**Handout 4 of the Heidelberg Catechism Course: *Fellowship with God in the Heidelb.Catechism***

**《海德堡教理问答》课程讲义4：*《海德堡教理问答》中的跟随神***

*The sacraments & the Lord’s Prayer (Lord’s Day 25-30 & 45-52: question & answer 65-82 & 116-129)*

圣礼&主祷文（*主日25-30 & 45-52，第65-82 & 116-129问*）

**The sacraments** *(Lord’s Day 25)*

**圣礼***（主日25）*

The Holy Spirit is using the preaching of the gospel to work faith in the hearts. This faith is confirmed by the use of the sacraments, which are visible signs and seal. God is more fully declaring and sealing the promise of the gospel by the use of the sacraments. The promise is about free remission of sin and life eternal for the sake of the sacrifice of Christ on the cross. The Holy Spirit assures by both sacraments that the whole salvation only depends upon the one accomplished sacrifice of Christ. Holy Baptism and the Holy Supper are the two sacraments instituted by Christ in the New Testament.

圣灵藉着福音在我们心里作工，以致有信，并藉着圣礼印证此信。圣礼是有形的标志和印记。神藉着使用圣礼，更完全地向我们宣布并印证福音的应许。这应许是因着基督在十字架上的牺牲，使我们白白地得到罪的赦免和永远的生命。圣经藉着这两个圣礼向我们保证，我们得救全靠基督在十字架上一次完成的牺牲。洗礼和圣餐是基督在新约中指定的两个圣礼。

**Holy baptism** *(Lord’s Day 26-27)*

**洗礼***（主日26-27）*

The sacrament of holy baptism is admonishing and assuring that the one sacrifice of Christ is of real advantage to the believer. The external washing makes visible the sure promise of the washing of the pollution of the soul. This happens by the blood of Christ and the Spirit washing the soul from all sins. The external washing of the body with water is a sign of the internal washing of the soul. To be washed with the blood and Spirit of Christ means the remission of sins by grace for Christ’s sake.

洗礼提醒并保证基督一次的牺牲是对信徒的真正益处。外在的洗礼是可见的洗净灵魂污秽的确实应许。这是藉着基督的宝血和圣灵来洗净灵魂的一切罪恶。外在的洁净身体的水洗是内在领会被洗涤的标记。用基督和血和灵洗净意即因基督的缘故，藉着恩典来洗除罪恶。

Baptism also shows the renewal by the Holy Spirit in sanctification, which means more and more to die unto sin and lead a godly life. In Matthew 28:19 and in Mark 16:16 we read the institution of holy baptism. Paul speaks about the washing of regeneration in Titus 3:5. In Acts 22:16 we read about the washing away of sins. We should not think that baptism itself is washing sins away. That can only happen by the blood of Christ and the Holy Spirit. Baptism is a sign of the washing away of sins so that faith will be assured by the visible sign and seal.

洗礼亦表明被圣灵更新，并成圣，这意味着多向罪死，过圣洁无瑕疵的生活。在《马太福音》28:19和《马可福音》16:16中，我们读到洗礼的设立。保罗在《提多书》3:5提到重生的洗。《使徒行传》22:16，我们读到“洗去罪”。我们不应认为洗礼本身可以洗去罪恶。因为只有基督的血和圣灵才能做到。洗礼是洗去罪恶的标记，用可见的标志和印记来确认我们的信心。

Are infants also to be baptized? Yes, because they are included in the covenant and church of God. The promise of redemption from sin is also for them and baptism is a sign of the covenant and children in the covenant have to be distinguished from children of unbelievers. In the Old Testament was circumcision the sign of the covenant, instead of which baptism is instituted in the new covenant. Romans 4:11 is important to see the unity between Old and New Testament. The essence concerning salvation is in both Testaments the same, salvation by the righteousness of faith and not of works. Colossians 2:11-12 are showing the change from the sign of circumcision to the sign of baptism.

婴孩也要受洗吗？是的，因为他们同属神的约和神的教会。从罪中得救赎的应许也是对他们而发的，洗礼是约的记号，约中的儿女有别于不信者的儿女。在《旧约》中，割礼是约的极好，而在《新约》中，它已被洗礼所替代。《罗马书》4:11可以看到旧约和新约之间的统一。有关救赎的本质都是在约中，这是一样的，救赎是因信称义，而不在于行为。《歌罗西书》2:11-12表明从割礼的记号到洗礼的记号的改变。

**Holy supper** *(Lord’s Day 28-30)*

**圣餐***（主日28-30）*

Christ has commanded all believers to eat the bread and drink of the cup in remembrance of Him. In this way they are assured to be partakers of the one sacrifice of Christ and all his benefits. As certainly as believers see, receive and taste the bread and the cup as certainly nourishes Christ their soul to everlasting life. The broken bread is a sign of the crucified body of Christ and the wine is a sign of the shed blood of Christ. A believing heart is needed in using the holy supper to embrace the sufferings and death of Christ for forgiveness of sins and life eternal. In using the holy supper a believer will be more united by the Holy Spirit to Christ and be governed by the Spirit of Christ.

基督吩咐所有的信徒要吃这饼，喝这杯，为的是记念祂。这样，我们可确信自己有份于基督一次的牺牲及一切恩惠。正如信徒所看到、接受并吃喝主的饼和杯那么确实，基督喂养他们的灵魂直到永生也同样确实。掰开的饼是基督被钉的身体的记号，酒是基督所流出的血的记号。我们用信心藉着圣餐来领受基督的苦难和死，以获得赦罪和永生。藉着圣餐，信徒以圣灵与基督有更多的联合，并被基督的灵所管理。

The Lord Jesus has instituted the holy supper in the night in which He was betrayed. He did it after eating the Passover meal with his disciples. Passover reminded the deliverance from Egypt and the Lord’s supper reminds the deliverance from sin by the sacrifice of Christ. The bread and wine do not change into the very body and blood of Christ but they are signs of them. That is what Christ means when He says: “This is my body.” It is like the words: “I am the true vine.” Christ is not becoming a vine, but giving a visible explanation about who He is (John 15).

主耶稣在被卖之夜设立了圣餐。在和门徒吃了逾越节晚餐之后。逾越节是为了提醒以色列人从埃及被拯救出来，主的晚餐提醒我们基督的牺牲把我们从罪恶中拯救出来。饼和酒并没有变成基督真正的身体和血，而是它们的标记。这就是当基督说：“这是我的身体”的含义，就像祂说“我是真葡萄树”一样。基督不是变成了葡萄树，而是对于祂的身份给出了一个可见的解释（约翰福音15）。

The Lord’s supper testifies that believers have full pardon of all sin by the one sacrifice of Christ on the cross. But the popish mass teaches that Christ should be daily offered by the priests for the pardon of sins of the living and dead. According to the Roman church is Christ bodily under the form of bread and wine and sacrificed in the mass. This is a denial of the sufficiency of his sacrifice on the cross and the worshipping of bread and wine is idolatry.

圣餐向我们证明，藉着基督一次在十字架上所献的祭，我们的罪全得赦免。但是天主教的弥撒却教导人，除非神甫天天为人献上基督，活人死人都不能罪得赦免。且罗马天主教认为基督的肉身是在饼和酒里面，在弥撒中被献祭。这是否认了基督在十字架上牺牲的充分性，而崇拜饼和酒是以一种偶像崇拜。

Not all people are allowed to attend the Lord’s supper. It is for those that are truly sorrowful for their sins and trust that these are forgiven for the sake of Christ. They believe that their remaining infirmities are covered by the death of Christ and desire to be strengthened in faith and sanctification. Hypocrites eat and drink themselves a judgment because they harden themselves in attending without repentance and faith. Those that by confession and life show that they are unbelievers should by the church be excluded from the holy supper. They have to be excluded by the “keys of the kingdom of heaven” (discipline) till they repent. Otherwise would the covenant of God be profaned and his wrath kindled against the congregation. Other members of the church can be encouraged to live in sin if there is no discipline.

不是所有的人都被允许参与圣餐。这是为了那些真正为着自己的罪而伤痛、并相信因着基督的缘故，这些罪都被赦免了的人。他们相信他们之后的软弱也可以由基督基督的死得蒙掩盖，并渴望在信心和圣洁上不断加强。而假冒为善的人乃是在吃喝自己的罪，因为他们没有带着悔改之心和信心就来到主的桌前，就更刚硬了。那些言行显明不信神的人应当不被准许领受圣餐。教会必须使用掌管天国钥匙的权柄（教会纪律），摒除这些人，直到他们悔改。否则，神的约将会被亵渎，将激起祂的忿怒降在全会众身上。若没有教会纪律，就是在鼓励教会的其他人生活在罪中。

**Prayer** *(Lord’s Day 45-52)*

**祷告***（主日45-52）*

Christians need prayer because God requires it and it is the chief part of thankfulness. God gives his grace and Holy Spirit only to those, who sincerely and continually ask them of Him. We have to pray from the heart to the one true God, who has manifested himself in his Word. In prayer we need to humble ourselves deeply before God’s majesty, rightly knowing our need and misery. Although we are unworthy of it, we have to believe that God will hear our prayer for Christ sake, like He has promised in his Word. We should pray for all things necessary for soul and body. These things are brought together in the Lord’s prayer, which Christ taught his disciples.

基督徒需要祷告，因为神要求如此，这是感恩的最主要的部分。神只将祂的恩典和圣灵赐给那些诚恳不断向祂祈求的人。我们必须从心里向那位在圣经里启示祂自己的那位独一的真神祷告。爱祷告中，我们要在祂的威荣前谦卑自己，彻底知道我们的需要和痛苦。虽然我们不配，我们相信神必因着基督的缘故，垂听我们的祷告，正如祂在圣经里所应允我们的。我们应当向祂求身体和灵魂的一切需要，就是我们主基督教导祂的门徒祷告时的祷文中所包含的。

The Lord’s prayer can be used literally or as a pattern for our prayers. Christ commanded to address God with “Our Father”, because He wants us to pray in childlike reverence and confidence. To believe that God is become our Father in Christ is the foundation for prayer. God will much less deny us what we ask of him in true faith than our parents will refuse us earthly things. There is added “which art in heaven” so that we will not think in an earthly way about God and have expectation from his almighty power.

主祷文可以按字句使用，也可作为祷告的一种模式。基督吩咐我们称神为“我们的父”，因为他想要我们向神有孩子对父亲般的敬畏和信靠。相信神是我们在基督里的父是我们祷告的基础。凡我们凭信心向祂求的，祂比我们肉身的父亲更不会拒绝我们。加上“天上的父”，为叫我们对神不会存属世的想法，并可以期望祂的全能。

In the first petition, “Hallowed be thy name”, we desire to rightly know and praise God and his works. We pray that we may live a life so that God’s name will not be blasphemed but be honored on our account. In “Thy kingdom come” we pray that God will rule us by his Word and Spirit. Also that He will preserve his church and destroy the works of the devil till the full perfection of his kingdom takes place. “Thy will be done on earth as it is in heaven”, means that we may renounce our own will and gladly obey thy will. Everyone should perform his duties and calling as faithfully as the angels in heaven.

在第一个祈求中，“愿人都尊你的名为圣”，即是求主使我们正确认识并赞美神和祂的大工。我们祈求可以活出不叫神的名受辱，反能荣耀祂的生活。“愿你的国降临”即是求神用祂的话语和圣灵管理我们。也求主保守祂的教会，摧毁一切魔鬼的工作，直到祂的国完全来到。“愿你的旨意行在地上如同行在天上”，即是求主使我们舍弃自己的意思，甘心乐意地顺服祂的旨意。人人都应当完成他的责任和使命，如同天使在天上做的一般。

The fourth petition is a practical one, “Give us this day our daily bread”. We pray that God will provide us with all things necessary for the body and acknowledge him as the fountain of all good. All depends on the blessing of the Lord and we should not trust in creatures but in God alone. “Forgive us our debts as we forgive our debtors” is a prayer for remission of sins and of depravity for the sake of Christ’s blood. This grace of the Lord works a firm resolution from the heart in us to forgive our neighbor. The last petition “And lead us not into temptation, but deliver us from evil” is a confession that we are weak. In ourselves we can’t stand a moment and our mortal enemies, the devil, the world and our own flesh assault us. The Holy Spirit has to strengthen us in this spiritual warfare so that we will constantly resist till we obtain complete victory.

第四个祈求是一个实践性的祈求“我们日用的饮食，今日赐给我们”，即是求主赐给我们身体一切的需要，并承认祂是一切美善的源头。一切都靠神的赐福，我们不应依靠任何受造之物，而惟独依靠神。“免我们的债，如同我们免了人的债”，即是求主因基督的血，除去我们的罪和邪恶。“不叫我们遇见试探，救我们脱离凶恶”，即是承认我们是软弱的，以致一刻也不能站稳，而我们的死敌魔鬼、世界和自己的情欲不断地攻击我们。圣灵在这属灵的争战中坚固我们，以致我们能不断地抵挡，直到最后得到完全的胜利。

The conclusion of the prayer is “For thine is the kingdom and the power and the glory for ever”. It is to acknowledge that God, as almighty King, is able to give us all good in a way that He will receive all the glory. The word “Amen” means that we believe that our prayer is certainly heard by God.

主祷文的结束是“因为国度、权柄、荣耀，全是你的，直到永远。”这是承认神这位全能的王，能够以得到所有荣耀的方式将一切好处赐给我们。“阿们”意即我们相信我们的祷告神必垂听。