**Handout 5 of the Heidelberg Catechism Course: *The Christian life in the Heidelberg Catechism***

**《海德堡教理问答》课程讲义5：*《海德堡教理问答》中的“基督徒的生活”***

*The keys of the kingdom and the law of God (Lord’s Day 31-44: question & answer 83-115)*

天国的钥匙和神的律法*（主日31-44，第83-115问）*

**The keys of the kingdom of heaven** *(Lord’s Day 31)*

**天国的钥匙***（主日31）*

It is the duty of the church to use the keys to open and to shut the kingdom of heaven. This happens in the preaching of the gospel and in Christian discipline or excommunication out of the church. In the preaching of the gospel is the kingdom of heaven opened to every believer in declaring that all sins are forgiven for Christ sake by a true faith in God’s promise. The kingdom of heaven is shut against all unbelievers in declaring that they are exposed to the wrath of God and eternal condemnation so long as they do not repent and believe. This preaching is according to the command of Christ and this is how God will judge people.

使用天国的钥匙来开关天国的大门是教会的职责。这是福音的宣讲和教会的纪律或将不悔改者逐出教会。藉着福音的宣讲，对每一位信徒宣告他们一切的罪因基督的缘故，藉着真信心，在神的应许中得到赦免，从而打开天国之门。反之，要向所有不信的人宣告若他们不悔改并相信，那么神的忿怒和永远的定罪就降在他们身上，从而向他们关上天国之门。这是照着基督的吩咐，且是神审判的依据。

The kingdom of heaven can be shut and opened also by Christian discipline. This has to be done where are doctrines and practices inconsistent with Christianity in those which call themselves Christians. First they have to be brotherly admonished. Next, if they do not renounce their errors the leaders of the church have to admonish them. When they reject their admonition they will be forbidden the use of the sacraments. In that way they are excluded from the church and by God from the kingdom of Christ. They are again received as members of Christ and his church if they promise and show real amendment.

天国之门的开放或关闭也是藉着教会纪律。对那些信仰不正或行为不检又自称基督徒的人，要向他们实施教会纪律。首先，对他们进行私下的劝诫。若他们仍然不摈弃错误，将由教会的领袖对他们进行劝诫。若还不听，就要由教会禁止他领圣餐。这样，他们就被摒除于教会之外，神也要把他摒除于基督的国之外。但当他们答应并表现真悔改，便当重新接纳他们作为基督和祂教会的肢体。

**Conversion and good works** *(Lord’s Day 32-33)*

**归正和善行***（主日32-33）*

Deliverance out of our misery is by grace through Christ without any merits from us. So, why must we still do good works? Because we show by our good works gratitude to God for his salvation. Christ renews us by his Holy Spirit after his own image. In showing gratitude we honor God. Good works are fruits that will give more assurance of faith. We have to be careful that we do not make good works the foundation for assurance, but it is encouraging to see the work of the Spirit in our life. A godly life can also attract others to seek and find Christ to their salvation. People that continue unconverted in a wicked and ungrateful life can’t be saved. Scripture declares that no fornicator, idolater, adulterer, thief, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God.

既然我们从愁苦中得救赎是因着恩典，藉着耶稣而非个人的功德，那么为何我们仍要行善呢？因为我们是用善行来表达因神的救赎而向神感谢。基督照祂自己的形像，用圣灵更新我们。我们藉着表达感谢来荣耀神。善行是信心的果子，也使我们更确信我们的信心。我们要小心，不能把善行作为信心确据的基础，而是看到这是圣灵在我们生命中的工作从而使我们得激励。敬虔的生活能吸引其他人来寻找和得到基督以致得救。凡不从那忘恩、顽梗的生活回转的人，不能得救。因为《圣经》里说：淫乱的、拜偶像的、奸淫的、偷窃的、醉酒的、辱骂的、勒索的，或类似这样的人，都不能承受神的国。

Conversion consists in two parts, the mortification of the old man and the quickening of the new man. Mortification of the old man is a sincere sorrow that we have sinned against God and to hate sin more and more and flee from it. The quickening of the new man is a sincere joy in God through Christ and with delight to live according to the will of God in all good works. True conversion is a daily and lifelong thing. Works are good if they are done from faith, according to the law of God and to the glory of God. Works are not good if they are only founded on imaginations or institutions of men.

归正包含两件事，旧人死去，新人活过来。旧人死去即真心地为犯罪得罪神而忧伤，以致越来越恨恶罪，并远离它。新人活过来即藉着基督在神里面有真喜乐，以致我们喜欢照着神的旨意生活行善。归正是每天且一生之久的事。由信心而出、按照神的律法且为是为了荣耀神的工是善的。而按照人的想象或命令而行出来的工就不是善的。

**The law of God** *(Lord’s Day 34-44)*

**神的律法***（主日34-44）*

The law of the ten commandments can be found in Exodus 20 and Deuteronomy 5. We call it the moral law and it can be divided in two parts or tables. The first four commandments are especially about the conduct towards God and the last six are especially about the conduct towards our neighbor. It is important to see how the Catechism brings the commandments to the level of mind and heart.

十诫记载在《出埃及记》20章和《申命记》5章里。我们称它为道德律，它可分为两大部分或两块法版。首四诫是关于我们对神的责任，后六诫是对邻舍的责任。我们要看到《教理问答》如何将十诫带到头脑和心灵的水平，这一点很重要。

In the first commandment God forbids to have other gods. We should avoid all idolatry and superstition. Instead of that we have to learn to know the only true God and only trust and serve him from our heart. Idolatry is to have something else to trust in besides or instead of the one true God.

在第一诫里，神禁止我们有别的神。我们应当逃避偶像崇拜和巫术邪术，而要学习认识这位独一真神，单单信靠祂，用心灵来侍奉祂。偶像崇拜是信靠那位独一真神之外或代替那位独一真神的其他事物。

In the second commandment requires God that we in no wise represent him by images. We have to worship him in the way He has commanded in his Word. No images should ever be used to worship God. Even teaching about God should not be done by images, but by the lively preaching of his Word.

在第二诫里，神要求我们不可为神造任何像。我们必须用祂在《圣经》里所吩咐的方式来敬拜祂。不能使用任何形像来敬拜神。甚至在教导有关神的知识时，也不应用任何形像，而只能活泼地传讲祂的道。

The third commandment forbids to abuse the name of the Lord. This happens by cursing, rash swearing or using the name of God without purpose. The holy name of God has to be used with reverence so that we confess him rightly and give him glory. We should as much as possible prevent and forbid swearing because it is very provoking to God. There are situations of need, like in court, when it is allowed to use God’s name in an oath. In the Old and New Testament are examples of godly people justly using an oath. It is not allowed to swear by saints or other creatures because only God knows the heart and is able to bear witness to the truth and to punish swearing falsely.

第三条诫命禁止我们妄称神的名。不可以用咒骂、假誓、或没有目的地使用神的名。我们只当用敬畏的心来称呼神的圣名，以致祂能得到我们正确的承认，并得到荣耀。我们应尽可能地避免或禁止发誓，因为这会激怒神。但在某些需要的情况下，如在法庭里要求起誓时，可以在誓言中使用神的名。《旧约》和《新约》中都有敬虔之人正当地应用的例子。不可以指着圣徒或其他受造物起誓，因为神是那唯一鉴察人心的，能够为真实的做见证，并惩罚那些起假誓的。

In the fourth commandment we are commanded to keep holy the Sabbath, the day of rest. It is a day of rest to gather as a congregation for hearing the Word, using the sacraments and prayer. We contribute for the maintaining of the service of the Lord and the help of our neighbor in need. By the work of the Holy Spirit there will be every day a yielding to the Lord, a ceasing from evil works and a resting in the accomplished work of Christ.

第四诫吩咐我们守安息日为圣。这是安息的一日，是聚集会众聆听神话语，使用圣礼和祷告的一日。我们要在服事主和帮助有需要的邻舍上尽责。藉着圣灵的工作，每一天都顺服主，止息作恶，在基督已成就的工里得安息。

God requires in the fifth commandment to honor father and mother. We have to show love and fidelity to them. Parents have a position of authority which God gave them. There are other persons with authority in church and society and we have to honor them as well. Authority and order is a blessing and we have to be patient with weaknesses of leaders. We can’t obey things that leaders might command against God’s Word. Leaders are accountable to God in what they do.

神要求的第五诫是孝敬父母。我们应当对他们表示爱心和忠诚。父母有神给他们的权柄。教会和社会中也有其他有权柄的人，我们也要尊敬他们。权柄和秩序是一种福气，我们要忍耐领袖们的软弱。我们不顺从领袖们所吩咐的那些违背神的命令。领袖们要为他们所做的向神交账。

The sixth commandment forbids to kill. It means that we should not dishonor, hate, wound or kill by ouselves or by another, but lay aside all desire of revenge. To hurt myself or expose myself willfully to danger is also not allowed. The government has the duty to do what is needed to prevent murder. Instead of hate and anger there should be love and patience in our hearts for our neighbors. We have to prevent the hurt of others as much as possible and do good, even to our enemies. This does not mean that we can’t defend our life or land.

第六诫是不可杀人。意即我们不可自己亲自或假手于人作出诽谤、仇恨、伤害或杀害人的事，反要弃绝一切报复的欲望。我不可伤害自己，也不可自陷于危险当中。政府有权佩戴刀剑以阻止谋杀。对邻舍我们不能有恨恶和恼怒，反倒要有爱心和耐心。我们要尽量不让别人受到伤害，并要行善，甚至要善待仇敌。但这并不意味这我们不能保护自己的生命和土地。

God forbids adultery in the seventh commandment. All uncleanness is accursed of God and we have to detest it with all our hearts. We have to live chastely and temperately in marriage and in single life. Our bodies and souls have to be temples of the Holy Ghost and should be kept pure and holy. That is why all unchaste actions, gestures, thoughts, desires and what can entice thereto are forbidden.

神在第七诫中禁止奸淫。一切不贞洁都是神所咒诅的，我们必须全心憎恶不贞。无论在婚姻中还是单身生活中都活出贞洁和节制。我们的身体或灵魂都是圣灵的殿，应当保持二者纯全圣洁。这就是为什么神要禁止一切不贞的行为、姿势、思想、欲望和凡足以诱导不贞的事物。

In the eighth commandment God forbids stealing, which includes more than things which the government can punish. It includes all wicked tricks and devices to appropriate to ourselves the goods of our neighbors. Instead of that we have to promote the advantage of our neighbor where we can and deal with him as I desire to be dealt with by others. We have to labor faithfully and relieve the needy where possible.

在第八诫中，神禁止偷盗，不仅是政府所刑罚的偷抢行为，而是包括用以榨取邻舍财物的所有邪恶的手段或计谋。相反，我们要尽力促进邻舍的福利，照我愿意人怎样待我的方式去待他，并且忠心作工，尽力帮助有需要的人。

The ninth commandment requires that we bear no false witness against anybody nor falsify any man’s words. We should not slander nor condemn any man rashly or unheard. Lies and deceit are to be avoided as the proper works of the devil. God wants us to love the truth and speak it and to defend the honor and name of our neighbors.

第九诫要求我们不作假见证陷害人，不曲解人的话。我们不应说谗言，也不强横定人的罪。避免一切谎言和欺诈，以之为魔鬼的作为。神要我们爱真理，说真理，保护邻舍的荣誉和名声。

In the tenth commandment God commands that never an inclination or thought against any of God’s commandments rise in our hearts. We have to hate sin with our whole heart and we have to delight in righteousness.

第十诫中，神吩咐我们不可让那些违抗神诫命的倾向或思想进入我们的心中。我们要全心地恨恶罪恶，喜爱公义。

But can those who are converted to God perfectly keep these commandments? No, even the holiest men have in this life only a small beginning of this obedience. But they begin with a sincere resolution to live according to all the commandments of God. The commandments have to be preached strictly, although no man can keep them in this life. By this preaching we learn to know more and more our sinful nature and become more earnest in seeking remission of sin and righteousness in Christ. This preaching shows us that we constantly need to pray for the Holy Spirit so that we more and more will be conformed to the image of God. In the life to come we will arrive at the perfection proposed to us.

那些归向神的人能完全遵守这些诫命吗？不能，甚至最圣洁的人在此生中于这顺服上也只是一个小开头。然而，他们有真诚的决心来照着神的一切诫命开始生活。即使无人在今生能完全遵守，神仍将这十条诫命严格地命令我们遵守。藉着这一命令，我们越来越看到我们那有罪的本性，越来越真诚地在基督里寻求罪得赦免和公义。这一命令也让我们知道，我们一直都需要祈求从神而来的圣灵的帮助，以致能更有神的形像。在来生，我们最终能达到完全的地步。