**Handout 2 of the Heidelberg Catechism Course: *Soteriology in the Heidelberg Catechism***

**《海德堡教理问答》课程讲义2：*《海德堡教理问答》中的救恩论***

*The misery of man and faith (Lord’s Day 1-10: question and answer 1-28)*

*论人的愁苦和信心（主日1-10；第1-28问）*

**Introduction** *(Lord’s Day 1)*

**介绍***（主日1）*

Lord’s Day 1 is a powerful introduction to the teaching of the Catechism. Question 1 is making it clear that we all need comfort. Like all other answers of the Catechism is this answer a confession of faith. A believer knows by faith the only comfort in life and death. The first answer is describing the salvation by Christ and includes the work of the Father and of the Holy Spirit. The care of God the Father is described broader in Lord’s Day 10. In Lord’s Day 20 we find a broader teaching about the work of the Holy Spirit. We have in the first answer a short summary of the main teaching of the Catechism.

主日1是对《海德堡教理问答》教导的一个强有力的介绍。第1问清楚指出我们都需要安慰。正如其他教理问题的答案一样，这个问题的答案也是一个信仰的告白。信徒凭信心知道生和死的唯一安慰是什么。第一问的答案描述了基督的救赎，这也包含了圣父和圣灵的工作。父神的慈爱在主日10的问答中有着更广的描述。在主日20，我们看到对圣灵的工作有着更广的描述。第1个问是对此教理问答主要教导内容的简短概述。

Question 2 states that we need to know certain things for salvation. Three things are needed to be known: guilt, grace and gratitude. It is a Biblical concept. For example in the letter to the Romans Paul is teaching those three things. The first chapters of Romans are about misery. In Romans 3:21 Paul starts to write about salvation by faith in Christ. We read in Romans 8 about a life in grateful obedience.

第2问陈述了为了得到救赎，我们需要知道的事情。有三件事需要知道：罪、恩典和感恩。这是圣经的观念。例如在《罗马书》，保罗就教导了这三件事。《罗马书》头几章里讲到愁苦。《罗马书》3:21中，保罗开始写到在基督里藉着信心所得到的救赎。在《罗马书》8章中我们读到因着感恩而顺服的生命。

**The misery of man** *(Lord’s Day 2-4)*

**人的愁苦***（主日2-4）*

People think that the afflictions of this life, like suffering and loss, are the worst misery. But the real misery of man is sin. We have to see sin as the root or source of all other miseries. The law of God is like a mirror showing our sinfulness. For the knowledge of misery is the catechism using the summary of the 10 commandments. It is the teaching of Christ, to love God above all and our neighbor like myself. Love to God and our neighbor has to be the root of keeping the 10 commandments. This summary of the law shows in a profound way our misery. We are, like the Pharisees, inclined to think that we can save ourselves by our own works. The truth is that we are prone to hate God and our neighbor. That is the opposite of what the law is demanding. It is impossible for us to keep the law perfectly.

人们认为此生的愁苦，如患难和失去，是最深的痛苦。但是人真正的痛苦就是罪。我们要看到，罪是所有其他痛苦的根源或来源。神的律法就像一面镜子，照出我们是有罪的。教理问答使用十诫的总纲来论述有关愁苦的知识。这是基督的教导，最重要的是爱神和爱人如己。爱神和爱邻舍是遵守十诫的根基。律法的总纲多方显示出我们的愁苦。我们像法利赛人一样，倾向于认为我们可以用自己的行为来救自己。真相是：我们的本性倾向于憎恨神和邻舍的。这是与律法所要求的正好相反。我们不可能完全遵行律法。

In paradise Adam blamed Eve and she blamed the serpent. Man can even try to blame God. But He created us perfectly. The big question is who caused this deep misery of man? We need to see that man himself has done it. Because of our fall and disobedience we are corrupt. We are incapable to do any good according to what God requires. In our heart is the inclination to all wickedness. So we need a total renewal, a regeneration by the Spirit of God. Is it just that God is requiring from us to do what we can’t do? Yes, because it is our fault that we lost the capability. Can God not just let it go without punishing? No, God’s anger is kindled by sin. He will certainly keep his Word in which he speaks that he will punish sin. If God would not punish sin and if he would not keep his Word, he would not be just and true. This does not mean that God is not merciful. But sin is so terrible that there is eternal punishment for it.

在伊甸园里，亚当怪责夏娃，而夏娃又怪责蛇。人甚至试图怪责神。但是神造我们是完美的。关键问题：是谁导致了人类深深的愁苦？我们要看到是人自己造成的。因着我们的堕落和悖逆，我们败坏了。我们无力行神所要求的善。我们的心所倾向的尽都是恶。所以我们需要完全更新，来自圣灵的重生。这是神要求人行他不能行的事吗？是的，但这是因为我们自己的错导致我们失去了行善的能力。那么神难道不能放任它而不惩罚吗？不，神不能不惩罚罪，若祂不行祂已经宣告的，祂就不是公义和真实的。这并非指神没有怜悯。然而罪是如此可怕，它要受到永远的刑罚。

**The deliverance of man by faith** *(Lord’s Day 5-7)*

**人因信得救赎***（主日5-7）*

We deserve temporal and eternal punishment. But is there a way to escape? God’s justice has to be satisfied. Otherwise He would not be the perfect God. Can we ourselves pay for our sins? No, we make our debt greater every day. Can any creature do this satisfaction for us? It must be done by man, because man did sin. God is just and will not punish the sin of human nature to another creature than man. But a mere creature can’t sustain the burden of God’s eternal wrath. The mediator who we need should be righteous. Otherwise he would be punished for his own sins. If someone has a debt, he can’t pay the debt of someone else. The mediator must be man, and yet be as powerful as God to be able to bear the eternal wrath of God.

我们应当受到今世和永远的刑罚。但是，有逃脱之法吗？神的公义必须被满足。否则祂就不是一位完美的神。我们自己能为自己的罪付清代价吗？决不能，实际上，我们天天增添自己的罪咎。有任何受造物能够为我们满足神公义的要求吗？TA必须是人，因为是人犯了罪。神是公义的，不会将人所犯的罪加罚于其他任何受造物。但是，仅是受造物不能担当神永恒忿怒的重担。我们所需要的中保应当是“义”的，否则，TA只是在为自己的罪而受罚。如果某人自己欠了债，他是无法为其他人还债的。这位中保必须是人，但却有与神一样的能力来担当神永远的刑罚。

There is more needed than the taking away of the punishment. The mediator has to obtain righteousness for us so that we receive eternal life. The perfect mediator is Jesus Christ. He is real righteous man and very God. In his death he took the punishment. In his life he accomplished a life of perfect obedience to God. Christ accomplished all that is needed to restore man in the relation to God. Believers receive in Christ wisdom, righteousness, sanctification and redemption. The salvation in Christ is revealed in Paradise immediately after the fall in sin. This revelation is repeated and continued by the patriarchs and the prophets. It is represented in the sacrifices and ceremonies in the Old Testament. In the coming of Christ, the only begotten Son of God, to this world is the promise fulfilled.

要担当罪的刑罚，还有更多的要求。这位中保要为我们获得义，以致我们能有永远的生命。这位完美的中保就是耶稣基督。祂是一位真正的义人，也是一位真正的神。藉着祂的死，祂担当了罪的刑罚。在世上，祂度过了对神完美顺服的一生。基督完成了所有必须的、重建人类与神关系的工作。在基督里，信徒得到了智慧、公义、圣洁和救赎。基督的拯救在伊甸园里人刚犯罪堕落时就启示出来了。这一启示藉着族长和先知一再且持续地重复着。在《旧约》里体现在献祭和其他礼仪上。而基督，这位神的独生爱子来到这世上，则成就了这一应许。

Not all men are saved but only those that are ingrafted into Christ and receive all his benefits by a true faith. It is more than to know and accept what God has revealed in the Bible. True faith is also an assured confidence of the forgiveness of sins, which the Holy Spirit works in the heart. This confidence includes that everlasting righteousness and salvation are given by God of grace for Christ’s sake. In the Apostles Creed is in a summary confessed what a Christian believes about the triune God and his work.

不是所有的人都得救了，而只是那些用真信心连于基督，并接受所有祂的好处的人。这比起仅仅知道并接受神在《圣经》中向我们启示的真理要更多。真信心也是对罪得赦免的确信，是圣灵在我们心里作成的。这一确信包括永远的义和救赎，是因着基督的缘故，藉着神的恩典所赐。《使徒信经》就是对基督徒所相信的这位三一神和祂的工作的告白内容的概要。

**What we believe about the Trinity, God the Father and God’s providence** *(Lord’s Day 8-10)*

*论三位一体，圣父及神的护理（主日8-10）*

In the Apostles Creed, which is also called the articles of the catholic undoubted Christian faith, we see three parts. The first part is about God the Father, the second part about God the Son and the third part about God the Holy Spirit. God has revealed himself in the Bible as one God, existing in these three persons. We can’t totally comprehend this because God is bigger than our understanding.

在《使徒信经》里——也称作我们不容置疑并全世界所承认的基督徒信仰的内容，我们看到三大部分：第一部分论及圣父神，第二部分论及圣子神，第三部分论及圣灵神。神在《圣经》中启示祂是一位神，存在于这三个位格之中。对此，我们不能完全明白，因为神超乎我们所能理解的。

God the Father is the Creator. To know him by true faith means to know him as your heavenly Father. He is upholding all things and providing all things that his children need for body and soul. The evil things that He is sending in the life of believers are turned for their good. He is able and willing to do this because he is an almighty God and he is a faithful Father. God is in control and all things come out of his fatherly hand. Nothing happens by chance. By faith we can be patient in adversary, thankful in prosperity and for the future we trust in God. He is a faithful God and Father and all things and creatures are in his hand.

圣父神是创造者。用真信心来认识祂意味着知道祂是你们天上的父。祂托住万有，并供应祂儿女身体和灵魂一切的需要。祂所给予信徒生命中的一切不幸，都会变为对他们有益的。祂能够且愿意这样行是因为祂是无所不能的神，也是一位信实的父。神掌管万有，万有都出于祂的手。一切都非偶然而生。藉着信心，我们可以在逆境中忍耐，在顺境中感恩，并因信靠神而对未来有信心。祂是一位信实的神和父，万有都在祂的手中。