***Lesson 9*** is the first lesson of the second part of course 1006. The complete list of lessons is given below:

第九课是1006课程第二部分的第一课。下面是课程的完整目录：

**Augsburg Confession ~ Course 1006**

**奥格斯堡信纲—1006课程**

**UNIT A**

**A部分**

**Lesson Lesson Content**

**第#课 课程内容**

1. Historical Introduction & The Preface of the Augsburg Confession

历史介绍以及奥格斯堡宣言前言

2. Article 1 About God 第1条：论神

3. Article 2 About Original Sin 第2条：论原罪

4. Article 3 About the Son of God第3条：论神子

5. Article 4 About Justification 第4条：论称义

6. Article 5 About the Ministry 第5条：论圣工

7. Article 6 About New Obedience第6条：论新的顺服

8. Test on Unit A A部分测试卷

**UNIT B**

**B 部分**

9. Article 7 About the Church 第7条：论教会

10. Article 8 What the Church is 第8条教会是什么

11. Article 9 About Baptism 第9条论洗礼

12. Article 10 About the Lord’s Supper 第10条论圣餐

13. Article 11 About Confession 第11条论认罪

14. Article 12 About Repentance 第12条论悔改

15. Test on Unit B B 部分测试卷

The first several articles of the Augsburg Confession **(Articles 1-6)** form a systematic progression of Christian doctrine. Articles 1-6 apply to individual human beings.

奥格斯堡宣言的前几个信条（信条1-6）系统有序地阐述了基督徒的信仰纲要。信条1-6适用于人类历史上的每一个人。

First of all, **Articles 1-4** apply to ***every*** individual human being.

首先，信条1-4适用于每个单个的人。

Article 1: About God There is only one true God who created all people.

信条1：论神 只有一位真神，他是我们所有人的创造者。

Article 2: About Original Sin All people (except Jesus) have been ruined by original sin.

信条2：论原罪 所有人（除了耶稣）都被原罪侵蚀。

Article 3: About the Son of God Jesus is the only Savior for all people.

信条3：论神的儿子 耶稣是所有人类的独一救主。

Article 4: About Justification Justification applies to every human being because

信条4：论称义 justification is *universal*: *“God was reconciling the* ***world*** *to himself in Christ”* (2 Corinthians 5:19).

称义属于每一个人，因为称义是普世性的：“神在基督里叫世人与自己和好。”（林后5:19）

Secondly, **Articles 4-6** apply to **only those** individual human beings ***who believe in Jesus***.

另外，信条4-6 **只适用于那些*相信耶稣***的个人。

**Article 4: About Justification** Justification ***also*** applies only to certain individuals because justification is **also** *personal*: “whoever believes in (God’s one and only Son) will not perish but have eternal life” (John 3:16) and “Be reconciled to God” (2 Corinthians 5:20).

**信条4：论称义** 称义***也***只适用于某些个人，因为称义***也是***个人化的：“叫一切信他的（信神独生子的）不至灭亡，反得永生”（约3:16），而且“与神和好”。（林后5:20）

**Article 5: About the Ministry** The ministry has been **given to every individual believer**. Each of us who believes in Jesus has the right and privilege to “proclaim the praises of him who called (us) out of darkness into his wonderful light” (1 Peter 2:9) and “Go home to your family and tell them…” (Mark 5:19).

**信条5：论圣工** 传福音的事工已经交付给了每一个信徒。我们每一个相信耶稣的人都有权利和特权来“宣扬那召（我们）出黑暗、入奇妙光明者的美德”（彼前2:9），并且“回家去，到你的亲属那里，告诉他们---”（可5:19）

**Article 6: About New Obedience** New obedience **is the fruit of faith** (also known as “good works”) which is produced in the life of every individual believer.

**信条6：论新的顺服** 新的顺服是信心的果实（也被称为“好行为”），是每一个信徒在生活

中行出来的。

The next 6 articles of the Augsburg Confession **(Articles 7-12)** also follow a systematic progression of Christian doctrine. These articles take us to those truths which apply to Christians as a grouping of 2 or more people (Matthew 18:19-20). Jesus calls any such grouping of Christians “the church” (Matthew 18:17).

奥格斯堡宣言的另外6个信条（信条7-12）也是系统连续的基督徒信条。这些信条向我们阐述的真理适用于那些有两人或多人组成的基督徒群组（太18:19-20）。耶稣称任何这样的基督徒群组为“教会”（太18:17）。

**Article 7: About the Church[[1]](#footnote-1)**

**信条7：论教会**

**1]** Our churches also teach that there is and always will be one holy church. The church is the gathering of all believers, in which the gospel is purely preached and the holy sacraments are properly administered.

我们教会还教导，有一个而且永远都会有一个圣洁的教会。这个教会是所有信徒的集合体。在这个教会中，福音的教导很纯粹，圣礼也施行得很恰当。

**2]** For true unity in the church, it is enough to agree about the teaching of the gospel and the use of the sacraments. **3]** It is not necessary that human traditions, that is, rituals or church ceremonies that have been set up by humans, should be the same everywhere. **4]** As Paul says, “One body and one Spirit— just as you were called to one hope when you were called— one Lord, one faith, one baptism; one God and Father of all” (Ephesians 4:4-6).

**2]**为了教会的真正合一，众教会在福音的教导和圣礼的使用上达成一致就足够了，**3]**不需要强求各地的人间传统—即由人设立的教会仪式或典礼完全一样。**4]** 如保罗所说：“4身 体 只 有 一 个 ， 圣 灵 只 有 一 个 ， 正 如 你 们 蒙 召 同 有 一 个 指 望 。5一 主 ， 一 信 ， 一 洗 ， 6一 神 ， 就 是 众 人 的 父 ， 超 乎 众 人 之 上 ， 贯 乎 众 人 之 中 ， 也 住 在 众 人 之 内 ”（弗4:4-6）。

1. **The Holy Christian Church is invisible.**

**I. 圣洁基督教会是无形教会。**

**Read** 1 Samuel 16:7 读撒上 16:7

**Read** 2 Timothy 2:19读提后2:19

The Church is the gathering of those who have faith.

Faith in Jesus is a matter of the heart.

*Only* God can see into the heart to know if that person believes in Jesus.

Therefore the Holy Christian Church is invisible *to us*.

教会是相信的人组成的集合体。

对耶稣的信心是发生在内心的事情。

只有神能看见人内心的状况，知道一个人是否真正相信耶稣。

因此，圣洁基督教会*对我们来说*是无形的。

**Read** 2 Corinthians 5:7读林后5:7

**Read** Hebrews 11:1 读希伯来书11:1

God promises that his gospel will work faith in those who hear and believe it (Romans 10:17; Isaiah 55:10-11)

神应许说，他的福音将会在那些听到并相信的人里面制造信心（罗10:17；赛55:10-11）

Therefore you and I know, ***but only by faith and not by sight***, that we are not the only ones who believe in Jesus.



因此，你和我都知道，***只有凭信心，不是凭眼见***，我们要知道不是只有我们相信耶稣。

Ephesians 1:22-23 And God placed all things under his feet

and appointed him to be head over

everything for the church, 23 which is his

body, the fullness of him who fills

everything in every way.

弗1：22-23又 将 万 有 服 在 他 的 脚 下 ， 使 他 为 教

会 作 万 有 之 首 。教 会 是 他 的 身 体 ，

是 那 充 满 万 有 者 所 充 满 的 。

“I ***believe*** in . . . The Holy Christian Church, the Communion of Saints.” So we confess in the Apostles’ Creed. We rejoice with Martin Luther that we are in a position to say: “I believe that there is upon earth a little group and congregation of pure saints, under one head, even Christ, called together by the Holy Spirit in one faith, one mind and understanding, with manifold gifts, yet agreeing in love, without sects or schisms.”[[2]](#footnote-2)

 “我***信***---圣而公之基督教会，我信圣徒相通”。这是我们在使徒信经中宣告的内容。我们与马丁路德一同欢欣，因为我们可以说：“我相信在地上有一个由圣洁圣徒组成的小群体和教会，在一位首领—基督之下，被圣灵召集在一起，一信、一心、一意，有各式各样的恩赐却在爱中联合，没有宗派或分歧。”



1. **The Church is present where the gospel is proclaimed and the sacraments are used.**

**II. 福音被宣讲、圣礼被施行的地方，就有教会。**

Matthew 16:16-18 Simon Peter answered, “You are the Messiah, the Son of the living God.” Jesus replied, “Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.

 太16：16-18 西 门 彼 得 回 答 说 ： “你 是 基 督 ， 是 永 生 神

的 儿 子 。”耶 稣 对 他 说 ： “西 门 巴 约 拿 ， 你 是 有

福 的 ！ 因 为 这 不 是 属 血 肉 的 指 示 你 的 ， 乃 是 我

在 天 上 的 父 指 示 的 。我 还 告 诉 你 ， 你 是 彼 得 ，

我 要 把 我 的 教 会 建 造 在 这 磐 石 上 ； 阴 间 的 权 柄

（ 权 柄 ： 原 文 是 “门” ） ， 不 能 胜 过 他 。”

Note: The “bedrock” on which Jesus builds his Church is the saving truth – the gospel! This is the truth which Peter confessed when Peter said: You are the Messiah, the Son of the living God.”

注释：“基岩/岩床”耶稣要把他的教会建在上面的岩床就是救赎的真理——福音！这就是彼得在他的宣告中所说的：“你是弥赛亚，是永生神的儿子。”

Ephesians 2:20 …built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone.

弗2：20 并 且 被 建 造 在 使 徒 和 先 知 的 根 基 上 ， 有 基 督 耶 稣 自 己 为 房 角 石

**THINK:** Our article of faith in this confession states that this Church is to continue forever. But what makes us so confident that it will endure until the end of time?

**思考:** 在这个宣言中，我们有关信心的信条说，这个教会要永远继续下去。但我们为什么如此肯定它会持续到时间的尽头？

There were times when men, even the most pious, feared that the Church of God had entirely disappeared from the earth. They could no longer detect any signs of its presence. Think of the prophet Elijah: “I have been very zealous for the LORD God Almighty. The Israelites have rejected your covenant, broken down your altars, and put your prophets to death with the sword. **I am the only one left**, and now they are trying to kill me too” (I Kings 19:14).

曾几何时，连最虔诚的人都担心过神的教会会从地上完全消失，担心人们再也不能检测到它存在的迹象。想想先知以利亚的话：“他 说 ： 我 为 耶 和 华 ─ 万 军 之 　 神 大 发 热 心 ； 因 为 以 色 列 人 背 弃 了 你 的 约 ， 毁 坏 了 你 的 坛 ， 用 刀 杀 了 你 的 先 知 ， 只 剩 下 我 一 个 人 ， 他 们 还 要 寻 索 我 的 命 。”（王上19：14）

What was the Lord’s answer to Elijah? See 1 Kings 19:18.

神给以利亚的回答是怎么说的？见王上19:18.

1. **The basis for unity in the visible church**

**III. 有形教会合一的基础**

* 1. **Unity in the visible church is based on God’s Word and the sacraments.**

**a. 有形教会的合一建立在神的话语和圣礼上。**

**I Corinthians 1:10** - “I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought.”

**林前1：10** 弟 兄 们 ， 我 藉 我 们 主 耶 稣 基 督 的 名 劝 你 们 都 说 一 样 的 话 。 你 们 中 间 也 不 可 分 党 ， 只 要 一 心 一 意 ， 彼 此 相 合 。

**Agree or disagree:** Paul is requiring from all Christians, that we have the same level of understanding of every doctrine in Scripture so that we don’t have any arguments.

同意不同意：保罗在要求所有基督徒以同一个标准理解圣经的每一个教义，才能让我们中间没有争议。

Philippians 1:27 - “I will know that you stand firm in one spirit, contending as one man for the **faith** of the gospel.”

腓1：27只 要 你 们 行 事 为 人 与 基 督 的 福 音 相 称 ， 叫 我 或 来 见 你 们 ， 或 不 在 你 们 那 里 ， 可 以 听 见 你 们 的 景 况 ， 知 道 你 们 同 有 一 个 心 志 ， 站 立 得 稳 ， 为 所 信 的 福 音 齐 心 努 力 。

**Agree or disagree:** Paul is emphasizing a single-mindedness in the mission and ministry of Jesus Christ. In other words, we’re all of one understanding of who our Lord is, and what he has done to save us.

同意不同意：保罗强调，我们在传扬耶稣基督的使命和事工上要有同一个心志。换句话说，我们要在我们的主是谁，以及他为拯救我们做了哪些事情都必须要有统一的认识。

Matthew 28:20 - “teaching them to obey everything I have commanded you.”

太28：20凡 我 所 吩 咐 你 们 的 ， 都 教 训 他 们 遵 守 ， 我 就 常 与 你 们 同 在 ， 直 到 世 界 的 末 了 。

**Read** Romans 16:17

**读罗马书16:17**弟 兄 们 ， 那 些 离 间 你 们 、 叫 你 们 跌 倒 、 背 乎 所 学 之 道 的 人 ， 我 劝 你 们 要 留 意 躲 避 他 们 。

How do we know which Christians to gather around and to “work with for the truth” (3 John 8)?

* 1. **Unity is not based on human traditions.**

**b. 合一不建立在人的传统上**

**Discuss:** What are some human traditions which may change from place to place and from time to time – without affecting the unity of the visible church

**讨论：**有哪些人间传统在随着地域和时间改变，但并不影响有形教会的合一？

**Article 8: What the Church Is[[3]](#footnote-3)**

**信条8：教会是什么**

**1]** The church actually is the gathering of all saints and true believers. But in this life many hypocrites and evil people are mixed in with the believers. Because of this, we may at times need to receive the sacraments from evil men. As Christ says, “The teachers of the law and the Pharisees sit in Moses’ seat” (Matthew 23:2). **2]** Both the Word and the sacraments are able to produce their results because Christ instituted them and commanded us to use them. This is true even when they are given and administered by evil men.

**1]**教会当然是所有圣徒和真信徒的集合体，然而很多伪善和邪恶者在现实中与信徒混杂在一起，我们有时候可能需要接受邪恶的主持人主领的圣礼。如基督所说：文 士 和 法 利 赛 人 坐 在 摩 西 的 位 上---  （太23：2）等。**2]**即便如此，神的话和圣礼都仍然会生效，因为圣礼是基督设立并命令我们使用的。即使他们是由邪恶的人所主领并实施，但它所产生的结果不会改变。

There is a very sad fact that every Christian must understand about the church here on earth. What is it?

有一个令人悲哀的事实，就是每一个基督徒对地上的教会都必须有的认识。它是什么?

Because the Lord knows those who are his (2 Timothy 2:19), we must recognize that our eyes cannot definitely see who the hypocrites are and who true believers are. What will that ultimately mean for the visible church?

因为主知道谁是属于他的，我们必须承认我们的眼睛不能确切地看出谁是假信徒，谁是真信徒。对于地上的有形教会来说，那最终意味着什么？

The church does make itself manifest through its confession, that is, what it says that it believes about the Bible and God’s Word. The Church teaches the gospel and administers the sacraments according to Christ’s command. But at times people who do not believe join themselves to the visible church. These people take part in the work of the church without a real interest of their heart in the gospel or in the sacraments. These people are the people whom we call hypocrites.

教会如果说它相信圣经和神的话，它就可以通过所宣告的内容来表明自己的信仰； 教会按照基督的吩咐教导福音，执行圣礼；但有时，不信的人也会参与到有形教会中。这些人参加教会的活动，但心中对福音或圣礼并不真正感兴趣。这些人就是我们所称的伪善者。

Does the church lose its standing as a church due to the presence of hypocrites?

伪善者的出现会让教会失去它作为教会的地位吗？

**3]** We condemn the Donatists, and those like them, who say it is wrong to use the ministry of evil men in the church, and who think the ministry of evil men is wrong and has no power.[[4]](#footnote-4)

**3]**我们谴责多纳图斯派以及有类似错误教导的派别，他们认为教会使用恶人做福音事工是错误的，还认为恶人的服侍是错误的，而且没有能力。

**God’s Word and the sacraments do not lose their saving power when hypocrites use them.**

**即使是伪善者在使用它们，神的话和圣礼并不失去它们的拯救能力。**

The Donatists were a sect within the 4th century church. They were named after a bishop by the name of Donatus Magnus (died A.D. 355).

多纳图斯派是4世纪教会内部的一个宗派。宗派名称因多纳图斯-马格纳斯主教而得名（死于公元355年）。

During the persecution of the church under Emperor Diocletian (A.D. 303), some church leaders denied their faith in Jesus. Donatus taught that these church leaders revealed themselves to be hypocrites. Donatus also taught that these fallen church leaders could not be restored to church membership. Donatus also taught that the sacraments these fallen church leaders administered were of no value. Donatus said that anyone who had been baptized by these church leaders would need to be baptized again.

在教会于公元303年国王戴克里先（〈意〉罗马皇帝）统治时期受逼迫时，一些教会领袖否认他们相信耶稣。托纳图斯教导说，这些教会领袖揭露自己是伪善者。多纳图斯还教导说，这些堕落的教会领袖主领的圣礼也是没有价值的。多纳图斯说，所有被这些教会领袖施洗的人都需要重新受洗。

Does Baptism have value even if the person who performs Baptism pretends to be a Christian but does not truly believe in Jesus? Explain your answer.

如果那个施行洗礼的人冒充是基督徒但实际上并不真地相信耶稣，洗礼仍然有价值吗？解释你的答案。

**ADDITIONAL STUDY CONCERNING THE DONATISTS**

**有关多纳图斯派的附加阅读内容**

Portrait of St. Augustine debating with the Donatists

圣奥古斯丁与多纳徒派的辩论图

Who were the Donatists? Three men by the name of Donatus were connected with the movement: Donatus of Casae Nigrae, Donatus of Bagae, and Donatus the Great. This is how the Donatists got their name. This was around A.D. 400 (exactly: 411)



多纳图派是谁？

三个名叫多纳徒的人联合参与的运动：卡萨-尼哥拉-多纳图；巴格-多纳图；以及大多纳图。 这就是多纳图派得名的由来。这是在公元400年左右发生的事。（具体时间是公元411年）

What was the Donatists’ theology?

多纳图斯派的宗教体系是什么？

The Donatists held that the existence of the church depends on the holiness of the minister. A minister whose character is blemished cannot perform any rite or sacrament of the church.

In other words, if a person was baptized by a false teacher, even though the false teacher used water and the words, “In the name of the Father, Son, and Holy Spirit” as Christ commanded us, it still was not considered a real baptism because the administrator of Baptism was a false believer from a false church. As a result of the false teachings of the Donatists, they had the custom of rebaptizing all those that came to them from a different Christian church.

What’s this article of faith in the Augsburg Confession stating? That we as Christians maintain the belief that the Word of God is effective no matter who reads it from Scripture. Baptism is effective no matter who pours the water and speaks the words of Christ. The Lord’s Supper is effective no matter who administers the bread and wine and speaks the words of Christ.

多纳徒派认为，教会的存在取决于牧者的圣洁。品格有污点的牧师不能承担教会任何礼仪或圣礼；换句话说，如果一个人是由一个假教师施洗的，即使这个假教师是按照基督的吩咐，使用水和神的话：“奉父、子和圣灵的名” 施洗，这仍然不算是正规的洗礼，因为执行施洗的人是一个假教会的假信徒。多纳徒派错误教导的结果是：他们有一个重新给人施洗的习惯。所有那些从其它基督教会来的人都到他们那里重新受洗。奥格斯堡宣言中的信条在说什么？我们基督徒坚持相信，不论何人从圣经读神的话时，神的话都是有效的。不论何人倒水并说出基督的话，洗礼都是有效的。不论何人在执行杯和饼的礼，并说出基督的话，圣餐都是有效的。

That is why, to this day, Lutherans don’t re-baptize Christians who have been baptized in other Christian churches, so long as those Christian churches are Trinitarian and have baptized the person with water in the name of the Father, Son, and Holy Spirit.

那就是路德宗教会直到现在都不给那些在其它教会受过洗的基督徒重新施洗的原因。只要那些基督教会信奉的是三位一体的神，而且是用水，并奉父、子和圣灵的名给人施洗，他们就不再需要重新受洗。

The Donatists, who were nearly as strong numerically in northern Africa as the regular Christian church throughout Europe, received a great set back when Augustine in a debate in 411 upheld the truth against them. After their lies were presented, the sect known as the Donatists suffered a great setback in their false theology and they were basically put into extinction when the Mohammedans took possession of their land.

多纳徒派在北非的信徒数量几乎相当于整个欧洲固定的基督教会信徒的数量。在奥古斯丁于公元411年与他们进行的辩论中用真理对他们加以驳斥后，他们受到了很大的打击。在他们的谎言被揭穿后，这个被称为多纳徒派的异端教派在他们的错误神学上遭受了强烈的挫败。他们在穆斯林信徒占领他们的土地后基本灭绝。

**Modern deviations from this controversy:**

**这次分歧的现代派别**

The Roman Catholic Church teaches that a sacrament (whether it’s baptism or communion or even marriage) has to be performed by an ordained Catholic priest or it is not a legitimate sacrament. They believe that Lutherans, for instance, have no right to administer Holy Communion because they are not sanctioned by the hierarchy of the Roman Catholic Church.

罗马天主教会教导，圣礼（不论是洗礼，圣餐礼，甚至是婚礼）都必须由天主教会的牧师主持，否则便不是正规的圣礼。他们相信，其它教会，如路德宗，都没有权力施行圣餐礼，因为他们没有得到罗马天主教会的等级制度批准。

Modern day Baptists and most non-denominational churches today will re-baptize a person if the mode or the operation of the baptism does not coincide with their understanding of Baptism. They believe that a person has to be of consenting age to be baptized and that he/she must be dunked in the water (immersion) in order for it to be a legitimate baptism.

现代浸礼会教徒以及今天多数非宗派教会都会因为洗礼模式和操作方式碰巧与他们的理解不同而给人重新施洗。他们相信一个人必须到了同意受洗的年龄才能受洗，而且这个人必须被浸到水中（浸水礼），他/她的洗礼才是正规的洗礼。

Ironically, Lutherans who perhaps teach the most strict version of church fellowship, believe, teach, and confess that any Trinitarian baptism where water is applied in some format, either washing, sprinkling, pouring, or immersion is an acceptable baptism whether it was performed in a Roman Catholic Church, Baptist Church or Lutheran Church. The Word is effective because God says it is effective. Read the following…

具有讽刺意味的是，对教会形式的教导或许是最严格的路德宗教会却相信、教导而且宣告：任何承认三位一体教义的洗礼，不管它是由罗马天主教会实施，还是浸礼会或者是路德宗教会实施，只要用到水，不管是用水洗，还是撒水或者泼水，还是浸入水中，都不拘形式地接纳为洗礼；神的话是有效的，因为神说它是有效的。读下面的经文：

Isaiah 55:11 …so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.

赛55：11 …我 口 所 出 的 话 也 必 如 此 ， 决 不 徒 然 返 回 ， 却 要 成 就 我 所 喜 悦 的 ， 在 我 发 他 去 成 就 （ 发 他 去 成 就 ： 或 译 所 命 定 ） 的 事 上 必 然 亨 通 。

Review of Articles 7 & 8 – About the Church; What the Church Is

复习信条7和8——论教会；教会是什么

**Prepare your answers so that you can help us to review Articles 7 & 8 as we begin our next session.**

准备好你的答案，以便在下节课开始之前帮助我们复习信条7和8。

1. The Roman Catholic Church does not speak of the “visible” and “invisible” Church. Vatican II (A.D. 1963-1965) produced this statement concerning the Church:

Christ, the one Mediator, established and ceaselessly sustains here on earth His holy Church, the community of faith, hope, and charity, as a visible structure…..

This Church, constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in union with that successor…. (The Documents of Vatican II, pages 22,23)

1. 罗马天主教会不讲“有形”和“无形”的教会。梵蒂冈2世（公元1963-1965年）推出了论教会的这种说法：

那位中保基督，以一个有形可见的结构建立并永不停止地在地上维持他的圣洁教会，一个有信心、有盼望及慈善的团体---

这个教会在世界上以一个社会的形式建立和组织起来，存在于天主教会中，由彼得的继承者统管治理，由主教与那个继承者联合------（梵蒂冈二世文件，第22，23页）

a. According to the above statements, who are members of the Holy Christian Church?

a. 根据以上说法，谁是圣洁基督教会的成员?

b. Do these statements agree with biblical teaching concerning the Holy Christian Church?

这些说法与圣经对圣洁基督教会的教导一致吗？

2. Agree or disagree: Outside the Holy Christian Church, the gospel is not present, and there is no forgiveness, as also there is no holiness.

2. 是否同意：在圣洁基督教会以外，没有福音，没有赦罪，就像没有圣洁一样。

3. What does Jesus teach us about how we should deal with hypocrites in the following parable?

3. 耶稣教导我们应该怎样对待下列比喻中的伪善者？

Matthew 13:24-30

Jesus told them another parable: “The kingdom of heaven is like a man who sowed good seed in his field. 25 But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. 26 When the wheat sprouted and formed heads, then the weeds also appeared.  27 “The owner’s servants came to him and said, ‘Sir, didn’t you sow good seed in your field? Where then did the weeds come from?’ 28 “‘An enemy did this,’ he replied. “The servants asked him, ‘Do you want us to go and pull them up?’  29 “‘No,’ he answered, ‘because while you are pulling the weeds, you may uproot the wheat with them. 30 Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.’”

 太13：24-30

[24](http://holybible.com.cn/matthew/13-24.htm)耶 稣 又 设 个 比 喻 对 他 们 说 ： 天 国 好 像 人 撒 好 种 在 田 里 ， [25](http://holybible.com.cn/matthew/13-25.htm)及 至 人 睡 觉 的 时 候 ， 有 仇 敌 来 ， 将 稗 子 撒 在 麦 子 里 就 走 了 。 [26](http://holybible.com.cn/matthew/13-26.htm)到 长 苗 吐 穗 的 时 候 ， 稗 子 也 显 出 来 。 [27](http://holybible.com.cn/matthew/13-27.htm)田 主 的 仆 人 来 告 诉 他 说 ： 主 啊 ， 你 不 是 撒 好 种 在 田 里 麽 ？ 从 那 里 来 的 稗 子 呢 ？ [28](http://holybible.com.cn/matthew/13-28.htm)主 人 说 ： 这 是 仇 敌 做 的 。 仆 人 说 ： “你 要 我 们 去 薅 出 来 吗 ？” [29](http://holybible.com.cn/matthew/13-29.htm)主 人 说 ： “不 必 ， 恐 怕 薅 稗 子 ， 连 麦 子 也 拔 出 来 。 [30](http://holybible.com.cn/matthew/13-30.htm)容 这 两 样 一 齐 长 ， 等 着 收 割 。 当 收 割 的 时 候 ， 我 要 对 收 割 的 人 说 ， 先 将 稗 子 薅 出 来 ， 捆 成 捆 ， 留 着 烧 ； 惟 有 麦 子 要 收 在 仓 里 。”

According to Jesus’ parable of the weeds and the wheat, what gets mixed into the churches on earth, and what does Jesus call the weeds?

根据耶稣对麦子和稗子的比喻，什么人混进了地上的教会？耶稣把什么人称为稗子？

4. What gives Baptism its power to forgive sins and to work faith in those who are baptized?

a.\_\_\_\_\_The water that is used must be blessed by a priest or a deacon before it is used in Baptism.

b.\_\_\_\_\_ The words of Jesus, “in the name of the Father and of the Son and of the Holy Spirit” make Baptism a washing of rebirth and renewal by the Holy Spirit.

c.\_\_\_\_\_The person who does the baptizing has attended seminary and has been ordained.

4.是什么元素使洗礼具有赦罪的能力，并在那些接受洗礼的人心里产生信心?

a. \_\_\_\_ 洗礼中用到的水；这水必须在洗礼前由主礼的牧师或执事祝福。

b.\_\_\_\_ 耶稣的话：“奉父、子、圣灵的名”；这些话使洗礼因圣灵的作为而成为重生和更新的洗。

c.\_\_\_\_施行洗礼的人必须上过神学院而且已经被按立。

5. If a hypocrite gives someone the Lord’s Supper, does the believer receive the body and blood of the Lord or not? Explain.

5. 如果一个伪善者在给人颁领圣餐，这个信徒能否接收到主的身体和血？

Reading Assignment for Next Session

下节课阅读作业

**Augsburg Confession奥格斯堡信纲**

**Article 9: About Baptism[[5]](#footnote-5)**

**信条9：论洗礼**

**1]** About Baptism our churches teach that it is necessary for salvation, **2]** and that through Baptism God offers us his grace. Also, children ought to be baptized. Those brought to God through Baptism are received into God’s grace.

**1]**论到洗礼，我们教会教导，洗礼是救恩的必须，**2]**而且神透过洗礼把他的恩典赐给我们；另外，儿童也必须要接受施洗。通过洗礼被带到神面前的人被接纳进入神的恩典中。

**3]** We condemn the Anabaptists, who reject the baptizing of children and say that children are saved without Baptism.

**3]**我们指责再洗礼派，因他们反对给儿童施洗，说儿童不需要洗礼就可得救。

**Optional** Reading Assignment for Next Session

下节课可选性阅读作业

**The Defense of the Augsburg Confession Article IX**

**对奥格斯堡信纲IX（九）的辩护**

**About Baptism**

**论洗礼**

**The English translation can be found at**

**英文翻译可在以下网站找到：**

[**http://bookofconcord.org/defense\_7\_baptism.php**](http://bookofconcord.org/defense_7_baptism.php)

1. ***The Unaltered Augsburg Confession* by Glen L. Thompson © 2005 Northwestern Publishing House. Used with permission.** [↑](#footnote-ref-1)
2. Martin Luther’s Large Catechism, Apostles’ Creed, 3rd Article [↑](#footnote-ref-2)
3. ***The Unaltered Augsburg Confession* by Glen L. Thompson © 2005 Northwestern Publishing House. Used with permission.** [↑](#footnote-ref-3)
4. ***The Unaltered Augsburg Confession* by Glen L. Thompson © 2005 Northwestern Publishing House. Used with permission.** [↑](#footnote-ref-4)
5. ***The Unaltered Augsburg Confession* by Glen L. Thompson © 2005 Northwestern Publishing House. Used with permission.** [↑](#footnote-ref-5)