证明，当我们走得超过圣经告诉我们的，我们就会带来麻烦。

10. We reject any attempt to set the precise moment within the celebration of the Lord's Supper when the body and blood of Christ become present. We therefore reject the view that one must believe that Christ's body and blood are present as soon as the words of consecration have been spoken and the view that one must believe that Christ's body and blood become present only at the moment of eating and drinking.

10、我们拒绝接受任何指出可以在圣餐进行时，定出基督的身体和宝血在什么时刻临到的企图。因此，我们拒绝接受那些认为在献圣礼的话语完毕时，基督的身体和宝血临到的观点。我们也拒绝接受那些认为人在圣餐礼中吃喝时那一刻，基督的身体和宝血临到的观点。

Q: Why isn't it important to know the precise moment when Christ's body and



blood are present in the Lord's Supper?

问：为什么不需要知道，在圣餐中基督的身体和血确切在哪个时刻临到呢？

A: Other than satisfying our curiosity, we do not need to know the exact moment when the real presence begins. We need to know that when the Lord's Supper is celebrated and when we eat and drink of the bread and wine, in a miraculous way we also receive the very body and blood of Christ. Beyond that, the reminder of Psalm 131:1,2 is fitting to hear: "My heart is not proud, O LORD, my eyes are not haughty; I do not concern myself with great matters or things too wonderful for me. But I have stilled and quieted my soul; like a weaned child with its mother."

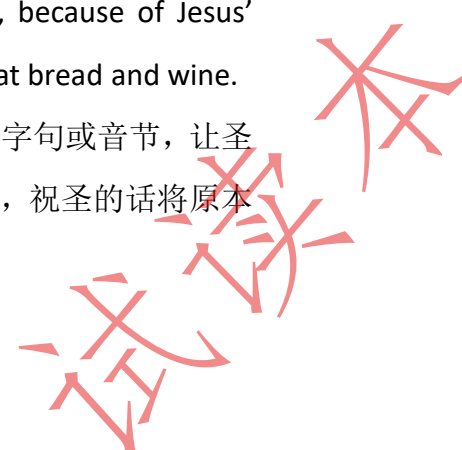
答：除了满足我们的好奇心，我们不需要知道这真实临在开始的确切时刻。我们需要知道的是，当我们庆祝圣餐以及当我们吃喝这饼和酒时，我们也在以一种神奇的方式领受基督的身体和血。除此以外，正如诗篇 131:1,2 提醒我们的：“耶和華啊，我的心不狂妄，我的眼不高傲；重大和測不透的事，我也不敢行。我使我心安穩平靜，好像母親懷中斷奶的孩子；我的心在我里面如同斷過奶的孩子。”

Q: What is the purpose of speaking the words of consecration over the bread and wine?

问：对饼和酒说祝圣的话，其用途是什么？

A: While the original promise of Christ, not our exact repeating of certain sounds or syllables, makes the Lord's Supper valid, it is good practice to speak the words of consecration for several reasons. First, the words of consecration set aside otherwise ordinary bread and wine for special use in the Supper. Second, repeating the words of consecration announces to all that we are celebrating the same Supper that our Lord instituted that first Maundy Thursday evening in that upper room with his first disciples. Third, with those words we confess clearly our conviction that, because of Jesus' promise, we will receive his very body and blood together with that bread and wine.

答：虽然是上帝原初的应许，而不是我们准确地重复某些字句或音节，让圣餐有效，基于下面几个原因，说祝圣词是一个好的做法。首先，祝圣的话将原本



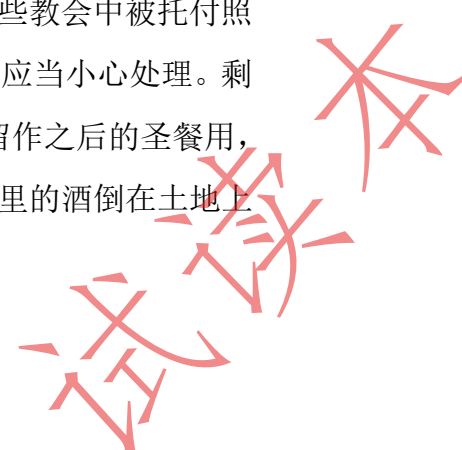
普通的饼和酒，特别用于圣餐中。第二，复述祝圣的话，是向所有人宣告，我们正在庆祝的，和我们主在第一个濯足星期四晚上与门徒一起庆祝的，是同一个圣餐。第三，借着这些话我们清楚地宣认，我们确信，因为耶稣的应许，我们将会和领受饼和酒一起，领受他的身体和血。

Q: What should we do with the bread and wine that is left over after the Lord's Supper?

问：对于那些在圣餐后剩下的饼和酒，我们应该怎么做呢？

A: Scripture does not lead us to conclude that Christ's body and blood continue to be in the elements apart from the consecration, distribution, and reception of the elements. After the celebration of the Sacrament, the bread and wine are once again bread and wine. Yet we should always deal reverently with the elements that were part of the celebration of the Lord's Supper. Just as those in the congregation who are entrusted with caring for the communionware treat those items with love, so should the bread and wine that is leftover be treated with care as well. The bread that remains is normally kept for the next time communion is celebrated. While the wine in the flacons, the pitchers used in the Lord's Supper, and in the unused individual cups can be saved for a future celebration of the Lord's Supper, the wine left over in the common cup is usually disposed of. Some follow the custom of pouring the contents of the cup out on the ground instead of pouring the contents down a regular drain. This custom shows respect for the wine that has been used for a very special purpose. But no matter what is done at that time, we are not wasting the blood of Christ or disposing of it since we are no longer celebrating the Lord's Supper.

答：圣经并不允许我们得出这样的结论，离开祝圣、分发和领受，基督的身体和血依然存在于这些元素中。庆祝完圣餐后，饼和酒再次不过是饼和酒。然而我们应该总是恭敬地对待这些参与了圣餐庆祝的元素。正如那些教会中被托付照料圣餐器具的人，用爱心对待它们一样，那些剩下的饼和酒也应当小心处理。剩下的饼通常是为下一次圣餐保存。酒瓶或酒壶里的酒，可以留作之后的圣餐用，而公用的小杯里的酒通常会被处理掉。一些人习惯于将这小杯里的酒倒在土地上



而不是倒在下水道里。这一习俗展示了对这曾用于特殊目的的酒的尊重。但是无论我们是怎么做的，我们都没有浪费基督的血或是销毁它，因为我们已经不在庆祝圣餐了。

Additional Reading for This Section:

这部分的扩展阅读：

Holy Spirit: The Giver of Life by John F. Vogt

圣灵：生命赐予者

Baptism: My Adoption into God's Family by Gaylin R. Schmeling

洗礼：被接纳进入上帝的家

Baptized into God's Family: The Doctrine of Infant Baptism for Today by A. Andrew

Das

受洗进入上帝的家：当代婴儿洗的教义

The Lord's Supper by Martin Chemnitz (translated by J. A. O. Preus)

圣餐

敬告本

VII. CHURCH AND MINISTRY 教会和事工

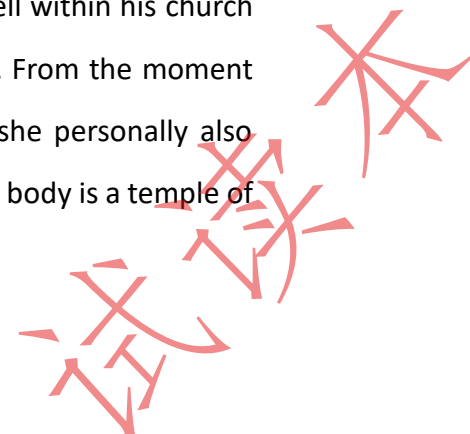
1. We believe that there is one holy Christian church, which is the temple of God (1 Corinthians 3:16) and the body of Christ (Ephesians 1:23; 4:12). The members of this one church are all those who are the “sons of God through faith in Christ Jesus” (Galatians 3:26). The church, then, consists only of believers, or saints, whom God accepts as holy for the sake of Jesus’ righteousness, which has been credited to them (2 Corinthians 5:21). These saints are scattered throughout the world. All people who believe that Jesus is their Savior from sin are members of the holy Christian church, regardless of the nation, race, or church body to which they belong.

1、我们相信只有一个圣基督教会，它是上帝的殿（林前 3:16）和基督的身体（弗 1:23；4:12）。这独一教会的成员就是那些“因信基督耶稣，都是上帝的儿子”的人（太 3:26）。所以，教会只包括信徒（或者说圣徒），因为上帝将耶稣的义算作他们的义，使他们被上帝接纳为圣洁的人（林后 5:21）。这些圣徒遍布世界各地；所有信耶稣是把他们从罪中拯救出来的救主的人，不论他们属何国籍、种族或教会组织，都是这教会的成员。

Q: What does it mean when Scripture labels the holy Christian church “the temple of God”?

问：圣经将圣基督教会称为“上帝的殿”，这是什么意思？

A: When Scripture labels the holy Christian church “the temple of God,” it presents a beautiful double picture. A “temple” is the special dwelling place of God. In a very special way, through his means of grace, Christ dwells with his people. He promises us in Matthew 18:20, “Where two or three come together in my name, there am I with them.” But there is even more. Not only does Jesus dwell within his church when we gather in his name, but he also dwells in each believer. From the moment the Holy Spirit works faith in the heart of an individual, he or she personally also becomes a temple in which God lives. “Do you not know that your body is a temple of



the Holy Spirit, who is in you, whom you have received from God?” (1 Corinthians 6:19). In this double way, each Christian individually and all believers together are “the temple of God”—the special dwelling place of God. While God is present everywhere in his omnipresence, in a special way he has promised his believers that he will be with them and within them to bless and protect them always. Labeling the holy Christian church “the temple of God” is one more beautiful assurance of our final and eternal victory through our Lord Jesus Christ.

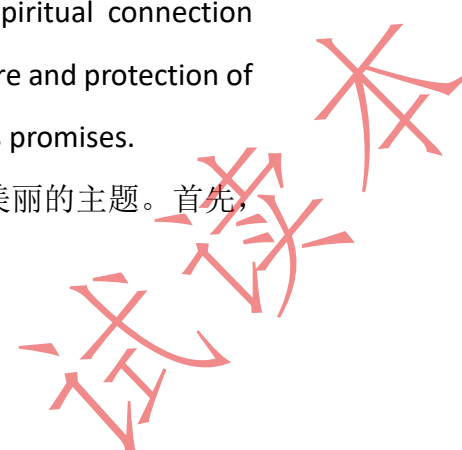
答：当圣经将圣基督教会称为“上帝的殿”时，它呈现了一幅美丽的双重画面。“圣殿”是上帝特殊的居所。透过他的施恩具，基督以一种非常特殊的方式住在他的子民中间。在马太福音 18:20 他应许我们：“哪里有两三个人奉我的名聚会，哪里就有我在他们中间。”不仅如此。当我们奉他的名聚集时，耶稣不仅住在他的教会里面，他也住在我们每一个信徒里面。从圣灵在我们每个人心里建立信心的那一刻，我们也成为了上帝住在其中的殿。“你们岂不知道你们的身体是圣灵的殿吗？这圣灵是从上帝而来，住在你们里面的”（林前 6:19）。每一个基督徒个人和所有基督徒一起，以这种双重的方式，都是“上帝的殿”——上帝特别的居所。虽然上帝无处不在，他应许他的信徒说，他将以一种特别的方式，与他们同在并在他们里面，来祝福并保护他们。将圣基督教会称为“上帝的殿”，对于我们透过主耶稣基督最终和永恒的胜利，是一个美丽的保证。

Q: What does it mean when Scripture labels the holy Christian church “the body of Christ”?

问：圣经将圣基督教会称为“基督的身体”，这是什么意思？

A: Scripture teaches two beautiful truths when it labels the church “the body of Christ.” First, calling believers the body of Christ vividly paints the comforting truth of the close connection between believers and Jesus. As closely and intimately as our physical heads are connected to our bodies, so close is the spiritual connection between the Savior and all who cling to him by faith. The loving care and protection of the body by Christ, its head, is a recurring theme of many of God’s promises.

答：当圣经称教会为“基督的身体”时，它教导了两个美丽的主题。首先，



称信徒为基督的身体，生动地描绘了这一令人安慰的真理——信徒和耶稣之间拥有亲密的联结。如同我们生理上的头和身体拥有紧密亲切的联结一样，救主和所有借着信倚赖于他的人，他们拥有的属灵联结也是如此亲密。基督，这身体的头，对身体的爱和保护，是上帝的应许反复出现的主题。

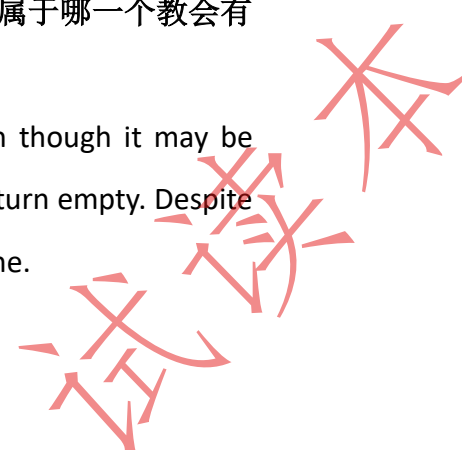
At the same time, calling believers the body of Christ not only stresses our close connection to Christ, our head, but also impresses on us the close connection between each believer. Believers are united into one spiritual body in Christ. The apostle Paul wrote, “The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink” (1 Corinthians 12:12,13). We are intimately joined with every other believer of all time and of all places in a close, invisible fellowship. With this metaphor, Scripture encourages us, as believers, to use our talents and spiritual gifts to serve one another and to build up the body of Christ.

同时，称信徒为基督的身体，不仅仅强调我们和基督，我们的头，紧密的联系，也使我们深知每一个信徒之间紧密的联系。信徒在基督里连于同一个属灵的身体。使徒保罗写道：“就如身体是一个，却有许多肢体，身体的肢体虽多，仍是一个身体；基督也是这样。我们无论是犹太人是希腊人，是为奴的是自主的，都从一位圣灵受洗成了一个身体，并且共享这位圣灵”（林前 12:12,13）。我们与每一个信徒——无论他在哪个时代或哪个地方，都在一种紧密的，不可见的团契中亲切的联合。圣经使用这个比喻鼓励我们，作为信徒，使用我们的天赋和属灵恩赐，彼此服事，建造基督的身体。

Q: Why does it matter which church you belong to if members of the holy Christian church are found in every Christian denomination?

问：如果每一个基督教派里，都有圣基督教会的成员，你属于哪一个教会会有什么关系呢？

A: We thank God that wherever the gospel is taught, even though it may be surrounded by errors, God will see to it that his Word does not return empty. Despite the errors that are present, we trust that God will always save some.

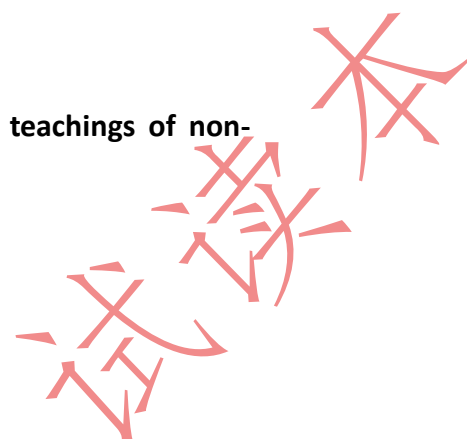


答：我们感谢上帝，无论福音在哪里传扬，即使它可能被错误环绕，上帝也会看顾他的道，使其不至于徒然返回。尽管存在各样错误，我们相信上帝总会拯救一些人。

But that does not change the danger of the mixture of truth and error. It is simply spiritual poison together with spiritual food. False teaching spreads “like gangrene” (2 Timothy 2:17). It is always at work to destroy the spiritual health of those who hear it or believe it. While we give thanks for the miracle of the Holy Spirit when he preserves the faith of some despite the very real danger of false doctrine, Scripture again and again warns believers of false teachers and errors. Such errors and those that teach them cost many their faith. That is why we follow the loving encouragement of the apostle Peter: “Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, now that you have tasted that the Lord is good” (1 Peter 2:2,3). Just as we desire the healthiest food and drink for the temporal health of our bodies, so we desire healthy food and drink for our souls. God’s desire is that we learn to love the taste of the pure milk of his gospel grace so greatly that we crave nothing for our souls but that pure spiritual milk.

但是这并没有改变真理和错误混杂在一起的危险。它是将属灵毒药和属灵食物放在一起。错误的教导如同“毒疮”（提后 2:17）一样扩散。它总是在破坏那些听它并相信它的人属灵的健康。尽管我们感谢圣灵，奇迹般地从非常危险的错误教义中保守一些人的信心，圣经一次次警告信徒远离假教师和谬误。这样的谬误和那些教导它们的人，导致很多人丧失信心。这就是为什么我们遵循使徒彼得亲切的鼓励：“要爱慕那纯净的灵奶，像初生的婴孩爱慕奶一样，好使你们藉着它成长，以致得救，因为你们已经尝过主恩的滋味”（彼前 2:2,3）。正如为了我们属世身体的健康，我们渴望最健康的饮食，因此，我们也渴望对我们灵魂最健康的饮食。上帝希望我们学着去爱他福音的灵奶，以至于我们的灵魂除了这纯净的灵奶外一无所求。

Q: Aren't those who sincerely seek God and trust in the teachings of non-Christian religions also included in the church?



问：那些真诚寻求上帝并相信非基督教教导的人，也属于教会的一员吗？

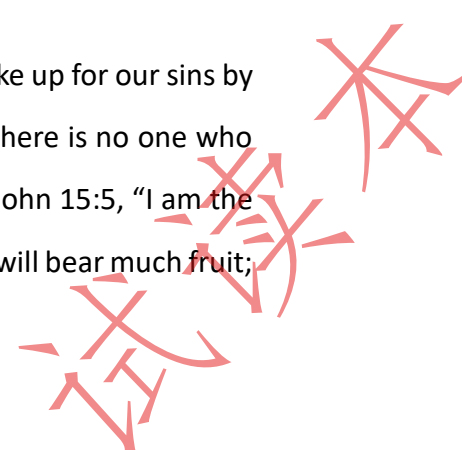
A: There is no doubt that in non-Christian religions there are many who are very sincerely seeking to find peace of conscience and a relationship with God. The devotion and discipline of their lives often put us to shame as Christians. Nevertheless, sincerely clinging to error cannot save anyone. Faith, even devout faith, saves only because of the object or idea to which it clings. All are born dead in sin with an inborn hostility towards the true God. There is and ever will be only one way to be saved. Jesus says that so clearly in John 14:6: "I am the way and the truth and the life. No one comes to the Father except through me." Only through the perfect life and innocent death of Jesus Christ has the path been opened to the only true God. Only when the Holy Spirit brings us to repentance for our sins and to trust in Jesus as our Savior can we claim to be children of God. Apart from faith in Jesus Christ, no salvation exists.

答：毋庸置疑，在非基督教的宗教中，有很多人非常真诚地寻求良心的平安和与上帝的联结。他们生命的奉献和自律常常让作为基督徒的我们蒙羞。然而，真诚地倚赖谬误不能救任何人。信心，即使是虔诚的信心，唯独因着它倚赖的对象或信念而得救。所有人在出生时就死在罪中，生来就与真神为敌。得救的道路只有一条，并永远只有一条。耶稣在约翰福音 14:6 清楚地说道：“我就是道路、真理、生命；若不藉着我，没有人能到父那里去。”唯有透过耶稣基督完美的生命和无辜的死亡，通往唯一真神的道路才被打通。唯有当圣灵带我们悔改我们的罪，并相信耶稣为我们的救主，我们才能声称我们为上帝的儿女。离开对耶稣基督的信心，没有拯救。

Q: Why would we exclude from the Christian church an unbeliever who is living a very moral life but just has not yet learned to know Jesus?

问：为什么我们要将一个活出了非常道德的生命，但只是还不认识耶稣的非信徒，排除在基督教会之外呢？

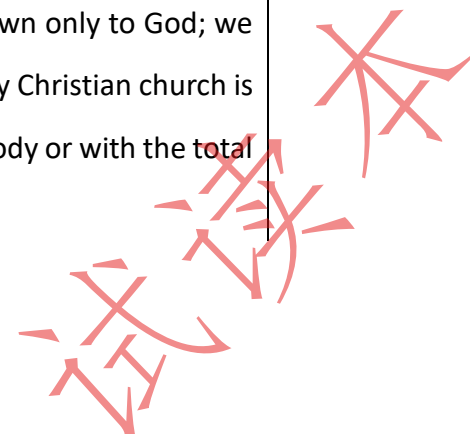
A: Humankind's basic idea of religion is that we somehow make up for our sins by doing more good than evil. However, apart from faith in Christ, "there is no one who does good, not even one" (Romans 3:12). Jesus tells us plainly in John 15:5, "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit;



apart from me you can do nothing.” Because we are by nature dead in sin (Ephesians 2:1) and hostile to God (Romans 8:7), even the best any human can produce is imperfect and flawed. Only Christ provides full forgiveness for human sin, flaws, and imperfections. Without faith in Jesus, even an apparently moral life is not enough. Listen to what the prophet Isaiah had to say about even his best works: “All of us have become like one who is unclean, and all our righteous acts are like filthy rags” (Isaiah 64:6). While living an outwardly moral life may seem to the unbeliever to be the sure path to God, the book of Proverbs has something to say about that which seems so right to human beings: “There is a way that seems right to a man, but in the end it leads to death” (14:12).

答：人类对宗教的基本概念是，通过多做善事少做恶事，来在某种程度上弥补我们的罪。然而，离开对基督的信心，“没有行善的，连一个也没有”（罗 3:12）。耶稣在约翰福音 15:5 直白的告诉我们：“我就是葡萄树，你们是枝子。常在我里面的，我也常在他里面，这人就多结果子，因为离了我，你们就不能做什么。”因为我们生来就死在罪里（弗 2:1），与上帝为敌（罗 8:7），即使是人类中最好的存在，所产生的都是不完美和缺陷。唯有基督为人类的罪、缺陷和不完美提供了完全的赦免。离开对耶稣的信心，一个表面上的道德生活是不够的。听听先知以赛亚如何评价他最好的工作：“我们都如不洁净的人，所行的义都像污秽的衣服”（赛 64:6）。虽然活出一个外在的道德生命，似乎是不信者通往上帝确定无疑的道路，箴言书谈到这对人类看上去如此正确的道路，说：“有一条路，人以为正，至终成为死亡之路”（箴 14:12）。

2. We believe that this holy Christian church is a reality, although it is not an external, visible organization. Because “man looks at the outward appearance, but the LORD looks at the heart” (1 Samuel 16:7), only the Lord knows “those who are his” (2 Timothy 2:19). The members of the holy Christian church are known only to God; we cannot distinguish between true believers and hypocrites. The holy Christian church is therefore invisible and cannot be identified with any one church body or with the total membership of all church bodies.



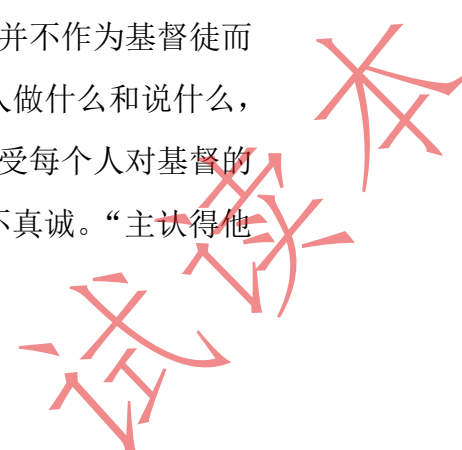
2、我们相信这圣基督教会不是一个外在可看见的组织，但她确实存在。因为“人是看外貌，耶和华是看内心”（撒上 16:7），只有主“认识谁是祂的人”（提后 2:19）。只有上帝知道谁是圣基督教会的成员；我们并不能分辨真信徒及假冒的。所以圣基督教会并不能看见，也不等同任何单一教会团体或是所有教会团体会众的总和。

Q: Why can't we distinguish between hypocrites and true believers?

问：为什么我们不能区分假冒者和真信徒？

A: "Man looks at the outward appearance, but the LORD looks at the heart" (1 Samuel 16:7). If we could see the true inner thoughts and beliefs of other human beings, only then could we accurately identify who are believers and who are nothing but hypocrites. Without such knowledge, our attempts to separate the true believers from the hypocrites would be spiritually disastrous. A believer will confess Jesus as the Savior and live as a Christian, but a hypocrite will also confess Jesus and live as a Christian. We cannot look within the thoughts of either of them to be certain who is a believer and who is a hypocrite. When a person says he or she does not believe in Jesus and does not live as a Christian, we can judge that person to be unchristian. But we can make that judgment only on the basis of what a person does and says, not on the basis of what he or she thinks. That is why we will always want to accept everyone's confession of Christ as sincere unless he or she proves insincere by open and continued impenitence. "The Lord knows those who are his" (2 Timothy 2:19).

答：“人是看外貌，耶和华是看内心”（撒上 16:7）。如果我们能够看到别人内心真实的想法和信仰，我们才能真正的判断谁是信徒谁不过是假冒者。离开这样的认识，我们试图去分辨真信徒和假冒者将会是一场属灵的灾难。一个信徒会承认耶稣为救主并作为基督徒而活，一个假冒者同样如此。我们无法看透这两者的思想来确定谁是信徒谁是假冒者。当一个人说他不相信耶稣并不作为基督徒而活时，我们能判断这个人不是基督徒。但是我们只能基于一个人做什么和说什么，而不是基于他怎么想的来判断。这就是为什么我们总是试图接受每个人对基督的认信是真诚的，除非他借着公开和持续的不悔改来证明他的不真诚。“主认得他



自己的人”（提后 2:19）。

Q: Are we identifying the WELS with the holy Christian church since we claim to be a true visible church?

问：既然我们声称我们是一个可见的真教会，我们是将我们路德会等同于圣基督教会吗？

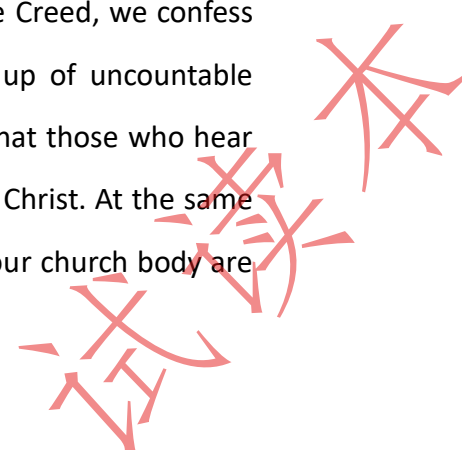
A: We are convinced that within our fellowship we do not compromise any doctrine of Scripture. That is what it means to be a true visible church. Yet it would be arrogant to identify one church body with the holy Christian church. That is confusing a visible church body with the invisible holy Christian church.

答：我们深信在我们团契内，我们不妥协任何圣经教义。这就是说我们是一个可见的真教会的意义。然而，将一个教会团体和圣基督教会等同起来是傲慢的。这混淆了可见的教会团体和不可见的圣基督教会。

Wherever there are souls that cling alone to the righteousness won for them by the life, death, and resurrection of the eternal Son of God, there will be believers. Such believers will be found in all Christian churches, wherever the gospel of Christ is proclaimed and taught, even where doctrinal errors are present. Despite the deadly dangers that those false doctrines pose for Christians within such churches, we thank God that the Holy Spirit can still use what remains of the truth to preserve faith in some, if not many.

无论在哪里，当有人唯独持守上帝永恒的儿子，借着他的生命、死亡和复活，为他们赢得的义时，那里就有信徒。在一切基督教会，即基督的福音被宣讲和教导之处，即使存在教义上的谬误，这样的信徒依然存在。尽管假教义对在这些教会里的基督徒构成了致命的危险，我们感谢上帝，圣灵依然使用残余的真理保守一些人——如果不是很多人的话——的信心。

Every time in worship that we speak the Apostles' or Nicene Creed, we confess that we do believe in this holy Christian church that is made up of uncountable believers on earth as well as those already in heaven. We trust that those who hear the gospel within the WELS are numbered among those saints in Christ. At the same time, we thank God that many, many more who are not part of our church body are



also numbered among those saints in Christ.

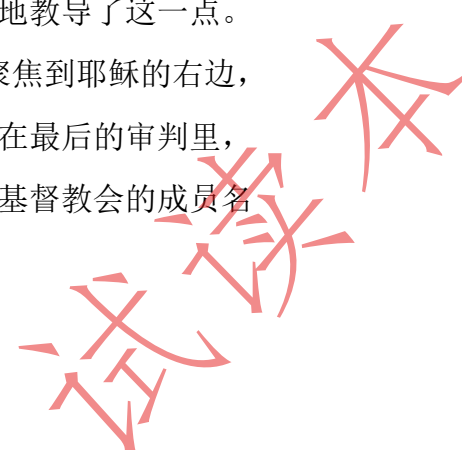
在每一次敬拜中，我们会共诵使徒信经或尼西亚信经，我们宣认我们相信这圣基督教会，它由无数在地上的信徒和那些已经在天上的信徒组成。我们相信在我们路德会里，那些听从福音的人，被算为在基督里的圣徒之列。与此同时，我们感谢上帝，有许许多多不属于我们教会团体的人，也被算为在基督里的圣徒之列。

Q: Why can't we identify the holy Christian church with the total membership of all Christian church bodies?

问：为什么我们不能将圣基督教会和全部基督教会团体的所有成员等同起来呢？

A: To identify the holy Christian church with the total membership of all Christian church bodies would again be confusing the visible church with the invisible church. Sad to say, Satan plants hypocrites wherever Jesus plants his true believers. The parable of the weeds in Matthew 13:24ff teaches that clearly. It will be this way until judgment day, when the sheep or believers are gathered at Jesus' right and the goats or unbelievers are at his left (Matthew 25:31ff). In the final judgment, we will be able to tell who belonged to Jesus Christ and who did not. Many whose names were on the membership roles of Christian churches but who did not trust in Christ will find themselves forever on the outside of God's eternal kingdom. Despite having spent much time in the visible fellowship of the Christian church, many on the Last Day will hear these words from Jesus: "I tell you the truth, I don't know you" (Matthew 25:12). Only the power of the gospel can keep genuine faith and hope alive.

答：将圣基督教会和全部基督教会团体的所有成员等同起来，将再次混淆有形教会和无形教会。不幸的是，耶稣在哪里培养他的真信徒，撒旦就在哪里培养假冒者。马太福音 13:24 开始这一段，关于杂草的比喻，很清楚地教导了这一点。这样的状况将一直持续到审判日，那时，绵羊或者说信徒会聚焦到耶稣的右边，山羊或者说不信者会被聚集到他的左边（太 25:31 及其后）。在最后的审判里，我们将能够分辨出谁是属耶稣基督的而谁不是。很多名字写在基督教会的成员名



单上，但并不相信基督的人，将发现他们永远留在上帝永恒的国度之外。很多人尽管在基督教会无形的团契中花了很多时间，在末日他们将听到耶稣这样说：“我实在告诉你们，我不认识你们”（太 25:12）。唯有福音的大能才能保持真诚的信心和活泼的盼望。

Q: What do we mean when we call the holy Christian church invisible?

问：当我们称圣基督教会为无形的，这是什么意思？

A: We see people gather around the means of grace, and we trust that in all such Christian gatherings there are at least some true believers present. Yet only God can see faith in Christ within believers. Therefore, the real church remains invisible to our human eyes until the Last Day.

答：我们看到人们聚集在施恩具周围，并且我们相信，哪儿有福音的宣讲和施行，那里就必定有真信徒存在。然而，唯有上帝能看到在信徒中对基督的信心。因此，直到末日，真教会对我们属人的眼睛是不可见的。

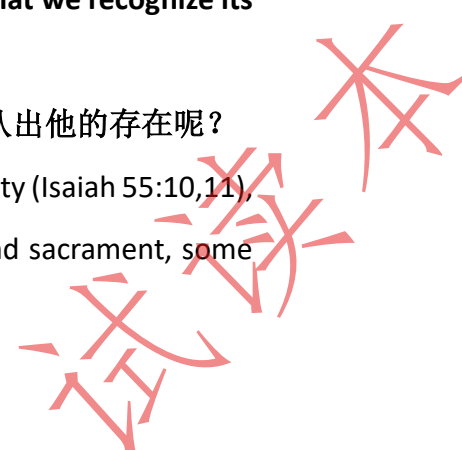
3. We believe that the presence of the holy Christian church nevertheless can be recognized. Wherever the gospel is preached and the sacraments are administered, the holy Christian church is present, for through the means of grace true faith is produced and preserved (Isaiah 55:10,11). The means of grace, therefore, are called the marks of the church.

3、然而我们相信圣基督教会是可以辨认的。哪里有福音传扬、哪里有圣礼，那里就有圣基督教会，因为真正的信心是透过施恩具产生并得到保守（以赛亚书 55:10,11）。所以，施恩具被称为教会的标记。

Q: If the holy Christian church is invisible, how can we say that we recognize its presence?

问：如果圣基督教会是不可见的，我们怎么能说我们能认出他的存在呢？

A: Because of God's promise that his Word will not return empty (Isaiah 55:10,11), we trust that wherever people are gathered around the Word and sacrament, some



believers will be present. While we cannot know who exactly the believers are, these “marks of the church”—the gospel in Word and sacrament—help us recognize where the church is present.

答：因为上帝应许了他的道不会徒然返回（赛 55:10,11），我们相信，无论在哪里，当人们聚集在圣道和圣礼周围，那里就必有信徒存在。虽然我们不能够确知真信徒是谁，这“教会的标记”——圣道和圣礼中的福音——帮助我们认出教会在哪里。

Q: What do we mean when we label the means of grace “the marks of the church”?

问：当我们称施恩具为“教会的标记”时，这是什么意思？

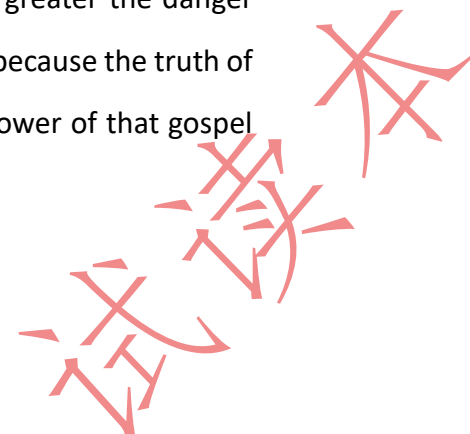
A: Believers will gather around the gospel in Word and sacrament. Wherever you find the gospel in Word and sacrament, there you will find true believers. In this way, the Word and sacrament are “the marks of the church.” They are the “marks” we look for in order to know where Christ’s church is present.

答：信徒会聚集在圣道和圣礼的福音周围。无论你在哪里发现圣道和圣礼中的福音，你就会在那里发现真信徒。因此之故，圣道和圣礼是“教会的标记”。它们是我们为了知道哪里存在基督教会而去寻找的标记。

Q: Since so many Christian church bodies confess teachings different from the Scriptures, are we saying that the Holy Spirit uses false doctrine to save sinners?

问：由于有这么多基督教会团体，宣认与圣经不一样的教导，我们是在说圣灵使用假教义拯救罪人吗？

A: The Holy Spirit does not use the errors in those churches to save sinners. In fact, every false doctrine is a bit of poison that threatens to rob a believer of his or her spiritual life. The more false doctrine that exists in a church, the greater the danger that such poison will destroy the faith of a believer. Nevertheless, because the truth of the gospel is still at times heard even in the midst of error, the power of that gospel can preserve faith in the hearts of some—and at times, many.



答：圣灵并不使用这些教会的谬误来拯救罪人。事实上，每一个假教义都是一剂毒药，威胁着信徒的属灵生命。一个教会存在的假教义越多，这毒药摧毁信徒信心的危险越大。然而，即使在谬误之中，由于福音的真理依然不时被听到，这福音的大能能够在一些人——有时，是很多人——心里保存信心。

4. We believe that it is the Lord's will that Christians meet regularly to build one another up by using the means of grace together (Hebrews 10:24,25) and to work for the spread of the gospel into all the world (Mark 16:15). Since these visible gatherings (for example, congregations and synods) use the means of grace, they are called churches. They bear this name, however, only because of the true believers present in them (1 Corinthians 1:2).

4、我们相信主的旨意是要基督徒定期聚会，借施恩具彼此建立（来 10:24,25），并一同把福音传遍世界（可 16:15）。因为在这些可见的聚会中使用施恩具，她们被称为教会；然而，她们之所以被称为教会，单单是因为有真正的信徒在其中（林前 1:2）。

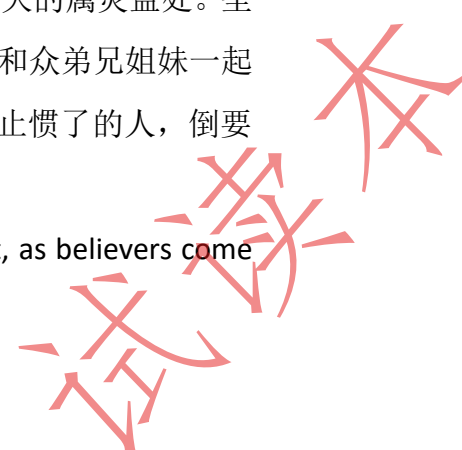
Q: Why is it so important to gather together with fellow Christians?

问：为什么与弟兄姐妹聚会如此重要？

A: Believers gain great spiritual benefit when they meditate on God's Word in the privacy of their own homes. The Holy Spirit works through such daily meditation on the saving Word of God. But God also desires believers to gather together with their fellow believers. God's Word is clear about that: "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" (Hebrews 10:25).

答：当信徒在自己家里私下默想上帝的话，他可以获得极大的属灵益处。圣灵透过这样每日默想上帝救恩的话语做工。但上帝也渴望信徒和众弟兄姐妹一起聚会。上帝对此的话是清楚的：“不可停止聚会，好像那些停止惯了的人，倒要彼此劝勉，既然知道那日子临近，就更当如此”（来 10:25）。

What are the rich blessings of our "meeting together"? First, as believers come

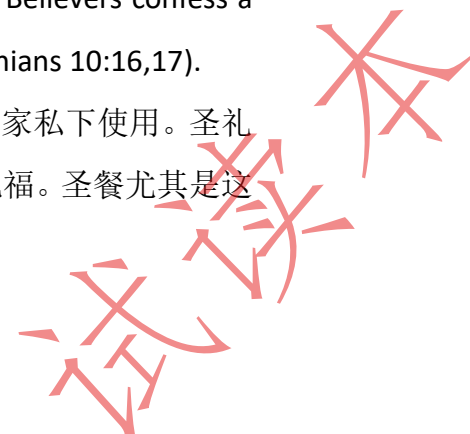


together with other fellow Christians, they gain from the experience and insight of others. One believer may have a greater insight than another in understanding Scripture or in applying it to daily life. Believers need one another. Paul speaks about this beautiful chain reaction within the body of Christ when he writes, “Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God” (2 Corinthians 1:3,4). Believers share the comfort and power of the gospel with others even when they don’t have the opportunity to speak to others personally. As they sing hymns together, confess their faith together, and speak prayers together, they give encouragement to one another in the race of faith. Even sitting in the pew on a particular Sunday morning is an encouragement that others share a common faith in Christ.

我们“彼此聚会”有什么丰富的祝福呢？首先，当信徒和弟兄姐妹一起聚会，他们从他人的经验和洞见中获益。在理解圣经上，或在将其应用在日常生活上，一个信徒可能会比他人有更大的洞察力。信徒彼此需要。保罗谈到在基督的身体里面这美丽的连锁反应，说：“愿颂赞归于上帝——我们主耶稣基督的父；他是发慈悲的父，赐各样安慰的上帝。我们在一切患难中，他安慰我们，使我们能用上帝所赐的安慰去安慰那些遭各样患难的人”（林后 1:3,4）。信徒们彼此分享福音的安慰和大能，即使是在他们没有机会和他人私下交谈的时候。当他们一起唱赞美诗，一起宣认他们的信仰，一起祷告，他们就在这信心的跑道上彼此鼓励。即使只是在某个周天早上，坐在教会的椅子上，也是对那些在基督里分享了同样信心的人的一种鼓励。

Second, the sacraments were intended to be used by groups of Christians rather than by one believer in the privacy of his or her home. The sacraments presume there to be at least two people present—one who administers the sacrament and one who receives its blessings. This is especially true of the Lord’s Supper. Believers confess a unity of faith when they receive the Sacrament together (1 Corinthians 10:16,17).

第二，圣礼的意图是让基督徒群体使用，而不是让信徒在家私下使用。圣礼预设了至少有两人存在——一个人施行圣礼，一个人领受这祝福。圣餐尤其是这



样。当信徒们一起领受圣餐时，他们宣认了在信仰里的联合（林前 10:16,17）。

We are, after all, parts of the body of Christ. A separated member of Christ's body cannot reap the benefits of his or her union with the other members of the body, nor can that member serve the other members of the body. We function best in Christ's body when we function together, gathered around the means of grace.

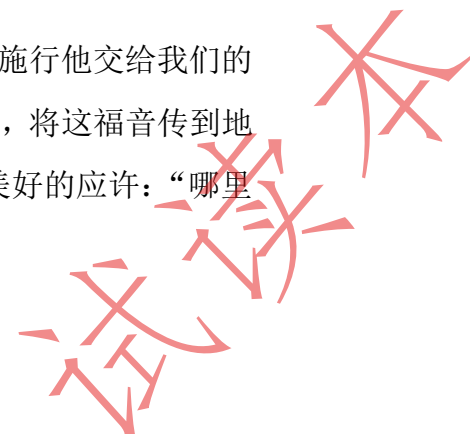
毕竟，我们是基督身体的一部分。一个与基督身体相分离的肢体，并不能获得与这身体其它肢体相联合的益处，这个肢体也不能服事这身体的其它肢体。当我们一起，聚集在施恩具周围时，我们才能在基督的身体里发挥最大的作用。

Q: Is a synod a church in the same sense that our local congregation can be called a church?

问：正如我们称地方教会为教会，我们可以在同样意义上称总会为教会吗？

A: God has given to his New Testament church wonderful gospel freedom in how we organize ourselves to carry out the work he has given us to do. He has entrusted every Christian with the gospel (1 Peter 2:9) and has called us to work together to carry that gospel to the ends of the earth. And he has made us a beautiful promise as we gather in his name to do that work: "Where two or three come together in my name, there am I with them" (Matthew 18:20). Nowhere in Scripture does Jesus add any organizational conditions that must exist for this promise to be true. In whatever way Christians gather to do the work Jesus gave us to do, we possess the keys of the kingdom Christ has given us and can trust Christ's special promise to be with us. Whenever two or more Christians gather in Jesus' name to carry out Jesus' work, we are the church in the truest sense of the word, that is, a gathering of believers. Christians are gathered as the church whether two or three are found in a local congregation, a national synod, or some other grouping of Christians, such as a Lutheran high school federation.

答：上帝赐给他新约教会奇妙的福音的自由，组织自己去施行他交给我们的事工。他将福音托付给我们（彼前 2:9），并呼召我们彼此同工，将这福音传到地极。当我们奉他的名聚集去完成这事工时，他给了我们一个美好的应许：“哪里



有两三个人奉我的名聚会，哪里就有我在他们中间”（太 18:20）。耶稣没有在圣经任何地方，加上任何必须存在的组织架构作为条件，来让他的应许生效。无论基督徒以任何方式聚集，去做耶稣交给我们的工作，我们都拥有基督赐给我们的天国的钥匙，并且可以相信基督与我们同在这特别的应许。无论什么时候，当两个或更多的基督徒奉耶稣的名聚集，去施行耶稣的事工，我们就是真真切切的教会，即，信徒的集合。基督徒聚集在一起成为教会，无论这两三个人是在地方教会里，在全国性总会里，或在其它一些基督徒团体，比如路德宗高中联合会里。

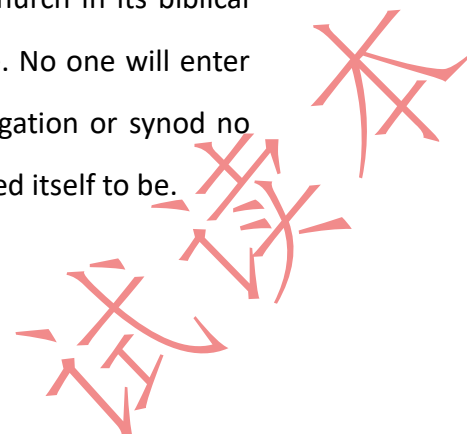
Wherever believers gather with other believers for the purpose of carrying out some portion of the mission that Christ has given us, there we gather as the church. While it is true that the local congregation will be the most common place for believers to gather to carry out the most comprehensive work of the gospel, that does not make the local congregation any more the church than a synod or any other similar gathering of Christians in the name of Jesus. In every age and in every place, God has given gospel freedom to his believers to organize the worldwide work of spreading the gospel in whatever way best serves the gospel in that time and place.

无论在哪里，当信徒为施行基督交给我们的某部分使命而彼此聚集时，我们就是作为教会聚集。虽然地方教会确实是信徒聚集在一起，最广泛地施行福音事工的地方，但这并不让总会或任何其它基督徒奉耶稣之名的聚会，相比地方教会不再是教会。在每一个时代每一个地方，上帝都赐给信徒福音的自由，按照那个时代那个地方最好的服务于福音的方式，去组织他们传福音的事工。

Q: Why are we so careful to state that visible gatherings of believers bear the name church “only because of the true believers present in them”?

问：为什么我们如此仔细地声明，信徒可见的聚会之所以被称为教会，“单单是因为有真正的信徒在其中”？

A: We are careful that we don't associate the concept of church in its biblical sense with some outward visible structure or grouping of people. No one will enter heaven merely because of an affiliation with a particular congregation or synod no matter how faithful to the Word that congregation or synod showed itself to be.



答：我们要小心，不要将圣经意义上教会的概念，与某些外在的可见的机构或人群联合起来。没有人会因为仅仅从属于某个特定的教会或总会而进入天堂，无论这个教会或总会表现得多么忠实于圣道。

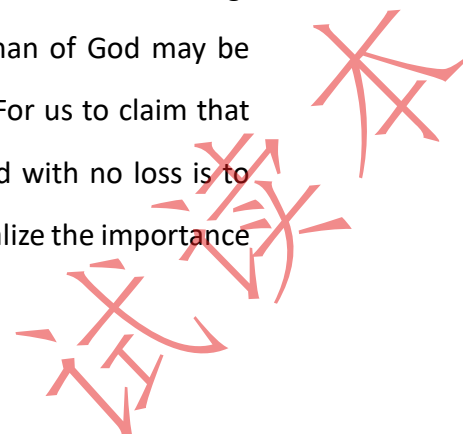
5. We believe that God directs believers to acknowledge oneness in faith with Christians whose confession of faith submits to all the teachings of Scripture (John 8:31; 1 Thessalonians 5:21,22). We believe, furthermore, that individuals through their membership in a church body commit themselves to the doctrine and practice of that church. To assert that unity exists where there is no agreement in confession is to presume to look into people's hearts. Only God can look into people's hearts. It is not necessary that all Christians agree on matters of church ritual or organization. About these the New Testament gives no commands (Romans 14:17).

5、我们相信上帝的旨意是要基督徒所信一致，共同承认圣经一切的教导（约 8:31；帖前 5:21,22）。再者，我们相信信徒借着加入某个教会团体，表明他们顺服于该教会的教义和实践。在认信不一致的地方宣称存在合一，必须要洞察人心，但唯有上帝才能看见人的心。基督徒并不需要在教会仪式或组织的事情上达成一致，新约并没有这方面的命令（罗马书 14:17）。

Q: Since it is faith in Jesus that saves, why is it so important to hold to all the teachings of Scripture?

答：既然相信耶稣就得拯救，为什么持守圣经一切的教导如此重要？

A: Every word breathed by the Holy Spirit is important. We believe Scripture is inspired by God himself and reveals to us what God wants us to know. "From infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is Godbreathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (2 Timothy 3:15-17). For us to claim that there are portions of what the Spirit inspired that we can discard with no loss is to claim a greater wisdom than the Spirit. We may not even always realize the importance



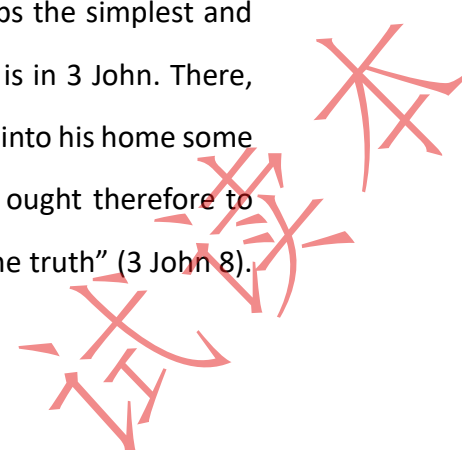
to our faith of each and every portion of God's Word. What we discard as unimportant may have an importance far beyond anything we realize. Rather than looking for reasons to discard various portions of the Bible as unimportant, we adopt the attitude of the psalm writer who said, "I have not departed from your laws, for you yourself have taught me. How sweet are your words to my taste, sweeter than honey to my mouth! I gain understanding from your precepts; therefore I hate every wrong path" (Psalm 119:102-104).

答：圣灵默示的每一句话都是重要的。我们相信圣经是上帝亲自默示的，它向我们启示上帝想要我们知道的一切事。“并且知道你从小明白圣经，这圣经能使你因在基督耶稣里的信有得救的智慧。圣经都是上帝所默示的，于教训、督责、使人归正、教导人学义都是有益的，叫属上帝的人得以完全，预备行各样的善事”（提后 3:15-17）。对我们来说，声称我们可以丢弃圣灵默示的某部分内容，而没有任何损失，是在声称存在一个比圣灵更大的智慧。我们可能不总是能意识到，上帝之道的每一部分对我们信心的重要性。我们认为不重要而抛弃的东西，其重要性可能远超我们想象。相比寻找理由认为圣经各个部分并不重要并加以抛弃，我们采取和诗篇作者同样的态度，他说：“我没有偏离你的典章，因为你教导了我。你的言语在我上膛何等甘美，在我口中比蜜更甜！我藉着你的训词得以明白，因此，我恨恶一切虚假的行径”（诗 119:102-104）。

Q: What is church fellowship?

问：什么是教会团契？

A: While the invisible fellowship of the holy Christian church always exists because there is but one body of Christ, God would also have us seek to work together visibly with fellow Christians for the sake of the advancement of the truth of the gospel. Wherever Christians outwardly work together to accomplish the work Christ has given his church to do, that is the practice of church fellowship. Perhaps the simplest and most beautiful definition of church fellowship found in Scripture is in 3 John. There, after commending a Christian by the name of Gaius for welcoming into his home some traveling preachers of the truth of the gospel, John writes, "We ought therefore to show hospitality to such men so that we may work together for the truth" (3 John 8).

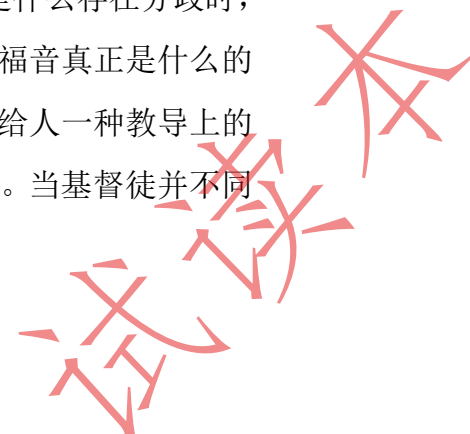


Such working together for the sake of the truth of the gospel is a proper expression of church fellowship.

答：虽然不可见的圣基督教会的团契一直存在，且唯独它是基督的身体，上帝也为了促进福音真理的缘故，让我们寻求与弟兄姐妹可见的同工。无论基督徒在哪儿彼此同工，去完成基督交给他教会的事工，这就是教会团契的实践了。也许圣经中关于教会团契最简单最美好的定义是在约翰三书中。约翰在那儿，写信给一个名叫该犹的基督徒，为他接纳福音真理的传道士到他家而称赞他，之后，他写道：“我们应当接待这样的人，好让我们与他们在真理上成为同工”（约三 1:8）。这种为着福音真理的缘故彼此同工，是教会团契一个恰当的表现。

Obviously, there is also another side to church fellowship. Where disagreement persists on what exactly is the truth of the gospel, Christians cannot work together “for the truth.” Then working together could only cause confusion or compromise about what the true message of the gospel really is. Wherever outwardly working together in the kingdom, that is, church fellowship, would give the impression that differences in teachings don’t really matter, then our working together is no longer “for the truth.” Where Christians do not agree on all the doctrines of God’s Word, our working together would only seem to indicate that differences in teachings are unimportant and that God’s truth is a matter open to debate. Agreement on God’s truth is the basis on which we enjoy the blessings of outward church fellowship. Paul made that clear in 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.” The psalmist reminds us, “I gain understanding from your precepts; therefore I hate every wrong path” (Psalm 119:104). To “hate every wrong path” and yet to cooperate with those who have taken those paths in their teachings pursues neither truth nor love.

很显然，教会团契还有其另外的一面。当对福音真理究竟是什么存在分歧时，基督徒不能“在真理上”同工。这样的同工只会导致混淆或在福音真正是什么的真理信息上产生妥协。无论在哪里，当教会团契外在的同工，给人一种教导上的不同并不重要的印象，那我们的同工就不再是“在真理上”了。当基督徒并不同



意上帝之道的所有教义时，我们的同工将只会表明，不同的教导并不重要，而上帝的真理是可以争议的。对上帝真理的认同，是我们享受外在教会团契的祝福的基石。就此，保罗在罗马书 16:17 清楚地说道：“弟兄们，那些离间你们、使你们跌倒、违背所学之道的人，我劝你们要留意躲避他们。”诗人提醒我们：“我藉着你的训词得以明白，因此，我恨恶一切虚假的行径”（诗 119:104）。“恨恶一切虚假的行径”却和在教导上采纳那些行径的人合作，既不追求真理，也不追求爱。

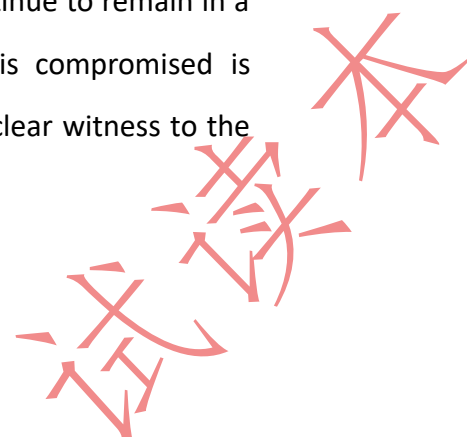
Q: Why would it be judging hearts to establish church fellowship on the basis of someone's personal faith instead of his or her church membership?

问：为什么根据某个人个人的信心而不是根据他是教会成员来建立教会团契，是在判断人心呢？

A: By membership in a church, a person is declaring agreement with the teachings of that church. Church membership is a public statement that anyone can see and judge by the Word of God. We would be calling a person insincere if we did not accept at face value his or her public confession of membership. If the church body to which some belong teaches false doctrine, then they subscribe to it because of their membership.

答：借着成为教会成员，一个人是在宣称他认同这教会的教导。教会成员是一个公开的陈述——这陈述任何人都可以借着上帝的道来审查和判断。如果我们不接受一个人作为教会成员公开的认信，我们就是在称这个人不真诚。如果某人的教会实体在传假道，那么他也因为是这教会的一员而认同这假道。

Some people may disagree with the teachings of their churches. For those who proclaim faithfulness to the truth of Scripture in disagreement with their churches, we would urge them to witness to that truth within their churches. When that witness is ignored, we would urge those Christians to separate themselves from the congregations that are ignoring their witness to the truth. To continue to remain in a church where one is convinced that the truth of the Word is compromised is incompatible with Christian faith and with the desire to make a clear witness to the truth of God.



有些人可能不认同他们教会的教导。对于那些表明忠信于圣经真理，却不认同他们教会的人，我们督促他们在他们教会里面见证这真理。当这见证被忽视，我们会督促这些基督徒，将他们自己从这样的教会中分别出来。继续留在一个相信圣道的真理是可以妥协的教会，与基督徒的信心和对清楚地见证上帝真理的渴望并不相容。

Q: What are some examples of “matters of church ritual or organization” about which congregations do not need to agree?

问：有哪些“教会仪式或组织的事情”，是会众不需要保持一致的？

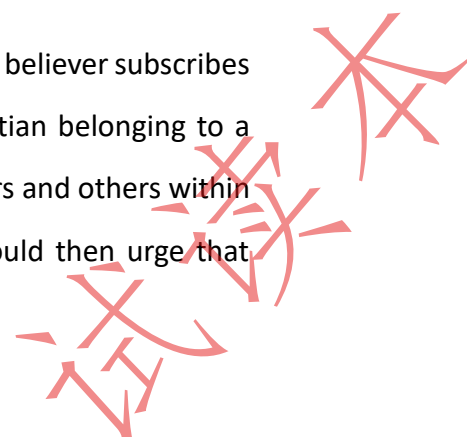
A: Even within our own synod, not all congregations follow exactly the same liturgical forms of worship as all others. Other congregations have variations in their church councils, boards, and committees. Many congregations operate Lutheran elementary schools; most do not. God has directed us to be faithful to all of his Word. But in many areas of congregational life, God has given us great freedom. We may organize ourselves for the mission he has given us in the ways that best meet the opportunities for spreading the gospel in each of our congregation’s settings.

答：即使在我们自己的总会中，不是所有的教会都严格遵循同样的礼拜仪文。不同的教会有不同的管理形式。有些教会开办了路德宗学校，大多数没有。上帝指示我们忠实于他一切的道。但是在教会生活的很多方面，上帝给了我们极大的自由。我们可以为着上帝托付给我们的事工，在教会所处的每一个环境中，按照传播福音最恰当的方式组织我们自己。

Q: Why wouldn’t we join in fellowship with a person from a different church body who clearly disagreed with the false teachings in his or her church?

问：对于一个在不同教会实体，但很显然不同意他所在教会错误教导的人，为什么我们不能和他有团契关系呢？

A: As long as someone still holds membership in a church, that believer subscribes to that church’s teaching. Certainly we would encourage a Christian belonging to a church that teaches false doctrine to witness to the truth to leaders and others within that congregation. Where that witness is clearly ignored, we would then urge that



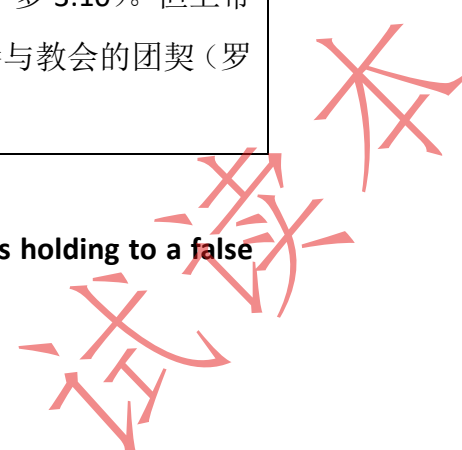
Christian to witness to the truth by separating from those who persist in the false teachings. At that time we would urge that believer to join his or her witness to ours so that we might indeed work together for the truth.

答：只要一个人仍然是一间教会成员，这个人就是在持守这间教会的教导。当然，对于一个属于某间教会的基督徒——且该教会正在教导错误的教义，我们会鼓励他向教会领袖和他人见证这真理。当这见证被显然地忽略时，我们会督促他，通过离开持守这错误教导的人，来见证这真理。那时，我们会鼓励他和我们同做见证，使得我们可以为这真理同工。

6. We believe that those whose confession of faith reveals that they are united in the doctrines of Scripture will express their fellowship in Christ as occasion permits (Ephesians 4:3). They may express their fellowship by joint worship, by joint proclamation of the gospel, by joining in Holy Communion, by joint prayer, and by joint church work. God directs believers not to practice religious fellowship with those whose confession and actions reveal that they teach, tolerate, support, or defend error (2 John 10,11). When error appears in the church, Christians will try to preserve their fellowship by patiently admonishing the offenders, in the hope that they will turn from their error (2 Timothy 2:25,26; Titus 3:10). But the Lord commands believers not to practice church fellowship with people who persist in teaching or adhering to beliefs that are false (Romans 16:17,18).

6、我们相信那些在圣经的教义上合一并承认一致信仰的信徒，在情况许可下（弗 4:3），他们可借着联合崇拜、传扬福音、参与圣餐、祈祷及教会工作，显示他们之间的团契。上帝指示信徒不要参与那些容许、支持或维护错误教导的团契（约二 10:11）。当谬误在教会中出现，基督徒应耐心地劝戒那些犯错的人，尝试保存团契，希望他们能从谬误中改正过来（提后 2:25,26；多 3:10）。但上帝命令信徒不要和那些坚持及持守错误观点或信念的人，一同参与教会的团契（罗 16:17,18）。

Q: How long are we to go on admonishing someone who is holding to a false



teaching before we break fellowship with him or her?

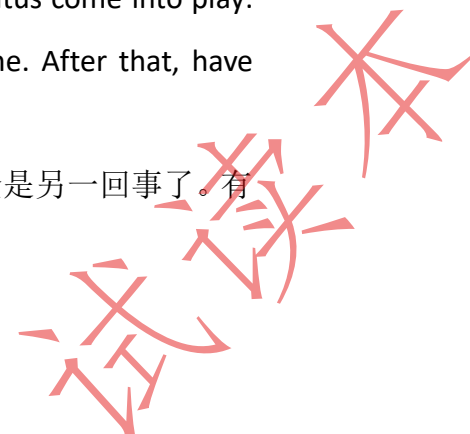
问：我们应该花多长时间持续劝诫那些持守错误教导的人，才可以与他断绝团契关系呢？

A: We must remember to admonish in the spirit of our Savior, with humility and love. We patiently warn and correct as long as we are convinced that the person is willing to listen and as long as we believe that there is a chance the person will turn away from the false teaching. Believers always keep in mind God's concern for individual souls. The prophet Isaiah expressed it: "A bruised reed he will not break, and a smoldering wick he will not snuff out" (42:3). Paul also suggests the proper attitude for the faithful shepherd of the flock and any Christian: "Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth" (2 Timothy 2:25).

答：我们必须记住，在我们救主的灵里，用谦卑和爱来劝诫。只要这个人还愿意倾听，只要我们相信这个人还有机会从错误的教导中回转，我们会耐心地警告和纠正。信徒总是要牢记上帝对个人灵魂的关切。先知以赛亚描述说：“压伤的芦苇，他不折断；将残的灯火，他不吹灭”（赛 42:3）。保罗也建议忠实的牧人和每一个基督徒，应该采用恰当的态度：“用温柔劝导反对的人。也许上帝会给他们悔改的心能明白真理”（提后 2:25）。

But it is quite another matter if that person refuses to listen and shows no willingness to change. Sometimes that means that the one holding to the false teaching seeks to win others to those false views. Then we are no longer dealing with a believer who has wandered from the truth at a time of weakness or temptation. Instead that person endangers others by seeking to convince others of his or her opinion. Others may become confused by the opinions they hear from that person. At that point, love for souls cannot delay. When someone has begun to play the role of a divider within a congregation of believers, then Paul's words to Titus come into play: "Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him" (Titus 3:10).

但是如果这个人拒绝倾听并表明他不愿意改变，那就完全是另一回事了。有



时这意味着，那坚持错误教导的人试图说服别人接受这错误教导。这时，我们面对的，就不再是一个因一时的软弱或试探而在真理边缘徘徊的信徒。相反，借着寻求说服别人接受他的观点，这个人正在危害他人。在这一点上，对灵魂的爱不能延误。当某人在教会中扮演分裂者的角色时，保罗对提多的话就得起作用了：“分门结党的人，警戒过一两次后就要拒绝跟他来往”（多 3:10）。

Q: Since every Christian often struggles with misunderstandings or doubts about Scripture, why doesn't that make it impossible to have fellowship with anyone?

问：由于每一个基督徒总是在与对圣经的误解和怀疑争战，为什么我们依然可以有团契关系呢？

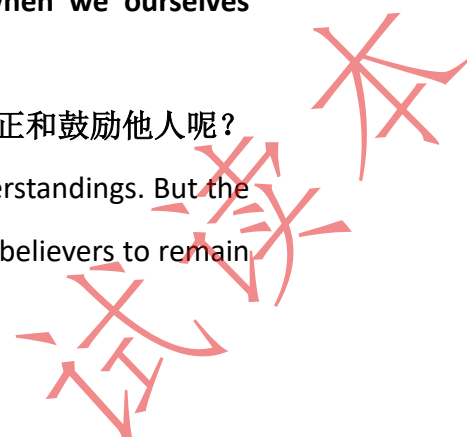
A: Struggling with misunderstandings and doubts troubles all Christians until the day they are home in heaven. Struggling with misunderstandings and doubts does not end church fellowship but is a reason to practice our fellowship with other believers in order to encourage one another through the Word to more firmly grasp God's truth. Believers should have the spirit of Samuel before the Word of our God: "Speak, for your servant is listening" (1 Samuel 3:10). Our fellowship is not broken by misunderstandings and doubts but by unwillingness to listen to God's truth and determined persistence to cling to false doctrine.

答：与误解和怀疑的争战困扰着所有基督徒，直到我们归天家的日子。与误解和怀疑争战，并不会终结教会团契，它反倒是我们和其他信徒拥有团契的原因之一，使得我们可以借着圣道彼此鼓励，更牢固地抓住上帝的真理。圣徒在上帝的道面前，应该拥有和撒母耳一样的心：“请说，仆人敬听”（撒上 3:10）。我们的团契并不会因着误解和怀疑而破裂，但它会因着不愿倾听上帝的真理，并坚决持守错误的教义而破裂。

Q: How can we correct and encourage someone else when we ourselves struggle with doubts and misunderstandings all the time?

问：当我们自己一直在与怀疑和误解争战，我们怎么能纠正和鼓励他人呢？

A: Yes, every Christian will struggle with doubts and misunderstandings. But the Scripture repeatedly warns about false teachings and encourages believers to remain



faithful to the truth. Church fellowship is not about any individual's perfect knowledge of Scripture; rather, it is the conviction that Scripture's doctrines are clear and that the Bible does not contradict itself in any of its teachings. Church fellowship is about allowing Scripture to speak without allowing human reason to take anything away from what it teaches or to add anything to its teachings. Church fellowship is really a testimony to the fact that God's inspired Word is clear enough to lead us to an understanding of everything that it shares with us.

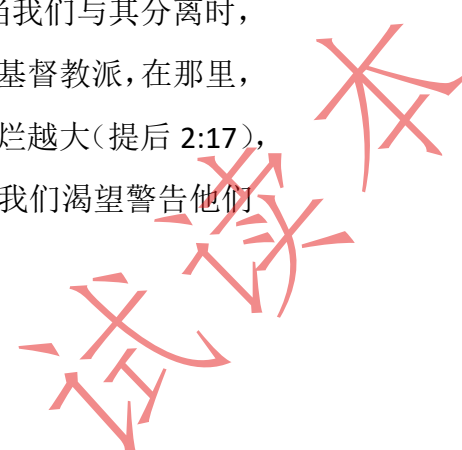
答：是的，每一个基督徒都会与怀疑和误解争战。而圣经也一再警告我们远离错误的教导并鼓励信徒忠实于真理。教会团契并不建基于任何人对圣经完美的知识上；而是基于这样的确信：圣经的教义是清晰的，并且圣经在它每一个教导上都不会自相矛盾。教会团契是让圣经自己说话，不让人类的理性从它的教导里面拿走任何东西或往这教导里面添加任何东西。教会团契真实地表明，上帝默示的道是完全清楚的，它足以让我们明白它向我们分享的一切事。

Q: Why do we separate from a church body that shares almost all the same teachings with us?

问：有的教会实体甚至和我们分享几乎完全一样的教导，为什么我们要和他们分离呢？

A: When we separate from a church body that shares almost all the same teachings, we know that many Christians are within that church body. It continues to be a Christian denomination where the gospel creates and nourishes faith. But false doctrine spreads like gangrene (2 Timothy 2:17) and will endanger faith if ignored. Out of love for the believers in other denominations, we desire to warn them of the danger. God gives us the responsibility to separate (Romans 16:17) and speak what we believe. If we do not warn others, we allow them to endanger their faith.

答：对于一个和我们分享几乎完全一样的教导的教会，当我们与其分离时，我们知道在这样的教会实体里面有很多基督徒。它依然是一个基督教派，在那里，福音依然在创造并滋养信心。但是错误的教义如同毒疮一样越烂越大(提后 2:17)，如果置之不顾，将会危害信仰。出于对其它教派的信徒的爱，我们渴望警告他们



其中的危险。上帝赐我们责任分离出去（罗 16:17），并表明我们所信的是什么。如果我们不警告他人，我们就是允许他们危害他们的信仰。

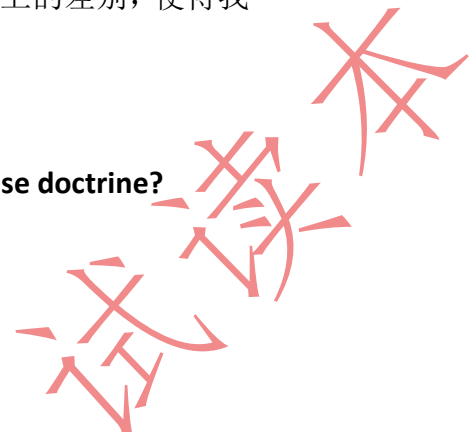
We must remain faithful to God as well. God has revealed his truth to us in Scripture, and we cannot give the impression that any teaching of God's Word is superfluous or unimportant. When we continue to practice church fellowship with those who teach something false, we allow opposing doctrines to be defended and taught side by side. This suggests either that God must have failed in clearly inspiring his Word or that perhaps there are contradictions and errors in that Word. God asks us to confess the truth and hold to the teaching of Jesus (John 8:31). It is the Word of God that makes us wise for salvation and equips us for every good work (2 Timothy 3:15-17). We desire to be faithful to Jesus.

我们也必须保持对上帝的忠诚。上帝在圣经中显明了他给我们的真理，我们不能给人这样的印象：上帝话语中的某些教导是不必要的或不重要的。当我们和那些教导存在错误的人实行教会团契时，我们就是在保护相互对立的教义并让它们被一同教导。这表明要么是上帝并没有清楚地默示他的道，要么是这道中存在着矛盾或错误。上帝要求我们宣认真理并持守耶稣的教导（约 8:31）。正是上帝的道让我们有得救的智慧并装备我们行各样的善事（提后 3:15-17）。我们渴望忠实于耶稣。

We still recognize such churches as Christian and thankfully acknowledge that many Christians are within their fellowship, yet where there is persistent disagreement over teachings of Scripture, we cannot work together for the truth. We must continue to use every opportunity God gives us to solve those differences in doctrine so that we can establish or reestablish true fellowship.

我们依然承认这样的教会为基督教会，并因着在这样团契里的很多基督徒而充满感恩，然而，当在圣经教导上存在持久的分歧时，我们不能为真理一起同工。我们必须一直使用上帝赐我们的每一个机会，来解决那些教义上的差别，使得我们可以建立或重建真正的团契。

Q: What does it mean for me to “avoid” those who teach false doctrine?



问：“躲避”那些传假教导的人，对我来说是什么意思？

A: Every Christian has contact with believers and unbelievers every day. Every friend of a Christian may not be Christian. In our day-to-day lives, God does not want us to isolate ourselves from everyone who believes differently. We do not avoid social, business, and personal contact with others. Instead we are to use our contact with others to share our faith and let our light shine (Matthew 5:16).

答：每一个基督徒每一天都会和信徒和非信徒产生联系。一个基督徒的朋友不会都是基督徒。在我们的日常生活中，上帝并不想让我们与每一个信仰不同的人隔绝。我们不会回避与他人的社交、工作和个人联系。相反，我们使用与他人的联系，分享我们的信仰，并让我们的光照在人前（太 5:16）。

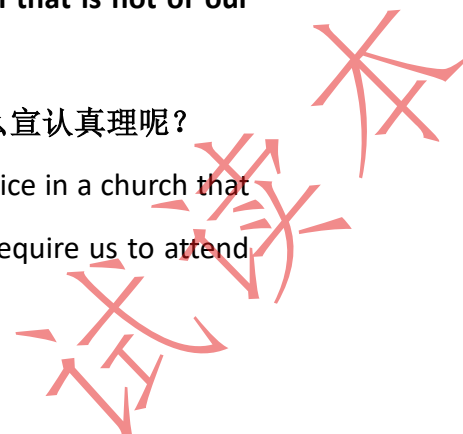
But God wants us to be careful about our religious contact with others. Christians express their faith and confess their unity with others when they worship, pray, attend Holy Communion, and work together to do the Lord's work. We are to avoid doing these things with those who do not believe as we do. Christians desire to work together for the truth with those who share a common faith in what the truth is. Agreeing to disagree is an offense to the clarity of God's perfect Word. Expressing our faith together with those who do not share a common faith suggests that differences in faith don't matter.

但是上帝希望我们谨慎我们和他人信仰上的联系。当基督徒和他人一起敬拜，祷告，参加圣餐，以及一同为主做工时，他们在共同表达他们的信仰和宣认他们的合一。我们要避免和那些与我们信的不一样的人做这些事。基督徒渴望和那些在真理里分享同样信仰的人，为真理一起同工。认同分歧冒犯了上帝完美话语的清晰性。与那些并不分享同样信仰的人，共同表达我们的信仰，是在表明信仰上的差别不算事儿。

Q: How can I confess the truth when I must be in a church that is not of our fellowship?

问：当我必须在和我们不是一个团契的教会时，我该怎么宣认真理呢？

A: From time to time, a Christian must attend a worship service in a church that teaches differently. Sometimes family obligations or friendships require us to attend



such services. The goal of the whole doctrine of church fellowship is to give a clear and loving testimony to our faith that all the truth of God's Word matters. We do not want to give the impression that the false teaching of that church body is unimportant. But we recognize that wherever the gospel is proclaimed, the Holy Spirit will create believers and nourish their faith. We do not want to disturb their worship, even though we cannot join with them in their worship. Maintaining respectful silence during the prayers and hymns and sitting quietly while they receive Holy Communion are ways to give a quiet testimony to the truth of the gospel. It is good also to be ready to give a testimony that patiently and in all humility explains your actions should someone notice and ask you for an explanation.

答：有时，一个基督徒必须出席某个教导不同的教会的敬拜。有时是家庭责任或友谊要求我们出席这样的敬拜。教会团契全部教义的目的，是给我们的信仰一个清晰和爱的见证，那就是，上帝话语的一切真理都是重要的。我们并不想给人一个印象，即，这个教会实体错误的教导并不重要。但是我们知道，无论福音在哪里传扬，圣灵就会创造信徒并滋养他们的信心。我们并不想打扰他们的敬拜，即使我们并不能加入他们和他们一起敬拜。在祷告和唱赞美诗期间恭敬的保持沉默，在他们领受圣餐时安静地坐着，是一种默默的见证福音真理的方式。当有人注意到你的行为并要求你做出解释时，耐心并谦卑地解释这行为，同样是一种见证。

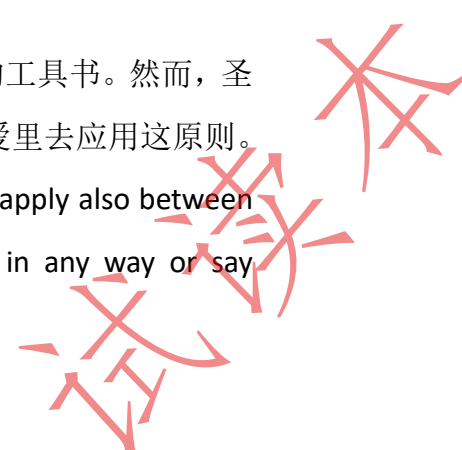
Q: What does the Scripture say about prayers in our homes or with those who are not of our fellowship?

问：关于在家里祷告或与那些不属我们团契的人祷告，圣经说了什么？

A: Scripture is not a rule book that promises to give us directions in every situation. Rather, Scripture gives us basic principles and the power of the gospel to apply them in Christian love.

答：圣经不是一本应许了在每一个情形下都给我们指示的工具书。然而，圣经给了我们基本的原则，并给我们福音的力量，在基督徒的爱里去应用这原则。

The very same principles that apply between church bodies apply also between individual Christians. Simply, a Christian does not want to act in any way or say



anything that would indicate that any truth of Scripture is unimportant. Whenever truth of Scripture is persistently denied and rejected, joint prayers would not confess the truth of all the Word of God. Instead the prayers would imply that the differences between truth and false doctrine could be overlooked.

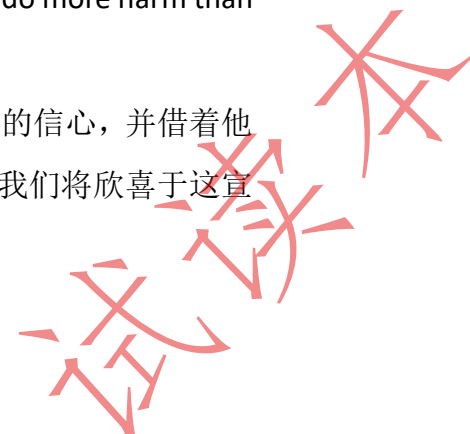
同样的原则适用于教会团体之间，同样也适用于基督徒个人之间。简单来说，基督徒不想以任何方式或者说任何话来表明，圣经任何真理是不重要的。当圣经真理被持续否定和拒绝时，共同的祷告就不会宣认上帝话语里的一切真理。相反，这样的祷告暗示着，真教义和假教义之间的差异是可以被忽略的。

But having guests in our own home does not mean we must refrain from speaking our regular prayers at the table or conducting our routine devotions. When we have guests in our church, we do not refrain from speaking our public prayers, singing our hymns, or preaching the gospel. The apostle Paul offered up his prayer in the presence of those on the ship with him (Acts 27:35). Many of them did not believe as he did. To omit prayers may cause more confusion and provide an unclear witness. We may not ask them to join us in our prayer. At such times we can simply speak as we would as if we were alone in our home.

但是，在我们家里有客人，并不意味着必须抑制我们的饭前祷告或我们的日常灵修。当我们的教会有客人时，我们并不抑制我们的集体祷告，唱赞美诗，或宣讲福音。使徒保罗在与他同一条船上的众人面前，献上他的祷告（徒 27:35）。他们中的很多人并不相信他所信的。略去祷告可能造成更多的混淆，并提供一个不清晰的见证。我们可能并不要求他们和我们一起祷告。在这样的时候，我们可以如同我们自己独自在家一样简单的祷告。

At times those in our home may confess their faith in Jesus alone and by their testimony clearly reveal that they do not share or understand the false teachings of their church. We would rejoice at that confession and join with them in prayer. In fact, at such times, refusing to pray with a weak brother or sister might do more harm than good.

有时，那些在我们家里的人，可能会宣认他们唯独对耶稣的信心，并借着他们的证词清楚表明他们并不认同或理解他们教会错误的教导。我们将欣喜于这宣



认并和他们一起祷告。事实上,在这样的时刻,拒绝和一个软弱的弟兄姐妹祷告,可能弊大于利。

At other times, we might be present in situations that involve matters of life and death. Then Christian love moves us to encourage, comfort, and pray with those facing such trauma or difficulty. God places us in those situations to share our faith and the hope and comfort we have in Christ. Christian love makes room for the possibility of exceptional cases. Yet exceptions do not change the basic principles.

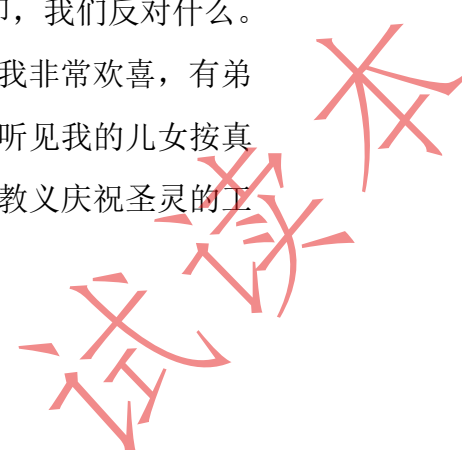
在某些时刻,我们可能会面对关乎生死的情形。那时,基督徒的爱激励我们去安慰、鼓励并和那些面对这样创伤和困难的人一起祷告。上帝将我们放在这样的情形中,让我们去分享我们在基督里拥有的信心、盼望和安慰。基督徒的爱为例外的可能留出了空间,然而这例外并不改变基本的原则。

Q: Doesn't separating ourselves from others only make clear what we are against?

问: 将我们自己和别人分离, 是否只是清楚地表明我们反对的是什么?

A: Some do perceive the practice of church fellowship in negative terms, what we are against. But there are two reasons to look beyond that perception. First, the apostle John wrote, "It gave me great joy to have some brothers come and tell about your faithfulness to the truth and how you continue to walk in the truth. I have no greater joy than to hear that my children are walking in the truth" (3 John 3,4). The doctrine of fellowship celebrates the work of the Holy Spirit in bringing believers together who share the same truth. We can find great joy in working together with those who are "walking in the truth." Christians are always saddened when they must separate from those who no longer share the same truth. Church fellowship permits us to work to preserve and nurture genuine unity in the truth.

答: 有些人确实从否定的角度来理解教会团契的实践, 即, 我们反对什么。但我们有两个理由来超越这一认知。首先, 使徒约翰写道: "我非常欢喜, 有弟兄到这里来, 证实你对真理的忠诚, 就是你按着真理而行。我听见我的儿女按真理而行, 我的欢喜没有比这个更大的" (约三 1:3,4)。团契的教义庆祝圣灵的工作



作，它将分享同一真理的信徒聚集在一起。在与那些“按着真理而行”的人一起同工中，我们能够找到极大的喜乐。当基督徒必须与那些不再分享同一真理的人分离时，他们总是感到悲伤。教会团契允许我们在真理里，保存并培养真正的合一。

Second, we apply the doctrine of fellowship not because of what we are against but because of what we are for. We are for the truth of all the Word because we are convinced that the truth of the Scriptures is what makes us wise for salvation and equips us for every good work. We are for faithful testimony to the alone saving gospel of Jesus Christ.

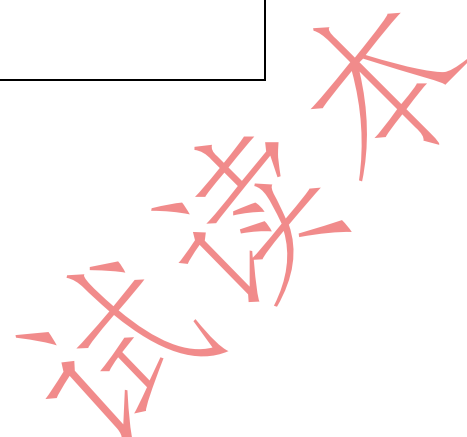
第二，我们应用团契的教义，不是因为我们反对什么，而是因为我们为了什么。我们为了圣道一切的真理，因为我们确信圣经的真理让我们有得救的智慧，并装备我们行各样的善事。我们为了忠心的见证唯独借着耶稣基督得救的福音。

7. We believe that every Christian is a priest before God (1 Peter 2:9). All believers have direct and equal access to the throne of grace through Christ, the mediator (Ephesians 2:17,18). God has given the means of grace to all believers. All Christians are to declare the praises of him who called them out of darkness into his wonderful light (1 Peter 2:9). In this sense all Christians are ministers, or servants, of the gospel. God wants all Christians to share the message of salvation with other people (Matthew 28:19,20; 10:32).

7、我们相信每一个基督徒在上帝面前都是祭司（彼前 2:9）。所有信徒都可透过我们的中保——耶稣基督，直接地、没有等级地到施恩宝座前（弗 2:17,18）。上帝把施恩具赐给所有信徒。要使所有基督徒都称颂那把他们从黑暗中呼召出来，进入奇妙光明中的上帝（彼前 2:9）。在这个意义上，所有基督徒都是福音的使者或仆人。上帝想要所有基督徒跟别人分享救恩的信息（太 28:19,20; 10:32）。

Q: When do Christians become priests of God?

问：基督徒什么时候成为上帝的祭司？



A: Our ordination into God's royal priesthood is in the water of our baptism. As Peter tells us, everyone who has been built onto the cornerstone of Jesus can be given these names: "You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light" (1 Peter 2:9). One of the reasons Lutherans refrain from using the title "priest" to speak of those in the public ministry is that it obscures the beautiful truth that all Christians are part of "a royal priesthood" from the moment they are brought to faith.

答：在受洗的水中，我们被任命为上帝君尊的祭司。正如彼得告诉我们，每一个建立在耶稣这个房角石上的人，都被赐予了这些名：“你们是被拣选的一族，是君尊的祭司，是神圣的国度，是属上帝的子民，要使你们宣扬那召你们出黑暗入奇妙光明者的美德”（彼前 2:9）。所有的基督徒，在他们被带入信心的那一刻，他们就属于“君尊的祭司”。

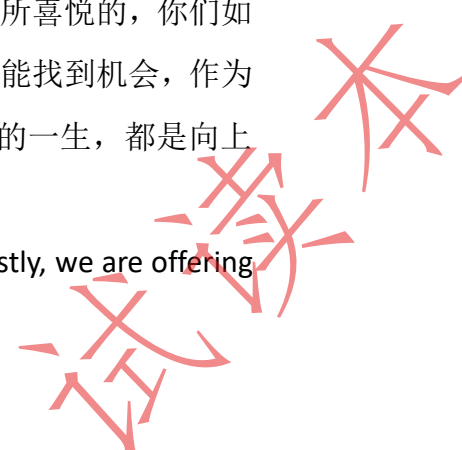
Q: Where has God called Christians to carry out their priesthood?

问：上帝呼召基督徒在哪里履行他们的祭司职？

A: The "royal priesthood" is the real vocation for the life of every Christian; we carry out our priesthood in every activity of life in which we express our faith. "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship" (Romans 12:1). Opportunities to offer such "sacrifices" as Christ's "royal priesthood" are found wherever we are. In fact, the entire life of a believer presents opportunities to offer beautiful sacrifices to God.

答：“君尊的祭司”职，是每一个基督徒真正的天职；在我们生命中每一个表达我们信心的活动中，我们都是在履行我们的祭司职。“所以，弟兄们，我以上帝的慈悲劝你们，将身体献上当作活祭，是圣洁的，是上帝所喜悦的，你们如此事奉乃是理所当然的”（罗 12:1）。无论我们在哪儿，我们都能找到机会，作为基督“君尊的祭司”献上这样的“活祭”。事实上，一个信徒的一生，都是向上帝献上这样美好的活祭的机会。

For example, when we carry out our jobs faithfully and honestly, we are offering



a priestly sacrifice “holy and pleasing to God.” When we love and care for our families, we offer a beautiful sacrifice as part of “a royal priesthood.” Whenever we seize the opportunities God gives us to “give the reason for the hope that [we] have” (1 Peter 3:15), we are again offering up sacrifices that in Christ are a delight to our Lord.

例如，当我们忠信诚实地完成我们的工作，我们就是在献上“圣洁的上帝喜悦的”祭。当我们爱和关心我们的家人，我们就是在作为“君尊的祭司”献上美好的祭。无论什么时候，当我们抓住上帝赐下的机会，告诉别人我们“心中盼望的理由”（彼前 3:15）时，我们又一次献上在基督里蒙上帝悦纳的祭。

For believers in Christ, no division between the sacred and secular applies to their lives of service. Believers encourage and live for others in their congregations, but they also live for others and honor their Savior at work and when they relax. Believers are priests of God at all times.

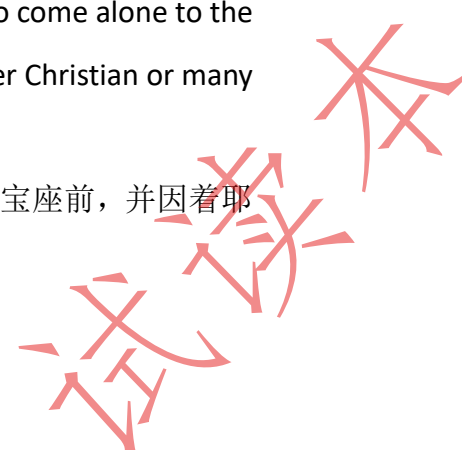
对于在基督里的信徒，在他们服事的生命中，没有世俗和神圣的分别。信徒在他们的教会中鼓励他人并为他人而活，但在他们的工作中或当他们休息时，他们同样在为他人和荣耀他们的救主而活。信徒在任何时候都是上帝的祭司。

Q: Since we all have direct access to God’s throne of grace, why do we at times ask other Christians to pray for us in church or in their private prayers?

问：既然我们所有人都能直接来到上帝施恩宝座前，为什么有时候，我们会请求别的基督徒，在教会中或在私下祷告中，为我们祷告？

A: Certainly each believer in Christ has full access to the throne of God and the full promise to be heard and answered because of Jesus. It’s not as though our prayers have no power unless we join them to the prayers of another Christian. But Jesus himself speaks of combining our prayers with the prayers of others: “Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven” (Matthew 18:19). Jesus does not forbid us to come alone to the throne of grace. But he does suggest that believers can ask another Christian or many Christians to pray together.

答：当然，每一个在基督里的信徒，都能全然来到上帝的宝座前，并因着耶



稣有完全蒙垂听和回应的应许。这不是说，除非我们和其他基督徒一起祷告，否则我们的祷告并没有力量。而是说，耶稣亲自鼓励我们和其他人同心合意地祷告：“我又实在告诉你们，若是你们中间有两个人在地上同心合意地求什么事，我在天上的父必为他们成全”（太 18:19）。耶稣并不禁止我们单独地来到施恩的宝座前。但是他确实建议信徒能够请其他基督徒祷告或很多基督徒一起祷告。

8. We believe that God has also established the public ministry of the Word (Ephesians 4:11), and it is the will of God that the church, in accordance with good order (1 Corinthians 14:40), call qualified individuals into this public ministry (1 Timothy 3:1-10; 1 Corinthians 9:14). Such individuals minister publicly, that is, not because as individuals they possess the universal priesthood but because they are asked to do this in the name of fellow Christians (Romans 10:15). These individuals are the called servants of Christ and ministers of the gospel. They are not to be lords over God's church (1 Peter 5:3). We believe that when the church calls individuals into this public ministry, the Lord himself is acting through the church (Acts 20:28). We believe that the church has the freedom to establish various forms within the one ministry of the Word, such as pastors, Christian teachers, and staff ministers. Through its call, the church in Christian liberty designates the place and scope of service.

8、我们相信上帝也设立传扬祂话语的公共事工（弗 4:11），上帝的旨意是教会应接着好的规则（林前 14:40），呼召符合资格的个别信徒担任公共事工（提前 3:1-10；林前 9:14）。这些个别的信徒担任公共事工，不是因为他们拥有普世祭司职，乃是因为他们是奉上帝之名，被差遣担任这一职责（罗 10:15）。这些信徒被称为基督的仆人及福音的使者，他们不是要辖管上帝的教会（彼前 5:3）。我们相信当教会呼召这些信徒担任公共事工，是上帝亲自借教会做这事（徒 20:28）。我们相信教会在传扬上帝话语独一无二的事工之下，可以自由地设立不同形式的事工职分，如牧师、基督徒教师、传道人及助理；教会可自行呼召教牧同工，并设定事奉的地点及范围。

Q: What is the difference between the priesthood of all believers and the public



ministry?

问：所有信徒的祭司职和公共事工有何不同？

A: The priesthood of all believers is the privilege and right that all believers possess to proclaim the gospel of Jesus Christ, approach the throne of grace in prayer, and praise God with no other mediator than Jesus Christ. Believers carry out that priesthood privately in their daily lives with fellow Christians and with all people.

答：所有信徒的祭司职是所有信徒都拥有的特权和权利：宣讲耶稣基督的福音、在祷告中来到施恩宝座前，以及赞美上帝，除了耶稣基督，他们不需要任何中保。信徒在他们日常生活中，向他们的基督徒同伴并向所有人私下履行这祭司职。

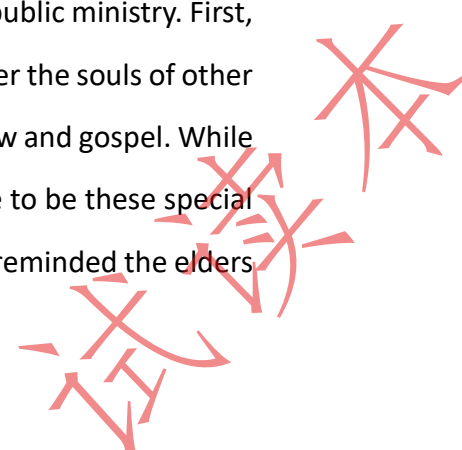
Yet Jesus has also instituted the public ministry, or representative ministry, of the gospel. He permits groups of believers to call in a public way those who will serve them with the gospel. For example, since not all have the gifts, abilities, or qualifications to preach publicly, believers call someone to do that for them, a pastor. Whenever any group of priests or believers asks another believer to serve them in the gospel, then that believer is called and serves in the public, or representative, ministry.

然而，耶稣也设立了福音的公共事工，或代表事工。他允许信徒群体以公开的方式呼召那些用福音服事他们的人。比如，由于不是所有人都有公开讲道的恩赐、能力或资质，信徒会请某个人来为他们做这事。每当祭司或信徒群体请求另一个信徒在福音里服事他们，那这个信徒就被呼召，在公共或代表事工中服事。

Q: Why has God established the public ministry when all Christians are priests entrusted with sharing the gospel?

问：既然所有基督徒都是祭司，被委托去分享福音，为什么上帝设立了公共事工？

A: There are two basic reasons why God has established the public ministry. First, God desires individuals to serve as spiritual shepherds to watch over the souls of other believers, warning and encouraging them in the faith with God's law and gospel. While all Christians have been entrusted with the gospel, God calls some to be these special watchmen (Ezekiel 33) for the spiritual welfare of his people. Paul reminded the elders



of Ephesus of that task of the public ministry when he said, “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood” (Acts 20:28).

答：上帝设立公共事工有两个基本的原因。首先，上帝希望一些人作为属灵的牧人服事，看守其他信徒的灵魂，用上帝的律法和福音在信心里警告和鼓励他们。在所有基督徒都被委托以福音的同时，上帝为他子民属灵的福祉，呼召一些人成为这特别的守望者（结 33）。保罗用这公共事工的职责，提醒以弗所的长老说：“圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养上帝的教会，就是他用自己血所买来的”（徒 20:28）。

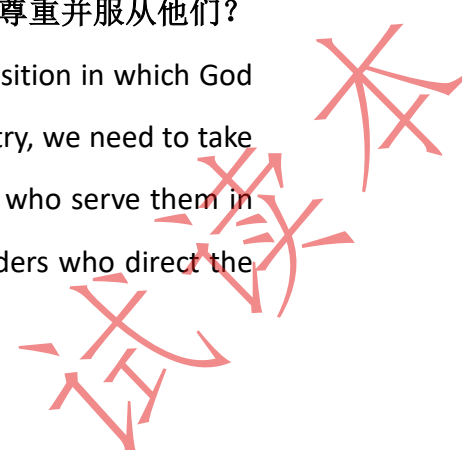
Second, those in the public ministry work to train and equip others through the Word for service as God’s royal priests. Paul points out that purpose for the public ministry in Ephesians 4: “It was [Christ] who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up” (verses 11,12). In this way, the public ministry doesn’t replace the priesthood of all believers; rather, the public ministry serves as God’s tool to enable us to live out our priesthood in daily life.

第二，那些担任公共事工的人，透过圣道训练并装备其他人，作为上帝君尊的祭司去服事。保罗在以弗所书 4 章指出公共事工的目的：“他所赐的有使徒，有先知，有传福音的，有牧者和教师，为要装备圣徒，做事奉的工作，建立基督的身体”（弗 4:11,12）。如此，公共事工并不取代所有信徒的祭司职，相反，公共事工作为上帝的工具服事我们，使我们可以在日常生活中活出我们的祭司职。

Q: Public ministers are not lords over Christ’s flock. Why do we give them honor and obedience?

问：教会的公职人员不是辖管基督的群羊。为什么我们要尊重并服从他们？

A: Which side of the issue we emphasize depends on the position in which God has placed us. If we are being served by those in the public ministry, we need to take to heart the truth that God does urge his people to honor those who serve them in the public ministry. In 1 Timothy 5:17 we are reminded, “The elders who direct the



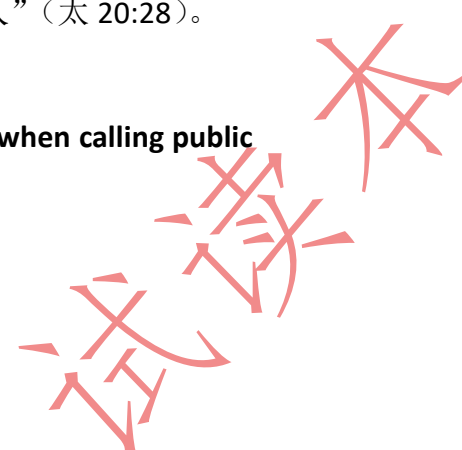
affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.” Also in Hebrews 13:17 we are told, “Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.” How important that we remember that those called into the public ministry are representatives of Christ.

答：这个问题存在两个方面，强调哪一方面取决于上帝把我们放在的位置。如果我们在公共事工中被服事的人，我们需要牢记一个事实，上帝确实督促他的子民遵守那些在公共事工中服事他们的人。提摩太前书 5:17 提醒我们：“善于督导教会的长老，尤其是勤劳讲道教导人的，应该得到加倍的敬奉。”希伯来书 13:17 也告诉我们：“你们要服从那些引导你们的，并且要顺服，因为他们为你们的灵魂时刻警醒，像在上帝面前交账的人，让他们在交账的时候有喜乐，而不是叹息，叹息就对你们无益了。”知道那些被呼召担任公共事工的人，是基督的代表，这是多么重要啊。

On the other side, God urges his public ministers to humble service. Public ministry is not a status but an opportunity. Peter wrote, “Be shepherds of God’s flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock” (1 Peter 5:2,3). Those who represent Christ should remember the attitude of the Savior who “did not come to be served, but to serve” (Matthew 20:28).

另一方面，上帝督促他的公职人员谦卑的服事。公共事工不是一个地位而是一个机会。彼得写道：“务要牧养在你们当中上帝的群羊，按着上帝的旨意照顾他们，不是出于勉强，而是出于甘心；也不是因为贪财，而是出于乐意。不要辖制所托付你们的群羊，而是要作他们的榜样”（彼前 5:2,3）。那些代表基督的人应该牢记救主的态度，他来“不是要受人的服事，乃是要服事人”（太 20:28）。

Q: Why does our church body follow the procedure we do when calling public ministers?



问：为什么我们教会团体会遵循程序呼召公职人员呢？

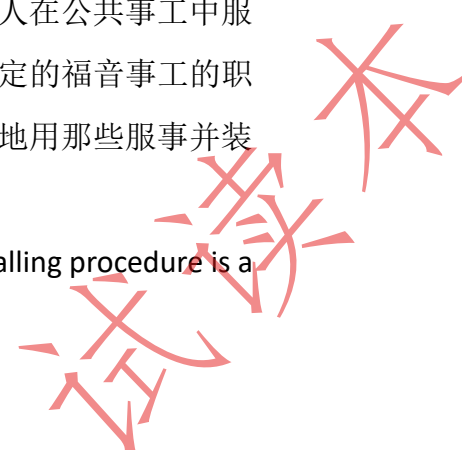
A: The apostle Paul asks this question in Romans 10:15: “How can they preach unless they are sent?” No one is to take the public ministry upon himself. Since all Christians are royal priests of God who have been entrusted with the gospel, no royal priest of God has the right to place himself in a position of authority or responsibility over other royal priests of God unless asked. Therefore, a group of Christians issues a call to someone to serve them. That is nothing more or less than God’s people asking a believer to serve them with the gospel.

答：使徒保罗在罗马书 10:15 问道：“若没有奉差遣，怎能传道呢？”没有人能擅自担任公共事工。由于所有基督徒都是上帝君尊的祭司，被委以福音的使命，所以，除非被请求，没有一个上帝君尊的祭司，拥有在其他上帝君尊的祭司之上的权威或职责。因此，一群基督徒向某人发出呼召去服事他们。这就是上帝的子民请求一个信徒用福音去服事他们。

At special times, God called his public ministers directly with no human intermediaries. For example, Jesus directly called his apostles during his earthly ministry. The church has given the label “immediate call” to such direct calls by God. But today God’s usual way of calling someone into the public ministry is through a mediate call. Simply, instead of calling directly, God calls through the means of his royal priests who ask someone to serve them in the public ministry. Every gathering of believers has the right, in Jesus’ name, to entrust specific duties of the gospel ministry to those whom they call to serve them. In this way, Jesus continues to bless his church with those who serve and equip his people.

在特殊的时代，上帝亲自呼召他的公职人员，而不借着任何中间人。比如，耶稣在世上的事工期间，亲自呼召他的使徒。教会称上帝这样亲自的呼召为“直接呼召”。但今天，上帝通常呼召人担任公共事工的方式是透过间接呼召。简单地说，上帝不是亲自呼召，而是透过他君尊的祭司——请求某人在公共事工中服事他们——来呼召。每一群信徒，都有权利奉耶稣的名，把特定的福音事工的职责，托付给他们呼召去服事他们的人。以这种方式，耶稣持续地用那些服事并装备他子民的人，来祝福他的教会。

Exactly how a congregation or church body goes about this calling procedure is a



matter agreed upon in brotherly love. Scripture has not set any steps for the procedure other than urging us to carry out the Lord's work "in a fitting and orderly way" (1 Corinthians 14:40). The goal of any calling procedure is that both those serving in the public ministry and those being served are certain that a valid call into the ministry has been given. Such a valid call assures both those serving and those being served that the call into the ministry has really been issued by God himself through his people.

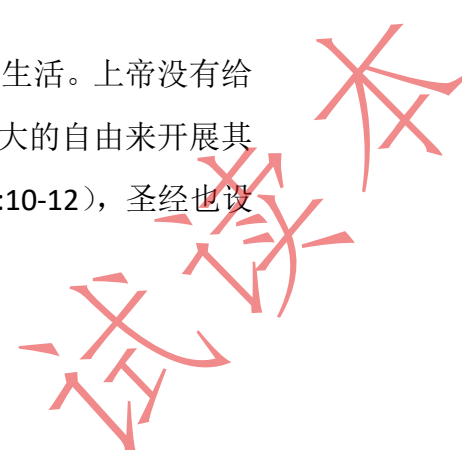
确切地说，一个教会或教会实体如何进行呼召程序，只要在弟兄之爱中一致认同就成。圣经除了督促我们“规规矩矩按着次序”（林前 14:40）做主的工之外，没有为这程序规定任何步骤。任何呼召程序的目标，都是要让那些在公共事工中服事的人和被服事的人确定，这呼召是有效的。这样一种有效的呼召，向服事的人和被服事的人保证了，这事工的呼召实际上是上帝亲自透过他的子民发出的。

Q: Where in Scripture does it say that we are given the freedom to establish various forms of the public ministry?

问：圣经中哪儿说我们可以自由地设立不同形式的公共事工呢？

A: In the Old Testament church, God gave the ceremonial law that governed his people's worship life. God has not given any similar laws to his New Testament church. Great freedom marks how the church is to carry out its work to advance the cause of the gospel. The public ministry was clearly instituted by Jesus (Ephesians 4:10-12) and the qualifications for those who would serve in such positions of responsibility are set down in Scripture (1 Timothy 3). Yet nowhere do the Scriptures of the New Testament define or prescribe specific job descriptions for all places and all times for those serving in the New Testament public ministry. The early Christians in Jerusalem provide an example of Christian freedom in establishing forms of public ministry. They chose to call seven men to help carry out the ministry and designated the scope of their calls (Acts 6).

答：在旧约教会里，上帝赐下礼仪律来管理他子民的敬拜生活。上帝没有给他的新约教会赐下任何类似的律法。这标志着教会拥有了何等大的自由来开展其工作，促进福音的传播。公共事工显然是由耶稣设立的（弗 4:10-12），圣经也设



置了那些能够在这样的位置服事之人的资质（提前 3）。然而，新约圣经没有任何一处，为各个地方各个时代，在新约公共事工中服事的人，定义或规定一个具体的工作说明。早期耶路撒冷的基督徒，在设立公共事工的形式方面，为我们提供了一个基督徒自由的例子。他们选择呼召七个人来帮助执行这事工，并指定了他们呼召的范围（徒 6）。

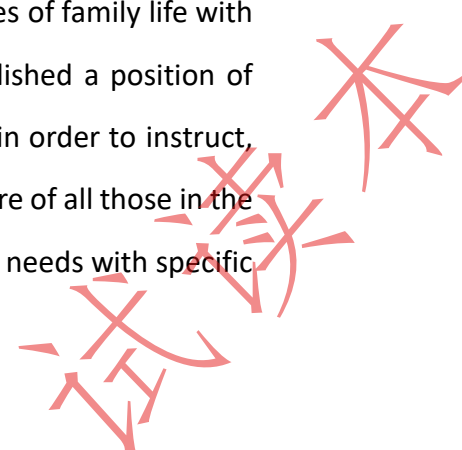
Q: Is such freedom necessary?

问：这样的自由有必要吗？

A: God has given his New Testament church such gospel freedom to form and shape specific positions within the public ministry to meet the unique needs and challenges of every age. This freedom gives the church great flexibility in shaping the forms of the public ministry, and it allows the church to adjust as it carries out the mission of sharing the gospel. It is fascinating to see how the early church used such freedom of form in the public ministry as it responded to specific needs at specific times. When ministry demands in Jerusalem were threatening to take the apostles' focus off the Word of God and prayer, the congregation at Jerusalem established a new position of service (Acts 6). Directed by God, the church in Antioch sent away two of their spiritual leaders to be world missionaries (Acts 13).

答：上帝赐给他新约教会这样福音的自由，在公共事工内构造并形成特定的职位，来满足每个时代独特的需要和挑战。这自由给予教会极大的灵活性，来塑造公共事工的形式，并允许教会在实行分享福音的事工时进行调整。观察早期教会如何在公共事工中使用这样的自由，回应特定的时期特定的需要，是一件很有趣的事。当耶路撒冷事工的要求，威胁到使徒聚焦在上帝的道和祷告上的工作时，耶路撒冷的会众设立了一个新的服事职位（徒 6）。在上帝的指示下，安提阿的教会差派他们中的两个属灵领袖成为普世宣教士（徒 13）。

We have such examples today. Confronted with the challenges of family life with which many Christians struggle, some congregations have established a position of family minister. His chief work is to apply the Word to family life in order to instruct, encourage, and strengthen families to carry out the spiritual nurture of all those in the home. In every age, the church has such freedom to meet specific needs with specific



forms of the gospel ministry.

我们今天也有这样的例子。面对很多基督徒为之挣扎的家庭生活的挑战，一些教会设立了家庭事工的职位。他的首要工作是将上帝的道应用到家庭生活，以指导、鼓励和坚固家庭实施对家庭里每个成员的属灵培养。在每个时代，教会都有这样的自由，用特定的福音事工形式来满足特定的需要。

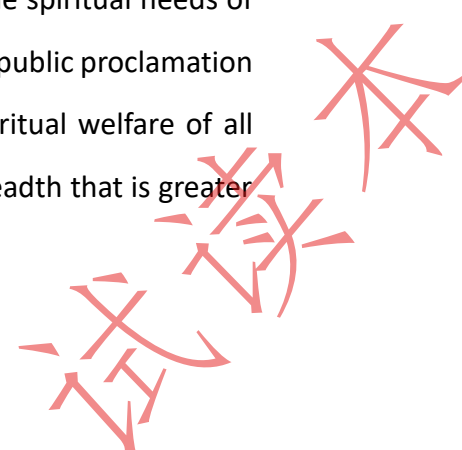
9. We believe that the church's mission is to serve people with the Word and sacraments. This service is usually done in local congregations. We look upon the pastoral office as the most comprehensive form of the public ministry of the Word. Pastors are trained and called to provide such comprehensive spiritual oversight for the gathering and nurturing of souls in congregations (1 Peter 5:2).

9、我们相信教会的使命是用上帝的圣道和圣礼来服事人们，通常是服事本地的信众。我们把牧师职看作是圣道的公共事工最全面的形式。牧师受训并被召，使他们可以在属灵的事上作带领、召集及牧养会众（彼前 5:2）。

Q: How is the pastoral office the most comprehensive form of the public ministry?

问：牧师职怎么是公共事工最全面的形式？

A: The work of any form of the public ministry is determined by the scope, that is, the specific tasks, of the call that is issued by the royal priests, or believers. When we say that the pastor's call is the most comprehensive form of the public ministry, we simply mean that the tasks expected of the pastor are the broadest within the church. The work of a Lutheran elementary school teacher is more narrowly defined with special emphasis on one age group—even specifying one classroom as the primary field of work. The pastor's call most often deals with caring for the spiritual needs of all the different ages in the congregation. He is entrusted with the public proclamation of the gospel and the distribution of the sacraments for the spiritual welfare of all within his congregation. In these and other ways, his call has a breadth that is greater than that of other forms of the public ministry.



答：任何形式的公共事工，其工作是由其范围决定的，即，由君尊的祭司/信徒所呼召的特定任务。当我们说牧师的呼召是公共事工最全面的形式时，我们只是在说，牧师的任务是教会里最广泛的。一个路德宗小学教师的工作，更狭窄地定义为专门为一个年龄段的群体服务——甚至专门以一间教师作为其主要工作领域。牧师的呼召往往是为了照顾教会所有不同年龄人群属灵的需要。他被授予责任，为了他教会所有人的属灵福祉，公开地宣讲福音并分发圣餐。在这一方面和其它方面，他呼召的广度，要大于公共事工的其他形式。

Q: Why is the Christian congregation the most basic form of the visible church?

问：为什么基督徒地方会众是可见教会最基本的形式？

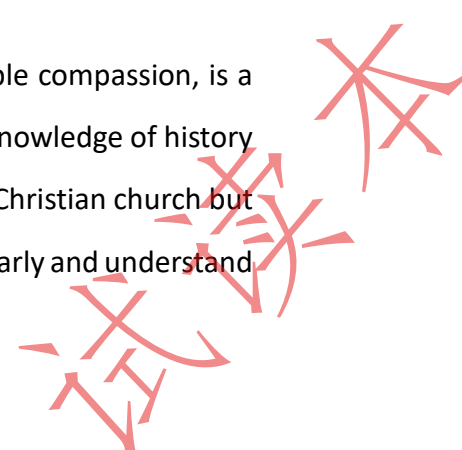
A: Every gathering in the name of Jesus to do the work of the gospel is a congregation with the promise of his special presence and blessing (Matthew 18:20). Such congregations may be gatherings of Christians on a local, regional, or national basis. However, it is certainly true that most often when Christians gather together it will be in a congregation of believers that is local. It is also true that the vast majority of the work of the gospel in the daily life of God's people takes place within the local congregation. In such ways, the local congregation serves as the most basic form of the visible gathering of the church.

答：每一个奉耶稣的名来做福音工作的聚会，都是一个有他特别同在与祝福应许的会众集合（太 18:20）。这些会众集合可能是基督徒以本地、区域或国家为基础的聚会。然而，显而易见的是，当基督徒一起聚会时，大多数时候，是在一个地方信徒的聚会上。同样，在上帝子民日常生活中，绝大多数福音工作都是在本地会众中进行的。在这种形式下，地方会众是可见教会聚会最基本的形式。

Q: Why do pastors need many years of training?

问：为什么牧师需要多年的训练？

A: A loving pastoral heart, patterned after the Savior's humble compassion, is a key qualification for the ministry. But a pastor should also have a knowledge of history that will help him understand not only what has happened in the Christian church but also in the world. He should also be able to express his thoughts clearly and understand



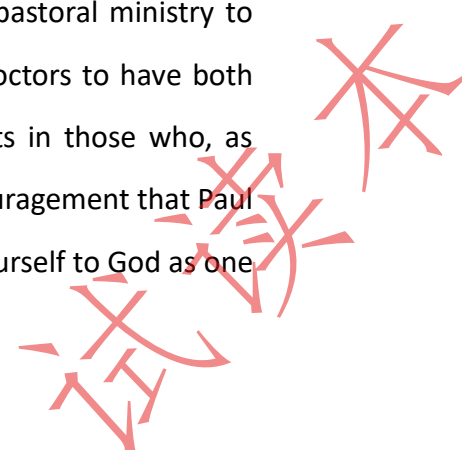
the ideas and expressions of others. He should have some knowledge of literature so that he can communicate not just with believers but also with those outside the church. In other words, a pastor should be an educated man who is able to communicate the gospel clearly.

答：在救主谦卑的怜悯之下，有一颗充满爱的牧养心肠，是事工的关键资质。但牧师同样应该有历史的知识，这将帮助他理解在基督教会里和在世界上发生了什么。他也应当能够清楚地表达他的想法并理解他人的想法和表述。他也应该有一些文学知识，这样他不仅能够与信徒交流也能够与教会外面的人交流。换句话说，一个牧师应该是一个受过教育的人，能够清楚地传达福音。

We want our pastors to “correctly [handle] the word of truth” (2 Timothy 2:15). In order to ensure that as best as we can, we require pastoral candidates to spend years of intense study to learn the original languages of Scripture. Such learning of the original languages of the Bible enables them to publicly preach and teach with absolute confidence: “This is what the Lord says.” It is a rich blessing to our congregations that pastors can mine the truth of the Word for themselves instead of relying on the strengths and weaknesses of a Bible translation or the insights of Bible commentators. Having well-trained pastors is a time-consuming and expensive process, but not as expensive for the kingdom as having poorly trained shepherds.

我们想要我们的牧师“按着正意讲解真理的话”（提后 2:15）。为了确保我们能做到最好，我们要求候选牧师花费数年紧张的学习来学习圣经的原始语言。这样对圣经原始语言的学习，让他们能带着绝对的确信公开的宣讲和教导：“这就是主所说的。”牧师能够亲自挖掘圣道的真理，而不是倚赖于圣经翻译版本的优缺点或圣经注释者的洞察力，这对我们教会会众是多大的祝福啊。拥有训练有素的牧师是一个既耗时又昂贵的过程，但对神国来说，比拥有训练不足的牧人要便宜的多。

The long pastoral training course helps candidates for the pastoral ministry to develop the skills needed for their work. Just as we want our doctors to have both compassion and skill, so too we desire that combination of gifts in those who, as Christ’s servants, serve as physicians of our souls. The same encouragement that Paul gave to young Timothy applies today: “Do your best to present yourself to God as one



approved, a workman who does not need to be ashamed and who correctly handles the word of truth” (2 Timothy 2:15).

长期的牧养训练课程，帮助候选牧师发展他们工作所需的各种技能。正如我们希望我们的医生既有怜悯心肠又有技术一样，我们也希望那些基督的仆人，作为灵魂的医生服事我们的人，也有这样联合的恩赐。保罗对年轻的提摩太的鼓励，同样适用于今天：“你当竭力在上帝面前作一个经得起考验、无愧的工人，按着正意讲解真理的话”（提后 2:15）。

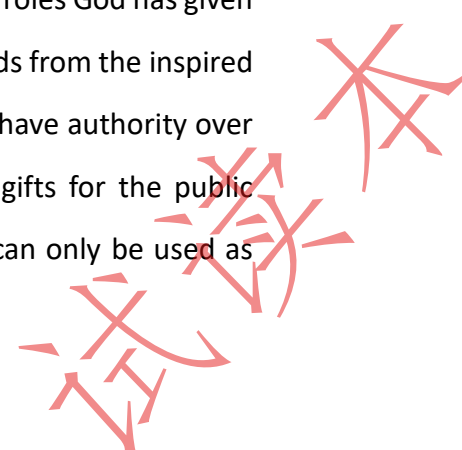
10. We believe that women may participate in offices and activities of the public ministry except where that work involves authority over men (1 Timothy 2:11,12). This means that women may not serve as pastors nor participate in assemblies of the church in ways that exercise authority over men (1 Corinthians 11:3; 14:33-35).

10、我们相信女性可以参与公职及其中的活动，除了那些涉及辖管男性的工作（提前 2:11,12）。这意思是女性不可担任牧师之职，也不能担任那些可行使权力辖管男性的教会聚会/活动等公职（林前 11:3； 14:33-35）。

Q: Why do we limit how women serve in public ministry?

问：为什么我们要限制女性在公共事工中服事？

A: If those we call into the public ministry were called according to a set of requirements that we have set up, then we would have no right to limit who serves in the public ministry. But not only is the public ministry God’s gift to his church; those who serve in public ministry and how they serve are parts of God’s plan as well. While both men and women can and do serve in the public ministry in our midst, such service cannot be done in any way that would violate another principle of God’s Word. We cannot ignore what Scripture has to say about the complementary roles God has given to women and men in his world. We simply cannot ignore the words from the inspired pen of the apostle Paul: “I do not permit a woman to teach or to have authority over a man; she must be silent” (1 Timothy 2:12). No matter what gifts for the public ministry God has given to a person, man or woman, those gifts can only be used as



blessings for God's church when they are used as God's Word directs them to be used.

答：如果我们呼召担任公共事工的人，是按照我们设立的一系列要求呼召的，那么我们就没有权利限制谁在公共事工中服事。但不仅公共事工是上帝给他教会的恩赐；那些在公共事工中服事的人，以及他们怎么服事，同样是上帝旨意的一部分。虽然在我们中间，男人和女人都能够并确实在公共事工中做服事的工作，但这样的服事并不能以任何方式违背上帝话语其它的原则。我们不能忽视圣经所说的，上帝在这个世界赐给男人女人互补的角色。我们不能忽视使徒保罗受圣灵默示写下来的话：“我不许女人教导，也不许她管辖男人，只要安静”（提前 2:12）。无论上帝赐给个人——男人或女人，什么样的公共服事的恩赐，唯有按照上帝指示人使用它们的方式去使用，这恩赐才能被用于上帝对教会的祝福。

问：限制女性在公共事工中服事是否导致限制了女性服事的机会？

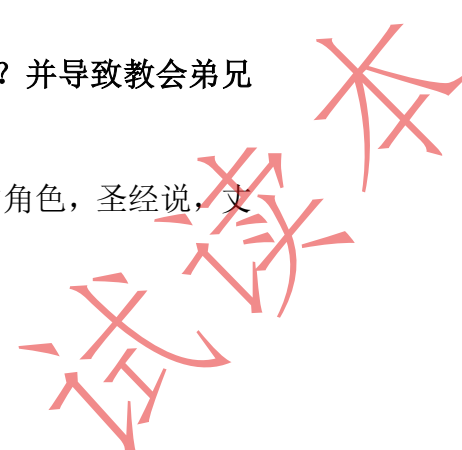
答：上帝创造了男人和女人，上帝授予男人女人独特的角色，上帝对他儿女的安排和计划比我们自己的安排更好。同样，上帝也赐予了女性独特的恩赐来服事他和他的教会。

在耶稣的时代，有很多女性用各种各样的方式来服事他。一个穷寡妇往银库投了两个小钱，耶稣对门徒说，这寡妇投入银库的钱比众人所投的更多（可 12:43）。一个女人拿香膏来膏耶稣，耶稣说：“我实在告诉你们，普天之下，无论在什么地方传这福音，都要述说这女人所做的，来纪念她”（太 26:13）。耶稣复活的第一天，抹大拉的马利亚等几个妇女想着去膏耶稣的尸体，使得她们成为耶稣复活的第一见证人。

今天，同样如此，男性和女性角色的差异和他们服事事工的差异，并不导致女性服事的机会没有男性多，或者她们的服事没有男性重要，恰恰相反，它使得男性和女性都能够按照上帝的旨意，以最好的方式去服事。弟兄姐妹作为一个身体上的肢体，彼此服事，并一起去服事这身体的头——我们的主。

问：教会里男女角色的差异是否意味着男女是不平等的？并导致教会弟兄不尊重姐妹或不在乎姐妹的想法？

答：如同在婚姻里，上帝为丈夫和妻子设定了他们各自的角色，圣经说，文



夫是妻子的头，如同基督是教会的头，但这并不意味着丈夫和妻子是不平等的，反而，作丈夫的，要爱妻子，如同基督爱教会。

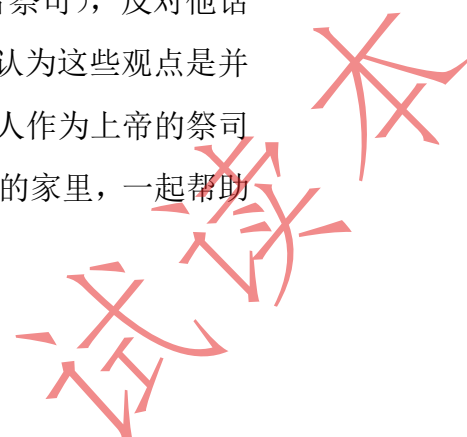
同样，在教会里男女角色的差异并不意味着男女的不平等，弟兄和姐妹都是君尊的祭司，他们有同样的权柄来到上帝施恩的宝座前。而基督徒彼此的爱督促教会寻找方法来倾听姐妹的观点和想法。一些教会借着举办公开的讨论会来解决这一问题，姐妹小组也是一个很好的倾听姐妹想法的方式。在耶路撒冷的教会中（徒 6），姐妹关注的事得到了倾听和执行。

Q: If women have equal access to the throne of God as priests of God, doesn't that imply equal authority in the church as well?

问：如果女性作为上帝的祭司，有同样的权利来到上帝的宝座前，这是否意味着她们在教会中有同样的权柄？

A: We must be careful that we don't set one teaching of God's Word (the priesthood of all believers) against another teaching of his Word (the God-ordained and unique roles of men and women). We might think these ideas are in apposition to one another rather than in harmony. In many places in Scripture, men and women carry out the exact same functions as priests of God. For example, Aquila and his wife, Priscilla, together in the privacy of their home helped Apollos understand God's truth more adequately (Acts 18:26). Yet God has also clearly indicated that when exercising Christ's authority in his church over a mixed group of men and women, the unique roles given to men and women should not be ignored. We should not presume to know more than God whenever we cannot understand his will. Rather, we should humbly recognize our own human limitations and God's boundless wisdom. He has given us all things in Christ (Romans 8:31,32), and he has revealed nothing to us that will harm us.

答：我们必须小心，不要让上帝话语的一个教导（信徒皆祭司），反对他话语的另一个教导（上帝授予男人女人独特的角色）。我们可能认为这些观点是并驾齐驱的而不是和谐一致的。在圣经中的很多地方，男人和女人作为上帝的祭司履行完全相同的职能。比如，亚居拉和他的妻子百基拉在自己的家里，一起帮助



亚波罗更充分地理解上帝的真理（徒 18:26）。然而，上帝也清楚地指出，当在他的教会，一个由男女混杂在一起的群体中行使他的权柄时，上帝赐给男人和女人独特的角色不应该被忽略。当我们不理解上帝的旨意时，我们不应该假定我们知道得比他更多。相反，我们应该谦卑地承认我们人类的局限性和上帝无限的智慧。他在基督里将万有赐给了我们（罗 8:31,32），并且他所显明给我们的，没有一件事是于我们有害的。

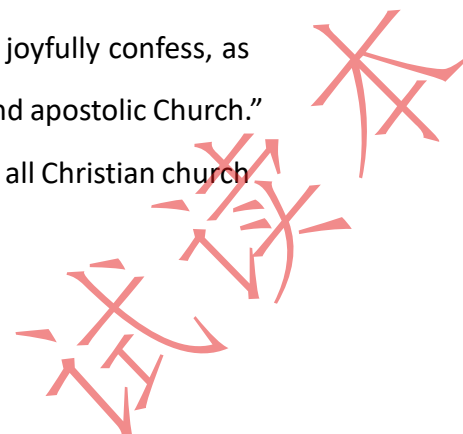
11. We reject any attempt to identify the holy Christian church with an outward organization. We reject any claim that the church must function in the world through specific organizational forms.

11、我们拒绝接受任何把圣洁的基督教会，等同于某些外在可看见的组织的企图。我们拒绝接受任何指教会一定要通过特定的组织形式才能在世上工作的宣称。

Q: Do we believe that the WELS is the same as the holy Christian church?

问：我们是否相信我们路德教会和圣基督教会是一样的？

A: No. We clearly teach the difference between visible gatherings of believers and the invisible holy Christian church. We believe that everything our church teaches is in line with Scripture. But that does not imply that Christians do not exist in any denomination other than our own. Such an idea confuses a visible gathering of believers with the whole holy Christian church. Although any false doctrine is always a deadly danger to faith, because of the power of the Spirit in the gospel there are members of the holy Christian church wherever the gospel is heard. Such believers will be found both in orthodox (true teaching) and heterodox (false teaching) visible church bodies. While we will want to outwardly fellowship with those whom we are convinced share a common outward confession of all the truth, we will also joyfully confess, as we do in the Nicene Creed, that “we believe in one holy Christian and apostolic Church.” The body of Christ is not divided along any denominational lines. In all Christian church bodies, “the Lord knows those who are his” (2 Timothy 2:19).



答：不。我们清楚教导信徒有形的聚会和无形的圣基督教会之间的区别。我们相信我们教会教导的一切事都是符合圣经的。但是这并不意味着，在任何其它不属于我们的教派不存在基督徒。这样的观点混淆了信徒有形的聚会和整个圣基督教会。虽然任何假教义对信心都是致命的威胁，因为圣灵在福音里的大能，无论福音在哪里传扬，那里就有圣基督教会的成员。这样的信徒既会在正统（真教导）也会在非正统（错误教导）的教会实体中找到。虽然我们想要和那些与我们对一切真理有同样认信的人，有外在的团契关系。我们同样欢喜的宣认，如同我们在尼西亚信经中所宣认的：“我们信独一圣而公之教会，众使徒所传者。”基督的身体并不被任何宗派的界限分离。在所有基督教实体中，“主认得他自己的人”（提后 2:19）。

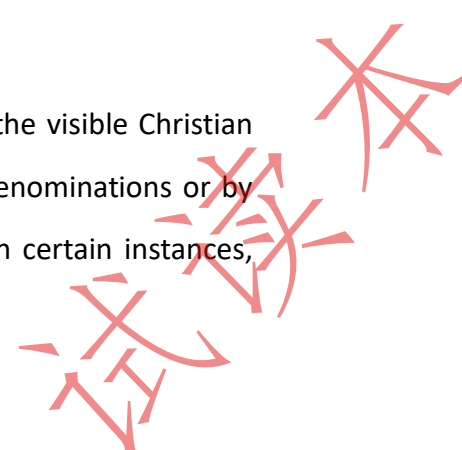
12. We reject as false ecumenicity any views that look for the true unity of the church in some form of external or organizational union, and we oppose all movements toward such union made at the expense of a clear confession of all the teachings of Scripture. We reject the contention that religious fellowship may be practiced without agreement in doctrine and practice. There must be agreement in the confession of scriptural doctrines, and also one's actions or practice must show that error is not tolerated.

12、我们拒绝接受那些错误的普世教会的运动与看法，它们认为教会真正的合一，是基于某些外在或组织性的联合，而把承认圣经一切教导之事置之不理。我们拒绝接受那些认为可以在教义和行事模式，未有取得共识的情况下所进行的宗教团契。团契一定要在圣经的教义取得共识的情况下进行，并且一定不能容忍任何谬误的行为或实践。

Q: What is the ecumenical movement?

问：什么是普世教会运动？

A: The ecumenical movement is a worldwide effort within the visible Christian church to unite the visible Christian church either by merging denominations or by agreeing to join in full fellowship across denominational lines. In certain instances,



some in the ecumenical movement have even sought ways to express common beliefs with other world religions beyond Christianity.

答：普世教会运动是有形基督教会内部一个世界范围的努力，它试图借着合并教派或同意加入跨教派团契，来联合有形基督教会。在某些情况下，普世运动的一些人甚至试着和不属于基督教的其它世界性宗教，来寻求某种方式表达共同的信仰。

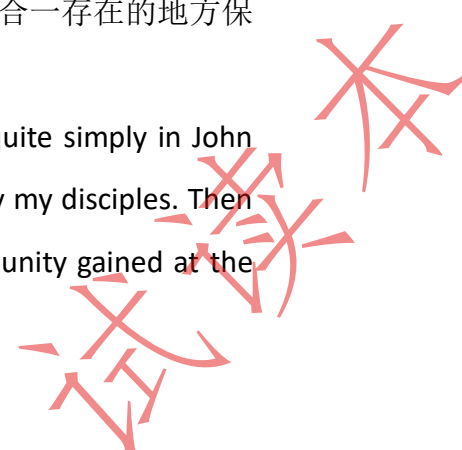
Q: Isn't uniting all Christians a noble task?

问：联合所有基督徒不是一个崇高的工作吗？

A: The struggle for true outward unity among Christians is a very noble task. In his great High Priestly Prayer, our Savior himself asked his Father, "May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me" (John 17:23). True outward unity among Christians would send a powerful witness to the world of the love of Christ we profess. In contrast, the disunity and divisions that have plagued the church over the centuries are an offense to the unbelieving world. The less the visible church reflects the true unity of the invisible body of Christ the greater is that offense. Every Christian will want to make use of every opportunity to undo such offense by seeking to preserve true visible unity where it exists and to restore it where it is now lacking.

答：为了基督徒中间真正外在的合一而努力，是一个非常崇高的工作。在他上十字架之前的祷告中，我们的救主亲自祈求天父：“使他们完完全全合而为一，让世人知道是你差我来的，也知道你爱他们，如同爱我一样”（约 17:23）。真正的外在合一，将向这个世界发出一个强有力的见证，见证我们宣认的基督的爱。相比之下，数个世纪以来一直困扰教会的不团结和分裂对这个不信的世界是一种冒犯。有形教会越少反映基督无形身体的真正合一，这种冒犯就越大。每一个基督徒都想要使用每一个机会去弥补这样的冒犯，在真正可见的合一存在的地方保守它，在它尚还缺乏的地方重建它。

But only one source of true unity exists. Jesus states that quite simply in John 8:31,32 where he says, "If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free." Visible unity gained at the



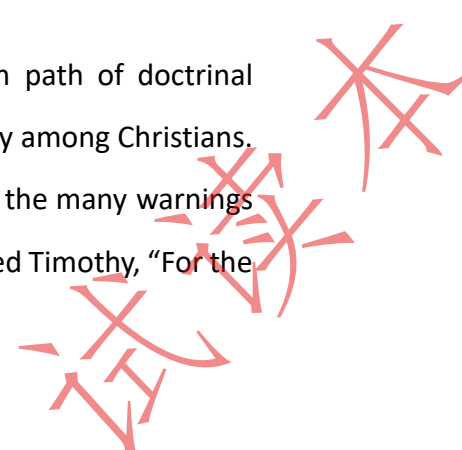
expense of a mangled confession of the saving truth of Scripture is an ugly distortion of the true spiritual unity about which Jesus spoke in his prayer. Nowhere does our Savior give us the right to seek to gain outward unity by ignoring portions of God's Word. Any unity gained by doctrinal compromise would yield only a large earthly organization whose testimony to the world would be a jumbled distortion of the saving gospel. The real goal of outward unity among Christians is to impress on the world the power of the truth of the gospel, not to impress the world with the size of our organization.

但真正的合一只有一个源头。耶稣在约翰福音 8:31,32 相当简单地陈述道：“你们若继续遵守我的道，就真是我的门徒了。你们将认识真理，真理会使你们自由。”以损害对圣经救恩真理的认信为代价，获得某种可见的合一，是对耶稣在其祷告中所说的真正属灵合一的一种丑恶的扭曲。我们的救主没有给我们任何权利，透过忽视上帝话语的某一部分，来寻求获得外在的合一。任何透过教义的妥协而获得的合一，只会产生一个庞大的世俗机构，其对世界的见证将会严重曲解救恩的福音。基督徒外在合一真正的目的，是向世界彰显福音真理的大能，而不是向世界彰显我们组织的规模。

A spirit of doctrinal compromise and indifference is often clearly visible in much of the ecumenical movement. The authority and verbal inspiration of Scripture and many other doctrines are considered minor details that should not stand in the way of the greater good of unity. Many involved in the ecumenical movement believe that church bodies can simply agree to disagree on the details of doctrine while they move ahead in practicing full outward fellowship.

教义上的妥协和冷漠，在许多普世教会运动里总是清晰可见。圣经的权威和逐字默示，以及很多其它教义，被认为是次要的琐事，不应该妨碍合一这更大的好处。许多参加普世教会运动的人相信，当各教会实体在实践完全的外在团契时，它们可以简单地认同双方在教义细节上持有不同意见。

The goal of outward unity is a noble task, but the chosen path of doctrinal compromise distorts an otherwise noble desire for the visible unity among Christians. Such a zeal for outward unity at all costs fails to take into account the many warnings of Scripture about the danger of false doctrine. As Paul once warned Timothy, "For the



time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear” (2 Timothy 4:3).

以外在合一为目标是一个崇高的工作，但是所选择的妥协教义的道路，扭曲了对基督徒中间有形合一的崇高渴望。这样一种不惜一切代价追求外在合一的热情，并没有考虑到圣经中关于假教义的危险有很多警告。正如保罗曾警告提摩太说：“因为时候将到，那时人会厌烦健全的教导，耳朵发痒，就随心所欲地增添好些教师”（提后 4:3）。

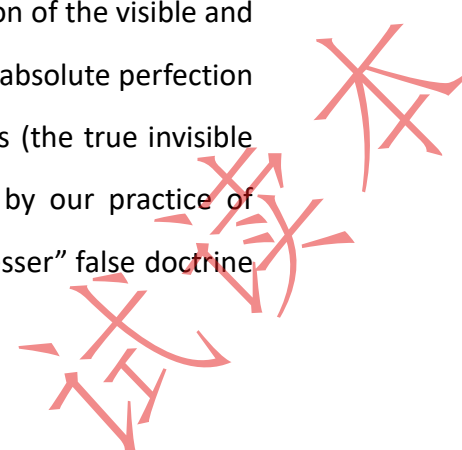
Q: What would be wrong with basing the amount of working together between churches on the degree of agreement between teachings?

问：把教会间有多少合作，建立在教导之间存在多少程度的共识上，这有什么错呢？

A: Such an outward fellowship based on most or some doctrines presumes to be able to know which doctrines of Scripture are more important and which are less important. It presumes that we can rank the inspired truths of God from greatest to least, with differences in some doctrines being divisive and others not necessarily being completely divisive. Nowhere does Scripture propose such a ranking to us. In fact, consider Jesus’ strong warning in Matthew 5:19 for anyone who would dare to alter what might be considered “the least of these commandments.”

答：这种以大多数或某些教义为基础的外在团契，假定了我们能够知道圣经中哪些教义更重要而哪些没那么重要。它假定我们能将上帝默示的真理从最大到最小排序，有些教义上的差异需要分离，而其它的并不需要完全的分离。圣经没有任何地方建议我们做一个这样的排序。事实上，想想耶稣在马太福音 5:19，对于任何胆敢改变被认为是“诫命中最小一条”的人，所发出的强烈警告。

In addition, such a ranking of doctrines is a thorough confusion of the visible and invisible churches. It is true that what saves us is only faith in the absolute perfection of the life and death of the eternal Son of God made flesh for us (the true invisible fellowship of the church). However, that does not mean that by our practice of outward fellowship we give the impression that clinging to any “lesser” false doctrine

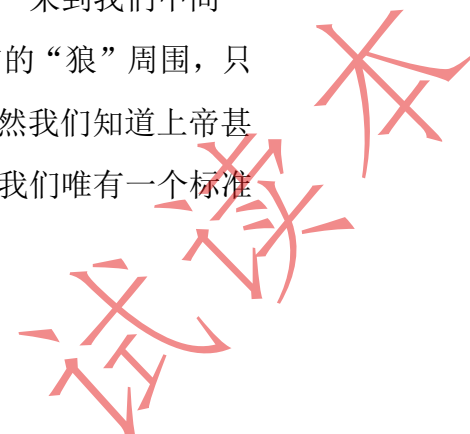


is relatively unimportant. “Everything that was written in the past was written to teach us” (Romans 15:4). Nowhere does Scripture give to our human reason the right to sit in judgment on what God has revealed. We cannot render human judgments about which false doctrines must only partially divide us outwardly and which false doctrines must completely divide us. Such “rules taught by men” (Matthew 15:9) lead only to greater and greater indifference about all doctrine.

此外，这样一种对教义的排序，彻底地混淆了有形教会和无形教会。确实，拯救我们的唯独是相信上帝永恒儿子完美的生命和死亡（真正无形的教会团契）。然而，这并不意味着借着外在团契的实践，我们可以给人这样一种印象，即，持有某种“较小的”错误教义是相对不重要的。“从前所写的圣经都是为教导我们写的”（罗 15:4）。圣经没有任何一处，给我们人类理性这样的权利，去判断上帝的启示。我们不能提出一个属人的判断，说哪些假教义只会部分地在外表上分裂我们，哪些假教义会完全地分裂我们。这样一种“人所教导的规条”（太 15:9）只会导致对所有教义越来越冷漠。

False doctrine is poison for the soul. To deal carelessly with false doctrine by engaging in a form of outward fellowship where any such poison is preached and practiced risks the spiritual death of Christians. When Jesus warned us about false prophets and labeled them “ferocious wolves” despite their coming to us in “sheep’s clothing” (Matthew 7:15), he wasn’t urging his sheep to hang around some “wolves” while moving away from other “wolves” whom they perceived, by some self-chosen standard, to be a little less “ferocious.” While we know that God can preserve faith even among false prophets and those who follow them, Scripture teaches us only one standard to determine outward visible fellowship: all the truths of Scripture.

错误的教义是灵魂的毒药。对于这样的毒药被宣讲和实践的外在团契，加入它们是在轻率地对待错误教义，并冒着基督徒属灵死亡的风险。当耶稣警告我们防备假先知并称他们为“残暴的狼”——尽管他们“披着羊皮”来到我们中间——时，他不是督促他的羊远离一些“狼”的同时徘徊在其它的“狼”周围，只因为按照他们自择的标准，他们认为后者没那么“残暴”。虽然我们知道上帝甚至能够在假先知和那些追随他们的人中间保存信心，圣经教导我们唯有一个标准



来决定外在有形的团契：圣经一切的真理。

Q: Why is it important to agree in doctrine and practice?

问：为什么在教义和实践上的共识很重要？

A: If agreement in doctrine is as thin as the paper it is written on, there is really no agreement. If the truth is confessed in writing but not consistently practiced and preached in the life of the church, such agreement in doctrine is meaningless. We know that this side of heaven no Christian will ever perfectly live or practice what he or she claims to believe, but a willingness to be corrected by the clear Word of God gives evidence that real agreement in doctrine and practice does indeed exist.

答：如果教义上的共识，如同它所写的纸那样薄，那就不是真正的共识。如果真理在纸面上被承认，但是在教会生活中并没有一致的实践和教导，这种教义的共识毫无意义。我们知道，在天堂的这一侧，没有基督徒会完美地活出或实践出他宣称去相信的东西，但一个想要被上帝清晰的话语纠正的意愿，证明了在教义和实践上确实存在真正的共识。

13. We reject participation or membership in organizations that have religious features in conflict with the Christian faith, such as most lodges.

13、我们拒绝参与或加入任何在宗教方面跟基督教信仰有冲突的组织。

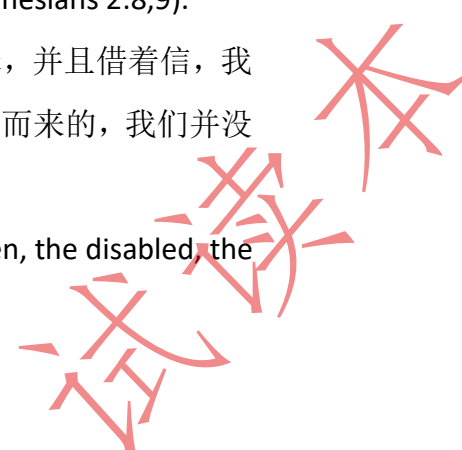
Q: When should we avoid membership in an organization or group?

问：什么时候我们应该避免成为某个组织或团体的一员？

A: We are redeemed by the blood of Jesus. God declares us free of sin because of Jesus, and we claim that acquittal by faith. The Scripture reminds us that this is all by grace through faith and that we do not earn it by our behavior (Ephesians 2:8,9).

答：我们被耶稣的血赎回。上帝宣称我们因耶稣脱离了罪，并且借着信，我们被无罪开释了。圣经提醒我们，这一切都是借着恩典透过信而来的，我们并没有借着我们的行为赚得它（弗 2:8,9）。

Many organizations seek to benefit society by helping children, the disabled, the

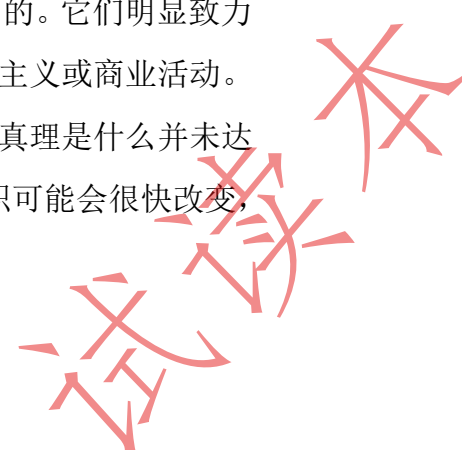


poor, and others. Believers desire to help remove suffering, discrimination, poverty, and hunger and to join with others to work for humanitarian goals. Sometimes, however, organizations move away from purely humanitarian relief by incorporating religious principles that suggest that our deeds win God's approval and involving prayers that eliminate Jesus. Believers in Jesus would oppose such approaches and would avoid distorting the work of Jesus in redeeming us. Where religious principles become a part of the goals and purposes of an organization, we would avoid it and find another outlet for our concern and compassion for others.

很多组织寻求，借着帮助儿童、残疾人、穷人等来造福社会。信徒渴望有助于消除痛苦、歧视、贫穷和饥饿，并和其他人一起为人道主义目标而努力。然而，有时，一些组织放弃了纯粹的人道主义救济，而加入一些宗教信仰，这些信念认为我们的行为赢得了上帝的认可并涉及某些将耶稣排除在外的祈祷。相信耶稣的人会反对这样的做法并避免歪曲耶稣救赎我们的工作。每当宗教信仰成为一个组织的部分目标和目的时，我们会回避它并寻找其它的出路来表达我们对他人的关切和怜悯。

In some organizations, spiritual or religious aspects are not part of their goals and purposes. Instead they are clearly devoted to social or business concerns. A prayer at the beginning of the meeting may be the only "spiritual" aspect of the group. In such circumstances, a believer will participate in the social, humanitarian, or business function and ask the leadership to change a religious practice that is outside the goals of the group or to respect his or her desire not to participate in that religious aspect. Our concern is always that we don't give the impression that we are working together for the truth of the gospel where there is no agreement on what that truth is. Since the purposes and organization of groups can change rapidly, we will always want to be vigilant about what "confession" our membership in any organization is making.

在一些组织中，属灵或宗教方面并不属于他们的目标或目的。它们明显致力于社会或商业问题。在这样的环境下，信徒将会参加社会、人道主义或商业活动。我们所关注的总是，我们并不想给人这样的印象，即，我们在真理是什么并未达到共识的地方为福音真理一起做工。由于各团体的目标和组织可能会很快改变，



作为任何组织的一员，我们有可能在不知不觉中做出的这样的“宣认”，我们希望能一直保持警惕。

Q: Where in Scripture does it warn of such associations?

问：圣经中哪儿警告过这样的交往？

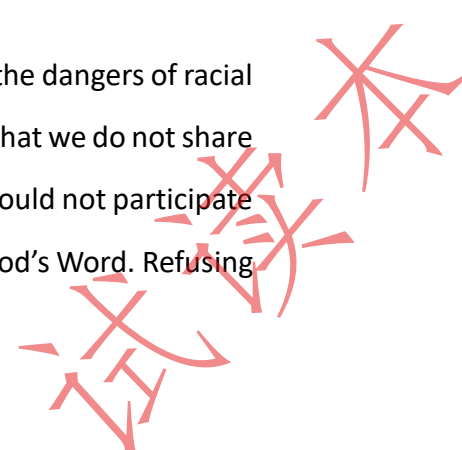
A: Every passage that warns us about compromising the truth and failing to discern false doctrine applies. The doctrine of fellowship does not give us a set of rules about where we can shop, with whom we can eat, or who can be our friends. Yet love for the truth of the Word leads us to refuse to compromise if any of our associations with others would lead to an implied or explicit denial of the truth of all of God's Word. Wherever our associations in life would place us in a position of seeming to deny the gracious work of Jesus, we must confess Jesus rather than deny him. We would give an unclear testimony about the truth of the gospel by membership in organizations that adopt religious principles different from the Scriptures.

答：圣经中每一段关于不要妥协真理并辨别假教导的警告都适用。团契的教义并没有为我们设定一套规则，告诉我们我们能在哪里购物，和谁一起吃饭，或者和谁一起交朋友。然而，如果我们和他人的任何交往，导致了某种对上帝话语一切真理或暗示或明晰的否定，对圣道真理的爱让我们拒绝妥协。无论在哪儿，当我们生命中的交往将我们放在一个位置，似乎是在否定耶稣恩慈的工作，我们必须承认耶稣而不是否认他。加入那些采取与圣经不同的宗教信念的组织，我们会对福音真理给出一个模糊的见证。

Q: Why wouldn't it be wise to belong to such an organization for the purpose of gaining an opportunity to witness to the truth?

问：为什么为了获得一个见证真理的机会而归属于这样的组织，并不是明智的做法？

A: We wouldn't join the Ku Klux Klan in order to testify about the dangers of racial bigotry. Instead we would refuse to join. A refusal to join indicates that we do not share the organization's approach to racial issues. In the same way, we would not participate in any organization that would distort the gospel or the truths of God's Word. Refusing



to join indicates that the truths of God's Word are important to us. Such a refusal is a clear witness.

答：我们不会为了见证种族偏见的危险，而加入 3K 党。相反我们会拒绝加入他们。拒绝加入表明我们不赞成该组织对待种族问题的方式。同样，我们不会加入任何扭曲福音或上帝话语的真理的组织。拒绝加入表明上帝话语的真理对我们是重要的。这样的拒绝是一个清晰的见证。

It may happen that an organization to which we already belong suddenly adds a religious requirement to its membership. In such a situation, we can seek to overturn that change for a time. But if the raising of such concerns appears to be fruitless, the most powerful witness would be to explain clearly why we are conscience-bound to end our association with that organization.

可能发生的情况是，一个我们所属的组织突然对其成员添加了某项宗教要求。在这种情况下，我们可以在一段时间寻求扭转这一变化。但是如果我们不能改变什么，那么最有力的见证将是，清楚地解释为什么我们必须在良心的约束下结束和这个组织的关系。

Additional Reading for This Section:

这部分的扩展阅读：

Church Fellowship: Working Together for the Truth by John F. Brug

教会团契：为真理同工

Church—Mission—Ministry: The Family of God by Armin W. Schuetze

教会-使命-事工：上帝的家庭

Essays on Church Fellowship edited by Curtis A. Jahn

教会团契论文集



VIII. CHURCH AND STATE 教会和国家

1. We believe that not only the church but also the state, that is, all governmental authority, has been instituted by God. "The authorities that exist have been established by God" (Romans 13:1). Christians will, therefore, for conscience' sake obey the government that rules over them (Romans 13:5) unless that government commands them to disobey God (Acts 5:29).

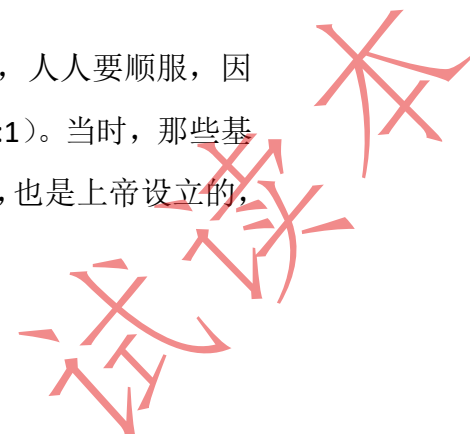
1、我们相信不仅教会、国家，也就是所有执政掌权的，都是上帝所设的。“凡掌权的都是上帝所命的”（罗 13:1）。所以，基督徒因为良心的缘故，要顺服管辖他们的政府（罗 13:5），除非政府命令他们不顺从上帝（徒 5:29）。

Q: How can government be an institution of God when so many who govern are not believers who acknowledge the true God?

问：当这么多统治者都不是信徒，并不承认真神时，政府怎么能是上帝设立的呢？

A: Paul wrote these words to the Christians in Rome: "Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God" (Romans 13:1). At the time, those Christians were under the rule of Emperor Nero. Even a heathen government like that in Rome functioned as God's institution and deserved the honor and respect of the Christians who lived under it. Even the worst government is better than the anarchy and chaos that occurs where people live without the order and protection given by God's gift of government. In fact, an able unbeliever exercising an office in government may prove to be a greater blessing for the Christians living in that society than an unqualified believer.

答：在给罗马基督徒的信里，保罗写道：“在上有权柄的，人人要顺服，因为没有权柄不是来自上帝的。掌权的都是上帝所立的”（罗 13:1）。当时，那些基督徒生活在皇帝尼禄的统治下。甚至是像罗马这样异教的政府，也是上帝设立的，



并配得活在其中的基督徒的尊敬和尊重。即使是最糟糕的政府，也比无政府状态和混乱要好，在这样的情况下，人们生活在没有秩序和保护的状态里，这就是上帝借着政府赐下的恩赐。事实上，一个有能力的非信徒在政府中行使职权，对基督徒的社会生活，可能要比一个不合格的信徒带来更大的祝福。

Q: In what ways can we see God's wisdom in instituting government?

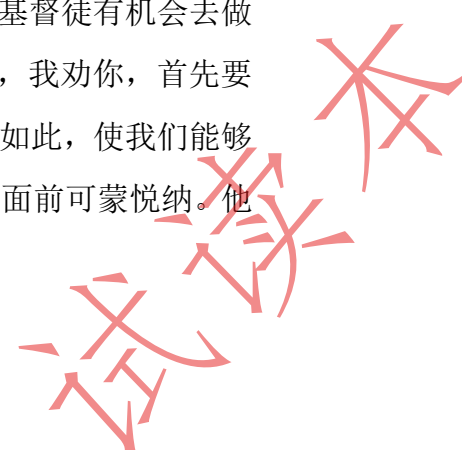
问：在设立政府上，我们可以从哪些方面看到上帝的智慧？

A: Despite all the complaining we so easily do about high taxes or inefficiency in government, we must recognize that government is one of God's greatest blessings for this life. Through our government we receive blessings when we drive on a highway, enjoy the protection of the police department or fire department, and live in peace at home or abroad. All these things, and many more, come through stable government.

答：尽管我们很容易抱怨政府的高税收和低效，我们必须意识到，政府是上帝对此生最大的祝福之一。当我们行走在人行道上，享受警察部门或消防部门的保护，安全的待在家里或室外时，这都是我们透过政府领受的祝福。所有这些和更多的事情，都来自于一个稳定的政府。

Most important, we enjoy religious freedom. In our country we may worship and share our faith without interference from governmental authorities. When God's servants in government are doing their job well, we have many opportunities to do the work of God's kingdom. Paul urges all Christians to pray for those in authority: "I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth" (1 Timothy 2:1-4).

更重要的是，尽管有些国家或其掌权者会干涉信仰，但是当上帝使用政府做属世的工作，构造一个安全和稳定的社会环境，这使得其中的基督徒有机会去做上帝国度的工作。保罗督促所有基督徒为掌权者祷告：“所以，我劝你，首先要为万人祈求、祷告、代求、感谢；为君王和一切在位的，也要如此，使我们能够敬虔端正地过平稳宁静的生活。这是好的，在我们的救主上帝面前可蒙悦纳。他



愿意人人得救，并得以认识真理”（提前 2:1-4）。

Q: Does the Christian ever have a right to participate in the overthrow of an unjust government?

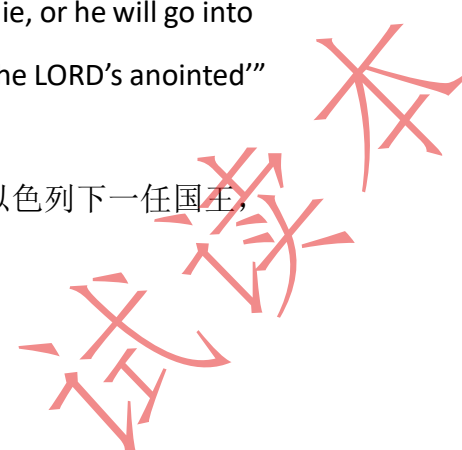
问：基督徒有权力参与推翻一个不公义政府吗？

A: To rebel against a legally established government, even a government that may be unjust and unfair, is to rebel against God. Remember that Paul wrote the great “government” chapter of Scripture, Romans 13, to Christians living under a pagan government that promoted pagan worship. That government would eventually put Paul to death and begin persecutions of other Christians. Nevertheless, Paul wrote about such a government: “The authorities that exist have been established by God. Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves” (Romans 13:1,2).

答：反叛一个合法的政府，即使这个政府可能是不公义和不公平的，就是反叛上帝。记住，保罗在罗马书 13 章写下了圣经中关于“政府”最重大的一章，而这是写给活在提倡异教崇拜的异教政府之下的基督徒的，并且正是这个政府，最终杀害了保罗并开始迫害别的基督徒。然而，对于这样的政府，保罗写道：“在上有权柄的，人人要顺服，因为没有权柄不是来自上帝的。掌权的都是上帝所立的。所以，抗拒掌权的就是抗拒上帝所立的；抗拒的人必自招审判”（罗 13:1,2）。

David is a good example of one who chose to obey rather than rebel. After he was anointed to be the next king of Israel and to rule after the death of King Saul, David did not lead a rebellion. When Saul sought to kill David, David refused to harm Saul, God’s anointed king. Even when David had an opportunity to kill Saul, he chose not to harm him. David trusted that God would judge any injustice on Saul’s part, but David would not lay a hand on Saul. David proclaimed, “ ‘As surely as the LORD lives,’ he said, ‘the LORD himself will strike him; either his time will come and he will die, or he will go into battle and perish. But the LORD forbid that I should lay a hand on the LORD’s anointed’ ” (1 Samuel 26:10,11).

大卫是一个选择顺服而不是反叛的好例子。大卫受膏为以色列下一任国王，



并要在扫罗王死后统治以色列，但在这之后，大卫并没有发起一场反叛。当扫罗试图杀害大卫，大卫拒绝伤害扫罗——上帝膏立的王。甚至在大卫有机会杀害扫罗时，他选择不伤害他。大卫相信上帝会审判扫罗一切的不义，但是他自己不能下手伤害扫罗。大卫宣告说：“我指着永生的耶和华起誓，他或被耶和华击杀，或死期到了，或出战阵亡，耶和华绝不允许我伸手害耶和华的受膏者”（撒上 26:10,11）。

Q: What should we do when our government commands us to do what would be sinful?

问：当我们的政府命令我们去做邪恶的事时，我们应该怎么做？

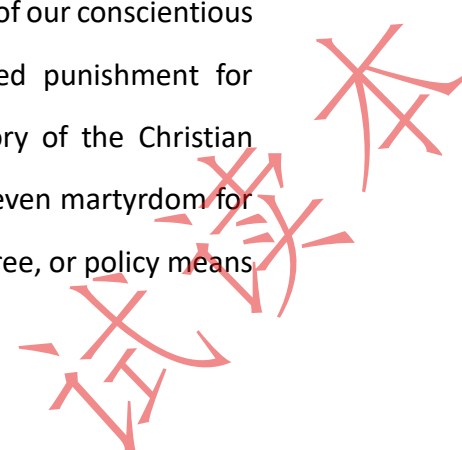
A: We should not sin. Since our government is instituted by God, even it does not have the right to command us to do what God forbids. With the first disciples, we should say to those in authority, “We must obey God rather than men!” (Acts 5:29).

答：我们不应当犯罪。由于我们的政府是上帝设立的，即使它也没有权柄命令我们去做上帝禁止的事。面对那些有权柄的人，我们应该和第一代使徒一样说：“我们必须顺从上帝，胜于顺从人”（徒 5:29）。

Yet while we will refuse to do the sin our government commands, we will not rebel against our government. There are other options. In a government where the people have a voice, we should protest the law that requires us to sin. We also have the right to leave such a country and find another that would not hinder the living of our faith. Many Christians have fled from such governments over the centuries.

然而，虽然我们会拒绝我们政府要我们犯罪的命令，我们不会反叛政府。还有其它的选择。在一个人民有发言渠道的政府里，我们可以抗议强迫我们去犯罪的法律。我们也有权利离开这样的国家去寻找另一个不会妨碍我们信仰生活的国家。数个世纪以来，很多基督徒逃离了这样的政府。

If all else fails, we have the option to suffer the consequences of our conscientious disobedience. The apostles and many other Christians endured punishment for obeying God rather than the government throughout the history of the Christian church. While God does not ask us to seek outward suffering or even martyrdom for our faith, we cannot avoid such things when government law, decree, or policy means



denying our Savior. At such times, we hear God's beautiful promise to his children suffering at the hands of their government, "Be faithful, even to the point of death, and I will give you the crown of life" (Revelation 2:10).

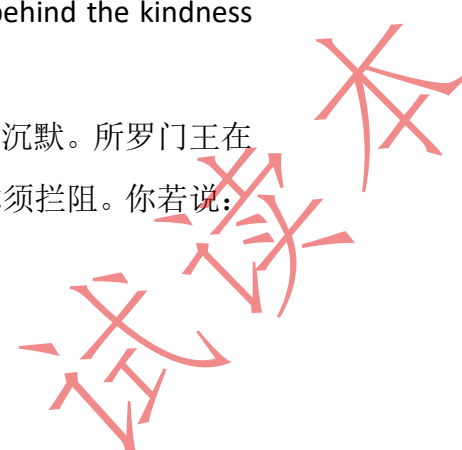
如果这些都失败了，我们可以选择本着我们的良心接受不服从的后果。在基督教会历史上，使徒和很多基督徒都因着顺从上帝而不顺从政府经受了虐待。上帝并没有要求我们为我们的信仰刻意寻求外在的苦难甚至殉道，但是当政府法律、条例或政策想要否定我们救主时，我们并不能避免这样的事。在这样的时刻，对在政府手下上帝受苦的子民，我们听到他美好的应许说：“你务要至死忠心，我就赐给你那生命的冠冕”（启 2:10）。

Q: What should Christians do if they are convinced that their government is involved in injustice?

问：如果基督徒确信他们的政府涉及到不正义，他们应该怎么做？

A: Even if the injustice does not involve us directly, we cannot remain silent. King Solomon reminds us in the book of Proverbs, "Rescue those being led away to death; hold back those staggering toward slaughter. If you say, 'But we knew nothing about this,' does not he who weighs the heart perceive it? Does not he who guards your life know it?" (24:11,12). And again, "Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy" (31:8,9). In a government where we have a voice with our representatives, we as individual Christians cannot allow injustice to continue without raising our voices against it. Even if our government will not listen, we can still show mercy and kindness to those who are affected by such injustice. "He who oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honors God" (Proverbs 14:31). Such kindness to those suffering injustice can also give us some wonderful opportunities to witness to the love of Christ that is behind the kindness we show.

答：即使这不正义并不直接牵涉到我们，我们也不能保持沉默。所罗门王在箴言书提醒我们说：“人被拉到死亡，你要解救；人将被杀，你须拦阻。你若说：



‘看哪，这事我们不知道’，那衡量人心的岂不明白吗？保护你性命的岂不知道吗？”（箴 24:11,12）。又说：“你当为不能自辩的人开口，为所有孤独无助者伸冤。你当开口按公义判断，当为困苦和贫穷的人辩护”（箴 31:8,9）。即使我们的政府不听，我们依然可以对那些遭受不公的人表明我们的怜悯和仁慈。“欺压贫寒人的，是蔑视造他的主；怜悯贫穷人的，是尊敬主”（箴 14:31）。这样的仁慈也给我们一个很好的机会，去见证隐藏在我们的仁慈背后基督的爱。

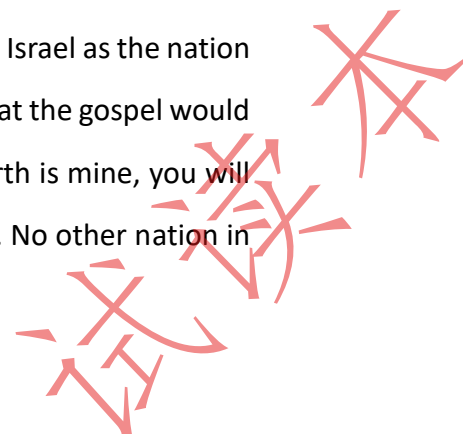
2. We believe that God has given the church and the state their own distinct responsibilities. To the church the Lord has assigned the responsibility of calling sinners to repentance, of proclaiming forgiveness through the cross of Christ, and of encouraging believers in their Christian living. The purpose is to lead the elect of God to eternal salvation through faith in Christ. To the state the Lord has assigned the duty of keeping good order and peace, of punishing the wrongdoer, and of arranging all civil matters in society (Romans 13:3,4). The purpose is “that we may live peaceful and quiet lives in all godliness and holiness” (1 Timothy 2:2).

2、我们相信上帝给予教会及国家不同的责任。上帝委派教会的责任是：呼召罪人悔改，宣布透过基督在十字架上而得的赦罪恩典，鼓励信徒过基督徒的一生。其目的是引领上帝的选民借信基督得到永生的救赎。上帝委派国家的责任是：维持良好的秩序及和平，惩罚犯错的人和安排一切社会事务（罗 13:3,4）；目的是“使我们可以敬虔端正，平安无事的度日”（提前 2:2）。

Q: In Old Testament Israel, the work of church and state were combined. Why do we speak of distinct responsibilities for church and state?

问：对旧约以色列民，教会和国家结合在一起工作。为什么我们说教会和国家有不同的责任？

A: Israel was a unique nation in the world’s history. God chose Israel as the nation from which he would bring the Savior. In addition, God intended that the gospel would spread from Israel to every other nation. “Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation” (Exodus 19:5,6). No other nation in



Old Testament times can be compared to Israel nor can any nation in New Testament times be compared to it. No nation today has been called by God to be his nation in any way similar to Israel. In fact, the visible Christian church today fits best as a comparison with the ancient nation of Israel. We must not draw principles concerning church and state today from the way God dealt with and governed Old Testament Israel. No nation today can claim to be God's special nation as Israel was.

答：以色列是世界历史上一个独特的民族。上帝拣选以色列作为他差派救主的民族。此外，上帝想要让福音从以色列传到所有别的民族。“因为全地都是我的。你们要归我作祭司的国度，为神圣的国民”（出 19:5,6）。旧约时代没有别的民族能够和以色列民相比，新约时代同样如此。今天没有一个民族如同以色列民一样被上帝呼召成为他的民族。事实上，今天最适合与古代的以色列民类比的是有形基督教会。我们不能从上帝处理和管理旧约以色列民的方式，得出今天关于教会和国家的原则。今天没有任何一个民族能够宣称，他们如同曾经的以色列民一样是上帝特别的一族。

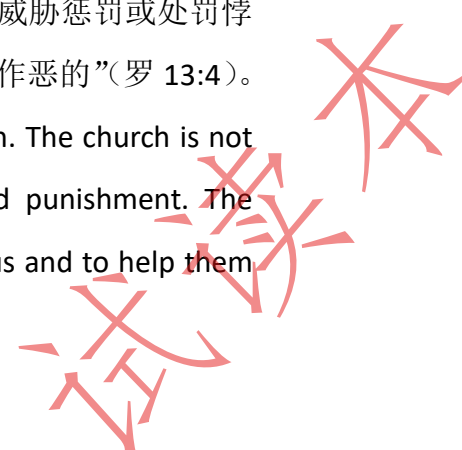
It is much better to look at God's stated purposes for both church and state and to consider the tools he has given each. God has given a unique purpose to each and a unique tool for each to use to accomplish that purpose.

更好的办法是去考察上帝声明的教会和国家的目的，以及思考他赐给它们彼此的工​​具。上帝赋予它们彼此独特的目的，并赋予它们独特的工具去实现这目的。

A careful look at Romans 13 will reveal that God has established the government for the physical protection of its citizens. The tool that God has given to the government to accomplish this task is the ability to enforce obedience by enacting laws and threatening punishment or penalties on the disobedient: "He is God's servant, an agent of wrath to bring punishment on the wrongdoer" (Romans 13:4).

仔细看看罗马书 13 章，我们会发现，上帝设立政府来为其国民提供物理上的保护。上帝赐给政府完成这使命的工具，是借着颁发法律并威胁惩罚或处罚悖逆的人，来强迫人顺服：“他是上帝的用人，为上帝的愤怒，报应作恶的”（罗 13:4）。

How different are the task and tools entrusted to the church. The church is not concerned with outward behavior accomplished by threat and punishment. The purpose of the Christian church is to bring people to faith in Jesus and to help them



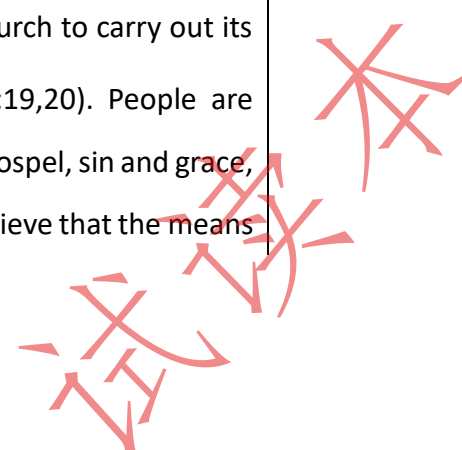
grow and remain in faith so they can live their faith everyday. The church does not use threat and punishment to accomplish its task. Instead it uses the means of grace, that is, the gospel in Word and sacrament. Jesus tells us about the task and tools of the church in what is known as the Great Commission: “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” (Matthew 28:19,20).

教会被赋予的使命和工具是多么不同啊。教会并不关注借着威胁和惩罚而成就的外在行为。基督教会的目的是带领人相信耶稣，帮助他们成长并维护这信心，使得他们可以每天都活在这信心里。教会不使用威胁和惩罚来完成其使命。相反，它使用施恩具，也就是，圣道和圣礼中的福音。耶稣在大使命中告诉我们，教会的使命和工具是什么：“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，都教导他们遵守。看哪，我天天与你们同在，直到世代的终结”（太 28:19,20）。

In summary, the church and the state have different goals. One is concerned with outward obedience, the other with inward faith. Church and state also have different tools. One uses laws and punishment to coerce obedience; the other uses the gospel to win hearts for eternity and to change lives now. When either church or state meddles in the affairs of the other, damage is done to the purposes of both. The worst effect of all is the harm that is done to the true cause of the gospel.

总之，国家和教会有不同的目标。一个是外在的顺从，一个是内在的信心。国家和教会也有不同的工具。一个使用法律和惩罚来强迫顺从；一个使用福音为永生赢得灵魂，并在此生改变生命。当教会和国家无论哪一方干预另一方的事务时，它对双方的目标都会造成损害。这一切中最坏的结果就是对福音真正的原因造成了伤害。

3. We believe that the only means God has given to the church to carry out its assigned purpose are the Word and sacraments (Matthew 28:19,20). People are converted by the Holy Spirit only through the message of law and gospel, sin and grace, the wrath of God against sin and the mercy of God in Christ. We believe that the means



given to the state to fulfill its assignment is civil law with its punishments and rewards, set up and used according to the light of reason (Romans 13:4). The light of reason includes the natural knowledge of God, the natural knowledge of the law, and conscience.

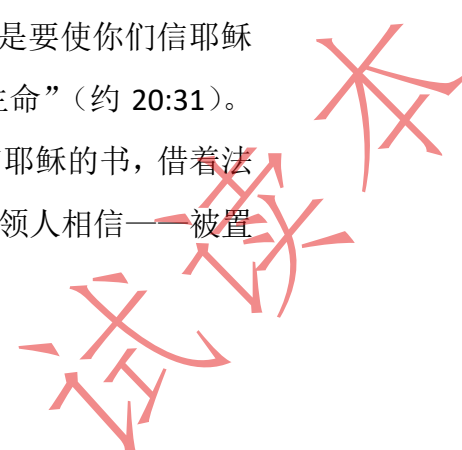
3、我们相信上帝只给予教会祂的话语和圣礼，来执行教会被委派的目的（太 28:19,20）。圣灵借着律法与福音、罪与恩典，及上帝对罪的忿怒和上帝在基督里的怜悯等信息，令人回转。我们相信国家是借着法律及赏罚去完成她被委派的责任。这些法律及其中的赏罚是在理性思维的亮光下设立及执行的（罗 13:4）。理性思维的亮光包括对上帝、律法明明可知的认识和良心。

Q: Why shouldn't a government use the Bible to govern if those in government are Christians?

问：如果一个政府里的人都是基督徒，为什么它不应该使用圣经去统治呢？

A: Please read the previous question and answer first. In addition, we must realize that if a government uses the Bible to rule, then the government causes great confusion about the primary purpose for which the Bible was written. John sums up the main purpose of Holy Scripture when he summarizes his purpose for writing his gospel: "These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (John 20:31). When a government tries to rule by the Bible, it takes a book written primarily to bring hearts to faith and uses it to compel outward obedience through laws and punishments. The true purpose of the Bible—bringing people to faith—is pushed aside, and the Bible becomes a tool for getting people to do what the government wants them to do.

答：请先阅读前一个问题和回答，我们必须认识到，如果政府使用圣经去统治，那么，政府就会对圣经写作的首要目的带来极大的混淆。当约翰总结他写福音书的目的时，他也总结了圣经的首要目的：“但记载这些事是要使你们信耶稣是基督，是上帝的儿子，并且使你们信他，好因着他的名得生命”（约 20:31）。当政府试着靠圣经统治，它拿了一本主要目的是带领人心相信耶稣的书，借着法律和惩罚用它来强迫人有外在的顺从。圣经真正的目的——带领人相信——被置



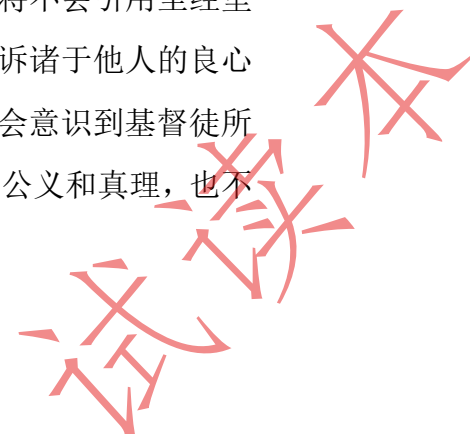
于一旁，圣经成了一个工具，让人们去做政府想让他们去做的事。

To state the problem simply: If a government begins to rule with the Bible, it would be trying to accomplish its God-given purpose—outward peace and earthly security—with a tool that is designed to accomplish a different purpose— inward peace and eternal security. Because the government would be using the Bible to coerce outward obedience, the message of the gospel would be easily distorted into a new law. That is why the work of the church is endangered whenever a government tries to use the Bible as its standard for ruling.

简单地说：如果一个政府开始用圣经来统治，它将试着使用某种工具来完成上帝赋予它的使命——外在的平安和属世的保障，但这工具本是用于完成另一个目的——内在的平安和永恒的保障。因为政府要使用圣经来强迫外在的顺从，福音的信息将很容易被扭曲成一种新的律法。这就是为什么每当政府试着使用圣经来作为其统治的标准时，教会的工作就受到了威胁。

Rather than the Bible, God has given the government the natural law inscribed in human hearts and the voice of conscience. Certainly human conscience can become clouded and confused in a sinful world. For that reason, the written moral law can help citizens understand more clearly that which is written on every heart. But a Christian will not begin to quote chapter and verse from the Bible as the basis for laws and morality. With an instructed conscience, he or she will appeal to other consciences and chart a course of action that will be just. Every conscience that has not been utterly hardened will recognize the truth of what the Christian is saying about morality. However, human sinfulness may not acknowledge the justice and truth of the natural law or the summary of it in the Bible.

上帝给政府的不是圣经，而是写于人心的自然律和良心的声音。当然，在一个罪恶的世界里，人的良心会变得模糊和混淆。因此，成文的道德律能够帮助公民更清楚地理解在每个人心里写着的是什么。但是一个基督徒将不会引用圣经里的章节作为法律或道德的基础。带着一颗受指导的良心，他会诉诸于他人的良心并规划一套公义的行动准则。每一颗尚未完全刚硬的良心，都会意识到基督徒所说的关于道德的真理。然而，人的罪性可能并不承认自然律的公义和真理，也不



承认圣经对它的总结。

Q: Since God has commanded us not to murder, can the government execute a criminal?

问：既然上帝命令我们不可杀人，政府怎么能处死罪犯呢？

A: Just as God entrusts a bit of his authority to parents as they raise their children, so God has given a bit of his authority to governments as they seek to keep order and protect their citizens. While God forbids personal vengeance, the government is his tool to inflict justice on those who harm others. That is why God has entrusted to governments the power of “the sword” (Romans 13:4). The authority of “the sword” empowers governments to punish wrongdoers, even to the point of requiring their lives for violating the safety and security of others.

答：正如当父母抚养他们的孩子时，上帝把他的一点点权柄委托给父母，当政府试图维护秩序并保护其公民时，上帝同样将他的一点点权柄赐给了政府。虽然上帝禁止私人复仇，政府是他对那些伤害他人的人施行制裁的工具。这就是为什么上帝将“佩剑”的权力赐给政府的原因（罗 13:4）。“佩剑”的权柄使政府能够惩罚作恶者，即使这惩罚到了因为侵犯他人的安全而需要剥夺他们生命的地步。

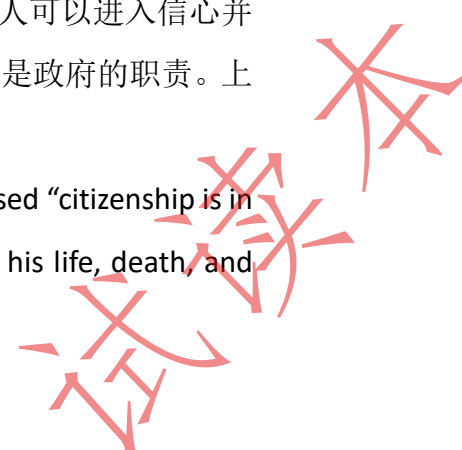
Q: Why doesn't our church take public stands on important social issues?

问：为什么我们教会不对重要社会议题采取公开的行动？

A: The church has been entrusted with just one mission in this world: to proclaim the gospel so that souls might be brought to faith and strengthened in faith. The improvement of society through a more just and honest social order is the task of government. God has not entrusted to his church the task of promoting a better social policy.

答：教会在这个世界只被授予了一个使命：传扬福音，使人可以进入信心并坚固信心。通过一个更公正和诚实的社会秩序来改善社会，这是政府的职责。上帝并没有授予它的教会职责去发展一个更好的社会政策。

Yet individual Christians have two citizenships. Our most blessed “citizenship is in heaven” (Philippians 3:20), which Jesus has freely given to us by his life, death, and

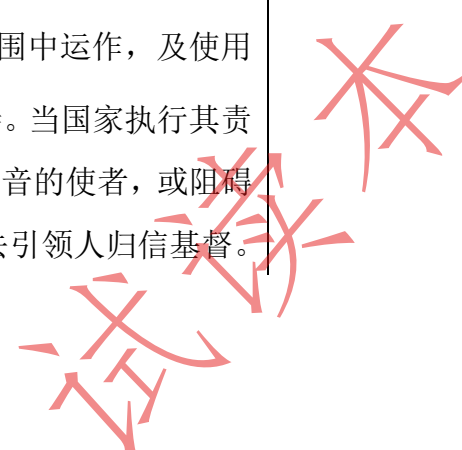


resurrection. But God has also blessed each of us with a role as a citizen of an earthly nation. Individual Christians or groups of Christians have a deep concern if our society and our government are guilty of injustice towards anyone. Christians have the privilege and obligation to work toward equal justice and social improvement. The church will work to encourage Christians to be the best citizens any country could have. As Christian citizens reflect the mercy of their merciful Father in heaven, they will look for ways to reflect his compassion and justice. Those efforts will also create opportunities to witness to what is most important, the kingdom of heaven.

然而，基督徒个人有两个公民身份。我们最蒙福的是“天上的国民”(腓 3:20)，这是上帝借着他的生命、死亡和复活白白赐给我们的。但是上帝同样祝福我们作为属世国家的公民。如果我们的社会和我们的政府对任何人行为不公，基督徒个人或基督徒团体都深表关注。基督徒有权利和职责为公平和社会进步而努力。教会将努力鼓励基督徒成为最好的公民。正如基督徒反映着他们仁慈的天父的仁慈，他们也将寻找方法去反映他的怜悯和公义。这些努力也将创造机会去见证最重要的事——天上的国度。

4. We believe the proper relation is preserved between the church and the state only when each remains within its divinely assigned sphere and uses its divinely entrusted means. The church should not exercise civil authority nor interfere with the state as the state carries out its responsibilities. The state should not become a messenger of the gospel nor interfere with the church in its preaching mission. The church should not attempt to use the civil law and force to lead people to Christ. The state should not seek to govern by means of the gospel. On the other hand, the church and the state may cooperate in an endeavor as long as each remains within its assigned place and uses its entrusted means.

4、我们相信只有教会及国家各自在上帝给予的特定范围中运作，及使用上帝交托的工具的情况下，教会与国家合宜的关系才得以保持。当国家执行其责任时，教会不应行使其公民权利或加以阻碍。国家不应成为福音的使者，或阻碍教会传福音的使命。教会不应企图使用社会的公民法及武力去引领人归信基督。



国家不应寻求以福音作为治理的工具。另一方面，只要教会及国家保留在其特定的范围内和使用交托给它们的工具，它们可以互相协作。

Q: Is it a greater danger if the church meddles in the affairs of the state or if the state meddles in the affairs of the church?

问：教会干涉国家的事，以及国家干涉教会的事，哪个危险更大呢？

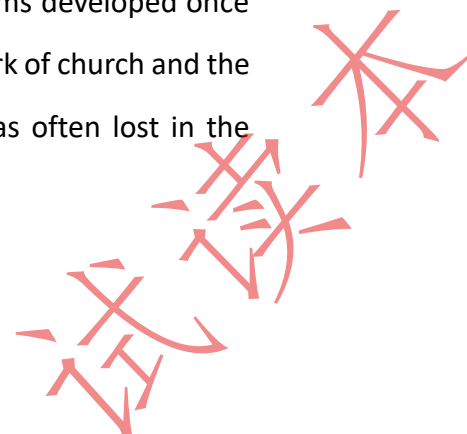
A: Both types of meddling can cause great harm to the work of the kingdom of God. Strong arguments can be made in both directions. When the government becomes involved in the work of the church, the real message of the gospel can be greatly hindered, even by well-meaning government officials.

答：这两种干涉都能对上帝国度的工作造成极大的伤害。在这两个方向上都能做出有力的论证。当政府参与教会的工作时，福音真正的信息会受到极大的妨碍——即使是借着好意的政府官员。

Nevertheless, the greatest danger seems to exist when the church loses its focus on the work the Lord has given it and begins to meddle in the work God has given to the government. If the government meddles in the work of the church, at least the church can still remain focused on its mission of proclaiming the gospel. For example, the church prospered in the first centuries of its existence despite the many obstacles raised by the Roman Empire.

然而，最大的危险似乎在于，教会不再聚焦于上帝给它的工作，开始去干涉上帝给政府的工作。如果政府干涉教会的工作，至少教会依然能够聚焦在它宣讲福音的使命上。比如，尽管罗马帝国设置了诸多障碍，但教会在其存在的最初几个世纪依然繁荣。

When the church meddles in the affairs of the state, the church has already begun to lose sight of its real calling from the Savior. Great damage to the cause of the gospel cannot help but happen at such times. For example, great problems developed once the Roman Empire became officially Christian. Very quickly the work of church and the work of state became confused. The real work of the gospel was often lost in the struggle for political power.



当教会干涉国家的事，教会就忽视了它从救主来的真正呼召。在这样的时刻，对福音事工的巨大损害就不可避免了。比如，当罗马帝国确立基督教为国教，巨大的问题就形成了。很快，教会的工作和国家的工作混淆在一起。福音真正的工作常常迷失在政治权力的斗争中。

Q: Why should the state not govern by means of the gospel?

问：为什么国家不应该靠福音来管理呢？

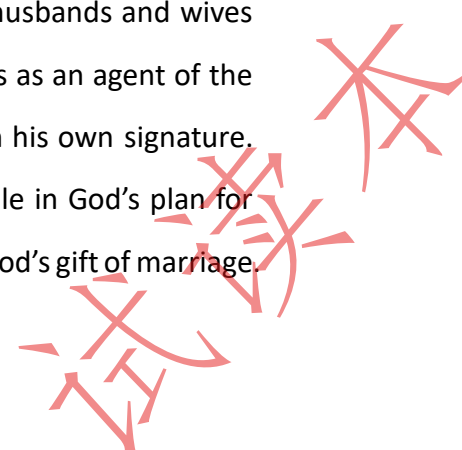
A: The gospel was not given by God for those who are agents of God's wrath "to bring punishment on the wrongdoer" (Romans 13:4). The gospel is a tool of the kingdom of God through which the Holy Spirit seeks to win hearts to trust in Christ for eternal life. The gospel was not given by God to coerce proper outward behavior from the citizens of an earthly country. Laws, based on conscience—threatening punishment on the disobedient and offering rewards for the obedient—are the proper tools of the state.

答：上帝并没有将福音赐予他愤怒的“报应作恶的”用人（罗 13:4）。福音是神国的工具，圣灵透过它为永生赢得人心去相信基督。福音并不是上帝赐下来，强制一个属世国家的公民拥有恰当地外在行为的。基于良心的律法——威胁刑罚悖逆者和奖赏服从者——是国家恰当的工具。

Q: Do church and state ever cooperate within the bounds of their God-given assignments?

问：教会和国家怎么在上帝分派给他们的界限内协作呢？

A: Marriage is one example in which both church and state have an interest and in which they cooperate. The government wants good order to protect property and other legal rights. The government often demands a signed document, such as a marriage license. The church wants to make sure that Christian husbands and wives find God's rich blessings in their lifelong unions. The pastor serves as an agent of the state as he oversees the signing of the license and verifies it with his own signature. He serves in his role in Christ's kingdom as he instructs the couple in God's plan for marriage and speaks God's blessing on them as he unites them in God's gift of marriage.



答：抵挡某些异端可能是教会和国家协作的一个例子。某些时候，异端可能会打着信仰的名号敛财，或是限制人身自由。国家基于保护其公民人身安全的需要，审判这样的行为，教会从信仰的角度，审查并宣告这些异端所信的并不符合圣经的教导。

The most frequent and important cooperation occurs when the church, through its public ministers, urges individual Christians to fulfill their roles as honest and responsible citizens of their country.

最频繁和最重要的协作，发生在当教会，透过其带领人，督促基督徒个人履行他们的角色，做一个诚实和负责的公民的时候。

5. We believe that Christians are citizens of both realms and serve God by faithfully fulfilling their duties in both (Romans 13:6,7).

5、我们相信基督徒是教会和国家的公民，应当在两个领域里忠心地履行他们的责任以事奉上帝（罗 13:6,7）。

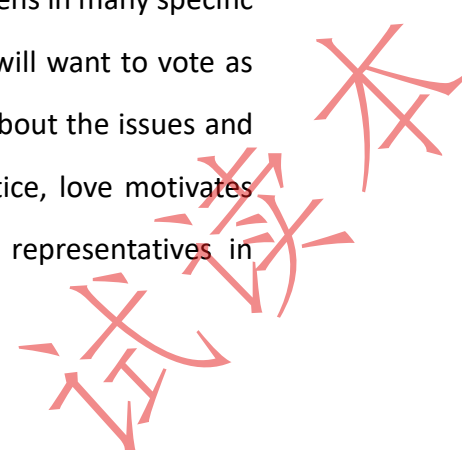
Q: How might Christians carry out their duties as citizens of an earthly nation?

问：基督徒如何作为一个世俗国家的公民履行他们的职责？

A: Christians know the love of Jesus and seek always to live according to his will. They understand that Jesus desires them to live as law-abiding citizens in this world. In addition, Christians desire to show kindness, respect, and gentleness to others because they are disciples of Jesus.

答：基督徒知道耶稣的爱并总是寻求按着他的旨意活着。他们知道耶稣希望他们在这世上作为守法的公民活着。不仅如此，基督徒渴望显明对他人的仁慈、尊重和温和，因为他们是耶稣的门徒。

Because Christians seek to love others, they will be good citizens in many specific ways. When they live where there is the freedom to vote, they will want to vote as well-informed citizens. In Christian love, they become informed about the issues and elect worthy candidates for public office. Where they see injustice, love motivates them to aid those suffering such injustice and to urge their representatives in



government to correct the injustice.

They pray for all government officials and “all those in authority, that we may live peaceful and quiet lives in all godliness and holiness” (1 Timothy 2:2). They pay taxes. Christians may certainly use every legal deduction their government gives them, but they will also strive at the same time to be honest in reporting all income and in paying all taxes demanded by law. Christians do this in love for Christ so that their consciences do not risk bringing dishonor to the Savior’s name. After all, as Paul reminds us, “This is also why you pay taxes, for the authorities are God’s servants, who give their full time to governing. Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor” (Romans 13:6,7).

因为基督徒寻求去爱别人，他们将在很多方面做一个好公民。他们为所有政府官员祷告，为“一切在位的，也是如此，使我们能够敬虔端正地过平稳宁静的生活”（提前 2:2）。他们努力地尊重和遵守政府法规并诚实地纳税。基督徒在对基督的爱里做这一切的事，使得他们的良心不至于冒险去亵渎救主的名。正如保罗提醒我们：“你们纳粮也为这个缘故，因他们是上帝的仆役，专管这事。凡人所当得的，就给他。当得粮的，给他纳粮；当得税的，给他上税；当惧怕的，惧怕他；当恭敬的，恭敬他”（罗 13:6,7）。

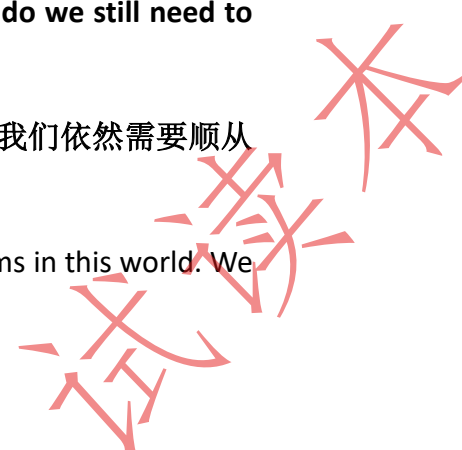
Finally, wherever Christians enjoy religious freedom, they defend that freedom whenever it may be threatened. In all these ways, Christians support their government and conduct themselves as responsible citizens. Their real goal is to place no obstacle in the path of the gospel.

最后，基督徒享受他们信仰的自由，他们也在这自由受威胁的地方捍卫它。基督徒以各种方式支持他们的政府并作为负责任的公民事。他们真正的目标是不在福音的道路上设置任何障碍。

Q: Since we are citizens of heaven first and foremost, why do we still need to obey the government under which we live?

问：既然首先和最重要的是，我们是天上的国民，为什么我们依然需要顺从我们生活在其中的政府？

A: Simply, God has put us under the authority of two kingdoms in this world. We



live under the gracious rule of the kingdom of Christ, and we also live under the rule of an earthly kingdom. Both have been ordained by Christ. Those who have authority over us in each kingdom are servants of Christ, even though unbelievers in government will not recognize their role as servants of Christ.

答：简单来说，在今生，上帝将我们放在两个国度的权柄之下。我们既活在基督国度恩慈的统治之下，也活在属世国度的统治之下。这两者都是受基督任定的。在每一个国度里有权柄管理我们的人都是上帝的仆人，尽管在政府中的非信徒并不认为他们是作为上帝的仆人在承担他们的职责。

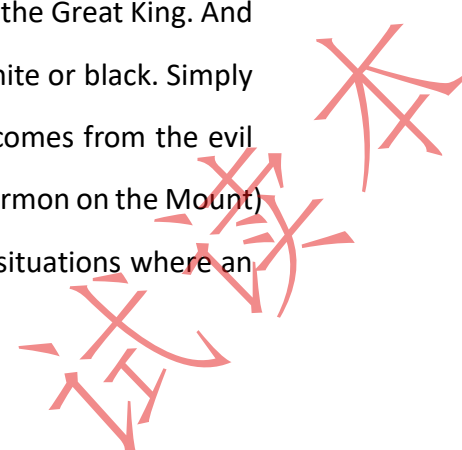
But the greatest reason to obey the earthly government is the spread of the gospel. The work of the gospel can thrive when a government functions well in protecting its citizens and their freedoms. Where there is anarchy and chaos because of weak or corrupt government, the work of the gospel is often hindered. Therefore, while it is true that our greatest and most real “citizenship is in heaven” (Philippians 3:20), our role and status as citizens of an earthly state are very significant as well.

但是顺从属世政府最大的理由是福音的传播。当一个政府能很好地保护其公民和他们的自由时，福音的工作能够成长。当一个地方由于政府的衰弱或腐败而陷入混乱和无政府状态时，福音的工作往往会受到妨碍。因此，虽然我们最大和最真实的身份是“天上的国民”（腓 3:20），作为属世国家的公民，我们的角色和身份也是非常有意义的。

Q: Can Christians take oaths when they are required by the government?

问：基督徒在政府的要求下可以宣誓吗？

A: Some Christians have been bothered by the words of Christ in Matthew 5:34-37, which seem at first reading to prohibit any swearing in any situation by a Christian. Jesus said, “I tell you, Do not swear at all: either by heaven, for it is God’s throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. And do not swear by your head, for you cannot make even one hair white or black. Simply let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No’; anything beyond this comes from the evil one.” However, it is clear from the context of this chapter (Jesus’ Sermon on the Mount) and the rest of Scripture that his prohibition does not pertain to situations where an

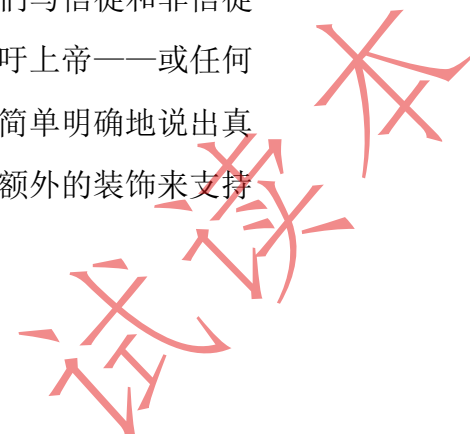


official and public witness of the truth is demanded of us for a testimony to others. For example, Jesus' command in Matthew 5 does not mean it is a sin to testify under oath in a court of law. Otherwise, Jesus himself would have sinned against his own prohibition when he allowed Caiaphas to put him under oath before the Sanhedrin (Matthew 26:63ff). Another example would be the public oaths taken by those elected or appointed to public office by which the other citizens know that the officials promise to carry out their tasks in accordance with the laws of the land.

答：一些基督徒可能会被马太福音 5:34-37 基督的话困扰，这些话乍看之下似乎在禁止基督徒在任何情况下发任何誓。耶稣说：“但是我告诉你们：什么誓都不可起。不可指着天起誓，因为天是上帝的宝座。不可指着地起誓，因为地是他的脚凳；也不可指着耶路撒冷起誓，因为耶路撒冷是大君王的京城。又不可指着你的头起誓，因为你不能使一根头发变黑变白。你们的话，是，就说是；不是，就说不是。若再多说，就是出于那恶者。”然而，从这段经文的语境（耶稣的山上宝训）和圣经其它部分来看，很显然他的禁令并不适用于要求我们向他人对事实提供一个官方和公开见证的情况。比如，耶稣在马太福音 5 章的命令并不意味着在法庭上宣誓作证是一种罪。否则，当耶稣在议会上允许该亚法将他放在誓言之下（太 26:63 及其后）时，他自己就会因违背他的禁令而犯罪。另一个例子是那些当选或被任命的公职人员所做的公开宣誓，借此其他公民知道这位官员承诺会按着国家法律来履行他的职责。

What Jesus says in Matthew 5 does pertain to all our dealings in our private lives as we carry out our normal daily conversations with believers and unbelievers. There Jesus indeed absolutely prohibits us from calling on God—or anything else he has created—to witness to the truthfulness of our words. Jesus tells Christians to speak the truth simply and plainly and let it rest at that. When people learn that our words are honest, there is no need for additional embellishments to back up our statements.

耶稣在马太福音 5 章所说的，对于我们的私人生活中，我们与信徒和非信徒的日常交流，确实适用。在那里，耶稣确实完全地禁止我们呼吁上帝——或任何他所造之物——来见证我们的话的真实性。耶稣告诉基督徒，简单明确地说出真理，并让它如此。当人们知道我们的话是诚实的，那就不需要额外的装饰来支持



我们的陈述。

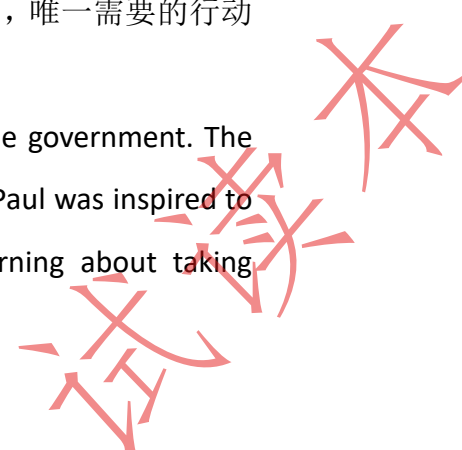
Q: What should a Christian do when he or she has suffered wrong and the wrongdoer is being punished by the civil government?

问：当一个基督徒蒙受了不当对待，而过错方正在被政府惩罚时，他应该怎么做呢？

A: “Do not take revenge, my friends, but leave room for God’s wrath, for it is written: ‘It is mine to avenge; I will repay,’ says the Lord. On the contrary: ‘If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.’ Do not be overcome by evil, but overcome evil with good” (Romans 12:19-21). With those words we are powerfully reminded that desires for vengeance and revenge are to be given no place in the hearts of those who live by the mercy of their Savior. While forgiving those who have caused us loss or pain is never easy, the power of Christ’s free forgiveness and compassion for us causes us to find such compassion and forgiveness for others. That is the response God calls from us personally as citizens of heaven. In other words, if this matter were just between the one hurt and the one doing the hurting, the only action necessary would be to forgive.

答：“各位亲爱的，不要自己伸冤，宁可给主的愤怒留地步，因为经上记着：‘主说：伸冤在我，我必报应。’不但如此，‘你的仇敌若饿了，就给他吃；若渴了，就给他喝。因为你这样做，就是把炭火堆在他的头上。’不要被恶所胜，反要以善胜恶”（罗 12:19-21）。这些话有力的提醒了我们，在那些活在救主的恩慈之下的人，在他们心里绝不能有报复的位置。虽然原谅那些给我们带来损失和痛苦的人，从不是一件容易的事，基督对我们白白的赦免和怜悯，使我们拥有了对他人的赦免和怜悯。作为天上的国民，这是上帝从我们里面亲自发出的回应。换句话说，如果事情只是发生在一个受害者和另一个伤害者之间，唯一需要的行动是原谅。

Yet God makes punishing the wrongdoer the business of the government. The welfare of many others is also at stake. It is not by accident that Paul was inspired to write his words about government immediately after the warning about taking



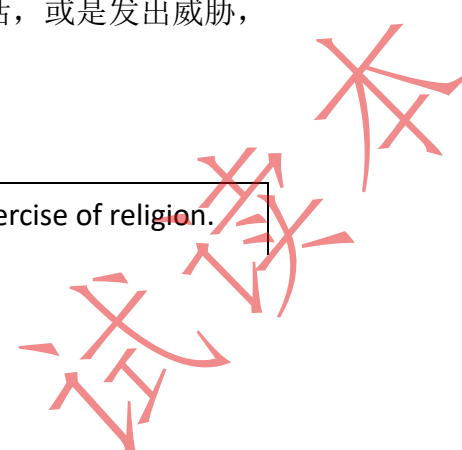
personal vengeance. If the government would allow those who have caused us loss or pain to go unpunished, the government would be encouraging the worst in sinful human nature to go unchecked and would be causing the hurt of many in society. Therefore, it is very important that we allow the justice system of our government to play its role as God's servant to "bring punishment on the wrongdoer" (13:4). That is one of the reasons God has given government to us as citizens of an earthly kingdom.

然而，上帝让惩罚过错方成为政府的责任。其他许多人的福祉也建基在其上。保罗受圣灵默示，警告我们不要私下报复后，马上他写下了关于政府的话，这并不是偶然的。如果政府允许那些给我们造成损失或痛苦的人逍遥法外，政府就是在鼓励罪性最邪恶的一面不受约束，并会给社会上很多人带来伤害。因此，允许我们政府的司法系统发挥作为上帝仆人的作用，“报应作恶的”（罗 13:4），这是很重要的。这就是为什么上帝将政府赐给我们，让我们作为属世国度的一员的其中一个原因。

To put it all together, as Christians we rejoice in the blessing of a government through which God helps protect us, our families, and others in society. At the same time, we also guard against any lust for personal vengeance that our sinful nature harbors within. For example, it is not wrong for a Christian who has been the victim of a crime to testify in court to show the accused person the pain and suffering his or her loveless actions have caused. The government's justice that should follow may save many others from similar pain. But to speak angry and vengeful words or issue threats would reveal an unforgiving heart.

综上所述，作为基督徒，我们为政府的祝福而欢喜，上帝借着它保护我们、我们的家庭和社会上的其他人。与此同时，我们也要提防隐藏在我们罪性里面的任何私人报复的欲望。比如，一个基督徒作为罪行的受害者，在法庭上表明被告者无爱的行为对他造成的痛苦和伤害，这是没有问题的。政府随后的裁决可能会从类似的痛苦中拯救很多别的人。但是，说出愤怒和复仇的话，或是发出威胁，将会显明一颗不饶恕的心。

6. We reject any attempt by the state to restrict the free exercise of religion.



6、我们拒绝接受国家一切限制宗教自由的企图。

Q: Aren't we encouraging freedom for false teachers and false teachings by supporting the free exercise of religion?

问：借着支持宗教自由，我们是在鼓励假教师和假教导吗？

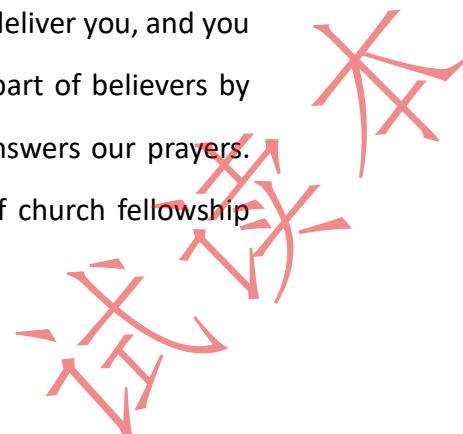
A: By supporting the free exercise of religion, we are not supporting the false teachings of false prophets. Instead, we are merely acknowledging that God has not asked governments to decide what is false doctrine and what is true. Speaking spiritual truth and exposing false doctrine is not the work of the government but the church. In the public arena, we should work zealously to preserve freedom of religion, and in our calling as witnesses of Christ, we are to work even more zealously to proclaim the truth and unmask every deception of the devil. It is in our calling as royal priests of God that we seek to “demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ” (2 Corinthians 10:5).

答：我们支持宗教自由，但我们并不是在支持假先知的假教导。我们只是承认，上帝并没有要求政府来决定什么是假教义什么是真教义。宣讲属灵真理和揭露假教义并不是政府的工作而是教会的工作。在公众领域，我们应该热心维护宗教自由，作为基督的见证人，在我们的呼召中，我们应该更热心地宣讲真理，揭穿魔鬼的每一个谎言。在我们作为上帝君尊祭司的呼召中，我们寻求“攻破各样的计谋，和各样拦阻人认识上帝的高垒，又夺回人心来顺服基督”（林后 10:4,5）。

Q: What should we think about government-sponsored prayers at the openings of legislative sessions and other public functions?

问：我们应该如何看待政府发起的祷告活动？

A: As Psalm 50:15, “Call upon me in the day of trouble; I will deliver you, and you will honor me,” reminds us, prayer is an act of worship on the part of believers by which we honor and glorify the only true God who hears and answers our prayers. Therefore, as with any act of outward worship, the principles of church fellowship



apply (see the questions and answers under section VII on Church and Ministry).

答：正如诗篇 50:15 说：“并要在患难之日求告我，我必搭救你，你也要荣耀我。”这提醒我们，祷告对信徒是一种敬拜行为，我们借此尊敬和荣耀唯一真神，他倾听并回应我们的祷告。因此，如同任何外在的敬拜行为一样，教会团契的原则同样适用（参见第七章教会与事工的问题和回答）。

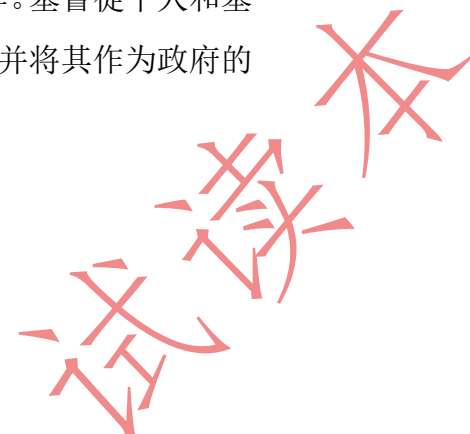
Such public prayers are very often spoken in generic terms so as not to offend those who do not believe in Jesus as the eternal Son of God, the second person of the Trinity. Such prayers then become denials of the truth that Jesus is “the way and the truth and the life. No one comes to the Father except through [him]” (John 14:6). Prayers that do not approach the one true God through his eternal Son are nothing more than empty words spoken into the air that deceive unbelievers into thinking that they have been heard by God. Apart from Christ, these words of Isaiah 59:2 apply to our prayers, “Your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear.”

这样公开的祷告，其祷告对象通常是泛指，以免冒犯那些并不相信耶稣是永生上帝的儿子，是三一上帝第二位格的人。因此，这样的祷告变成了否认耶稣是“道路、真理、生命，若不借着我，没有人能到父那里去”（约 14:6）的真理。不透过上帝永恒儿子去亲近唯一真神，这样的祷告不过是对着空气说空话，迷惑不信者，让他们以为上帝听见了他们的祷告。离开基督，以赛亚书 59:2 的这句话同样适用于我们的祷告：“你们的罪孽使你们与上帝隔绝，你们的罪恶使他转脸不听你们。”

Another problem with such prayers is a confusion of the work of church and the work of state. Individual Christians, and Christian congregations, will certainly offer up prayers daily for their government. However, to do so publicly as part of the work of government is to mix the earthly kingdom with the kingdom of God.

这样祷告的另一个问题是混淆了教会的工作和国家的工作。基督徒个人和基督徒会众，肯定会常常为他们的政府祷告。然而，公开这样做并将其作为政府的某部分工作，将属世的国和上帝的国混杂在一起。

Q: Do we believe in a strict separation of church and state?



问：我们相信严格的政教分离吗？

A: Except for a few places where the work of these two kingdoms intersects (such as marriage) and except for the fact that individual Christians play a role in both kingdoms, we do believe in the separation of church and state. God has given different goals to these two institutions. He has established both. The government works for outward social peace. The church works to establish inward peace of conscience through the forgiveness of sins. In addition, God has given these two institutions different tools. The state uses laws with threats and penalties to force outward compliance. The church, while also calling sinners to repentance with God's revealed law, uses the gospel to work a change in human hearts. Any mixture of church and state damages the purposes and blessings that God intended to give us separately through each institution.

答：除了这两个国度的工作某些交叉的地方（比如涉及人身侵害的异端教派），以及基督徒个人属于这两个国度的事实，我们确实相信教会和国家的分离。上帝赐给这两个机构不同的目标，这两者都是他设立的。政府为着外在社会的和平工作。教会的工作是透过赦罪建立良心内在的和平。此外，上帝赐给这两个机构不同的工具。国家使用带着威胁和惩罚的法律，强制人们外在的顺从。教会在使用上帝启示的律法，呼召罪人悔改的同时，它使用福音来改变人心。教会和国家的任何混杂，都破坏了上帝想要借着这两个机构分别给予我们的目的和祝福。

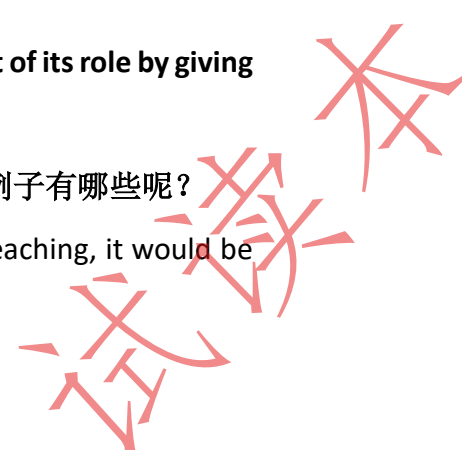
7. We reject any views that look to the church to guide and influence the state directly in the conduct of its affairs.

7、我们拒绝接受任何认为教会应直接指导及影响国家怎样去执行其职责的做法。

Q: What would be some examples of the church stepping out of its role by giving direct guidance to the state in its affairs?

问：教会超越其角色，在国家事务中给予其直接指导的例子有哪些呢？

A: If the church would ask the government to punish false teaching, it would be



at work to coerce consciences by the threat of outward laws. If the Christian church would ask the government for special favors of legislation not granted to other religions in that country, it would be trying to gain acceptance by something other than the gospel. If a church body would try to influence legislation that does not directly affect the freedom of religion, it would have forgotten that Christ's gospel, not earthly laws, accomplishes the work of his kingdom. At the same time, individual Christians should voice their opinions about governmental action and even join organizations to work for candidates and legislations that they deem important.

答：如果教会要求政府惩罚假教导，它就在用外在法律的威胁来强迫良心。如果基督教会要求政府，在立法上给予它这个国家别的宗教并没有的特别优待，它就在试着用不属于福音的东西来赢得接纳。如果一个教会实体试着去影响与宗教自由无关的立法，它就在忘记是基督的福音，而不是世俗法律，完成他国度的工作。与此同时，作为地上国度的一员，基督徒个人应当表达他们对政府行为的看法，甚至致力于他们认为重要的法律法规的健全和实施。

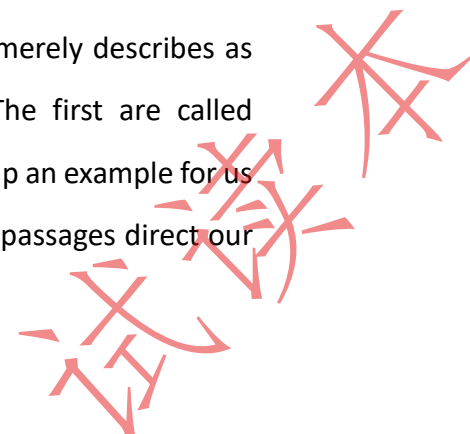
8. We reject any attempt on the part of the church to seek the financial assistance of the state in carrying out its saving purpose.

8、我们拒绝接受任何教会向国家寻求财政援助，借此达到其拯救灵魂的目的的企图。

Q: Since God's Old Testament people received help from the Persian king to complete the rebuilding of the temple, doesn't that set an example for what would be proper today?

问：旧约上帝的子民从波斯王那里得到帮助完成圣殿的重建，这难道没有为今天正确的做法竖立榜样吗？

A: First of all, there is a difference between what Scripture merely describes as happening and what it commands for us to believe or do. The first are called descriptive passages of Scripture, and they do not necessarily set up an example for us to follow. The second are called prescriptive passages, and those passages direct our



thoughts, words, and actions. The help of the Persian kings in the rebuilding of the temple in Jerusalem as it is described in the book of Ezra clearly fits best under the descriptive passages of Scripture. It is not a command for us to follow. It is simply a description of what happened as the temple was rebuilt.

答：首先，圣经仅仅描述发生了什么以及它命令我们相信或做什么，这两者是有区别的。第一种我们称之为圣经的描述性内容，它们不一定设立了一个让我们去追随的榜样。第二种我们称之为规定性内容，这些内容指导我们思想、言语和行动。波斯王对重建耶路撒冷圣殿的帮助，正如其在以斯拉记中描述的，很明显属于圣经的描述性内容。它并不是一个我们要去遵守的命令。它只是描述了圣殿重建时发生了什么。

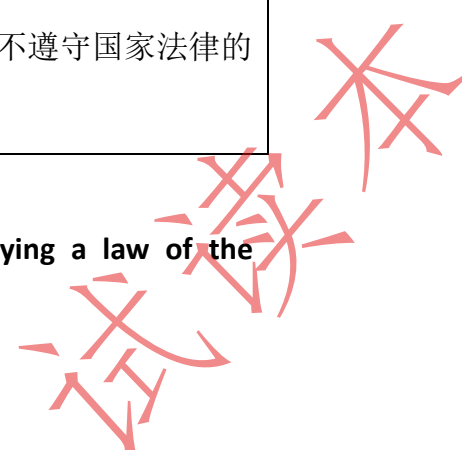
With that said, some of the help given by Persia was nothing more than restoring to the temple the riches that had been stolen by the Babylonian King Nebuchadnezzar when he had plundered Jerusalem. Other help appears to have been given without any specific requests on the part of God's people. To accept gifts freely offered from those outside the church—even the government—is not forbidden in Scripture. Yet it would be a clear confusion of the two kingdoms in which we actively live if Christians sought direct support for the work of the gospel from the government.

需要说的是，波斯王给予的一些帮助，不过是将巴比伦王尼布甲尼撒掠夺耶路撒冷时，从圣殿里抢走的财产归还给圣殿。别的帮助似乎是在上帝子民并没有提出任何具体要求时给予的。接受教会外面的人的礼物——甚至是政府的——在圣经中并未禁止。然而，如果基督徒对其福音工作，寻求政府直接的支持，这将明显混淆我们生活在其中的两个国度。

9. We reject any views that hold that citizens are free to disobey such laws of the state with which they disagree on the basis of personal judgment.

9、我们拒绝接受任何认为公民可根据个人判断，随意不遵守国家法律的观点。

Q: What would be some examples of Christians disobeying a law of the



government with which they simply had a personal disagreement?

问：基督徒根据个人判断违背政府的法律，这样的例子有哪些呢？

A: If Christians tried to excuse themselves from paying taxes because they believed their government was wasting their money, that would simply be a personal disagreement used as an excuse to disobey the government. Another example might be a Christian refusing to serve in the armed forces when his or her country is in the midst of a just war on the part of the government. A third example might be a Christian who disagrees with the state's seatbelt laws and purposefully flaunts his or her lack of compliance.

答：如果基督徒相信他们的政府在浪费他们的钱，并以此为不交税找借口，这就是根据个人判断来违背政府了。另一个例子可能是一个基督徒不同意其国家关于必须佩戴安全带的法律，他故意不遵守它并以此来炫耀。

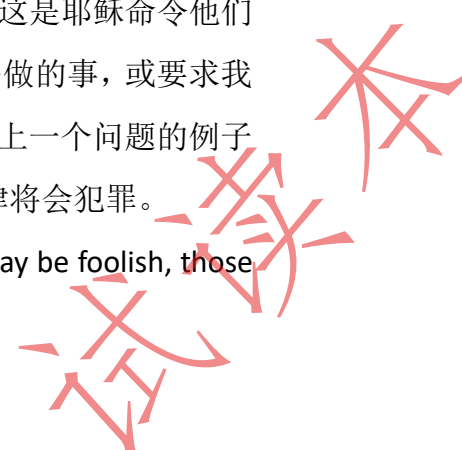
Q: Why would it be wrong in these cases to apply the principle that we are to obey God rather than man?

问：为什么在这些例子中，应用我们必须顺从上帝而不是顺从人的原则，是错误的呢？

A: When Peter and the other apostles told the Jewish Sanhedrin, "We must obey God rather than men!" (Acts 5:29), they were responding to a demand from their government to stop sharing the gospel, which Jesus had commanded them to do. We only have the right to disobey our government if our government explicitly forbids us to do what God commands or if it requires us to do what God forbids. In the examples in the previous question, the government is not forcing us into situations where we would be sinning by following its laws.

答：当彼得和其他使徒告诉犹太公会：“我们必须顺从上帝，胜于顺从人”（徒 5:29），他们是在回应政府要他们停止传福音的命令，而这是耶稣命令他们去做的。只有当我们的政府明确禁止我们去做上帝命令我们去做的事，或要求我们去做上帝禁止我们去做的事，我们才有权利不顺从政府。在上一个问题的例子中，政府并没有迫使我们进入这样一个状况，即，遵守其法律将会犯罪。

Even in cases where our government's laws or regulations may be foolish, those



who serve in our government still remain servants of God (Romans 13:6) and deserve honor and obedience. Of course, in a free country, we certainly can exercise our ability to let our views be known at the ballot box or in personal correspondence with our representatives.

即使在某个情况下，我们政府的法律法规可能很愚蠢，那些在政府中服事的人依然是上帝的仆人（罗 13:6），并配得尊敬和顺从。当然，我们也可以借着媒体和申诉表达我们的观点。

Additional Reading for This Section:

这部分的扩展阅读：

Civil Government: God's Other Kingdom by Daniel M. Deuschlander

公民政府：上帝的另一个国

Church—Mission—Ministry: The Family of God by Armin W. Schuetze

教会-使命-事工：上帝的家庭

Stewardship: What I Do with What God Gave Me by Arno J. Wolfgramm

好管家：用上帝给予我的去行动



IX. JESUS' RETURN AND THE JUDGMENT 耶稣再临和审判

1. We believe that Jesus, true God and true man, who rose from death and ascended to the right hand of the Father, will come again. He will return visibly, in the same way as his disciples saw him go into heaven (Acts 1:11).

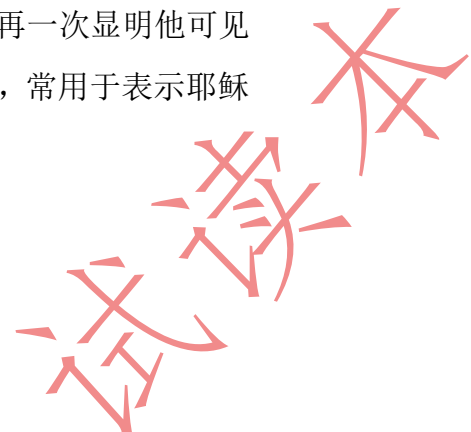
1、我们相信耶稣——真神及真人——由死里复活并升到父上帝的右边，定会再临。肉眼可看到祂的再临，情况就如祂的门徒看见祂升天一样（徒 1:11）。

Q: Since Jesus is already with us until the end of all time, how can we speak of him as returning?

问：由于耶稣一直与我们同在，直到世代的终结，我们怎么说耶稣会再来呢？

A: Jesus reminds us in Matthew 28:20, "Surely I am with you always." He is present with us as both God and man every moment of every day. However, at the present time he is not visible. On the Last Day, he will once again reveal his presence in the clouds of heaven just as he did when he left his disciples on the Day of Ascension. The Scripture reminds us, "Look, he is coming with the clouds, and every eye will see him" (Revelation 1:7). Because he will once again reveal his visible form, we speak of Jesus' returning. It is also interesting to note that one of the common words used in the Greek New Testament for Jesus' second coming has the basic meaning of "appearing."

答：耶稣在马太福音 28:20 提醒我们：“看哪，我天天与你们同在。”他每时每刻都作为完全的神和完全的人与我们同在。然而，他在当下是不可见的。在末日，他将再一次显现在云彩中，正如他在升天日离开门徒时那样。圣经提醒我们：“看哪，他驾云降临，众目都要看见他”（启 1:7）。因为他将再一次显明他可见的形象，我们说耶稣会再临。同样有趣的是，在希腊语新约中，常用于表示耶稣第二次降临的一个词，其基本意义是“显现”。



Q: What will be different from his first coming?

问：耶稣再临和他第一次来有什么不同？

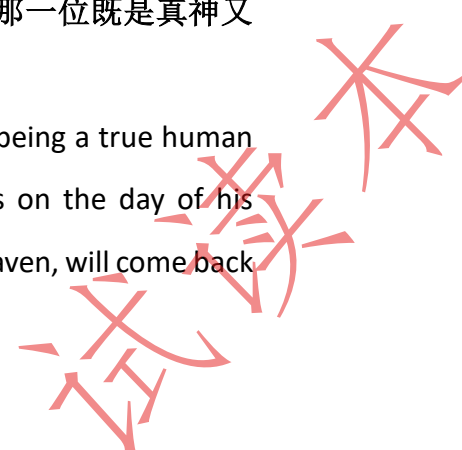
A: The same Jesus who is fully God and fully man and was born of the virgin Mary will appear on the Last Day. Yet after that the similarities cease. At his first coming, Jesus chose to humble himself by not always or not fully using his divine power and glory. He did this willingly out of love for us so that he could suffer and die for us all. When Jesus describes his second coming, he pictures it like this: “When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory” (Matthew 25:31). At his first coming, as a humble baby in a manger, most could have easily ignored who he truly was. That will not be the case at his return. On the Last Day, all will instantly know that the One appearing in great power and glory is Jesus of Nazareth. While in his first appearance he came as the Suffering Servant of all, at his second coming he will be the glorious judge of the living and the dead.

答：在末日显现的，和第一次来的是同一位耶稣，他是由童贞女马利亚所生的完全的神和完全的人。除此之外就没有相同之处了。在耶稣第一次降临时，他选择降卑他自己，并不总是或并不完全使用他神性的能力和荣耀。他出于对我们的爱甘愿如此，这样他就可以为我们所有人受苦和受死。当耶稣描述他的再临，他这样说道：“当人子在他荣耀里，同着众天使来临的时候，要坐在他荣耀的宝座上”（太 25:31）。在他第一次降临时，作为马槽里一个卑微的婴儿，大多数人都很轻易地忽视了他实际上是谁。在他再临时，情况就不是这样了。在末日，所有人都会知道，在极大的能力和荣耀中显现的那一位，就是拿撒勒人耶稣。他第一次显现时，是作为所有人受苦的仆人而来，他再次显现，来审判活人死人。

Q: Didn't Jesus stop being true man at his ascension? How can we say then that the one returning is still both true God and true man?

问：耶稣在他升天时还是真人吗？我们怎么能说再临的那一位既是真神又是真人呢？

A: It is a common misconception to think that Jesus ceased being a true human being after his ascension. But listen to the words of the angels on the day of his ascension: “This same Jesus, who has been taken from you into heaven, will come back



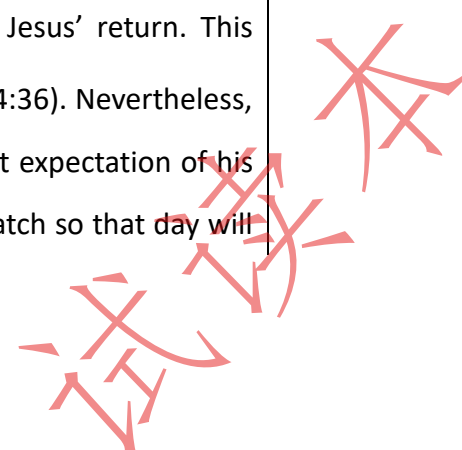
in the same way you have seen him go into heaven” (Acts 1:11). It was Jesus, both God and man, whose visible presence was removed from the earth on the hill of ascension. It is that same Jesus, still God and man, who will return in the clouds of heaven on the Last Day. The apostle Paul wrote about Jesus to Timothy several decades after the ascension of Jesus: “For there is one God and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5).

答：认为耶稣升天后不再是一个真人，这是一个普遍的误解。请听天使在他升天的日子所说的话：“这离开你们被接升天的耶稣，你们见他怎样升上天去，他也要怎样来临”（徒 1:11）。正是这耶稣，真神和真人，其可见的形象在升天的那天离开了这个世界。也正是这同一位耶稣，真神和真人，将会在末日驾云降临。在耶稣升天的十几年后，使徒保罗写信给提摩太说：“因为只有一位上帝，在上帝和人之间也只有一位中保，是成为人的基督耶稣”（提前 2:5）。

Christians find practical importance in remembering that Jesus is still both God and man. When believers approach Jesus in prayer, they come not only to a powerful God who can help in every need, but they also come to their brother who is still flesh and blood as they are. The author to the Hebrews picked up on that beautiful truth when he wrote, “For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin” (4:15).

基督徒发现，记住耶稣依然是真神和真人相当重要。当信徒在祷告中来到耶稣面前时，他们不仅来到一位在一切需要中都能帮助他们的上帝面前，他们也来到他们的弟兄面前，这弟兄和他们一样有血有肉。希伯来书的作者注意到这一美丽的真理，他写道：“因为我们的大祭司并非不能体恤我们的软弱；他也在各方面受过试探，与我们一样，只是他没有犯罪”（来 4:15）。

2. We believe that no one can know the exact time of Jesus’ return. This knowledge is hidden even from the angels in heaven (Matthew 24:36). Nevertheless, our Lord has given signs to his believers to keep them in constant expectation of his return (Matthew 24:4-14). He has told them to be alert and to watch so that day will



not come upon them unexpectedly (Luke 21:34).

2、我们相信没有人可以知道耶稣再临的确实时间。再临的时间，连天上的天使也不知道（太 24:36）。可是，我们的主给我们兆头叫信徒时常期望祂的再临（太 24:4-14）。祂叫信徒警醒及谨慎，以至那日临到的时候他们不致于全没预备（路 21:34）。

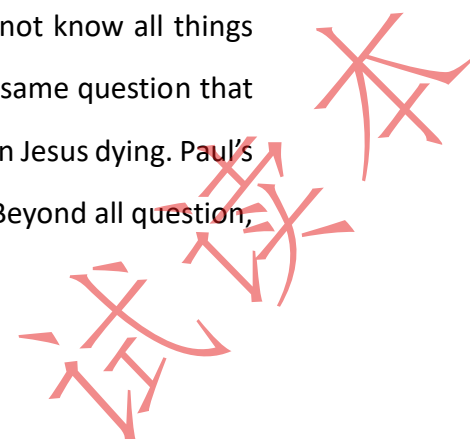
Q: Jesus says that even he does not know the time of the end of the world (Matthew 24:36). How can he not know the time of the end when he is the all-knowing God?

问：耶稣说甚至他也不知道世界终结的时间（太 24:36）。作为全知的上帝，他怎能不知道末日的的时间呢？

A: It is very important to notice when Jesus spoke those words of Matthew 24:36. It was during the time when Jesus had humbled himself in order to suffer and die as our substitute. We call that period, from his conception in the womb of his mother to his death and burial, his state of humiliation. It is most fully described for us in Philippians 2:6-8. During that period, Jesus did not always make full or complete use of the divine power and glory he possessed. In other words, although as true God Jesus was and always remained omniscient, according to his human nature, at the very same time he did not always choose to make use of that knowledge.

答：注意耶稣是在马太福音 24:36 谈到这些话。那正是耶稣降卑他自己，为要代替我们受苦和死亡的时刻。我们说这段时期，从他在母腹中受孕直到他的死亡和埋葬，为他降卑的状态。腓力比书 2:6-8 向我们完整的总结了这段时期。在这段时期，耶稣并不总是完全或完整地使用他拥有的神性的能力和荣耀。换句话说，虽然作为真神的耶稣是并一直是全知的，与此同时，按着他的人性，他并不总是选择使用这知识。

Of course, exactly how Jesus could know all things and yet not know all things goes beyond our limited ability to grasp and understand. It is the same question that arises when we think about God being eternal and yet the God-man Jesus dying. Paul's words describe his wonder as he contemplated the incarnation: "Beyond all question,



the mystery of godliness is great” (1 Timothy 3:16).

当然，耶稣如何能够知道所有的事但尚未知道所有的事，这超出了我们有限的理解力。当我们思考上帝是永恒的但神-人耶稣死了的时候，也会浮现出同样的问题。保罗的话表达了当他深思道成肉身时的惊叹：“敬虔的奥秘是公认为伟大的”（提前 3:16）。

Q: Why have so many tried to predict the exact date of Jesus’ return?

问：为什么那么多人试图预测耶稣再临的确切日期呢？

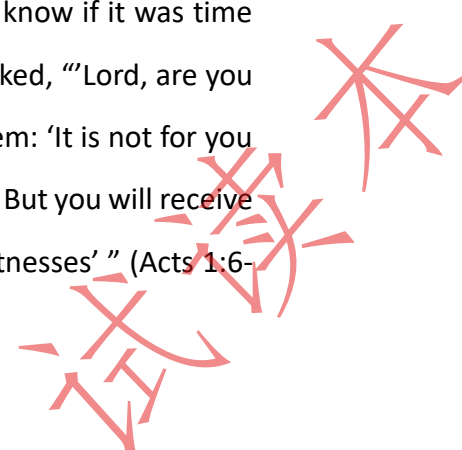
A: Proud and stubborn sinful human nature is always vainly trying to uncover what God has kept hidden. Think of the popularity of psychics and others who claim to predict the future. Even though Scripture repeatedly speaks of Jesus’ return coming suddenly, “like a thief in the night” (1 Thessalonians 5:2), human beings are fascinated by predicting future events. All they accomplish is making themselves look foolish with their predictions. Their false predictions of the future give an unbelieving world another reason to believe that it can scoff at any idea of being called into judgment by God.

答：骄傲和顽固的罪性总是徒劳地试图揭开上帝隐藏的事。想想特异功能和别的宣称能够预测未来之人是多么受人欢迎呢。尽管圣经反复宣称耶稣再临是突然地，“像贼在夜间突然来到一样”（帖前 5:2），人类依然对预测未来的事何等着迷。他们所做的只是让他们自己和他们的预测看起来何其愚蠢。他们错误的预测未来，给了不信的世界另一个理由去相信，它能够嘲笑任何关于上帝审判的想法。

Q: Why does God hide the exact time of the Last Day?

问：为什么上帝隐藏末日的确切时间呢？

A: God has hidden all the details of the future from us, including his timetable for the Last Day. Just before Jesus ascended, the disciples wanted to know if it was time for Jesus to usher in the last events of the world’s history. They asked, “‘Lord, are you at this time going to restore the kingdom to Israel?’ He said to them: ‘It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses’ ” (Acts 1:6-



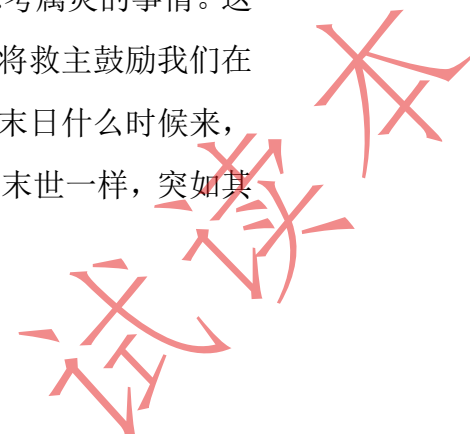
8). Our lives would be dramatically different if we knew the future, not necessarily different in a good sense. We would dread the coming of catastrophes, mourn the losses of loved ones beforehand, and even lose moments of joy and happiness that could not surprise us. God considered it enough for us to know that he would care for us and that Jesus would return.

答：上帝向我们隐藏了未来的所有细节，包括末日的时刻表。就在耶稣升天前，门徒想知道现在是否是耶稣引领世界历史进入最后时刻的日子。“他们聚集的时候，问耶稣：‘主啊，你就要在这时候复兴以色列国吗？’耶稣对他们说：

‘父凭着自己的权柄所定的时候和日期，不是你们可以知道的。但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地和撒玛利亚，直到地极，作我的见证’”（徒 1:6-8）。如果我们知道未来，我们的生活将会有很大的不同，这不同不一定是在好的意义上。我们会害怕灾难的来临，提前哀悼亲人的去世，甚至会失去那些意料之外的快乐和喜悦的时刻。上帝认为，知道他会照顾我们，并且耶稣会再来，对我们来说就足够了。

Perhaps if people knew when the Lord would return, they would spend their lives pursuing pleasure and wealth rather than seeking God and his grace in Jesus. They would postpone serious consideration of God’s message. Perhaps even Christians would more easily be tempted to think about spiritual matters only at the last possible moment—the eleventh hour. Such carelessness may kill our faith by giving reign to our sinful nature. We would set aside the Savior’s encouragement to be salt and light in this world (Matthew 5:13-16). Yet if we would know when the Last Day is coming but would not know when our deaths would occur, we would gain nothing. Death ends the human journey on earth as suddenly as the coming of the Last Day.

也许如果人们知道什么时候耶稣会再来，他们会用他们的一生去追求愉悦和财富，而不是寻求上帝和他在耶稣里的恩典。他们会迟延严肃地思考上帝的信息。可能甚至基督徒也会更容易被试探，只是在最后的时刻才去思考属灵的事情。这样的疏忽会放纵我们的罪性，并可能让我们丧失信心。我们会将救主鼓励我们在此世做光做盐的话置之不理（太 5:13-16）。另外，如果我们知道末日什么时候来，却并不知道我们的死亡何时来临，我们将一无所获。死亡如同末世一样，突如其



来，终结了人在此世的旅程。

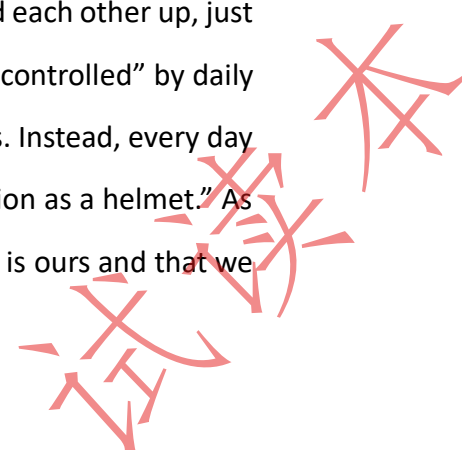
In his wisdom, God withheld the knowledge of the future from us and urged us to be ready at all times. He gives us each day to enjoy the blessings and the opportunities of each day. Each day is a time given to us by God to serve him, love others, and enjoy all his blessings. Believers have the special responsibility of sharing the gospel with others while they have opportunity. Jesus encourages us, “As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work” (John 9:4).

上帝在他的智慧中，拦阻我们知道将来的事，并督促我们随时预备。他给我们每一天去享受每一天的祝福和机会。每一天都是上帝给我们去服事他、爱别人和享受他祝福的日子。信徒有特别的责任，与他人分享福音。耶稣鼓励我们：“趁着白日，我们必须做差我来的那位的工；黑夜来到，就没有人能做工了”（约 9:4）。

Q: What does Jesus mean when he urges us to be alert and to watch for his return?

问：当耶稣督促我们为他的再临警醒守候时，他的意思是什么呢？

A: Paul sums up what it means to be spiritually alert and watching in 1 Thessalonians 5:4-11: “But you, brothers, are not in darkness so that this day should surprise you like a thief. You are all sons of the light and sons of the day. We do not belong to the night or to the darkness. So then, let us not be like others, who are asleep, but let us be alert and self-controlled. For those who sleep, sleep at night, and those who get drunk, get drunk at night. But since we belong to the day, let us be self-controlled, putting on faith and love as a breastplate, and the hope of salvation as a helmet. For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ. He died for us so that, whether we are awake or asleep, we may live together with him. Therefore encourage one another and build each other up, just as in fact you are doing.” To be alert and awake means to be “self-controlled” by daily refusing to let our old sinful nature rule us with its sins and desires. Instead, every day we put “on faith and love as a breastplate, and the hope of salvation as a helmet.” As we turn from sin to our Savior, we live in joyful faith that salvation is ours and that we



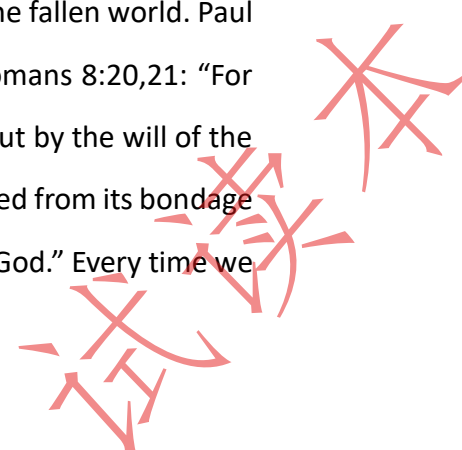
have nothing to fear when Jesus returns. We can, therefore, also use every opportunity to practice our love for God and others until our lives end or Christ returns. In his Small Catechism, Luther called such alert and watchful living a daily return to the grace and power of our baptism.

答：保罗在帖撒罗尼迦前书 5:4-11 总结了属灵的警醒和守候是什么意思：“弟兄们，你们并不在黑暗里，那日子不会像贼一样临到你们。你们都是光明之子，都是白昼之子；我们不属黑夜，也不属幽暗。所以，我们不要沉睡，像别人一样，总要警醒谨慎。因为睡了的人是在夜间睡，醉了的人是在夜间醉。但既然我们属于白昼，就应当谨慎，把信和爱当作护心镜遮胸，把得救的盼望当作头盔戴上。因为上帝不是预定我们受惩罚，而是预定我们藉着我们的主耶稣基督得救。他替我们死，让我们无论醒着、睡着，都与他同活。所以，你们该彼此劝勉，互相造就，正如你们素常做的。”警醒意味着“自制”，每日拒绝让我们的老我及其罪和欲望统治我们。反倒每天“把信和爱当作护心镜遮胸，把得救的盼望当作头盔戴上”。由于我们脱离罪归向了救主，我们活在信心的喜乐里，知道救恩是属于我们的，当耶稣再临时，我们没有任何可怕的。因此，我们也可以使用每一个机会来实践我们对上帝和他人的爱，直到我们在永恒里活着或耶稣再来的那日。在小问答里，路德称这样警醒地活着，是在我们洗礼的恩典和大能里，日日更新。

Q: Since many of the signs of the end of which Jesus spoke have been around for centuries, how can he say that such events are signs of his return?

问：耶稣所说的末日的迹象，很多都存在数个世纪了，他怎么会说这样的事情是他再来的迹象呢？

A: Indeed, many of the signs Jesus mentions are nothing new. Wars, rumors of war, famines, and earthquakes have been around as long as humans can remember. Yet every one of those signs, and others like them, is a reminder that the world as we know it is falling apart because of human sin and God's curse on the fallen world. Paul spoke of the decay of this present world under God's curse in Romans 8:20,21: "For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God." Every time we



see the physical world, or the inhabitants of this world, struggling because of what sin has done to an otherwise perfect creation, we are reminded of the hope of the new heaven and the new earth that will begin when our Lord returns.

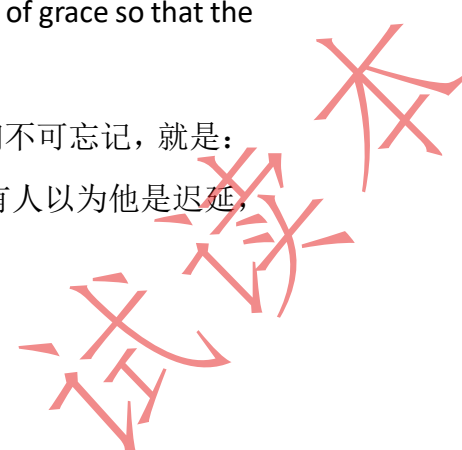
答：确实，耶稣提到的很多迹象都不是什么新事。战争、战争传闻、饥荒、地震，从人类记事起就一直存在。然而，每一个这样的迹象，以及其它类似的迹象，都在提醒我们，我们已知的这个世界，因为人的罪和上帝加在其上的咒诅，正支离破碎。保罗在罗马书 8:20,21 中，谈到这个世界的败坏：“因为受造之物屈服在虚空之下，不是自己愿意，而是因那使它屈服的叫他如此。但受造之物仍然指望从败坏的辖制下得释放，得享上帝儿女荣耀的自由。”每当我们看到这个物质世界，或这个世界的受造物，因为罪对原本完美的它所做之事，劳苦挣扎时，我们就会盼望，在我们主再临时将开始的新天新地。

Q: Since he promised that he was coming soon, for 20 centuries Christians have eagerly waited for Jesus' return. Why has Jesus urged his believers to be ready when he has so long delayed his return?

问：由于他应许他很快就会来，20 多世纪以来，基督徒引颈渴望耶稣的再来。为什么耶稣如此迟迟不来，却督促他的门徒做好准备呢？

A: Peter simply answers this question: “But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance” (2 Peter 3:8,9). Peter makes two important points. First, he reminds us that our concept of “slowness” is only from our vantage point. From God’s perspective, we might say that it has been only two days since Jesus’ death, resurrection, and ascension. Second, any apparent delay is not carelessness on God’s part. His apparent delay serves only one purpose: the patient extension of this world’s time of grace so that the gospel might continue to rescue sinners from eternal judgment.

答：彼得简洁地回答了这个问题：“亲爱的，有一件事你们不可忘记，就是：主看一日如千年，千年如一日。主没有迟延他的应许，就如有人以为他是迟延，



其实他是宽容你们，不愿一人沉沦，而是人人都来悔改”（彼后 3:8,9）。彼得说出了两个要点。首先，他提醒我们，我们对于“慢”的概念只是来自于我们的立场。从上帝的视角，我们可以说，自耶稣死亡、复活和升天到现在只过了两天。第二，任何表面上的迟延都不是上帝疏忽了这事。他表面上的迟延只有一个目的：耐心延长这世界恩典的时间，使得福音可以继续将罪人从永恒的审判中拯救出来。

Consider also that no Christian has ever been harmed by being ready for the Last Day. It is a misconception that it would be much better to be able to live carelessly in sin rather than carefully in faith, hope, and love in Christ. Living in faith in Christ and in love for him and others causes us to lose nothing that is really valuable in life. In fact, as Jesus assures us, only those who know and believe in him “have life, and have it to the full” (John 10:10).

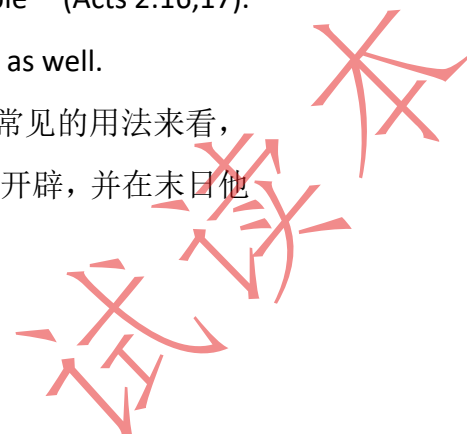
想想，没有基督徒会因着为末日做预备而遭受损害。有一个错觉是，认为漫不经心地活在罪中，比小心翼翼地活在对基督的信心、盼望和爱中要好得多。活在相信基督和对他及他人的爱中，使我们不会失去我们生命中真正有价值的东西。事实上，正如耶稣向我们保证的，唯有那些认识并相信他的人要“得生命，并且得的更丰盛”（约 10:10）。

Q: Do we really live in the last days?

问：我们真的活在末世吗？

A: There are two ways to answer this question. In the broadest terms and in accord with the most common biblical usage of the phrase “last days,” we can indeed be sure that we live in those last days. The last days were ushered in by Jesus’ first appearing and will end with his second appearing on the Last Day. That is made clear by Peter on Pentecost when he quoted from the prophet Joel to describe what was happening already on the first Pentecost day: “This is what was spoken by the prophet Joel: ‘In the last days, God says, I will pour out my Spirit on all people’ ” (Acts 2:16,17). Clearly, if Peter lived during the last days, we certainly live in them as well.

答：“末世”这个词，从最广泛的意义并根据圣经对其最常见的用法来看，我们的确可以确定我们活在末世里。这末世由耶稣第一次显现开辟，并在末日他



第二次显现时结束。当彼得引用先知约珥的话，描述在第一个圣灵降临节所发生的事情时，他清楚地表明了这一点，他说：“这正是藉着先知约珥所说的：‘上帝说：在末后的日子，我要将我的灵浇灌凡血肉之躯的’”（徒 2:16,17）。显然，如果彼得活在末世（末后的日子），我们当然也活在末世。

To some, the words last days may have a narrower definition. They may mean the very last years, months, or days before Jesus' return. That detail God has chosen in loving wisdom to hide from our view. We can never know for sure if we live in those very last years, months, or days before his return. As Christians, we live so that we are ready if Jesus would return in the next moment.

对一些人来说，末世这个词可能有一个更狭窄的定义。它们可能指耶稣再临之前最后的几年、几个月，或是几天。上帝在他慈爱的智慧里，选择将这详情向我们隐藏起来。我们永远无法保证，我们是否活在耶稣再来之前最后的几年、数月或几天里。作为基督徒，我们为准备好耶稣将会在下一刻再来而活。

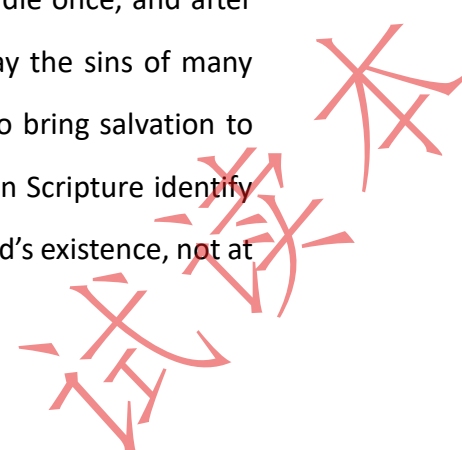
3. We believe that at Jesus' return this present world will come to an end. "In keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness" (2 Peter 3:13).

3、我们相信耶稣再临的时候，这现今的世界将会完结。“但我们照祂的应许，盼望新天新地，有义居在其中”（彼后 3:13）。

Q: Will Jesus come only once more at the end of the world?

问：耶稣只会在世界终结的时候再来一次吗？

A: Jesus came once to accomplish our salvation and will come again at the end of time. The author to the Hebrews makes it clear that there are only two visible comings of Christ in the history of this world: "Just as man is destined to die once, and after that to face judgment, so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him" (9:27,28). Many other passages in Scripture identify this second appearance of Christ with the very last day of this world's existence, not at



some point earlier than that. When Jesus returns on that day, he will bring the full joy of heaven to those who believe. Christ's return, the resurrection of both believer and unbeliever, the final judgment of all unbelievers, and the beginning of the full enjoyment of heaven for every believer will all take place on the day of Jesus' second coming. Jesus himself reminds us of that truth: "For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day" (John 6:40). To speak of any third or fourth coming of Christ to this world is to go beyond Scripture.

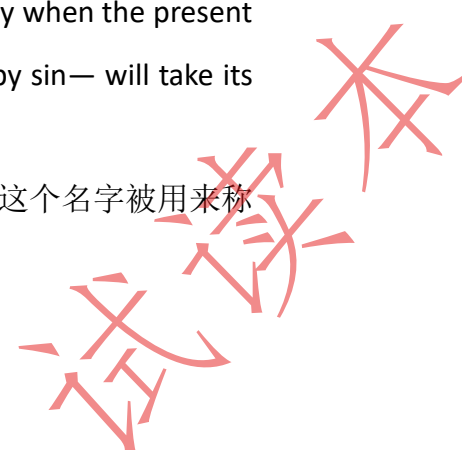
答：耶稣第一次来完成我们的救恩，并将在世代的尽头第二次降临。希伯来书作者清楚地指出，在这个世界的历史中，基督只有两次可见的降临：“按着命定，人人都有一死，死后且有审判。同样，基督既然一次献上，担当了许多人的罪，将来要第二次显现，与罪无关，而是为了拯救热切等候他的人”（来 9:27,28）。圣经中很多别的经文将基督第二次显现与这个世界存在的最后一天连在一起，而不是早于这一天的某一时刻。在耶稣再临的那一天，他将把天堂完全的喜乐带给相信他的人。当基督再临时，信徒和不信者都会复活，所有不信者要承担最后的审判，每一个信徒都会开始在天堂里享受完全的喜乐，这一切都会发生在耶稣再次降临的那一天。耶稣亲自提醒我们这一真理说：“因为我父的旨意是要使每一个见了子而信的人得永生，并且在末日我要使他复活”（约 6:40）。任何说基督第三次或第四次降临这个世界的说法，突破了圣经对此的描述。

Q: What does Scripture mean when it speaks of a new heaven and a new earth?

问：当圣经说到一个新天新地时，这意味着什么？

A: The new heaven (or heavens) and the new earth are spoken of in Isaiah, 2 Peter, and Revelation. These are other names for the place where believers will enjoy the visible presence of God in perfection forever. The names "new heaven" and "new earth" are most often used for the dwelling of believers after the Last Day when the present creation will cease to exist and a new one—never to be marred by sin— will take its place.

答：在以赛亚书，彼得后书和启示录都说到了新天新地。这个名字被用来称



呼，信徒将在完美里永远享受上帝可见同在的地方。“新天”和“新地”这两个名字，常常用来指信徒在末日之后的居所，在那时，现在的世界将不复存在，一个新的世界——从未被罪败坏的——将取而代之。

Q: Some, like the Jehovah's Witnesses, teach that the present world will never be destroyed. How do they try to support such a teaching from Scripture?

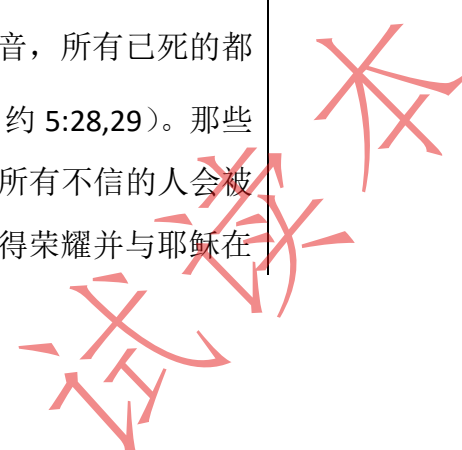
问：一些人，比如耶和華見證人，教導說這個世界永遠不會被毀滅。聖經支持他們這樣的教導嗎？

A: They can't! The wording of this current creation's final fate is simply too clear to misunderstand. The description of the destruction of the current universe can't be put any more simply than how Peter relates it in his second epistle when he writes, "But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare" (2 Peter 3:10).

答：有關當今世界最終的命運，聖經的話是如此清晰，以至於不可能被誤解。對當今宇宙將會毀滅的描述，彼得在他的第二封書信裡面說的再清楚不過了，他寫道：“但主的日子要像賊一樣來到；那日，天必在轟然一聲中消失，天體都要被烈火熔化，地和地上的萬物都要燒盡”（彼後 3:10）。

4. We believe that when Jesus returns and his voice is heard throughout the earth, all the dead will rise, that is, their souls will be reunited with their bodies (John 5:28,29). Together with those still living, the resurrected will appear before his throne of judgment. The unbelievers will be condemned to an eternity in hell. Those who by faith have been cleansed in the blood of Christ will be glorified and will live with Jesus forever in the blessed presence of God in heaven (Philippians 3:21).

4、我們相信耶穌再臨的時候，全世界皆會聽到祂的聲音，所有已死的都要復活，就是說，他們的靈魂會與他們的身體再次聯合起來（約 5:28,29）。那些復活的人，將會和那時活着的人，一起來到這審判的寶座前。所有不信的人會被定罪到永恒的陰間。那些借信心得到基督寶血潔淨的人，將會得榮耀並與耶穌在



天上得享上帝的福乐（腓 3:21）。

Q: How can Jesus return in such a way that he is visibly and audibly present to everyone in the whole world at the same instant?

问：耶稣怎么能以这样一种方式再临，使得全世界所有人在同一时刻都能看到和听到他呢？

A: We must remember that “nothing is impossible with God” (Luke 1:37). God tells us that the world as we know it will cease to exist, and at that very same moment, all will see Christ as he returns. Scripture tells us, “Look, he is coming with the clouds, and every eye will see him, even those who pierced him” (Revelation 1:7). It is not just those who are alive when the Last Day arrives who will instantly see Christ. All who have ever lived, having been raised back to life in “the twinkling of an eye” (1 Corinthians 15:52), will also be present to see him.

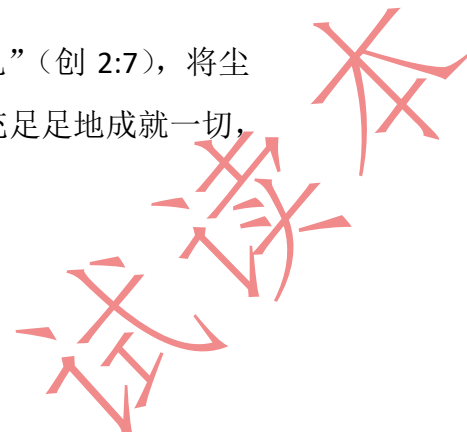
答：我们必须记住“上帝无所不能”（路 1:37，当代译本）。上帝告诉我们，我们已知的世界将不复存在，并且在同一时刻，所有人都将看到基督的再临。圣经告诉我们：“看哪，他驾云降临；众目都要看见他，连刺他的人也要看见他”（启 1:7）。不是只有那些在末日还活着的人，才会立刻看到耶稣。所有曾活着的人，会在“眨眼之间”（林前 15:52）又活过来，并看到耶稣。

Q: How will God raise all the dead when many who died long ago have returned to dust?

问：很多死了很久的人，已经化为灰烬，上帝怎么能让所有死人复活呢？

A: He who once “formed the man from the dust of the ground and breathed into his nostrils the breath of life” (Genesis 2:7) will not have any trouble reassembling dust into human beings. After all, our God can “do immeasurably more than all we ask or imagine” (Ephesians 3:20).

答：他曾“用地上的尘土造人，将生命之气吹进他的鼻孔”（创 2:7），将尘土聚集为人，对他没有任何困难。毕竟，我们的上帝能“充充足足地成就一切，超过我们所求所想的”（弗 3:20）。



Q: What does Scripture mean when it tells us that God will give believers glorified bodies after the resurrection?

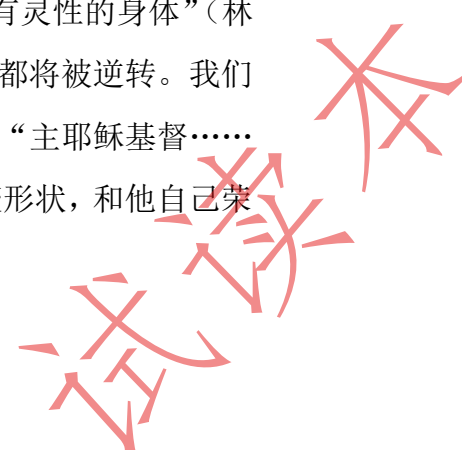
问：圣经告诉我们，上帝会在信徒复活后给他们一个荣耀的身体，这是什么意思？

A: Human beings changed after the fall into sin. The body that had been immortal became mortal. A world that knew no bodily weaknesses, imperfections, or illnesses became all too familiar with them. Human bodies that would have known no process of aging and decay suddenly were subject to just that.

答：人类在堕入罪中后发生了改变。曾经不朽坏的身体变成了朽坏的。一个不知道身体的软弱、缺陷或疾病的世界，变成了对这一切如数家珍的世界。压根不知道变老和衰残的身体，突然就被其所支配。

All of that will change again on the Last Day. The apostle Paul makes just such comparisons in 1 Corinthians 15 where he writes, “The body that is sown [buried] 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; it is sown a natural body, it is raised a spiritual body” (1 Corinthians 15:42-44). All that sin has done to our bodies in this sinful world will be reversed. Our bodies will never again be subject to illnesses, weaknesses, disabilities, or death. And one more thing! “The Lord Jesus Christ . . . will transform our lowly bodies so that they will be like his glorious body” (Philippians 3:20,21). It appears that we will have an outward glory like the glorious body of our risen Lord. We will have to wait until heaven to understand exactly what that will be like!

所有这一切在末日将会再次改变。使徒保罗在哥林多前书 15 章做了这样的比较，他写道：“死人复活也是这样。所种的是会朽坏的，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；所种的是血肉的身体，复活的是灵性的身体。既有血肉的身体，也就有灵性的身体”（林前 15:42-44）。罪在这个罪恶世界里，对我们身体所做的一切将被逆转。我们的身体将再也不会受疾病、软弱、残疾或死亡折磨。不仅如此，“主耶稣基督……要按着那能使万有归服自己的大能，把我们这卑贱的身体改变形状，和他自己荣



耀的身体相似”（腓 3:20,21）。这似乎是在说，我们将会拥有外在的荣耀，和我们复活的主荣耀的身体相似。我们将不得不等到天堂才能完全理解那将是什么样子！

Q: Since the souls of those who died before the Last Day have already gone to heaven or hell, what is the purpose of having all stand before God on judgment day?

问：由于那些在末日之前死去的灵魂，已经去了天堂或地狱，在审判的时候让所有人都站在上帝面前，有什么意义呢？

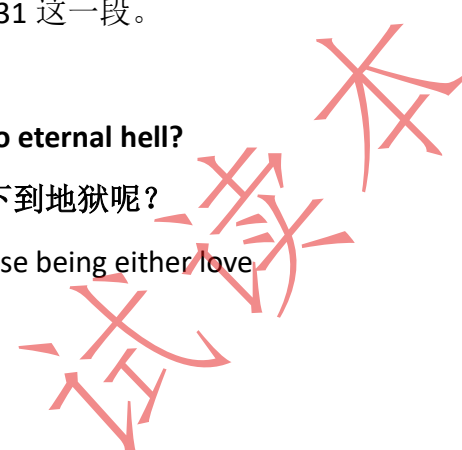
A: Think of how often in this world God's perfect justice and righteousness is called into question—even, all too often, by believers! On the Last Day, God will assemble all who have ever lived and reveal the absolute perfection and justice of all his judgments. In the presence of all nations, he will give clear evidence from the lives of all unbelievers that they truly earned the judgment so many had already begun to receive since they died before the Last Day. He will also proclaim with more irrefutable evidence from the lives of his believers that they put their trust in Jesus and received eternal life as a free and gracious inheritance. On the Last Day, God will not frantically try to figure out what he is going to do with all these people. Rather, the Last Day establishes the perfect justice of the eternal fate of all those who gather before him. For the simplest evidence of this, refer to Matthew 25:31ff.

答：想想上帝完美的公平和公义在这个世上是多么频繁地被质疑——甚至，多么频繁地被基督徒质疑。在末日，上帝将聚集一切曾经活着的人，彰显他一切的审判是绝对的完美和公平。在万民面前，他将从所有不信者的生命中清楚的证明，他们真的为自己赢得了审判，这审判，对于那些在末日之前就死了的人来说，他们早就已经领受到了。他也从他信徒的生命中，无可辩驳地宣告，他们相信基督并领受了永生，作为他们白白和恩慈的产业。在末日，上帝不会拼命试图搞清楚他要怎么对待所有人。相反，末日在所有聚集到他面前之人永恒的命运上，确立了完美的公义。对此最简单的证据，可参阅自马太福音 25:31 这一段。

Q: How can a loving God condemn people, body and soul, to eternal hell?

问：慈爱的上帝怎么能刑罚人，将他们的身体和灵魂都下到地狱呢？

A: God is both perfect love and perfect justice. He cannot cease being either love



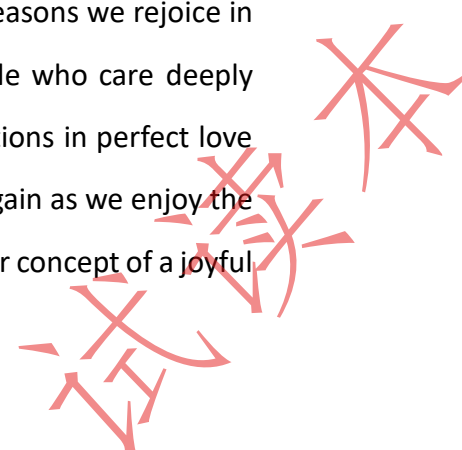
or justice and still remain God. In perfect, unconditional love through Jesus, God provides full forgiveness for all sinners who have ever lived. In amazing patience he offers that forgiveness through the gospel again and again to a world that hates him by nature. Only when humanity persists in stubborn unbelief and hatred of God does God condemn people, body and soul, to eternal hell. Is it really his perfect justice that is most astounding to understand or his love that would kill his own beloved Son so that the enemies who hate him might live with him forever?

答：上帝是完全的爱和完全的公义。他不能停止爱或停止公义并依然是上帝。在他完美和无条件的爱里，上帝透过耶稣对所有曾活着的罪人提供了全然的赦免。他以惊人的耐心，向这个生性就恨他的世界，一次又一次透过福音提供这赦免。只有当人对上帝所做之事持续顽固地不信和恨恶时，上帝才判人的身体和灵魂进入永恒的地狱。究竟是他那叫人惊骇的完美的公义还是他的爱，杀害了他亲爱的儿子，叫恨恶他的敌人可以永远和他同活呢？

Q: Will we still have the same relationships in heaven with those whom we know in this life?

问：我们在天上，和我们在今生认识的那些人，还有同样的关系吗？

A: There are two sides to the answer to this question. First, consider Jesus' answer to the Sadducees in Matthew 22:23ff. The Sadducees neither believed in the eternity of the soul nor in the resurrection of the body. They tried to ridicule any idea of eternal life by raising the question of a woman who was married to seven husbands, all who preceded her in death. Whose wife will she be? they wondered. As part of his reply to their question, Jesus said, "At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven" (Matthew 22:30). From those words it seems best to say that marriage and family life as we know it in this life will not continue. While that may sadden us, remember that one of the reasons we rejoice in family in this sinful world is that family surrounds us with people who care deeply about us in an uncaring world. In heaven the family of God functions in perfect love for every family member. We don't really suffer a loss at all but a gain as we enjoy the perfect companionship of the full family of God. In other words, our concept of a joyful



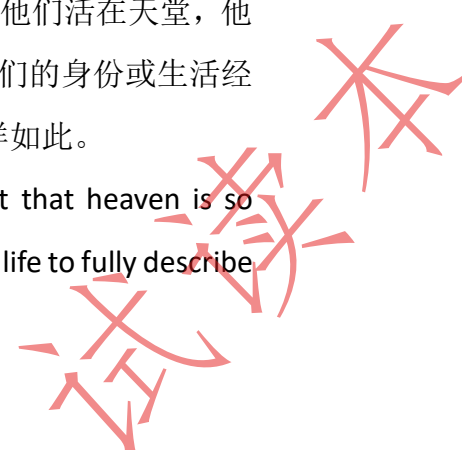
reunion in heaven is not too large. It is too small when we think of it only as the reunion of husband and wife or the reunion of dear friends we have known here. We will be reunited with all believers who will have perfect and full love for us in heaven!

答：这个问题的回答有两个方面。首先，想想耶稣在马太福音 22:23 那几节经文里，对撒都该人的回答。撒都该人既不相信灵魂的永生也不相信身体的复活。他们提出一个问题，有一个妇人，嫁给过七个丈夫，她所有丈夫都先于她而死。她将会是谁的妻子呢？借着这个问题，他们试图去嘲笑所有永生的观点。耶稣回答了他们的问题，在其中，他说：“在复活的时候，人也不娶也不嫁，而是像天上的天使一样”（太 22:30）。从这些话看来，最好的说法是，我们在此世已知的婚姻和家庭生活将不再继续。虽然这可能让我们觉得伤心，但请记住，在这个罪恶的世界里，我们因家庭而喜乐的原因之一，是在这个冷漠的世界里，那些围在我们身边的家人，他们深深地关心着我们。在天堂，上帝的家庭对每一个家庭成员都有完全的爱。在我们享受上帝整个家庭完美的陪伴时，我们没受到任何损失，而是获得了收益。换句话说，我们关于天堂里快乐团聚的概念，怎么想都不为大。当我们认为它只是夫妻之间的团聚，或是我们现在已知的亲朋之间的团聚，那就太小了。我们将会和一切信徒团聚，在天堂，他们有对我们完全和完美的爱。

But there is another side to this question. Even though marriage and family life as we know them cease in eternity, that does not mean that we suddenly lose our identity or our significance to others. For instance, consider Jesus' transfiguration when Moses and Elijah appeared with him on the mountain. Although they were living in heaven, they had not ceased being Moses and Elijah. They had not lost their identities or life histories when they entered heaven. So too it appears that we will remain who we are—and so will those we have known.

但是这个问题有另外一面。尽管我们已知的婚姻和家庭生活，在永恒中将会终止，但这并不意味着我们突然失去了我们的身份，或我们对他人的意义。例如，想想耶稣登山显荣，那时，摩西和以利亚出现在他身边。虽然他们活在天堂，他们依然是摩西和以利亚。当他们进入天堂，他们并没有失去他们的身份或生活经历。这样看来，我们将依然是我们——我们所知的那些人同样如此。

Part of the problem we are struggling with here is the fact that heaven is so wondrous that we have no concrete experience or words from this life to fully describe



it. Paul had that difficulty after he was given a vision of the glory of heaven: “He heard inexpressible things, things that man is not permitted [which could also be translated: “things that it is not possible . . .”] to tell” (2 Corinthians 12:4). Rest assured, not one of us will be disappointed nor will we ask for a refund of the price Christ paid to win heaven for us!

我们在这里为很多问题苦苦挣扎，事实上，天堂是如此奇妙，以至于我们今生并没有具体的经历或言语能够完全描述它。保罗在看到天堂荣耀的异像后，他就有同样的困难：“他被提到乐园里，听见隐秘的言语，是人不可说的（也可被译为：人所不可能说出来的）”（林后 12:4）。可放心的是，对于基督付上他自己为我们赢得的天堂，我们没有一个人会失望或要求退款。

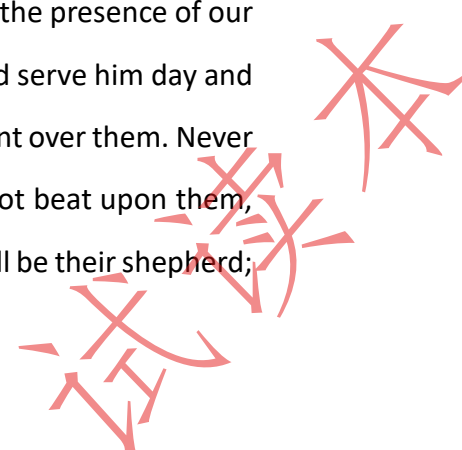
Q: What will it be like to live in God’s presence?

问：在上帝面前活着是什么样？

A: John the apostle spoke of one of the greatest joys of heaven: “When he appears, we shall be like him, for we shall see him as he is” (1 John 3:2). This vision of God will be our delight for all eternity. Christians cannot even remotely comprehend the joy of actually being able to see God and to exist forever in the visible glory of his presence. Is it any wonder that the saints and angels pictured before the throne of God in heaven are often found falling to the ground in astonishment and wonder? See, for example, Revelation 19:1ff.

答：使徒约翰谈到天堂最大的喜乐之一是：“基督显现的时候，我们会像他，因为我们将见到他的本相”（约一 3:2）。上帝这样的显现将是我们永恒的喜悦。甚至基督徒，也远远不能理解，真正能够看到上帝并永远活在他可见荣耀里的喜悦。那些在天上上帝的宝座面前的圣徒和天使，常见的画面是，他们在惊异和惊叹中仆倒在地，他们在惊叹什么呢？启示录 19 章是一个很好的例子。

Scripture gives us other details of the wonders awaiting us in the presence of our gracious and glorious God: “They are before the throne of God and serve him day and night in his temple; and he who sits on the throne will spread his tent over them. Never again will they hunger; never again will they thirst. The sun will not beat upon them, nor any scorching heat. For the Lamb at the center of the throne will be their shepherd;



he will lead them to springs of living water. And God will wipe away every tear from their eyes” (Revelation 7:15-17). All the troubles that sin has brought into our lives will be absent in heaven.

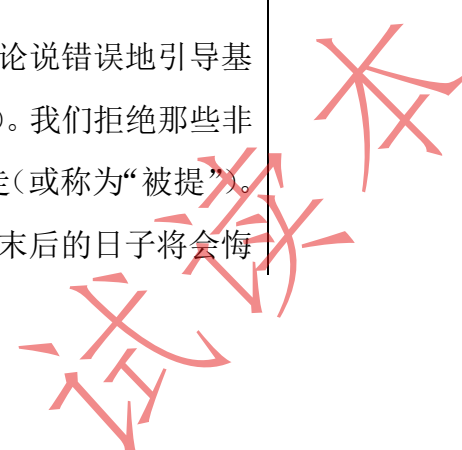
在我们恩慈和荣耀的上帝面前，有很多让人惊叹的事等着我们，圣经给了我们很多其它的详情：“所以，他们在上帝宝座前，昼夜在他殿中事奉他；那坐在宝座上的要用帐幕覆庇他们。他们不再饥，不再渴；太阳必不伤害他们，任何炎热也不伤害他们，因为宝座中的羔羊必牧养他们，领他们到生命水的泉源；上帝必擦去他们一切的眼泪”（启 7:15-17）。罪给我们生命带来的一切麻烦，在天上都将不再出现。

Notice even in this passage that often the best Scripture can do for us is simply to list what won't be in heaven (sin and all its evil effects). The true glory and wonder of what it will be like to live in God's presence will only be known when by the grace of Jesus we experience them firsthand.

值得注意的是，即使在这段圣经为我们描述天堂的最好的经文里，它也只是简单列出了在天堂将不会有什么（罪及其一切邪恶的后果）。与上帝同在真正的荣耀和美好，会是什么样子，只有当借着耶稣的恩典我们亲身经历它们时，我们才能知道。

5. We reject the teaching that Christ will reign on earth for a thousand years in a physical, earthly kingdom. This teaching (millennialism) has no valid scriptural basis and falsely leads Christians to set their hopes upon an earthly kingdom of Christ (John 18:36). We reject as unscriptural any claim that Christians will be physically removed, or “raptured,” from the earth prior to judgment day. We likewise reject as unscriptural any claim that all the Jews will be converted in the final days.

5、我们拒绝接受那些说基督会在地上统治一个有形的国度，历时一千年的观点。这个说法（千禧年主义）并没有充分的圣经根据，这论说错误地引导基督徒把他们的期望建立在一个地上的基督国度之上（约 18:36）。我们拒绝那些非圣经的宣称，认为在审判日之前，基督徒的身体将由地上被接走（或称为“被提”）。同样，我们拒绝接受那些非圣经的宣称，认为所有的犹太人在末后的日子将会悔



改归正。

Q: What is millennialism?

问：什么是千禧年主义？

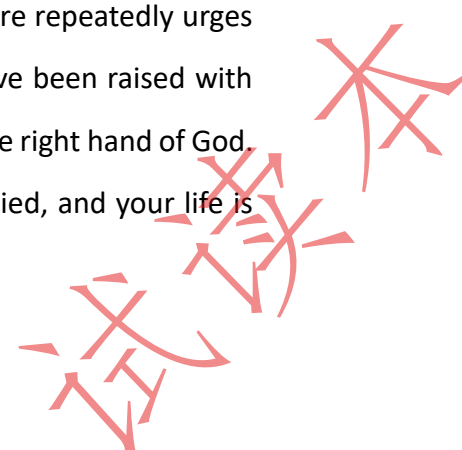
A: Millennialism is the false teaching that Christians will enjoy a glorious visible kingdom on earth for one thousand years before the final judgment. Millennium means “one thousand years.” Some teach that the second coming of Jesus will not take place until after the millennium is over. They are called post-millennialists. Others teach that the second coming of Jesus will take place before the millennium. They are called pre-millennialists.

答：千禧年主义是这样一种错误的教导，它宣称在最后的审判之前，基督徒将在世上享受一个荣耀的可见的国度。千禧年的意思是“一千年”。一些人教导说，耶稣的再临要在千禧年结束之后才会发生。他们被称为后千禧年者。另一些人教导说，耶稣的再临会在千禧年之前发生。他们被称为前千禧年者。

Q: If Revelation 20 does not teach millennialism, what does it mean?

问：如果启示录 20 章并没有教导千禧年主义，那它是什么意思呢？

A: Just as in mathematics you don't use the more difficult forms (such as calculus or trigonometry) to reexplain or teach the basics (addition and subtraction), so also in biblical interpretation it is a dangerous thing to use the more difficult passages to reexplain or reinterpret the more basic passages. The reason for rejecting the false ideas of a glorious earthly millennium is that the Bible does not mention any such visible, glorious earthly reign of Christians on earth in the most basic sections speaking about the end of the world. Instead, Scripture speaks of a great falling away from the faith. It speaks of love growing cold as history draws to its conclusion (Matthew 24:9ff). Far from leading us to hope for better days for this world, Scripture repeatedly urges us to set our sights on heaven and eternity. “Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is



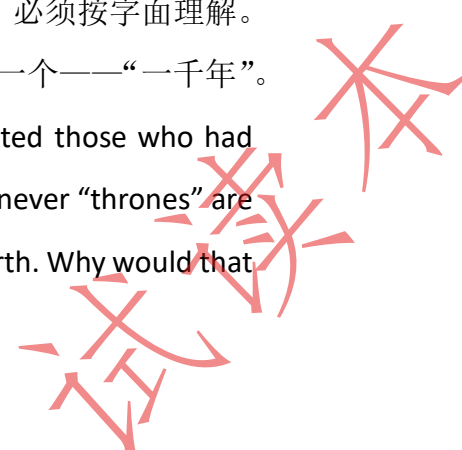
now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory” (Colossians 3:1-4).

答：正如在数学中，你不会使用更困难的公式（比如微积分或几何学）去解释或教授基本公式（加减法），同样，在圣经诠释中，使用更困难的经文来重新解释或重新理解更基本的经文是一件危险的事。拒绝一个荣耀的属世的千禧年这样的错误观点，其原因是，在圣经中说到末世的最基本的经文里，并没有谈到基督徒在地上有任何这样可见的荣耀的属世统治。相反，圣经说到了一个从信仰上的大堕落。它说到了，随着历史进入尾声，爱变成了冷漠（太 24:9 及其后）。圣经非但没有引领我们盼望这个世界会变得越来越好，它反倒一再督促我们将我们的目光放在天堂和永生上。“所以，既然你们已经与基督一同复活，就当求上面的事；那里有基督，坐在上帝的右边。你们要思考上面的事，不要思考地上的事。因为你们已经死了，你们的生命与基督一同藏在上帝里面。基督是你们的生命，他显现的时候，你们也要与他一同在荣耀里显现”（西 3:1-4）。

In addition, millennialists ignore significant points of interpretation in Revelation 20, which they claim teaches this supposed earthly period of a one-thousand-year rule of Christians on earth. They ignore that much of Revelation 20 is clearly figurative, describing realities in terminology that is not meant to be taken literally. For example, millennialists insist that we take the “thousand years” of verses 2 and 4 literally, yet in the midst of this vision they do not insist that the “chain” that binds Satan in verse 1 be taken literally. While seeing one figure of speech, they refuse to see the other—the “thousand years”—right next to it.

此外，千禧年主义者声称，从启示录 20 章可以推断出基督徒在世上有一千年的属世统治的时期，但他们对其的解释忽略了重要的概念。他们忽略了启示录 20 章大部分内容都是很明显的比喻，用无法按字面意义理解的术语来表述现实。比如，千禧年主义者坚称我们应该按字面意义理解 2-4 节的“一千年”，但在这样的观点下，他们却并不坚持在第 1 节捆绑撒旦的“大铁链”必须按字面理解。在看到比喻用法的同时，他们却拒绝看见就在其旁边的另一个——“一千年”。

In addition, verse 4 says, “I saw thrones on which were seated those who had been given authority to judge.” Millennialists fail to note that whenever “thrones” are mentioned in Revelation, the thrones are in heaven and not on earth. Why would that



be different here? Verse 4 identifies those who are ruling on these thrones not as living believers visibly ruling the world but as the “souls of those who had been beheaded because of their testimony for Jesus and because of the word of God.”

此外，第 4 节说：“我又看见一些宝座，坐在上面的有审判的权柄赐给他们。”千禧年主义者没有注意到，每当启示录提到“宝座”，这宝座是在天上的而不是在地上的。为什么是这样呢？第 4 节指出，那些坐在这宝座上统治的，不是活着的信徒可见的统治这个世界，而是“那些因为给耶稣作见证，并为上帝之道被斩首的人的灵魂”。

Simply, a literal reading of Revelation 20 that makes it fit the idea of an earthly, glorious, visible rule of Christians on earth is a careless rendering and leads to a distortion of other simpler and clearer sections of Scripture.

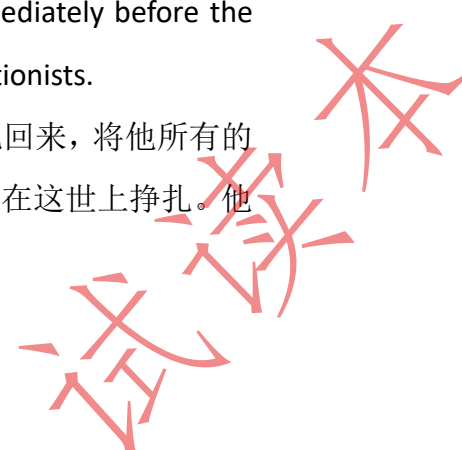
简单来说，按字面意思解读启示录 20 章，使其符合基督徒这世上有一个属世的，荣耀的，可见的统治这样的观点，是一种粗心的解释，并导致对圣经别的更简单更清晰的经文的曲解。

Q: What do some Christians mean when they speak about the rapture?

问：有些基督徒说到的被提是什么意思？

A: Some Christians believe that Jesus will secretly return sometime before judgment day to take all his believers from this world so that they can be with him in heaven and not struggle anymore on earth. They tell us that life in the world will go on, but suddenly all the believers will be missing. Many who teach the rapture believe that this will occur before the seven years of the great tribulation that comes immediately before what they call the millennium. These people are called pre-tribulationists. Others teach that this rapture occurs in the middle of those years of tribulation; these people are called mid-tribulationists. Still others teach that the rapture occurs at the end of the seven years of tribulation, immediately before the beginning of the millennium. These people are called post-tribulationists.

答：一些基督徒相信耶稣会在审判日前的某个时刻偷偷地回来，将他所有的信徒从此世提走，这样他们就可以在天堂和他在一起，再也不在这世上挣扎。他



们教导说，这个世界的生命将会继续，但突然间，所有信徒都会消失。很多教导被提的人相信，这将发生在大灾难之前，之后会有 7 年的灾难，随后马上就会进入他们所说的千禧年。这些人被称为灾前被提者。另一些人教导被提会发生在灾难的日子里面；这些人被称为灾中被提者。还有些人教导被提会发生在这七年的灾难结束后，随后马上就开始了千禧年。这些人被称为灾后被提者。

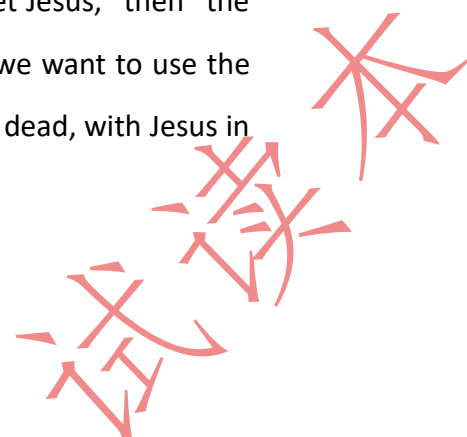
Q: Doesn't 1 Thessalonians 4:16,17 teach a rapture of believers before the Last Day?

问：帖撒罗尼迦前书 4:16,17 不是教导信徒在末日之前会被提吗？

A: Those who believe that 1 Thessalonians 4:16,17 teaches a rapture of believers before the Last Day do not pay attention to the context of that passage. Paul was addressing the Thessalonian Christians concerning a misunderstanding they had about those who died in the faith. They were expecting Christ to return so intently that they were afraid that Christians among them who died before Christ's return might be lost. This was leading to hopeless despair on the part of the Christians who mourned those who died.

答：那些相信帖撒罗尼迦前书 4:16,17 是教导信徒在末日之前被提的人，并没有注意这段经文的上下文。保罗是在对帖撒罗尼迦的基督徒说话，他们对那些在信心里已经死了的人存在误解。他们如此专心地期待着基督的再来，以至于他们害怕，他们中间那些在基督再来之前死去的基督徒，可能会失丧。这让那些哀悼已死之人的基督徒十分绝望。

Paul, therefore, was comforting them with the assurance that far from being lost, those dead Christians would rise to meet Christ in the air on the Last Day. Those dead Christians wouldn't be left behind; in fact, they would be "first" in being gathered to Christ—first when compared to the living believers! "First" they will be raised from the dead, rejoined body and soul, and caught up in the clouds to meet Jesus, "then" the believers still living will be gathered to meet Jesus with them. If we want to use the term rapture, it would be this gathering of all believers, living and dead, with Jesus in the clouds of heaven on judgment day.



因此，保罗安慰他们，向他们保证，那些已死的基督徒不仅不会失丧，还会在末日复活，在空中与基督相会。那些已死的基督徒不会被留下；事实上，与活着的信徒相比，他们是“先”被聚集到耶稣面前的。他们会“先”从死里复活，身体和灵魂重新结合，被带到云里与耶稣相会，“然后”那些依然活着的信徒也要聚集，与他们一起和耶稣相会。如果我们要使用被提这个词，它指的就是所有信徒，无论活着的还是已死的，当审判的日子在云里与主的这相会。

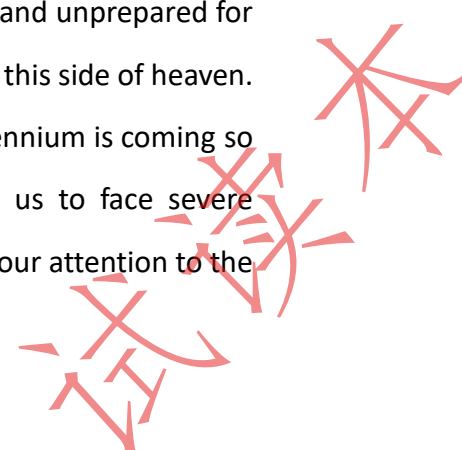
In other words, this passage says nothing about unbelievers. They are not in the context of the discussion at all in 1 Thessalonians 4. To say that this passage teaches that believers will be raised first and then a thousand years later the dead unbelievers will be raised inserts something into the context that is not in Paul's words. For further proof, notice the passages of Scripture that clearly have believers and unbelievers rising on the very same day, the Last Day: Daniel 12:2; John 5:28,29; and John 6:40.

换句话说，这段经文并不涉及非信徒。他们根本不在帖撒罗尼迦前书 4 章的讨论中。说这段经文教导信徒会首先复活，然后一千年后已死的非信徒将会复活，是在这段经文里插入了某些不属于保罗的话。进一步的证据，请注意圣经中清楚描述信徒和非信徒将会在同一天——末日，复活的经文：但以理书 12:2；约翰福音 5:28,29；约翰福音 6:40。

Q: Why are the false teachings of millennialism and the rapture so dangerous to Christian faith?

问：为什么千禧年主义和被提的错误教导，对基督徒信仰如此危险呢？

A: The rapture gives false hope that God will remove his Christians from this earth before things get too bad, and the millennium emphasizes a wonderful golden age for the gospel in this world. Both work against the biblical emphasis that “we must go through many hardships to enter the kingdom of God” (Acts 14:22). How easy it would be for a Christian who buys into these deceptions to be surprised and unprepared for how difficult it actually is for the Christian to live in a hostile world this side of heaven. Scripture does not promise, “Don't worry; the rapture or the millennium is coming so it will never get too bad for you.” Instead, Scripture prepares us to face severe difficulties and trials in this life. At the same time, the Bible draws our attention to the



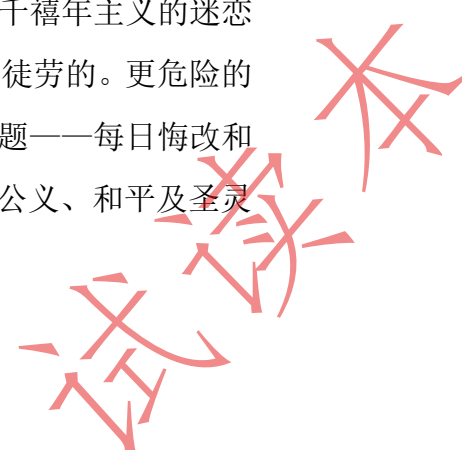
glory that will be ours in eternity: “I consider that our present sufferings are not worth comparing with the glory that will be revealed in us” (Romans 8:18).

答：被提给了基督徒一个虚假的盼望，即，上帝会在事情变得太糟糕之前，把他的子民从此世拿走，而千禧年主义，强调在这个世界上会有一个福音的黄金时代。这两者都与圣经强调的“我们进入上帝的国，必须经历许多艰难”(徒 14:22)相违背。对于一个接纳这些谎言的基督徒来说，当他们生活在今生这样一个充满敌意的世界，面对如此多的艰难，他们会感到惊讶和措手不及。圣经并没有应许：

“不要担心，被提和千禧年就要来了，所以对你来说永远不会太坏。”相反，圣经装备我们面对今生严峻的困难和试炼。与此同时，圣经吸引我们去关注在永恒里属于我们的荣耀：“我认为，现在的苦楚，若比起将来要显示给我们的荣耀，是不足介意的”(罗 8:18)。

In addition, the millennium distorts what Christ’s kingdom is all about. The kingdom of God is established within the hearts of people by the power of the Holy Spirit working through the gospel in Word and sacrament. God’s kingdom is not something visible or external this side of heaven. Christ’s kingdom is not about earthly power or setting up an impressive governmental system. As Jesus himself said to Pilate, “My kingdom is not of this world” (John 18:36). Millennialism fans see false hopes of outward glory for Christ’s kingdom and his people in this world. Such hopes will prove empty. What is even more dangerous is that those false hopes and dreams take the Christian’s attention away from the crucial matters of the heart—daily repentance and trust in forgiveness. “The kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit” (Romans 14:17).

此外，千禧年完全扭曲了上帝的国。上帝的国，借着圣灵的大能，在圣道和圣礼中透过福音做工，建立在人们的心里。上帝的国不是在此世某种可见或外在的东西。基督的国不是某种属世的权力或构件一个令人印象深刻的政治体系。正如耶稣自己对彼拉多说：“我的国不属于这世界”(约 18:36)。千禧年主义的迷恋者，看到基督的国和他子民在今生外在的荣耀。这样的盼望是徒劳的。更危险的是，这些虚假的盼望和梦想使基督徒的注意力从心灵的关键问题——每日悔改和相信赦免——上挪走了。“因为上帝的国不在乎饮食，而在乎公义、和平及圣灵



中的喜乐”（罗 14:17）。

Both the rapture and the teaching of the millennium teach a second chance for those who are not prepared the first time Jesus returns to rescue his own. This works against the urgency Scripture speaks about, both for our being ready for Jesus' return and for making the most of every opportunity now to help others be ready when he returns.

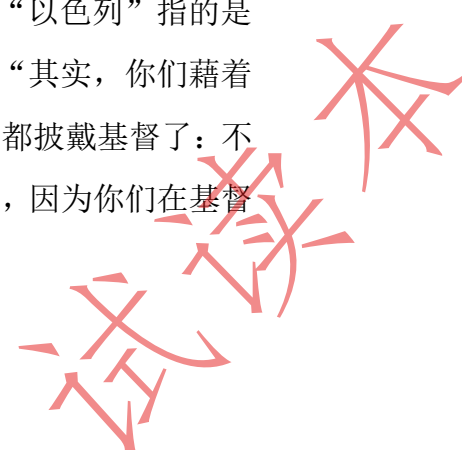
圣经谈到我们要为耶稣再来做好准备，并且要充分使用现在的每个机会，帮助他人也为他的再来做好准备。被提和千禧年的教导，都教导说，那些并没有准备好耶稣再来拯救他子民的人，还有第二次机会。这与圣经所说的紧迫性恰恰相反。

Q: Paul wrote that “all Israel will be saved” (Romans 11:26). Will all Jews be converted in the final days?

问：保罗写道，“以色列全家都要得救”（罗 11:26）。在最后的日子里，所有犹太人都会归信吗？

A: This is a common misunderstanding that doesn't recognize that in the New Testament, “Israel” refers to those who have Abraham's faith, not those who have Abraham's blood in their veins. “You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise” (Galatians 3:26-29). While those physically descended from Abraham were the outward nation of Israel those who believe in the promised Savior—whether they have the blood of Abraham in their veins or not are the true spiritual Israel. Even in the Old Testament, Ruth, Rahab, and others were not children of Abraham by blood. Notice how Paul emphasizes that the true Israelites are those who “belong to Christ.”

答：这是一个常见的误解，它并没有意识到，在新约中，“以色列”指的是那些有亚伯拉罕信心的人，而不是那些有亚伯拉罕血脉的人。“其实，你们藉着信，在基督耶稣里都成为上帝的儿女。你们凡受洗归入基督的都披戴基督了：不再分犹太人或希腊人，不再分为奴的自主的，不再分男的女的，因为你们在基督



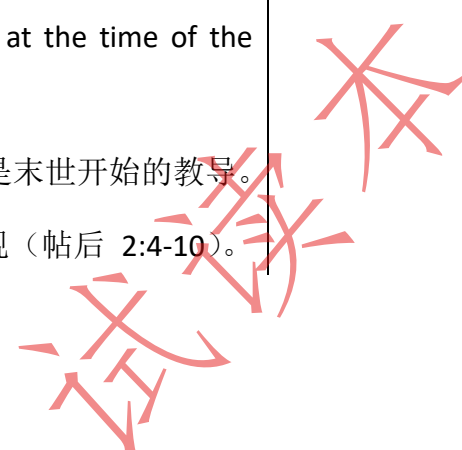
耶稣里都成为一了。既然你们属于基督，你们就是亚伯拉罕的子孙，是照着应许承受产业的了”（加 3:26-29）。虽然那些生理上来自亚伯拉罕的人，是外在的以色列民族，那些相信应许的救主的人——无论他们是否拥有亚伯拉罕的血脉——是真正属灵的以色列人。甚至在旧约时代，路得、喇合等人就血脉而言也不是亚伯拉罕的后代。注意保罗是怎样强调，真以色列人是那些“属于基督”的人。

Also in Romans 9, Paul is not teaching that all those who have the blood of Abraham in their veins are going to be found in heaven simply because of their genes. By “all Israel” he is speaking of the total number of both Jews and Gentiles who will be converted. He is referring to the true spiritual Israel. A few verses earlier in the same chapter of Romans, Paul clearly stated that “not all who are descended from Israel are Israel” (Romans 9:6). It is the clear and consistent message of Scripture that only those who are brought to repentance and faith in Jesus Christ will be found in heaven. Nowhere does God promise that the people of an entire nation will be brought to faith simply because of their bloodline.

同样，在罗马书 9 章，保罗并没有教导，那些有亚伯拉罕血脉的人，都会仅仅因为他们的基因就出现在天堂。他所说的“以色列全家”，是指归信的犹太人和外邦人的总数。他指的是真正属灵的以色列人。在罗马书这一章前几节经文里，保罗清楚地说到，“从以色列生的不都是以色列人”（罗 9:6）。唯有那些悔改并相信耶稣基督的人，才能上天堂，这是圣经明确并一致的信息。上帝没有在一处应许说，整个民族会仅仅因为他们的血统而信主。

6. We reject the teaching that Christians should look for one individual to arise in the end times as the great Antichrist. The characteristics of the Antichrist as presented in Scripture have been and are being fulfilled in the institution of the papacy (2 Thessalonians 2:4-10). We reject the opinion that the identification of the papacy with the Antichrist was merely a historical judgment valid only at the time of the Reformation.

6、我们拒绝接受那些认为等待一个敌基督的出现，就是末世开始的教导。在圣经中所提到有关敌基督的特征已经在教皇权这建制中实现（帖后 2:4-10）。



我们拒绝接受那些把教皇权视为敌基督，是一个只应用在宗教改革时期的意见。

Q: What does Scripture mean with the term antichrist?

问：圣经中的敌基督是什么意思？

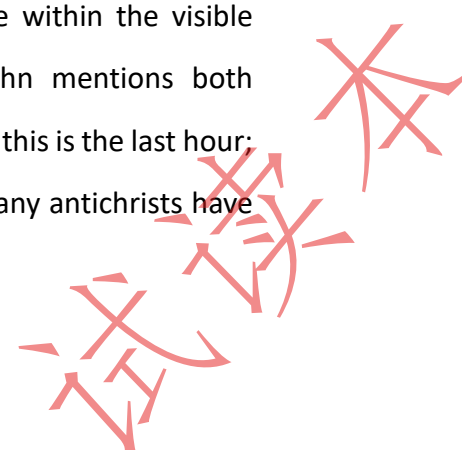
A: The Greek equivalent of our English prefix “anti” has a dual meaning. Its most basic meaning is “in the place of,” that is, someone or something serving as a substitute. However, since someone who is “in the place of” someone else can actually work against the one whose place he or she takes, the meaning can also simply be “against.” The basic idea of antichrist in Scripture uses both ideas. The Antichrist is someone who stands in the place of Christ within his church but actually works against Christ and as an enemy of the truth of Christ’s gospel.

答：在希腊语中，前缀词“敌”（用于某个词语前面修饰该词）有双重意思。它最基本的意思是“在……的位置”。也就是，某人或某物充当了一个替代者的角色。然而，由于在某人的位置上的那个人，实际上是顶替了那个他所占据位置之人，这个词的意思也可以简单理解为“敌对”。圣经中敌基督的基本概念，使用了这两个概念。敌基督是某人在教会里面在基督的位置上，但实际上是与基督为敌，并是基督福音真理的敌人。

Q: Does Scripture speak of one Antichrist or many antichrists?

问：圣经说的是一个敌基督呢还是有很多敌基督呢？

A: Scripture speaks of both. Scripture warns of many antichrists. Then the term is similar to the term false prophets. All false prophets work to turn people’s hearts away from Christ. But Scripture also warns us about one great Antichrist who, more than anyone, will cause confusion and havoc in the kingdom of God. As 2 Thessalonians 2:4 tells us, he will cause this confusion by setting “himself up in God’s temple” while serving in reality as an ally of Satan. In other words, he will be within the visible Christian church, as an enemy of the truth. The apostle John mentions both “antichrists” and the “antichrist” in his first epistle: “Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have



come” (1 John 2:18).

答：圣经说到了这两者。圣经警告有很多敌基督。这个词类似于假先知。所有假先知都致力于使人们的心转离基督。但圣经也警告我们，有一个大敌基督，在上帝的国里带来的混乱和破坏，会远超过任何人。正如帖撒罗尼迦后书 2:4 告诉我们，他将在上帝的殿中高抬自己，而实际上是作为撒旦的盟友做事，借此，他带来了这样的混乱。换句话说，他将在可见的基督教会里面，做真理的敌人。使徒约翰在他的第一封书信里，提到了“那敌基督者”和“好些敌基督者”：“孩子们哪，如今是末世的时光了。你们曾听过那敌基督者要来，现在有好些敌基督者已经出来了；由此我们就知道，如今是末世的时光了”（约一 2:18）。

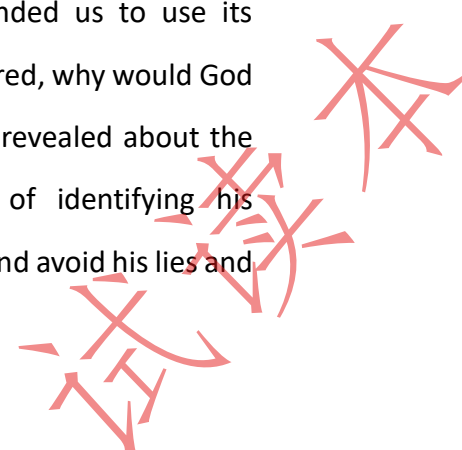
Q: Since Scripture does not specifically tell us that the papacy is the great Antichrist, aren't we going beyond Scripture to teach this as divinely revealed doctrine?

问：由于圣经并没有明确告诉我们，教皇权是极大的敌基督者，我们教导这个是否是超越圣经了呢？

A: God intended Old Testament messianic prophecies to help believers at the time of Christ identify the true Messiah, even though not a single prophecy ever said, “His name is Jesus, and his mother’s name is Mary!” From these Old Testament descriptions of the Messiah, God intended his people to be able to draw conclusions about the specific identity of the Savior when he appeared.

答：上帝用旧约时代弥赛亚的预言，去帮助基督时代的信徒认出真正的弥赛亚，尽管没有一个预言说：“他的名字是耶稣，他的母亲是马利亚！”上帝希望他的子女能够在救主显现时，从旧约对弥赛亚的这些描述中，知道他的具体身份。

In much the same way, the New Testament provides believers with specific descriptions of the person and work of the great Antichrist so that we could recognize him when he appeared on the scene. If Scripture never intended us to use its descriptions of the great Antichrist to identify him when he appeared, why would God have given us so much detail to use? Just look at all the details revealed about the great Antichrist in 2 Thessalonians 2. The whole purpose of identifying his characteristics and work is so that Christians could recognize him and avoid his lies and



deceits. The Antichrist will fool many and lead many to spiritual destruction. To refuse to draw the conclusion that the papacy is the great Antichrist is to endanger souls by failing to give a warning about his deadly false doctrines.

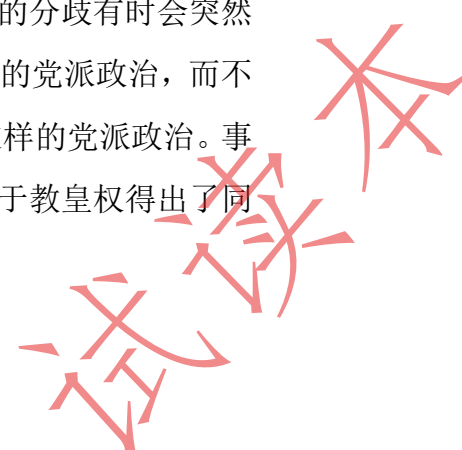
同样，对于敌基督，新约为信徒提供了其个人和其工作具体的描述，这样我们就能在他出现时认出他来。如果圣经从未想要我们，使用其对敌基督者的描述在他显现时认出他，为什么上帝给了我们如此多细节呢？看看在帖撒罗尼迦后书 2 章启示的关于敌基督的全部细节吧。识别他的特征和工作的全部目的，是使基督徒能够认出他并躲避他的谎言和欺骗。敌基督将愚弄很多人，并导致了很多人属灵的毁灭。拒绝得出教皇权是极大敌基督者的结论，就是对他致死的假教义不加提醒，从而使灵魂陷入危险中。

Q: Isn't our doctrine of the Antichrist only a reflection of historical animosity between Catholics and Lutherans?

问：我们关于敌基督的教义，难道不只是天主教徒和路德宗信徒历史上敌对的反映吗？

A: Certainly there have been times in the course of history when disagreements between Catholics and Lutherans have flared up, even into military conflict. At times the disagreements have been more hostile partisan politics than those of conscientious biblical disagreement. But the Lutheran doctrine of the Antichrist is not such partisan politics. In fact, in the centuries of church history, there have been voices within the Catholic church itself who have drawn the same conclusion about the papacy. That should not surprise us, since this doctrine rests on clear scriptural testimony. A detailed study of 2 Thessalonians 2:1-12 reveals so many details of the Antichrist's identity that it would be spiritual deception not to point to the papacy as being the very Antichrist of Scripture.

答：当然，在历史的过程中，天主教徒和路德宗信徒之间的分歧有时会突然爆发，甚至演变为军事冲突。有时，这些分歧更多地属于敌对的党派政治，而不是对圣经分歧的认真对待。但是路德宗敌基督的教义并不是这样的党派政治。事实上，在教会历史的数个世纪里，在天主教内部就有声音，关于教皇权得出了同



样的结论。这不应该让我们感到惊讶，因为这一教义建立在清晰的圣经见证上。对帖撒罗尼迦后书的详细研究，揭露了敌基督这一身份如此多的细节，以至于若不指出教皇权是圣经中的敌基督，就是一种属灵的欺骗。

Q: By declaring the papacy to be the Antichrist, what are we saying about the many millions who belong to the church body that the papacy leads?

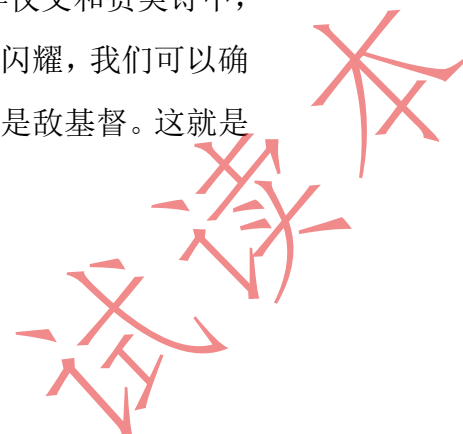
问：借着宣称教皇权为敌基督，关于数百万在教皇权领导的教会实体里的人，我们在说什么呢？

A: It is a grave spiritual danger to belong to a church whose official head teaches that salvation is not by Christ alone but also by human cooperation. It is harmful to souls to belong to a church that teaches that Jesus is not our only mediator between the Father and us and that offers Mary as a needed “friend of Christians.” Such examples of false doctrines within the Roman Catholic Church could continue for many pages. To believe and accept as truth all that the Roman Catholic Church officially teaches is incompatible with the biblical concept of saving faith.

答：当一间教会官方教导，救恩不仅是靠着基督也是靠着人的合作时，属于这样的教会冒着严重的属灵危险。当一间教会教导，耶稣并不是天父和我们之间唯一的中保，并提供了马利亚作为必需的“基督徒朋友”时，属于这样的教会对灵魂是有害的。这些假教义的例子，在罗马天主教内部不胜枚举。将所有罗马天主教会官方的教导，作为真理相信并接受，与圣经中拯救信心的概念是不相容的。

Yet the power of the gospel persists. Because traces of the gospel truth are included in its liturgy and hymns and because many Roman Catholics read their Bible, where the truth of the gospel shines, we can be confident that many in heaven belonged to the visible church whose head was the very Antichrist himself. Such is the power of the Holy Spirit working through the gospel!

然而，福音的大能依然存在。因为福音真理包含在其敬拜仪文和赞美诗中，因为很多罗马天主教徒阅读他们的圣经，在其中福音真理依然闪耀，我们可以确信很多在天堂的人曾属于这个可见教会，虽然这教会领袖本身是敌基督。这就是圣灵透过福音做工的大能！



7. We reject any denial of a bodily resurrection and of the reality and eternity of hell. We reject the teaching that the souls of people who have died return to earth in other bodies (reincarnation) (Hebrews 9:27).

7、我们拒绝接受那些不承认身体复活和永恒地狱是事实的看法。我们拒绝接受那些指死去的人的灵魂会通过其它的身体，回到地上（轮回说）的说法（来9:27）。

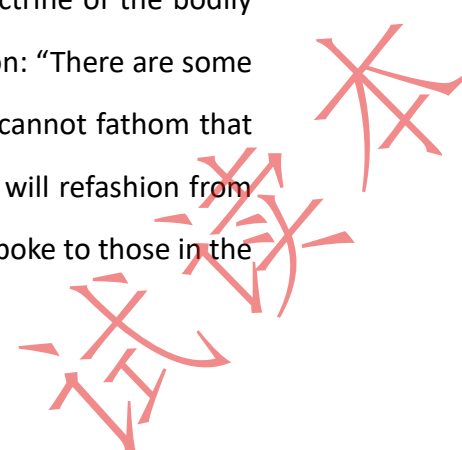
Q: Why do some even within Christianity deny the bodily resurrection of all people?

问：为什么甚至在基督教内部，也有人否认所有人身体的复活？

A: Remember that mere outward membership in the Christian community does not mean that someone is a believer. Much unbelief masquerades under the title “Christianity” this side of heaven. The denial within Christendom of the bodily resurrection is unbelief that springs from the natural skeptical reason of the sinful nature. To our natural human reason, all the truths of the gospel are utterly foolish. “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” (1 Corinthians 2:14).

答：记住，仅仅是基督教团体的外在成员，不意味着某人是信徒。在今生很多不信者都伪装在“基督教”这个招牌之下。基督教界内部对身体复活的否认，是源于理性的不信，这理性因着罪性自然地怀疑上帝的话语。对我们的自然理性，所有福音真理都及其愚拙。“然而，属血气的人不接受上帝的灵的事，他反倒以这为愚拙，并且他不能了解，因为这些事惟有属灵的人才能领悟”（林前 2:14）。

It is significant that Paul wrote those words to the Christians in Corinth. Some in the Corinthian congregation rejected the “foolishness” of the doctrine of the bodily resurrection. Paul wrote about those who rejected the resurrection: “There are some who are ignorant of God” (1 Corinthians 15:34). Unbelief simply cannot fathom that the power of God, which once fashioned humans from the dust, will refashion from the same dust the bodies of those who have died. As Jesus once spoke to those in the



church of his day who denied the bodily resurrection, “You are in error because you do not know the Scriptures or the power of God” (Matthew 22:29).

保罗写给哥林多基督徒的这些话，是意味深长的。在哥林多教会里的一些人，拒绝“愚蠢的”身体复活的教义。保罗说到那些拒绝复活的人：“有人不认识上帝”（林前 15:34）。不信者不能理解上帝的大能，他曾从泥土中造人，将来也要从同样的泥土中再造那些已死之人的身体。正如耶稣曾对他那个时代教会里拒绝身体复活的人说：“你们错了，因为不明白圣经，也不知道上帝的大能”（太 22:29）。

Q: Where does Scripture speak of hell as both real and eternal?

问：圣经哪儿提到地狱是真实和永恒的？

A: One of the clearest passages is Matthew 25:31ff. There Jesus gives us a powerful picture of the great day of judgment as all believers, identified as “the sheep,” and all unbelievers, identified as “the goats,” are gathered before his throne. As Jesus speaks his words of judgment against the goats, he says, “Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels” (verse 41). Jesus emphasizes his point at the conclusion of that section: “Then they [the unbelievers] will go away to eternal punishment, but the righteous to eternal life” (verse 46). In this last verse, the reality and eternity of hell is compared to the reality and eternity of heaven.

答：其中一个最清楚的段落是从马太福音 25:31 开始的这一段。在那儿，耶稣给了我们一个关于审判日强有力的画面，所有信徒——被称为“绵羊”，和所有不信者——被称为“山羊”，都会聚集到他的宝座前。当耶稣对山羊说到他审判的话时，他说：“你们这被诅咒的人，离开我！进入那为魔鬼和他的使者所预备的永火里去”（太 25:41）。耶稣在这一部分结尾总结他的观点：“这些人（不信者）要往永刑里去；那些义人要往永生里去”（太 25:46）。在这里，地狱和天堂一样，都是真实和永恒的。

Q: Why do some deny the reality and eternity of hell?

问：为什么有人会否认地狱是真实和永恒的？

A: For many unbelievers, trying to deny the reality and eternity of hell is like

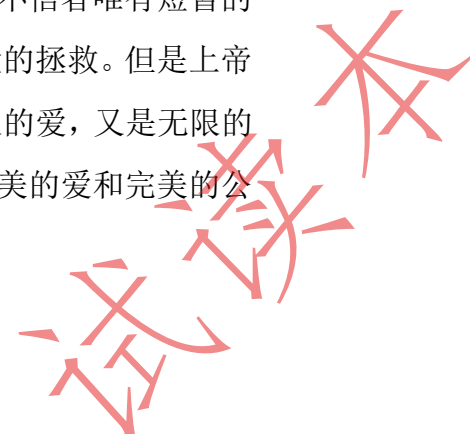


whistling in the dark. Their own consciences tell them that they are not right with their Creator. Nevertheless, they desperately try to convince themselves that there is no such thing as a place of eternal judgment for those who reject God. In the words of a popular song from a few decades ago, their motto is: "I swear there ain't no heaven, and I pray there ain't no hell." This denial of hell is just another example of the proud and stubborn sinful human rejection of the Creator's claim on individual life.

答：对很多不信的人来说，试着去否认地狱的真实和永恒，就像在黑暗中念咒一样。他们本身的良心告诉他们他们在造物主面前是不对的。然而，他们拼命地试图说服自己，对那些拒绝上帝的人并没有永恒审判这样的事。用一句几十年前的流行歌曲里的话，他们声称：“我发誓没有天堂，我祈祷没有地狱。”这种对地狱的否定，不过是罪人骄傲和顽固地拒绝造物主的又一个例子罢了。

Some within the Christian community believe that they must salvage God's reputation by declaring that a loving God could never condemn a person he created to an eternity of suffering apart from his grace and mercy. Ignoring what Scripture clearly says about the reality and eternity of hell, they try to teach only a temporary punishment or an instantaneous annihilation of the unbeliever. Still others suggest the universal salvation of all people. But God has not asked us to apologize for his just judgments. God is both infinite love and infinite justice. Even where his justice may offend our human reason, God remains both perfect love and perfect justice. A God who sent his eternal Son to bleed and die for every last sinner has more than proved his love to the world. His justice also will prove to be perfect when he condemns those who die in unbelief to an eternity in a real hell. No appeals to his judgments and no disagreements will make any sense in the face of his perfect love and justice.

基督教团体里的一些人相信，他们必须挽救上帝的名声，他们宣称，一个充满爱的上帝绝不会让他所造的人进入永恒的苦难，永远离开他的恩典和怜悯。他们忽视了圣经清楚说到地狱是真实和永恒的，并试图教导说，不信者唯有短暂的惩罚或是瞬间的毁灭。还有一些人暗示说所有人都会拥有普世的拯救。但是上帝并没有要求我们为他公义的审判感到不好意思。上帝既是无限的爱，又是无限的公义。即使他的公义可能冒犯我们属人的理性，上帝依然是完美的爱和完美的公



义。上帝差派他永恒的儿子为每一个罪人流血死去，这完全证明了他对世人的爱。当他审判那些在不信中死去的人，定他们永远下到真实的地狱时，他将证明他完美的公义。面对他完美的爱和公义，对他的审判不会有任何上诉，也不会有任何争议。

Q: What is reincarnation?

问：什么是轮回说？

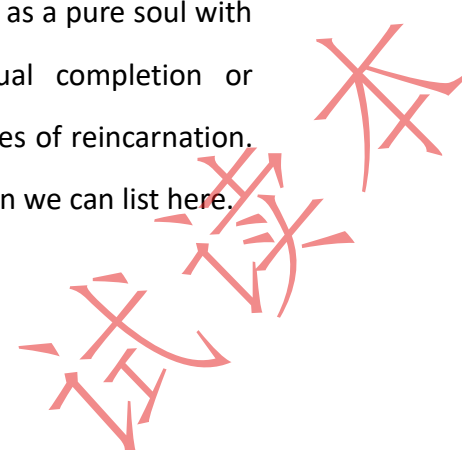
A: Reincarnation—sometimes labeled the “transmigration of souls”—is the belief that our souls live a repeating series of lives on the earth. Each time we die, our souls come back to live in new bodies as other people, or even as animals or other living creatures. The idea that we can develop good karma by leading righteous lives is often connected to the idea of reincarnation. Good karma enables us to come back as higher and higher forms of life. The goal of reincarnation is often expressed as finally breaking the cycle completely. Once that happens, the individual becomes nothing but a pure soul, since material things are evil or nothing but illusion.

答：轮回说——有时也称为“灵魂转世”——是相信我们的灵魂在世上重复着一系列的生命。每当我们死后，我们的灵魂会在一个新身体里，作为另外的人、甚至动物或别的生物，重新活着。我们可以通过过正直的生活来积累好的因果，这样的想法通常和轮回的概念联系在一起。好的因果让我们以越来越高的生命形式转世回来。轮回的目标通常是最终完全打破这一循环。一旦这样，个人就会变成一个纯粹的灵魂，因为物质的东西是邪恶的或只是一种幻觉。

Q: Where does Scripture reject reincarnation?

问：圣经在哪儿拒绝轮回说？

A: Reincarnation is a doctrine by which you work your way up the ladder of existence until you leave behind the evil physical body and merge as a pure soul with the impersonal, divine life force. The doctrine makes spiritual completion or acceptance depend on human effort in the various stages or cycles of reincarnation. Such a teaching flies in the face of more doctrines of Scripture than we can list here.



答：轮回说是这样一种教义，借着它，你在存在的阶梯上努力攀爬，直到你离开邪恶的肉体，作为一个纯粹的灵魂与非人性的神圣的生命力融合。该教义使属灵的完全或接纳，取决于人在不同阶段或轮回周期里的努力。这样的教导和圣经不胜枚举的教义背道而驰。

Simply, reincarnation denies the basic biblical teaching that we live once in this life and then face eternity. We learn that from Hebrews 9:27, which says, “Man is destined to die once, and after that to face judgment.”

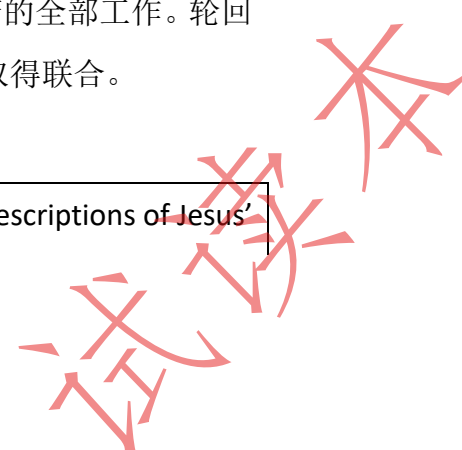
简单来说，轮回说否定了圣经最基本的教导，即，我们在今生只一次地活着，然后面对永恒。希伯来书 9:27 告诉我们说：“人人都有一死，死后且有审判。”

Reincarnation also denies that we rise from the dead on the Last Day. Scripture says that we rise not as someone else but as ourselves, having the same combination of body and soul we had when we lived on earth. Listen to Job’s confident confession that he, with his same body, would rise from the dead: “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!” (Job 19:25-27).

轮回说也否定了我们在末日从死亡中复活。圣经说我们不是作为别的什么人，而是作为我们自己复活，我们拥有我们活在世上一样的身体和灵魂。请听约伯确信的告白，他说，他将带着同样的身体从死亡中复活：“我知道我的救赎主活着，末后他必站在尘土上。我这皮肉灭绝之后，我必在肉体之外（或译，“在肉体中”或“从肉体”）得见上帝。我自己要见他，亲眼要看他，并不像陌生人。我的心肠在我里面耗尽了！”（伯 19:25-27）。

Finally and most important, reincarnation denies the entire work of Christ in suffering for our sins. Reincarnation rejects the grace of God in Christ and substitutes human effort in achieving union with divinity.

最终也是最重要的一点，轮回说否定了基督为我们罪受苦的全部工作。轮回说拒绝了上帝在基督里的恩典，并代之以人努力地与神圣性取得联合。



second coming, of the end of the world, and of the judgment as mere figures of speech for events that take place not at the end of time but within the ongoing history of the world.

8、我们拒绝接受任何把圣经新约对耶稣第二次来临、世界末日及审判的描述，解释为比喻，并指耶稣再临不是末世，而只是历史进程的看法。

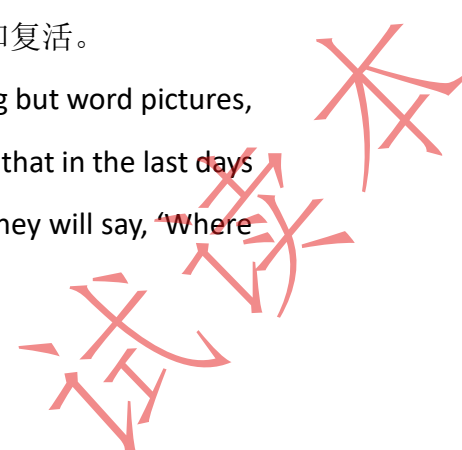
Q: Why would someone teach that Jesus' second coming, the end of the world, and the judgment are mere figures of speech?

问：为什么会有人教导，耶稣的第二次来临，世界末日和审判只是一种比喻的说法呢？

A: Perhaps they are trying to “defend” God from the ridicule of scoffers who would say that a delay of two thousand years since Jesus' first coming obviously means that any teachings about a visible return or an end of this present world are just so many empty threats. For believers, God's timing and his plans for the end of the world need no such defense. Remember how long the world waited for his first coming. Just as the first coming of Jesus to save us was real and visible, so his second coming to judge the world will be real and visible as well. All that the world values as more important than Jesus Christ will be gone. The only thing that will matter at that moment will be faith in the Savior's life, death, and resurrection.

答：也许他们试着从嘲笑者的讥讽中“保护”上帝，这些嘲笑者说，自耶稣第一次来已经过去 2000 多年了，这显然意味着任何关于耶稣可见再来的教导，或是当今世界会终结的教导，都不过是一个空洞无用的威胁。对于信徒来说，上帝对这个世界的安排和计划不需要这样的保护。记住这个世界等候他第一次到来等候了多久。正如耶稣第一次到来拯救我们是真实可见的，他第二次到来审判这个世界也会是真实可见的。这个世界认为比耶稣基督更重要的一切事，都将不复存在。在那一刻，唯一算事的事就是相信救主的生命、死亡和复活。

Instead of reinterpreting real promises of Scripture as nothing but word pictures, here is the only answer needed: “First of all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires. They will say, “Where



is this “coming” he promised? Ever since our fathers died, everything goes on as it has since the beginning of creation.’ But they deliberately forget that long ago by God’s word the heavens existed and the earth was formed out of water and by water. By these waters also the world of that time was deluged and destroyed. By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men. But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance” (2 Peter 3:3-9).

对于那些认为圣经真实的应许不过是一种形象化文字的人，下面的经文是我们唯一需要的答案：“第一要紧的，你们要知道，在末世必有好讥诮的人随从自己的私欲出来讥诮，说：‘他要来临的应许在哪里呢？因为从列祖长眠以来，万物与起初创造的时候仍是一样啊！’他们故意忘记这事，就是从太古凭上帝的话有了天，并由水而出和藉着水而成的地；藉着水，当时的世界被水淹没而消灭了。但现在的天地还是凭着上帝的话存留，直留到不敬虔之人受审判遭沉沦的日子，用火焚烧。亲爱的，有一件事你们不可忘记，就是：主看一日如千年，千年如一日。主没有迟延他的应许，就如有人以为他是迟延，其实他是宽容你们，不愿一人沉沦，而是人人都来悔改”（彼后 3:3-9）。

Additional Reading for This Section:

这部分的扩展阅读：

We Believe in Jesus Christ: Essays on Christology edited by Curtis A. Jahn

我们相信耶稣基督：基督论论文集

When Christians Face Death by George R. Brueggemann

当基督徒面对死亡

