We begin this lesson by reviewing the first 3 articles of the Augsburg Confession.

* In **Article 1** we tell the world who the one and only ***God*** is: God is the Father, the Son and the Holy Spirit.
* In **Article 2** we confess what the Bible says about all people: The Triune God created us in his image. This means God created Adam and Eve to be holy and righteous. We lost God’s image when Adam and Eve sinned. All people are conceived and born in a spiritually ruined condition. This is called ***original sin***.
* In **Article 3** we confess what the Bible tells us about ***God’s Son***. God’s Son became a human being, like us, except without sin. Jesus became the God-Man in order to rescue us from sin and sin’s consequences. Jesus has purchased and freed us from our sins.

In **Article 4** we will speak about ***justification***. In Article 4 we tell the world that God freely justifies us “for Christ’s sake”. We also tell the world that sinners receive the benefit of what Jesus did for them through faith in Jesus. Because of Jesus, we believe and know that God is our Friend.

**Our opening Scripture: Romans 4:25; 5:1**

**Article 4: About Justification[[1]](#footnote-0)**

**1]** Our churches also teach that humans cannot be justified before God by their own power, merits, or deeds. Rather, they are freely justified for Christ’s sake through faith. **2]** By *faith* we mean this: that they believe that they are both received into God’s favor and that their sins are forgiven for Christ’s sake. For by his death, Christ has paid the debt for our sins. **3]** Thus God views the person who has this faith to be righteous in his sight (Romans 3 and 4).

他们也教导，人在神面前无法靠自己的力量、优点、或善行被称为义，而只能借着信心；人被称义是因为相信自己被接纳进入恩典之中，相信他们的罪因为基督的缘故而被赦免；是基督使他们白白地称义，因基督借着自己的死为我们清偿了所有的罪债。这信心是神赐予祂眼中看为义的人，罗马书第3、4章。

**Fact:** Every world religion (examples: Judaism, Islam, Buddhism, Hinduism, etc.) teaches that God is naturally angry with us and not very loving towards us unless we do certain things in life that will cause him to accept us.

**事实：**世界上的每一个宗教（犹太教，伊斯兰教，佛教，印度教等等）都教导说神本能地对我们很生气，除非我们在生活中做出某些特定的事情使他接纳我们，否则他对我们就不是很慈爱。

**Read:** Proverbs 16:25 - There is a way that seems right to a man, but in the end it leads to death.

《箴言》16条25节“有一条路、人以为正、至终成为死亡之路。”

**Read:** Romans 2:14-15 读：罗马书2:14-15

**THOUGHT QUESTION:** Why do all people think they must work hard to persuade God to love them and to accept them?

**思考问题：**为什么所有人都认为他们必须非常努力才能让神爱他们，接纳他们？

Deuteronomy 25:1 If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall ***justify the righteous***, and ***condemn the wicked***.

 申命记25：11 人 若 有 争 讼 ， 来 听 审 判 ， 审 判 官 就 要 定 义 人 有 理 ， 定 恶 人 有 罪 。

**Justification is a legal term.**

**Justification is something a judge announces.**

**A judge condemns the person who has done wrong.**

**A judge justifies the person who is not guilty by announcing that the accused is innocent.**

**称义（无罪释放）是一个法律术语。称义是法官宣布的判决结果。**

**法官定犯错误的人为有罪；定没有犯错误的人为无罪，并宣布被告是否有罪。**

**In a human courtroom, “to justify” means…**

请选择：在人类的法庭中，“称义”的意思是\_\_\_\_\_\_。

A\_\_\_...to announce that a person is innocent of all charges

 \_\_\_---宣布一个人在所有控告面前都无罪。

B\_\_\_\_...to make a person to be innocent of all charges

 \_\_\_\_---能够让一个人在所有控告面前都无罪。

**Read** Leviticus 19:2, Matthew 5:48 and James 2:10

**读** 利未记19:2，太5:48 ，雅2:10

**Psalm 142:2** Do not bring your servant into judgment, for no one living is righteous before you”.

诗篇143：2 求 你 不 要 审 问 仆 人 ； 因 为 在 你 面 前 ， 凡 活 着 的 人 没 有 一 个 是 义 的 。

**Genesis 6:5** And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

**创6：5** 耶 和 华 见 人 在 地 上 罪 恶 很 大 ， 终 日 所 思 想 的 尽 都 是 恶 ，

Our conscience, if it’s still working, knows exactly what we deserve from God and that’s why the world (outside of the Christian faith) believes God to be generally angry with people.

 我们的良心，如果它还在起作用的话，确切地知道它会从神那里配受什么，那就是为什么世人（基督信仰之外的人）相信神一直都在向他发怒。

**THOUGHT QUESTION: According to the above scriptures, why do all people *deserve* to be condemned in God’s courtroom?**

**思考问题：从以上经文看，为什么所有人都*该*在神的法庭*被*定罪？**

**But there is good news for sinners.**

**但是，有好消息给罪人。**

Read: Psalm 130:3 [This verse is law.] This verse tells us that all of us are \_\_\_\_\_\_\_\_\_\_\_\_\_.

读：诗篇130:3 [这节经文是律法。]这节经文告诉我们，我们所有人都\_\_\_\_\_

Read: Psalm 130:4 [This verse is gospel.] What does God have for guilty sinners? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

读：诗篇130:4[这节经文是福音。] 神为有罪的人预备了什么？\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**THINK**: Compare the phrase “to justify a sinner” with the phrase “to forgive a sinner”

思考：对比这两个词：“使罪人称义”与“赦免罪人”。

（结果是相同的。赦免让人想到罪被除掉。称义让人想到耶稣的义被主动赐给罪人。创15:6）

Article 4 states that we “**are freely justified for Christ’s sake through faith**”.

信条4声明：我们“**因为基督的缘故透过信心而被神白白地称义。**”

Isaiah 53:6 We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

赛53：66 我 们 都 如 羊 走 迷 ； 各 人 偏 行 己 路 ； 耶 和 华 使 我 们 众 人 的 罪 孽 都 归 在 他 身 上 。

**Read:** Romans 4:25 **读：罗4:25**

How can God remain just and fair, and yet declare the ungodly righteous?

神怎么能在保持公义和公平的同时，却宣布不敬虔的人为义？

When did God justify ***all*** people?

 神何时使***所有人***称义？

**Read:** Romans 5:1

**读:罗5:1**

How do we sinners receive this justification so that we are now at peace with God?

我们罪人怎样接受这种称义，使我们现在能够与神之间有和平？

**Read:** Romans 1:16-17

**读**：罗马书1:16-17

The gospel is the truth that there is forgiveness and righteousness for all people in Jesus.

The gospel reveals that we receive Jesus’ righteousness and God’s forgiveness through faith in Jesus.

The gospel saves us by leading us to have faith in Jesus.

福音是真理，为所有在耶稣里面的人预备赦免和公义。

福音揭示，我们通过相信耶稣而接受耶稣的义和神的赦免。

福音通过引导我们相信耶稣来拯救我们。

**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 。

**THOUGHT QUESTION:** Why does the LORD send out his Word so people may hear about Jesus?

思考题：神为什么要发出他的话让人听到有关耶稣的消息？

Luther in his Smalcald Articles, said this: “Of this article (Justification) nothing can be yielded or surrendered, even though heaven and earth, and whatever will not abide, should sink to ruin...And upon this article all things depend which we teach and practice in opposition to the Pope, the devil, and the whole world. Therefore, we must be sure concerning this doctrine, and not doubt; for otherwise all is lost, and the Pope and devil and all things gain victory and suit over us.”

路德在他的施马加登信条这样说：“即使天地费去了，该信条（称义）中的任何一点都不可让步或放弃，任何不能遵守的教会都将陷入毁灭。我们反对教皇、撒旦以及整个世界的一切教导和做法都是基于这一信条。因此，我们对这个教义必须肯定，不能怀疑；因为如若不然，一切都要失丧，教皇、撒旦和一切都要打败并控制我们。

Because of the severe consequences of rightly understanding this doctrine, it has often been said that the doctrine of justification is the doctrine of the standing and falling of a church. If a church teaches correctly in this matter, there still may be weakness in its system, false teachings and errors in practice, but these things will adjust themselves by the grace of the Holy Spirit. But if the church errs on the point of how we “get right” with God, or how God “gets right” with us, that church is doomed to fall, no matter how strong it may appear on the outside.

因为是否正确理解这一教义的后果十分严重，常出现这样的说法：称义的教义是一个教会是否站立和跌倒的教义。如果一个教会在这件事上教导得正确，虽然在其理论体制上仍然存在弱点、教导上仍然有 不正确的地方、做法上仍然有错误，但这些东西都会被圣灵的恩典调整校准；但如果这个教会在我们怎样与神“恢复正常”，或神怎样与我们“恢复正常”方面犯错误，那个教会就注定要跌倒，不管它表面上看起来有多结实。

**Analyze the following quotes:**

**分析下面引用的话：**

Council of Trent – 1545-1563 Trid. Sess. VI, Can. 11:

特伦多大公会议– 1545-1563 Trid. Sess. VI, Can. 11:

If anyone says that people are justified either alone by the imputation of the righteousness of Christ, or alone by the remission of sins...Let him be damned.

 如果有人说，人单靠基督的公义就可称义，或单凭罪得赦免就可称义，愿他受咒诅。

Pope Boniface VIII (Nov. 18, 1302)

教皇逢尼法西八世 (Pope Boniface VIII) (1302年11月 18日,)

“We are compelled with a firm faith to believe in the Holy Catholic and Apostolic Church itself and to hold that … outside of it there is no salvation or remission of sins…Furthermore we declare, say, define and pronounce that it is absolutely necessary for salvation that every human being should be subject to the Roman pope.”

 我们不得不以坚定的信心相信圣天主使徒（或教皇）教会本身，并坚持---在此之外并无拯救或罪得赦免---我们进一步宣告、说明、定义并宣布：每一个人都要服从罗马教皇，这对救恩是绝对必要的。”

Review of Article 4 – About Justification

**Prepare your answers so that you can help us to review Article 4 (About Justification) as we begin our next session.**

**准备好你的答案，以便帮助我们在下节课开始时复习信条4（有关称义）。**

1. Read Romans 11:6

读罗马书11:6

* 1. What does this verse say about God’s “grace”?

 这节经文告诉我们有关神的“恩典”的什么内容?

* 1. Yes *or* No Do your works have anything to do with your justification?

是非题 你的行为与你的称义有任何关系吗？

1. Where did your faith in Jesus come from…

 你对耶稣的信心来自哪里？

* 1. According to John 6:29

 根据约6:29 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

* 1. According to Romans 1:16-17; 10:17

 根据罗1:16-17; 10:17 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

* 1. According to Ephesians 2:8-9

 根据弗2:8-9 \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. Who deserves the praise and thanks and glory for the fact that you trust in Jesus as your Savior from sin?

3. 你能相信耶稣作你的救主使你罪得赦免这一事实应该让谁得到赞美、感恩与荣耀？

***Consider these two facts***

***思考这两个事实***

* 1. Justification is **universal**: God has declared all people to be forgiven in Jesus.

 称义是普世性的：神已经宣告所有人在基督里得着赦免。

* 1. Justification is **personal**: God declaration blesses only those who believe in Jesus.

 称义是个人化的：神的宣告只临到那些相信耶稣的人。

1. Read John 3:16-18

 读约3:16-18

* 1. What words in these verses show you that justification and eternal life in Jesus is **universal**?

这些经文中的哪些话向你表明在耶稣里称义得永生是**普世性的**？

* 1. Which words or phrases teach you that justification is **personal**?

 哪个词或短语教导你称义是**个人化的**？

1. Article 4 says that we **are freely justified for Christ’s sake through faith**

信条4说我们因基督的缘故透过相信就被白白地称义了。

* 1. Which phrase makes it clear that justification is universal?

哪个词很清楚地说出称义是普世性的？

* 1. Which phrase makes it clear that justification is personal?

哪个词很清楚地说出称义是个人化的？

1. The Roman Catholics responded to the Augsburg Confession at the Council of Trent. The Council of Trent, Canon XI states this:

 罗马天主教在特伦多会议中回应了奥格斯堡宣言。特伦多会议，教规第11条写到：

If anyone says that a man is justified either solely by the imputation of Christ's righteousness or solely by the remission of sins, to the exclusion of the grace and love which is poured out into their hearts by the Holy Spirit and stays with them, or also that the grace by which we are justified is only the favor of God; let him be anathema (damned to hell).

若有人说，一个人可以单靠基督转嫁给他的公义就可以称义，或单凭罪得赦免就可以称义,而不需要圣灵把恩典的美德和爱倾注到他们心里并与他们同在，或者说不需要我们赖以称义的恩典的美德，而只靠神的恩惠就可以称义，愿他受咒诅（下地狱）。

**Notes:** The following is added here by the translator after consulting the author of this note.

**注释**：以下内容是译者询问讲义作者以后，作者给出的解释。

**Grace:(恩典或美德)**

The Roman Catholic Church teaches that we sinners are not justified freely by the gospel of Jesus. The RCC instead says that grace is not God's favor, but an **ability** which God gives to sinners through Baptism and the other sacraments (The RCC has seven sacraments).

罗马天主教会教导，我们罪人不能靠耶稣的福音白白称义。他们说恩典或美德不是神的恩惠，而是神透过洗礼和其它圣礼（天主教有七大圣礼）赐给罪人的一种**能力**。

The false teaching goes on to say that those who have been given this grace; this ability to do good works, must now use this "grace" - [also called "infused grace" - grace poured into us] - so that they do good works to gain God's favor and ultimately his welcome into heaven.

这种假教导还说，那些得着这种恩典或美德，或者这种做善事的能力的人，现在必须使用这一“恩典”-[也被称为“被注入的能力”]，使他们能去做善事来赢得神的恩惠，然后最终赢得被欢迎进入天堂的资格。

* 1. Does this decree from the Council of Trent teach salvation by grace in the way the Bible teaches salvation by grace?

 特伦托会议的这种教令教导的靠恩得救是圣经教导的靠恩得救吗？

* 1. Is the Roman Catholic Church a Christian church?

罗马天主教会是基督教会吗?

1. The Church of Jesus Christ of Latter Day Saints (also known as the Mormons) teaches their followers this:

耶稣基督后期圣徒教会（也被称为摩门教）给他们的信徒这样教导：

“We know that it is by grace that we are saved, after all that we can do” (The Book of Mormon, 2 Nephi 25:23).

 “我们知道我们是靠恩典得救的，除此之外的一切由我们来做”（摩门经，尼法后书25:2）

* 1. Does this sentence from the Book of Mormon teach salvation by grace in the way the Bible teaches salvation by grace?

 摩门经中的这句话教导的靠恩得救是圣经教导的靠恩得救吗？

* 1. Is The Church of Jesus Christ of Latter Day Saints a Christian church?

耶稣基督后期圣徒教会是基督教会吗？

1. Justification takes place entirely without our works or efforts. For what purpose have we been justified, according to Ephesians 2:10?

 称义的发生完全没有我们的工作或努力。根据以弗所书2:10，我们被称义的目的是什么？

Reading Assignment for Next Session

下节课阅读作业

**Augsburg Confession**

**奥格斯堡信纲**

**Article 5: About the Ministry[1]**

**信条5：论事工**

**1]** So that we might receive this faith, God established the ministry of teaching the gospel and administering the sacraments. For the Holy Spirit is given to people through the Word and sacraments, the tools through which God works. **2]** Whenever and wherever it pleases God, this ministry creates faith in the hearts of those who hear the gospel. **3]** And the gospel message is this: that not because of our own merits, but for Christ’s sake, God justifies those who believe that they are received into grace because of what Christ did.

**1]** 为了使我们能接受这一信心，神设立了教导福音和施行圣礼的事工。因为圣灵是透过神的话语和圣礼——神做工的工具，颁赐给人的。**2]** 无论何时何地，只要神喜悦，这一事工都会在那些听到福音的人心里制造信心。**3]** 福音的信息是这样的：不是因为我们自己的功劳，而是由于基督的缘故，神使那些相信他们是因为基督的作为而被接纳进入恩典的人称义。

**4]** We condemn the Anabaptistsand all others who believe that the Holy Spirit can come to people without the external Word, through their own preparations, thoughts, and actions.

**1]** Our churches also teach that humans cannot be justified before God by their own power, merits, or deeds. Rather, they are freely justified for Christ’s sake through faith. **2]** By *faith* we mean this: that they believe that they are both received into God’s favor and that their sins are forgiven for Christ’s sake. For by his death, Christ has paid the debt for our sins. **3]** Thus God views the person who has this faith to be righteous in his sight (Romans 3 and 4).

**4]** 我们谴责再洗礼派以及所有那些相信圣灵可以不通过圣经的外在话语，而只通过他们自己所做的准备，以及他们的思想和行为就能领受圣灵的那些人。

1]我们教会还教导，人在神面前不能靠自己的力量、优点或善行而被神称义（被称为没有罪的义人）；人只能透过相信基督，因基督的缘故被神白白地称义。**2]**我们说的透过相信的意思是：他们相信他们不仅被接纳进入神的恩典，而且他们的罪也因为基督的缘故而被赦免；因为基督用他的死为我们偿还了所有的罪债。**3]**这样，神就看那个拥有如此信心的人在祂眼中为义人（罗马书第3、4章）。

[1] ***The Unaltered Augsburg Confession* by Glen L. Thompson © 2005 Northwestern Publishing House. Used with permission.**

1. ***The Unaltered Augsburg Confession* by Glen L. Thompson © 2005 Northwestern Publishing House. Used with permission.** [↑](#footnote-ref-0)