Martin Luther (1483-1546) posted 95 statements on the door of the castle church in Wittenberg, Germany, on October 31, 1517. These statements were written to stir a debate about the sale of indulgences. Rome was selling the gospel (forgiveness of sins) to those who had money to buy their indulgences.

马丁路德(1483-1546)于1517年10月31日在德国威滕伯格城堡教堂门上张贴了95条声明。写下这些声明的目的是为要引起一场有关出售赎罪券的辩论。罗马教会在向那些有钱买赎罪券的人出售福音（罪得赦免）。

The very first statement of the 95 reads: “When our Lord Jesus Christ says ‘Repent!’ he means that the entire life of the Christian is to be one of repentance.” The Christian is someone who at all times is rejecting and turning from every sin and at the same time is turning in faith to Jesus for the forgiveness of sins.

那95条的最头条说：“当我们的主耶稣基督说：‘要悔改！’时，他的意思是基督徒的整个生命都是一个悔改的生命。”基督徒是一个在任何时间都反对罪而且转离罪，并且同时转而相信耶稣使自己的罪得着赦免的人。

This is a constant spiritual struggle in every believer. For the sinful nature in each of us fights against the Spirit who lives in us. At the same time God’s Spirit fights against the sinful nature in us. See Galatians 5:17. The apostle Paul speaks about his own experience with this struggle. See Romans 7; 1 Corinthians 9:24-27 or 2 Timothy 4:7.

这是每个信徒都不断经历的属灵争战。因为我们每个人里面的罪性一直在与住在我们里面的圣灵争战。同时，神的灵也在与我们里面的罪性争战。参看加5:17，使徒保罗说到他自己的争战经历。参看罗7:1；林前9:24-27或提后4:7

Is it possible for a Christian to lose this battle? Is it possible through inattention or neglect of word and sacraments for a believer to lose all faith? Might a Christian return to the world of unbelief and spiritual death? Yes, says the testimony of clear Scripture.

基督徒有可能在争战中失败吗？一个信徒有可能因为粗心或对神话语和圣礼的疏忽而失去所有的信心吗？一个基督徒有可能回到不信的世界和灵里死亡的情形吗？是的，有可能！圣经对此有清楚的见证。

Might such a person repent and return to Jesus for eternal life? Yes! How do we recognize such repentance? What does repentance look like? What should the Church do for those who have fallen from faith when they repent and return to Jesus and to his gospel? This is the subject before us in Article 12.

这样一个人可能悔改并回到耶稣那里得着永生吗？是的！我们怎样看出这种悔改呢？悔改长什么样子？在失去信心的人悔改并转回到基督和他的福音那里时，教会应该为他们做什么？这是信条12向我们呈现的主题。

**Article 12: About Repentance[[1]](#footnote-1)**

**信条12：论悔改**

**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，他们的罪就会被赦免，**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，他们还催逼人通过自己的功德去赢得神的恩典。

**The Church’s responsibility to those who have fallen from faith – when they repent**

**教会对那些失去信心但又悔改之人的责任**

1. **It is possible for a believer to become an unbeliever again.**

 I. 一个信徒是有可能再成为不信的人

I Corinthians 10:12 “So, if you think you are standing firm, be careful that you don’t fall!”

哥林多前书 10:12 所以自己以为站得稳的，须要谨慎，免得跌倒。

Romans 11:20 “Do not be arrogant, but be afraid,” [then adding] “For if God did not spare the natural branches, he will not spare you either” (vs. 21).

罗马书 11:20你不可自高反要惧怕。神既不爱惜原来的枝子，也必不爱惜你。

Galatians 5:4 “You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace.”

加拉太书 5:4你们这要靠律法称义的，是与基督隔绝，从恩典中坠落了。

I Timothy 1:19-20 “Holding on to faith and a good conscience,” [adding with a heavy heart,] “Some have rejected these and so have shipwrecked their faith. Among them are Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme”

提摩太前书 1:19-20常存信心，和无亏的良心。有人丢弃良心，就在真道上如同船破坏了一般。其中有许米乃和亚力山大。我已经把他们交给撒但，使他们受责罚，就不再谤渎了。

James 5:19-20 My brothers, if one of you should wander from the truth and someone would bring him back, remember this: Whoever turns a sinner from the error of his way will save him from death and cover over a multitude of sins.

雅各书 5:19-20我的弟兄们，你们中间若有失迷真道的，有人使他回转。这人该知道叫一个罪人从迷路上转回，便是救一个灵魂不死，并且遮盖许多的罪。

1. **The Church must forgive those who repent when they have fallen from faith.**

 II. 教会必须赦免那些失去信心但又悔改的人。

First: a baptized Christian may fall away from faith according to the Scriptures
第一：根据圣经，一个已经受洗的基督徒还有可能失去信心。

Second: a person who did fall away from grace may return to repentance.

第二： 一个失去恩典的人还可能会悔改。

Third: the church ought to pronounce forgiveness to every repentant sinner.

第三：教会应该向每一个悔改的罪人宣告赦免与饶恕。

Isaiah 55:6, 7-8 Let the wicked forsake his way and the evil man his thoughts. Let him turn to the LORD and he will have mercy on him, and to our God, for he will freely pardon. “For my thoughts are not your thoughts, neither are your ways my ways,” declares the LORD.”

以赛亚书 55:7-8 恶人当离弃自己的道路。不义的人当除去自己的意念，归向耶和华，耶和华就必怜恤他，当归向我们的神，因为神必广行赦免。 耶和华说：“我的意念，非同你们的意念，我的道路，非同你们的道路。”

**THOUGHT QUESTION:** If the Lord is ready to forgive the impenitent sinner, what’s that to say in regards to a Christian congregation and individual members?

思考题：如果神要赦免不知悔改的罪人，这对一个基督教会和个人意味着什么？

Therefore as our article states, the church *should announce forgiveness to such people who are returning in repentance*.

因此，正如我们的信条所说，教会应该宣布赦免那些悔改而回转的人。

1. **The biblical definition of repentance**

 **III. 圣经对悔改的定义**

* 1. **Contrition**

**a. 懊悔**

Contrition or remorse is a very unpleasant feeling. The heart is filled with so much fear that often it sees despair as the only route of escape. This is especially true of those without faith in Jesus Christ. Imagine feeling guilty, feeling condemned, and all we can see in our future is a god waiting to punish us. If we don’t know who the true God is, this feeling will be the result of every guilty feeling a human experiences. The good news is that we Christians have the remedy for such a feeling. It’s the cross of Jesus!

懊悔或悔恨是一种很不愉快的感觉。心中充满太多的恐惧以致感到绝望而没有出路。对于那些没有相信耶稣基督的人来说尤为如此。设想那种负罪或感到被定罪的感觉，而且我们能看到的未来只有一个：有一位神在等着惩罚我们。如果我们不认识真神是谁，我们就只有那种感觉，那是一个人所能经历的每一个负罪感的结果。可喜的是我们基督徒对这种感觉有医治的办法。那就是耶稣的十字架！

* + 1. **Contrition is produced by the Law.**

**i. 懊悔是从律法产生出来的。**

**Romans 3:20 Therefore no one will be declared righteous in God’s sight by the works of the law; rather, through the law we become conscious of our sin.**

**罗3：20所 以 凡 有 血 气 的 ， 没 有 一 个 因 行 律 法 能 在 神 面 前 称 义 ， 因 为 律 法 本 是 叫 人 知 罪 。**

* + 1. **Contrition is “*the terror that fills the conscience because of the knowledge of sin*”**

 **ii. 懊悔是“因为认识到罪而内心充满恐惧”。**

Contrition over sin is not something a Christian can manufacture, but rather it is something that we suffer as a consequence to sin. This we call guilt! We suffer the terrors of God’s wrath pronounced in the preaching of the Law.

对罪的懊悔不是基督徒可以自己制造的，而是我们所承受的罪的结果，我们称之为负罪感！我们承受这样的恐惧，因为律法向我们宣告了神的震怒。

So no matter whether we as Christians apply the law to ourselves, or whether God sends a Nathan to preach it to us, or whether God through special circumstances brings us to realize how badly we have sinned and have deserved his temporal and eternal punishment, contrition is always something that we suffer, never anything that we produce ourselves by our own effort, least of all, anything by which we make ourselves worthy of God’s grace or merit forgiveness of our sin in whole or part.

所以，不管我们基督徒是把律法运用于自己身上，还是神差派一个拿单来向我们宣讲，还是神通过特殊环境让我们认识到我们已经犯了罪，必须要承受他立即和永恒的惩罚，懊悔都一直是我们遭遇的经历，永远不是我们凭借自己的努力制造出来的东西，更不是我们自己配得神的恩典或配让神来赦免我们的部分罪或全部罪的任何东西。

**Job 42:6 “**Therefore I despise myself and repent in dust and ashes.”

约伯记 42:6 因此我厌恶自己，在尘土和炉灰中懊悔。

**Psalm 32:3-4** “When I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was sapped as in the heat of summer.”

**诗篇 32： 3-4** 我闭口不认罪的时候，因终日唉哼，而骨头枯干。黑夜白日，你的手在我身上沉重。我的精液耗尽，如同夏天的干旱。

**Psalm 38:3-8** Because of your wrath there is no health in my body; my bones have no soundness because of my sin. My guilt has overwhelmed me like a burden too heavy to bear. My wounds fester and are loathsome because of my sinful folly. I am bowed down and brought very low; all day long I go about mourning. My back is filled with searing pain; there is no health in my body. I am feeble and utterly crushed; I groan in anguish of heart”

**诗篇 38:3**

因你的恼怒，我的肉无一完全。因我的罪过，我的骨头也不安宁。我的罪孽高过我的头，如同重担叫我担当不起。因我的愚昧，我的伤发臭流脓。我疼痛，大大拳曲，终日哀痛。我满腰是火。我的肉无一完全。我被压伤，身体疲倦。因心里不安，我就唉哼。

Think about it: David had committed a grievous double sin of adultery and murder. Then he had married the widowed Bathsheba and expected to enjoy happy fruits of his sin. He had no intention of working himself into a feeling—a very painful feeling—of remorse. But he was forced into it against his will.

想想：大卫犯了严重的淫乱和谋杀双重罪。然后他娶了寡妇别示巴准备享受罪中之乐。他没有打算让自己陷入这种感受之中—非常痛苦的感受—懊悔。但是他不由自主的陷入其中了。

So it is with every Christian. The sinner does not make up his mind by himself to have a contrite heart. He would rather enjoy his life in sin and hope for pleasant fruits of his sin. Contrition does not begin until God thunders his condemnation into the sinner’s conscience and strikes terrors into his conscience through the knowledge of sin. This we call the preaching of the holy Law of God.

对每个基督徒来说都一样——不是罪人自己决定要感到懊悔。罪人更愿意享受罪中之乐，并期待罪的快乐果实。只有当神将谴责放到罪人良心里使罪人因认识罪而感到恐惧时才会产生懊悔。我们把它称为宣告神的神圣律法。

Contrition and sorrow over sin won’t always stir up this sort of emotion as David expresses in the previous two Psalms. While most of us can probably relate with David over the internal struggle and agony, we shouldn’t judge the sincerity of one’s repentance because they didn’t run outside like Peter and “weep bitterly” (Luke 22:62).

因罪而来的懊悔和痛苦并不总会带来如大卫在之前的诗篇里两次所描述的那种感觉。现在大部分人都可能会把大卫内心的痛苦和挣扎联系到自己身上，但我们不应该因为人没有像彼得那样跑出去“痛哭”，就怀疑他们是否真正悔改。（路加福音22:62）

Agree or disagree: Contrition is necessary for repentance to be possible.

同意还是不同意： 若要悔改成为可能，就必须要有懊悔。

Agree or disagree: Contrition is ***not*** the most important part of repentance.

同意还是不同意：懊悔是悔改的最重要部分。

* 1. **Saving faith**

 b. 得救的信心

The second part of repentance is faith (assurance), a very pleasant feeling, filling the heart with hope and cheer. Why? Because the charges against us on account of our sins cannot be upheld; they will have to be ruled out by the Supreme Judge. Our guilt has been removed. We shall not die, but live eternally in heaven—a very pleasant feeling.

悔改的第二部分是信心（的确据），一个非常美妙的感觉，使人心中充满喜乐和盼望。为什么？因为我们的罪给我们带来的指控不再成立；它们都被最高审判官一笔勾销了。我们的罪被除掉了；我们不再会死，反而得着天上的永生，这是一种非常美妙的感觉。

**Acts 2:37** tells us that when Peter had preached the law, his hearers were “cut to the heart”. They now understood (and believed!) what they had done. They had crucified the Lord of glory! They were scared.

徒2：37（众 人 听 见 这 话 ， 觉 得 扎 心 ， 就 对 彼 得 和 其 余 的 使 徒 说 ： “弟 兄 们 ， 我 们 当 怎 样 行 ？”）告诉我们，当彼得传讲了律法之后，他的听众觉得“扎心”。他们现在明白（并相信！）了他们所做的事情。他们把荣耀的主钉在了十字架上！他们感到害怕。

Peter accordingly encouraged his terror-stricken hearers on Pentecost:

因此，彼得在五旬节时鼓励那些内心感到恐惧的听众：

**Acts 2:38-39** “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.”

**使徒行传 2:38-39**彼得说：“你们各人要悔改，奉耶稣基督的名受洗，叫你们的罪得赦，就必领受所赐的圣灵。”

* + 1. **Saving faith is produced by the gospel.**

**i. 得救的信心是由福音产生的。**

**1 Corinthians 12:3** Therefore I want you to know that no one who is speaking by the Spirit of God says, “Jesus be cursed,” and no one can say, “Jesus is Lord,” except by the Holy Spirit.

**林前12:3**  所以我告诉你们，被神的灵感动的，没有说耶稣是可咒诅的。若不是被圣灵感动的，也没有能说耶稣是主的。

**Romans 1:16** For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile.

罗1：16我 不 以 福 音 为 耻 ； 这 福 音 本 是 神 的 大 能 ， 要 救 一 切 相 信 的 ， 先 是 犹 太 人 ， 后 是 希 利 尼 人 。

**2 Corinthians 4:7** But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us.

**林后 4:7** 我们有这宝贝放在瓦器里，要显明这莫大的力，是出于神，不是出于我们。

This is a mistake that we Christians so often make in our application of the gospel to others. We often feel like we have to “sell” the gospel with our logic and with our rhetoric as though we can somehow make its message more pleasing and enticing and effective. But no, the power comes from God and not from us. All our brilliant argumentation and persuasion does not add one iota of strength to the Word. For we with all our winsome talk are but clay jars, which add nothing of value to the treasure they contain. It is the word of the gospel alone that creates faith in a despairing heart.

我们基督徒在他人身上应用福音时经常会犯这样一个错误。我们经常会用我们严密的逻辑和华丽的雄辩将福音“卖”给他人，好像这样可以使我们所传的福音更有吸引力，更有效。但事实并非如此，能力是从神而来，不是来自我们。我们漂亮的雄辩和劝说不能给神的话增加一丁点儿力量。因为不论我们的言辞如何引人注目，它只不过是一个瓦器，丝毫不能增添瓦器里面储存物的价值。只有福音本身能在绝望的心中产生信心。

It was a mighty deed of our God when he created the vast world out of nothing. No man can copy that work. But to bring faith forth out of fear, or hope out of despair, is infinitely more difficult. It is utterly beyond the ability of a sinner to believe in the forgiveness of God unless the Holy Spirit creates this faith in his heart.

当神从无到有创造广阔的世界时，他彰显了自己大能的作为，没有人能够复制那一作为。但要从恐惧中生出信心，或从绝望中生出盼望，这其实更难。如果不是圣灵在罪人心中产生信心，罪人根本没有这样的能力来相信神的赦免。

The gospel, then, is what creates the bond or trust in Jesus Christ for full and free absolution or forgiveness. And that is why our forefathers say, “faith is given birth by the gospel, or by absolution.”

神的话给我们确据，让我们能够相信耶稣基督完全白白地赦免了我们，把赦罪的恩典赐给我们。这也是我们的先辈们所说的“信心来自福音或赦罪” 的原因。

* + 1. **Saving faith looks to Jesus for forgiveness.**

 **ii. 得救的信心仰望耶稣的饶恕**

Acts 20:21 “I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus.”

使徒行传20:21 又对犹太人和希利尼人，证明当向神悔改，信靠我主耶稣基督。

Because faith embraces the merits of our Lord Jesus, what does it look towards God for?

因为信心接纳我们主耶稣成就的大功，它向神仰望的是什么呢？

* + 1. **Saving faith comforts the contrite sinner.**

 **iii. 得救的信心安慰懊悔的罪人。**

Consider the feeling of pain David was going through prior to Nathan’s revealing of David’s sin…consider Nathan’s announcement of the Law – “You deserve to die!”… consider Nathan’s announcement of the gospel – “The Lord has taken away your sin!” And now apply these same steps to your own personal heart and I promise you that it will leap for joy, confident that our God in Christ Jesus has taken away our guilt!

思想拿单向大卫指出他的罪之前大卫所经历的痛苦感受… 思想拿单宣告神的律法—“你应该死！”…思想拿单宣告福音—“耶和华已除掉你的罪！”时他的感受怎样。现在把这些步骤应用在自己身上，我保证你一定会欢呼雀跃，你会确信我们的神在主耶稣里已经除掉了我们的罪！

Our article therefore teaches that this faith *brings comfort to the conscience and delivers it from terror*.

这篇关于信心的讲章教导我们，信心会使我们的良心得到安慰，并且会让人脱离恐惧。

We heard how David felt in contrition. But now listen how David feels through faith, which embraces Christ’s forgiveness…

我们听到了大卫悔罪时的感受。让我们再听大卫因相信而领受基督赦免时的感受…

**Psalm 103:1-5**

Praise the LORD, O my soul; all my inmost being, praise his holy name. Praise the LORD, O my soul, and forget not all his benefits—who forgives all your sins and heals all your diseases, who redeems your life from the pit and crowns you with love and compassion, who satisfies your desires with good things so that your youth is renewed like the eagle’s.

诗篇 103:1-5我的心哪，你要称颂耶和华。凡在我里面的，也要称颂他的圣名。我的心哪，你要称颂耶和华，不可忘记他的一切恩惠。他赦免你的一切罪孽，医治你的一切疾病。 他救赎你的命脱离死亡，以仁爱和慈悲为你的冠冕。他用美物，使你所愿的得以知足，以致你如鹰返老还童。

Don’t mistake that to mean that the terrors of the conscience are forever gone and banished, never to return. That will not happen till we reach the church triumphant in the Kingdom of heaven. While we continue here on earth, sin will daily beset us, and the law of God, which we violate with our sins, will continue to strike terrors into our hearts. But painful though they may be, they shall not prevail; they shall not dominate our lives. Jesus says, in John 16:20 that “Our grief will turn to joy.”

不要错误地以为它在说人心中的恐惧会从此一去不返。这种情形会一直持续，直到你回到天国，到教会完全得胜时才会结束。只要我们还活在地上，罪就会日日困扰我们；另外，神的律法也因为我们犯罪违犯了它而继续用恐惧撞击我们的心灵。不过，尽管它们可能痛苦，但却不会压倒一切；它们不会主宰我们的生命。耶稣在约翰福音16:20节说：“我们的忧愁将会变为喜乐”。

But for now, we receive a foretaste of what we will receive eternally when we repent of our sins. Just like the jailer at Philippi “was filled with joy because he had come to believe in God—he and his whole family” (Acts 16:34).

不过现在，我们所得到的只是在提前品尝将来悔罪之后要永远得到的东西。就像腓立比的狱卒，他“因为信了神，都很喜乐—他和他的全家”（使徒行传16:34）。

**THOUGHT QUESTION** Are either of these two parts of repentance (contrition & faith) produced by the sinner himself?

思考问题：你有什么看法？这两部分（悔罪&信心）中有哪一个是由罪人自己制造出来的吗？

* + 1. **Saving faith produces fruit in keeping with repentance.**

**iv. 得救的信心结出与悔改相称的果子。**

Don’t let your flesh deceive you. When our flesh first hears that our sins are forgiven out of the pure mercy of God without any merit or worthiness on our part, we are ready to jump to the conclusion that we can live our lives any way we want to, including pleasing our sinful flesh. The free forgiveness we receive from Christ is not a license for us to please our flesh and sin as we choose. Listen to the words of Paul…

不要让你的肉体欺骗你。当我们的肉体一听到我们的罪是单单因着神的怜悯就得着赦免，并不是因为我们自己的功绩使我们配得赦免时，我们会轻率的得出结论说，我们可以任意妄为地过我们需要的生活了，包括取悦我们有罪的肉体。但是，从主耶稣那里白白得来的救恩并不是一张通行证，让我们可以任意去做取悦肉体和犯罪的事。听听保罗怎么说…

**Romans 6:1-2** What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer?

**罗马书 6:1-2** 这样，怎么说呢。我们可以仍在罪中，叫恩典显多吗？断乎不可。我们在罪上死了的人，岂可仍在罪中活着呢？

Our article goes on to state that *good works must follow, for these are the fruits of repentance*.

这一信条继续谈到…随后要有相应的好行为，因为这些是悔改的果子。

John 15:1 -2 “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.

约翰福音15:1 -2“我是真葡萄树，我父是栽培的人. 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。”

**Luke 3:7-14** John said to the crowds coming out to be baptized by him, “You brood of vipers! Who warned you to flee from the coming wrath? 8 Produce fruit in keeping with repentance. And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I tell you that out of these stones God can raise up children for Abraham. 9 The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.”

10 “What should we do then?” the crowd asked.

11 John answered, “Anyone who has two shirts should share with the one who has none, and anyone who has food should do the same.”

12 Even tax collectors came to be baptized. “Teacher,” they asked, “what should we do?”

13 “Don’t collect any more than you are required to,” he told them.

14 Then some soldiers asked him, “And what should we do?”

He replied, “Don’t extort money and don’t accuse people falsely—be content with your pay.”

路3：7-14

7约 翰 对 那 出 来 要 受 他 洗 的 众 人 说 ： 毒 蛇 的 种 类 ！ 谁 指 示 你 们 逃 避 将 来 的 忿 怒 呢 ？ 8你 们 要 结 出 果 子 来 ， 与 悔 改 的 心 相 称 。 不 要 自 己 心 里 说 ： 有 亚 伯 拉 罕 为 我 们 的 祖 宗 。 我 告 诉 你 们 ， 神 能 从 这 些 石 头 中 ， 给 亚 伯 拉 罕 兴 起 子 孙 来 。 9现 在 斧 子 已 经 放 在 树 根 上 ， 凡 不 结 好 果 子 的 树 就 砍 下 来 ， 丢 在 火 里 。

10众 人 问 他 说 ： 这 样 ， 我 们 当 作 什么 呢 ？ 11约 翰 回 答 说 ： 有 两 件 衣 裳 的 ， 就 分 给 那 没 有 的 ； 有 食 物 的 ， 也 当 这 样 行 。 12又 有 税 吏 来 要 受 洗 ， 问 他 说 ： 夫 子 ， 我 们 当 作 什么 呢 ？ 13约 翰 说 ： 除 了 例 定 的 数 目 ， 不 要 多 取 。 14又 有 兵 丁 问 他 说 ： 我 们 当 作 什么 呢 ？ 约 翰 说 ： 不 要 以 强 暴 待 人 ， 也 不 要 讹 诈 人 ， 自 己 有 钱 粮 就 当 知 足 。

**THOUGHT QUESTIONS:**

**思考题：**

What sort of fruits should the church look for from a repentant sinner who…

教会应该从一个犯了什么罪而悔改的罪人身上寻找不一样的果子呢？

* 1. ….had committed adultery against their spouse?

a) …. 犯了奸淫，背叛配偶的罪

* 1. ….had refused to attend worship or receive communion?

b) ….犯了拒绝参加敬拜或领受圣餐的罪

* 1. ….had stolen money or goods from their place of work?

c) ….犯了偷钱或偷工作单位东西的罪

1. **We therefore condemn those who deny these truths concerning repentance.**

**IV. 因此我们谴责那些否认有关悔改的这些真理的人。**

* 1. **We condemn the Anabaptists and all those who teach “once saved, always saved”.**

 a. 我们谴责再洗礼派以及所有教导“一次得救，永远得救”的人。

Our article of faith also condemns the teaching of the Anabaptists. Strict Calvinists today hold the same view. They say that once man has been reborn he can never again lose his faith. A Presbyterian statement of faith on February 21, 1929, had this to say on the final perseverance of the saints:

我们关于信心的这一信条也谴责再洗礼派的教导。今天保守的加尔文信徒也持有同样的观点。他们认为，人一旦重生就再不会失去信心。一个长老派教会在1929年2月21日有关信心的陈述中，提到圣徒最后的坚忍是这样说的：

“This doctrine teaches that those who are true believers in Christ as their Savior, since they are foreordained to salvation, never can fall completely away from salvation, but will persevere in the faith until the end of their lives and be saved. In other words, once a man becomes a true Christian, he will remain a Christian till he dies, and is saved for all eternity.”

这条教义教导，那些真正相信基督为他们救主的信徒，因为他们已经被提前预定要得救恩，所以永远不会完全从救恩上失落，而会在信心上坚持，直到生命结束，然后得着拯救。换句话说，如果一个人成为真正的基督徒，他就会到死都是基督徒，并且永远得着救赎。

This false teaching denies the need for Christians to listen to God’s law any longer, now that they have come to believe in Jesus. There are many warnings in the Bible which have been given to us Christians to hear so that we remain on guard against the sinful nature. These warnings remind us that our help is in the LORD, and in his gospel and not in ourselves.

这种错误教导否认基督徒需要继续听从神的律法，既然他们已经相信了耶稣。圣经中有很多警告，都是神赐给我们在主里的基督徒的，为的是让我们能防备罪恶的本性。这些警告提醒我们，我们的帮助在神里面，在福音里面，但不在我们自己里面。

* 1. **We condemn those who teach “entire sanctification”. (E.g., Church of the Nazarene; Methodism)**

**b. 我们谴责那些教导“完全成圣”的人。（如：拿撒勒教会；卫理公会）**

St. John warns us, “If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives” (I John 1:8,10).

圣约翰警告我们：“我们若说自己无罪，便是自欺，真理不在我们心里了”（约翰一书1:8,10）。

John Wesley (A.D. 1703-1791) was the founder of Methodism. He taught entire sanctification. Methodism still teaches:

约翰-卫斯理（公元后1703-1791）是卫理公会的创办者。他教导完全称义。卫理公会还仍然在教导以下内容：

Entire sanctification is a state of perfect love, righteousness and true holiness which every regenerate believer may obtain by being delivered from the power of sin, by loving God with all the heart, soul, mind and strength, and by loving one's neighbor as one's self. Through faith in Jesus Christ this gracious gift may be received in this life both gradually and instantaneously, and should be sought earnestly by every child of God.[[2]](#footnote-2)

 完全称义是在爱、公义和真正圣洁上达到完美的一种状态，是每一个重生的信徒通过从罪的权势下被解救出来，被慈爱的神全心、全灵、全意、全力所爱，并通过爱人如己而可能达到的状态。通过相信耶稣基督，人就可以在这一生中逐渐或立即得到这一恩典的礼物，而且神的每一个孩子都应该渴慕寻求它。

Consider this statement by the Church of the Nazarene.

思考拿撒勒教会的陈述。

“We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect.” [[3]](#footnote-3)

“我们相信完全成圣是神的作为，是重生的结果，信徒因此得以从原罪或堕落中得到释放，并被带入一种向神完全奉献的状态，而且圣洁的爱的顺服达到完美。”3

Compare the above statements with Paul’s words in Romans 7:18.

对比上述说法与保罗在罗马书7：18中的话。

**THOUGHT QUESTION**:How does the teaching of “entire sanctification” put the Christian into a spiritually dangerous situation?

思考题：“完全成圣”的教导将基督徒置于怎样的一种属灵危险境地？

Perfectionism began long before Wesley brought it to the church. The Roman Catholic Church, for centuries, has maintained that some Christians not only can achieve perfectly pure sanctification in this life but are also able by keeping the monastic vows to do more good works than are required of them for their own salvation.

完美主义早在卫斯理把它带入教会之前就已经存在。罗马天主教会在几个世纪以来就一直主张，有些基督徒不仅可以在生活中完全成圣，而且还可以通过持守修道院的誓言来积攒额外的善行使自己得救。

* 1. **We condemn the Novatians and all those who refuse to forgive fallen Christians when they repent.**

  **c. 我们谴责诺瓦替安派（Novatians）（他们严正否认尘世的悔改所能产生的效果；）以及所有拒绝赦免那些犯罪之后又悔改的基督徒的人。**

Novatian (A.D. 200-258) was a priest who refused forgiveness for those who denied Jesus during the Roman persecution under emperor Decius.

诺瓦提安（公元后200-258）是一个主教，他拒绝赦免那些在罗马帝国皇帝德西乌斯 (201～215)统治下否认耶稣的人。

The refusal to forgive those who repent when they have fallen from faith – is the refusal to serve sinners with the gospel. This is a refusal to be the Church in this world.

拒绝赦免那些从信心上失落但又悔改的人—就是拒绝用福音服侍罪人。这实际是在拒绝在这个世界上存在教会。

* 1. **We condemn those who demand payment [or satisfactions] for sin by those who repent. (E.g., the Roman Catholic Church)**

**d. 我们谴责那些要求让悔改的人为他们的罪做出补偿（或赔偿）的人（如罗马天主教会）。**

The Roman Catholic Church teaches that repentance is (1) contrition, (2) confession and then (3) satisfaction.

罗马天主教会教导，悔改是（1）懊悔，（2）承认并（3）赔偿。

The first part they call by the same name that we do, but they mean something altogether different from what the Scriptures say about contrition. They mean a feeling of sorrow which a sinner produces deliberately in his own heart. Moreover, the sinner is demanded to produce a very deep feeling of remorse. They teach a person to work himself into an agony of despair so that he is doing something by which he removes the guilt and then merits forgiveness for his sin. This self-made contrition Luther calls a “manufactured” repentance.

他们对第一部分的命名跟我们的一样，但他们的意思却与圣经所说的悔罪完全不同。他们的懊悔指的是罪人自己生出的悔恨感。此外，他们要求罪人要生出很深的懊悔感，并且给人教授怎样让自己陷入绝望痛苦的方法，使他们能用这种方法来去除自己的罪过，使自己配得神的赦免。这种自己制造的懊悔被路德称为“加工出来的”悔改。

Notice that the article speaks of “*good works*” and “*fruits of repentance*”. Article 12 does not speak about “satisfactions”. “Satisfactions” is the Roman Catholic Church’s way of speaking about the “good” we do. The Roman Catholic Church says that we do this “good” for the purpose of removing the punishment we have earned and deserve for our sins. This false teaching robs Jesus of his glory. The Roman Catholic Church’s teaching about satisfactions leaves the sinner without gospel comfort.

请注意，这一信条说到了“好行为”和“悔改的果子”。信条12没有谈论“赔偿”。“赔偿”是罗马天主教会对我们所做的“好事”的一种说法。罗马天主教会说，我们做这一“善行”的目的是为了除掉我们的罪应该承受和赢得的惩罚。这一错误教导抢夺了耶稣当得的荣耀。罗马天主教会有关赔偿的教导夺走了罪人能够从福音得到的安慰。

**Conclusion**

**结论**

In connection with this article, we rejoice in the free and unbounded grace of our God, who is ever ready to receive repentant sinners with open arms.

根据本篇所述，我们要在神白白赐给人的浩大恩典中欢喜，因为神总是乐意张开双臂接纳罪人悔改。

Appendix

附录

***Below is further testimony that God’s Word warns Christians against falling away from faith in Jesus***

以下是神的话语警告基督徒不要失去对基督信仰的更多见证。

Nehemiah 9:29-30 “You warned them to return to your law, but they became arrogant and disobeyed your commands. They sinned against your ordinances, by which a man will live if he obeys them. Stubbornly they turned their backs on you, became stiff-necked and refused to listen. For many years you were patient with them. By your Spirit you admonished them through your prophets. Yet they paid no attention, so you handed them over to the neighboring peoples.”

尼希米记 9:29-30又警戒他们，要使他们归服你的律法。他们却行事狂傲，不听从你的诫命，干犯你的典章（人若遵行就必因此活着），扭转肩头，硬着颈项，不肯听从。但你多年宽容他们，又用你的灵藉众先知劝戒他们，他们仍不听从，所以你将他们交在列国之民的手中。

I Timothy 4:1 The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons.

提前 4:1 圣灵明说，在后来的时候，必有人离弃真道，听从那引诱人的（邪）灵，和鬼魔的道

理。

II Timothy 1:15 You know that everyone in the province of Asia has deserted me, including Phygelus and Hermogenes.

提后 1:15凡在亚西亚的人都离弃我，这是你知道的。其中有腓吉路和黑摩其尼。

II Timothy 2:17-18 Their teaching will spread like gangrene. Among them are Hymenaeus and Philetus, who have wandered away from the truth. They say that the resurrection has already taken place, and they destroy the faith of some.

提后 2:17-18他们的话如同毒疮，越烂越大。其中有许米乃和腓理徒。他们偏离了真道，说复活

的事已过，就败坏好些人的信心。

II Timothy 4:10 For Demas, because he loved this world, has deserted me and has gone to Thessalonica.

提后4:10因为底马贪爱现今的世界，就离弃我往帖撒罗尼迦去了。革勒士往加拉太去。提多往

挞马太去。

Isaiah 66:3-4 But whoever sacrifices a bull is like one who kills a man, and whoever offers a lamb, like one who breaks a dog’s neck; whoever makes a grain offering is like one who presents pig’s blood, and whoever burns memorial incense, like one who worships an idol. They have chosen their own ways, and their souls delight in their abominations; so I also will choose harsh treatment for them and will bring upon them what they dread. For when I called, no one answered, when I spoke, no one listened. They did evil in my sight and chose what displeases me.

赛66:3-4假冒为善的宰牛好像杀人。献羊羔好像打折狗项。献供物好像献猪血。烧乳香

好像称颂偶像。这等人拣选自己的道路，心里喜悦行可憎恶的事。我也必拣选迷惑他们的事，使他们所惧怕的临到他们。因为我呼唤，无人答应。我说话，他们不听从。反倒行我眼中看为恶的，拣选我所不喜悦的。

Luke 8:13 Those on the rocky ground are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the time of testing they fall away.

路8：13那 些 在 磐 石 上 的 ， 就 是 人 听 道 ， 欢 喜 领 受 ， 但 心 中 没 有 根 ， 不 过 暂 时 相 信 ， 及 至 遇 见 试 炼 就 退 后 了 。

Hebrews 10:26-31 If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace? For we know him who said, “It is mine to avenge; I will repay,” and again, “The Lord will judge his people.” It is a dreadful thing to fall into the hands of the Living God.

来 10:26-31因为我们得知真道以后，若故意犯罪，赎罪的祭就再没有了。惟有战惧等候审判和那烧灭众人的烈火。人干犯摩西的律法，凭两三个见证人，尚且不得怜恤而死。何况人践踏神的儿子，将那使他成圣之约的血当作平常，又亵慢施恩的圣灵，你们想，他要受的刑罚该怎样加重呢。因为我们知道谁说，伸冤在我，我必报应。又说，主要审判他的百姓。落在永生神的手里真是可怕的。

I Peter 5:8-9 Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings.

彼前5:8-9 务要谨守，儆醒。因为你们的仇敌魔鬼，如同吼叫的狮子，遍地游行，寻找可吞吃的人。你们要用坚固的信心抵挡他，因为知道你们在世上的众弟兄，也是经历这样的苦难。

II Peter 2:20-22 If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ and are again entangled in it and overcome, they are worse off at the end than they were at the beginning. It would have been better for them not to have known it and then to turn their backs on the sacred command that was passed on to them. Of them the proverbs are true: “A dog returns to its vomit,” and, “A sow that is washed goes back to her wallowing in the mud.”

彼后2:20-22 倘若他们因认识主救主耶稣基督，得以脱离世上的污秽，后来又在其中被缠住制伏，他们末后的景况，就比先前更不好了。他们晓得义路，竟背弃了传给他们的圣命，倒不如不晓得为妙。俗语说得真不错，狗所吐的他转过来又吃。猪洗净了又回到泥里去辊。这话在他们身上正合式。

II Peter 3:17-18 Therefore, dear friends, since you already know this, be on your guard so that you may not be carried away by the error of lawless men and fall from your secure position. But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen.

彼后3:17-18亲爱的弟兄阿，你们既然豫先知道这事，就当防备，恐怕被恶人的错谬诱惑，就从自己坚固的地步上坠落。你们却要在我们主救主耶稣基督的恩典和知识上有长进。愿荣耀归给他，从今直到永远。阿们。

Revelation 2:5 Remember the height from which you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place.

启2:5 所以应当回想你是从那里坠落的，并要悔改，行起初所行的事。你若不悔改，我就临到你那里，把你的灯台从原处挪去 。

I Corinthians 5:1,2,5 It is actually reported that there is sexual immorality among you, and of the kind that does not occur even among pagans: a man has his father’s wife. And you are proud! Shouldn’t you rather have been filled with grief and have put out of your fellowship the man who did this? (5) hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord.

林后5: 1,2,5风闻在你们中间有淫乱的事。这样的淫乱，连外邦人中也没有，就是有人收了他的继母。你们还是自高自大，并不哀痛，把行这事的人从你们中间赶出去。要把这样的人交给撒但，败坏他的肉体，使他的灵魂在主耶稣的日子可以得救。

II Corinthians 2:6-8 The punishment inflicted on him by the majority is sufficient for him. Now instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow. I urge you, therefore, to reaffirm your love for him.

林后2:6-8这样的人，受了众人的责罚，也就够了。倒不如赦免他，安慰他，免得他忧愁太过，甚至沉沦了。所以我劝你们，要向他显出坚定不移的爱心来。

With all these passages regarding a person’s ability to fall away from faith in Jesus, no wonder why the Bible admonishes and encourages Christians to make good use of their time of grace here on earth.

有这么多关于一个人可能跌倒而失去对主耶稣的信心的经节，难怪圣经要劝诫和鼓励基督徒珍惜在地上的恩典时代。

 Paul says it is necessary that a Christian work out his own salvation “with fear and trembling” (Philippians 2:12), and Peter warns, “Be self-controlled and alert,” because our “enemy the devil prowls around like a roaring lion looking for someone to devour” (I Peter 5:8). Jesus says, “Watch and pray so that you will not fall into temptation. The spirit is willing, but the body (KJV = flesh) is weak” (Matthew 26:41).

保罗说基督徒应该“恐惧战兢”地做成自己得救的工作（腓立比书2:12）；彼得警告说：“勿要谨守，儆醒！”因为我们的“仇敌魔鬼，如同吼叫的狮子，遍地游行，寻找可吞吃的人”（彼得前书5:8）。 耶稣说：“总要儆醒祷告，免得入了迷惑。你们心灵固然愿意，肉体却软弱了”（马太福音 26:41）。

Yes, a baptized Christian may fall away from grace. But at the same time, those who have fallen away must not despair as though they were doomed and there was no help for them. Let them, instead, repent of their sins and turn to God in Christ Jesus for forgiveness. The way to repentance is not blocked for them, unless they block it for themselves through the error of unbelief!

是的，一个受洗的基督徒还是有可能在恩典上坠落。但是同时，坠落的人不可绝望好像没有希望一样。相反，要让他们悔改认罪并转向神，以求得赦免。通向悔改的路始终向他们敞开，除非他们因为不信的失误自己堵住了自己的路！

**Assignment**

**作业**

Complete Test on Unit B – Articles 7-12
Submit your completed test to your instructor by the date that is given you.

完成B 单元测验 —— 信条7-12

按日期上交。

1. ***The Unaltered Augsburg Confession* by Glen L. Thompson © 2005 Northwestern Publishing House. Used with permission.** [↑](#footnote-ref-1)
2. <http://ucmpage.org/sgca/wesley01.htm> Accessed August 2, 2016 [↑](#footnote-ref-2)
3. <http://nazarene.org/ministries/administration/visitorcenter/articles/display.html> Accessed August 2, 2016 [↑](#footnote-ref-3)