We can say many things about the Lord’s Supper. We should teach what the Supper is, and what the Supper does (it forgives our sins!) and how the Supper should be given and received.

However, in this article of the Augsburg Confession, we confess a single truth that many deny. If this truth is denied, the meaning and benefit of this Meal is destroyed.

This truth is this: Jesus’ body and blood are truly present, together with the bread and wine in the Lord’s Supper. Therefore, Jesus’ body and blood are given to, and received by, those who eat this Supper.

 有关圣餐的内容有很多——我们应该教导圣餐是什么，圣餐做什么（它赦免我们的罪！）以及教会应该怎样颁领圣餐。

 不过，在奥格斯堡宣言的这个信条中，我们承认一个很多人都否认的简单真理。 如果这一真理被否认，圣餐的意义和益处就被破坏了。

 这个真理是：耶稣的身体和血与圣餐中的杯和饼一起真实同在。因此，耶稣的身体和血被赐给那些吃圣餐的人，也被他们领受。

**Article 10: About the Lord’s Supper[[1]](#footnote-1)**

**信条10：论圣餐**

**1]** About the Lord’s Supper our churches teach that the body and blood of Christ are truly present under the forms of the bread and wine and are given to those who eat the Lord’s Supper. **2]** We reject those that teach anything else.

**1]**论到主的圣餐，我们教会的教导是，基督的身体和血以饼和酒的形式真实同在，而且被赐给那些吃圣餐的人。2] 我们反对任何其它教导。

Christians can and do say much more about the Lord’s Supper:

基督徒可以而且确实能说出很多有关圣餐的信息：

1. We can speak about its BLESSINGS: forgiveness, life and salvation – the same blessings Baptism brings and gives.

我们可以说到它的祝福：赦罪、生命和救赎，正如洗礼带下并赐给我们的那些祝

 福 。

1. We can speak about how those blessings are received – by faith; the same way by which the blessings of Baptism are received.

我们可以说到怎样领受那些祝福——通过信心。与接受洗礼祝福的方法一样。

1. We can speak about how we are to administer this sacrament: The church gives this Supper to those who are instructed in the faith and confess their faith in the words of Jesus concerning this sacrament.

我们可以说到我们应该怎样施行这一圣礼：教会把这一圣餐颁给那些在信心上得到教

 导，而且相信耶稣所说论圣礼的话的人。

1. We could speak about how Christians are to receive this sacrament: With faith in the words of Jesus.

我们可以说到基督徒应该怎样接受这一圣礼：相信耶稣的话。

But the first and most important matter at Augsburg was [and still is today]:

但在奥格斯堡（今天也还是一样），最为重要的是：

**What is the Lord’s Supper?**

**圣餐是什么？**

Matthew 26:17-30 On the first day of the Feast of Unleavened Bread, the disciples came to Jesus and asked, "Where do you want us to make preparations for you to eat the Passover?" He replied, "Go into the city to a certain man and tell him, 'The Teacher says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house.' " So the disciples did as Jesus had directed them and prepared the Passover.  When evening came, Jesus was reclining at the table with the Twelve. And while they were eating, he said, "I tell you the truth, one of you will betray me."  They were very sad and began to say to him one after the other, "Surely not I, Lord?"  Jesus replied, "The one who has dipped his hand into the bowl with me will betray me. The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born."  Then Judas, the one who would betray him, said, "Surely not I, Rabbi?" Jesus answered, "Yes, it is you." While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take and eat; this is my body."  Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom."  When they had sung a hymn, they went out to the Mount of Olives.

太26：17-30

除 酵 节 的 第 一 天 ， 门 徒 来 问 耶 稣 说 ： “你 吃 逾 越 节 的 筵 席 ， 要 我 们 在 哪 里 给 你 预 备 ？”耶 稣 说 ： “你 们 进 城 去 ， 到 某 人 那 里 ， 对 他 说 ： ‘夫 子 说 ： 我 的 时 候 快 到 了 ， 我 与 门 徒 要 在 你 家 里 守 逾 越 节 。’”门 徒 遵 着 耶 稣 所 吩 咐 的 就 去 预 备 了 逾 越 节 的 筵 席 。

到 了 晚 上 ， 耶 稣 和 十 二 个 门 徒 坐 席 。正 吃 的 时 候 ， 耶 稣 说 ：“ 我 实 在 告 诉 你 们 ， 你 们 中 间 有 一 个 人 要 卖 我 了 。”他 们 就 甚 忧 愁 ， 一 个 一 个 的 问 他 说 ： “主 ， 是 我 吗 ”？耶 稣 回 答 说 ： “同 我 蘸 手 在 盘 子 里 的 ， 就 是 他 要 卖 我 。人 子 必 要 去 世 ， 正 如 经 上 指 着 他 所 写 的 ； 但 卖 人 子 的 人 有 祸 了 ！ 那 人 不 生 在 世 上 倒 好 。”卖 耶 稣 的 犹 大 问 他 说 ： 拉 比 ， 是 我 吗 ？ 耶 稣 说 ： 你 说 的 是 。

他 们 吃 的 时 候 ， 耶 稣 拿 起 饼 来 ， 祝 福 ， 就 擘 开 ， 递 给 门 徒 ， 说 ： “你 们 拿 着 吃 ， 这 是 我 的 身 体 ；”又 拿 起 杯 来 ， 祝 谢 了 ， 递 给 他 们 ， 说 ： “你 们 都 喝 这 个 ；因 为 这 是 我 立 约 的 血 ， 为 多 人 流 出 来 ， 使 罪 得 赦 。但 我 告 诉 你 们 ， 从 今 以 后 ， 我 不 再 喝 这 葡 萄 汁 ， 直 到 我 在 我 父 的 国 里 同 你 们 喝 新 的 那 日 子 。”

他 们 唱 了 诗 ， 就 出 来 往 橄 榄 山 去 。

**What is the Lord’s Supper?**

**圣餐是什么？**

This is also the first question Martin Luther asked as he began a study of the Lord’s Supper in his Small Catechism. {Martin Luther’s catechism was published in 1529, one year before Augsburg}

这也是马丁路德在他的小要理问答中开始圣餐学习时问的第一个问题。（马丁路德的*小要理问答*出版于1529年，在奥格斯堡会议的前一年。）

***What is the Lord’s Supper?***

***圣餐是什么***

***It is the true body and blood of our Lord Jesus Christ, together with the bread and the wine for us Christians to eat and to drink.”***

***它是主耶稣基督真正的身体和血，与面包和酒一起赐给我们基督徒吃、喝。”***

We believe this truth because Jesus has revealed it to us. Jesus speaks the truth (John 1:17).

我们相信这个真理，因为耶稣已经向我们揭示出来。耶稣说出了这一真理。（约1:17）

Our forefathers of the Lutheran faith very emphatically state in this article that the body and blood of Christ are the heavenly elements of this divine Supper. When Jesus handed the blessed bread and cup to his disciples, he did so with the promise that in this way they would be receiving his very body and blood. The body which was given for them and the blood which was shed for the remission of their sins.

我们路德宗的信仰先辈们在这个信条中强调指出，基督的身体和血是圣餐的属天元素。当基督把祝福过的饼和杯递给门徒时，他同时应许，他们将以这种方式接受他的身体和血。这身体被赐给他们，这血为他们而流，是为赦免他们的罪。

1. **The Lord’s Supper is the Meal of bread *and* wine.**

 **I. 主的圣餐是面包*与*酒的饭食。**

The Roman Catholic Church practiced communion in one kind. Only the priest received the wine as well as the bread. The people received only the bread.

罗马天主教会以他们自己的一种方式执行圣餐礼——只有神父领受酒和饼，而会众只领受饼。

The Roman Catholic Church, with its hierarchy, believes and confesses that by the power of the pope, cardinal, bishop and priest, that when they announce the words of institution over the elements, the bread and wine are miraculously “crossed over” (transubstantiated) into the body and blood of Jesus and bread and wine is no longer present. This led to the Middle Ages superstition that the laity couldn’t receive the blood, for fear they would spill it and since the Catholics reasoned that blood was naturally in the body, they would just distribute the body of Christ to the laity for fear they might spill the blood. Some to this day still practice that. Also, when the meal is over with, they believe that the consecrated bread and wine, now body and blood of Christ, still remains his body and blood and so they put it (the bread) away in a safe for later use.

罗马天主教会带着它的等级制度相信并宣告，凭借教皇、红衣主教、主教、神父等人的权柄，当他们在饼和酒这两种物质上宣告设立圣餐的话时，饼和酒就神奇地“变体”（变质）成为耶稣的身体和血，于是饼和酒就不在场了。这种做法导致了中世纪的迷信，认为俗人不能自己去领圣餐的血，因为害怕他们会把血洒出来；而且天主教会认为，血会自然地存在于身体之内。因为害怕俗人会把血洒出来，所以干脆只分发基督的身体。有些教会至今仍然遵行这种做法。而且，当圣餐结束时，他们仍然相信，圣化了的饼和酒现在已是基督的身体和血，而且一直是他的身体和血。所以他们会把剩下的饼和酒放在保险柜里收起来，留着以后再用。

 The Bible does not teach transubstantiation. In the Lord’s Supper we truly eat bread and we truly drink wine. But that is not all. We also eat bread and we drink wine. Remember 1 Corinthians 11:27. “Therefore whoever eats the *bread* and drinks the *cup* of the Lord….”

圣经没有教导变体或变质。在圣餐中我们真正吃的是饼，我们真正喝的是酒，但那并不是全部。我们也吃饼，也喝酒。记住 林前11:27 “所以，无论何人不按理吃主的饼、喝主的杯------。”

1. **The Lord’s Supper is the Meal of Christ’s body and blood.**

 II. 圣餐是基督身体和血的饭食

What we see with our eyes is people eating bread and drinking wine. But what is also truly happening is this: Jesus is giving his body [with the bread] and his blood [with the wine]. We know this because Jesus says so. The apostle Paul also testifies to this truth.

我们的眼睛看到的是人在吃饼、喝酒，但真正在发生的事情还有下面这些：耶稣在把他的身体（通过饼）赐给人，在把他的血（通过酒）赐给人。我们知道这些事是因为耶稣是这么说的，而且使徒保罗也在见证这一真理。

1 Corinthians 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? (KJV)

林前10：16 我 们 所 祝 福 的 杯 ， 岂 不 是 同 领 基 督 的 血 吗 ？ 我 们 所 擘 开 的 饼 ， 岂 不

 是 同 领 基 督 的 身 体 吗 ？

The King James Version was written in 1611 in old English. But notice how the word translated “communion” or “common union” captures the real presence of the Lord’s Supper. “The cup [or wine] is a common union with the blood of Christ,” and the bread is a common union with the body of Christ.” This is a very good translation of the Greek word that is used in this verse. A simple definition of the Lord’s Supper: It is the bread and wine connected with the body and blood of our Lord Jesus Christ and it grants to all who receive it by faith the remission of sins.

 詹姆士国王译本是在1611年用古英语写成的，但请注意翻译成“圣餐”（communion—“共享、共有、交融”或common union “共同为一体”）的词是怎样抓住了圣餐的真正意义。“这杯（或酒）与基督的宝血融为一体，这饼与主的身体融为一体”。这个意思把这节中使用的希腊词很恰当地译了出来。圣餐的简单定义是：它是把我们主耶稣基督的身体和血连为一体的饼和酒，而且它把罪得赦免的恩典赐给所有通过信心接受它的人。

1. **We reject those who deny these truths.**

 **III. 我们反对那些否认这些真理的人。**

Because the teaching of the Real Presence is the subject of our study, let’s look at the Reform argument of symbolic representation: Ulrich Zwingli, a contemporary of Martin Luther, was rather crude in his interpretation of the words of institution. He declared that the word “is” means “signifies”; the bread signifies the body of Christ and the wine signifies the blood of Christ. He flatly denied that the body and blood of Christ were present in the Lord’s Supper, and ridiculed Lutherans that by insisting on the real presence of the Lord’s body they acted very much as did the children of Israel in the wilderness when they yearned for the “flesh pots” of Egypt (Exodus 16:3).

因为圣体同在的教义是我们学习的主题，让我们来看看改革宗主张的象征性的代表这一观点：慈运理，一个当代的马丁路德，对设立圣餐的阐释相当粗糙。他断言“是”一词的意思是“代表”；饼即代表基督的身体，酒代表基督的血。他断然否认圣餐中有基督的身体和血的出现，并讽刺路德宗信徒，说他们对主身体真实同在的坚持就像以色列民在旷野渴望埃及的“肉锅”一样（出埃及记16：3）。

John Calvin, who died in 1564 in Geneva, held similar views to those of Zwingli, but his arguments were a little cleverer. He believed that the communicant was really nourished by the body and blood of Christ, yet he denied the real presence because he insisted that the body of Christ was in heaven, where Jesus ascended and therefore could not be here on earth. Calvin taught that the communicant was elevated in their heart and mind into heaven where Christ is, and there is where the communicant apprehends the blessings that are “signified” by the earthly elements.

1564年在日内瓦去世的约翰-加尔文和慈运理的观点相似，但他的主张稍显巧妙。他相信领受圣餐的人确实会因基督的身体和血而得到激励，但他否认基督身体的真实同在，因为他坚持认为基督的身体在天堂。既然基督已升天，就不可能在世上。加尔文教导的是，领圣餐者的心思意念被提升到天上耶稣所在的地方，在那里领受由物质成分所“代表”的祝福。

When Article 10 (About the Lord’s Supper) was read to the Emperor, Charles V, there were those in the assembly who objected. They were not the Roman Catholic members. They were the Protestants from Switzerland. These church leaders denied the real presence of the body and blood of Jesus in the Lord’s Supper. The real presence did not make logical sense to them.

当信条10（论圣餐）被读给国王查尔斯五世时，会众当中也有反对的人。他们不是罗马天主教会的人，而是来自瑞士的新教徒。这些教会领袖否认圣餐中耶稣的身体和血真实地出现。真实出现的观点在他们看来不合逻辑。

Human reason argues that the body and blood of Jesus cannot be present and given together with the bread and the wine. This makes no logical sense to our mind. But human reason must not determine the truth about the Lord Supper.

人的理性争论说，耶稣的身体和血不能出现，也不能与饼和酒一起赐给人，因为这不符合我们头脑的逻辑；但人的理性不能决定有关圣餐的真理。

Reason and logic are great gifts from God. We use reason properly when we use our reason to help us understand what the Word of God tells us. We use our reason wrongly when we use our reason to tell us whether or not what the Word of God says can actually be true. Reason is to be a servant of the Scriptures. Reason must not become a master over the Scriptures.

理性和逻辑是来自神的伟大礼物。当我们用理性来帮助我们理解神的话要告诉我们的事情时，我们就是在正确地使用理性；但是当我们使用理性来告诉我们神所说的话是否真实时，我们就是在错误地使用理性。理性必须成为神话语的仆人，而不能成为圣经的主人。

**READ**: 2 Corinthians 10:4-5.

读：林后10:4-5

**IV. Can Jesus truly be Present in the Sacrament?**

**IV. 耶稣真地能在圣礼中同在吗？**

Remember Article 3 of the confession: About the Son of God. This article confesses the truth of who Jesus is: Jesus is the eternal Son of God. When we remember who Jesus is, we will be able to overcome our doubts about whether or not Jesus can be present in this sacrament to give us his body and blood in bread and wine.

记住信条3论神儿子的宣言。这一信条宣告的真理是耶稣是谁：耶稣是神永生的儿子。当我们记住耶稣是谁时，我们就能克服我们对耶稣是否能在圣礼中出现，并能在饼和酒中将他的身体和血赐给我们的疑虑。

Review of Article 10 – About The Lord’s Supper

信条10—论圣餐内容回顾

**Prepare your answers so that you can help us to review Article 10 (About The Lord’s Supper) as we begin our next session.**

准备好你的答案，帮助我们复习信条10（论圣餐）的内容。

**READ** Matthew 26:17-30

读：太26:17-30

1. What special feast were they about to celebrate?

1. 他们将要庆祝什么特殊节日？

This chart compares the shadow (Passover) with the reality (Lord’s Supper). See Colossians 2:16-17.

这个图表对比了影子（逾越节）与现实（圣餐）。参西2:16-17.

|  |
| --- |
| THE PASSOVER MEAL 逾越节晚餐 THE LORD’S SUPPER 圣餐 |
| A male, unblemished lamb Jesus Christ, the sinless lamb一只无残疾的公山羊羔 耶稣基督，无罪的羔羊 |
| Unleavened bread Unleavened bread无酵饼 无酵饼 |
| Wine (called “fruit of the vine”) Wine酒（被称为“葡萄树的果实”） 葡萄酒 |
| Blood on the doorposts Blood of the crucified Christ门柱上的血 钉十字架的基督的血 |
| Saved from the angel of death Saves from eternal death从死亡天使面前得到拯救 从永远的灭亡中得到拯救 |

2. During the meal Jesus announced the sad news that there would be a betrayer. Who?

2. 席间耶稣宣布了有人要出卖他的悲伤消息。出卖他的人是谁？

3. Jesus instituted this blessed meal. What visible element does he first give to his disciples? bread

3. 耶稣设立了这个被祝福的圣餐。他先分给门徒的有形物质是什么？

4. What statement does Jesus make concerning the bread in verse 26?

4. 耶稣在26节中是怎么说饼的？

5. Jesus then gives them wine. What does He say about the wine in verse 28?

5. 耶稣接着给他们发了杯（葡萄酒），他在28节中是怎么说杯

6. What spiritual blessing takes place through this meal (second half of verse 28)?

Read the following records of the institution of the Lord’s Supper. Notice that in each of these records, Jesus says, “This is my body” and “This is…my blood”. There should be no doubt in our minds! The Lord’s Supper is the true body and blood of our Lord Jesus Christ, together with the bread and the wine, for us Christians to eat and to drink.

读下列有关设立圣餐的记载，留意每一处记载中耶稣说的话：“这是我的身体”，以及“这是---我的血”。我们的头脑中不应该再有怀疑！圣餐是我们主耶稣基督真实的身体和血，与饼和酒一起赐给我们基督徒吃喝。

|  |  |  |  |
| --- | --- | --- | --- |
| **Matthew 26:26-29** | **Mark 14:22-25** | **Luke 22:19-20** | **1 Corinthians 11:23-25** |
| 26While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take and eat; this is my body."  27Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you. 28This is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom." **太26：26-29**他 们 吃 的 时 候 ， 耶 稣 拿 起 饼 来 ， 祝 福 ， 就 擘 开 ， 递 给 门 徒 ， 说 ： 你 们 拿 着 吃 ， 这 是 我 的 身 体 ；又 拿 起 杯 来 ， 祝 谢 了 ， 递 给 他 们 ， 说 ： 你 们 都 喝 这 个 ；因 为 这 是 我 立 约 的 血 ， 为 多 人 流 出 来 ， 使 罪 得 赦 。但 我 告 诉 你 们 ， 从 今 以 后 ， 我 不 再 喝 这 葡 萄 汁 ， 直 到 我 在 我 父 的 国 里 同 你 们 喝 新 的 那 日 子 。 | 22While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take it; this is my body."  23Then he took the cup, gave thanks and offered it to them, and they all drank from it.  24"This is my blood of the covenant, which is poured out for many," he said to them. 25"I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God." 可14：22-25 他 们 吃 的 时 候 ， 耶 稣 拿 起 饼 来 ， 祝 了 福 ， 就 擘 开 ， 递 给 他 们 ， 说 ： 你 们 拿 着 吃 ， 这 是 我 的 身 体 ；又 拿 起 杯 来 ， 祝 谢 了 ， 递 给 他 们 ； 他 们 都 喝 了 。耶 稣 说 ： 这 是 我 立 约 的 血 ， 为 多 人 流 出 来 的 。我 实 在 告 诉 你 们 ， 我 不 再 喝 这 葡 萄 汁 ， 直 到 我 在 神 的 国 里 喝 新 的 那 日 子 。 | 19And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me."  20In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you.路22：19-20又 拿 起 饼 来 ， 祝 谢 了 ， 就 擘 开 ， 递 给 他 们 ， 说 ： 这 是 我 的 身 体 ， 为 你 们 舍 的 ， 你 们 也 应 当 如 此 行 ， 为 的 是 记 念 我 。饭 后 也 照 样 拿 起 杯 来 ， 说 ： 这 杯 是 用 我 血 所 立 的 新 约 ， 是 为 你 们 流 出 来 的 。 |  23For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, 24and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." 25In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me."林前11：23-25我 当 日 传 给 你 们 的 ， 原 是 从 主 领 受 的 ， 就 是 主 耶 稣 被 卖 的 那 一 夜 ， 拿 起 饼 来 ，祝 谢 了 ， 就 擘 开 ， 说 ： 这 是 我 的 身 体 ， 为 你 们 舍 （ 有 古 卷 ： 擘 开 ） 的 ， 你 们 应 当 如 此 行 ， 为 的 是 记 念 我 。饭 后 ， 也 照 样 拿 起 杯 来 ， 说 ： 这 杯 是 用 我 的 血 所 立 的 新 约 ， 你 们 每 逢 喝 的 时 候 ， 要 如 此 行 ， 为 的 是 记 念 我 。 |

Review (below) the Reformed, Roman Catholic, and Lutheran teaching concerning what the Lord’s Supper is.

复习下面改革宗、罗马天主教以及路德会对圣餐的教导。

1. Which church’s teaching is the biblical teaching? 哪个教会的教导是出于圣经的教导？
2. Which churches try to explain the miracle of how Jesus’ body and blood can be present in the Lord’s Supper? 哪个教会试图解释耶稣的身体和血怎样可以在圣餐中出现的神迹？
3. Which churches say that Jesus’ body and blood are not present in the Lord’s Supper?

 哪个教会说耶稣的身体和血在圣餐中没有出现？

**The three theological positions concerning Holy Communion with slight variations:**

**有关圣餐的三种具有细微差异的神学立场：**

|  |  |  |  |
| --- | --- | --- | --- |
| Denomination宗派 | Theological belief神学信仰 | Bread & Wine饼和酒 | Body and Blood身体和血 |
| Reformed ViewBaptist, non-denomination, Calvin, Assembly of God, Pentecostal, United Church of Christ, Methodist,(“a symbolic meal”)改革宗的观点浸信会、非宗派、加尔文派、五旬节派教会、灵恩派、联合基督教会、循道宗派（带有象征意义的一顿饭） | RepresentationNo forgiveness of sins given by Jesus. It’s just a memorial meal symbolic of the past.代表里面没有耶稣对罪的宽恕。它只是在纪念以前的一顿有象征意义饭。 | Bread & Wine饼和酒 | XX |
| Roman Catholic & Episcopalian View(A re-sacrificing of Christ’s body and blood) 罗马天主教和主教派的观点（基督身体和血的一次再牺牲） | TransubstantiationPriest changes it into body and blood so that it is no longer bread and wine. This is a meritorious work toward salvation for the sinner圣餐的变体牧师把它变为身体和血，因此那不再是饼和酒。这是为了罪人得救赎的美德行为。 | XX | Body & Blood 身体和血 |
| Lutheran:a sacrament or sacred right that Christ gave to the body of believers (the church)路德宗的观点一个圣礼或基督给全体信徒（教会）的神圣特权 | Real Presence(Jesus’ body and blood are present with the bread and wine and Jesus gives us the forgiveness of sins)真实同在（基督的身体和血与饼和葡萄酒一起出现，并且耶稣使我们的罪得到赦免） | Bread & Wine饼和酒 | Body & Blood身体和血 |

Matthew 18:20 “For where two or three come together in my name, there am I with them”

太18：20因 为 无 论 在 那 里 ， 有 两 三 个 人 奉 我 的 名 聚 会 ， 那 里 就 有 我 在 他 们 中

间 。

Matthew 28:20 “Surely I am with you always, to the very end of the age.”

太28：20 我 就 常 与 你 们 同 在 ， 直 到 世 界 的 末 了 。

What article of faith do we confess about God in regards to this passage? (circle one)

我们在这处经文中所宣告的和神有关的信条是什么？

a. Omniopotent 无所不能

b. Omnipresent 无所不在

c. Omniscience 无所不知

Reading Assignment for Next Session

下节课阅读作业

**Augsburg Confession**

**奥格斯堡宣言**

**Article 11: About Confession** (of sins)**[[2]](#footnote-2)**

**信条11：论认罪2**

**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]** 在认罪方面，我们教会教导， 私人赦罪应在教会里保持而不应被阻止。不过在认罪时，不需要把所有的罪都拿出来单独认。 **2]** 因为那不可能。如诗篇所言：“谁能知道自己的错失呢？”（诗篇 19:12）

**Optional** Reading Assignment for Next Session

选择性阅读作业

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

**Of Confession** (of sins)

奥格斯堡信纲信条十一 **论认罪** 辩护文

**The English translation can be found at**

**英语译文可在以下网页找到：**

[**http://bookofconcord.org/defense\_9\_confession.php**](http://bookofconcord.org/defense_9_confession.php)

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

**Of Confession and Satisfaction**

**奥格斯堡信纲信条六论认罪与满足 辩护**

**The English translation can be found at**

**英语译文可在以下网页找到：**

[**http:/****/bookofconcord.org/defense\_11\_satisfaction.php**](http://bookofconcord.org/defense_11_satisfaction.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)