**Lesson 13 Baptism and the Lord’s Supper**

**第13讲 洗礼和圣餐**

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**OPENING PRAYER**

**课前祷告**

**HOMEWORK ASSIGNMENT REVIEW**

**作业复习**

**Lecture 13: Baptism and the Lord’s Supper**

**第13讲 洗礼和圣餐**

A. Baptism 洗礼

1. By \_\_\_\_\_\_\_\_\_\_\_\_\_\_. Jn 1:33; Mk 1:4; Jn 3:5 and by Jesus’ disciples. Jn 3:22; 4:2; Acts 19:3,5

通过\_\_\_\_\_\_\_\_\_\_。约1：33; 可1:4; 约3:5并藉著耶稣的门徒。约3：22:4：2节;

徒19:3,5

2. Baptism is a \_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_institution. Mt 28:18-20; AC XIV

洗礼是一个 \_\_\_\_\_\_ 与 \_\_\_\_\_\_\_\_\_\_ 的制度。太28:18-20; AC XIV

Our churches teach that no one should publicly teach in the Church, or administer the Sacraments, without a rightly ordered call.

我们教会的教导是，没有正确有序的规矩，任何人都不能在教会公开教导或实施圣礼。

3. Who is to be baptized?

谁应该受洗？

a. All \_\_\_\_\_\_\_\_. Mt 28:19

所有\_\_\_\_\_\_\_\_\_\_\_\_。太28：19

b. Adults after \_\_\_\_\_\_\_\_. Acts 2:41;8:26-40; 10:47-48

\_\_\_\_\_\_\_\_\_\_ 之后的成年人。徒2:41;8:26-40; 10:47-48

c. Little children. Mt 28:19; Mk 10:13-15

孩童。太28:19; 可 10:13-15

d. \_\_\_\_\_\_\_\_. Lk 18:15-17; Jn 3:5-6; Gen 17:9-14; Col 2:11-13; 1 Cor 10:1-2; Acts 16:33; AC IX

\_\_\_\_\_\_\_\_\_。可 18:15-17; 约3:5-6; 创 17:9-14; 西 2:11-13; 林前 10:1-2; 徒 16:33;

AC IX

Concerning Baptism, our churches teach that Baptism is necessary for salvation [Mark 16:16] and that God’s grace is offered through Baptism [Titus 3:4–7]. **2** They teach that children are to be baptized [Acts 2:38–39]. Being offered to God through Baptism, they are received into God’s grace. Apology IX:51 It clearly follows, therefore, that infants are to be baptized, because salvation is offered with Baptism; Large Catechism “Of Infant Baptism” The Baptism of infants is pleasing to Christ, as is proved well enough from His own work. For God sanctifies many of those who have been baptized as infants and has given them the Holy Spirit. Mt 18:6; Tit 3:5

我们教会对洗礼的教导是，洗礼是得救所必须的（可16:16），而且神的恩典是藉着洗礼赐给人的。（多3:4–7） **2** 他们教导孩子要受洗[使徒行传2:38 39]。通过洗礼，他们被奉献给神，被接纳到神的恩典中。辩护书九:51 。因此，很明显，婴儿是要受洗的，因为救恩是借助洗礼一同赐给人的; 大教理问答“论婴儿洗礼”中，“婴儿的洗礼是基督所喜悦的，这一点从他自己的工作中得到了充分的证明。因为神使许多在婴孩时受洗的人成圣，又赐给他们圣灵。太18：6;

多3:5。

B. The Lord’s Supper

圣餐

1. Names: the Lord’s Table 1 Cor 10:21; the Lord’s Supper 1 Cor 11:20; the Breaking of Bread Acts 2:42; the \_\_\_\_\_\_\_\_Mk 14:23; Holy Communion 1 Cor 10:16-17; \_\_\_\_\_\_\_\_ (*Missa*)

名称：主的杯 林前10:21；主的晚餐 林前11:20； 掰饼 徒2:42； \_\_\_\_\_\_\_\_\_\_\_\_

可14:23； 圣餐 林前10:16-17 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (弥撒)

2. A divine and permanent institution Eph 3:20 Lk 22:19 Acts 2:42 1 Cor 11:26

神圣而永久的制度。弗3:20；路22:19；使徒行传2:42 ；哥林多前书11:26

3. The elements Lk 22:7 Mt 26:29 1 Cor 11:21 FC VII:14

元素（圣餐中的面包和葡萄酒）。路22：7；太26：29；林前11：21；FC VII：14They confess, according to the words of Irenaeus, that in this Sacrament there are two things, a heavenly and an earthly. So they hold and teach that with the bread and wine the body and blood of Christ are truly and essentially present, offered, and received. Small Catechism *What is the Sacrament of the Altar?* Answer: It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself.

据爱任纽所言，他们承认，在圣餐这一圣礼中，有两样东西，一个是属天的，一个是属地的。所以他们坚持并教导说，基督的身体和血藉着饼和酒，就真实、实在地同在、献上而且被领受。小要理问答中*什么是圣餐礼?*答:这是我们主耶稣基督的真身体和血，在饼和酒之下，为我们基督徒吃和喝，这是由基督自己设立的。

4. \_\_\_\_\_\_\_\_\_\_\_\_\_1 Cor 11:26-28 1 Cor 10:16 SA III, VI:5

\_\_\_\_\_\_\_\_\_\_\_\_\_林前11:26-28; 林前10:16; SAIII; VI:5

As for transubstantiation, we care nothing about the sophistic cunning by which they teach that bread and wine leave or lose their own natural substance so that only the appearance and color of bread remain, and not true bread. For it is in perfect agreement with Holy Scriptures that there is, and remains, bread, as Paul himself calls it, “The bread that we break” [1 Corinthians 10:16] and “Let a person … so eat of the bread” [1 Corinthians 11:28].

至于圣餐变体论，我们并不在乎他们诡辩式的狡诈。他们教导说，面包和酒会离开或失去它们本身的物质成分，而只剩下面包的外观和颜色，所以不再是真正的面包。因为正如保罗自己所称的，与圣经完全一致的，“我们所擘开的饼” (哥林多前书10:16)，“人要先---， 才可以吃这饼”。（林前11:28）

5. \_\_\_\_\_\_\_\_\_\_\_\_\_FC VII:2,

\_\_\_\_\_\_\_\_\_\_\_\_\_FC VII:2,

Christ’s true essential body and blood is absent from the consecrated bread and wine in the Holy Supper as far as the highest heaven is from the earth. For their own words state this, “We say that Christ’s body and blood are as far from the signs as the earth is distant from the highest heaven.” 64 At the table and during the Supper He offers His disciples natural bread and natural wine, which He calls His true body and true blood. At the same time He says, “Eat” and “drink.” In view of the circumstances, this command clearly cannot be understood as anything other than oral eating and drinking. However, this is not in a crude, carnal, Capernaitic way, but in a supernatural way, beyond understanding. Jn 15:5 Eph 1:22-23 1 Cor 10:16; 11:27-29 Jn 6:53-56

基督真正的身体和血，在圣餐的圣饼和圣酒中是没有出现的，它们之间就像天离地那样遥远。这是他们自己说的：“我们说基督的身体和血离这些象征物很遥远，就像地面与高天一样远。”64。到了坐席的时候，耶稣分给门徒的是物质的饼和酒，他称它们是他真正的身体和血。与此同时，他说：“吃！”，“喝！”。在这种情况下，这一命令显然不能理解为口里吃的和喝的以外的任何东西。然而，这并不能以一种粗糙的、肉体的？？？的方式来理解，而要以一种超自然的、超越理解的方式。约15：5；弗1:22-23；林前10:16; 11:27-29；约6:53-56

6. Which church has the Lord’s Supper? 1 Cor 11:20-22 FC VII:85

哪个教会有圣餐？林前11:20-22 FC VII:85

Nothing has the nature of a Sacrament apart from the use instituted by Christ or apart from the action divinely instituted. This means, if Christ’s institution is not kept as He appointed it, then there is no Sacrament. 32 In the same way I also say and confess that in the sacrament of the altar the true body and blood of Christ are orally eaten and drunk in the bread and wine, even if the priests who distribute them or those who receive them do not believe or otherwise misuse the sacrament.

除了基督所设立要使用的，或神所设立的做法外，没有任何事物具有圣礼的性质。这就是说，如果基督所设立的不能够按照他所指定的方式遵守的话，就不是圣礼。32同样，我还说并且承认，在圣餐礼中，真正的基督的身体和血，就是口里吃的面包和酒，即使分发它们的牧师或神父，或者领受它们的人不信，或者错用圣礼。

7. The \_\_\_\_\_\_\_\_\_\_\_\_\_union FC VIII:42

\_\_\_\_\_\_\_\_\_\_\_\_\_ 的联合。FC VIII:42

Indeed, you must say that the person (pointing to Christ) suffers, and dies. But this person is truly God, and therefore it is correct to say: the Son of God suffers. Although, so to speak, the one part (namely, the divinity) does not suffer, nevertheless the person, who is God, suffers in the other part (namely, in the humanity). VII:35 In addition to Christ’s and St. Paul’s expressions (the bread in the Supper *is the body of Christ* or *the communion of the body of Christ*), the following forms are also used: *under the bread*, *with the bread*, *in the bread*. With these words the papistic transubstantiation may be rejected and the sacramental union of the bread’s unchanged essence and Christ’s body may be shown, 38 This union of Christ’s body and blood with the bread and wine is not a personal union (as that of the two natures in Christ). 74-76 Jesus Christ’s true and almighty words, which He spoke at the first institution, were effective not only at the first Supper. They endure, are valid, operate, and are still effective. So in all places where the Supper is celebrated according to Christ’s institution and His words are used, Christ’s body and blood are truly present, distributed, and received, because of the power and effectiveness of the words that Christ spoke at the first Supper.

事实上，你必须说那个人(指着基督)受了苦，然后死了。但这人真地是神，所以你说：神的儿子受苦了！这是正确的。也可以这样说，一方面(即神性的一面)没有受苦，但另一方面(即人性的一面)受苦了。VII:35除了基督和圣保罗的表述 (圣餐中的饼是基督的身体，或基督身体的共享)以外，以下形式也在被使用:在饼以下、与饼一起、在饼里。有了这些词语，教皇的圣餐变体论就可以被拒绝，饼不改变的实质与基督身体在圣礼中的结合就显明了。38基督的身体和血与饼和酒的结合就不是人的联合（如基督里两种本性的结合）。基督的身体、血与饼、酒的结合不是一个人的结合(就像基督里的两种本性的结合)。74-76 耶稣基督真实且有能力的话语，就是他在第一次设立圣餐时说的话，不仅在第一次圣餐中有功效，他们的功效是持久有效的，同样起作用，而且仍然有效。所以，在任何一个地方，只要圣餐是按照基督所设立的，而且加上了他的话，基督的身体和血就是真实出现的，被分发且被领受，因为基督在第一次圣餐中说的话是有能力且有效的。

8. The \_\_\_\_\_\_\_\_\_\_\_\_\_of the sacrament FC VII:25

圣餐的\_\_\_\_\_\_\_\_\_\_\_\_。FC VII:25

The Word by which it became a Sacrament and was instituted does not become false because of the person or his unbelief. For Christ does not say, “If you believe or are worthy, you receive My body and blood.” No, He says, “Take, eat and drink; this is My body and blood.” 32 In the same way I also say and confess that in the sacrament of the altar the true body and blood of Christ are orally eaten and drunk in the bread and wine, even if the priests who distribute them or those who receive them do not believe or otherwise misuse the sacrament. It does not rest on man’s belief or unbelief but on the Word and ordinance of God.

凭借它而成为圣礼并且被设立的话语，不会因为人或他的不信而变成虚假。因为

基督并没有说：“你们若相信，或是配得，就必领受我的身体和血。”没有，他说的是：“拿上，吃！喝！这是我的身体和血”。32同样，我还说并承认，在圣餐礼中，基督真实的身体和血就是口里吃的饼和酒，即使分发或领受的人不相信或者误用圣礼。这不在乎人的信或不信，而只在乎神的话和他的命令。

9. Consecration 1 Cor 10:16 FC VII:83

神圣化 林前10:16 FC VII:83

However, this blessing, or the recitation of the words of Christ’s institution alone, does not make a Sacrament if the entire action of the Supper, as it was instituted by Christ, is not kept. (For example, it is not kept when the consecrated bread is not distributed, received, and partaken of, but is enclosed, sacrificed, or carried about.) Christ’s command “This do” must be observed unseparated and inviolate.

然而，这个祝福，或者只读出基督的设立的话，还不能构成圣礼，如果整个圣餐的做法不能按照基督所设立的方式去遵守。(例如，如果圣饼没有被分发、领受、分享，而是被封存、被献祭或被随处携带，它就没有被遵守) 。基督的命令：“如此行！”必须要不加分割、不可侵犯地遵守。

10. “Take, eat, drink” Mt 26:27 Mk 14:23 1 Cor 11:26-30 FC VII:24

“拿着吃，喝！”太26:27 可 14:23 林前 11:26-30 FC VII:24

For here we conclude and say, “Even though an imposter takes or distributes the Sacrament, a person still receives the true Sacrament, that is, Christ’s true body and blood, just as truly as a person who receives or administers it in the most worthy way.” For the Sacrament is not founded upon people’s holiness, but upon God’s Word.

因此，我们在这里总结说，“即使一个冒名顶替的人来领受或者在分发圣餐，这个人领受的仍然是真正的圣餐，也就是说，是基督真正的身体和血，就像是在一个完全正确的仪式中接受或掰领的一样有效。”因为圣餐不是建立在人的圣洁上，而是建立在神的话语上。

11. \_\_\_\_\_\_\_\_\_\_\_\_\_eating and drinking FC VII:63,64 Mk 14:22 1 Cor 10:16 FC VII 61-65

\_\_\_\_\_\_\_\_\_\_\_\_\_ 吃和喝 FC VII:63,64 可 14:22 林前 10:16 FC VII 61-65

This spiritual eating is nothing other than faith.The other eating of Christ’s body is oral or sacramental, when Christ’s true, essential body and blood are orally received and partaken of in the Holy Supper by all who eat and drink the consecrated bread and wine in the Supper. 1 Cor 11:27 FC VII 60 It is not only godly, pious, and believing Christians who orally receive Christ’s ‹true› body and blood in the Sacrament. So do unworthy, godless hypocrites, like Judas and his ilk, who have no spiritual communion with Christ, and who go to the Lord’s Table without true repentance and conversion to God.

这种属灵的吃喝如果没有信心就什么都不是。当所有圣餐中吃喝圣饼和酒的人在圣餐礼中领受并共享时，他们在圣餐中所领受的就是基督真实、本质的身体和血。林前11：27 FC七60。领受圣餐的人不仅有神圣、虔诚、相信的基督徒在圣餐中领受基督<真实的>身体和血，也有不义不虔的伪善者，像犹大和他的同类。他们与基督没有灵里的交通，没有真正悔改，没有真正回转相信神。

**LESSON 13 Assignment: Baptism and the Lord’s Supper**

**(GSLTW pages 497-518; Chinese 2 pp. 454-475)**

**第19讲：洗礼与圣餐 作业**

1. Identify six reasons why people say we should not baptize infants.

说出人们说我们不应该给婴儿施洗的六个理由

Evaluate them in the light of the Bible.

根据圣经来评价他们。

1. cf. Mt 28:19,20; Mk 10:13-16.

参：太28:19,20; 可 10:13-16

1. cf. Ps 51:5

参看 诗51:5

1. cf. Eph 2:3

参看弗2:3

1. cf. Tit 3:5

参看 多3:5

1. cf. Mt 18:6

参看太18:6

1. cf. Ac 16:15, 33

参看徒 16:15, 33

1. Explain: We baptize infants and then instruct them. We instruct adults and then we baptize them.

解释:我们给婴儿施洗，然后教导他们。我们教导成年人，然后给他们施洗。

1. Who normally carries out the work of baptism?

谁通常施行洗礼的工作？

Who may baptize in an emergency?

在紧急情况下谁可以施洗

What constitutes an emergency?

都有哪些紧急情况？

1. Can a person be saved without baptism? Explain. Cf. Mk 16:16.

一个人没有受洗能得救吗?解释一下。参考：可16:16

1. What comfort can we offer parents whose child dies before birth? Luke 1:41

对于孩子在出生前死亡的父母，我们能提供什么样的安慰呢?路1：41

1. What is the function of sponsors in connection with baptism?

保荐人在洗礼方面的作用是什么？

1. Was the baptism of John the Baptist valid? Explain. Acts 19:1-6.

施洗约翰的洗礼有效吗?解释一下。徒19:1-6

1. Explain the following Roman Catholic errors concerning baptism.

解释罗马天主教以下有关洗礼的错误。

1. ex opere operantis

人效

1. ex opere operato

事效

1. Baptism gives infused grace

洗礼带来恩典的注入。

1. Baptism destroys original sin, leaving concupiscence

洗礼摧毁原罪，留下贪欲。

1. confirmation completes baptism

坚振/坚信礼完整了洗礼。

1. Baptism gives forgiveness only up to the time of the Baptism

洗礼带来的赦免只到洗礼的时候。

1. Explain the following Eastern Orthodox errors concerning baptism.

解释东正教以下关于洗礼的错误。

1. Baptism restores man to his original righteousness

洗礼恢复人起初的义。

b. Baptism confers a grace which enables man to proceed toward the mystical

union with God.

洗礼赋予人一种恩典，使人走向与神的神秘联合。

1. Chrismation completes baptism.

搽圣油完整了洗礼。

1. Explain the following Reformed errors concerning baptism.

解释改革宗有关洗礼的以下错误。

1. Baptism is a sign of forgiveness.

洗礼是赦免的标志。

1. Faith must precede baptism.

信心必须先于洗礼。

1. Baptism must be by immersion.

洗礼必须要用浸水礼。

1. What was the Donatist error concerning baptism?

多纳提派关于洗礼的错误是什么？

1. What was the Anabaptist error concerning baptism?

再洗礼派关于洗礼的错误是什么？

1. What common theme runs through the four accounts of the words of institution for the Lord’s Supper? List where the four accounts are written.

在设立晚餐的记叙中，四次记述的共同主题是什么? 列出这四次记述的出处。

1. Explain:

解释：

1. The Lord’s Supper meets the criteria for a sacrament.

圣餐符合圣礼的标准

1. The Lord’s Supper is an individual application of the word.

圣餐是道（话语）的单个应用。

1. The Lord’s Supper is the visible word.

圣餐是看得见的道（话语）。

1. Identify two major differences between baptism and the Lord’s Supper.

说出洗礼和圣餐的两个主要区别。

1. List four reasons why the words of institution must be taken in their literal sense.

请列举四个原因说明，为什么必须从字面意义理解设立圣餐的话语。

a.

b.

c. Cf. FC SD VII: 45

d.

1. Define:

定义：

1. concurrent union

并存的联合

1. mystical union

神秘的联合

1. personal union

私人的联合

1. Explain: Scripture teaches the sacramental union. Cf. FC SD VII: 36-38; FC SD VII: 35

解释：圣经教导圣礼联合。参 FC SD VII: 36-38;FC SD VII: 35

1. Explain:

解释 ：

1. Scripture teaches the real presence of the body and the blood of Christ.

圣经教导基督的身体和血是真实同在的。

1. Scripture teaches there are four elements present in the Lord’s Supper.

圣经教导主的晚餐有四个要素出现。

1. Explain:  bread and wine are present in the Lord’s Supper “locally, naturally, and comprehensibly.”

解释：在主的晚餐中有饼和酒，这是“本地的、自然的，也是可以理解的”。

1. Explain: the body and the blood of Christ are present in the sacrament “illocally, supernaturally, and incomprehensibly.” FC SD VII: 100

解释：基督的身体和血在圣餐中是“非本地的，超自然的，不可理解的。”

FC SDVII: 100

1. Distinguish between the “spiritual eating” in the sacrament (cf. FC SD VII: 61,62) and the “oral” or “sacramental” eating” in the sacrament (Cf. FC SD VII: 63-65)

区分圣餐中的“属灵的吃”(参看FC SD VII: 61,62)和圣礼中“入口的”或“仪式上的”吃。(参 FC SD VII: 63-65)

1. Explain and refute the idea of “Capernaitic” or cannibalistic eating of the body and the blood of Christ.

解释并驳斥对基督身体和血的“迦百农的”或食人肉的吃法的观点。

1. Which are the material elements we are to use in the Lord’s Supper?

我们在圣餐中使用的物质元素是什么？

1. Discuss :

讨论：

1. the type of bread used in the Lord’s Supper.

圣餐中使用的面包的种类。

1. the use of grape juice in the Lord’s Supper.

圣餐中使用的葡萄汁。

1. Explain: Nothing has the nature of a sacrament apart from the use instituted by Christ.

解释：除了在基督设立时使用的东西外，其它任何事物都不具有圣礼的性质。

参Cf. FC SD: VII: 85-87.

1. Which three acts make up the “use” of the sacrament? Explain each.

Cf. FC SD VII: 74-76; FC SD VII: 79-82

哪三个动作构成了圣餐的“用处”？解释每一个。

a.

b.

c.

28. What if the officiant runs out of the bread or the wine in the distribution of the sacrament?

万一执事在分发圣餐时用完了面包或酒怎么办？

29. Why is it pointless to try to determine when the sacramental presence and union occur?

Cf. FC SD VII: 83-84.

为什么试图确定圣餐的同在和联合何时发生是毫无意义的?Cf. FC SD VII: 83-84

1. What happens when a church body changes Christ’s words of institution?

Cf. FC SD VII: 32.

如果一个教会改变了基督设立的话语会发生什么?Cf. FC SDVII: 32.

1. Why is the formula for distribution of such importance?

为什么圣餐的组成成分如此重要？

1. Explain: the mode of distribution is an adiaphoron.

解释：分发圣餐的方式圣经中既没有禁止也没有要求。

1. What are the “reliquiae” and what should be done with them?

“遗体”是什么，应该怎么处理？