**Handout 1 of the Heidelberg Catechism Course:**

**《海德堡教理问答》课程讲义1**

 ***Introduction***

***介绍***

**Why we have Creeds besides the Bible**

**为什么在《圣经》之外我们还有信条？**

-Early church already taught new converts about contents Christian faith > Apostles’ Creed.

 早期教会已经对皈依基督教的人做了关于基督教信仰内容的教导 > 《使徒信经》

-In time after Reformation the need of teaching was seen and Catechisms were written.

 改教之后的时期，看到了有教导的需要，各种《教理问答》随之写成。

-Creeds are not written at the cost of authority of Scripture; only Scripture is infallible.

 信条的写成不以牺牲圣经的权威为代价，只有圣经是无误的。

-Use of creeds: 1. tool to teach, 2. weapon against heresy, 3. map to find the way in Scripture.

 信条的使用：1. 教导工具；2. 反异端的武器；3. 在圣经中发现真理的地图

**History of the Heidelberg Catechism (1563)**

**《海德堡教理问答》的历史（1563）**

-Origin in the German city of Heidelberg, the capital of the state with the name the Palatinate.

 最初在德国帕拉丁纳特州的首府海德堡市。

-In a situation of significant debate, even battle, amongst various Protestant groups.

 在不同新教群体的明显冲突、甚至战争的情形之下。

-Important issue was the real presence of Christ in the sacrament of the Lord's Supper.

 重要的议题是圣餐时基督的真实临在

-The Elector Frederick III believed that the doctrines of the Reformation should be taught.

 腓勒德利三世选侯认为，宗教改革的教义应当被教导。

- Frederick III wanted peace and unity maintained within the churches and in his state.

腓勒德利三世希望在他的州中的教会之间能保持和平与合一。

-The principal framers of the catechism were Zacharias Ursinus and Caspar Olevianus.

 该《教理问答》基本框架的构建者是乌尔西努和奥利华努。

-Ursinus was a professor of theology at Heidelberg, and Olevianus was a young pastor.

 乌尔西努是海德堡的一位神学教授，奥利华努是一位年轻的牧师。

-Other members of the theological faculty at Heidelberg had an impact on the catechism.

 在海德堡的神学教师的其他成员对该《教理问答》也有贡献。

**Compared to Westminster Shorter Catechism (1648)**

**与《威斯敏斯特小教理问答》（1648）比较**

-Both within the Reformed tradition but out of different situations and with different purposes.

 两者都在改革宗传统之内，但基于不同的处境和不同的目的。

 -Catechism is produced by the Assembly of Divines who met at Westminster from 1643 to 1648.

 《小教理问答》是于1643年到1648年由聚集在威斯敏斯特的“神学会议”成员制定的。

-It appeared three generations after the Heidelberg Catechism and reflected the intervening years.

 它显示了《海德堡教理问答》之后的三代的情形，反映了在此之后时期的状况。

-The work of the Westminster Assembly should be seen in the context of the English Civil War.

 “威斯敏斯特会议”的工作应当被视为在英国内战的处境下进行的。

-Struggles were taking place between the Crown and Parliament and the Crown and the Church.

 发生了国王和议会，以及国王与教会之间的斗争

-English Parliament wanted to reform Church of England in Puritan way by Assembly of Divines (1643).

 英国议会希望“神学会议”用清教徒的方式来改革英格兰教会（1643）

 -In 5 years 5 documents produced, including Confession of Faith, Larger Catechism, Shorter Catechism.

 在这5年期间，产生了五份文件，包括《信条》、《大教理问答》和《小教理问答》

 -The Shorter Catechism was intended for instruction of uneducated and children > much wider use.

 《小教理问答》的目的是针对未受教育者和孩童的教导 > 更广泛的用途

-Both set the tone by first question and answer: Heidelberg: comfort of man, Westminster glory of God.

 两者都以第一问答来定下各自的基调：《海德堡》：人的安慰；《威敏》：上帝的荣耀

-Not to suggest that the former catechism is centered on man and the latter exclusively focused on God.

 这并不意味着，前者的中心在人，而后者仅仅聚焦于上帝。

-Heidelberg has a more pastoral, personal, practical approach; Westminster is seeking precise definition.

 《海德堡》更注重教牧性、个人性及实践性；而《威敏》则更倾向定义的准确性。

-Shorter Catechism starts with man’s duty before God; Heidelberg starts with deliverance out of sin.

 《小教理》以人在上帝面前的责任开始，《海德堡》以从罪中得拯救开始。

-Both Catechisms are very clear about the seriousness of man's fall in sin and the consequences of sin.

 两者对于人在罪中的堕落的严重性以及罪的后果都表达得非常清晰。

-The way of salvation by Christ alone and the need of a life of obedience are clear in both Catechisms.

 基督是唯一的拯救之路，以及需要顺服的生命——这两点在两个教理中都清楚表达了。

-Doctrine of adoption has a fuller treatment in the Westminster standards than in earlier documents.

 相比于之前的文件而言，《威敏》中对“得儿子的名分”这一教义有更充分的论述。

-The catechetical instruction of one of those catechisms should be firmly in the hearts and minds.

 这些教理问答中的内容应当牢牢地扎根在我们的心灵和头脑中。

**Character of the Heidelberg Catechism**

**《海德堡教理问答》的特点**

-Question 1: "What is thy only comfort in life and in death?" sets the tone for the whole Catechism.

-第一问：“你生与死的唯一安慰是什么？”奠定了整个《教理问答》的基调。

-Heidelberg has a personal tone not just on biblical doctrine, but also on the personal application of it.

 《海德堡》的个人性的特点不仅基于圣经的教义，也基于个人对此的应用上。

- Heidelberg has 3 main divisions: misery of man, redemption in Christ and gratitude for redemption.

《海德堡》由三大部分组成：人类的愁苦、基督的救赎，和为救赎而感恩。

-Catechism is from the outset clear about how man has to know of his standing before a holy God.

《教理问答》一开始就对“人如何才能知道他在一位圣洁的上帝面前的身份”有着清楚的阐述。

-In the part about redemption there is an extensive teaching about faith and the Apostles’ Creed.

 在“论救赎”的部分，有大量的关于“信心”和《使徒信经》的教导。

-The part of gratitude for redemption is teaching about the 10 Commandments and the Lord’s Prayer.

 “论感恩”的部分对“十诫”和“主祷文”进行了教导。

-Always taught in church: faith (Apostles Creed), law (10 commandments) and prayer (Lord’s Prayer).

 在教会中一直教导的：信心（《使徒信经》）、律法（十诫）和祷告（主祷文）

-Reformers were not inventing new doctrine, but bringing back the truth that had become darkened.

 改教家们并非发明了新的教义，而是回到已经被黑暗遮蔽了的真理上。

-Heidelberg clearly differentiates its view from the Roman and Lutheran views of the Lord’s Supper.

 《海德堡》将有关“圣餐”的观点与罗马和信义宗的观点清楚地区别开来。

-Heidelberg answers draw heavily on biblical language reminding us that our faith must be Scriptural.

 《海德堡》问答的答案很大比重使用的是圣经语言，提醒我们我们的信仰必须是基于圣经的。

-Tone is gentle, teaching us that contending for truth should be edifying and try to avoid to be hurtful.

 语气是温和的，教导我们，为真理争辩应当是教诲性的，尽量避免带来伤害。

**Usage in home, school and church**

**在家庭、学校和教会中的使用**

-The 52 sections, called Lord’s Days, are helpful for using the Heidelberg Catechism in worship services.

 这52个主日的教导，对在崇拜中使用《海德堡教理问答》是有帮助的。

-The Synod of Dordrecht (1618-1619) decided that Heidelberg should be used in 2nd worship service.

 《多特总会》（1618-1619）决定：《海德堡教理问答》应当在第2场崇拜中使用。

-Using Heidelberg in the church provides a good framework of doctrinal knowledge in the congregation.

 在教会中使用《海德堡》为会友提供了一个教义知识的良好框架。

-Church, school, home should work together in teaching children the truth by using Heidelberg concept.

 教会、学校和家庭应该一同努力，藉着使用《海德堡》的观点来教导孩童真理。

-Weekly Catechism Class for young people in the church is important to bring the teaching in their lives.

 在教会中为年轻人举办的每周的教理问答课程对于将这些教导带入他们的生命中是很重要的。

-Memorizing the answers is important because it shapes the mind and can protect against heresies.

 把答案记下来是重要的，因为这能装备我们的头脑，保护我们远离异端。

-Parents find a clear guideline in the Catechism or the for the teaching of their children at a young age.

 父母可以在《教理问答》中找到清晰的指引来教导其幼年的孩子。

-The Compendium (1611) is an abridgment for those for whom Heidelberg is too difficult to memorize.

《提要》（1611）是《海德堡》的节略本，为了那些记住《海德堡》有困难的人编写的。

**Relationship with Biblical Theology**

**与圣经神学的关系**

-Do not neglect the Catechism by saying that preaching should be Christ centered and not doctrinal.

 不要因有人说“我们应该传讲以基督为中心的内容，而不是教义”而忽视了《教理问答》

-The Catechism is putting Christ in the center by writing a lot of answers about Christ and his work.

 《教理问答》中藉着旭东有关基督和祂的工作的问答内容而将基督置于中心。

-We need a clear insight in the doctrinal truth to see our need of Christ and the preciousness of Christ.

 在教义的真理中我们需要清晰的洞察力来看到我们对基督的需要以及基督的宝贵。

-Teaching about the life of gratitude is teaching about a daily walk with Christ and fellowship with him.

 关于感恩生命的教导是有关每日与基督同行，与祂相交的内容。

-Heidelberg is in balance against antinomian way of thinking and against teaching of perfectionism.

《海德堡》是在反对 唯信仰论和反对至善论之间的平衡。