**Handout 3 of the Heidelberg Catechism Course: *Christology in the Heidelberg Catechism***

**《海德堡教理问答》课程讲义3：*《海德堡教理问答》中的基督论***

*The person and the work of Christ (Lord’s Day 11-24: question and answer 29-64)*

基督的位格和祂的工作（主日11-24，第29-64问）

**The names of the Son of God** *(Lord’s Day 11-13)*

**圣子上帝的名称***（主日11-13）*

Most of the articles of the Apostles’ Creed are about God the Son. The Catechism is using those articles to teach about Christ. The meaning of the name Jesus is Savior. Jesus is the Savior from sins. We should not seek and can’t find salvation anywhere else. It is a denial of Jesus if we seek salvation or part of it in ourselves or in saints. The name Christ means anointed. Christ is anointed with the Holy Spirit for equipment. The Father ordained him to be Prophet, High Priest and King. As Prophet he teaches us the way of redemption, as High Priest he redeems by the one sacrifice of his body, making intercession and as King he is governing in the heart by Word and Spirit, as well as defending and preserving.

《使徒信经》中大部分的内容都是关于圣子上帝。《教理问答》使用这些内容来教导有关基督的真理。耶稣的名字意即“救主”。耶稣是把我们从罪恶里救出来的救主。我们不能从其他人寻求或得着拯救。如果我们向自己或其他圣徒寻求拯救或部分拯救，就是在否认耶稣。基督的名字意即受膏者。基督被圣灵膏立来装备祂。父神任命祂为先知、大祭司和君王。作为先知，祂教导我们救赎之道，作为大祭司，祂一次献上祂的身体而救赎了我们，且为我们向神代求；作为君王，祂用祂的话语和圣灵管理我们，又保护并保守我们。

Here the Catechism makes a typical application to the believer. Why is a believer called a Christian? A Christian is sharing in the anointing of Christ so that these three offices function in his daily life, by confessing his name, sacrificing yourself in service and fighting against sin. Christ is the only begotten Son of God, being the natural and eternal Son. Those that are saved, are adopted by grace to be God’s children. Believers call Jesus Lord, because he redeemed them and bought them with his blood.

在此，《教理问答》对信徒提供了一个典型的应用。为何我们被称为基督徒呢？基督徒是在基督的受膏上有份，因为藉着承认祂的名，把自己当做活祭献给祂以及与罪争战，这三大职分也运行在我们的日常生活中。基督是神的独生爱子，是神本来的和永恒的儿子。那些被拯救出来的，是靠着恩典被收纳为神的儿女。我们称耶稣为主，是因为祂拯救了我们，并用祂的宝血买赎了我们。

**Christ’s humiliation and exaltation** *(Lord’s Day 14-19)*

**基督的降卑和升高***（主日14-29）*

The humiliation of Christ started in his being conceived by the Holy Spirit and born of the Virgin Mary. Christ took upon him the nature of man and he continued to be God. Two natures in one Person, real man and real God. We should not think that he is a half-god or superman. Christ became like we are, the only exception is that He had no sin. The conception of Christ is holy because of the operation of the Holy Spirit. That is why he can be the innocent and holy Mediator, although he is born from a woman with a sinful nature. The life of Christ on earth was a life of suffering in body and soul. He suffered his whole life by living in a sinful world amidst sinful people. The wrath of God against sin is sustained by Christ. He sacrificed himself upon the cross to take the punishment of sin away. Everyone who has true faith in Christ is redeemed from everlasting damnation and obtains eternal life.

基督降卑的第一步开始于因圣灵感孕，从童贞女马利亚所生。基督取了人性，但仍然是神。这两性在一个位格之内，真正的人和真正的神。我们不应把祂想象成半神或超人。基督成为像我们一样的人，唯一的不同就是祂没有罪。基督的感孕是圣洁的，因为圣灵的作为。这是为什么尽管祂由一个带有罪性的女人所生，也能成为无罪且圣洁的中保的原因。基督在地上的一生是身体和灵魂都受苦的一生。祂生活在一个罪恶的世界，在罪人当中，受苦一生。神对罪恶的忿怒由基督担当了。祂在十字架上牺牲，担当了罪的刑罚。每一个在基督里有真信心的人都从永远的咒诅中被救赎出来，得到了永远的生命。

Pontius Pilate, the official worldly judge, declared the innocence of Christ, but he condemned him. In this way took Christ the condemnation of his Church away. The name of Pilate makes it very clear that this happened as an historical fact. It was in the providence of God that Christ is crucified instead of dying in another way. Paul explains in Gal.3:13-14 that Christ took in this way the curse of the law away from us. Moses writes in Deut. 21:23 that everyone hanging upon a tree is accursed of God. By nature we all deserve the curse because we have not kept the law of God. Christ had to die because God told Adam and Eve in Gen. 2:17 that they would die if they would eat of the tree of the knowledge of good and evil.

本丢彼拉多，这位属世的审判官，宣布基督是清白的，但却把定罪。这样，基督担当了祂的教会的罪。彼拉多的名字的出现很清楚地表明，这是历史上发生的真实事件。基督被钉在十字架上，而不是以其他方式来受死，是神的意旨。摩西在《申命记》21:23中写道，挂在木头上的人是神所咒诅的。就本性而言，我们都是应当被咒诅的，因为我们不能遵守神的律法。基督必须受死，因为在《创世记》2:17神告诉亚当和夏娃说，如果他们吃了分别善恶树上的果子他们必定要死。

The Catechism is teaching that Christ was buried to prove that He was really dead. We see in our days more and more cremation. Christ was buried and believers that are buried are like seed sown till the day of resurrection. A question is why true believers still have to die? Did Christ not take the punishment of death away for them. Yes, that is true, so their death is not a satisfaction for sin, but an abolishing of sin and a passage into eternal life. A believer knows by faith that their old sinful nature is crucified, dead and buried with Christ. What Christ has done belongs to those that believe in him. That is the foundation and source of the renewal of their life. It does not mean that they do not sin any more, but the corrupt inclinations of the flesh do not reign in them. They start to offer themselves as a sacrifice of thanksgiving to Christ.

《教理问答》教导我们，基督被埋葬是为了表明祂实在是死了。我们现代会有更多的火葬。基督被埋葬，基督徒也将被埋葬，像被埋下的种子，直到复活的那一天。有一个问题是，为什么真信徒仍然也要死呢？难道基督没有为他们担当死的刑罚吗？是的，信徒也要死，但他们的死并不是为了补偿罪，而是罪的终止，是进入永生的通道。信徒凭信心知道，他们的老我的有罪的本性已经被钉在十字架上，与基督同死同埋葬了。基督所做的属于那些相信祂的人。这是他们生命更新的基础和来源。这不是指他们不再犯罪，而是指肉体中败坏的倾向不再统治他们。他们开始把自己献给基督，作为感恩的祭物。

The descending of Christ into hell happened when he was in the 3 hours of darkness upon the cross and forsaken by his Father. The body of Christ is buried after his death and his soul went to heaven. In his resurrection were body and soul united again. Christ has overcome death in his resurrection so that he could apply the righteousness which he had purchased. This is the justification of a sinner by faith. There follows a new life of sanctification by the power of Christ. The resurrection of Christ shows the certainty of the blessed resurrection of all believers.

基督降在阴间发生在当祂在十字架上被父神所离弃的黑暗的3小时当中。基督死后，身体被埋葬了，灵魂进入天堂。祂复活之后，身体和灵魂又联合起来。基督藉复活战胜了死亡，因此祂可以与我们分享祂所取得的公义。这就是罪人因信称义。然后就是藉着基督的权能来得着成圣的新生命。基督的复活成为所有基督徒将来蒙福的复活的确实保证。

Christ ascended in sight of his disciples visibly and physically into heaven. He will come again in the same way for judgment. In the meantime He is in heaven for the benefit of believers. The human nature of Christ is in heaven and his divine nature is omnipresent. The Lutheran doctrine about the Lord’s Supper forced them to teach that the human nature got divine attributes to be invisible and omnipresent. In that case it would no longer be our human nature. The two natures of Christ are not separated, because the divine nature is omnipresent. There are 3 advantages for believers in the fact that Christ is in heaven. First, He is an Advocate for believers in the presence of his Father. Secondly, our human flesh is in heaven in Christ the head of the church, which gives assurance that all believers as members of him will follow. Thirdly, Christ sends his Spirit and by the power of that Spirit seek believers the things which are above.

基督在祂门徒眼前，以肉身可见的方式，从地上被接到天上去。祂将以同样的方式再来，施行审判。此时，祂为了信徒的益处留在天上。按人性而言，基督现在天上，但神性而言，祂无所不在。路德宗对主餐的教义使他们不得不教导说，人性获得了神性的成为不可见的和无处不在的。但这样的话，人性就不再是人性了。基督的二性不是彼此分开的，因为神性是无所不在的。基督现在在天上，对信徒而言的三大益处是：第一，祂在天父面前为信徒代求；第二，我们的肉身将在天上，在教会的元首基督里，因为祂保证了所有的信徒作为祂的肢体都要跟随着祂。第三，基督差遣祂的灵，藉着圣灵的能力，信徒可以寻求上面的事。

Christ is sitting at the right hand of the Father in the throne. The right hand is the hand of favor and of power. The Father governs by Christ all things. Christ pours heavenly graces by his Spirit upon the believers, which are members of his body, the Church. Graces like forgiveness of sins, peace with God, renewal of life and expectation of eternal glory. Christ also defends and preserves the church against all enemies. It is a comfort for believers that Christ will come again to judge the quick and the dead. Believers wait in the midst of sorrows and persecutions for that great day. They will see him who offered himself for their sake to the tribunal of God and removed the curse from them. The judge Christ shall cast all the enemies of him and his Church in everlasting condemnation. He shall translate all his chosen ones to himself into heavenly joys and glory.

基督坐在父神宝座的右手边。右手是是双手中更重要的和更有能力的。父神藉着基督管理万有。基督藉着祂的灵将属天的恩典倾注在信徒身上，因为他们是祂的肢体——教会。这些恩典包括罪得赦免、与神和好、重生的生命和将来的永远的荣耀。基督也在教会与所有仇敌的争战中保护和保守她。“基督将要再来，审判活人死人”对信徒而言是一个安慰。信徒在诸般的忧愁和逼迫中等待那伟大的一天。他们将要看到为了他们的益处将自己献在神的法庭上，除去他们身上的咒诅的那一位。基督这位审判官要将祂的和祂教会的所有仇敌都丢在永远的定罪中，却要把所有祂的选民带到祂那里，带进天上的快乐和荣耀里。

**The Holy Spirit and the work of Christ** *(Lord’s Day 20-24)*

**论圣灵上帝和基督的工作***（主日20-24）*

The person and work of the Holy Spirit are very closely related to Christ and his work (John 16:14). We confess that the Spirit is God, equal to the Father and the Son. The Holy Spirit is working true faith, comforts and keeps the believer and dwells in his heart. It is by the Spirit and the Word that Christ is gathering out of the whole human race a Church chosen to everlasting life. All believers are members of Christ, partakers of him and his gifts. They are the “communion of saints” and it is there duty to cheerfully use their gifts to the advantage and salvation of other members.

圣灵的位格和工作与基督紧密相连（约16:14）。我们相信圣灵是神，与父和子同等。圣灵用真实的信仰安慰、保守信徒，并住在他们心里。藉着圣灵和神的道基督在全人来当中聚集祂所拣选的教会，直到得永生。所有的信徒都是基督的肢体，在祂及祂的恩赐中有份。他们“圣徒相通”，有责任高高兴兴地使用他们的恩赐，使其他肢体得益处，得拯救。

At the heart of the gospel and salvation is the forgiveness of sins. It has to be received by faith and means that God forgives all sins of believers and will no more remember them. This includes the sinful nature. Sin is not only something at the outside, but comes from a depraved nature. We have to struggle against that nature till the end of life on earth. To be forgiven means that the righteousness of Christ is imputed and there will be no condemnation before God’s judgment seat.

福音和救赎的核心在于“罪得赦免”。这是要用信心来接受的，它的意思是，神赦免了信徒所有的罪，不再记念这些罪。这还包括罪的本性。罪不仅是外面的东西，更是从我败坏本性里所出的。我们必须与这本性争战，直到在世上的生命完结之时。蒙赦免意味着基督的义被归算在信徒身上，在神的审判台前，不再被定罪。

The soul of a true believer is after this life immediately taken up to Christ. When Christ returns, will the body be raised by his power and reunited with the soul. It will be a glorious body. Perfect salvation will be inherited to praise God for ever.

真正的信徒，他们此生之后，灵魂被立刻带到基督那里。当基督再来的时候，因基督的权能，他们的肉身要符合，再与他们的灵魂联合起来。而且有一个荣耀的身体。完美的拯救将传递下来，永远赞美神。

The deepest comfort in the Christian faith is to be righteous in Christ before God. This happens only by a true faith and not by any work which we do. If it was not by faith alone, it was impossible. We have all sinned against all God’s commandments. A believer knows and acknowledges this. After receiving grace is the heart still inclined to all evil. To those that truly believe is the perfect work of Christ imputed as if they themselves had never sinned and always obeyed God’s will. There is no worthiness in faith to be righteous. Faith is a tool, a means to receive the righteousness of Christ.

基督徒信仰中最深切的安慰就是与神和好，在基督里称义。这唯有藉着真信心，而不是我们所做的任何工。若非惟独恩典，这是不可能的。我们所有人都犯罪，干犯了神的一切诫命。信徒知道并承认这一点。在接受恩典之后，心还是倾向罪恶。对那些真信徒而言，是基督完美的工作被归算给他们，就像他们从来没有犯过罪，总是顺服神的意旨一样。在信心中并没有任何价值可以被称为义。信心是一个工具，一种接受基督的义的方式。

Is it not possible to add good works as part of our righteousness before God? No, because God demands absolutely perfect righteousness. Our best works in this life are imperfect and defiled with sin. God does reward good works in this life and in the future life, but this reward is not of merit, but of grace. This doctrine does not make careless and profane. Those who are implanted into Christ by a true faith will bring forth fruits of gratitude.

为何我们的善行不能作为我们在神面前称义的一部分？不能。因为神的要求是绝对完全的义。我们今生最好的功德都是不完全的，都是被罪玷污了的。神确实在今生和来生奖赏善行，但这奖赏非因功德，乃由恩典而来。这一教义并非使人怠慢不敬。那些用真信心扎根于基督里的人将结出感恩的果子。