A hand holding a cross against a sunburst background. The background is a warm, golden-yellow sunburst with rays emanating from the top center. A dark silhouette of a hand is shown at the bottom, gripping the vertical stem of a large, dark cross. The overall mood is bright and hopeful.

Combined B-P Churches

Reformation
CONFERENCE

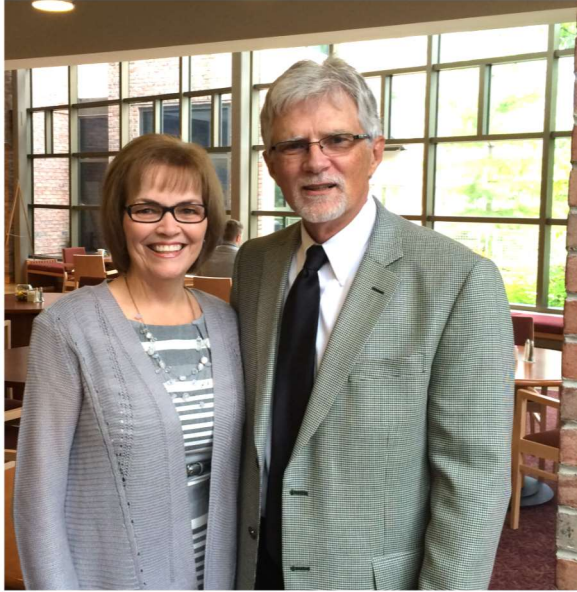
Commemorating the 500th Anniversary
of the Protestant Reformation

篤信圣经长老会联合举办
宗教改革研讨会

9-12 AUGUST 2017

纪念宗教改革 500 周年

Our main theme speaker
我们的主题讲员



Dr. Michael Barrett is Vice President for Academic Affairs/Academic Dean and Professor of Old Testament at Puritan Reformed Theological Seminary. He is a minister in the Heritage Reformed Congregations, installed as Professor of Theology. Formerly, Dr. Barrett served as president of Geneva Reformed Seminary. He earned his doctorate in Old Testament Text with a special focus on Semitic languages.

Michael P V Barrett 博士是清教徒归正神学院（PRTS）教务处副处长/ 教务主任和旧约教授，现协助几个圣传归正教会的牧养工作，正式受委职分是神学教授。Barrett 博士曾是日内瓦归正学院院长。他的博士学位重点用几个闪米特语言研究旧约经文。

His dissertation was titled “A Methodology for Investigating the Translation Philosophies and Techniques of the Septuagint.” For almost thirty years, he was professor of Ancient Languages and Old Testament Theology and Interpretation at Bob Jones University. He is a member of the Evangelical Theological Society and has published numerous articles in both professional and popular journals. His published works include *Beginning at Moses: A Guide to Finding Christ in the Old Testament*; *Complete in Him: A Guide to Understanding and Enjoying the Gospel*; *God’s Unfailing Purpose: The Message of Daniel*; *The Beauty of Holiness: A Guide to Biblical Worship*; *Love Divine and Unfailing: The Gospel According to Hosea*; *The Next to Last Word: Service, Hope, and Revival in the Postexilic Prophets*; *How Can I Grow in Holiness Through Reading the Old Testament*. He contributed to and served as Old Testament editor for *The Reformation Heritage KJV Study Bible*.

Barrett 博士的毕业论文是《研究七十士译本翻译哲学与技巧的一个方法》。他也曾在包伯·琼斯大学担任古典语言以及旧约神学与诠释的教授近 30 年。此外，Barrett 博士是 Evangelical Theological Society 的会员，在许多专业和通行刊物中都发表过文章。他所出版的著作包括 *Beginning at Moses: A Guide to Finding Christ in the Old Testament*; *Complete in Him: A Guide to Understanding and Enjoying the Gospel*; *God’s Unfailing Purpose: The Message of Daniel*; *The Beauty of Holiness: A Guide to Biblical Worship*; *Love Divine and Unfailing: The Gospel According to Hosea*; *The Next to Last Word: Service, Hope, and Revival in the Postexilic Prophets*; *How Can I Grow in Holiness Through Reading the Old Testament*。他也参与英语圣经 *The Reformation Heritage KJV Study Bible* 的撰写和编辑工作，是旧约部分的总负责人。

Dr. Barrett and his wife Sandra have two sons and five grandchildren. Dr. Barrett’s hobbies include hunting and thinking about hunting.

Barrett 博士和他的妻子 Sandra 育有两名儿子和五名孙子。Barrett 博士的嗜好包括打猎和思想如何打猎。

AFTER DARKNESS- LIGHT
THE DAWNING OF THE REFORMATION
黑夜之后的晨光：宗教改革运动的开始

Rev. Jack Sin 孙友强牧师
9/8, 0930-1015

Introduction 引言

The date 31 October 1517 and Martin Luther had a special place in the history of the Christian church. It is a lamentable fact that many Protestants today are either indifferent to or ignorant of its doctrinal significance. Almost a thousand years of spiritual darkness In the medieval age came to an end finally. Yet not many churches commemorate this 500th year of this historic event in their annual calendar. We do well to commemorate and recollect the spiritual lessons of this life-changing event of the 16th century. These last perilous days with all its ploys of religious compromise in the ecclesiastical arena warrant a vigilant and knowledgeable Christendom.

1517年10月31日这个日期与马丁·路德这个人物在教会历史上占有一个特别的位置。令人惋惜的是，现在许多抗罗宗基督徒已经忽视了，甚至是不知道宗教改革的重要性。它标志着从中世纪开始、将近一千年的属灵黑暗期终于到了一个段落。然而，没有多少教会在她们的年历中纪念这个历史性的日期。我们今天回顾这16世纪历史事件所带来的影响与属灵功课，是对我们有益的。我们处在危险的末世时代、教会正不断面对不同的妥协伎俩的挑战，因此我们必须保持警惕，并且继续建立教会在这方面的知识。

Prevailing Historical Circumstances 时代的趋势

There were many favourable reasons that accounted for the outbreak of the 16th century Protestant Reformation. There are as follows:

我们在16世纪看到了许多有利于宗教改革的历史趋势。

它们包括：

1. The Pre-Reformers: John Huss, John Wycliffe, John of Wessel, Savonarola, Jerome of Prague, Brethren of the Common life, the Waldenses etc

前改革家：约翰·胡斯、约翰·威克里夫、韦索的约翰、撒弗纳罗拉，布拉格的耶柔米、“共享生命”的弟兄会、瓦勒度派等

2. The Medieval Church, its decline in spiritual bankruptcy, corruption and moral ills 中世纪教会：教会败落与属灵的破产、贪污与道德的沦丧

3. The Renaissance, the humanistic intellectual awakening of Europe from 13th century in a rebirth of culture and the arts, architecture, the languages and the opening of the mind of the people.

文艺复兴，13世纪欧洲人文知识主义的觉醒；文化与艺术的复兴，建筑，语言与人们思想逐渐的解放

4. The rise of nation states and the decline of feudalism in Europe .(ie Germany) 不同国家的兴起与封建欧洲的败落（即德国）

5. The invention of printing in 1455 by Johann Gutenberg and the rapid dissemination and spread of religious literature .

约翰内斯·古腾堡于1455年发明印刷术；宗教文学作品的快速传开

6. The edition of the Greek New Testament by Erasmus of Rotterdam in 1516 鹿特丹的伊拉斯谟于1516年翻译的希腊语新约

The Matter of Indulgence 有关赎罪券

The chief precipitating factor for the Reformation was the matter of indulgence sanctioned by the Roman Church and led by a Dominican friar named Johann Tetzel. This was the very reason that prompted Martin Luther, a former Augustinian monk and lecturer in Wittenberg University to write and nail the 95 theses on the castle door of Wittenberg church in Saxony, Germany which later was distributed widely and used of the Lord to transform hearts all over the world.

引发宗教改革运动的主要原因是赎罪券的问题。那是由一个道明会的成员若翰·特次勒带领并得到罗马教会支持的错误教导。马丁路德在那时是一位前奥古斯丁会的修士、维滕堡大学讲师。因为赎罪券的教导，他决定写下九十五条论纲，并把它钉在萨克森州维滕堡教堂大门上。这九十五条论纲后来广泛流传，被主大大使用在世界各地改变人心。

THE 4 Rights OF THE REFORMATION

宗教改革的四个“正确”条件

1. RIGHT PERIOD 正确的时代

There had been efforts to reform the Roman Church before the 16th century, but they had not complete or lasting success. There were also reform movements or groups outside the Roman Church, such as the Albigenses and Waldenses.

16世纪之前，曾经有不同的人起来要改变罗马教会，但他们的改革都不全面，也未能持久。罗马教会以外也有个别的改教运动或组织，如阿尔比派和瓦勒度派。

God appointed the 16th century to be the ripe time (or right period) of the protestant reformation,(just after the Renaissance) and had prepared the Church in many ways for this reformation. Religious, economic and political factors that had been brewing for centuries set the stage for the Reformation.

上帝选择了16世纪作为宗教改革运动的正确时机（年代）；文艺复兴运动在许多方面已经预备教会来迎接宗教改革。几百年来孕育着的各种宗教、经济和政治因素，都已经为宗教改革运动铺路。

2. RIGHT PLACE 正确的地点

The fact that the reformation started from Germany and Switzerland and not in Spain or Italy or Portugal, the place or country is also important. The countries that were revived were ready and prepared by God as in the rise of nation states and protestant nobles (In Germany) who were able to stand up to the Emperor of the Holy Roman Empire as they hold on to Protestant convictions and strong political influence

宗教改革运动从德国和瑞士，而不是西班牙、意大利或葡萄牙开始，这也是重要的。上帝已经准备好这些被复兴的国家，让这些新兴国家崛起，并使坚信抗罗宗立场并有强大政治影响的贵族们（即德国）能够站起来与神圣罗马帝国的帝皇对抗。

3. RIGHT PERSONS 正确的人选

The Reformers, Martin Luther, Calvin, Knox, Zwingli, Tyndale, Cranmer, while not perfect, were chosen men of God with the right transformed hearts and motives and right giftedness. They were unique in the history of the church as men of intellectual ability and passion for Jesus Christ. The Reformers were moved of the Spirit (and their successors) and they were unique and different in their backgrounds but they ably and solidly set forth the basis of the Bible as their sole authority.

宗教改革家马丁路德、加尔文、诺克斯、慈运理、丁道尔、克兰麦，虽然不是十全十美，但却都是蒙上帝所拣选，且有正确更新的心志与恩赐的人。他们具备充分的才华与火热服事基督的心志，也因此教会历史上扮演了特别的角色。宗教改革家和他的继承人虽然都来自不同的背景，却都被圣灵带领，大有能力且坚定地把圣经高举问他们唯一的权威。

The reason for the 16th century reformation is based on one aim, a guilty sinner who was seeking peace with a thrice holy God. The heart of the reformation is the reformation of the heart. It was not political nor social but it started from the heart and mind of an Augustinian monk, Martin Luther (and others) who was sincerely seeking to be justified and asking how can a guilty sinner stand before a holy and just God.

16世纪改革运动的主要目的是让有罪的罪人与全然圣洁的三一真神和好。宗教改革的核心是人心的改变。它不是一个政治或社会的改革，而是从一个奥古斯丁会修士马丁路德（与其他人）的心开始。他们都真诚地寻求称义的真道，要知道一个有罪的罪人如何站立在一位圣洁和公义上帝面前。

4 RIGHT PRECEPTS 正确的教义

They all stood for sound and fundamental Doctrines in the bible and preached and defended them -Consider these important doctrinal implications besides the famous 5 solas,(ie Gracia, Fide, Scriptura, Christos and Deo Gloria)

他们都持守圣经的基要教义，并且传讲与维护它们。除了我们熟知的五个“唯独”（恩典、信心、圣经、基督、上帝的荣耀）以外，也让我们思想一下以下教义的意义：

I. Justification by Faith 因信称义

The doctrine of Justification by faith alone is the truth that Christ Jesus accomplished, through His suffering and death on the cross, all that is necessary for salvation. He is the propitiation for our sins and he satisfied fully all the righteous demands of God. Man has no part in his redemption for Christ had paid it all. (Rom3:24-26)

因信称义的教义是耶稣基督借着祂在十字架上的受苦受难所成就的真理，也是救恩的必要元素。祂为我们的罪做了挽回祭，成全上帝的公义要求。人在救赎计划中没有任何功劳，因为是基督完全为他们偿还了罪的工价（罗 3:24-26）

II. Authority and Sufficiency of Scripture 圣经的充足权威

The second important doctrine of the church was the sole and absolute authority and sufficiency of the canonical Scriptures. The Reformers asserted that the Bible alone, not the church, has authority over believers. and the Word of God alone and nothing else would govern the life of believers and the church. (2Tim 3;16,17)

教会的第二个重要教义是正典经文绝对充足的权威。宗教改革家们都强调圣经是信徒顺服的唯一权威，而不是教会。唯有上帝的话能统管教会与信徒的人生。（提后 3;16,17）

The Reformation advanced when Luther translated the NT into German in 1522. Later, William Tyndale translated the New Testament into English in 1525 for England The foundation and basis for our Christian faith that was hidden from God's people was now given freely to sinners and saints who could read and understand the Scriptures in their own languages.

当马丁路德在 1522 年把新约圣经翻译成德文以后，宗教改革运动又跨前了一步。后来，威廉·丁道尔在 1525 年为英国人把新约圣经也翻译成英文。基督教信仰的基础和依据，虽然在过去向神的百姓隐藏了，现在却白白地赐给罪人和凡能用自己的预言阅读与理解圣经的圣徒。

III. Universal Priesthood of Believers 信徒皆祭司

The third important doctrine was the universal priesthood of believers. This is the biblical doctrine that Christ being our mediator has reconciled us to God and we do not need any human mediator (or mediatrix) to intercede for us or to present us before God on our behalf. Christ alone is our Mediator and we are all priests that can come directly to Him (1 Tim 2:2-5). All believers are priests themselves according to 1 Peter 2:9

第三个重要的教义就是“信徒皆祭司”。这是圣经教导我们的：基督是我们的中保，使我们与上帝和好；因此我们不再需要任何人（包括马利亚）来为我们代求，或代表我们来到上帝面前。唯独基督是我们的中保；我们都是祭司，能够直接来到上帝面前（提前 2: 2-5）。根据彼得前书 2: 9，所有的信徒都是君尊的祭司。

There are other relevant doctrines and practices too (ie the 2 sacraments (instead of 7), church polity, (Presbyterianism) marriage and family life, sabbath worship and expository preaching of the word, etc) and they differed from the medieval church and taught sound theology that changed the lives of the people and their families.

还有很多相关的教义和习俗（比如两个圣礼而不是七个）、教会的行政管理（长老会制度）、婚姻与家庭生活、安息日崇拜和释经式的讲道法等，都是和中世纪教会所相信的不同。正统的神学改变了许多人的生命与家庭。

IV. THE EFFECTS AND REPERCUSSIONS OF THE REFORMATION 宗教改革带来的影响

A. The Scriptures was made available in the vernacular language of the common people.

圣经以浅白易懂的语言翻译出来，让一般人都可以理解神的话

B. Justification by faith alone led to a de-emphasis of external rituals and focused on the inner spiritual life of believers.

因信称义的教义促使信徒不再强调外在的礼仪和规条，转而重视内在属灵的生命

C. Authority of Scripture replaces the authority of the Pope and medieval traditions.

圣经的权威代替了教皇和中世纪宗教传统的影响和权威

- D. The Scripture alone is sufficient as the authoritative rule of faith and practice for all believers.
靠着圣经，每个信徒都有了充足并权威性的信仰与生活准则
- E. Expository Preaching of the Word of God became important and central in a worship service.
对上帝话语的释经式讲道法，成为崇拜时的重心
- F. Monasticism as the ideal of holiness was replaced by the priesthood of all believers. Each person's calling was considered an area of divine service.
信徒皆祭司的教义取代了修道以至于成圣的概念。每个人的个别职场，都成为上帝呼召各人服事的场所
- G. The seven sacraments of the Roman church was re-evaluated, and the sacraments are only two: baptism and the Lord's Supper.
罗马教会的七个圣礼得到重新的评估；圣礼只有两个：洗礼和圣餐
- H. The liturgy for worship was re-designed to accord with the Scriptures with no ostentatious rituals and ceremonies.
崇拜的程序根据圣经得到重新设计：去掉许多繁文缛节
- I. The family began to be seen as a household of faith. Celibacy as a means of piety and good works were questioned. Martin and Katherine Luther got married with children and became an example of the Protestant home. The other reformers followed suit.
家庭成了信仰的基石。独身主义作为敬虔与善行的标准也受质疑。马丁路德与凯蒂的结婚生子，成了抗罗宗家庭的榜样。其他的改教家也效法。

Conclusion 结语

The 16th century Protestant Reformation ushered in a new Era in the revival of the life of the church and it would spread to the rest of Europe and beyond by the sovereign will of God

16 世纪抗罗宗改教运动把教会带入了复兴的历史新时代。在上帝的掌权和旨意下，它很快就传遍欧洲。

The B-P Church Movement

笃信圣经长老会运动

Text: Psalm 78:4-7 (诗篇七十八 4-7)

Rev. Charles Seet 薛深成牧师

9/8, 1015-1100

1. The Beginning of the Presbyterian Church 长老教会的开始

- Our roots can be traced to the great Scottish Reformer, John Knox (1514-1572).

我们的根源可以追溯到伟大的苏格兰改革家约翰·诺克斯。
(1514-1572)

- He studied at John Calvin's Academy in Geneva.

约翰·诺克斯在日内瓦的加尔文学院就读

- He brought the reformed faith to Scotland and founded the first Presbyterian Church.

他把改革宗的信仰带回到苏格兰，并创立了第一个长老会。

- The Westminster Confession of Faith was adopted as its doctrinal standard in 1647.

在 1647 年，长老会接受了威敏斯特信仰作为其教义标准。

2. The Development of the Presbyterian Church in America

美国长老教会的发展史

- Many Scottish Presbyterians migrated to Northern Ireland in the 17th century.

在十七世纪，许多苏格兰长老会的信徒会迁往北爱尔兰。

- About 200,000 of them sailed from Ireland to America.

大约 20 万人从北爱尔兰航行到美国。

- In 1706 Francis Mackemie was elected as the moderator of the first presbytery.

在 1706 年，麦肯米被选为第一届长老会的主席。

- Princeton Theological Seminary was founded in 1812.

普林斯顿神学院成立于 1812 年。

The Controversy over Fundamental Doctrines 基要真理的争议

- Liberal doctrines began to creep into many churches in the 19th century. 在 19 世纪，自由神学不信的教导开始进入许多教会。
- Many Presbyterians became Liberal and wanted to change the Westminster Confession. 许多长老会也想修改威斯敏斯特信仰。
- In 1910, those who opposed them affirmed their belief in five fundamental doctrines of the Bible: 在 1910 年举行的大会上，那些反对他们的肯定了五项圣经教义的信念。

○ The inspiration and inerrancy of the Bible

圣经是神所默示和无误的话语

○ The virgin birth of Christ 基督由童女而生

○ The substitutionary atonement of Christ 基督的代替赎罪

○ The bodily resurrection of Christ 基督的身体复活

○ The miracles of Christ 基督的神迹

- Liberals expressed objection to these doctrines in the Auburn Affirmation (1923).

在 1923 年，自由不信派在一份被称为“Auburn Affirmation”的声明中表示反对五项圣经教义的信念。

- Four years later, the whole Presbyterian denomination came under their control. 四年后，整个长老会的宗会受到自由不信派的教牧控制。

- By 1967 they replaced the Westminster Confession.

在 1967 年，他们用自由神学主义的理论取代了威斯敏斯特信仰。

The Fundamentalists' Response 基要派的回应

- J. Gresham Machen, a leading professor of Princeton, spoke out boldly to defend the faith. 一位普林斯顿神学院的主要教授，格雷姆·梅晨大胆地为真道辩护。

- When the Liberals took over the Board of the Seminary in 1929, Machen left with four other professors and about 50 students.

在 1929 年，自由神学派接管了神学院的董事会，于是梅晨与其他四名教授和大约五十名学生离开学院。

- They started Westminster Theological Seminary.

他们共同创立威斯敏斯特神学院。

- Carl McIntyre was one of the students who left Princeton.

其中有一位离开普林斯顿神学院的学生是卡尔·麦坚泰。

- He graduated from Westminster in 1931 and was ordained as a minister.

在 1931 年，麦坚泰毕业于威斯敏斯特神学院及被按立为长老会的牧师。

- He began to pastor the Collingswood Presbyterian Church in New

Jersey. 他开始在新泽西州的 Collingswood 长老教会牧会。

3. The Beginning of the Bible Presbyterian Church in America

圣经长老会运动在美国的开始

Leaving the Presbyterian Church 离开长老教会

- In 1936, eight pastors, including Dr Carl McIntire, were put on trial and were suspended by the Liberals. 在 1936 年，卡尔·麦坚泰博士和八位牧师被批判和吊销牧师的工作。

- The Collingswood congregation voted to come out and form a new denomination.

Collingswood 教会投票选择退出并创立另一个新的宗派。

- The Bible Presbyterian Church was formed on 4 June 1937.

在 1937 年 6 月 4 日，笃信圣经长老教会成立了。

- They resolved to uphold the Westminster Confession of Faith and adopted three distinctives 他们还采取了三个宗派的特色：

○ Biblical separation 圣经分革主义

○ The pre-millennial view of Christ' s, return 前千禧年论点

○ Total abstinence of intoxicating beverages and tobacco

全面禁止烟酒

The Growth of the Bible Presbyterian Church

笃信圣经长老教会的成长

- The church grew into a 20th Century Reformation Movement.
笃信圣经长老教会成为了二十世纪宗教改革运动。
- Missionaries were sent out through the Independent Board of Presbyterian Foreign Missions.
传教士通过长老会独立的宣教团被派往各地。
- Faith Theological Seminary was established in 1937.
1937年，信心神学院成立
- The International Council of Christian Churches was founded in 1948.
万国基督教联合会（ICCC）在1948年成立。

4. The Beginning of the Bible-Presbyterian Church in Singapore

笃信圣经长老会在新加坡的开始

The Rise of the English Presbyterians 英语长老教会的掘起

- After the Presbyterian Church was established in Scotland, a Presbyterian movement arose in England. 长老会首先在苏格兰成立后，过后整个长老会的运动在英国掘出。
- Their efforts to reform the Church of England led to the forming of the Westminster Assembly. 他们努力试图要改革英国圣公会，因而产生了威斯敏斯特大会。
- The reforms could not be implemented because of adverse political changes. 由于政治不利的变化，他们的改革无法实施。
- 2,000 English ministers lost their position and support because of their Presbyterian convictions. 2000名英国牧师失去了工作，因为他们持守长老会的信念。

English Presbyterian Missions 英国长老会的宣教

- In the 1840s the English Presbyterians sent out many missionaries to China, including William Chalmers Burns.
在1840年代，英国长老会差派了许多传教士到中国。其中一位是威廉·查尔姆斯·伯恩斯。

- Many of their converts migrated to Singapore in the 1870s. 许多信徒在 1870 年代迁移到新加坡。
- In 1881, four local churches were established for them, including Life Church at No. 144, Prinsep Street. 在 1881 年，四间地方教会被建立，其中一间是六马路布连拾行街 144 号的长老会生命堂。
- Through the ministry of John Sung the Chinese churches experienced a great revival in the 1930s. 在 1930 年代，华人教会经历了大布道家宋尚节的讲道所带来的大复兴。

The Founding of Life Church English Service

生命堂英语崇拜的开始

- The John Sung revival made a huge impact on a young man. 这场复兴对一个年轻人产生了巨大的影响。
- He answered the call to fulltime service and received his theological training at Faith Theological Seminary. 他回应了全职传道的呼召并在信心神学接受培训。
- There he imbibed the Bible Presbyterian Faith and the spirit of the 20th Century Reformation movement. 在神学院里，他接受了笃信圣经长老会的信仰和二十世纪改革运动的精神。
- Upon returning to Singapore in 1950, Rev Timothy Tow and some others founded the Life Church English Service. 1950 年，在返回新加坡后，杜祥辉牧师和一些同道创建了生命堂教会英语崇拜。

Leaving the Presbyterian Synod 脱离长老大会

- The synod was part of the Malayan Christian Council, which was under the control of Liberals and affiliated with the World Council of Churches. 这个宗会是由自由神学派所控制的马来亚基督教联合会(Malayan Christian Council)的一部分。马来亚基督教联合会也隶属于普世统一教会(WCC)。

- Several attempts were made to petition for the synod's withdrawal from this Council, but to no avail.

他们曾经多向长老大会上票要求脱离普世统一教会，但他们的努力无济于事。

- In January 1955, all ties with the synod were severed and Life Bible-Presbyterian Church was formed.

在 1955 年 1 月，他们决定脱离星马基督教长老大会，同时建立了笃信圣经长老教会生命堂。

The Growth of the Bible-Presbyterian Movement

笃信圣经长老教会的成长

- By God's grace this movement has grown and branched out through evangelism and missions.

靠着神的恩典，这个运动已经通过传福音和使命大大的扩展。

- At one time it was reported to be one of the fastest growing churches in Singapore. 笃信圣经长老会曾经是新加坡增长最快的教会之一

- This increase has taken place despite the many issues, controversies and divisions that have occurred.

尽管发生了许多问题，争议和分歧，教会仍然在成长。

- We give all the glory to God for the B-P Church movement.

我们必须为笃信圣经长老会运动和所有的荣耀归于上帝。

Conclusion 结论

- We thank God both for our Bible-Presbyterian heritage, and for the Word of God that our spiritual forefathers fought so hard for.

我们为笃信圣经长老会，我们属灵的遗产，以及我们的属灵的前辈们曾经为上帝的话语极力的奋斗而感谢主。

- If the Lord tarries, there will probably be more battles ahead.

若主耽延，我们将会为真道有更多的斗争。

- May we commit ourselves to be fervent and faithful,

“For the Word of God, and for the testimony of Jesus Christ.”

(Revelation 1:9).

愿我们所有人都愿意「为神的道，并为给耶稣作的见证」热心和忠实的委身。（启示录 1: 9）

Main message 1 主题信息一
Sola Scriptura 唯独圣经: Scripture Alone

Dr. Michael Barrett 博士
9/8, 1130-1230

This lecture will address the reformation axiom that the Bible is the sole and sufficient authority for matters of faith (what we are to believe) and practice (what we are to do). Man's thoughts or traditions cannot be elevated above the Word; nothing but Scripture is binding on the conscience of a Christian. 这堂讲座所讨论的重要宗教改革原则是：圣经是一切信仰（我们应当相信的）和生活（我们应当去行的）的唯一且充足的权威。人类的思想和传统不能驾临上帝话语之上；除了圣经，没有什么能束缚基督徒的良心。

1. Historical Context 历史背景

Note particularly the two planks on which Luther's high view of Scripture rested. 注意路德尊崇上帝的话语的两个基石

a.

b.

2. Scripture's Self-Attestation 圣经权威的内证

a. Law 律法

b. Testimony 见证

c. Statutes 典章

d. Commandment 戒命

e. Fear 敬畏

f. Judgments 审判

Some Take Aways 一些功课

1.

2.

3.

Main message 2 主题信息二

Sola Gratia 唯独恩典:

By Grace Alone 得救本乎恩

Dr. Michael Barrett 博士

9/8, 1315-1415

This lecture will address the reformation axiom that salvation is all of divine grace at every stage, from election to glorification. Salvation from start to finish is of the Lord. Grace refers to that unmerited favor that God demonstrates altruistically regardless of man's demerits or perceived merits. Inherent is the idea that no merit either before, at, or after his regeneration contributes to salvation.

这堂讲座所讨论的重要宗教改革原则是：上帝救恩的每个步骤--从拣选到得荣耀--都是靠着祂的恩典。救恩从始至终都是主在掌权。恩典的意思指的是：即使人类有多么不值得爱，或自以为多有成就；上帝却无私地赐下我们所不配的福气。论到这救恩，人无论是在重生前后或重生之时，他的任何善行功德皆与这救恩无份。

1. The Gloom of Gracelessness 没有恩典的绝境

A. Luther's Gracelessness 路德的在恩典以外

B. Ecclesiastical Gloom 教会的绝境

2. The Good of Grace 恩典的良善

A. Luther's Awakening 路德的觉醒

B. Luther's Polemic 路德的控诉

Take Aways 功课

1. From History 从历史出发
 - a. Preach from experience 从经验中讲道
 - b. Avoid guilt/manipulative preaching 避免用内疚感/操纵的讲道方式
 - c. Fight the battles of the day—not the past 打好每天的战—而不是过去的
2. From Theology: Grace Alone 从神学出发
 - a. No sinner should ever despair that he is too bad for grace 没有一个罪人应以为自己不配得救恩而因此沮丧
 - b. No sinner should despair that he can't do enough to be saved 没有一个罪人应译为自己行不够善事而因此沮丧
 - c. Misery—Deliverance—Gratitude: the way to live by grace 痛苦 - 救赎 - 感恩：靠恩典活着的方式
3. Let the Bible Speak (Don't elevate tradition over Scripture) 唯独上帝的话（传统不能凌驾于圣经之上）

The Principles of Reformed Worship

改革宗的敬拜原则

Dr. Michael Barrett 博士
10/8, 1530-1645

This lecture will address the regulative principle of worship, focusing on the use of Scripture, preaching, praying, singing, and sacraments as integral elements in biblical worship.

这堂讲座讨论的是敬拜的规范原则，专注探讨构成合乎经训敬拜的元素如：圣经、讲道、祷告、唱诗以及圣礼等的应用。

Workshop: Contemporary Issues in Worship
工作坊：关于敬拜的现代课题

Rev. Ho Chee Lai
何志礼牧师
10/8, 1645-1815

Main message 3 主题信息三 Sola Fide 唯独信心: By Faith Alone

Dr. Michael Barrett 博士
10/8, 1945-2115

This lecture will address the reformation axiom that summarizes the biblical and reformed teaching that justification is received by faith alone without works of merit of any kind. It emphasizes the truth that the only ground of acceptance before God is the graciously imputed righteousness of Christ. Saving faith is receiving and resting on Christ alone as He is offered in the gospel.

这堂讲座所讨论的重要宗教改革原则是：按着经训与归正信仰的教导：人因信称义是单凭藉信心来领受，并不须要人的任何善行功德。其中所强调的真理乃是：神唯一接纳的是凭藉恩典披上基督义袍的罪人。得救的信心是单单凭着接受和依靠福音所呈现的基督而来。

1. Key Terms for Faith 信心的关键词

a.

b.

c.

2. Role of Faith 信心的角色

3. The Organ of Faith 信心的内容

a.

b.

c.

4. Factors of Faith 信心的要素

a. Receiving Christ 认基督为救主

b. Resting on Christ 仰望信靠主基督

c. Remaining in Christ 常在基督里

Main message 4 主题信息四
Solus Christus 唯独基督:
In/By Christ Alone 在基督里/藉着基督

Dr. Michael Barrett 博士
11/8, 1945-2115

The lecture will address the reformation axiom that insists that grace flows to us through Christ alone and that He is our only access or approach to God. Christ is the only Mediator between God and men, the only Redeemer of God's elect. Christianity is absolutely exclusive.

唯独基督: 这堂讲座所讨论的重要宗教改革原则是: 上帝的恩典临到我们是唯独藉着基督; 祂是让我们能亲近上帝的唯一途径。基督是上帝与人类之间的唯一中保, 是上帝选民的唯一救赎者。基督教所信仰的是绝对性的。

1. **Fact: Christ is All in the Realm of Nature 事实: 基督在自然界掌权**
 - a.
 - b.
 - c.

2. **Fact: Christ is All in the Realm of Grace 事实: 基督在恩典里掌权**

- a. Source of Grace 恩典的泉源
- b. Operations of Grace 恩典的果效
- c. Means of Grace 恩典的途径
- d. Experience of Grace 恩典的经验
- e. Ministry of Grace 恩典的服事

3. Fact or False: Christ is All in the Realm of Your Life
事实或是虚构：基督在你的生命中掌王权居首位

International Panel Discussions
跨国专题讨论会

Rev. Isaac Ong
王家贤牧师
12/8, 1430-1600

Main message 5 主题信息五
Soli Deo Gloria 唯独上帝的荣耀: To the Glory of God Alone

Dr. Michael Barrett 博士
12/8, 1630-1800

This lecture will address the reformation axiom that marks God supreme end in planning, purchasing, and applying salvation to be His own glory and that therefore the chief end of those who have received grace is to bring glory to Him. Salvation is for not man's benefit but for God's glory. Our salvation is ultimately about Him not us.

这堂讲座所讨论的重要宗教改革原则是：上帝在计划、买赎和施行对世人的拯救，其最终目的是为着祂自己的荣耀，故此凡领受救恩的人一生最大的目的就在于荣耀上帝。世人蒙拯救原不是叫人得利益，而是为着上帝的荣耀。世人得救所关乎的是上帝，而不是我们。

1. Glory to the Father: He Purposed Salvation
荣耀归于父上帝：祂设立救恩

a.

b.

2. Glory to the Son: He Accomplished Salvation
荣耀归于圣子：祂成就救恩

a.

b.

3. Glory to the Spirit: He Sealed Salvation
荣耀归于圣灵：祂是救恩的印记

a.

b.

Gospel message 福音信息
How a sinner becomes a saint
罪人如何变成圣徒

Dr. Michael Barrett 博士
12/8, 1915-2030

We will address the central doctrine of the reformation, namely Justification. It will consider why justification is necessary, how justification is possible, and what justification does.

我们讨论改革宗教义的主轴，即：称义；所要思考的是为何需要称义，如何可以称义，以及称义的结果。