In our last lesson we learned about the main work of the Christian Church. This work is called “the ministry”. Ministry is service. Christians serve the world in many ways. The most important way we serve the world is by fulfilling our call to proclaim God’s word to the world.

在上节课中，我们学习了有关基督教会的主要工作。这一工作被称为“传福音的事工”。事工就是服务。基督徒以很多方式服务世界，而最重要的方式是践行我们向世界宣告神话语的呼召。

God’s Word contains both law and gospel. We must speak the law so that people may recognize their sins and see that they need help. We need a Savior from sin. This world’s Savior from sin is Jesus, the Son of God. We serve the world – we fulfill our ministry – when we proclaim forgiveness of sins in the name of Jesus Christ. This message produces saving faith so that sinners are righteous in God’s sight.

神的话包含律法和福音。我们必须宣讲律法让人能认识到自己的罪，让他们看到他们需要帮助。我们需要一位救主来拯救我们脱离罪。到世界上来把人从罪中拯救出来的救主就是耶稣，神的儿子。当我们以耶稣基督的名义宣告人的罪已经被赦免时，就是在完成传福音的使命，在服务世界。这一信息产生得救的信心，使罪人在神的眼中被称为义人。

In Article 6 (About New Obedience) we will learn that every act of serving – whether we are serving our Savior-God or we are serving the people of his world – all of this is the product (or the result) of the fact that we have faith in Jesus.

在信条6（有关新的顺服）中，我们将学习每一个服务的行动——不论我们在服侍我们的救主-神，还是在服务这个世界上的人——所有这些都是我们相信了耶稣之后产生的结果。

In our serving, we do not stop with proclaiming God’s Word to the world. We reveal our faith in every fruit of faith. The fruit of faith is keeping God’s commands. This is why we call this “new ***obedience***”. Our obedience is not outward – it comes from the heart. This is why we call it ***new*** obedience.

在我们的服侍中，我们并不是把神的话语向世界作出宣告以后就停下来什么都不做了。我们还要在信心结出的每一个果实中来展示我们的信心。信心的果实就是遵守神的话语。这就是我们之所以把它称为“新的顺服”的原因。我们的顺服不是外在的，而是从心里发出来的。这也是我们为什么把它称为***新的顺服***的原因。

**Our Opening Scripture: 2 Corinthians 5:14-17**

**我们的开篇经文是：林后5:14-17**

**Article 6: About New Obedience[[1]](#footnote-1)**

**信条6：论新的顺服**

**1]** We teach that this faith must bring forth good fruits and that one must do the good works commanded by God, in accord with God’s will. However, one must never rely on such works to earn justification in God’s eyes. **2]** For we receive forgiveness of sins and justification only by faith. Christ himself says, “When you have done everything . . . say, ‘We are unworthy servants’” (Luke 17:10). The church fathers teach this same thing. **3]** Ambrosesays, “God has established that whoever believes in Christ freely receives the forgiveness of sins. He is saved without works, by faith alone.”

**1]** 我们教导，这一信心必定会结出好果子，而且一个人必须要按照神的旨意去做神所命令的好行为。然而，一个人永远不能凭借那些好行为得以在神的眼中被称为义。**2]** 因为我们只有通过相信才能使我们的罪被赦免并被神称义。基督自己也说：“这样，你们做完了一切所吩咐的，只当说：‘我们是无用的仆人，---”（路17：10）。教会的先辈们也有同样的教导。**3] 安波罗修**说：“神规定一切相信基督之人的罪都白白地得到赦免，而且他能够得救不是因为自己的行为，而是单单凭借相信就得到的。”

**Christian faith must “bring forth good fruits” (good works).**

**基督徒的信心必定会“结出好果子”（好行为）**

**Are good works necessary?**

**好行为有必要吗？**

It may come as a surprise to you but Article 6 answers that question with an emphatic, “Yes!”

信条6对这个问题的回答可能会让你感到惊奇，它特别强调说：“是的！”

**Are good works necessary to merit God’s forgiveness and earn salvation?**

**在赢得神的赦免和获得救赎方面，好行为在起作用吗？**

The moment Luther revealed to the Catholic Church that the merits of Christ are fully sufficient for our salvation, the devilish ears of the roman papacy had awakened because their work-righteous and hypocritical faith was being jeopardized. They maintained that good works must be meritorious; they must aim at some reward. But that’s law obedience and not gospel obedience.

基督的功绩已完全足够救赎我们！当路德向天主教会揭示这一真理时，罗马教皇那穷凶极恶的耳朵已经警觉起来，因为他们靠行为称义的虚伪信仰正在受到威胁。他们坚持认为：做善行的目的就是要得功劳，就要有所图。可那种顺服是出于律法，而不是因为福音做出来的。

1. **Christians do not do good works to earn God’s favor.**

 I. 基督徒表现好行为的目的不是为了得到神的恩惠

It is certainly significant that we speak of our relationship with God in terms of obedience. But let us be careful in how we explain that obedience. The Christian’s obedience is not to seek reward. Our obedience is not to please our sinful flesh. We do not obey God in order to avoid punishment.

用顺服一词来谈论我们与神之间的关系当然很重要，不过我们在解释那种顺服时还需要小心。基督徒的顺服不是为了得奖赏；我们的顺服不是为了让我们带罪的肉体感到开心；我们服从神的命令也不是为了要逃避刑罚。

Consider: God offers us forgiveness of all our sins, not in consideration for anything we did, but because his own Son has taken our guilt upon himself and by suffering our penalty in his own body made full atonement. Although such an offer seems like the height of folly to our natural way of thinking, yet the Holy Spirit prevailed on us to accept it in faith. He taught us to submit our thoughts, our desires, our feelings entirely to the will of God as announced to us in the Gospel.

思考：神赦免了我们一切的罪，不是因为他在考虑我们做了什么，而是因为他的儿子把我们的罪都放在了自己身上，用他自己的身体承担了我们所有的刑罚，还清了我们的罪欠下的一切债务。尽管我们天然的头脑对这样的恩赐感觉滑稽无比，但圣灵劝说我们要用信心接纳它。他告诉我们要将我们的思想、愿望、感情完全伏在神的意愿之下。

1. **Christians do good works because faith naturally produces good works.**

**II. 基督徒行出美德生活的原因是：一颗相信的心会自然地产生好行为**

This faith of ours, which does nothing but receives the merits of Jesus Christ, is not an inactive thing, but is always active in some way producing fruit for the Kingdom of God. After faith has been created in our hearts, this faith is productive of good works. Note this carefully: the same faith which receives and enjoys forgiveness of sins, by this very fact becomes a new life principle in us and, if not hampered, will be very productive of good works.

我们的这种相信，即我们只是接受了耶稣基督所完成的工作，它并不是一个惰性物质，而是一直会以某种方式为神的国度积极结果子的动力。当我们心里建立起这一信心之后，它就开始产生好行为。请特别注意：这一接受并享受罪得赦免的信心，就因为这一事实而在我们里面成为一个新生命的源泉，在不受遏制的情况下，就会产生好行为。

**Read** James 2:26

读 雅各书2:26

The unbeliever is spiritually \_\_\_\_\_\_\_\_\_.

不信的人灵里是\_\_\_\_\_\_\_\_.

The unbeliever cannot produce \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

不信的人不能带来\_\_\_\_\_\_\_\_\_\_\_\_。

However…不过---

Just as a hungry person naturally wants to eat \_\_\_\_\_\_\_

就像一个饥饿的人会很自然地想要吃\_\_\_\_\_\_\_\_\_\_\_。

Just as a living person’s lungs naturally inhale \_\_\_\_\_\_\_\_\_

就像一个活人的肺会很自然地要呼吸\_\_\_\_\_\_\_\_\_\_\_\_。

Just as the heart of a baby in the mother’s womb naturally continues to \_\_\_\_\_\_\_\_\_\_\_

就像母亲腹中胎儿的心脏会很自然地\_\_\_\_\_\_\_\_\_\_\_。

So also, a Christian will naturally produce \_\_\_\_\_\_\_\_\_\_\_\_\_ because the Christian is spiritually \_\_\_\_\_\_.

 **同样，一个基督徒也会很自然地产生\_\_\_\_\_\_\_\_\_\_\_\_\_\_，因为基督徒的灵是\_\_\_\_\_\_\_\_\_\_\_\_。**

Matthew 7:21 Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.

太7:21凡 称 呼 我 主 啊 ， 主 啊 的 人 不 能 都 进 天 国 ； 惟 独 遵 行 我 天 父 旨 意 的 人 才 能 进 去 。

Jesus makes it clear (in the above passage) that faith is more than words. Faith produces a “doing” of the Father’s will.

耶稣在上面的经文中讲得很清楚，信心不只是口头上说出的话，信心是产生符合天父心意的“行为”。

The apostle Paul was pleased to learn that the Roman Christians were producing this “doing”. They were producing what Article 6 calls “new obedience”:

使徒保罗很高兴地了解到罗马的基督徒在产生这一“行为”。他们表现出了信条6所说的“新的顺服”。

**Romans 16:19** Everyone has heard about your obedience, so I am full of joy over you; but I want you to be wise about what is good, and innocent about what is evil.

**罗 16:19**你 们 的 顺 服 已 经 传 于 众 人 ， 所 以 我 为 你 们 欢 喜 ； 但 我 愿 意 你 们 在 善 上 聪 明 ， 在 恶 上 愚 拙 。

**John 15:1-5** “I am the true vine, and my Father is the gardener. 2 He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful.  3You are already clean because of the word I have spoken to you. 4 Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. 5 “I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.

约15：1-5 [1](http://holybible.com.cn/john/15-1.htm)我 是 真 葡 萄 树 ， 我 父 是 栽 培 的 人 。 [2](http://holybible.com.cn/john/15-2.htm)凡 属 我 不 结 果 子 的 枝 子 ， 他 就 剪 去 ； 凡 结 果 子 的 ， 他 就 修 理 干 净 ， 使 枝 子 结 果 子 更 多 。 [3](http://holybible.com.cn/john/15-3.htm)现 在 你 们 因 我 讲 给 你 们 的 道 ， 已 经 干 净 了 。 [4](http://holybible.com.cn/john/15-4.htm)你 们 要 常 在 我 里 面 ， 我 也 常 在 你 们 里 面 。 枝 子 若 不 常 在 葡 萄 树 上 ， 自 己 就 不 能 结 果 子 ； 你 们 若 不 常 在 我 里 面 ， 也 是 这 样 。 [5](http://holybible.com.cn/john/15-5.htm)我 是 葡 萄 树 ， 你 们 是 枝 子 。 常 在 我 里 面 的 ， 我 也 常 在 他 里 面 ， 这 人 就 多 结 果 子 ； 因 为 离 了 我 ， 你 们 就 不 能 做 什么 。

🡸Luther described it this way: “Faith is a divine work in us. It changes and regenerates us. It mortifies the natural man in us and makes us new men in heart, spirit, and mind and all power, and it cannot be without the Holy Spirit. Oh, it is a living, busy, and powerful thing about faith. It is impossible that it should not always do good works. It does not stop and ask where good works can be done. Before there can be any asking, it does good works and is always doing them” (Preface to Romans).

路德这样描述信心：“信心是神在我们里面的工作。它改变我们，又给我们注入新的力量。它使我们里面的自然人失去活力，又在我们的心、灵、魂以及所有机能里制造了一个新人，这一切的工作都离不了圣灵。噢，它是一个鲜活、忙碌且强有力的关乎信心的东西。它不坚持做好行为是不可能的。它不会停止，会一直问哪里有好事可以做。在能够提问之前，它就在做善事了，而且一直在做。”（罗马书前言）

**What are good works?**

**好行为是什么？**

The Catholic Church will tell you if you abstain from eating meat on Friday you are doing a good work. By fasting and vigils, by donating candles to some shrine, by making a pilgrimage to a saint’s or martyr’s tomb, you will be doing good works. The best work you can do is to take upon yourself the monks’ or nuns’ threefold vow of obedience, poverty, and celibacy. That’s a good work taught by the Roman church.

 天主教会这样对你说：如果你星期五不吃肉，你就表现出了好行为。你的好行为是通过禁食和夜间祈祷来表现的，通过奉献蜡烛给一些神龛，通过朝圣圣徒或烈士墓来表现的。你所能做的最好的行为就是答应去承担修士或修女三倍的誓言来表明你愿意顺服、忍受贫穷和禁欲。这些就是罗马天主教会教导的善行。

That’s why Article 6 says “in accord with God’s will”.

那就是为什么信条6说：“按照神的心意”。

If God’s Word tells me that it is his will that I do something, like avoid meat on Fridays or abstain from marriage, or purposely impoverish myself, then I would do so. Otherwise it is a man-made rule. Remember what Jesus said about man-made rules?

如果神的话对我说，做某件事是他的旨意，比如星期五不吃肉，或克制自己不结婚，或故意让自己受贫穷，那我就会这样做。否则，那些做法便只是由人定下的规条。记得耶稣说过的有关人为的规条吗？

Matthew 15:9 “They worship me in vain; their teachings are but rules taught by men.”

太15：9他 们 将 人 的 吩 咐 当 作 道 理 教 导 人 ， 所 以 拜 我 也 是 枉 然 。

If we want to know what good works are, let us go to the tablet of the Law as God had it drawn up for Moses and the people of Israel. For it is still the will of Almighty God that we love him above all else and that we love our neighbor as our self.

如果我们想知道什么是行善做好事，我们就来看看神为摩西和以色列人写下的律法法版吧！因为神的旨意仍然是要我们爱他超过一切，并爱邻舍如同自己。

Luke 17:10 So you also, when you have done everything you were told to do, should say, ‘We are unworthy servants; we have only done our duty.’”

路17：10 这 样 ， 你 们 做 完 了 一 切 所 吩 咐 的 ， 只 当 说 ： 我 们 是 无 用 的 仆 人 ， 所 做 的 本 是 我 们 应 分 做 的 。

The point that Jesus was making in this parable was that even if we Christians could do everything that was written in the Law, we would have no right to expect reward for doing what we were supposed to do. However, the fact of the matter is that God rewards us on account of faith simply because he is a gracious and kind God who loves us like a mother or father loves his son or daughter – unconditionally in Christ.

耶稣在这个比喻中要说明的是，即使我们基督徒能够做到律法中所写的一切，我们仍然没有权利因为做了我们本应该做的一切而期待得到奖赏。但事实是，神因为我们的信心奖赏我们的原因，只是因为他是一位满有恩典慈爱的神，在基督里无条件地像一个母亲或父亲一样爱着他的儿子或女儿。

**Read** Psalm 26:8 “I love the house where you live, O LORD, the place where your glory dwells.”

诗篇26：8  耶 和 华 啊 ， 我 喜 爱 你 所 住 的 殿 和 你 显 荣 耀 的 居 所 。

This person is eager to worship the LORD, at his house, on the day of worship.

这个人渴望在崇拜的日子在他的家中来敬拜神。

Why is this the sort of obedience that God desires?

为什么说神要求我们这样顺服？

**Conclusion**

**结论**

The old obedience is that of a slave; the new obedience is that of a child, who in perfect freedom, without any constraint, in fullness of love and confidence, out of gratitude for the love experienced from the parents, is glad to do the will of the parents to the best of his or her ability.

旧的顺服是奴隶式的顺服；新的顺服是孩子般的顺服，完全自由，无所顾忌，有着全备的爱和信靠；因为感激父母给他的爱而乐意尽他/她最大的努力去做父母喜悦的事。

**ASSIGNMENT**

**作业**

**Complete the test on Unit A:**

**完成单元A的试卷
Introduction to the Augsburg Confession & Articles 1-6 [Lessons 1-7]**

**奥格斯堡宣言介绍以及信条1-6【第1-7课】**

**To receive credit, send your completed test as requested and by the date that is given to you.**

**如果你想得到学分，请按要求完成试卷，并在要求的日期之前发送试卷。**

Reading Assignment for Next Session

下节课阅读作业

**Augsburg Confession**

**奥格斯堡宣言**

**Article 7: About the Church[[2]](#footnote-2)**

**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）。

**Article 8: What the Church Is**

**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]** 教会实际上是众圣徒和真信徒的集合体。但现实中总有很多伪善和邪恶的人混杂在信徒当中，我们有时候也需要接受由恶人主持的圣礼。就如基督所说：文 士 和 法 利 赛 人 坐 在 摩 西 的 位 上---  （太23：2）等。在这种情况下，神的话和圣礼都仍然会产生功效，因为那是基督设立和命令遵守的。即使有时是由恶人主持的，它们也仍然会有效果。

**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.

他们谴责多纳图派以及有类似错误教导的派别，他们否认教会中由恶人做服侍是该认可的这件事，认为恶人的服侍是无益且没有效果的。

**Optional** Reading Assignment for Next Session

下节课可选性阅读作业：

**The Defense of the Augsburg Confession Articles VII & VIII**

**奥格斯堡宣言信条VII和VIII的辩护**

**About the Church**

**论教会**

**The English translation can be found at**

**英文翻译可在以下网站找到：**

[**http://bookofconcord.org/defense\_6\_church.php**](http://bookofconcord.org/defense_6_church.php)

1. ***The Unaltered Augsburg Confession* by Glen L. Thompson © 2005 Northwestern Publishing House. Used with permission.** [↑](#footnote-ref-1)
2. ***The Unaltered Augsburg Confession* by Glen L. Thompson © 2005 Northwestern Publishing House. Used with permission.** [↑](#footnote-ref-2)