From little on many Christians are taught “You don’t have to confess your sins to anyone, but Jesus Christ.” But is that always the case? What does the Scripture state when I offend someone? What does the Scripture state about Christians confessing their sins to each other? Must a pastor know the details of my heart, where I have sinned against God? Is there benefit to confessing our sins to our pastor? Is there benefit to confessing our sins to our fellow Christians?

很多基督徒从小时候起就得到这样的教导：“除了主耶稣之外，你不需要向任何人认罪”。 但情况真是这样的吗？ 当我冒犯别人时，圣经是怎样教导的呢？ 有关基督徒向彼此认罪的事，圣经是怎样教导的呢？牧师必需要知道我心里的具体想法，以及我在哪里得罪了神吗？ 向牧师认罪有益处吗？向我们的基督徒同伴认罪有益处吗？

This study addresses these and many more questions that Christians have had regarding the confessing of their sins. Before we study the abuses of the Roman Catholic Church regarding their understanding of confession, let’s look at the biblical teaching of Confession laid out by our Lutheran forefathers according to God’s Word.

本次学习涵盖这些以及基督徒关于认罪方面的很多其它问题。之前我们学习了罗马天主教对于认罪的错误认识， 让我们一起看一下路德宗的前辈们是怎样按照神的话对我们做出合乎圣经的教导？

**Article 11: About Confession[[1]](#footnote-1)**

**信条11：论认罪**

**1]** About confession our churches teach that private absolutionshould be kept in the churches and not stopped. When confessing sins, however, it is not necessary to confess all sins individually. **2]** For that is impossible. As the psalm says, “Who can discern his errors?” (Psalm 19:12).

**1]有关认罪，**我们教会教导， 私人赦罪应该在教会里保持下来而不应该被禁止。不过我们在认罪时，没有必要把所有的罪都一个一个认出来，因为那是不可能的。就像诗篇作者所说：“谁能知道自己的错失呢？”（诗篇 19:12）

John 20:21-23 Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." And with that he breathed on them and said, "Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."

约翰福音20:21-23 耶稣又对他们说：“愿你们平安。父怎样差遣了我，我也照样差遣你们。” 说了这话，就向他们吹一口气，说：“你们受圣灵。 你们赦免谁的罪，谁的罪就赦免了。你们留下谁的罪，谁的罪就留下了”。

Matthew 16:19 I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

马太福音 16:19 我要把天国的钥匙给你。凡你在地上所捆绑的，在天上也要捆绑。凡你在地上所释放的，在天上也要释放。

The Church has been entrusted with a set of keys that Jesus gave to them. These keys lock heaven from impenitent sinners, that is, sinners who refuse to repent of their sin. They lock them out of heaven by refusing to announce absolution to them, or to forgive them of their sins. But to those who repent of sin, Christians unlock the door of heaven by announcing to them absolution (or forgiveness) on account of Jesus’ merit. This we call the ministry of the keys.

耶稣将一串钥匙委托给教会。这些钥匙把天堂的门锁住了，不让那些不知悔改的罪人，也就是拒绝悔改自己罪行的人进去。他们因为拒绝宣告他们的罪得到了赦免，或者拒绝饶恕自己的罪而把自己锁在了天国的门外；但是对那些已经悔改的人来说， 基督徒通过向他们宣告他们的罪因为耶稣的恩典被赦免，从而向他们打开了天堂的门。我们把它称之为钥匙的事工。

Jesus Christ gave his Church on earth the gospel in both the spoken Word and the sacraments (Baptism and the Lord’s Supper) to read, teach, and administer to his flock here on earth until he brings his flock home to eternity.

耶稣基督以说出来的话语和圣礼（洗礼和圣餐）两种形式把福音赐给他在地上的教会，让人能读到并去教导和照顾他在地上的羊群，直到他的羊群被他带到天上永恒的家乡。

The gospel in the Word and sacraments is the precious means of grace by which God calls the Christians to faith, and then after faith is created in their hearts, God sustains that faith through these special means.

 在神话语和圣礼中的福音是恩典的宝贵通道，通过这些方式，神召唤基督徒来相信。然后，当信心在他们心中被创建起来以后，神又通过这些特殊方式来维护那一信心。

1. **Congregations do well to provide opportunity for private confession with absolution.**

I. 教会应该提供机会让那些私人认罪忏悔的人得到赦免

Confession includes two parts. The first is that an individual, a repentant sinner, confesses his (or her) sins openly and specifically to the pastor or another trusted Christian. The second part is that the person who hears this confession of sin announces God’s forgiveness for the contrite sinner. This announcement of forgiveness (absolution) is a special use of the spoken gospel because the gospel (forgiveness) is announced to an individual.

**认罪包括两部分，一部分是个体的信徒，一个悔改的罪人，公开而且特别地向牧师或其他被信任的基督徒承认他或她的罪。另一部分是听到这一认罪的人宣告神对悔改罪人的赦免。这一赦罪的宣告（赦免，宽恕）就是在特别地使用宣讲出来的福音，因为福音（赦罪）向个人宣告出来了。**

**THOUGHT QUESTION:**  What often stands in the way of a person coming to their pastor in confidence to talk about their sins?

思考问题：哪些东西会常常阻止人有信心地来到牧师跟前谈论他们的罪？

* 1. **God’s Word counsels us to confess our sins to one another.**

 a. 神的话建议我们向彼此承认我们的罪。

**Matthew 5:23-24** “Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift.”

**马太福音 5:23-24** 所以你在祭坛上献礼物的时候，若想起弟兄向你怀怨， 就把礼物留在坛前，先去同弟兄和好，然后来献礼物。

Luke 17:3-4 “If your brother or sister sins against you, rebuke them; and if they repent, forgive them. Even if they sin against you seven times in a day and seven times come back to you saying ‘I repent,’ you must forgive them.”

路17:3-4你 们 要 谨 慎 ！ 若 是 你 的 弟 兄 得 罪 你 ， 就 劝 戒 他 ； 他 若 懊

悔 ， 就 饶 恕 他 。 4倘 若 他 一 天 七 次 得 罪 你 ， 又 七 次 回 转 ， 说 ： 我 懊 悔 了 ， 你 总 要 饶 恕 他 。

**James 5:16** Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective.

**雅各书 5:16** 所以你们要彼此认罪，互相代求，使你们可以得医治。

**Respond:** Jeffrey and Denise were members at the same church as Susan and Eric, but the two couples had a verbal argument over something. These two couples could hardly endure seeing each other at church, but unfortunately because they went to the same church they had no choice except to see each other. Apply the passage from Matthew 5:23-24. What ought to take place before these two couples come to church and try offering a gift to Jesus?

请回应：杰弗里和丹尼斯跟苏珊和艾里克是同一教会会友， 但是两对夫妇曾因一些事情发生过口角。这两对夫妇在教会中水火不容， 但是因为都属于同一教会却没有办法彼此不见面。 请用马太福音5:23-24节讨论这两对夫妇在去教堂向耶稣奉献礼物之前应该先做什么？

* 1. **Absolution offers and gives forgiveness to the contrite sinner.**

 **b． 宽恕为那些悔改的罪人提供并给予赦免**

The gospel is a living and powerful word (Hebrews 4:12; John 6:63). The gospel not only *announces* that there is forgiveness for sins. The gospel also brings and gives God’s forgiveness to the sinner. God’s forgiveness is received through the faith which this gospel works in the sinner who believes God’s promise of forgiveness.

福音是一个鲜活且有能力的道（来4:12；约6:63）。福音不仅宣告罪能得着赦免，还带下神的赦免并把它赐给罪人。人通过信心接受神的赦免，这个信心相信福音会在相信神赦罪应许的罪人里面做工。

**Romans 10:17** Faith comes from hearing the message and the message is heard through the word of Christ.

罗10:17 信道从听道而来，听道从基督的话而来。

**THOUGHT QUESTION:** Which “message” is “the word of Christ” [in the above passage]? Is this the message of the law or the gospel?

思考题：哪一个“信息”是“基督的话”（在以上的内容中）？这是律法的信息，还是福音的信息

1. **Enumerating (*mentioning* or *listing*) all sins is not necessary nor is it possible.**

**II. 把所有的罪都列出来或提出来没有必要也不可能。**

**Psalm 19:12 But who can discern their own errors? Forgive my hidden faults.**

**诗19:12 “谁 能 知 道 自 己 的 错 失 呢 ？ 愿 你 赦 免 我 隐 而 未 现 的 过 错 。”**

In the Lord’s Prayer we ask God to forgive us our trespasses without stopping to specify any sins in particular. We plead guilty in a general way, as did the publican (the tax collector) in the temple: “God, have mercy on me, a sinner” (Luke 18:13).

在主祷文中我们求神免我们的债，但并没有停下来特别说出任何一个具体的罪。 我们是以一种概括的方式认罪的，就像殿里的人（税吏）祷告说：“神啊，开恩可怜我这个罪人”。（路加福音18:13）

* 1. **The Roman Catholic Church offers only partial forgiveness.**

 **a. 罗马天主教会只提供部分赦免**

* + 1. **Rome offers forgiveness only for sins that have been confessed specifically to an ordained priest.**

 **i. 罗马天主教会只为那些具体地向一个委任的神父认过的罪提供赦免。**

It is impossible for us to remember and then confess each and every sin we have committed. We often sin in ways we do not realize or remember (Psalm 19:12).

我们不可能记住并承认我们犯过的每一个罪。我们常常在以我们没有意识到或记住的方式在犯罪（诗19:12）

It is not necessary that a priest hear confession and announce absolution. Any Christian may do this (James 5:16; 1 Peter 2:9).

**没有必要让神父听到认罪的话再由他来宣布赦免。任何基督徒都可以做这件事（雅5:16；彼前2:9）**

* + 1. **Rome announces forgiveness only for the guilt of those sins.**

 ii. 罗马天主教只宣布赦免那些有罪疚感的罪。

Rome makes a false distinction between the guilt and the punishment for sins. But Jesus has made full payment for the sin of the world (John 1:29; John 19:30).

**罗马天主教在罪过和对罪的惩罚之间的区分是错误的，但耶稣已经付清了世人所欠的所有罪债（约1:29；约19:30）**

* + 1. **Rome provides no forgiveness for the temporal punishment of those sins.**

 iii. 罗马天主教对那些罪的现世惩罚不提供赦免。

This false teaching has led to and gives credence to the false teaching of Purgatory and many other abuses which are part of the Roman Mass. The Roman Catholic Church teaches that Purgatory is where believers go when they die. They enter Purgatory to be cleansed through suffering before they can enter heaven. This suffering is necessary, Rome says, because absolution removes only the guilt of sin, not the punishment for that sin. This false teaching robs Jesus of his rightful glory. This false teaching robs the sinner of gospel comfort.

这一错误教导已导致而且接受了炼狱的错误教导，它与很多其它错误教导已经在罗马天主教的弥撒中被滥用。罗马天主教教导，炼狱是信徒死后要去的地方。他们进入炼狱的目的是为了在他们进入天堂之前能通过受苦使自己被洁净。罗马天主教会说，这种受苦是必须的，因为赦免只挪去了罪的罪责，并没有挪去那一罪当受的惩罚。这一错误教导剥夺了耶稣当得的荣耀。这一错误教导也剥夺了罪人从福音而来的安慰。这件事在奥格斯堡宣言后面的信条中有更完整的阐述——奥格斯堡信纲第二部分——课程2004中论及。

* 1. **True absolution brings complete forgiveness.**

**b. 真正的赦免带来完全的饶恕**

* + 1. **Forgiveness for all sins**

 i. 赦免所有的罪

**Psalm 32:1,2** Blessed is the one whose transgressions are forgiven, whose sins are covered. Blessed is the one whose sin the LORD does not count against them and in whose spirit is no deceit.

**诗篇 32:1,2**  得赦免其过，遮盖其罪的，这人是有福的。凡心里没有诡诈，耶和华不算为有罪的，这人是有福的。

**Psalm 103:2-3** Praise the LORD, my soul, and forget not all his benefits—3 who forgives all your sins and heals all your diseases.

**诗103:2-3 2我的心哪，你要称颂耶和华，不可忘记他的一切恩惠。3他赦免你的一切罪孽，医治你的一切疾病。**

**THOUGHT QUESTION:** Why doesn’t God count our transgressions against us?

**思考题：**为什么神不再纪念我们的过犯？

* + 1. **Forgiveness for both the guilt and the punishment for all sins.**

 **ii. 所有的罪以及所有罪的惩罚全都得到赦免**

This truth was taught by the reformers who confessed the Christian faith at Augsburg in 1530. In the Apology to the Augsburg Confession Article 11 says this:

**这一真理是1530年在奥格斯堡宣告基督信仰的改革者们所教导的。在奥格斯堡信纲信条11的道歉文中这样说到：**

This belief has encouraged many godly minds, and, in the beginning, brought Luther the highest commendation from all good men, since it shows consciences sure and firm consolation; because previously the entire power of absolution….had been kept suppressed by doctrines concerning works, since the sophists and monks taught nothing of faith and free remission but pointed men to their own works, from which nothing but despair enters alarmed consciences.

**这一信心已经鼓励了很多敬虔人士，而且在初期时，所有那些忠良之士对路德给予了极高的赞誉，因为它让良心得到了确实而肯定的安慰，也因为在这之前，赦免的全部能力---一直被和行为有关的教条所束缚，因为那些诡辩家和修士们根本不教导相信和白白得赦免的道，而只是把人指向自己的行为。他们那样做的结果只会让人的良心陷入绝望与惊恐。**

But with respect to the time, certainly most men in our churches use the Sacraments, absolution and the Lord's Supper, frequently in a year. And those who teach of the worth and fruits of the Sacraments speak in such a manner as to invite the people to use the Sacraments frequently.

当然，我们教会中的多数人都开始逐渐在一年中多次并频繁地使用圣礼、免罪/告解和圣餐，而且那些教导圣礼价值和果效的人邀请人们频繁地来使用圣礼。

(Apology to the Augsburg Confession, Article 11, Triglotta, page 249)

 （奥格斯堡信纲道歉文，信条11，Triglotta，第249页）

Review of Article 11 – About Confession

复习信条11——论认罪

**Prepare your answers so that you can help us to review Article 11 (About Confession) as begin our next session.**

**准备好你的答案来帮助我们复习信条11（论认罪）。**

1 John 1:8-10 If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not sinned, we make him out to be a liar and his word is not in us.

约翰一书 1:8-10 我们若说自己无罪，便是自欺，真理不在我们心里了。 我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。 我们若说自己没有犯过罪，便是以神为说谎的。他的道也不在我们心里了。

1. Can Christians confess their sin in the privacy of their own homes, just to God and nobody else?

1. 基督徒可不可以只在自己家中个人向神认罪，而不用向其他人认罪？

2. What, then, might be the benefit of confessing our sins to those we have offended?

2.那么，我们向那些我们得罪的人承认我们的罪会有什么益处呢？

3. What, then, might be the benefit to talk to our pastor privately about the sins that are plaguing our minds and tormenting our consciences?

3.那么，如果我们私下跟我们的牧师讲述困扰我们内心，折磨我们良心的罪会有什么益处呢？

**Read** Matthew 18:15-18

读太18:15-18 15倘 若 你 的 弟 兄 得 罪 你 ， 你 就 去 ， 趁 着 只 有 他 和 你 在 一 处 的 时 候 ， 指 出 他 的 错 来 。 他 若 听 你 ， 你 便 得 了 你 的 弟 兄 ； 16他 若 不 听 ， 你 就 另 外 带 一 两 个 人 同 去 ， 要 凭 两 三 个 人 的 口 作 见 证 ， 句 句 都 可 定 准 。 17若 是 不 听 他 们 ， 就 告 诉 教 会 ； 若 是 不 听 教 会 ， 就 看 他 像 外 邦 人 和 税 吏 一 样 。 18我 实 在 告 诉 你 们 ， 凡 你 们 在 地 上 所 捆 绑 的 ， 在 天 上 也 要 捆 绑 ； 凡 你 们 在 地 上 所 释 放 的 ， 在 天 上 也 要 释 放 。

4. When a brother or sister in the faith sins against us, what does Jesus tell us should be the first three steps before removing him/her from the assembly of believers…

4.当一个信主的弟兄或姊妹犯罪得罪我们的时候，耶稣告诉我们，在把他/她从整个教会除名之前应该经过哪三个步骤？

a. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

b.\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

c.\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

5 If the church gets through to him or her regarding their sinful behavior, what is the church supposed to do…

5.如果教会要使他或她认识到自己的犯罪行为，教会应该如何做…

a. Use the binding key

a. 使用捆绑的钥匙

b. Use the loosing key

b． 使用释放的钥匙

 Reading Assignment for Next Session

下节课阅读作业

**Augsburg Confession**

**奥格斯堡宣言**

**Article 12: About Repentance[[2]](#footnote-2)**

**信条12：论悔改2**

**1]** This is what our churches teach about repentance. For those who have fallen from faith after Baptism there is forgiveness of sins whenever they repent. **2]** The church should also announce forgiveness to such people who are returning in repentance. Now, repentance consists properly of these two parts: **3]** First, there is contrition. Contrition is the terror that fills the conscience because of the knowledge of sin. **4]** The second part of contrition is faith. This faith is given birth by the gospel, or by absolution, **5]** and it believes that for Christ’s sake sins are forgiven. **6]** It also brings comfort to the conscience, and delivers it from its terror. Finally, good works must follow, for these are the fruits of repentance. Like John the Baptist says, “Produce fruit in keeping with repentance” (Matthew 3:8).

1]这是我们教会对悔改的教导。对于那些受洗之后又失去信心的人，只要他们悔改，他们的罪会被赦免，2]教会也应该向这些悔改并回转的人宣告赦罪。现在，赦罪包括这两个部分：3]第一是懊悔。懊悔是因为认识罪之后良心充满恐惧；4]悔改的另一部分是信心。这一信心是从福音或赦罪产生的，5]因为它相信因着基督的缘故罪被赦免了，6] 它也给良心带来了安慰，把它从恐惧中释放出来。最后，好行为必须要紧随其后，因为这些是悔改的果实。就像施洗约翰所说：“要结出果子来与悔改的心相称”。（太3:8）

**7]** We condemn the Anabaptists who say that those who have once been justified cannot lose the Holy Spirit. We also condemn those who argue that some people can become so perfect in this life **8]** that they no longer sin.

7] 我们谴责再洗礼派，因为他们说那些以前被称义的人不会再失去圣灵。我们也谴责那些主张一些人会在今生达到完美 ，8] 永远再不犯罪的说法。

**9]** The Novatiansalso are condemned, for they will not give absolution to people who have fallen from faith after Baptism, even though they have repented.

9]我们也谴责诺洼天派，因为他们不赦免那些洗礼之后又失去信心的人，即使他们悔改了也不赦免。

**10]** We also reject those who do not teach that forgiveness of sins comes through faith but who urge us to earn God’s grace by making payments of our own.

**10]**我们还反对那些教导说赦罪不是从信心而来的人，他们还催逼人去通过自己的功德去赢得神的恩典。

**Optional** Reading Assignment for Next Session

下节课选择阅读作业

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

**Of Repentance**

**奥格斯堡宣言信条12—论悔改的辩护**

**The English translation can be found at**

**英语译文可在以下网站找到：**

[**http://bookofconcord.org/defense\_10\_repentance.php**](http://bookofconcord.org/defense_10_repentance.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)